HIGH MAGIC II

Theory Practice

Expanded

Frater U.:D.:

HIGH MAGIC II

ABOUT THE AUTHOR

Born in Heliopolis, Egypt, Frater U.·. D.·. has been working within the magical tradition for decades. He lived in Africa and Asia and trained with yoga and tantra masters, and studied languages and literature at the universities of Bonn and Lisbon. He is recognized as the founder of Pragmatic Magic, and has written articles for many magazines, including *Unicorn, Thelema: Magazine for Magic and Tantra, Anubis* (Germany), *The Lamp of Thoth,* and *Chaos International* (Great Britain). His published works include *Practical Sigil Magic.* Among his translations are the books of Peter Carroll and Ramsey Dukes, and Aleister Crowley's *Book of Lies.* At present, he lives in Belgium, where he is CEO of a software development company.

TO WRITE TO THE AUTHOR

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Thy Part

Expanded

Frater U.·. D.·.

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OTHER BOOKS BY FRATER U.∴ D.∴

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(Llewellyn Publications)

FORTHCOMING BOOKS BY FRATER U.∴ D.∴

Where Do Demons Live?
(March 2009)

CONTENTS

Foreword to Volume 2 of *High Magic*

This is the second and final volume of *High Magic: Theory and Practice*, concluding our long and detailed exploration of both Western and Eastern magical systems from an undogmatic modern viewpoint primarily focused on their practical implications and usability. Being an authentic sequel, perusal of volume 1 is obviously required to make the most use of what is being presented here for the advanced practitioner.

Following up from where we left off, many subjects will be pursued in greater depth, aligning them with the overall picture of applied pragmatic magic. Equally, many challenging new areas will be addressed, some of them for the first time in an English book publication.

Consequently, the nonlinear approach developed in volume 1 will be retained here. Rather than concatenate a library of longish self-contained monographs and essays covering a plethora of topics as if they were entirely unrelated, we have adopted the policy of dovetailing them by splitting up the theoretical and practical material into what is, after all, a comprehensive course of teaching and practical experimentation. This particular procedure, developed over decades of trial-and-error, has proven to be the most effective and time-saving method for many thousands of practitioners.

Finally, it bears repeating that our nonnegotiable aim is to assist you, the reader, in mastering the art and science of high magic as an *independent, liberated individual*—free from any of the restraints typically imposed by sectarian magical orders and narrow minded guru worship, so very abundant in conventional dogmatic magic.

If anything, we, as magicians, should view each other as compeers, pilgrims, and explorers pursuing the same magnum opus. This leaves no room for self-serving totem pole hierarchies. Thus, we will abide by the old motto of that purportedly most secular of mundane historical events, the French Revolution: *Ni dieu, ni maître!* ("[Let there be] neither god nor master [above us])!"

Become who you are—and who you want to be!

MAGIC AND YOGA (I)

Many magicians, in particular followers of the older traditions, feel that an intense and thorough study of yoga should be included in their students' magical training—at least for a while. Many styles of Indian yoga have been adapted to fit the needs of Westerners and these are so popular nowadays that it hardly seems necessary to discuss them in a book like this. As far as hatha yoga (the type of yoga involving physical exercises) is concerned, we will indeed keep our comments to a minimum. After all, there are plenty of excellent books about it on the market and classes are offered at gyms, community centers and yoga schools in even the most remote areas.

But with the large amount of information available, we often tend to forget what yoga is really about. Patañjali, one of the classic authors of yoga literature, says it best in his book *The Yoga Sutras*:

"Yogas' citta-vṛitti-nirodhaḥ."

In English:

"Yoga is restraining [Sanskrit: *nirodha*] the fluctuations of mind."

Although the derivative of the word "yoga" as "yoke = harness/self-discipline" is commonly stressed, it doesn't help much when the true intention of yoga is overlooked, for

example through exaggerated perceptions of asceticism, a sole emphasis on complicated body postures, or purely speculative philosophizing.

Plus, yoga is a complete philosophical and ideological system that cannot be reduced to a mere type of gymnastics. Like no other discipline known to us today, all of the numerous different styles of Indian yoga are extremely effective in applying highly developed, refined techniques for shifting awareness and shaping matter with the mind.

Readers who already have a good knowledge of yoga can just skim over the next section.

THE STRUCTURE OF ASHTANGA OR RAJA YOGA

It was Vivekananda who was instrumental in bringing yoga to the Western world and establishing its popularity there. Through him, the term "raja" (= "royal") came into use to describe a system of yoga that is more commonly known in India as "ashtanga" (= "eightfold path/eight limbs of yoga"). In fact, in Indian culture, a person's own personal yoga path is generally referred to as the "royal" path, which sometimes causes confusion when it is mentioned in literature. That's why we'll stick to the initial designation of "eightfold yoga" in this book. After all, the style of yoga introduced by Vivekananda is the most widely practiced.

As the name already implies, this type of yoga is divided into eight paths or limbs, each one in itself leading to samadhi (= "union with the highest" or "enlightenment by achieving a state of empty mind"), although they are generally viewed and treated as parts of a whole.

We'll be introducing these paths or limbs in the traditional way, first in their relationship to one another as a whole, and then individually. However, since we're pursuing a concept that is different than most other authors' of literature on yoga or magic, we will not be discussing them in order, but rather in the sequence that's appropriate to the corresponding chapters of this book.

THE EIGHT PATHS

Ahimsa	— nonviolence
Satya	— truthfulness
Asteya	— abstention from theft
Brahmacharya	— abstinence from sexual activity
Aparigraha	— refrainment from accepting gifts

lifi,u,ft

Shauca	— purity
Santosha	— contentment
Tapah	— austerity
Svadhyaya	— spiritual study
Ishvarapranidhana	— self-sacrifice to God

gR,ftO,ft

body postures

l— ,Gfi,ft

control of vital breath (prana)

l— ,mfi,v,— ,ft

abstraction of the senses

tv,— ,O,ft

concentration

tvfi,O,ft

meditation

o,F,-v.ft

superconscious state or trance

First we will discuss the path of asana.

ASANA IN THE PRACTICE OF MAGIC

The practice of asana often consists of bending the body into bizarre positions in order to experience the unusual flow of energies—and also transcending this experience in itself in order to trigger and experience altered states of consciousness. With this in mind, the rejection of hatha yoga (or "physical yoga") by the more "spiritual" yoga schools is based on a fundamental misunderstanding. After all, every asana—if properly performed and mastered—will almost automatically lead to the state of meditation (dhyana).

Here's what Patañjali has to say about asana:

"Sthira-sukham āsanam."

In English:

"Asana is steady, comfortable posture."

Some translations of Vivekananda refer to asana as a "sitting" posture when in fact the "body" postures of yoga are being referred to. (After all, it would be absurd to refer to recognized asanas such as headstands or the peacock in hatha yoga as sitting postures!)

The purpose of asanas is to calm the body and spirit. In addition, they promote good health, keep the body in good shape, regulate the glandular system, and strengthen muscles, tissue, tendons, all organs, and especially the immune system.

This harmonization has one disadvantage, however, especially for people who have a lot of contact with the general public. It makes your body extremely sensitive to everything that's good for it—and bad as well. This is especially noticeable in a person's diet. Although yoga will strengthen a person's resistance, the yogi who doesn't heed his or her inner voice and eats something that his or her body doesn't need will certainly pay the price! A person doesn't have to stick to a prescribed diet, although most yogis are indeed vegetarians and refrain for the most part from consuming drugs and other stimulants such as alcohol, nicotine, coffee, and theine. Instead, the body will develop its own individual diet based on a keen sense of exactly what it needs. This may strongly deviate from the norm and must be strictly adhered to in order to avoid serious health problems, especially with the stomach or digestive tract.

In magic, we use asanas for a similar reason as in yoga —to induce gnosis and turn off all bodily perception in order to allow the spirit to focus on its work without hindrance, but also to maintain the physical condition of our body, which is our most important vehicle since it's a reflection of our spirit. With the help of our body, we practice things such as letting go, self-discipline, devotion, vision, and action. Once our bodily perception is that well trained, it will work as an unerring seismograph for all magical things that happen around us. It will become both a source of joy and an alarm system, as well as our wholeness and the home of our gods (the Egyptian Book of the Dead says: "In every limb of our body lives a god").

That's why asanas shouldn't feel like torture. (Aleister Crowley, however, often violated this basic principle. As a result, his yoga practice—in contrast to his other excellent writings on yoga—often resembled an exercise in brutal sadism.) Of course, students with no previous experience will often encounter situations that require a bit of sweat and tears, but since yoga has nothing to do with fakirs, pain should be understood as a signal from the body and be respected as a warning sign. That's why we mentioned the concise definition given by Patañjali: Asana should be steady and comfortable—nothing more, nothing less!

So there's absolutely no reason for beginners to force themselves into the lotus posture, perform headstands, or put their feet behind their ears unless they're interested in the numerous health advantages and improvement of concentration skills that such asanas can offer. It's important to sit in a steady position and have the proper mental attitude during magical practice so that the energy is able to flow properly and you're not distracted (we recommend keeping your back straight); you should be able to sit comfortably for a long period of time since shifting your position or body in any way could cause your concentration to be interrupted.

Again, Patañjali gives us some advice:

"Tato dvaṃdvānabhighā taḥ."

In English:

"(Once this position is achieved) there is no more obstruction through duality."

Even just a quick first attempt will show the beginner what this means. When the body starts tingling or itching (especially in the legs) or when certain spots start twitching nervously, the yogi stays focused (despite these distractions) on his or her inner centeredness. This is done by shifting one's attention away from what affects the body and by subduing the senses (pratyahara). So we see how much the individual paths of eightfold yoga merge into one another. To maintain a proper asana, the body requires concentration (dharana), which in turn requires subduing the senses (pratyahara) which in turn improves the mastery of the asana, thus sharpening concentration, leading to a state of meditation (dhyana) and ultimately to a state of superconsciousness (samadhi). But the dualities of joy and sorrow, good and evil, "important" and "unimportant" are meant here as well, as well as the distinction between spiritual aspiration and everyday attachment ("I actually think it's more important to take care of my car, there's something wrong with it, and next week we're going on vacation…"), and between concentration and distraction (because true concentration only knows itself).

Technically speaking, many of the "god-forms" used in Hermetic magic are asanas as well (and even often fulfill the same physiological function) in the same way that rune positions and hand gestures (e.g., in Freemasonry or letter magic) do, too. However, this is approaching the fuzzy area between asanas and mudras, which will be dealt with later in this book.

Although there are a countless number of asanas, only the following three usually play a significant role in magic during meditation and concentration (with the possible exception of the lotus position, which everyone who is physically able should learn at one time or another if only because of its unique, unmatched health benefits without overdoing it or turning it into torture). These are the god posture, the dragon posture, and the half-lotus posture (described here in simplified form).

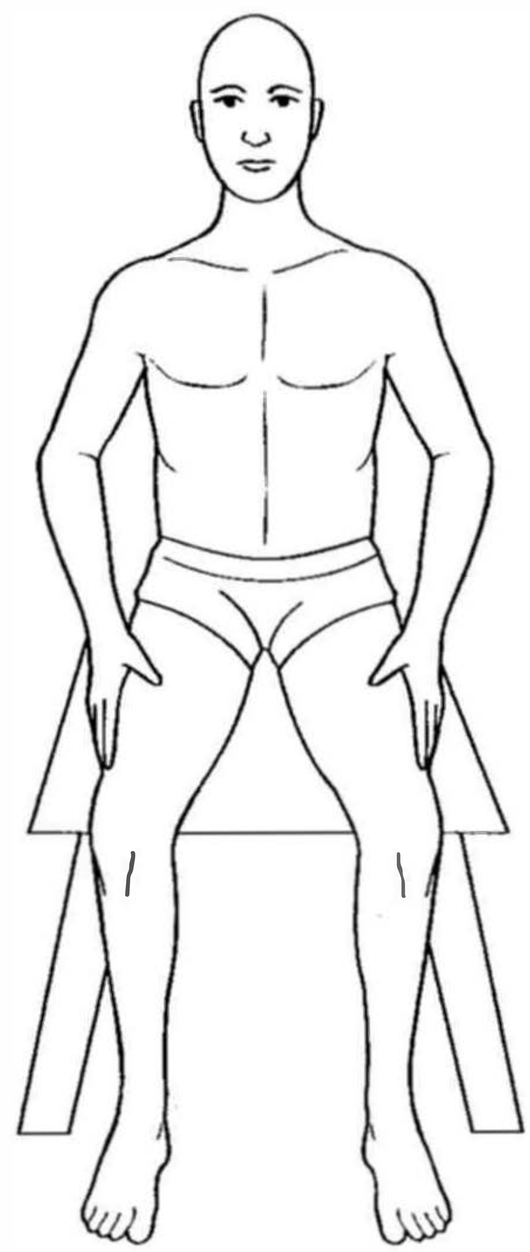

Illustration The god posture

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Sit on a chair that has a straight backrest, although you shouldn't actually lean against it. In fact, it would be better to use a chair without any backrest at all. Your feet should touch the floor, and the palms of your hands should be placed flat on your thighs with the fingers together. Your back is erect but not stretched, your head is straight, and your eyes are closed or half-closed (or use the —Tfgaze).

This posture is especially good for older people or those who are not able to sit on the floor for some reason or another.

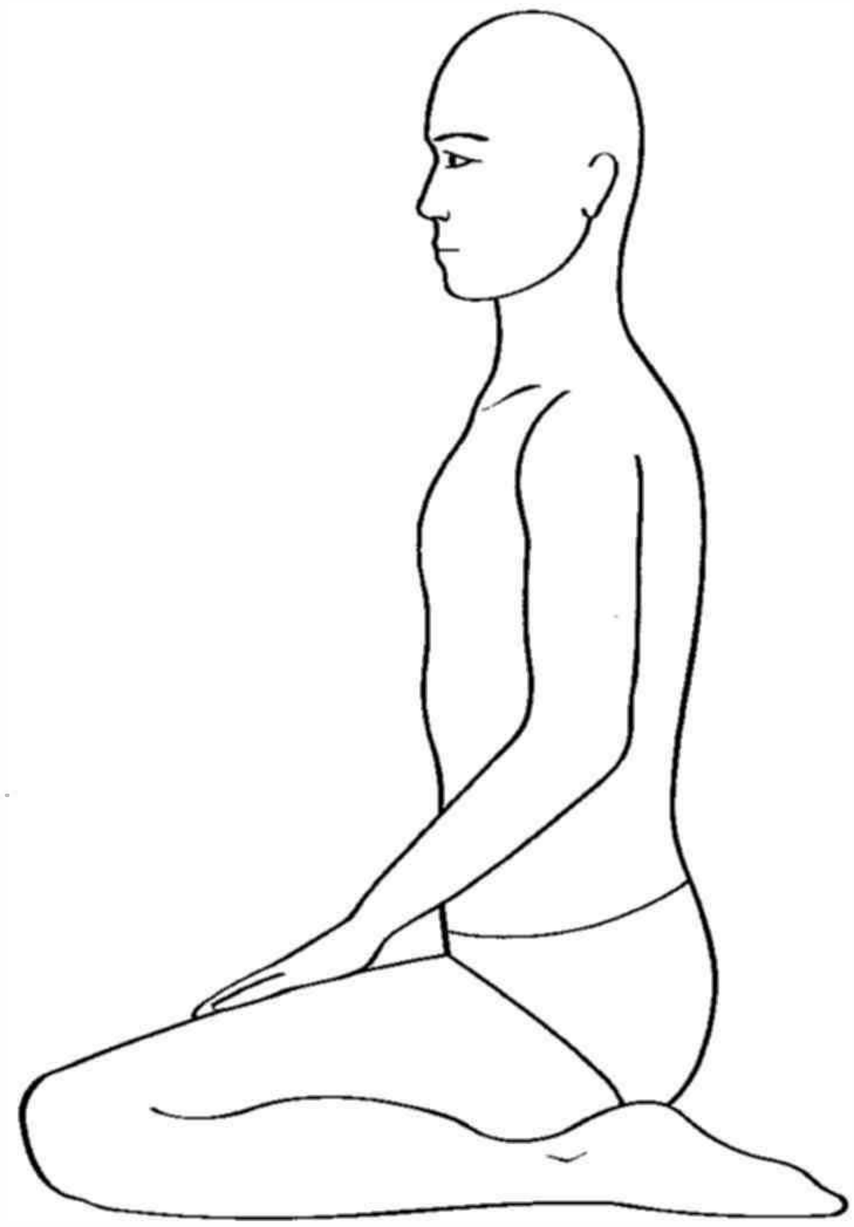

Illustration VI: The dragon posture

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This posture is best done on the floor and a rug or blanket can be placed under your legs, but the surface should be hard (so don't practice on a mattress, bed, or couch!).

Rest your buttocks on your calves with your feet sticking out straight behind you or touching slightly, whatever is more comfortable. Your upper body is straight and your hands are placed on your thighs, just like in the god position. The position of your head is the same as above, too.

Illustration The half-lotus posture

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(or the "perfect posture")

Much easier to master than the full lotus posture but, in the opinion of many authors on magic, just as effective. (Personally I prefer the lotus posture to all other asanas because once you've properly learned it, it's the most comfortable of all since it automatically keeps the back straight, not to mention all of the health advantages that it brings as well.)

Rest your buttocks on the floor or on a blanket, or on a pillow placed under the back part of your buttocks, giving the whole posture a more slanted position. One foot rests on the inside upper thigh, the other is tucked underneath (right or left). If possible, both knees should touch the floor (with the pillow placed to support your lower back, this happens automatically). Your head is straight and shoulders relaxed, your hands are resting on your knees or on your lap if they're not performing any special mudras (hand postures).

In all three postures, your tongue should lightly touch the front roof of the mouth—unless, of course, other exercises require you to do otherwise.

Particular attention should be paid to keeping the jaw and the forehead relaxed since this is often overlooked. "Steady and comfortable" describes a harmonious force field that occurs in the state between being tense and being relaxed; this is the state of body and mind that is optimal for contemplation or concentration on a magical or mystical goal.

That's all on this subject for now. We'll get back to it again later on in this book.

BASIC EXERCISE IN ENERGY CIRCULATION

One of the most important exercises for harmonizing the body's subtle internal energies is borrowed from Chinese acupuncture and Taoist yoga. It's a basic exercise in energy circulation that we would like to describe in general here. More details about this practice can be found in the relevant literature available. The simplified form described here has, however, proven to be effective and is sufficiently suitable for our purposes.

Acupuncture is based on the vital life force called chi (or ch'I, ki, qi, xi) that flows along the meridians or energy pathways in the body. For this basic exercise in energy circulation, we need to familiarize ourselves with two of these meridians, namely the Governor Vessel and the Conception Vessel (Dumai and Renmai). The Governor Vessel runs from the perineum to the midline of the back and neck, down the midline of the head, right up to the middle of the upper lip and palate. The Conception Vessel also begins at the perineum and runs from the midline of the stomach, chest, neck, and chin, right up to the middle of the upper lip and lower jaw or tip of the tongue. (Various authors do not always agree on the exact course of the meridians. Even when it comes to the directions in which they flow, there are several variations and differences in opinion.)

With this basic exercise in energy circulation, use your imagination to circulate the energy from the perineum in the Governor Vessel up the back and then back down the front in the Conception Vessel. After we've done this, rub your hand several times over the hara region (located roughly the width of three fingers below the navel) in order to store the activated energy there.

Note: In order to avoid a blockage of energy, especially in the head area, it's important to rest your tongue lightly on the front roof of the mouth.

According to the teachings of acupuncture, chi normally flows in the opposite direction, so it's possible that the direction of circulation that we recommend feels uncomfortable to you. In this case, try circulating the energy in the opposite direction—from the front, up to the top, and down the back. As far as the rest goes, proceed as above.

We've used the word "imagination" and, to the inexperienced beginner, it really will feel like the flow of energy is taking place purely in one's imagination. But in just a short time this process will become automatic, and there will be no more talk of imagination or even "illusion."

Apart from the numerous health advantages, I recommend this basic exercise in energy circulation as an excellent way for centering yourself since it creates a suitable shield of magical protection against foreign influence and loss of inner balance. It can also be used to transmutate sexual energy, e.g., during phases of sexual abstinence. In particular, the storing of energy in the hara region has a positive healing effect on illness, and even conditions such as weakness and tiredness (e.g., from being overworked, during menstruation, effects of the weather, exhaustion) can be alleviated or even remedied entirely on a long-term basis.

Lots of misleading information has been written about the function of this basic exercise in energy circulation, and some authors even tend to make a religion out of it. Although this exercise can reveal possible blockages in the subtle body when the energy flow is activated consciously, blockages usually dissolve on their own with regular practice, and only in serious cases does an acupuncturist need to be consulted for therapy. But in no way does it mean that the small circulation of energy is "dead" if you don't do this exercise; it's always active, and the chi is constantly flowing along the meridians, although the intensity varies and depends on your current state of health and well-being. In this sense, it would be more accurate to refer to it as the "conscious intensification and steering" of the circulation instead of its "activation." Since it's already active, it's not so difficult to become aware of and be able to work it with as some literature makes it out to be. At seminars, students will often discover that it usually works within just minutes.

However, if you're having difficulties with consciously intensifying and steering the circulation of energy along the prescribed pathways, just be patient and keep practicing. It might be helpful to have someone help you by shaking a rattle (a simple rumba rattle that you can buy fairly cheaply in music stores will do, although you should choose one with a

bright sound instead of a dull one) close to your body in the desired direction of the flow of energy until you can actually feel it. This acoustic aid will help give you a feel for the circulation of energy so that it can be triggered later automatically without any additional help.

After a bit of practice, you'll be able to feel and intensify the flow of energy at any time in any position—and you should experiment with the various situations as well.

In addition to this basic exercise, there's also an advanced exercise in energy circulation in which the twelve main meridians are activated or intensified, but there's no need to go into that here. (Whoever is interested in this can refer to the books by Chia and Zöller in the bibliography at the end of this chapter.)

Illustration 4 shows the exact path of subtle energies during this exercise.

PRACTICAL EXERCISES

EXERCISE 49

THE BASIC EXERCISE IN ENERGY CIRCULATION

Practice the basic exercise in energy circulation at least once a day, preferably in the morning, until you feel confident and convinced that you've mastered it. Then you can go on to practicing this circulation technique anywhere and any time, e.g., at work, while walking, while driving—and soon you'll learn to appreciate the tremendous soothing and harmonizing effect that this simple exercise has, especially in stressful situations.

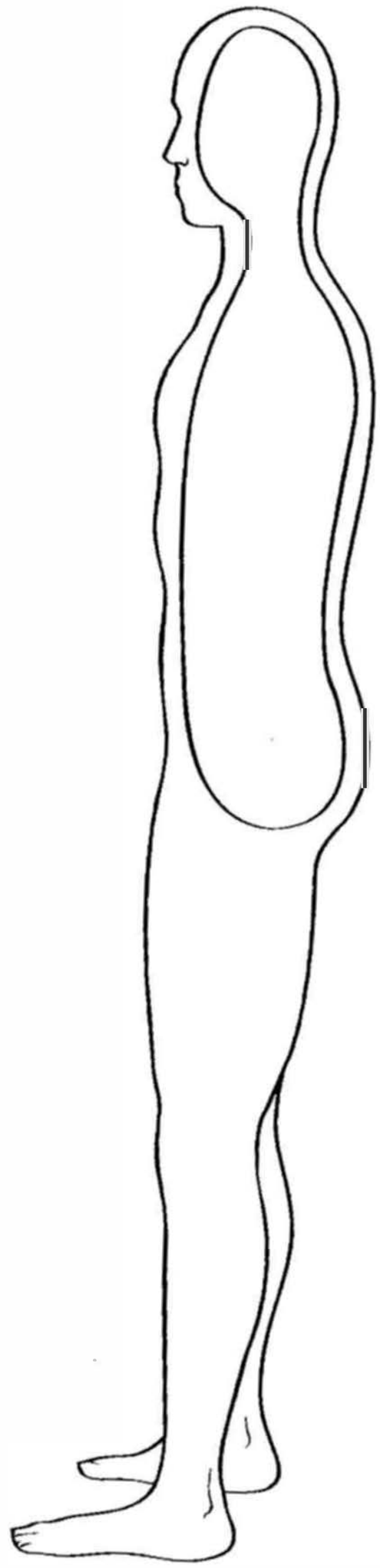
This exercise can also be combined with other centering techniques such as the IAO formula or the OMNIL formula, either before or afterward. With a little bit of practice, it won't take you more than just two minutes—and after awhile, you'll need even less time to perform it.

BIBLIOGRAPHY

Mantak Chia, *Awaken Healing Energy Through Tao: The Taoist Secret of Circulating Internal Power.*

Josefine Zöller, *Das Tao der Selbstheilung*

(Both books are recommended for further reading about the basic exercise in energy circulation and the practice of acupuncture.)



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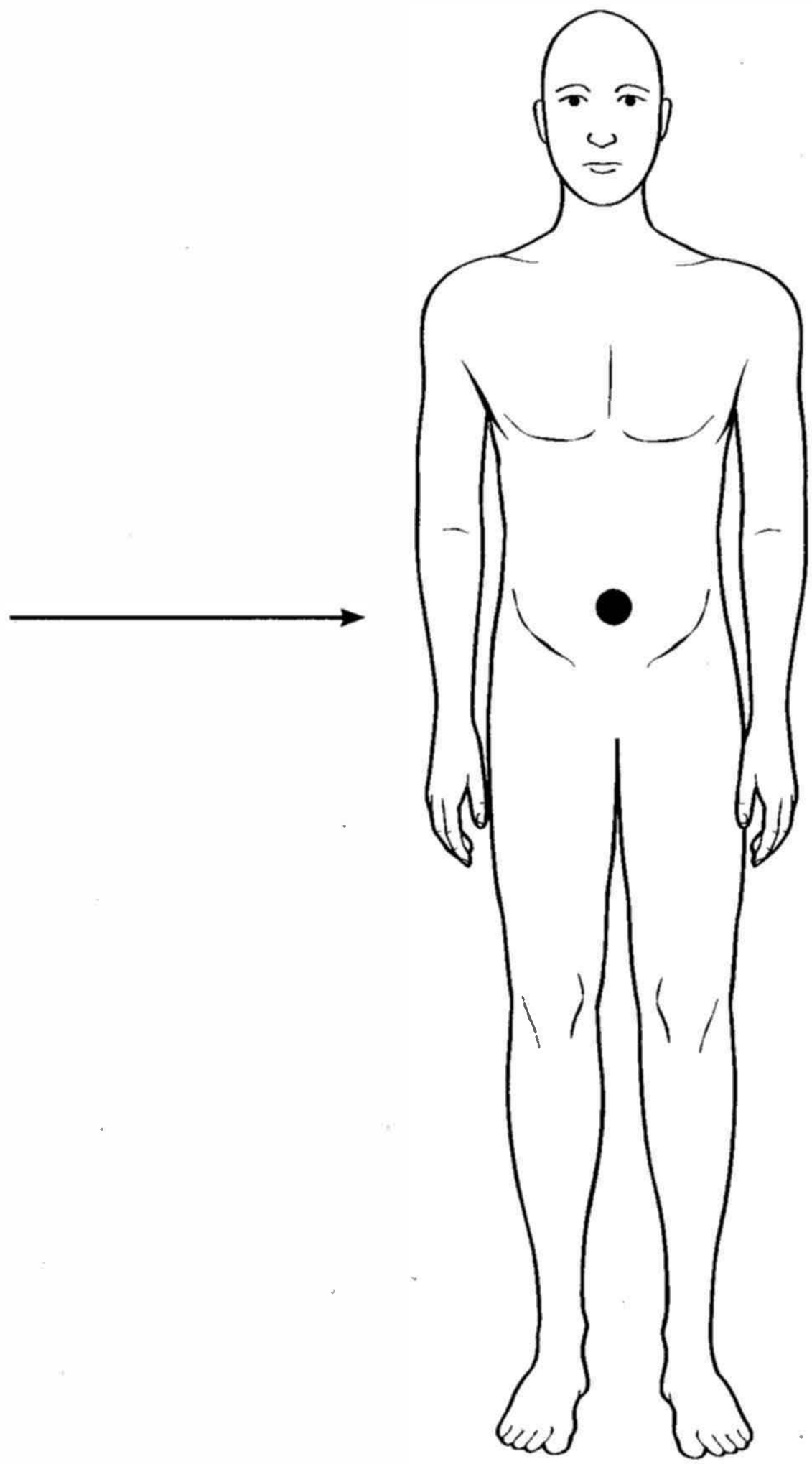
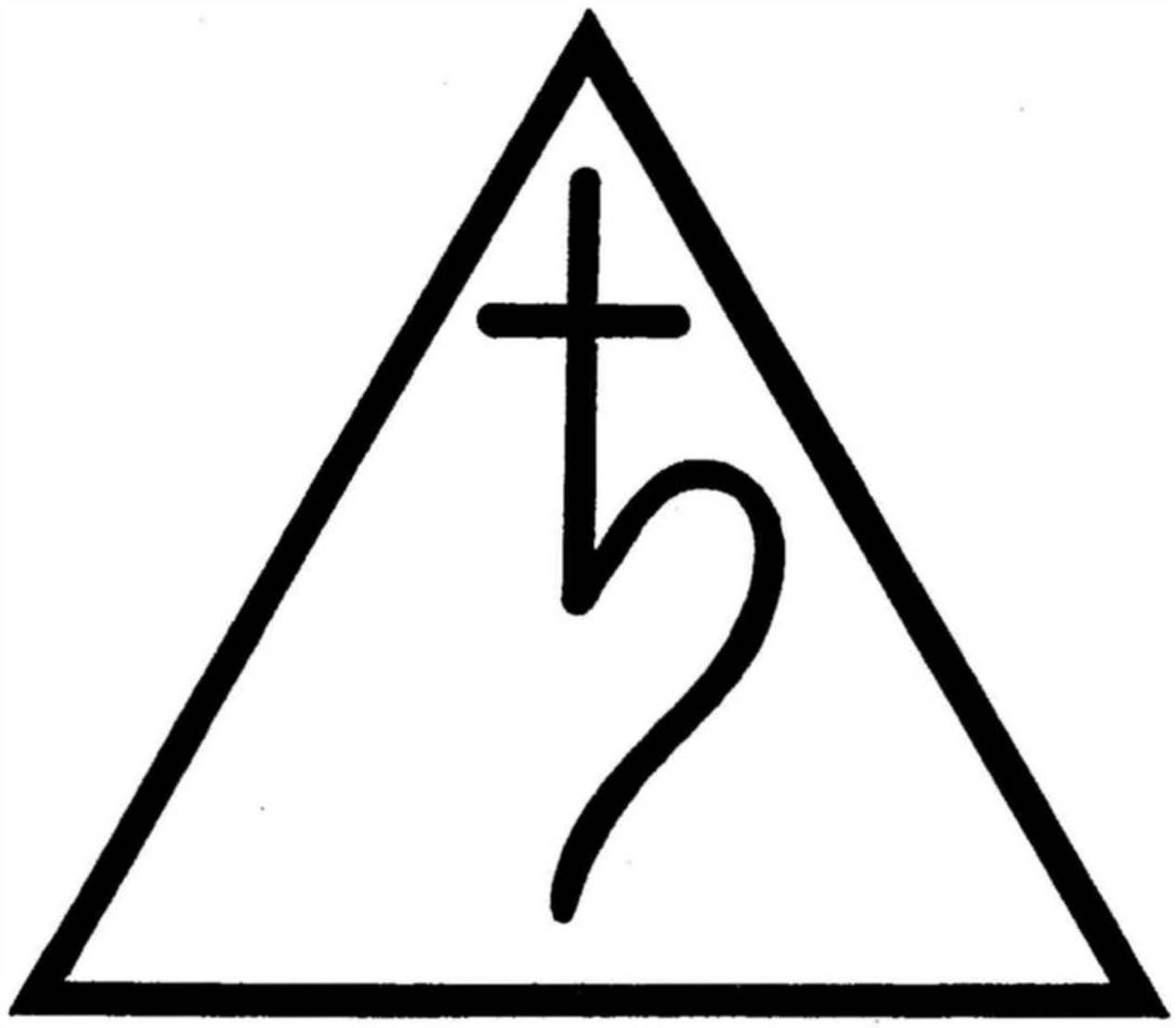


Illustration 5: The hara region

A SPIRITUAL EXERCISE FOR UNDERSTANDING SATURN



A spiritual exercise is a time for reflection, contemplation, and concentration on a spiritual goal. During this time, everything else is put on hold: all spiritual, physical, material, and other matters.

Every practicing magician will undergo such spiritual exercises periodically (usually annually or semi-annually). They are a source of power and insight, of spiritual development and physical purification. The true value of such a spiritual exercise is often not recognized until long after the actual period of voluntary asceticism is over. The spiritual exercise is a valuable tool for magical training and its importance cannot be stressed enough. That's why we feel it is necessary for every person who is actively following the exercises in this book to undergo such a spiritual exercise.

It will take a total of four weeks. Each week you will be required to give up various things, not for their face value but in order to free you from dependencies of all types. (As so many spiritual schools across most cultures have pointed out for centuries if not millennia, more often than not there's hardly any difference between "possessing" something and being "possessed" by it—which, essentially, is a state of affairs no freedom-loving magician should be prepared to tolerate.) Later, after you've gained some experience with such spiritual exercises, you'll be able to develop your own.

During this spiritual exercise, you should meditate daily on Saturn. By now you should already be familiar with at least the basic principles that this planet embodies. Use the symbol for Saturn that's depicted in Illustration unFurthermore, on every Saturday you should perform a Saturn ritual and meditate for three hours on its principles.

During the four-week exercise, you should abstain from the following:

Week one:

- all kinds of sexual indulgence, both physically and mentally

Week two:

- all solid food or, if this is medically not advisable for you, reduce your food intake to half of your usual consumption

Week three:

- all types of stimulants and entertainment (such as drugs, parties, and social gatherings)

Week four:

- all types of stimulants and entertainment (such as drugs, parties, and social gatherings)
- all kinds of sexual indulgence, both physically and mentally
- all solid food or, if this is medically not advisable for you, reduce your food intake to half of your usual consumption

Let me explain in more detail:

Week one: sexual abstinence

Avoid all sexual activity. This includes autoeroticism as well as heterosexual or homosexual activity, and even sexual fantasies are forbidden. If your sexual drive is aroused, raise this sexual energy mentally along the Governor Vessel while you inhale, and let it flow down the Conception Vessel as you exhale, storing it in your hara when you're finished. Do this until your "ching chi" (sexual energy) subsides completely and your body is filled with a warm, pleasant feeling.

Week two: abstinence from solid food

Do not eat any solid food for one week. The only way to avoid this restriction is if you have a valid medical reason that requires you to eat solid food. If (and only if) this is the case, try to eat nothing but wheat bran (with milk or water and a dab of butter or margarine if you want). If this, too, is not recommended by your doctor, then try to at least reduce your food intake to a maximum of one-third of your normal diet and balance this off by increasing your intake of liquids. If possible, avoid physical exertion during this time.

Week three: abstinence from stimulants and entertainment

Abstain from all types of stimulants and entertainment for one week. This includes alcohol, caffeine, theine, drugs (except for prescribed medication), stimulants, sleeping pills, and so on. Entertainment and social gatherings of all types should also be avoided, such as parties, cinema, theater, discotheques, clubs, and pubs (with the exception of magical gatherings and group rituals). Withdraw from social contact as much as possible—avoid

television, the radio and phone calls (unless required at work), and all other types of conversation with other people.

Week four: abstain from sexual activity, solid food, stimulants and entertainment

Combine the practices of the first three weeks into one grand finale and abstain from everything for one entire week. Finish off the exercise with a Saturn ritual that should preferably take place on a Saturday during the hour governed by Saturn.

Furthermore, during the entire course of this spiritual exercise, you should meditate three times a day for at least three minutes each time on the principles of Saturn. Perform a Saturn ritual on each Saturday during the hour governed by Saturn.

Other themes for meditation are death, illness, transience, time, and so on.

Expand the spiritual exercise according to your own taste, e.g., with regular trips to the cemetery and visits to sick people, contemplation on the role that time plays in your life and objects used to measure time (clocks, bus schedules, etc.). Try to ensure that you have a regular daily routine and be economical in your use of time and money. Be extremely meticulous during this time, especially when it comes to what you wear and eat. Move slowly and deliberately, and turn walking into a type of meditation. This is also a suitable time for offensive or defensive magical operations for death or destruction, but also for coming to terms with everything that's excessive and how to eliminate this excess waste. Eliminate as much excess baggage in your life as you can and don't try to avoid the typical Saturnian harsh consequences that may result from this. Instead, pay more attention to Saturnian correspondences such as the number three, the metal lead, the colors black and brown, and so on.

On Saturdays, the first and eighth hours of daytime are governed by Saturn. This is calculated as follows:

1 daytime hour (DH) = time of sunset (SS) minus time of sunrise (SR) divided by twelve

-1 DH = (SS - SR) / 12

Therefore:

-the first daytime hour begins at SR and ends at (SR n DH)

-the eighth daytime hour begins at (DH x 7) + SR and ends at (DH x N,n SR

On Saturdays, the third and tenth hours of nighttime are governed by Saturn as well. This is calculated as follows:

1 nighttime hour (NH) = the length of time between sunset (SS) on the day of the ritual until midnight plus the time of sunrise (SR) on the following day divided by twelve

-NH = [(24 - SS) n SR the following day] / 12

Therefore:

-the third nighttime hour begins at (NH x 2) n SS and ends at (NH x 3) + SS

-the tenth nighttime hour begins at (NH x 9) n SS and ends at (NH x 10) mSS

You can check the times of sunrise and sunset in your local newspaper, or ask at the local observatory or an airport. Remember that when calculating time, you are dealing in units of sixty and not with the more common decimal calculation that uses units of ten.

If for some reason, e.g., due to work obligations, you're not able to perform a ritual at each of the four planetary hours, you can use the following times instead: 3:00 am, 9:00 am, 3:00 pm, 9:00 pm. However, this should only be an exception.

Keep two diaries during the spiritual exercise: (1) continue to write as usual in your magical diary; (2) keep a special diary for this spiritual exercise in which you note the most significant observations, events, and realizations. Write legibly (it would be best to use block letters) using keywords and summarizing the details that you wrote in your magical diary.

I have to point out here that if you choose not to do this spiritual exercise, you're going to run into occasional difficulties with our training program later on because some subsequent practical exercises are based on the experiences that you have during this spiritual exercise.

Also, remember that you are doing this spiritual exercise for only one person on earth—you! It's you who determines the success and value of this truly magical exercise.

So keep your spirits up, don't give up, and good luck! The benefits of this spiritual exercise will speak for themselves in the long run.

PRACTICAL MIRROR MAGIC (I)

Preliminary Note:

Even if you're not all that interested in mirror magic, we recommend that you read this section carefully since the contents overlap with other areas of magical practice (e.g., ritual magic and the use of magical tools in general). Since we don't want to have to repeat ourselves later, please integrate the following information into your overall knowledge of magic so that you can apply the principles described here to other areas of practice as well.

CHARGING THE MAGIC MIRROR

Some of the classics of magic literature make a big fuss about the "condensers" that are supposed to be used to charge a magic mirror. Franz Bardon was one of the most renowned users of this term, and many other authors copied him and still do. Condensers are solid or liquid substances that are used as a means to store certain types of energy, just like an electric condenser would do. In the case of magical condensers, we primarily mean the subtle energy of the elements. Therefore, we have condensers for air, earth, spirit, and so on.

In Bardon's system of magic, the use of such condensers makes complete sense since his magic is based on the concept of a world that follows the principles of electricity and magnetism. Here we can see the attempt to combine magic and the science of that period, both philosophically and conceptually. Such attempts tend to ruffle the feathers of most scientists since they're usually based on incompetent simplifications, generalizations, and

analogisms that have nothing to do with conventional science. The magician understands "energy" or "magnetism" quite differently than a physicist does, and the alchemistic elements of air, fire, etc., do not correspond to the elements of a chemist. (The same holds true in astrology, by the way, where the zodiac signs are not necessarily identical to the star signs, and symbolic planetary powers cannot be measured by space probes.)

While the scientist views this as nothing but a mix-up of the various reference levels (which he or she often does as well, by the way, for example when he or she chuckles about the fact that chemistry does not recognize earth as an "element") the traditional magician realizes that he or she needs to have a standard concept of the world in which everything exists in relation to each other if he or she wants to be able to actively shape one's own destiny. Not until contemporary chaos magic was developed were magicians able to free themselves from this premise for the most part in order to take a different approach (this will be discussed at a later point in this book).

Since we won't be using Bardon's technique here for storing the elements, we do not need any condensers for our practical work with the magical mirror. Therefore, we'll only be discussing the basic concept of condensers in the passage below for better understanding.

BARDON'S SYSTEM OF CONDENSERS IN MIRROR MAGIC

Bardon speaks of "fluid condensers" or "accumulators" that can be charged with electric and magnetic fluid, or with the fluid of the five elements. In keeping with his analogy to electricity, he postulates that various substances have a varying degree of "conductivity" for subtle energies, and he distinguishes between solid, liquid, and aeriform fluid condensers according to their consistency. Many different substances can be used as condensers accordingly, ranging from gold to resins and herbal extracts, to blood, sperm, and incense mixtures.

Furthermore, Bardon distinguishes between universal condensers made of simple substances, and compound condensers that are considered to be more powerful. Every liquid condenser contains gold in the form of soluble gold chloride (*Aurum chloratum*). But even homeopathic tinctures with a potency of D1–D3 can be used in the form of *Aurum chloratum*, *Aurum muriaticum*, or *Aurum metallicum* (Bardon was obviously an advocate of high potency homeopathy). (We'll discuss the rules and possibilities of magical homeopathy in a later chapter).

However, for mirror magic, Bardon uses a solid condenser. This consists of the seven planetary metals as well as coal and resin. Here's the exact recipe:

Solid condenser according to Bardon

lead—one part
tin—one part
iron—one part
gold—one part
copper—one part
brass—one part
silver—one part

aloe resin (*gummiresina aloe)*—one part
animal charcoal *(carbo animalia)*—three parts
mineral coal—seven parts

All quantities are volume measurements, not weight measurements (e.g., cm^3)

The ingredients are pulverized and mixed together well. The fluid condenser is applied to the surface of the magic mirror (the side that you look into) by evenly painting the surface with a thin layer of colorless lacquer; the pulverized condenser is then strewn onto the damp lacquer. The mirror is then put aside until it dries. (Interestingly, Bardon feels that a mirror used only for "optic clairvoyance" does not require any condenser at all.) Nowadays, you can buy magic mirrors with a prefabricated hole in the back of the frame that you can fill with your condenser. While Bardon's method is similar to photography (just like the special surface coating on photographic paper that captures the images), this system is more appropriate to the concept of a mirror (special backside coating that reflects the images).

Other magicians, on the other hand, recommend ritually decorating the frame of the mirror with magical symbols instead of using a condenser; for a mirror with a black frame, these symbols are usually painted in silver or white, but occasionally in red or green as well. The choice of symbols is entirely up to the magician. Generally a personal glyph is used (e.g., a sigil of one's magical name that is designed using the word

method), as well as the traditional symbols for the planets and the elements, or other sigils (also designed using A. O. Spare's word method) in order to enhance the magician's work with the mirror. In principal, both the condensers as well as the symbols and sigils serve the purpose of sending the subconscious mind a signal when they are viewed that will trigger the corresponding reaction (e.g., clairvoyance, astral travel, etc.).

The mirror is then charged ritually; for example if the mirror is to be used for intuitively viewing events that geographically take place somewhere else, a moon ritual can be used, or a ritual involving the planetary principles of Mercury (insight, wisdom, awareness). In the same way, the elements of air or water can also be used, or a mixture of various energies that are applied, however, in separate charging procedures. In the case of the latter, proceed as described above in earlier paragraphs.

Here's one example of such a multiple charging procedure (spread out over a period of five weeks):

1. moon ritual
2. Mercury ritual
3. water ritual
4. air ritual
5. sigil work (using sex magic)

In this example, the last operation would be the climax of the entire procedure to seal off its effectiveness. Instead of the procedure mentioned above, the magician could also perform four moon rituals (at new moon, full moon, and during the two crescent moons), which would give the mirror a more divinatory touch. Charging with Mars energy, on the other hand, would make the mirror suitable for combat magic.

It's important to realize that the magician must learn to use the correspondences and analogies that best fit his or her personal needs. This holds true not only for the actual classification of correspondences (e.g., the individual allocation of metals to the planets, etc.), but also—and above all—to their use. So you have to decide for yourself what the focus of your magic mirror should be, and what principles it should embody.

By the way, many magicians use different mirrors for different purposes. Thus, they may create a mirror for healing, another for divination or skrying work, one for love spells, etc. I generally recommend this over a single, "all-purpose" mirror, especially for

psychological and symbol-logical reasons. In the same way that no one tool can be an excellent hammer, screwdriver, and chisel all at the same time, the magician should go to all lengths to collect a versatile and extensive range of special magical tools, just like a good carpenter would. Only the experienced initiate, the "master of the empty hand" who needs no tools at all, will be able to get along sufficiently with just a few universal instruments.

But there's a modern school of magic that doesn't charge any of their weapons or instruments at all anymore. Instead, charging occurs automatically through use of the equipment itself. With repeated use, the nature of the magical weapon is imprinted into the subconscious mind in the same way that one can only learn to use a hammer by actually using it. Although I feel it important to mention this approach here, I certainly don't recommend it, especially for magicians who just want to avoid the extra work of having to charge their tools. After all, representatives of the same school require that all of their magical tools be handmade in order to truly be efficient!

One method for checking to see if a magical weapon has been sufficiently charged is to see if it appears in your own dreams. If it does, this is a clear sign that your subconscious mind has integrated the weapon and is ready to work with it.

We can also check the charged status of a magical weapon with the magic gaze (180° gaze), with a pendulum, or by testing the energy with your hands. In the end, the quality of its activation can only be judged by how effectively it actually works.

Don't be disappointed if you're not happy with the results of your mirror magic or if you don't seem to get any results at all. You just might not be cut out for this type of work. Even in magic, there are specialists who might excel in one area, yet function below average in others. However, only persistent practice will be able to show whether you have any kind of talent in a certain area of magical practice or not, and whether any further efforts on your part would prove successful. But this is not necessarily a permanent situation. Sometimes it will take years before you notice your progress, even long after you've given up all hope of ever being good. Some skills take a long time to improve and are the product of a lengthy development process. But this, too, will only be noticeable when you continue to try. In the same sense, it's even possible that you may temporarily or even permanently lose some of your current skills. For this reason alone, every magician should aim at becoming as versatile as possible in order to have other alternatives open in times of emergency.

MIRROR MAGIC: FIELDS OF APPLICATION

We've already mentioned that mirror magic can be used for many more things than literature often reveals. Here you'll find a short overview of the most important fields of application of mirror magic. This list is certainly not complete and some areas may even overlap. After all, the various disciplines of magic often go hand in hand with one another.

- astral travel
- divination (clairvoyance in particular)
- storing energy
- evocation
- exorcism (especially for the construction of spirit traps)
- influencing others
- healing
- odic charging and de-charging
- charging sigils
- telepathy
- death and destructive magic
- invisibility spells

We'll be discussing the various fields in detail (both in theory and practice) throughout the course of this book, but this short overview should suffice for now. In general, the same applies to the magic mirror as to every other magical weapon—it should be versatile and usable in a variety of different ways. The magic mirror is just one example of the magical tools that you can use that we picked in order to illustrate the basic structures of practical magical work. In other words: There are no limits to your imagination, and throughout the course of magical history, every generation and every single magician has thoroughly explored his or her magical weapons, integrated them into his or her practice, and developed new ways to use these tools while carefully documenting everything for future generations.

MAGIC AND YOGA (II)

MEDITATION AND THE CHAKRAS

Later on -' this book, we'll be going into more detail about the Indian teachings of the chakras as applied to the various magical elements of tantra. In fact, every Western magician should become familiar with at least the fundamental elements of the Eastern chakra systems during the course of his or her basic training. After all, the practice of meditation is founded for the most part on these chakra systems. That's why we would like to describe the most significant principles of both disciplines here so that we are able to apply them to our practice.

THE CHAKRAS

The Sanskrit word "chakra" means "something that turns; circle; wheel." When yogis meet together for meditation and instruction, the term "dharma chakra" is often used. There's also the puja chakra. So you see that the word "chakra" doesn't only refer to energy centers, although that's the kind that we will be discussing here. Since the nineteenth century, however, the word "chakra" has been influenced by Indian-style theosophy and yoga, so that it's now used in Western esotericism exclusively to describe the subtle energy centers. We'll stick to this usage in our book as well.

Most European new-agers are unaware that there are an endless number of different chakra systems in India, Tibet, and China, just to name a few of the main cultural centers where the chakras are taught. (In a similar way, China has many varying systems of

acupuncture in which even the path of the meridians and the position of the acupuncture points differ entirely from one another.) Generally we only hear about the one system that uses seven chakras since this is the system that was popularized (in modified form) by Theosophy. But there are also systems that work with 5, 14, 84, 144, and even more chakras, so it's quite difficult to understand the bitter feuding between the various yoga schools and their endless debates as to whether the sahasrara chakra, for example, is located inside the head or on the surface.

For pragmatic reasons, we'd like to introduce and briefly explain the seven-chakra system here without going into any of the complicated symbolism at this point that is particularly common to the chakra teachings of Indian tantra. In connection with kundalini yoga, tantra and sex magic, however, we'll have to come back to that symbolism.

In short, we can determine that Indian physiology is based on seven main subtle energy centers that are located along the spinal column. These centers are purely of a subtle nature, and it's important to stress that here. Although they are sometimes located near physical organs, they are not identical to these. (To put it in simple terms, "heart chakra" and "heart" are not the same thing!) Although there have been various attempts to equate the chakras with individual glands, the results of these attempts were never very convincing. Similar to the points in Chinese acupuncture, the locations of the chakras cannot be pinpointed anatomically according to schoolbook medicine. Nonetheless, they're understood to be real and effective, which magical practice proves again and again.

According to Indian symbology, each chakra is assigned with a specific lotus blossom, whereby each blossom contains a various amount of petals. In this sense, the sahasrara chakra mentioned above is often referred to as the "thousand-petal lotus," whereas the blossom for the ajna chakra only contains two petals. Each chakra also has a so-called seed syllable, which is used to activate the energy center. There's a whole lot of speculation and mystical talk about the philosophy of the chakras, which shouldn't concern us yet.

Apart from that, the difficult Sanskrit names of the chakras are generally quite confusing to the average person so that we generally refer to them by their anatomical position, such as the "throat chakra."

In order to avoid making things more complicated than they need to be, please see the table in Illustration 7 for a list of the Sanskrit names, the common anatomical terms

in English, the seed syllables, and the number of lotus petals. You should try to memorize these correspondences as soon as possible since they'll keep popping up again and again in literature on Eastern-influenced magic, and that's a good majority of it!

For clarity, Illustration 8 shows the position of the main chakras in the human body along with the minor chakras located in the feet, knees and hands, which you'll find mentioned frequently in literature as well.

The chakras (seven chakra system)			
Sanskrit name	anatomical term	seed syllable	# of lotus blossoms
muladhara chakra	root chakra	LAM	4
svadhistana chakra	sacral chakra	VAM	i-
manipura chakra	solar plexus	RAM	all7
anahata chakra	heart chakra	YAM	cd-
vishuddi chakra	throat chakra	HAM	ci-
ajna chakra	third eye chakra	OM	d-
sahasrara chakra	crown chakra	all	rtttO

w..W"[illegible] \27 will7[illegible]

The chakras are counted from bottom to top (root chakra = [illegible] So if we refer to the fifth chakra, we're talking about the throat chakra. In this system, all except the seventh chakra are located on the spinal column.

The root chakra is sometimes called the "sexual chakra." It's located on the perineum between the anus and the sexual organs and forms the base of the spinal column.

The sacral chakra is located slightly above the first chakra on the sacrum at roughly the level of the sexual organs.

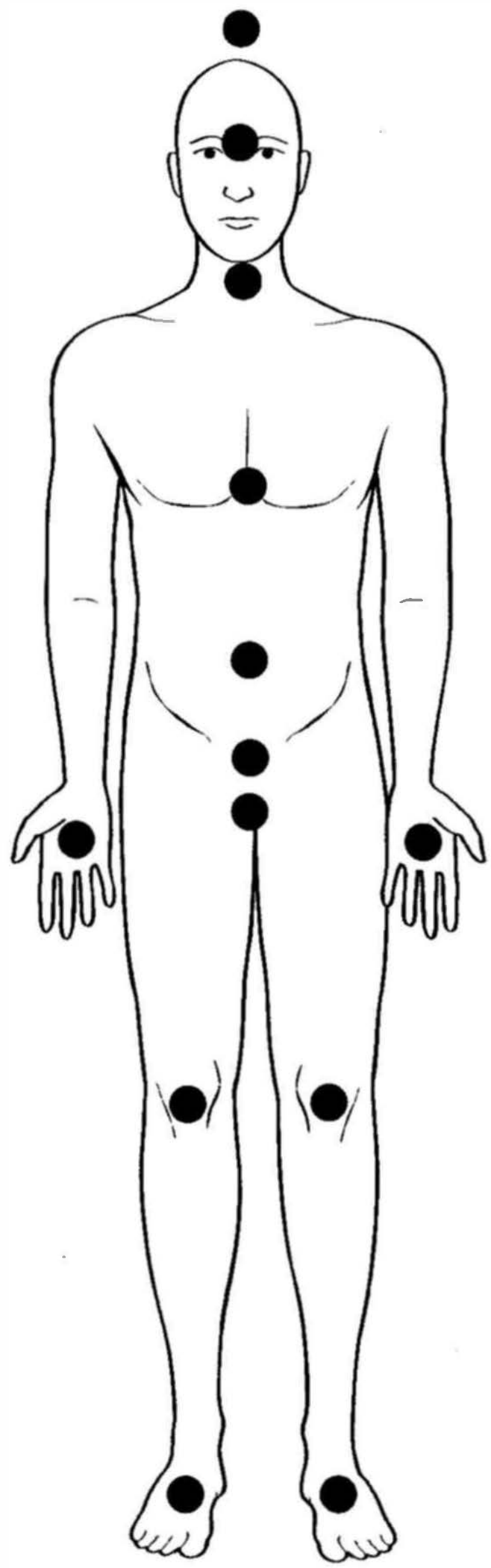
The solar plexus is located just below the sternum.

The heart chakra is located just as the name says, at the level of the heart.

The throat chakra is located just slightly below the throat.

The third eye chakra is located at the level of the brow. It sits on the pineal gland, roughly two inches behind the forehead at the spot between your eyes.

The crown chakra (or "thousand-petal lotus") is not located in the body itself, but rather directly above the top of the head on an imaginary line extending from the spinal column.



Don't be surprised if you see other arrangements (e.g., the heart chakra located far left of the vertical line), especially among the more theosophically influenced authors. In his magical letters, Gregor A. Gregorius, who works with a system of fourteen chakras, differentiates between an "intuitional" and a "crown" chakra (the latter lies on the physical top of the head within the body), as well as between a "coccyx" and a "root" chakra.

So what is the importance of the chakra system in relation to our magical practice? Before we can understand this, we first need to become acquainted with the basics of meditation, which we'll discuss in the next subsection.

But first, let's talk about a few things that will shed some light on these meditation techniques. This includes the principle of kundalini that we've mentioned frequently before.

The kundalini (or kulakundalini) is the subtle vital force in humans. It rests—symbolically coiled like a rolled-up snake—in the root chakra, which is why it's often referred to as the "snake force." It blocks the entrance to the sushummna, which is a passageway leading vertically up the spinal column. In addition to this, there are two other passageways, the "ida" (female, moon channel) and the "pingala" (male, sun channel) that snake their way spirally up the middle pillar (sushummna) like the staff of Aesculapius, all the way to the nostrils.

The kundalini is more than just your usual type of subtle energy. According to Indian teachings, it's the embodiment of life itself. The act of "awaking" the kundalini, directing it upward along the sushummna, and uniting it with the thousand-petal chakra is equivalent to the union of Shiva and Shakti, of male and female, of yin and yang. It's this inner alchemy that leads to enlightenment and seemingly inexhaustible creativity because Shiva and Shakti (according to tantric teachings) join to form Brahman, which is the highest form of consciousness. In turn, achieving this state is considered the highest goal of kundalini yoga.

On its way up toward the sahasrara chakra, the kundalini in turn awakens the other individual chakras, purifying it with its "fire." (When this chakra is opened, it often really does feel like a burning sensation.) In general, the chakras vary in how pure or "open" they are, and a person's stage of development can actually be measured according to how wide his or her chakras are open. For example, a person who focuses on his or her sexual chakra will indulge in a healthy sexual appetite; a person who has developed his or her heart chakra will seemingly bubble with universal love (although we do not necessarily agree with this categorization or the moral judgment of values that automatically goes along with it, we still feel it is necessary to at least mention it here in order to remain objective).

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MEDITATION

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distinct. This will help you to automatically turn off all distracting external noise and lose the sense of your physical body. (This will take a bit of practice though.)

Once you've reached this level of concentration, imagine a point of light penetrating your right big toe from the outside. Feel it rise up your leg until it reaches your perineum (muladhara chakra).

Next, imagine a second point of light penetrating your left big toe and rising slowly up your leg to your perineum. There, the two points of light will unite and therefore increase slightly in size.

Take the time to feel this point of light in your perineum.

Now allow the point of light to travel slowly up your spinal column. Don't try to feel or sense any of the chakras at this stage, it's not part of this exercise! Instead, let the point of light glide slowly upward, first to the navel region, then to your chest, up to the heart level, then to the neck, and finally to the middle of the head (the point stays on the spinal column the entire way).

Now slowly guide the point of light vertically to the spot right between your eyebrows, parallel to the ground (at a ninety-degree angle to your body).

Now breathe easily yet firm, but without having to exert yourself. Always breathe through your nose, if possible.

In your mind's eye, you should now see nothing but light.

Now feel the planet earth dissolving beneath you—very slowly!

Then feel your body dissolving as well—very slowly!

Now you are nothing but light.

Once you've reached this stage, begin with the mantra below.

THE MEDITATION MANTRA

For this meditation, use the following two-syllable mantra:

HAM SO

(Practice pronouncing this mantra out loud before implementing it into your meditation. It should have a strong nasal intonation, and sound more like "HONNNGGG SSSOOHH." To practice, you can recite it while holding your nose shut. When you're finished practicing, however, you should never again vibrate the mantra out loud. During meditation, vibrate it silently to yourself.)

Coordinate the mantra with your breathing. Silently vibrate HAM while inhaling, and SO while exhaling. In doing so, don't attempt to adhere to a certain breathing pattern, just breathe free and naturally. The deeper you are in meditation, the shallower your breathing will become.

Once you've properly coordinated the mantra with your breathing, feel the light that makes up your body as well and with every repetition of the mantra, be consciously aware of its meaning:

I AM—INFINITY!

Just to avoid any misunderstandings: The meaning of the mantra is not vibrated like the mantra itself. Instead, it remains in the background of your awareness while you breathe and recite the mantra, while at the same time dissolve in the light. (After your second or third attempt at latest, you'll understand exactly how this is supposed to work. It's really quite simple!)

When you're ready to end the meditation, first draw your attention and awareness to your body and then to yourself sitting on the planet earth. Then stretch your body a bit and open your eyes.

The meditation should take at least twenty minutes (if necessary, set an alarm clock), and there are no upper time limits.

The important thing is that you perform each phase thoroughly. It's not important to try and vibrate the mantra for the longest time possible—neglecting the other phases of this exercise is a big mistake that will have a negative outcome on the overall results.

Do not perform this meditation if:

- you've taken drugs or are intoxicated
- you have a fever

Violating these rules can have devastating psychological effects, ranging from uncontrollable hallucinations to psychotic fits, if so predisposed. (You really don't want to find out the hard way if this is the case!) If you adhere to them, however, this meditation is completely safe. Otherwise, be relentless in your practice!

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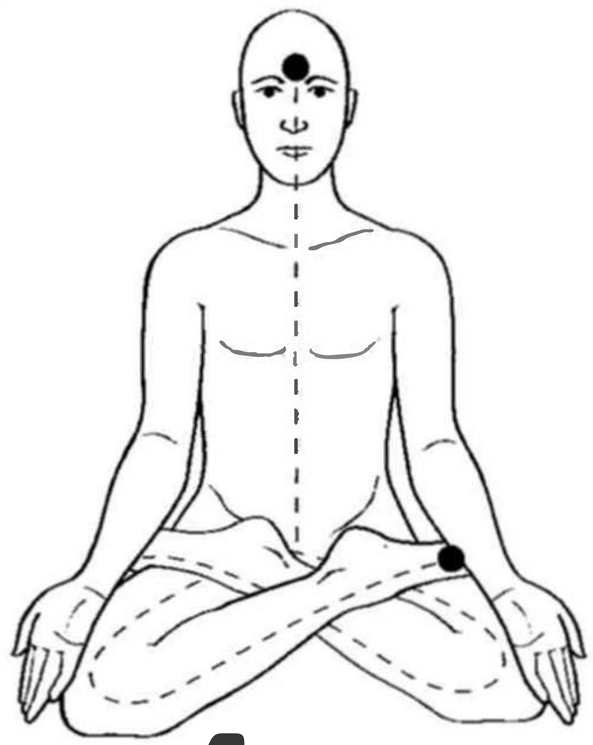

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PRACTICAL EXERCISES

EXERCISE 50

PRACTICAL MIRROR MAGIC (I)

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EXERCISE 51

THE INFINITY MEDITATION

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exercise and never even want to stop! The effort that you put into it now will pay off twice and three times as much in the long run.

By the way, being tired or sick are not valid excuses for not practicing (with the single exception of having a fever as mentioned in the warning note above). When performed properly, your need for sleep will reduce significantly in just a short time so that the time involved doing the meditation will more than pay off.

FURTHER READING

Although there's not a lot of literature available on the subject of mirror magic that can be applied to modern practice, we'd nonetheless like to mention two titles that could be helpful.

Gregor A. Gregorius, in his essay "*Spiegel- und Kristall-Magie*" taken from his book *Magische Briefe*

This book is of mere historical interest since it's full of unnecessary dogmatic regulations (ranging from breathing and concentration exercises to periods of fasting) that have nothing to do at all with mirror magic. Nevertheless, it's worth paging through this article since it conveys the typical approach to magic in Germany in the 1920s. The practical exercises, on the other hand, are of very little value.

Nigel 13frClough, *How to Make and Use Magic Mirrors*

Clough, in the style common to British pragmatic magic, dedicates nearly half of his book (of sixty pages) to making your own magic mirror. In particular, this includes the technique of casting a mirror with synthetic resins and making one out of paper mâché. Furthermore, he discusses condensers àla Bardon and gives concise yet enlightening information on trance techniques and the various uses of the magic mirror.

Unfortunately, at the time of writing this book is out of print but you might be able to obtain it from an antique book dealer.

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Franz Bardon, *Initiation into Hermetics*

Gregor A. Gregorius, *Die magische Erweckung der Chakra im Äther-Körper des Menschen*

PRACTICAL MIRROR MAGIC (II)

USE OF THE MAGIC MIRROR CI

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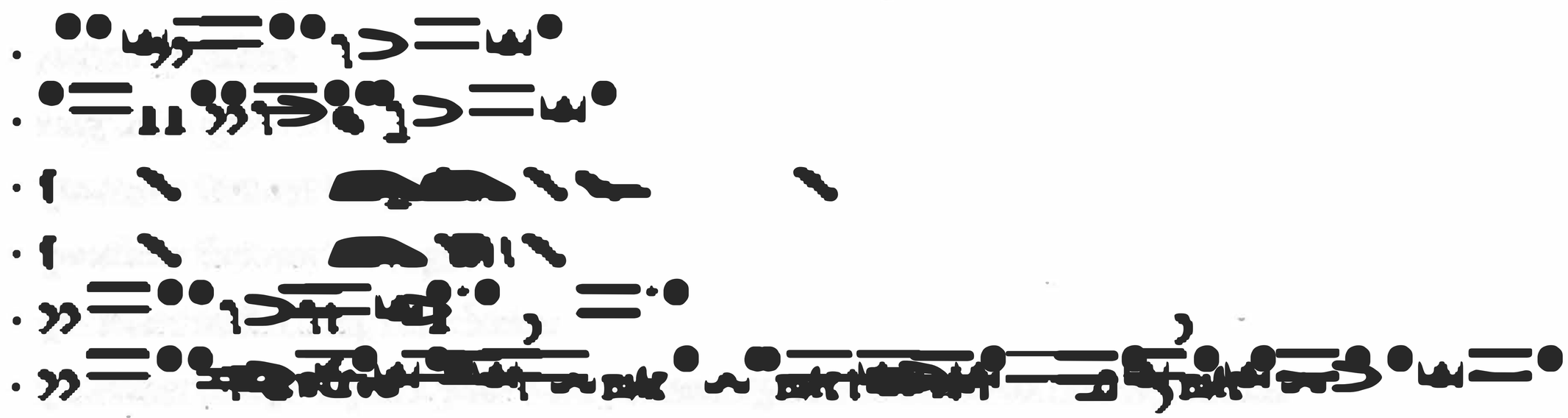

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only thing you should avoid at this point is the conjuration of demons since this is one of the most dangerous fields of magic and truly a job for experts. That's why we won't deal with this until much later in this book.

CHARGING SIGILS WITH THE MAGIC MIRROR

Since the magic mirror is an ideal point of optical focus, we can use it to spasmodically charge sigils. The sigil is projected into the mirror right after you're finished with the death posture, and then you can banish with laughter as usual. Generally you'll use sigils designed with the word or picture method, but mantric sigils can be used as well, such as words of power that are hurled into the middle of the mirror.

It would be too much work to make a magic mirror just for this purpose, but if you already have one, you can certainly use it to focus your concentration while you recite mantras or mantric sigils.

There's another technique for projecting sigils toward a target using the magic mirror, but we'll discuss that later when we talk about influencing others and the use of magic for causing death and destruction.

Like no other magical weapon, the mirror becomes continually more effective with use. It doesn't matter whether you use it as a link to your subconscious mind that improves with use, or if the instrument itself is charged accordingly. It just matters how you look at things, and both paradigms have their advantages and disadvantages.

Popular superstition believes that after making and charging your magic mirror, the first living creature that looks into it should be an animal (or a small child). This is presumably an ancient shamanic hunting spell or a technique borrowed from atavistic magic. Both animals and children embody a primeval state of being, before the existence of consciousness. This is therefore a symbol-logical key for unlocking your own subconscious mind. Once you've recognized this structure, other more effective methods will become available to you to make your mirror magic a success.

Even today, children are used as mediums in many Eastern countries, especially for mirror divination. In some areas of Iran and North Africa, for example, it's common for the magician to have a small child (who has not yet reached puberty) look into a bowl with black oil in order to view the answers to his or her client's questions. By the way, we have something similar in the Western magic of Abramelin. Obviously, only

children with a special talent are chosen after they have received appropriate training. In any case, maybe this information will spark your interest and inspire you to experiment in your mirror magic with children as well. As long as this doesn't happen against the child's will (or that of its parents) and the work is done in a playful atmosphere, I don't see any problem with these types of experiments. Since the psychological censor in children is still underdeveloped and their perception is undistorted for the most part, they are the ideal candidates for mirror magic.

However, avoid becoming dependent on other mediums (adults or children). That would be a fatal development, which would lead back to the ancient practice in which the magician would find a medium that answers to his or her every whim. Things like that create more problems than advantages because they put a heavy strain on interpersonal relationships. In any case, most magicians reject such uncontrolled medium practices anyway, and rightly so! After all, magic is supposed to free you, and not create unnecessary dependencies.

MAGIC AND YOGA (III)

THE STRUCTURES OF MEDITATION C·WI

Meditation is a very broad subject that we'll be touching on from time to time throughout the course of this book. In the last section, we introduced one type of meditation that you are strongly encouraged to practice. At this point, we'd like to give a short (yet by no means complete) introduction to the basic structures of meditative practice.

Principally, meditation is understood as a type of centering. Although the Latin term *meditatio* is generally translated as "reflection," it would be more appropriate to say "finding one's center." Centeredness means being able to shut out undesirable outside factors, such as distracting thoughts. What happens afterward depends on the actual type of meditation practiced. (Another form of *meditatio* is "free thinking," in which the thoughts are allowed to wander at will until interesting material finally enters the conscious mind.)

Eastern and Western (Christian) meditation are not the same. While we understand Western meditation to be contemplation on a specific subject, or following a structured train of thought, Eastern meditation is entirely different. From now on, we'll refer to the Western type of meditation as "contemplation" (reflection /introspection). On the other hand, we'll refer to meditation when we talk about techniques and states of consciousness that are mainly (but not exclusively) common to Eastern tradition.

Eastern influenced meditation (dhyana) (as we already know from the information on yoga) is the development of concentration (dharana) and the preliminary step to

superconsciousness. However, for the time being, we don't need to concern ourselves with this aspect. More important is the way in which this transition from concentration to supraconsciousness is technically done.

Principally there are two types of meditation techniques, visual and nonvisual. The infinity meditation described in the last section belongs to the first type, whereas purely observing your breathing in the sense of the Buddhist Satipattana is an example of nonvisual meditation. In the same sense, we distinguish between meditation mantras with and without a specific meaning. Our infinity meditation has a specific meaning ("I am infinity"), while mantras of transcendental meditation (e.g., ham, hrim, etc.) are meaningless, or at least regarded as such. Therefore, in transcendental meditation there is no conscious activation of a meaningful mantra.

There's no infallible method for determining which type of meditation is "better." This depends on personal preferences and aversions as well as the actual goal of the meditation itself. Thus, Zen meditation aims at achieving a pure state of empty mind, while the meditation of Kriya yoga strives to obtain a state of ecstasy (samadhi), which (at least in its lower levels) is completely different from the Zen concept of Satori.

A state of empty or quiet mind is, however, the short-term goal of every meditation technique, even of visual meditation. (Just remember Patañjali's definition of yoga.) But there are many different ways of achieving this goal. In visual meditation, for example, we use the mind's natural inclination to create thoughts and images by steering these in a certain figurative direction. Once you've gained a bit more experience with the infinity meditation, you'll realize that near the end of the last phase, you'll automatically reach a state of empty mind that's very close to supraconsciousness. It may be that this state of mind is only achieved for a very short period of time (you should never intentionally strive to reach it!), but don't forget that many schools of Indian yoga measure Samadhi in units (called "kalpas") of 1/24 of a second. The more salpas the state of samadhi has, the "greater" and "more intense" it naturally is.

For the time being, there's no need to go into depth about nonvisual types of mediation since the first thing on our list is to make progress with the infinity meditation.

So let's take a closer look at the structure of this infinity meditation.

After we've found a comfortable asana, we need to occupy the mind by making it focus on visual images (the earth, your body, the movement of the point of light, etc.). When

we direct the point of light, we're (partially) activating kundalini as we lead it up our spinal column. Once the point of light reaches the ajna chakra, we dissolve the figurativeness by slowly removing the visual images—the earth and your body. In this way, we can technically and symbolically reach "spiritualization" and then activate the mantra along with its meaning ("body becomes mind"). With the imagination of infinity, we finally remove all other types of external sensory perception (Pratyahara) and ideally become the pure idea itself, which—with the proper practice and mental training—automatically leads to a sort of mystical ecstasy.

During the course of my own studies, I've tried more than a dozen different meditation techniques and listened to the opinions of other people as well, and I've come to the conclusion that the infinity meditation is by far the most productive method that brings the fastest results. However, if your own personal experience proves otherwise, ignore this recommendation, but you should practice it for at least six months before you're able to make a substantiated decision.

The high value of the infinity meditation is that it trains the magician's imagination, concentration, mantra techniques, and subtle energy perception all at the same time, while leading to states of consciousness that are both ecstatic and advantageous to your development. In this way, you'll undergo radical personal development and quickly acquire the ability to "automatically" view everyday problems in the right context while establishing a state of inner peace and calm that will have a positive effect on both your physical and mental health. And the infinity meditation is completely neutral from a religious or ideological point of view. Please note that we're not talking about "reflecting on God" or anything similar to that. If you favor a certain image of God, the infinity meditation will only help you to better understand your beliefs, while the atheist will be content to use the term "ecstasy."

PRACTICAL MIRROR MAGIC (III)

[redacted] MAGIC MIRROR (II)

Once again we'd like to point out that the information provided here is not only applicable to mirror magic. This discipline is just one example that is used to illustrate certain magical techniques that apply to other fields as well. Therefore we strongly recommend that you carefully work through this section, even if you don't plan on using a magic mirror in the future. That way we won't have to use up unnecessary space by repeating ourselves.

STORING ENERGY WITH THE MAGIC MIRROR

Before we begin discussing the storage of energy with the magic mirror, we should remember that the word "energy" within a magical context is principally just an analogy or something that should be understood metaphorically. Magical energy is not the same as the energy that physicists or engineers speak of. Although the word "force" principally means the same, it might be better to use it in a magical context since it doesn't have any scientific connotations associated with it. Even shamans speak of force (or mana). In modern magic, the term "magis" is often used, which basically corresponds to the older terms "od" and "vril." In the early years of the magic energy model (with the emergence of mesmerism in the late eighteenth and early nineteenth century), the word "magnetism" (or "animal magnetism") was often used, particularly in Bardon's works, for example.

Magis (magical or magically usable energy) is also frequently described as "subtle," which is meant to express the fact that it cannot be measured or proved with "physical" instruments. In reality, we really don't know whether this subtle energy is real or not, or if it's just the sensation of energy. In any case, it's an undeniable fact that magis is usually perceived as a type of "force." After all, the energy model has the advantage that it illustrates magical processes, therefore making it easier to follow them. However, we shouldn't make the mistake of going too far and confusing magical energy with physical energy, as sometimes happens today in the field of parapsychology.

In any case, it would take an intellectual acrobat to understand the concept that it really doesn't matter whether the magician charges an object with a type of measurable or provable "energy," or if he or she "only" creates a link in his subconscious mind to a certain process that acts as a sort of "dynamic anchor." If we take a look at Spare's Freudian-like model, for example, no energy charging actually takes place. Instead, a certain complex is intentionally established in the magician's subconscious mind that triggers unconscious compulsory actions that are meant to bring about the desired result. Nonetheless, as already mentioned, we usually do feel something that could be described as power or energy during a magical act, which is why we'll stick to this common metaphor for the time being. Later on, when we talk about contemporary cyber magic, we'll be straying away from the energy model a bit and focusing instead on the various hypotheses about information theory, which give magic an entirely new quality.

So, once again, even if we're not talking about "real" energy here, we would still recommend pretending that it really does exist because this model is necessary according to common magical understanding for our practice of magic to work, and because it offers a well-founded and fairly satisfactory intellectual explanation at the same time. Once again, we're dealing with a mythical truth rather than a scientific one.

The magic mirror has one important task in its function as a tool for storing energy. This was already pointed out in the section on Bardon-like condensers. The purpose of a condenser is, among other things, to turn the mirror into a kind of "magical battery." Of course, the magic mirror is not the only battery of this type that is known to magic. Talismans, amulets, fetishes, and even our ritual weapons as well as all other power objects all store energy. The special thing about the magic mirror is that, due to its parabolic form, it's the perfect tool for emitting energy that's been (symbolically) stored in it. This is especially practical in magic used for healing and destruction as well as for

ODIC CHARGING, ODIC DE-CHARGING, AND HEALING WITH THE MAGIC MIRROR

your magic mirror. In fact, you can charge just about anything with magical energy, as long as you work within the framework of the energy model.

Odic de-charging with the magic mirror is (next to divination and evocation) one of its most popular functions. It can be used for both healing and destruction, but also for subtly cleansing magical objects of a questionable origin. Generally, running water is used to odically de-charge a magical object. This is done by holding the object for a while under running water while at the same time imagining how all of the undesirable energies are being washed away. Magicians who know how to use a pendulum can use it to test the level of charging before and after odic de-charging.

However, this method is not always very practical, for example with perishable or water-sensitive objects such as food, paper, cloth, leather, and so on. Plus, it might be wise to store the extracted energy for later use instead of just wasting it, which is usually the case when water is used for odic de-charging. (An exception is when the water is collected and magically reprocessed.) With mirror magic, always keep in mind the following statement:

THE MAGIC MIRROR CAN BOTH ABSORB AND EMIT ENERGY

Once you've understood this concept, you can easily think of other ways to use the magic mirror. Since we try to reinforce or anchor every act of magic with physical acts and gestures, we usually use our breathing to do so. After all, the Greek word "psyche" that we translate as "soul" actually means "breath," which suggests the close relationship between breathing and psychological states. More on this later when we discuss pranayama.

Here, too, the law of symbol-logic applies. If we want to extract energy from the magic mirror or any other object or living creature, we do it while inhaling. If you want to transfer the energy to a new storage tank, we encourage this with the proper visualization while exhaling. The subtle energy is actually emitted while exhaling, though, and while inhaling it's just concentrated or gathered. (We do the same with other magical objects as well, such as rock crystal, homemade fetishes, talismans, amulets, etc.). The following outline should help you remember this.

THE SYMBOL-LOGIC OF BREATHING

INHALING = ABSORBS
EXHALING = EMITS or DISTRIBUTES

Of course, this is just a rule of thumb that can vary in individual cases. In general, though, this rule has proved to be effective in practice and is therefore highly recommended.

Not only inanimate objects can be odically de-charged—plants, animals, and people can be de-charged with the mirror as well. In the case of plants, the magician would do this in order to use its qualities on a subtle level, similar to how things are done in homeopathy or spagyrics. The odic de-charging of animals and people, however, is almost always done for healing or destructive purposes. In this way, we can place a magic mirror on a person to absorb undesirable energy for eliminating pain, or at least alleviating it temporarily. Infections can be slowed, blockages or cramps can be dissolved, and so on. Rock crystal is often used for these purposes as well. After the illness-causing energy is removed, the patient can be radiated with another mirror that is charged accordingly beforehand. In doing so, the healer should coordinate his or her breathing with the patient, along with the appropriate visualization.

Some magicians achieve good results by placing a magic mirror that is charged with an appropriate healing energy (e.g., Venus energy for problems with the kidneys or skin; Mars energy for problems with sexuality, genitals, and muscles; sun energy for heart and circulation problems; and so on) under the bed of the sleeping patient in order to be able to radiate the patient over a longer period of time. Just compare the astromedical correspondences that we'll be discussing in more detail in the next section. In this case, too, the process should be initiated with a lengthy phase of breath coordination, or "initialization" as it's called in specialist terminology.

Mirrors used for odic de-charging or reflecting are sometimes employed to disrupt field lines that are considered to be health hazards (e.g., water lines), but this is a specialty of magical radiesthesia that we'll unfortunately not be able to cover in this book.

TELEPATHY WITH THE MAGIC MIRROR

Another very fascinating way to use the magic mirror is to conduct telepathic experiments with it, and if you're successful, it can develop into a good way of regularly communicating with other magicians who are physically far apart from one another. However, in order to be able to do this, lots of thorough practice is necessary for the following four reasons. First, using telepathy for such specific tasks requires keenly developed subtle energy perception. Second, telepathic perception is strongly dependent on the magician's current frame of mind and general state of health. Third, this type of telepathy requires keenly developed thought control so that real messages are not mixed or confused with pieces of thoughts. And four, a good deal of telepathic communication occurs in pictures and symbols that are often even more difficult to interpret than dreams, so that the magician needs to have plenty of experience before he or she can rely on the telepathic messages received.

There are no generally applicable rules for working telepathically with the magic mirror. In this area, each magician just has to develop his or her own individual style. Nonetheless, we'd like to give you a few practical tips and suggestions that you can use as a basis for further experimentation and practice.

Obviously, telepathy requires two participants: the transmitter and the receiver. During true telepathic communication, the two participants will be both transmitter and receiver at the same time. However, parapyschological research has revealed that telepathic talents are often distributed unequally, meaning that some people find it easier to receive than to transmit, and vice versa. At first it's better to work with one specific partner instead of a whole group of telepaths unless you're working on extensive, long-term projects. The latter has the advantage that it seems to work better, at least temporarily, as long as the experiments take place in a playful, stress-free atmosphere. That's because of the so-called "hysteria effect" that occurs more frequently in large groups than in ones with fewer participants.

For the following experiment, you and your partner should each have magic mirrors that have been charged in an identical fashion. (Charging both mirrors together is highly recommended for mirrors used for telepathic experiments.) First, arrange a time and place with your partner to practice. We recommend working fairly close together at

first, for example with your partner sitting in the next room, because it's easier to check the results and coordinate the operation this way. Not until later, once you're accustomed to working together, should you increase the distance so that, for example, each person can work at home in his or her own temple. However, even in the beginning you should not be able to physically see your partner. If you're not able to work in separate rooms, you should at least erect a makeshift partition such as a blanket thrown over a clothesline in order to avoid any possible eye contact. In certain situations it might be more practical to maintain constant telephone contact with your partner while experimenting instead of being physically close to each other.

At the agreed time, one of the partners begins transmission. At first don't try to transmit complicated thoughts and sentences; instead, concentrate on relatively simple and nonabstract images, or "inner films." These should definitely be emotional. So in contrast to orthodox parapsychology, we avoid meaningless, abstract symbols such as the Zener cards, because experience has shown that emotional images are more effective for magical or nonscientific experiments. We recommend, for example, sending the recipient an image of an animal atavism (power animal, elemental, etc.) that you've worked with a lot in the recent past. Images with strong emotional ties, such as dangerous situations or pictures of fear or joy, also work well when transmitted in pictorial form.

Here's an example of how an actual telepathic operation could look for the telepathic transmitter and the telepathic receiver.

Sit comfortably in front of your magic mirror after adjusting the light appropriately. Breathe deeply and relax for a few minutes. Now use the 180° gaze and try to "see" your partner in the magic mirror either by actually visualizing him or her or by sensing his or her presence in any other way. It's not vital that you see exactly how your partner looks at this exact time (e.g., clothes or physical surroundings). Instead, it would be more important to establish a sense of being connected ("magical sympathy"), similar to what we sometimes feel when we're half asleep or daydreaming. In fact, this is even better than actually seeing your partner in the mirror since it will eliminate any pressure for success that may cause your mind to create images in an attempt to be successful.

Now, stop focusing on your partner and let the image or series of images that you want to transmit pass before your mind's eye. Usually a series of images will achieve better results than a single symbol. Thus, you could review a particularly pleasant vacation experience or a car accident that you witnessed, like a daydream. Don't think about your partner or the process of transmitting the message, only focus on the images! Once you've done this sufficiently, open your eyes and try to see the same series of images in your magic mirror. This should be done until you've created a conscious magical hallucination. Even now, don't think about your partner or the telepathic transmission! When you're finished, close your eyes, breathe deeply and relax for a few moments, open your eyes, and visualize (or sense) your partner in the mirror again, just like at the beginning of the experiment. Then banish the whole operation with loud, hearty laughter and distract yourself for a while with things that have nothing to do with magic, or mirror magic in particular. You should wait at least ten minutes before checking the results, if this is even possible at all.

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Now stop focusing on your partner and establish an inner state of empty mind. Maintain the 180° gaze and be receptive for everything that might appear in the mirror. Don't try to evaluate what you see just yet. Refrain from premature judgments, such as: "No, this image is just too incredible, it probably means ..." Don't let your imagination wander and don't invent any interpretations. If you don't see anything at all, just accept that and make a mental note of it. Definitely do not let your impatient imagination wander off out of disappointment or frustration. Usually, the first images you receive are the ones that you're looking for, like when you're half asleep or just before you fall

Interpreting The Telepathic Message

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(A R(UU)alUIA)-I -(--(PIU)-b)A(I-(A(T (A(pFOI(bO -FRI I(IA)-UIaI I(R(P)I-a-) RRK

a--(I-(I(R(P)I-a-)FI-(AaNK (T (FA PUK--(U((IU I(al(I-(UFal-(-U-a(FU IO-b I-)I

I-O-eU)-b P(A-(Ob(U)-b (b(- (PA(UU(U IU(R O- OI)M(U)-b UKIal(RU m)U)RA()bK I(-

IO(-(bui OI P(FRb U((I R(MO-)R I(-(-U b(A I-OU P-(- P(Ae -M POI- I(R(P)I -Km in-)IfrU P-K

P(frb(al((- T(-FUa-M -(A((- aI)M(U)-b U(Aa(U (T O)M(U——N-(K A(IF-- ()UO(A I(IA)-Ur

IaI)--FA) I(RKm

That brings us to the problem of interpreting such (figurative) telepathic messages. As long as the telepathic operations exclusively take place in an experimental setting and the only goal is to determine if thought transmission works or not, the question of interpretation is irrelevant. On the other hand, for telepathic messages that are not pre-arranged or that are received spontaneously, such as if you try to "tap in" to a certain person with the magic mirror, interpretation is important. (This could be a sort of "astral eavesdropping," sometimes necessary in combat magic and binding spells, or the tapping into a patient in order to heal him or her from a distance, or other forms of magical influencing from a distance.) Random, spontaneous, or unintentional telepathy rarely happens during mirror magic. Nonetheless, we should at least mention it here. It can happen and it should be dealt with just like all other types of telepathic communication—be critical, but be open to its message.

Interpretation requires good instinct and intuition, and unfortunately there are no straightforward rules that apply. Only constant practice and plenty of experience will show you how to accurately interpret images. It often helps to establish a state of empty mind so that your intuition can surface, allowing it to spontaneously flash you a correct interpretation like a sudden inspiration.

Experience has shown that persistent practice with subtle perception in connection with shamanic practices can (over a period of time) lead to spontaneous telepathy, enabling the magician to correctly interpret telepathically received images almost automatically. However, the following principle applies in most cases: Do not intentionally strive for such spontaneity, but instead adhere to Spare's concept of "non-interest/non-disinterest."

By the way, you can support and foster your telepathic skills—as well as other magical operations—with appropriate sigil work.

Never forget that magic is not a science, but rather an art that merely makes use of scientific or empirical methods at times.

PRACTICAL EXERCISES

EXERCISE 52

APPLIED MIRROR MAGIC (I)

[redacted]

[redacted] will [redacted] end–4
hau–ia,ieoo–tiau,taul–4 ltco–aar–4tco,–ay d4uioel–oa4i–iclnih–4nclI–a–4nntme–4
hau–a–4ncteinle–4uioemy–a4–4lte–ga,lnlvd–4lenelo–ay–in4gclcannmln,cdl–4noeg–an–4
oaungl–ei4icintmel–n4ng–a4aol–4lba ilnnlmhy–e4oannmeu4eicendefi–4

MUDRAS (I)

MUDRAS, GESTURES, AND GOD-FORMS

T Z WW U- TU U YVU WU ZU AA Z Q ZIDU WE YZ

U Y Y U VZ U WUU Y EZ ZU ZY YE U W -. Z

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· YF U U Y WW WZEW Z- Z U ZW I

Q HW Y U ZU VZYZ W UVZY U U UZ UE Z U

UU Z U WW U H

L U U A UUB Z U EYY ZU UY U U ZZ E Z Z

Z Z ·U VZ Y E U Z UE YU W Z UU YJ

ZY U R Y U E Z U YEZU ZZ U A1 U W V Z Z

Z ZZ E ZUW U Z Z ZV Z Z U YUV UZ EY ZW S HZ

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T Z ZUTZ Z UY ·U YF· U Z ZW U WZ

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Y U a .. M.

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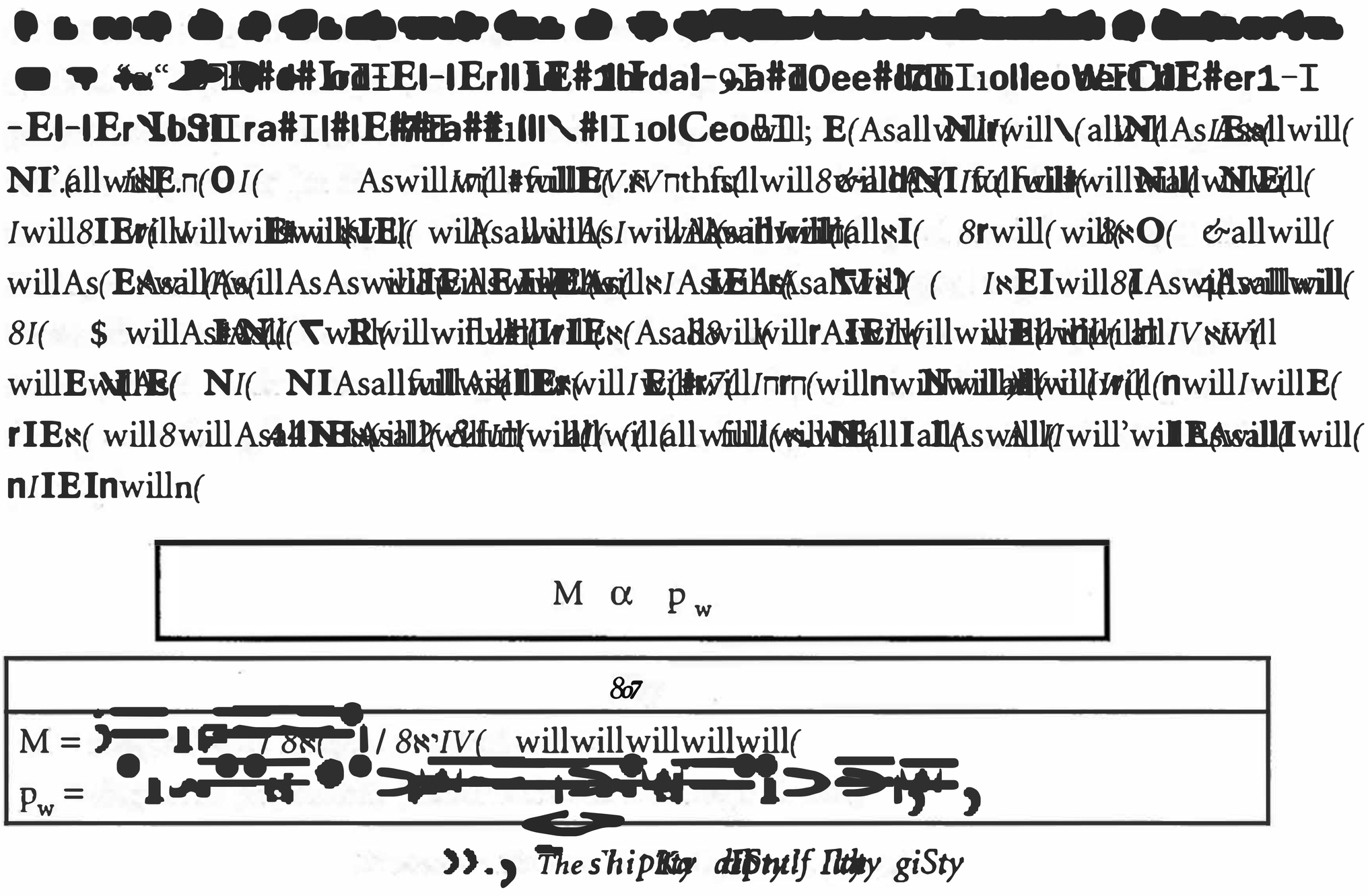

The ship

Mudras (I)

$$p_w \ \alpha \ \frac{g}{a \cdot rl}$$

807
p_w = degree of physicality (incarnation of the magical will) g = degree of gnosis a = awareness of the act rl = resistance against the act

iTTxb,Abt.'.tvt qri' ASxTbi'vAtvntv.rbA.bt.'.v 'uvtntvSbi.rb)v M.((v

Shortly we'll be mentioning a few rules of thumb about the way magical sigils work that can be applied to any magical goal or operation. In fact, this is an extension of the sigil concept as defined by Austin Osman Spare himself. He not only describes the sigil as a "monogram of thought," but also as an embodiment (incarnation) of the magical act itself. Please note how often we stress the principle of physicality here! This discovery of Spare's—the significance of which has only been recognized over the last few years (especially during the current boom of practical shamanism)—cannot be emphasized enough. Whoever knows and masters this basic law of magic will be able to achieve magical success in just a few months or years, whereas earlier generations needed years or decades to reach a similar level. Certainly it was for this reason that Western magicians mistakenly considered the magic of native peoples to be especially powerful for hundreds of years (and still do today at times), and that magical systems such as voodoo, juju, Santeria, and so on are superior to occidental systems. Misguided attempts have been made to explain this, but the true secret to successful magic doesn't have anything to do with "especially powerful" magic spells and rituals, "true" correspondences, and "required" race affiliation, but rather with the degree of gnosis applied and the intensity of the biological embodiment of the magical will. Only after the painstaking structural examination of the details that contemporary pragmatic magic has done were we able to see this clearly.

Austin Osman Spare was so convinced that every magical desire can only be realized physically (or as we might more accurately say today, through the psychosomatic complex) that he seriously claimed that the bird species was only able to develop throughout the history of evolution after its desire to fly had become organic.

However, we shouldn't just dismiss this as the naive misunderstanding of a zoological layman (as expert zoologists and biologists might do) by claiming that the concept of "desire" and the predetermined directing of goals are concepts that are entirely unknown to evolution. (In this context, experts speak of the "error of teleological thesis," or the assumption that evolution follows a specific goal or purpose.) Because what Spare understands here as "will" is not unlike what we would describe as "survival instinct," "will to live," "will to power," and so on. In fact, the phenomena of the organic-magical will is much more complicated, as we'll realize later on when we deal with the principle of Thelema as propagated by the old master, Aleister Crowley.

But let's get to those rules of thumb.

CHARGED SIGILS ARE INCARNATED STATEMENTS OF INTENT

Feel free to understand the term "incarnation" literally in this context in regards to what we mentioned above.

MAGICAL SUCCESS IS THE INCARNATION OF THE MAGICAL WILL

When a statement of intent is incarnated in the psychosomatic complex, or in the entire organism of the magician, this initiates its own "wheel of reincarnation" by (ideally) incarnating as magical success or manifesting physically or psychologically.

MAGIC IS OPTIMIZED THROUGH THE BIOLOGICAL INCARNATION OF THE MAGICAL WILL

It's a controversial issue as to whether or not magic would function without this biological approach or whether it always plays a role when magic is a success. However, practice has shown without a doubt that the success of magic can be increased tremendously by

[redacted]

[illegible]

[illegible]

[illegible]

cwcpopciti psei saditi asi

Eoili cpOtiotcedi sa dipsei wotcbcoii pai eipedi oitpopeiasi Eoii tiatcti oiii psei cir abopcaii

will7full7Vc7 C7

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edyliel tnl tnndnIl,ol vndhevtraeythl owydtio,l esdwlanel oev..lrtyflIthEwl modnletnawl ahnl andl

pdhenaiiwl otl nvorndeelesael esel mhShtevaeenhtmEnhhelndrtphvqdl esdycl baoontnnovl pdoemndovl

less, more often than not the grade signs deployed are usually quite traditional, being derived from the very repository of symbols under discussion here.

Apart from the traditional gestures, mudras and god-forms that are more or less fixed, the magician can and should develop his or her own signs and gestures. However, this requires a certain amount of experience with magical sign language, which is why we won't get to that until later. But it's a good idea to remember already at this stage that such gestures are very effective magical tools that, with the appropriate training, can help us to quickly reach the desired state of gnosis, especially because they're so inconspicuous when used in everyday settings.

Let's summarize this into one rule of thumb:

GESTURES AND MIMICS CAN TAKE OVER THE ROLE
OF TALISMANS OR INCARNATED SIGILS

We can magically charge the gestures and mimics just like a piece of metal or parchment that would be used for an amulet or talisman. It's important to understand this right from the start because it will bring us a good deal closer to understanding the structures of magic while helping us to successfully avoid the countless traps and bewildering information that a good deal of traditional literature unfortunately contains. This is due largely to the style of language used. Spare turns the magician into a walking sigil by putting his or her whole organism and (unconscious) knowledge of the flesh onto the scale in order to give his or her will the appropriate impact and thrust. The old sentence from the Egyptian Book of the Dead—"In every limb of our body lives a god"—reminds us that we can even turn our fingers, toes, arms, and legs into magical weapons. Of course, the initiate first needs to have mastered this art entirely, which is why Pete Carroll writes in *Psychonaut* that a true initiate is one who has mastered "the techniques of the empty hand."

We're now going to begin with two very simple yet extremely effective ritual gestures that you should implement into your ritual practice right away for immediate enhancement of your magical prowess.

RENDING THE VEIL

At the very start of the ritual, stand in front of the altar holding your upper arms horizontally (parallel to the ground). Your hands are either balled to fists with the thumbs resting on the middle of the chest (at roughly the level of the heart chakra), or your upper arms are turned slightly inward so that the palms of your hands are facing outward to the side. In this case, the hands are bent ninety degrees at the wrists, and the fingers are pointing straight away from the body with the inner edges of the hands being parallel to the ground. Close your eyes, breathe deeply, and concentrate; then quickly pull your hands apart while imagining that you're tearing open the veil with this movement.

In magic we'll encounter the symbol of the veil again and again. Probably the most popular is the "Veil of Isis," which searchers of the truth have continually attempted to reveal. After all, veils conceal things and they are glyphs of deception and illusion. In Eastern culture, tearing open the "Veil of the Maya" offers a glimpse of "the world behind the world," which is actually the task of every type of "high" magic. Insight, truth, and divinity are all hidden behind the veil—and behind the mirror in which the magician sees his or her own countenance and recognizes himself or herself to be the origin of creation. ("*Deus est homo, homo est dues*," as we've already learned.) Consequently, rending the veil also means looking yourself in the eyes, facing the truth (your own personal truth as well as the supreme truth) and not letting yourself be deceived. The illusions of everyday life are pushed aside along with your petty everyday personality, everyday worries, and everyday fears. This is an alchemistic process in which the "phoenix" rises, purified from the ashes. Don't forget that in ancient times, rituals were almost always preceded by periods of fasting, abstinence, and self-denial, as well as physical and spiritual cleansing! The liberation from illusion, divine insight, and recognition of the truth can free us from our earthly shackles and from all of those mistakes that we've come to cherish but that prevent us from following our true calling (true will, Thelema).

From a purely practical and nonmystical point of view, this is a gesture of beginning that signals to the subconscious mind that we would specifically like to get in touch with it. When practiced enough, the desired state of consciousness (gnosis) will almost automatically be reached just by performing this gesture, much like a programmed push-button.

CLOSING THE VEIL

At the end of the ritual (generally following the license depart), stand in front of the altar just like at the beginning, breathe deeply and concentrate once again, spread your arms and bring them together to the starting position with a sudden, powerful movement while imagining that you're closing the veil. Then banish as usual (generally by laughing).

It would be easy yet foolish to believe that you're shrouding yourself in illusion and deception again when you close the veil; instead you should imagine closing the portal to the subconscious mind that was open for the duration of the ritual. This gesture also has a banishing effect and corresponds to the symbol-logical concept that what is opened at the beginning must be closed at the end. Otherwise, unintentional, harmful, and even dangerous interferences in everyday life can occur, and demons, spirits, complexes, and the like could be released. *So be very scrupulous about always closing the veil properly at the end of your work!*

THE ASSUMPTION OF GOD-FORMS

The purpose of assuming god-forms should be quite clear from what we've already said. Let's examine three traditional god-forms that are frequently used in Western-Hermetic ceremonial magic.

The God-form of Horus

Stand upright with your torso slightly bent and your arms and fingers stretched forward, thumbs next to one other and eyes following your arms; one leg is placed one large step ahead of the other (see Illustration 13a). Remain in this position for a few moments before you drop your arms and relax your body.

In accordance with the Egyptian war god Horus, this god-form is a gesture of great force and power. It's usually used to strengthen the will (gnosis) and to charge objects (talismans, fetishes, etc.) with magis. This usually occurs during a phase of hyperventilation (powerful, shallow, rapid panting that supplies the brain with an extreme amount of oxygen which increases the degree of trance). During the climax of hyperventilation, the magically charged energy explodes from the fingertips into the target object. Combat magic works in a similar way, e.g., when the target person or his or her image (doll,

The God-form of Harpocrates

n-(MO CITMH-- M--I)CT S((- -)H(--(T MM)M-)S --((al-(Pt s))b)-T(MH-- (-((O (MO al(- I)CT (PA) -(MH O)NM (- --( )MO()l)N YK I)CT Y(Y(H)alMH--alICM-KYI)CP --MH- K) I(P(alal(Y -) --(HT)CMOh (M-C(M)-)AI TAYI)M --(HP)CMO NK-- I)CT S))-l g- --( )(A(-MA(h Y --(S) P(H(P)S I)CP PKH-- -(MO -) I)CP alKI) NK-- ( )NM A)V(A(M-h alMb(I)CsP( )((RKMH--(Al)CP -H(P)-)CRO -)CA- I)CP alKI) (- --( )(A(-KA(I)CP S))-)-)AI))M --( ))Pfr ([redacted] (M--K) I))K-K)M S) P (S(N)(A)MO) R(S)T(I)C OP)I I)CP [redacted]

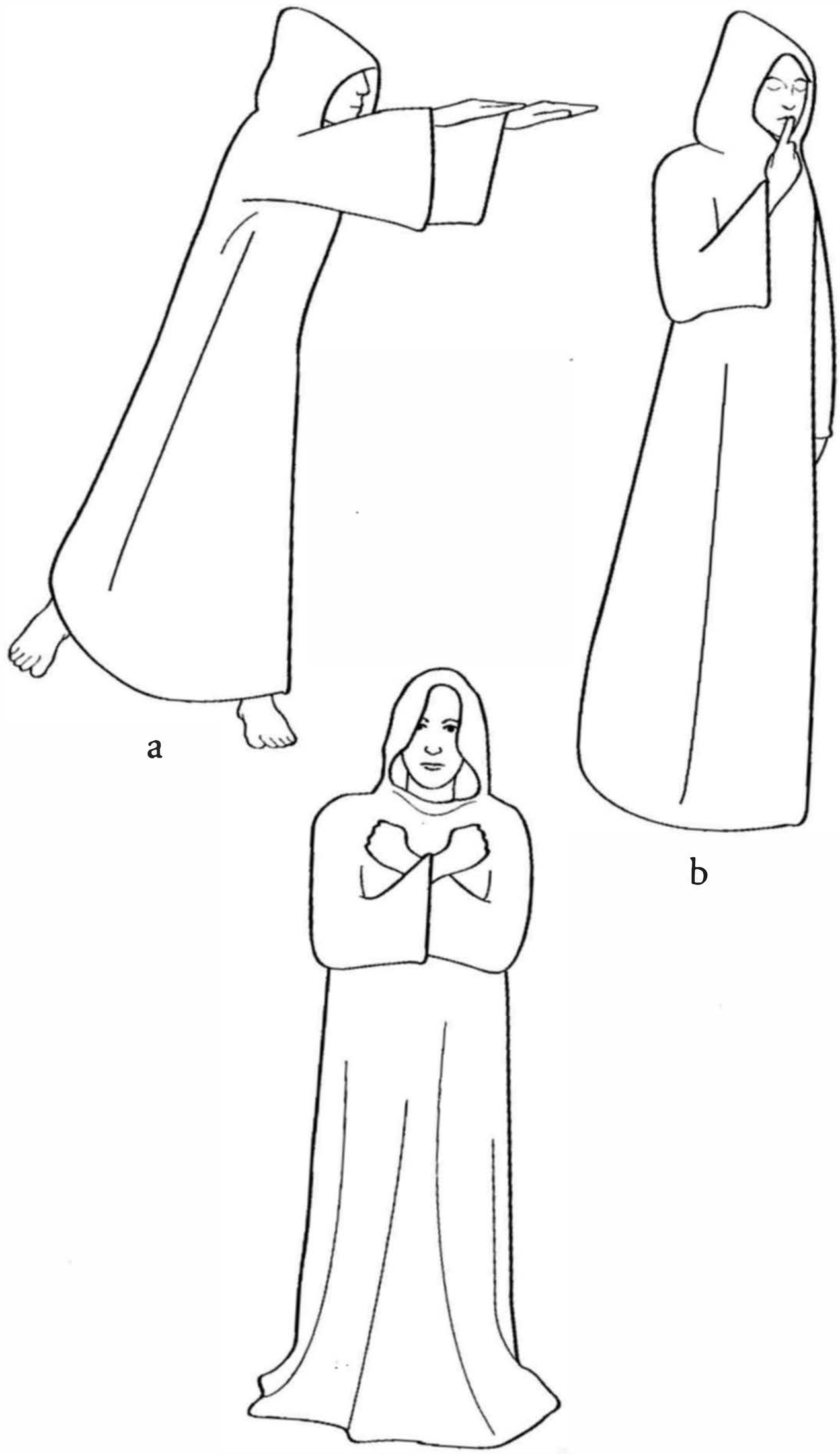

Illustration 13: A few god-forms—a) Horus; b) Harpocrates; c) will

The God-form of Osiris (Risen)

n-(-O CI)-O(GH-- NG-- I)CO w((- -)H(--(O (-O A-()-)C- w) YOI)CO (OA))V(O I)CO A-()-
(-O O()- I)CO R(YT(O)-))- I)CO A-()- C)-R(Y)N I)CO)-)CTO(O) s)))-O(MH-- (-((O
NG-- (m(H(((-O O) -)- RYM-b)CO w(AM(Y(w((-CO())-)CYO R(OA RG)- -(-)(in)((
r YC)-O(-G)- u A (A(G- M- --M) I))G-M)- w) O w(N)(A)-O) R(w)O(I)C OO)I I)CO (OA)
(-O O(Y(mI)CO R)O I

-G) M(-OGCAI-(-- I))( )w --( ) - H)O m)MOG() -(O))( )A --(O((O -) O()CA(
I)N(O NM-- IOMO((-O OMH-GhI((O R(M-H ACOO(O(O (-O A-)II(O -) IG(A() RI -M) OMV(Rv
n(-- - --(m)GOM)AI)-(OG())w --(kHII-M(- (- Y(-(AY())MA(RI(OG)O) --(M-G-G(-(MO(-
-G (-GA)(Yw NG-- --( )C- H) (MO (mI(OM(-A(O--(AIAY( )w RGO-- O((-- (-O O(RMO--h
C)-() --( )C- O)() (V(OI O(I () (IO)A()))w ICOG A(-M)-(-O)IGOG-C(RHO)N--
)N h-(-) (TRw) O--(-MA(R(M-H (R)C- ACOO() (-O H)O)w OA)

MAGIC IN THE BIBLE (I)

Magic actually played quite a significant role in the Bible, although most examples of this magic are defined as miracles, and magicians in general were frowned upon.

BIBLICAL TERMINOLOGY IN CONNECTION WITH MAGIC

The Old Testament uses various designations that are related to magic and sorcery. The following five Hebrew expressions occur frequently:

ksp = "sorcerer, sorcery, witch(craft)"

This root consonant probably originally meant "to cut," which most likely referred to the cutting of herbs for spells, amulets, talismans, potions, and so on (see -IMoses ((fi-GI. 5 Moses iGtIl-(jIJeremiah ('fiIy3I.

nvhrtm = "magician"

This designation derives from the ancient Egyptian term "*hry-tp*" = "highest (reader priest)"—a title that was given to the most famous of Egyptian sorcerers.

3. lhs = "sorcery (sorcerer), enchantment, whisper, earring"

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[illegible] "gold." ltil. fin. mnlc.la.rlih. Exinl)apasecn9 gh PiruIahgih. ghnscgrlgahnruoe. ahpu lfa. ceRecehsen. ghlte. Hercef. neslgah.aRlte. PaaS.'Bihgep KyKlnf'e)e. inne'hglilec. issaccgh spuff.

Dh.loe.•ef. ue nlirehl. fe.sih.rhc. ltcee. uace. cehenihl. cengshilgahn-.

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'B Atic riSan. 'ihc. glncecgnilgn en" (Lnacsececl.nacsecul.fglsts)ix9.

Hecel.lte. carghihl. reihghs. gn.c)msnlr.algahnl.ragnahnl.ihc. na.ah.'Thenepilgah.(yKW C. WyK(lK WUy.KKW-Tipilgihn. -yKTh(mnl.paaSil.lte. faccn. lErticris"9. ihc.l:rticrisap) asuD.ltil. i)e. nlgt3gh mne laci u,.

U-saen '. lInecmsec9.

In 2 Timothy 3:13 "seducers" are mentioned, which probably refers to a binding spell. Literally translated it means "lamenter," but has a magical connotation in classic and Hellenistic Greek.

On the surface, magic in the Bible is generally condemned. Described either as "witchcraft" or "sorcery," it's always understood as "interacting with lower beings" and the magician is denounced as a conjurer of the dead (necromancer) and a dubious, malicious, and unnatural villain who doesn't care one bit about the higher good of God as he or she follows his or her own personal and generally antisocial interpretation of law and order. This aspect of conjuring demons and spirits of the dead is quite significant since it's reflected in the church's modern-day rejection of the magical arts. Even today, most of the opponents of magic understand it as a discipline of conjuring spirits and throw it into one pot along with necromancy and spiritualism.

The list of magical practices that are frowned upon in the Bible is long. On the other hand, this just shows us how widespread they actually were!

THE WEARING OF AMULETS

The jewelry worn (and frowned upon) by the women in Isaiah 3:18–23 include the objects referred to simply in verse 20 as "earrings"; however, researchers assume that these were really amulets, talismans, or other objects of power. In the revised Luther version, the word "amulets" is actually used. (For reasons of simplicity, we won't go into the differences between these magical tools at this point, although we should be aware of the differences for our magical practice.) This word is connected to whispering and snake charming. Some researchers believe that such lucky charms were charged with good magic by whispering on them; others think that the word originally meant *nhs* = "snake" so that the talisman in question could have been a snake figure. In other translations of the Bible (e.g., the English King James Authorized Version) refers to "round tires like the moon" (*saharonîm*)—these were most likely crescent-shaped collars as mentioned in Judges 8:21, 26): "And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that were on their camels' necks" (verse 21). As we learn in verse 26, these moon talismans were not only worn by the camels, but also by the kings of Medes. Plus,

The two men of Yahweh prove to be superior to their Egyptian counterparts when it comes to magic with pests and plagues, because the Egyptians are unable to bring about a plague of mosquitoes (or lice, as some versions of the Bible call it) like the Israelis did m Abel'')i The Egyptians also failed against smallpox; in fact, they even contracted it themselves and were thus magically eliminated m tirmal'')E

But a hailstorm of spells was necessary nonetheless, and these spells caused so much destruction that even the pharaoh got a little weak in the knees—this included a magically induced locust plague, three days of darkness, and the killing of all first-born children, until the Egyptian ruler finally released the people of Israel.

There's no point in dismissing the acts of Moses and Aaron as "miracles" as most Christians and theologians do, only because it's the "Lord" who tells them what to do. Most shamans would just laugh at such naiveté. Of course, it's always the magician's inner voice that tells him or her how to act, regardless of what you actually call this voice—God, Lord, guardian angel, will, Atman, Kia, or whatever. All of the surrounding circumstances of the ten magical plagues speak a clear language: After a short period of meditation and revelation ("And the Lord spoke unto Moses ..."), the desired effect is conjured by means of magical gestures (casting a rod, raising an arm, using a cloud of smoke); and these "miracles" (at least at first) are by no means so unusual that an expert court magician couldn't handle such acts himself. Whoever hesitates to use the word "magic" to describe this should re-evaluate his or her definition of magic!

There are numerous examples for such a definition. "Magic" is always "black" and only that what others (and their evil gods, or—to use a more derogatory term—their idols) do. "Miracles" on the other hand are always "white" and stem from a "higher source" that's always good and wise. Even today we still find this differentiation made by "theurgic" ("white," "good") and "demonic" ("black," "evil") magicians, whereby a neutral observer is rarely able to distinguish which is which. It even goes so far that Christian theologians shrug off magic as nothing but primitive superstition, while the doubting of miracles is called a lack of "proper faith."

Keeping in mind the immense magical accomplishments reported in the Bible, why is it so far-fetched to believe that medieval and Renaissance figures such as Solomon and Moses were capable of such acts while the abilities of the pseudo-authors of grimoires are rarely questioned? This reflects a fairly exact yet sober assessment of such figures by men who had to have known a bit about the subject of magic : order to recognize role models

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out of this only to coyly cover up the widespread use of magic, as though natural medicine and magic actually had nothing to do with one another back in those days!

The same Jacob was also aware of the power of sympathetic magic since he used it successfully on his livestock: "And Jacob took him rods of green poplar, and of the hazel and chestnut tree; and pilled white strakes in them, and made the white appear which was in the rods. And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink. And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted" (Genesis fiX;fi: fi:.ROf course, that didn't stop him from practicing selective breeding (Genesis fiX;.: –42).

storm spell against the Philistines is mentioned in the First Book of Samuel: "And they gathered together to Mizpeh, and drew water, and poured it out before the LORD, and fasted on that day" (1 Samuel 7:6). We already know that other cultures have practices of pouring water in order to conjure rain.

The story of Delilah who steals Samson's power by cutting his hair is also a popular tale. We can read about it in the Book of Judges (16). In this story, the hair acts as a magical battery for storing energy, a theme that will occur again and again in other magical teachings. Hair can act as antennas to perceive and manipulate subtle energies. It's no coincidence that long hair (and the cutting thereof) is considered to have great magical significance among magicians and shamans worldwide.

Job, who was so desperate that he cursed the day of his own birth, points out how common this practice seemed to have been: "Behold, let that night be barren; let no joyful cry enter it. Let those curse it who curse the day, who are ready to rouse up Leviathan" (Job fiflfti.R To curse a certain day and awaken the giant, crocodile-like monster Leviathan; maybe this stems back to the ancient belief that some magicians were able to conjure monsters (often dragons) with their power to have them swallow the sun (this was a common explanation of solar eclipses). Most likely we're dealing here with a variation of the ancient Egyptian myth of Seth. (Seth destroyed his own brother, the sun god Osiris, and cut him to pieces.)

Even the acts of blessing and cursing played a great role in the Old Testament. The patriarchs often blessed their children while Balaam was supposed to curse Israel (Numbers 23:8). King David is cursed out of the house of Saul and even pelted with stones, but he

PRACTICAL EXERCISES

EXERCISE 53

MUDRA TRAINING (I)

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EXERCISE 54

MUDRA TRAINING (II)

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EXERCISE 55

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MUDRAS (II)

HAND AND FINGER GESTURES

Vowel Mudras

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O-Mudra

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CHARGING MUDRAS

In general, mudras only require one type of charging—namely constant and continual practice. According to my experience, they usually become effective quite quickly after just a short period of practice because of the direct connection to the subconscious mind that we mentioned in the last section, and because magic that is physically anchored is generally faster and more efficient than more speculative, intellectualized systems.

If you prefer intensive or multiple charging, you can do so as follows. Perform the mudra while maintaining full concentration (five to ten minutes, or even longer if possible; in yoga, mudras are often practiced for up to forty-five minutes, although in between performing such meditative or therapeutic mudras you should take a break for at least five hours). Do this for a period of roughly six months until you begin to feel the meaning of the mudra and its energy flow as soon as you form the mudra.

THE STRUCTURE OF HAND MUDRAS

However, there are indeed mudras that have no specific purpose, such as those that have no other function but to activate certain subtle energies in the magician's body. Even the vowel mudras mentioned above are (at least during this phase of your training) purely energetic. However, mudras are more commonly used to physically carry a symbol. Both Eastern and Western traditions have highly developed mudra techniques that are often described as "sign language" or "secret language" —and rightly so! If we look at the rich symbolism in Indian, Javanese, and Thai temple dancing in which every single movement of the body has a specific meaning and often even represents an entire quotation from mythology, we'll realize how diversified the use of mudras can be. It would be helpful to always remember the structural formula for how mudras are generally developed:

BODY PARTS ARE DEFINED ACCORDING TO AN OVERRIDING
SYMBOL MATRIX THAT MAKES THESE MANIPULABLE

Is this rule of thumb too abstract for you? Well, let's translate it into more practical terms. In order to do so, let's take a look at two examples, one from Western elemental

ELEMENTAL AND PLANETARY MUDRAS

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However, we need to point out that some authors may classify the planets and elements a bit differently. It's common to magic that its practitioners often do not agree on certain things. But the information here should suffice to illustrate the basic principle. Illustration 1. shows the two basic matrices once again in illustrated form.

If we want to activate one of the elemental or planetary powers with the help of mudras, all we have to do is perform a mudra that is appropriate to the magical goal. For example, if we want to be successful at a job interview, we could touch the thumb (Mars = assertiveness) with the pinky (Mercury = speech skills, persuasiveness) of the right hand. This can be done quite discreetly with your hands in your coat pocket or while sitting in the waiting room.

Touching the pinky (air = intellect, reason) and forefinger (fire = assertion, will) together will bring about similar effects, e.g., when several applicants are interviewed at the same time in a group situation. Of course, this won't work automatically. You'll only get the desired results after you've worked and experimented intensively with mudras.

There are no limits to the possibilities. Take the time to think about it yourself. How can you activate a single element and magically use the left hand/negative, right hand/positive polarity? You can even develop your own individual matrix, or use sigils as mudras and intonate them as mantras.

Using mudras is an important step toward "high magic of the empty hand," which is the trademark of a true master. You already know that all ritual objects are basically just magical aids. They're very important, and you should take great care in making and caring for them. However, one day you'll eventually have to free yourself from such external crutches. This may not happen for years or even decades, but you should still keep this goal in mind. The simplest way of doing this is by gradually reducing the amount of paraphernalia you use, for example by switching from magical tools to hand and body gestures until you're eventually able to do everything mentally or astrally.

Of course, this won't happen over night. Mudra training is generally quite easy at first because of the direct contact to the subconscious mind, as already mentioned. But successful mudra practice requires a great deal of experience and the development of sharp instincts. But luckily it's quite easy to practice. After all, everyone has a pair of fingers handy!

CHAKRA MUDRAS

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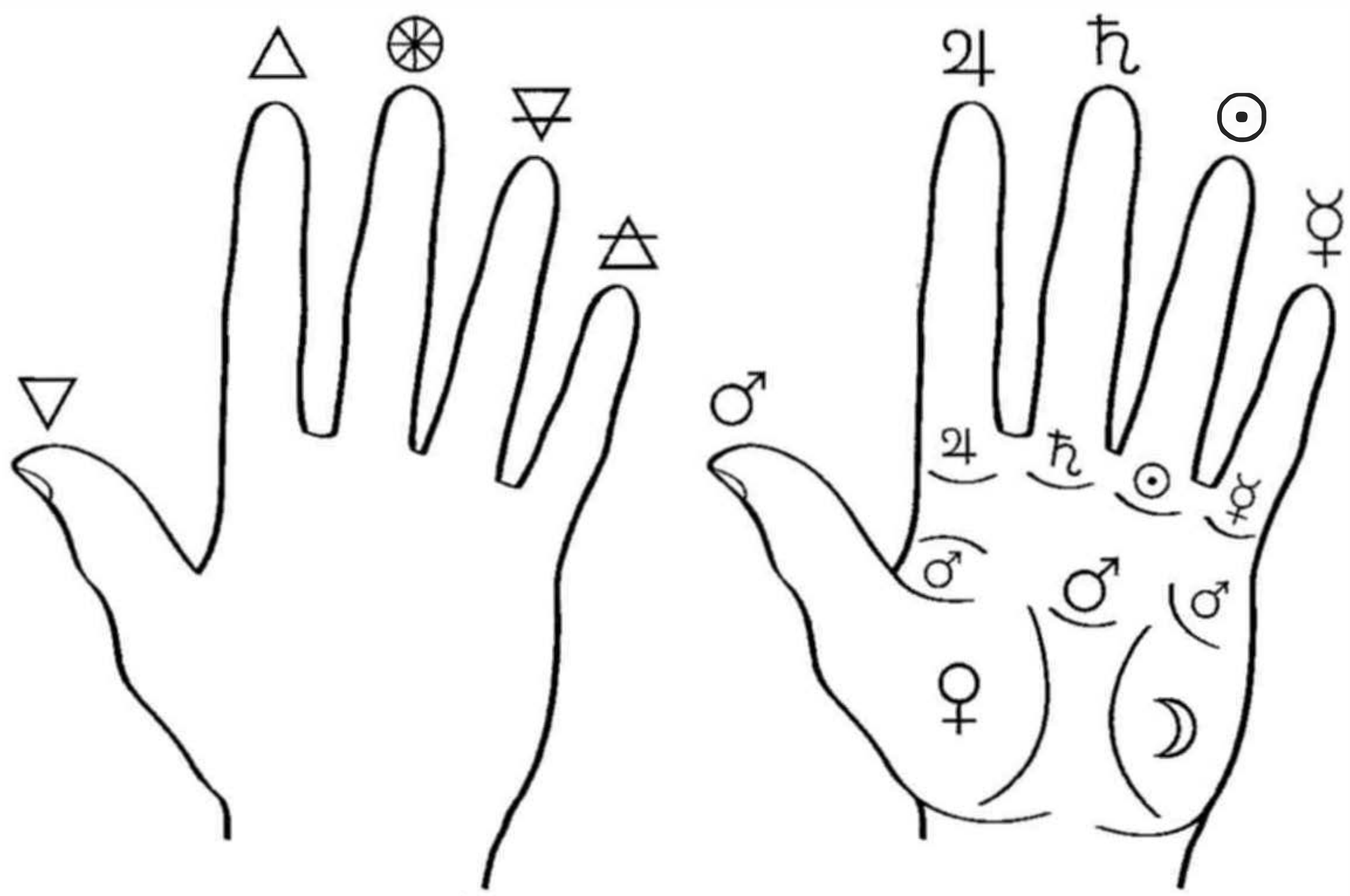

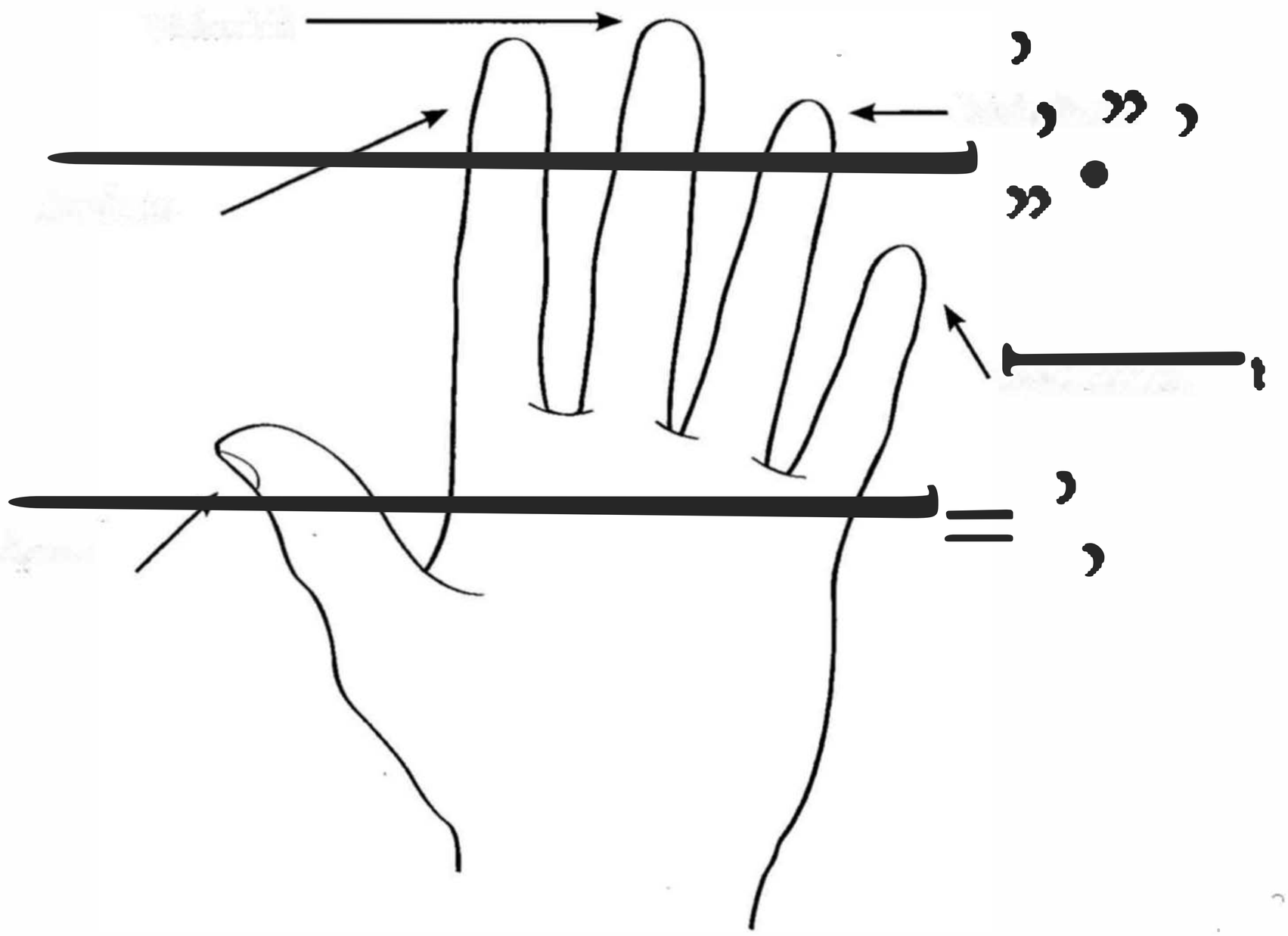

HAND GESTURES

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[illegible] DASANHKSNA [illegible] ACANCANASAATNAKH

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The Chest Sign

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The Gut Or Master Sign

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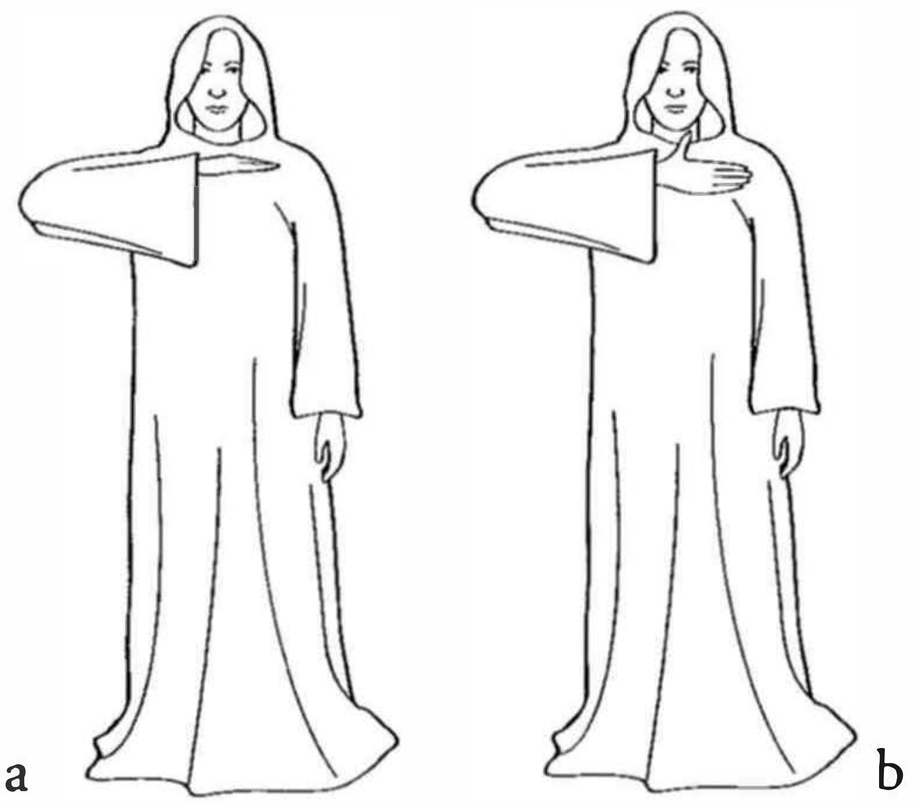
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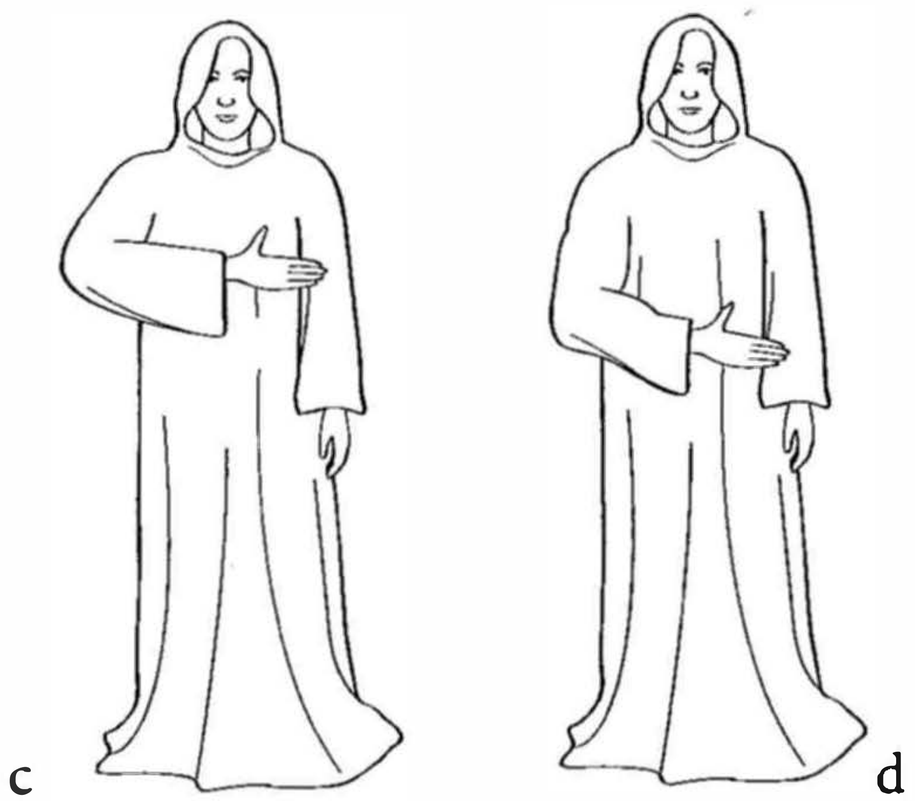
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MAGIC IN THE BIBLE (II)

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The area that we now summarize under the term "Near" or "Middle East" was home to a number of ancient and advanced magical civilizations. We'll only be mentioning the most significant here:

a) Egypt with its strong African, shamanic, and Hittite influences, which is still considered to be the cradle of Western magic today
b) Sumeria/Babylon/Assyria/Chaldea with highly developed systems of astrology, talisman magic and divination as well as equally refined temple worshipping traditions
c) Phoenicia with its frequent human sacrifices to Marduk and Baal that reach way back to pre-biblical times
d) Grecism, which was strongly represented in Egypt at the time of Jesus Christ, with its speculative occult doctrines and mysticism
e) Syncretic Rome that had its say in Egypt and Palestine since Cleopatra's time. It was considered to be the melting pot of all imaginable types of worship in the Near East due to its religious tolerance that was influenced by the imperialistic reason of state.
f) Persia with its rich tradition of folk magic and its Zoroastrianism religion that gained a great influence on other cultures due to its campaigns of conquest
g) Palestine itself with its Arabic-Semitic folk magic practiced by various rival tribes with their rich variety of worshipping traditions and practices. Much of our information comes from the stories of the Israelites in the Old Testament.

Let's summarize all of this information. According to the pragmatic and material-oriented spirit of the times, it was necessary in those days for prophets and magicians to prove themselves with convincing samples of their skills before people would trust them enough to follow them. Plus, there were a vast amount of folk magical practices back then that, when considering that they stem from over two thousand years ago, make our modern-day methods of everyday practical magic pale in comparison. Therefore, the things that the people demanded from professional magicians were certainly no less spectacular. On the other hand, illiteracy was so widespread and critical, rational thought was just beginning to emerge in a few philosophical schools as a privilege of a

tiny educated minority so that the door was left wide open to plenty of charlatans and quacks. The latter unfortunately hasn't changed much and not until just a few years ago did a discipline like parapsychology, that's been struggling to receive scientific acceptance, begin to seriously deal with the phenomena of tricksters and swindlers. Therefore it's quite understandable that there's so much talk about fraud throughout the whole Bible (and in our modern-day press!).

After all, there was plenty of work out there for all kinds of magicians. Here's just one example, in Samaria, as we read above: "For unclean spirits, crying with loud voice, came out of many that were possessed with them." Possession seems to have been a common problem back then. Today we would call it a big public hygiene problem. The magician back then was much closer to the primeval function as a shaman than he or she is today. Although the Old Testament lists a number of ways to treat disease, the actual type of therapy was always decided upon by the priest who, for example, would often just quarantine the sick (e.g., lepers) or banish them from society entirely (Leviticus 13). Both priests and magicians acted as sorcerers or "intercessors" and mediators between this world and the world beyond, working as psychotherapists, doctors, warriors, and ministers (soul helpers), and the Old Testament gives plenty of proof of how difficult it was to distinguish between magic and religion n everyday practice, although this artificial boundary is still used today by theologians who attempt to slander and repress the black arts.

But none of this changes the fact that people back then preferred to follow spiritual and worldly leaders who had charisma, and that's still true today. Whoever wanted to gain a following in the Palestine of the Old or New Testament had to prove himself first through acts of healing, divination, exorcism, clairvoyance, or the interpretation of omens ("prove yourselves by working a miracle" [Exodus 7:9]), and if someone just happened to produce a certain PSI effect on the side, all the better! Another thing we haven't mentioned yet that played an important role in this was levitation. Just look at the controversial ascension of Christ, or Philip who suddenly disappeared before the eyes of the converted eunuch and was found later (by the "Spirit of the Lord") in a different place (see Acts 8:39–40).

And if that were not enough, Christian ideology itself has a number of magical concepts that theologians like to brush aside in embarrassment, while ethnologists and occult researchers view them as proof of real magic. Let's just pick two of the many ex-

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[illegible]

[illegible]

All will [illegible] will [illegible] All [illegible] will [illegible] All [illegible] will [illegible] All

PRACTICAL EXERCISES

EXERCISE 56

MUDRA TRAINING (IV)

[illegible]

[illegible]

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[illegible]

EXERCISE 57

MUDRA TRAINING C F

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EXERCISE 58

MUDRA TRAINING C F

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EXERCISE 59

MUDRA TRA ING (VII)

[redacted]

FURTHER READING

(IDW- ›'' I(EWOO *Mudras—Geheimsprache der Yogis*

4uGcicou dMdGnd dMGyGas Mr mGlr yeMet n3kecGGv Gt dMeac fiemdGr Pindeyt laruin dMid7ipnG eindGatreynditr5 ,d reion n3dM dMreuin 3t gtr3it ritme itr dMe3yGpe 3t g3tra 3mGtGsuir MulNarrClnd itr ditdu3mlaruinHEdMeHaryin Gr MidMuGsiMitr lt dMeind"nMGudn7Mirdeuh3dMdMesendau Aoitsaise Gr dM Gmm3retd itKMy3nd3it GudMrG6 3mGtGsuirMp

BIBLIOGRAPHY

EIW'OMDIE I: *Magick*

,uit5 NiurGtd Initiation into Hermetics

?arGpr ,ye3CeuykGt 9ecGddet rGyrD Die geheimen Übungen der türkischen Freimaurer. Der Schlüssel zum Verständnis der Alchemie

Uindeup›EpA) A,5»A1 "Ritual-Magie (Teil II)",) d3mgt Saturn Gnosis "C· ,, OO·

PRACTICAL SIGIL MAGIC (IV)

THE ALPHABET OF DESIRE

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4iyf ar fhe finv ar i 7aayteulit unfhif he ay nhe nhaapr Fe iFpe faryaraEe i Voou VtEfuatip sptyhayar rya •Euet E"T2Dn fheiFak eIletfuater Ehirfey ahu Faav Practical Sigil Magic ipyeiru letfuatnl ufhuporyaFiFpu fi7e uaa (aufei Fufar fule faEyeifeuaay aht DorhiFef ar eyenuye8hifinhhu he yeEalletr fhifuaa nfiyftah "ur uaa hik etif rate na ipyeiruv na fhifuaaitt hike Ealrtefer uaay "ryetulutiy"7 DprhiFef arenuye itr e6reyuletfer hufhufnale Fu fhe e uaa Earpefe fhurEaayne(4peine nfuEyfafhe 9fyaEfayut4yutEurpera ytahl itr nike fhe üuyyaar fhe4nuEhe ra y pifey"nee Practical Sigil Magic). NeEiane heiye taf 7anfEatEeyter hufhnusuplisuE heyeWutnfeirl uaa nhaapr oeiyt fanfyaEfayeaay lisuEip at ukeyneiEEayruts fauaay aht ryutEurpenAr fhurEit atou Fe rate iyefhayaash yeneiyEhitr ryiEfuEeat uaay riyf(

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hinkin

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INTRODUCTION TO PRACTICAL KABBALAH (I)

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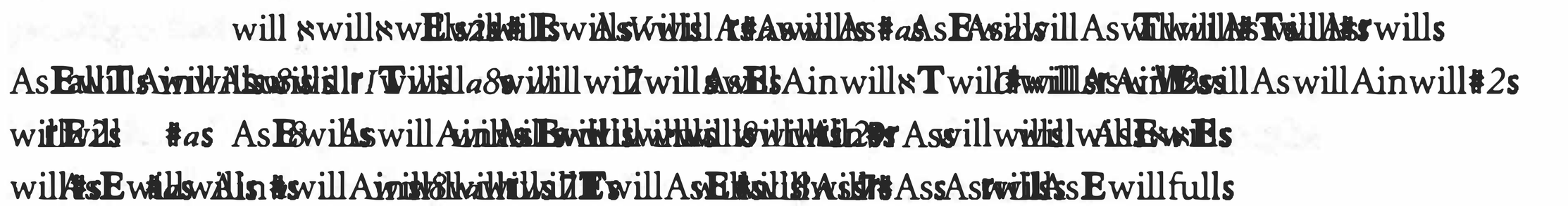

WHAT IS KABBALAH?

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BCB(B›(I‘I B)BJ) B‘‘‹¯I(B¯I‘ ‘(BDI(A-I (‹L ›: T‹ L‹C (AI ‘-A:AB‘IL BN()I A›AAB‹N :‹-A
D‹J›D ‘:I›1‹1-I -‘(‘)A-1‘)B‘ ‘)‹-DLIA‘ BB() › AD›CH D«H ‹C)B‘ N›JI B)IC :‹- ›‘H
)B¯ ›A‹-(()I X›AA›D›) CD: BC A›AI J›‘I‘ will Ewill

Introduction to Practical Kabbalah (I)

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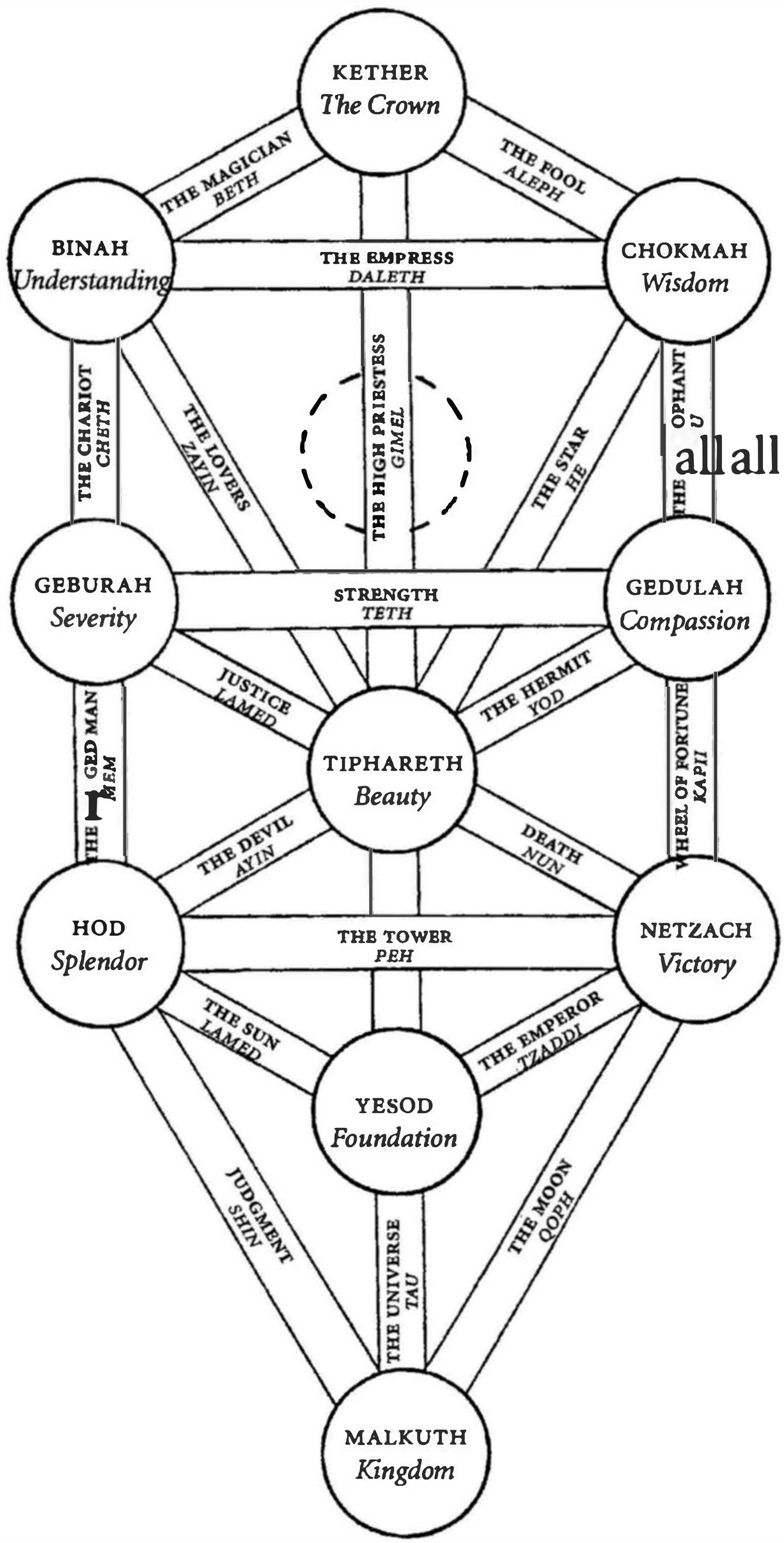

Illustration 17: The Kabbali tic Tree of Life (with tarot correspondences)

X‘(‹ E‘- CK C‘- F‘(‹ (I,I((›LA-C (IIF ‹‘ -I›-(: LW,‹ LIA- IE A(‘LFI- ‹‘ (‹-FC ‹)I P›AA›V›) A(FI:‹)H ›‹ -I›(‹ (‘‹ W‘- ‹)I :-›,‹A,I ‘W P›AA ›VA(‹A,›MMA(--I(,IF :L›,‹A,›- .›:A,P ·‘(I‹)I-I((K (‘.I A›(A, L(‘E-IF:I A((I,I((›LC H(:I,A›-VC AW‘- LI A(‹IL I(‹IF A(AIIE: ›A-I ‹‘ -(FI-(‹)(F (‘.I ‘-FI- ›-‹)‘L(ODI(VIA(‹I-QL‘E-IC (E‘L(›LI)›LF-C FI,A:)I- › A-I EA‹)‘-‹ (‘.I A›,L:- ‘-(F L(‘EVIF:T ‘W ‹)I P›AA›-›)H ›(F W‘- › -‘(: ‹A.I ‘‹)I- I(--I(‹A›- LA‹A(›-‹)‘- ((-,) as aSHHaSHCan⇝ [illegible] aS⇝EEA[illegible]SEA ⇝

[illegible]HA[illegible]aS[illegible]A[illegible]K\A AA[illegible]Can[illegible]aS⇝ CanaS[illegible]anA[illegible]\K[illegible]HKHaSKHC ⇝ aS[illegible]’an[illegible]⇝ IaSHE[illegible]D⇝EH[illegible] IaSH[illegible]ECan[illegible]Scan[illegible] HCanKA·⇝

1. lre uailgale bose bs abisogteio n- fualbdTfrodnioa’is talbdaWuaps oraoore biboobe bsawueonhednlibTeaii L seo
2. lre el eaWeipbobils dnioabi nie n tne sedeo Weleum bioee eoaobnioraoae rbiiei aii dai niut we giilsonni wtbibobaoeso

0e IWsee prao orao teais seedb. dauut uaoni bi ngbMat biaobni)lrel wasbdbsdbfi eWbieae ieblei int mrelawwaWaoraopeli Wbwilleiobni wbewt wene lnbil bion oret bi tne ieeorm

lre “pbooei lawwalar6 f bi dnioaso onore eghe “number lawwauar6hbsiblbiei bion orheeeahos)

ah ./f’l(-’ ..fl:-’h

wh..l ’(frx.. f.Il(friI.h

dh lyf2(-ta flr MVRHh

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·'ɔ· B,'(-A· BDA('. ‹)A ›‹B(B'- notarius, hhtsh· eioPsillr· dcito· .Pohnlahitr· hlPaclT6·Dhclc· i.c· ahn· eiots· ynlro· ny·(nailtsntT· 1t· ahc· Dloa·arrc0· ahc· Dloa·lcaa:lo· ny·i· hnlr· ilc· atrcloannr· an·ec·ahc· ölo:· mcaaclonyahc· hnlro· ny·i· tch'· Extrrct6· octactsc· ahia· tccro· an·ec· l9snItt44crT· A9l9Uo·it· cFidrmc;

Dhc· ,nnz· ny·tctcoPo· ecIPto· hPah·ahc· Acelch· hnlr· T(dgh.Dh· AI4tahc·ecIttttI6 1H·)ish· Ptr t ptrail· l9aa:l· ny·ahto·hnlr· to·aocr· io· aBc·ecIttt PtI· lcaacl·ny·itnahcl· hnlr'· ltzc· tt· it· islntrd0· hhtsh· sna"r· rnoo temr·eycoPmtr ahc· ynmmnhttI·Itta:lrl caiatnt6h·

,:-gh.Dh· RAH will..*A* **HE***l*h&**WEHE.***A* 9**EM**RH.

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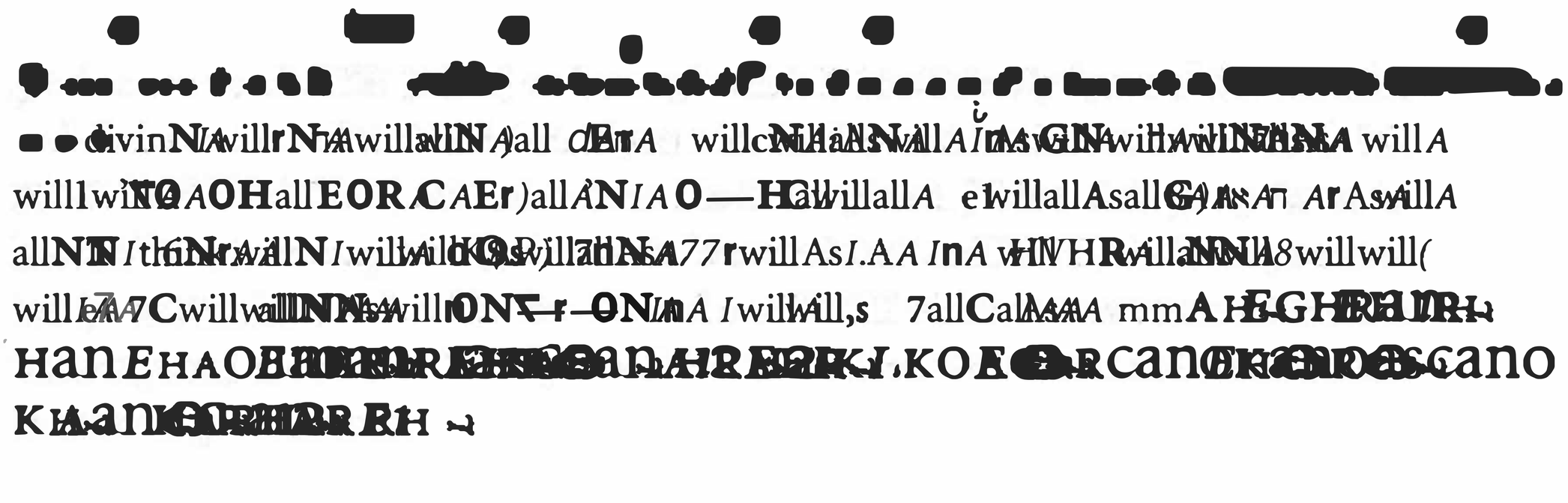
■AB rhDftrhIh. ,-hi Ih.R. —ifi Irtnh vl rhtyoshfahfg if nhtd Ihtrrini.' '-Ihf roi, ahf rrnmna,hf .tahfm,lf shtyyffrtyxl bomshnrIhfnmImninal'. t'i ahf -mobnfl fdnanoifroafd hfmf,ahf ntsabomdbts amtisnmnlfdinommfnatysl.Ihtrlo dob t gnsatiT ahtabts mOrftafdni)snhifm's 'fml'ti amtisotanobna"ora noc'fiaem

Ihf sfnoid aomg oa koatmfrnoinsltsnntnol ahf fAtnamOrfmsfa ahf nmsaf' Ihf fimsafiity. om frfahf gnddnf nfaafms atiffi fiog ahf)i dnfrndrtbomdsoa t sfiafinf ao aomg t ifb bomdom sfmnfbomds'

.omf't'rof, ahf Stlltoth nasfnasdfsnmnlfds -hS.' krI hRH eBcEwillE*A/V*As7 *V*willE*A* *a*As*V V*[illegible]



Note: Obviously, Hebrew is written from right to left. However, for the purpose of this discussion we have abided by the traditional convention of rendering it from left to right here as this is more in accord with English reading and writing practice.

TEMURAH

IEA FN(,A:OA(A'F ‹EA IA .-'›E A(D'ODA(› :A'.-›‹A'(‹A,E (N -AIEA(A(D'IDA((-A(‹A‹-‹Y
N(:› ,A'›A(IA«A' A(› :'AFA (AF ‹ARABN‹E ‹EA :'AD '-(' F' I 'B (:OA ‹'AF ‹EA ›I:E›AA‹
›„' FN(: ‹' ,A'›N('-IA(‹E-(,'A›‹A(: ›(A(‹ N'AIHFN A'A(‹ B' F JN(,A B'N«A(LAA'AB
F'A((‹ E›DA ›(H D'BA O(‹EA'A (:OA(‹H 'F '". F' D'BAO ›FFN‹A'((‹E›‹ 'A(-O‹ N((:A'
'-(A(‹A':'A› ‹N'((IEA'A ›'A F' A(('F D›'A'-(.A‹)'F(‹E›‹ IA .-'›E -(A(A-‹ BA F'(‹
B›(‹ ‹' :A‹ N(‹' ‹)›‹ EA'A (A(,A '-' A'NAIFA(,'N:‹N'((E'-OF ›I'A›FH :ADAH'- › (- ,NA(‹
AFA› 'F BE›‹ IA .-'›E N(MORA›.:IA JEJEP JEAE(E LE ,›(A›(NIHAA,'.A SS S›AAI J
A(,'« .A(‹N'((› FAB '‹EA' (AFA‹› I(‹E›‹ BA IALA‹' -(A ‹' AII-(‹'›‹A P›AA›OA(Y
‹N, E'-:E‹ .'A ,I'(AIH -(A(: '(A .'A ARA›.:OA ME':A MMN‹B'(‹ (,'A H'- ' J
(A(: ‹EA B' F S·OJE IE ›:›A(‹EA F' II'BN(: A(‹A'A(‹N(: .› :-O›‹A'((,›(AA
.›FA ›.'(: '‹EA'(P EA(‹EA '(‹ OA«A' MSJA(,'.AN(AF BN‹E ‹EAN'F IA«A' MOJ
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(A,'(F M·J H'- :A‹ SS· MSA › A(‹E'-:EA J'(T J H'- 'A›F ›OM'F ‹EA IA«AI(
ARA,A:‹‹EA '(‹ '(NO‹(A(·OJE IE M·›(EN‹E ‹EA:N((N(:T JP H'- ,'.AN(A ‹EA
F' -'‹E IA«A' MJEJ BN‹E ‹EA '(‹ MSJ›(F ‹EA I›(‹ IE J ‹EA(.›LA(‹EA B' F JESIE MJEA
AA‹E J›AA›‹E ‹EA(F (AOA(,AJ IEA '(‹ ‹E'AA OA«A'(›'A S·O MSA'› ‹' ,'A›‹ ATJ
›(F NH'- ›FF ‹EA E(F F'-‹) H'- :A‹ OZJE MOA(E R›(JIT
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THE BASIC PRINCIPLES OF GEMATRIA

VEI ʿW ʿ)I IE-A(: -ʿ'A-I ʾ-D'EʿʾI(ʿ)'ʿ RII'ʿG,')'(ʿDIG ʿ)I ʿʿ)IG ʿEʿ -,(,A:GAEI(

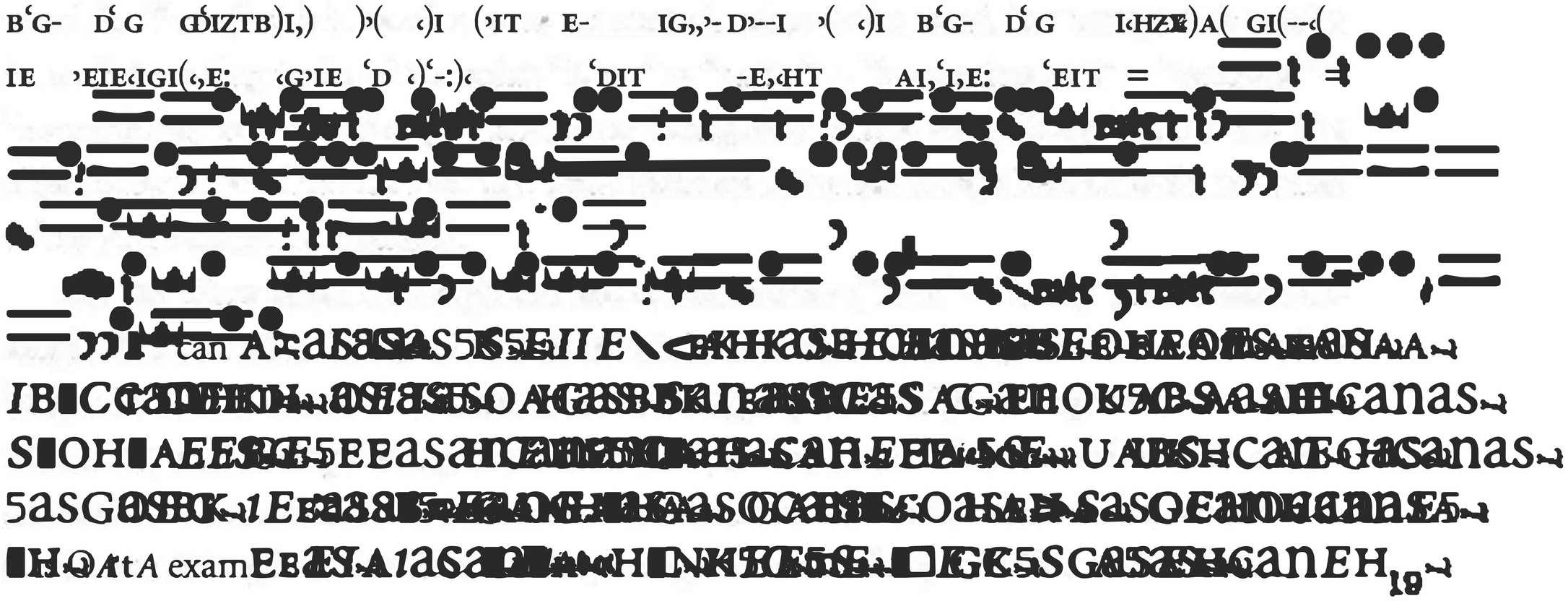
IIEʿIʿEI- 'AʿDI I(IʿI(,ʿI:'G'ʿI DIGH)I:) -I:GII ʿD ʿI,)EI,'I ʿA I,ʿ,D, HPII'ʿG,'

,ʿE(I(ʿ(ʿD ,ʿEDIGʿIE: BʿG-(ʿ' E-II GI,'G D'G-I('E- II-Iʿ 'ʿIDIGH ,ʿI:'GIE: ʿ)I(I

BʿG-(BAʿ) ʿʿ)IG(ʿD ʿ)I ('II E- IG,,'- D'--IU ʿGIRA'I:NIZ ,D BI ʿ'LI ʿ)I IAGIB

BʿG- DʿG GDIZTB)I,))'(ʿ)I ('IT E- IG,,'- D'--I '(ʿ)I BʿG- DʿG IʿHZE)A(GI(--ʿ(

IE 'EIEʿIGI(ʿ,E: ʿG'IE ʿD ʿ)ʿ-:)ʿ ʿDIT -E,ʿHT AI,ʿI,E: ʿEIT =



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2. Po tct rhsi yie tare nfn-euhialla feate te geiyefmos yiuofri re(hyayhonft

)ie Baff aghtyhiarhitan rechyayet on yie uegayhontihfeyreen yie reanhnrt

ol rou(t rhyAftAftare nfreuhiag lagfeftin (ohnr toBie outie roet on yie muei

3. lre .etamhtd dnhheseniceid es ni teaitils gsgau seet utwilleleuamisz

.e,amhta ts mrett smtdtstni uemmehis ig,Fehs ti a utmfeseaseT.re heuamtnifi srte Fempeei pnhcs mraramih smseet gi hluamets leieha uffhedet)ec as a q'heleuafi mtni6f Aeghewilah.ltmdfftdAs6fic nmrehtaltdtais pt" inmiedessahtfftgicehfi smaic mrtsfi

4. zi gyohmnhhdnnhlmsenisnnsmtv Iedomynhdeoinin s nsusec mtcyol ug htyyeT sgticeihes oic usemseh vt y tgeyomae guygtsesr

use ionnhnoi hoi use mse htyyesgticeihesmsom tsyesse yehenDemsytuns Iei homynomtdobe o geystiodmo"demsomhoi "e us"c vt y honnhodtgeyomntis"r nimei nyomnimseh nimt sns sety ynmugdohmnhxphs o gythess ns usuo,r.myehedr gtley dsnihe nms"ohb"c "r mseoloyeiess tv o frcgeystioiyeDe,omntipoic mse sugeyntymmtv msnsyeDedomnd"tae oddmseyvt yenni srsmehs ., zi tmseyltycsl msytuns Iehomynhyeseoyhsomsehonnhnoihoi t"monisns ty sey tli geystiod frcse-hyemtsv mse myoiceuccsehyehtyyesgticeih es,u

zi htihdusntil demsleimnti oitmsey yudetv msuh" msom,shtiiehmec lnms Iedomynofi

zfi e! HfuyYrix fifi 'fiiàx ,fiiirx fiH , uarzi yrlHzHIx l(10 x fi ufifir

THE HEBREW ALPHABET

18ngluFi amaFemmre;eFhlp aueraFemtidugcAniil mes aic igteh tdau)augs eadr tict)tcgau uemmash peuu mse thwilletphcs aicdnhheseniceides

1.)eby eiu hsiyhpperuKoEuyzgtppoumeEju
2. lre frefhen aterafep ioeriop rare ail ronetn ntpr pre e,u eeptoi ot 8teer. nrtur nan ohtmtiaptla uoinoiaip aii tnnpttttenei anngur fhohe ttimgtnpnf lreh etohe. prreohheneoiieiuen [redacted] gh itnpahe po fgiiehnpooi oitl aneonntfte [redacted]
3. Oohe peppehnraime prethtohh nrei prelfhe appre eii ot a nohi· lreth ig ehtL uatraigen uraime ti preneuanerannettf.i sre ttnpsrene no!uailei AniAtrippiehrahe atnaln ttnpeiauuohctimpoprethohtmtiatpespehlrexm”xaer aii eii 6ae rWf
4. lre ce-no hin ahe oitl ttnpeitoh pre nace ot uohetepeiennflrelihe ot ttsppgne po noheoie nro ran io ciontecme ot lefhenH drel hetapepopre pepselto hq ohohin prapfemti ntpr pre heneeuptreteppehnOtiue nohe agprohngne preI an fantntoh hl nptuanteeugtaptoi.ne progmrpne.i ehtip sreh tohlog rehef lrefrefhen atera fepa–gnpptcepre mheederafep. ier etoeei)oh proeituta,a nrtur nan t, a ehofL aftptsliehtrei oh pre aiuteip ftm-eptai rtehomtlertunfFpnurahaupehtnpaimgtah tohh ltrgahe nuhtep’Wiip ceret oe giptpre tanpueipghtenfetohe prreo oi ehati Fnhaetlfapfnnrl ne ioixp tet tptnillne potipeheheppre tohh ot pre tessehrpo rare hohe heait,m prai preheaupgattltnx Igtplog eiiol this Nwills[redacted]s Allwills [redacted]s allall[redacted] AllsAll[redacted]sallwilles

will[redacted] willAlls willall[redacted]willfulls

Hebrew figure	*Name of the letter*	*Numerical value*	*Keywords*	*English equivalent*
א		1		
ב	[illegible]	[illegible]	[illegible]V([illegible])	[illegible]
ג	[illegible]	[illegible]	[illegible]([illegible]))	[illegible]
ד	([illegible]	[illegible]	(VV)I ([illegible])	(
ה	[illegible]	[illegible]	()eIV(	[illegible]
ו	))	-	)(()(. VV[illegible]	) [illegible]
ז	[illegible])	[illegible]	[illegible](V)I	Z
ח	[illegible]aSIaS[illegible]aSIaS[illegible]	[illegible]	·aSHEaS[illegible]	[illegible]S[illegible]
ט	IIaS[illegible]	[illegible]	TaSEaS5exam[illegible]	
י	[illegible]'.aS[illegible]	[illegible]	aSEMS[illegible]	Y ealkinW'AinA
כ ך	KAPOA .. KAP.A	72A W22A	iallwillA	willA
ל	LAME6A	12A	1A 8eA	·s
מ ם	thisA this/6.thisA	42A 222A	awillAllA	A
נ ן	NUN this6.NUN	W2A H22A	.odivinallA	/A
ס	HME70A	22A	HrAllaA	S
ע	wilhlkin A	H2A	thisAswillA	O e·willAinA
פ ף	 this6.ithisOA	 Whil22A	[illegible]S	P
צ ץ	.66EA [illegible]	62A [illegible]	[illegible] SS	L
ק	[illegible]		[illegible]	
ר		[illegible]	[illegible]	[illegible]
ש	[illegible]		S	[illegible]
ת	[illegible]		[illegible]	[illegible]

[illegible] .#allall(w[illegible]Ewill#(

PRACTICAL EXERCISES

EXERCISE 60

PRACTICAL SIGIL MAGIC (II)

[illegible]

EXERCISE 61

LAMP MEDITATION

[illegible]

EXERCISE 62

HEBREW TRAINING (I)

[illegible]

EXERCISE 63

HEBREW TRAINING (II)

[illegible]

ון סם רדד תחה כגב

[illegible]

EXERCISE 64

GEMATRIA TRAINING (I)

[illegible]

אט	=	[illegible]
טמא	=	[illegible]
יחוד	=	[illegible]
יהשוה	=	[illegible]
זאב	=	[illegible]
אבד	=	[illegible]
חבלי	=	[illegible]
חב	=	[illegible]
סזדט	=	"Sorath e[illegible] lli [illegible]"
או	=	[illegible]
טיט	=	[illegible]
גבה	=	[illegible]
בח	=	[illegible]
אליסטיד קדולי	=	[illegible]

[illegible] 64

EXERCISE 65

GEMATRIA TRAINING (II)

[illegible]

בהו = [illegible]

חוא = [illegible]

אלהיד = [illegible]

FURTHER READING

[illegible]

— [illegible] *Tarot and Qabbalah*

D-oCaash ohFn oloviteycimv sFken i HiFgdatagoh ara6 eErditioFat aHohe oiyao itr riccidih "ohegen i oigao remä ohio saen idats hFoh ohFncaavH ohB'pgeaH(FHeI 8i gaoAcu Kilrhianetä it (eahetT cao ohio nhaadrt:o matmegt an hege7 Foidna sFken ate aHohe lano mdeiyitr matmFnetogaramoFatn oa caoh 'eliogFi itr ohe rhudanarhu aH ohic! cidFnoFbgee aH(FHeTket huohaao Kilrhianet?n malleton at ohe mdinnF!mioFatHohe roiteon oa ohe 8yee aH(FHeHoge6ilrdeT ua0 haadr noFdke lamh oa silt cal yeirlts ohFncaavT

. Hlaa ige tao familiar *hFoh ohFncaav itr hiket* T *onoarFer 'eliogFi io* all lei(wemech

[illegible]

A Practical Guide to Qabalistic Symbolism

O nbitrig3 ge.egetme at bhe Anabegcmiccidih bhib lict: u 3eidn hcbh bhe pgee a. -c. e hh—deesdemblts bhe rcnmcroltena. 'elibglik 'e l(gihk itr ,abigcmatT e,4b nltme cb:mneb 4r ocveit etmundarerliIIlb negIen in isaar ge.eg Atmecaav ag hmit ce gti3 numbelibc9 middug al maIeg ba maIeg5,. ua(mhane bht —libeglebhark ua4)-d ce sebbcts i malrdebe ma(gne ct rgimbcmidenabegcmpgee a. -c. A iccidih bhib litu i(bhagn hi e caggaher .alA .b:nit icnad4be l4nb a geIeT1 PtsdcnhInreivcts (icciocnbA

"egnhal 9mhadelk On the Kabbalah and its Symbolism

,cbh bhcn caavk bhgeib adr lit a. 3(rilm nb(rcen it' magbharar' imi3elcm (iccidih geneigmhhin scIet 4n i nb(r u bhib mit n4geduct ntet in ate a. bhe cenb ctbgar(mbcatn ba bhe lu nbcmiinrembn a. bhe ,ehcnh (iccioih' .t ralts nakht ammincatidou3lnm4nnenena9 begcmtatR ,ehcnh (iccidlnbcm nrem4—ibcatm(mh in bhe sadel desetr it3 cbngedibcatnhcr ba liscmk bh4n scIcts bhe geireg iIegu n(cnbitbcid erilctibcat a. bhe .(t3iletbidn a. lunbcmid (iccidcnbcm bha(shbA 8hcn caav cnhcshdu gemallet3e3 in i cimvsga (tr ge9 na(gme a g ioo liscmcitn hha hagv hcbh bhe (iccioih5

"egnh al 9mhadelk On the Mystical Shape of the Godhead: Basic Concepts in the Kabbalah (Mysticism & Kabbalah)

üag e nrem•m bhit hln abheg caav letblater icaIeT .bJin maddemblat. ct3lIl3(id enniun bhib 3eio lt rerbh hlbh cincm (iccidcnbcm beglctaoasu itr idna 3lnm4nnenbhe bgitnlc9 sgibcat a. na2dn itrbhe inbgidcaru cal i ehcnh 'itr ib bclen enabegcm(iccidcnbcm regnrembtIe5

,htt he1ge 3lnm(nnlts 'elibgcik cbha4o3 ce heor. (o ba gemalletr i 3lmblatigu in heo oTe hcshou gema et3 bhe a ddahlts nbitri gr ge.egetme a. akeg i bha4nitr risens

',c dhedl 'enetc4nk A Hebrew and English Lexicon of the Old Testament

BIBLIOGRAPHY

I,'BI?W?‹B.I: *The Book of the Law (Liber Al vel Legis)*

O*decnbegKgahdeukMagick*

O*delnbegKgahdeuk777 and Other Qabalistic Writings of Aleister Crowley "elibgliT -cceg*

777. OeerehOeermdtrBmithocautmofil .nhaepMemadmeW

INTRODUCTION TO PRACTICAL KABBALAH (II)

THE KABBALISTIC TREE OF LIFE C·WI

O(›-II›-C STI‹,ʿII- ,I ‹EI ›(‹ (I,‹,ʿIU ‹EI ›AA›-,(‹,, IIII ʿD I,D ,(Dʿ I S›IC ›
‹Eʿ I(‹EI ʿI-C ,I‹III(‹,I: I-- ʿD ›AA›-›E EI ʿ‹ETI ›AA›-,(‹,, -,(,,:-,II(›II ,‹I
-IS›I-,I: Wʿ I ‹EI ,I,‹,›‹I EEʿ E›I‹(‹ʿ -ʿ Sʿ II ‹E›I I(‹ -›AA-I ,I ‹EISU II ,I,I:
E,S ʿI EII ‹ʿ (‹I ::-I E,‹E I SI Iʿ (-,I:I,(‹,,U E,(‹ʿI,,U ›I- II ,:,ʿ (-I‹›,-(AIDʿII
EI ʿI (EI ,›I IDII (II,ʿI(-C AI:,I SI‹ ‹E›‹ -,(,ʿII› :I(S›I C :Iʿ:-I ›I- I(:I, ,›--C ,I
Sʿ-III ‹,SI(U ›(E›I --C ›IC ʿII ,(E,--,I: ‹ʿ S› I (I,E › E :II ʿI‹ Wʿ I (ʿSI‹E,I: E›‹
AI,I:(,ʿS:›I›‹ ,DI-C DIE II(‹(

SI‹ ‹E,(,(I ‹‹EI ʿI-C II›(ʿI EEC ʿ(‹ Iʿ I IE,(E ›AA›-,(‹(E›DI :I IDIII- ‹ʿ
Eʿ I I , I(DI-C E,‹E ‹EI II II ʿD ,D,I ‹EI -›(‹ DIE ,II‹II,I(O II ›--U‹EI IIII ʿD I,D
,(› II, II ›I- ,ʿID,(,,I: (‹I ,‹III ‹E›‹ E›(:Iʿ DII E,:E CI I,‹,DI ,I ‹ET:E ,-ʿ(ʿ:E C
ʿD ,ʿIII(:ʿI-II,I(

ZI (Eʿ I‹U ‹EI ›AA›-,(‹,, II T ʿD ,D II:II(II‹(› ʿ(S,, (‹I ,‹ I›- (,EISI ‹E›‹
Aʿ‹E S›:,,,›I(›I- SC(‹,,(›-, I ,›I (I ‹ʿ -I (I ›I- ,ʿI‹Iʿ- IDIIC ›(:I,‹ ʿD ‹EI,I
-,DI(T MIE›‹ (EEC ,‹ (› - ‹EI IIID ,D ʿI ,I LIAIIE VQE›, J All ℵwill1·will
will1aAlwillwilAs:will2(AlwAlsAwill1A willAllwill82all2Teall1eA willAllaAlsAsiA2:wilAsw2all·AwillA
(:Aswilla4allwilla(willawAllwilA2AsAswillwallAsAAll2wilAleasAsOAsAsilwilleAllwill1eAlwillwAlsA
ℵall1willwillAsdA

At first glance, the Kabbalistic system may seem much more complicated than these other two, which has quantitative reasons. While the system of the elements has five organizational factors (earth, water, air, fire, spirit) and the planetary model has seven components (the seven classical planets), the Tree of Life has thirty-two basic components (the ten sephiroth and the twenty-two paths that connect them). Plus there are the "non-sephira" Daath, the three pillars, the veil "Paroketh" and the Abyss ("Thaum"), the various paths of the emanated energies, and, last but not least, the three primeval spheres Ain, Ain Soph, and Ain Soph Aur that are located beyond Kether. (These terms will be explained later on.)

Plus, the Tree of Life comprises other factors as well, such as the four Kabbalistic worlds with their own versions of the Tree of Life, the "world of shells" ("Qliphoth"), the allocation of the tarot cards to the sephiroth and the paths, and much more. This makes the study of the Tree of Life an extremely complex task that could never be exhausted in one human lifetime. This often causes the beginner to completely avoid or skip over the Tree of Life fi his or her magical studies.

The apparent "simplicity" of other systems is deceiving since they become more complex the more you work with them and refine them. For example, the element model contains the subelements ("fire of earth, air of earth, water of earth," etc.), the planetary model is closely associated with astrology, which makes it much more complicated as well, e.g., when the aspects between the planets or their house positions play a significant role, or when we compare the planets to classical deities, which in turn have their own comprehensive system of mythology.

No education in Western magic would be complete without the thorough study of the Kabbalistic Tree of Life. That's why we're dedicating part of this book to it although we'll continue to refer you to other relevant literature when appropriate in order to avoid wasting space here with details. After all, we'd like to give you an overview of the entire system here in such a way that its relevance to practical magic will become very clear, which is something that only a handful of authors actually do. Of course, we'll leave it up to you on how in-depth you want to research and study these things on your own. After all, it would certainly be an overstatement if we said that Kabbalistic knowledge is absolutely necessary for Western magic to work at all, which some Anglo-Saxon authors actually claim. In particular, twentieth-century German occultism seems to manage just fine without the Kabbalah in many aspects and views it as noth-

ing more than a secondary discipline. For example, Franz Bardon's *The Key to the True Kabbalah* is, according to his own definition, a pure "science of the letters, of language and the word"—or a system of magic and mysticism that works with words, letters, and sounds. What Bardon understands as Kabbalah is what we call "mudras," "letter magic," or "mantra meditation" such as most other authors do. Despite the name, Bardon's system actually has very little to do with the Kabbalah of the Tree of Life.

But on the other hand, the significance of the Tree of Life should not be underestimated. This system is especially useful due to its diversity. Whoever hasn't found such a good system yet should definitely give it a try. By the way, the same holds true here as with Gematria, that it will be impossible to understand the writings of many authors without good knowledge of the philosophy of the Tree of Life. It's especially important for understanding the tarot.

We've already discussed the value of such systems when we talked about the correspondences, so there's no need to repeat this here. Like every pantheon and every other superior mythical organizational system, the Tree of Life reflects the philosophy and ideology of the period when it was created. It's obvious that it arose during a time of predominately linear thought and is strongly characterized by patriarchal, monotheistic ideas. So it's no wonder that especially dogmatists like to work with it, although this fact should in no way diminish its value to pragmatic magic.

People often say that understanding the Tree of Life is comparable to finding one's way using a map of a city's sewer system. Sometimes you might run into two corresponding spots such as manhole covers, but there are always streets and buildings "in the way" so that you would actually have to travel underground through sewage pipes and drains in order to use the map at all. That allows skeptics to put their finger right on the wound of all such systems, namely their rigid tendencies and simplistic generalizations without consideration of the actual nature of the small details. As magicians, we also have a tendency to get ourselves stuck in various explanatory systems without really seeing them critically, thereby confusing the map with the landscape itself. The map (in this case it's the system of the Tree of Life) is a tool for orientation—no more, but also no less! Working with the Tree of Life is an excellent way to understand mythical truths and symbol-logical thought, and since it's a wonderful way to learn how to work with correspondences, it's truly a masterpiece of human insight, as long as we don't forget its practical application through all our enthusiasm because mere speculation can never substitute for practical experience. So

find affiomgultiadpu

THE EMANATIONS OF THE GODHEAD

s)I x›AA› . ‘K,- K)‹D‹I: ‹C K)I SOII ‹C ,C,‘ A›‘I- ‹L K)I AID,ICK)›K all -ntTetwese
csea-enrl anstlecas eoqfr-saesadda-oTd l anwenW-eTrattct-entqreetTt
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ondeT-as UASEn xAASECANEOECA

can E HASHCANEHA
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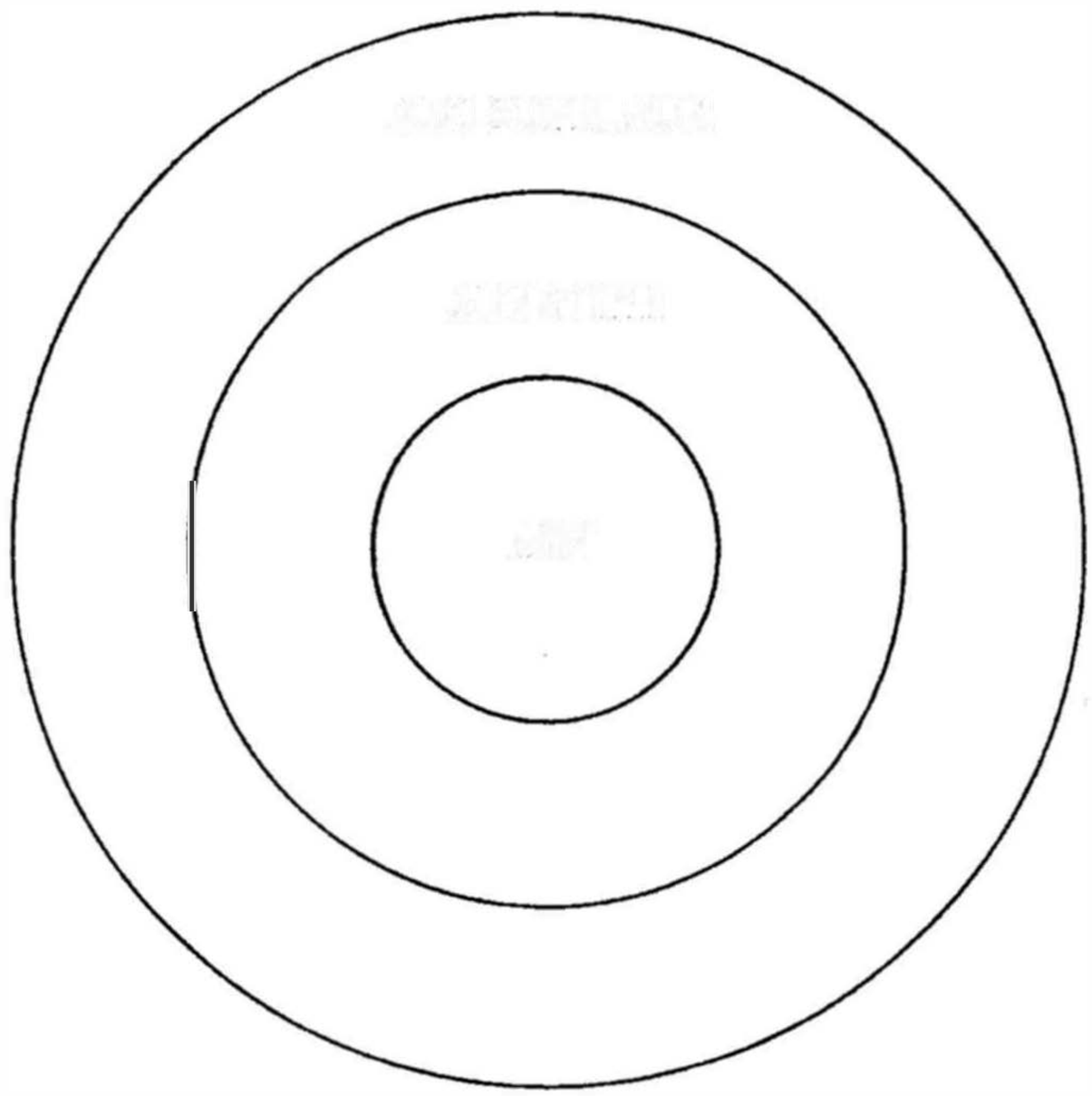
IASASHCANEHA

CANEAEHCANEASHA ICANAN EAEHASAHEASASEIEAXIE
IHUEASAS

KETHER = CANAS
AH = EASHAN.
TIFARETH SASEAASEA—.
CHESED
RAH PAHAD =
RE·6s full(willrIV88nIs
Wo·,will36s full.ʎallallIVwill·8ʎ0Is
60s full(Twill·8n0Is
;o(Os full(Ewillwillrde IVallwilld.Is
Rwill·3(·6s full(Ewills3alldewill.Is



*meva*ŒsHHEAE₃

We'll be discussing the individual sephiroth in more detail. If you're a Kabbalistic beginner, there's no need to remember that the emanation runs from the "Crown" (Kether) down to the "Kingdom" (Malkuth) for now. (In other words, matter is created from the spirit, or, more precisely, spirit is concentrated to form matter. The tendency of modern-day magic to move away from such polar systems is of no importance to us at this point. We'll be dealing with this in more detail later when we discuss other modern models of magic.)

First, let's talk about three of the most important beginning aspects of the Tree of Life before we go into a more thorough examination of the individual spheres: (T:the tension between Kether and Malkuth; pfiythe three pillars; p1yusing the Tree of Life as a supermatrix for magical correspondences.

emanation can be described as something "flowing out" or "radiating." According to both Kabbalistic and neo-Platonic teachings, creation occurred when the primeval essence (Kabbalistically "Ain"—not to be confused with the Hebrew letter "Ayin"!) was emitted and formed into three progressively concentrated levels. As the "Crown," Kether rules over all other sephiroth located beneath it, including the most concentrated level, the sephira Malkuth, or the "Kingdom." The three aggregate states (Ain, Ain Soph, and Ain Soph Aur) are located beyond creation itself. Although they must exist for creation to occur, they play no direct role. (More specifically, material creation as we know it doesn't actually take place until the lower triad [Netzach, Hod, and Yesod] before emptying into Malkuth. The material world is therefore located in Malkuth. The three upper sephiroth [Kether, Chokmah, and Binah] are described as supernatural spheres or "supernals"—Hebrew "neschamah.")

Malkuth is the earth in a general sense, including the planet earth itself, the element of earth, and even the physical body of man. Kether, on the other hand, is the pure manifestation of the spirit. This sephira is located along the middle pillar on the opposite side above Malkuth. Now the developmental process of Kether/Malkuth can flow in both directions. While the spirit flows from top to bottom, becoming more concentrated (and "coarse") as it progresses, the matter that results strives to develop upward in order to become lighter (more "subtle").

This is the tension that creates all life. The spirit is incarnated in matter, and matter develops upward towards the spirit. For our magical practice, it's important to remember that the sephiroth represent the different aggregate states of the spirit and matter. This is significant because the Kabbalistic magician always thinks in levels and spheres that are understood more so as states than as actual places. This aspect is rarely mentioned in most Kabbalistic literature. After all, the individual spheres are by no means mere fixed or immobile points of reference. On the contrary, the Tree of Life is a dynamic structure as we'll see in our discussion of the paths, the energy routes, and the four Kabbalistic worlds. This will also become quite clear in the planetary correspondences.

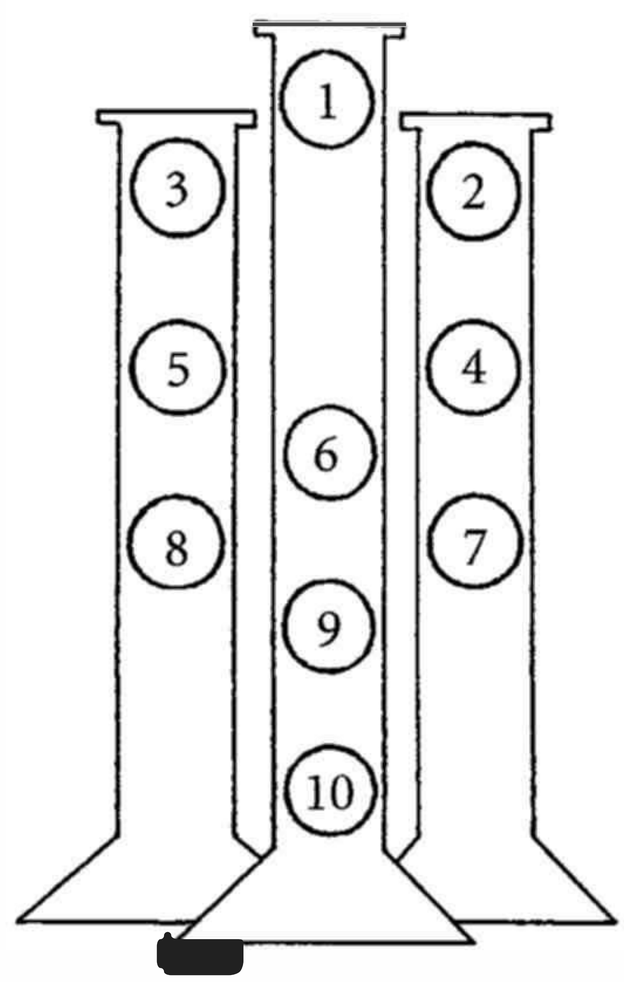
We'll see this dynamic principle in action later on when we discuss the Tree of Life as a supermatrix for magical analogies and correspondences.

THE THREE PILLARS

Take a look at the Tree of Life as depicted in Illustration Zm. You should be able to easily recognize the structure of the pillars. These pillars have become important symbols in Western Hermeticism, for example in Freemasonry. The pillar on the left is the Pillar of Severity and comprises the sephiroth Binah, Geburah, and Hod. The pillar on the right is the Pillar of Mercy and comprises the sephiroth Chokmah, Chesed, and Netzach. The middle pillar is the Pillar of Equilibrium or Mildness and consists of the four sephiroth Kether, Tiphareth, Yesod, and Malkuth. This middle pillar also contains the "non-sephira" Daath, which we'll be discussing later.

These three principles also represent the paths of access, and it's quite significant which pillar the energies from Malkuth take to travel back up to Kether. Although there are several opportunities to change from one pillar to the next using the paths, the three ideal paths "back to divinity" are the ones that run parallel to the pillars themselves. In plain words, this means that there are three main paths to transcendence: the path of unbending severity and determination, the path of mercy and generous forgiveness, and the middle path that is a balance of the two, a path of mystical consciousness and mildness.

The table in Illustration Zn summarizes these principles.



The Pillar of Severity and Determination	*The Pillar of Equilibrium*	*The Pillar of Mercy and Generous Forgiveness*
left	middle	right
black (red)	gray	white
negative	[illegible]	positive
female	androgynous	male
salt	mercury	sulphur
water	—	fire
matter	soul	spirit
yin	tao	yang
judgment	mildness	forgiveness
Boaz	—	Jachin

lrrlrLleLyoc4hg4teheiaahyxsyixof tioVyiKooVI)22aabVI

You'll notice that severity represents the female principle while mercy, on the other hand, is considered the male principle. Also the more "aggressive" sephiroth (Hod and Geburah) are located along the female pillar, while the more "gentle" ones (Netzach and Chesed) can be found along the male pillar. This fact is (like so many others concerning the Tree of Life) the subject of much speculation. We're purposely not going to discuss that here, but instead want to leave it up to your intuition as you meditate on this fact during the course of your Kabbalistic training in order to shed some light on (or possibly even solve) this apparent contradiction.

In Freemasonry, the pillar on the left (also called the Pillar of Justice) is called "Boaz" (or Boas/Bo'az) and the pillar on the right is called "Jachin" (or Jakin/Yakin). These refer to the Temple of Solomon, which mentions two pillars of the same name: "And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and he called the name thereof Boaz" (1 Kings, lhfi'y"The meaning of these two names has been cause for much speculation. One interpretation claims that, when combined, the two words form a sentence that roughly means "He (God) provides firmness through strength," which is a call for the temple to last as long as possible. Another interpretation says that Boaz stands for the ancient Baal cult with Jachin representing Jehovah. Together they symbolize the uni-

fication of the people of Israel (some of who still followed the ancient god Baal). The following quotation would support that interpretation: "And Elijah came unto all the people, and said, How long will you go limping between two different opinions? if the LORD be God, follow him: but if Baal, then follow him" (1 Kings, 18:21).

In antiquity, the physical temple pillars supported an invisible god, and today they might be described as "divine antennas" that create a link between heaven and earth. The Egyptian obelisks served a similar purpose and in the Roman tradition, the deities downright "drove" right into the pillars so that in a magical sense these could be interpreted as a "material basis" or oversized "fetishes." The Germanic tribes had holy pillars as well, so-called supporters of light. One of the best known was probably the wooden pillar Irminsul, which supported the world and the entire universe. (They also had "curse stakes.")

Just as the Temple of Solomon (Solomon was considered one of the most famous magicians in history!) is understood as a reproduction of the cosmos, the Tree of Life also represents everything that has been created, and even more because it holds a place for the god that hasn't been created yet. In the above speculations, we can already see how strongly Kabbalistic symbolism and the practice of magic overlap in the West.

THE TREE OF LIFE AS A SUPERMATRIX

Since the Renaissance and the era of Humanism, the Tree of Life has served as a supermatrix for magical operations of all types. As a structural principle, it was also expressed in the grade system of the Golden Dawn, which will be mentioned again later.

For the modern magician, it's vital to learn how to work with the structure of correspondences that is found in the Tree of Life since all major analogy systems, magical alliances, and magical authors (ranging from the Golden Dawn, which we've already mentioned, to Crowley's Argenteum Astrum, William Gray, and Israel Regardie) base their work on the matrix of this Kabbalistic image. But for now we only need to concern ourselves with the classification of the numbers and planets to the sephiroth.

None of the seven classical planets are allocated to the sephiroth Kether or Chokmah, although they represent the numbers one and two respectively. Kether is more of a "primum mobile," the initial impulse that triggered all creation. Chokmah represents the zodiac as a whole.

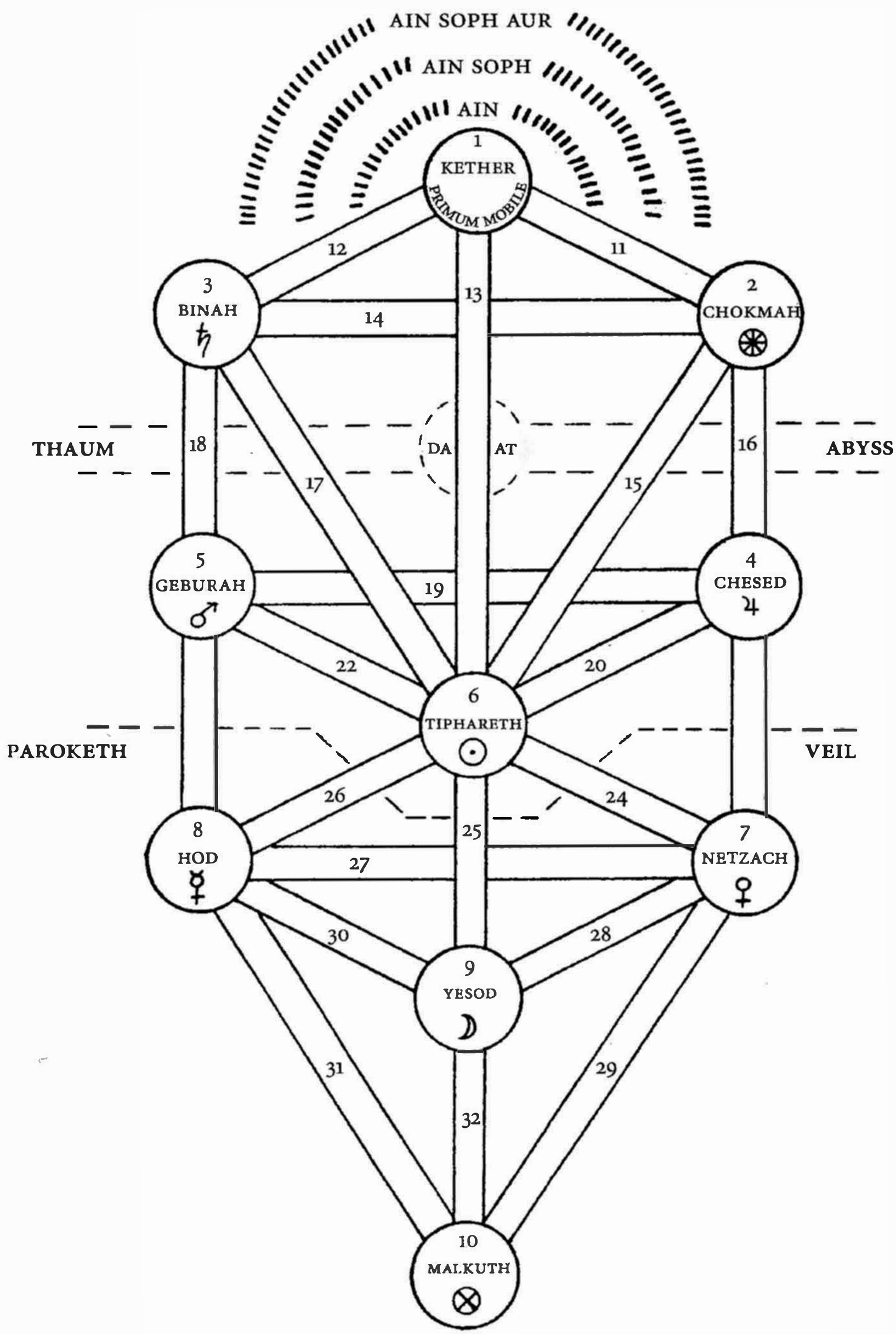
Binah is the real start of the planetary correspondences. It represents Saturn and the number three. Then comes Chesed with Jupiter and the number four, Geburah with Mars and the number five, Tiphareth with the sun and the number six, Netzach with Venus and the number seven, Hod with Mercury and the number eight, Yesod with the moon and the number nine, and finally Malkuth with the earth and the number ten. This is where the Kabbalistic classification of the planets comes from as we've already discussed, which is different from the Chaldean classification. (There the sun has the value of one, the moon of two, and so on.)

It's actually a quite un-Kabbalistic error to equate the sephiroth with the planets, e.g., as though Binah and Saturn were identical instead of various aspects of one and the same basic principle. The way the planets are commonly classified today is much more recent than the Tree of Life, yet you will still encounter documents that deviate from this. This is especially common among those authors who try to allocate the non-classical planets (Uranus, Neptune, Pluto) to the Tree of Life, which sometimes results in quite adventurous spiritual contortions, for example when Daath (which is specifically defined as a "non-sephira" in the Kabbalistic *Sepher Yetzirah*) is given the status of a full-fledged eleventh sephira in order to put earth on the Tree, which in turn results in inexorable contradictions in the numbering of the paths, and so on.

Nonetheless, it's probably much easier for the modern magician who understands more of astrology than of the Kabbalah to work with this planet symbolism than with the abstract Hebrew terms, especially since they have more of a keyword function like the letters of the Hebrew alphabet as we saw in the last section. In ritual practice, the astrological correspondences and the tarot play a much larger role than the orthodox Kabbalism of the Tree of Life.

The individual sephiroth are connected by the mentioned paths, which are also numbered (beginning with eleven and going up). Since there are twenty-two paths, it's logical that the twenty-two letters of the Hebrew alphabet can be easily allocated here, as well as the major arcana of the tarot, despite being developed at a much later date.

In this way, the Tree of Life becomes a true supermatrix for various magical disciplines and tools. The number of classifications is virtually unlimited, but for our purpose it's sufficient to restrict our studies to the numbers, planets, Hebrew letters, and major arcana.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The pursuit of such a supermatrix stems from the desire to find a relationship between the most heterogeneous of elements (striving for unity). For a long time, lots of secrecy was involved in such relationships without having any recognizable advantage to magical practice. Instead, the true value of working with such systems is the fact that they not only help train our comprehension of magical analogies, but also enable us to create those of our own when needed. This in turn refines the magician's ability to randomly shift paradigms, thus increasing his or her spiritual and practical flexibility. Whoever is seriously interested in recognizing and experiencing the unity of the world today without wanting to see its limitless multitude at the same time is just as scared as the ostrich that sticks its head in the sand hoping that its enemies won't be able to see it. It's high time for such people to wake up and grow up, to face the challenge of the world's diversity by truly living and experiencing it before attempting to search for unity (which we are in no way condemning here). But while searching for one thing, it's easy to run away from something else and no true magician should ever allow that to happen. Because otherwise he or she could end up getting stuck in cuckoo land while losing all touch with everyday reality—and, according to our experience, trying to get back into balance with things is a very painful and tortuous process that will continue until the magician has learned his or her lesson and is able to see both the overall picture and the details without confusing the map with the landscape itself.

In the esoteric Kabbalah, the Tree of Life represents a sort of skeleton for the correspondences. According to modern thought, the correspondences are not really meant to help us recognize the oneness of things, but rather to show us many different aspects of one and the same thing so that we can apply this versatility to our magical practice. Let's use our old example of correspondences to illustrate this. Mercury is not Hermes or Thot—Mercury is Mercury and it always will be. They are all connected by the smallest common denominator, but that's all.

But let's take a closer look at such a "smallest common denominator" in order to comprehend what correspondences are really about. Take the numbers nl'ANi'A8,d -Prifor example. You'll see that the smallest common denominator is 2. But nl'Ni8A, and 10 are not the same as 2, they're merely multiples of 2. The number N'A and always will be the individual number Nw'Aevifnit can be understood as a "triple two" as well. Although this "explanation of two" can be quite informative on a theoretical and speculative level by

helping us to recognize the relationships between numbers, such relationships generally have very little value in a practical sense and are merely useful for paradigm shifting.

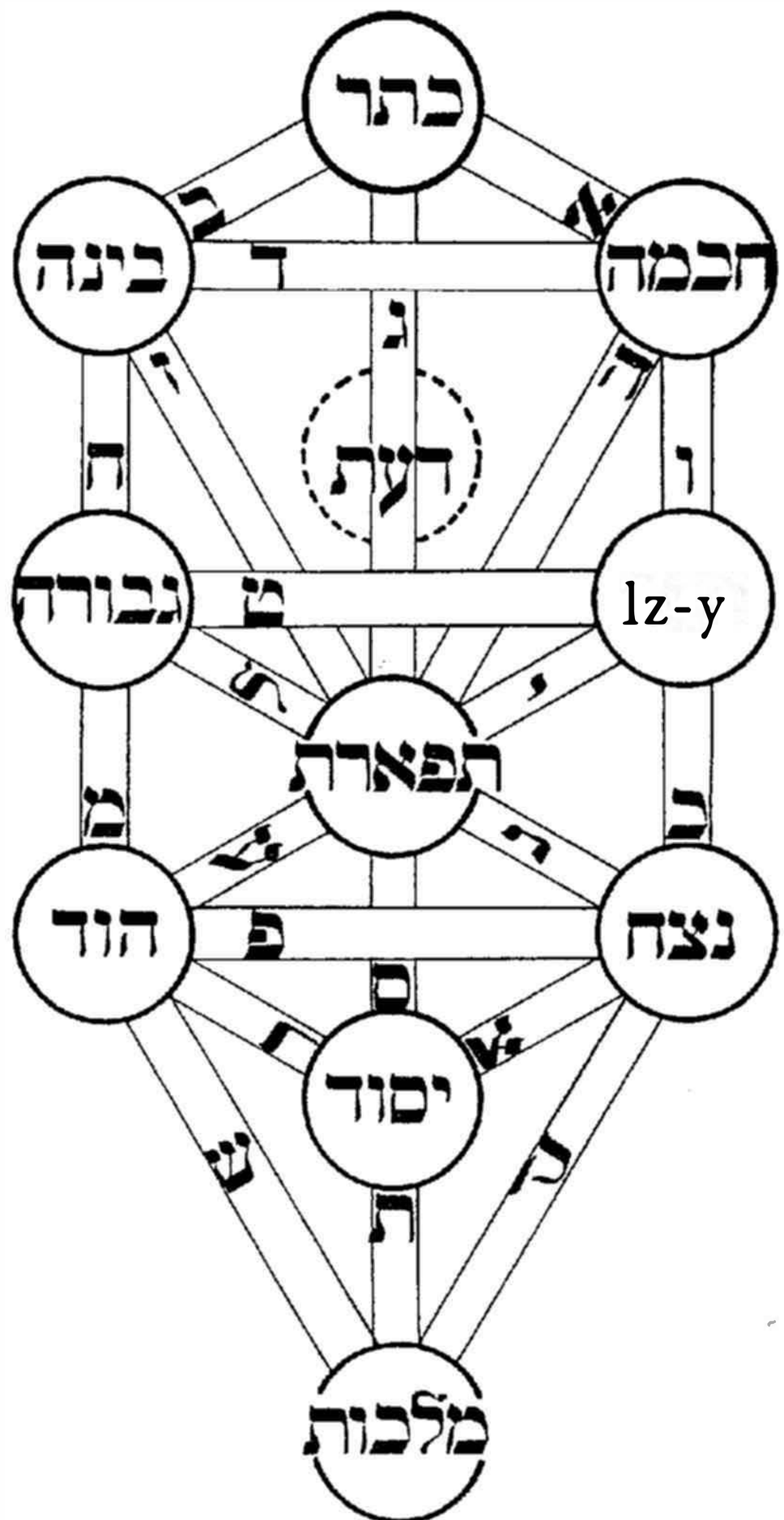
And then there are prime numbers such as mi'Amilah and 11 that have no multiples at all except 1. Although they are called "prime numbers," this description gives no indication as to which other numbers are also prime. In other words, every prime number must be discovered and researched in itself in order to "understand" it Kabbalistically, and the same holds true for the magical correspondences. By categorizing them according to a standard principle, we may be able to understand them better, but we still need to experience them firsthand in order to be able to apply them to our practice.

Beginners to magic and the Kabbalah often tend to interpret equality or identity into the correspondences whereas they really only pose a certain similarity. This can lead to a serious symbol-logical error that makes it difficult for us to differentiate between our various systems of correspondences. Does the color red correspond to the rose because it's the "flower of love" and love corresponds to the color red? Or does it correspond to the color green because it's a symbol of Venus, which in turn represents the color green (and is also the goddess of love)?

This example clearly shows how important it is to thoroughly understand the matrices that we use. Because if I work Kaballistically and have Mars correspond to the color red, but at the same time give the rose this same color because I want to stick to traditional (and literary) symbolism, a red rose talisman could lead to completely unexpected results, e.g., the target person whose love is to be aroused with Venus energies may react to such advances with Mars-like aggression! Dogmatists often write off such instances as mere "ritual mistakes" without really understanding what went wrong. The important thing here is not the "objective" color correspondences of the rose, of Mars or of Venus, but rather the clear distinction between the various reference systems that are conditioned within us (often subconsciously) over the years, both through our magical practice and through the influences of our childhood, parents, school, society, and so on. In this way, our subconscious mind may struggle with contradictory images and interpret these in a most unusual way that only rarely has anything to do with the original intention.

In conclusion, you'll find the Kabbalistic Tree of Life depicted in Illustration 26 along with its Hebrew terms.

That wraps up our introduction to the Kabbalistic Tree of Life. In the next section we'll be dealing with the individual sephiroth and their basic structure. Furthermore, we'll be delving much deeper into the Kabbalah, a discipline that was equated with magical knowledge itself for a very long time. Appropriate literature will be recommended along the way to support your studies.



PRACTICAL MIRROR MAGIC (IV)

USE OF THE MAGIC MIRROR (III

Astral Travel the Magic Mirror

Astral travel with the magic mirror is a fairly popular way to use this instrument. To do so, the mirror's optical vortex is generally used, which is created automatically by its concave form.

There are two basic techniques for this type of astral travel, which include the usual astral techniques. As a relay station for mental transport to other places on the everyday plain of existence, the mirror functions as a sort of shaft. Here the magician's astral body exits at the target location allowing him or her to perform the appropriate task there, and when returning, the mirror is again used as a transportation shaft.

The second technique is a variation of the first. The mirror functions as a gateway to various locations in other magical worlds. In this way, the magician can travel to astral planes, mythical kingdoms, or other time periods. When used for this purpose, old-school magicians generally prefer to charge the mirror specifically for this task or even to make a separate one. For example, if the magician wants to travel to the Mercury plane, he or she would either make a special Mercury mirror or charge an all-purpose mirror with Mercury energy specifically for this operation. The magician could apply Mercury symbols to the back of the mirror, such as an eight-sided brass plate, the image of a fish or the sigil of the winged messenger, or paint the reverse side with white wine or apply a Mercury condenser.

From a magical point of view, using such a separate charging procedure with a brand new or all-purpose mirror is definitely better due to the related symbol-logic. After all, the mirror represents a gateway not only in a figurative sense but also on an energetically real level, which is why the magician should ensure that it's done properly.

INFLUENCING OTHERS WITH THE MAGIC MIRROR

Influencing others with the magic mirror is one of the most powerful applications of this tool. This is usually done as follows. After formulating a clear picture of the goal of the operation, the magician sits in front of the mirror and enters an appropriate state of gnosis. Then an image of the target person is so powerfully evoked that an actual conscious hallucination appears in the mirror. This should more or less be an optical image since the mirror itself is a visually oriented magical weapon and it would probably be difficult to achieve similar effects with the other senses.

One very important spot that is used to influence others, especially for manipulating the target person's will, is the so-called "death chakra," or the subtle energy spot located just above the base of the back of the neck. All the magician needs to do is transmit a ray of energy charged with his or her will and focus it on this point until he or she feels that the operation is complete. Then the act is banished with laughter. Despite its aggressive-sounding name, the death chakra can also be influenced for healing purposes and not just to harm people.

Charging such a magical ray of energy with one's will can be done in various ways. The word "charge" may be a bit misleading here since it actually involves symbolizing the will with the ray instead of actually charging something with energy like a talisman. That's why the traditional correspondences work quite well here. If the magician wants to harm the target person, for example, he or she could transmit a scorching red ray (for Mars), while a calm orange ray (for Mercury) could be used for healing. In classical magic, the magician should focus on the goal of the operation as intensely as possible.

However, according to my experience, it's much more effective to use a sigil that was designed with the word or picture method for projecting into the person's death chakra. Don't think of the actual meaning of the statement of intent while doing so! This method avoids a disruptive type of censor activity, namely when the magician

MAGIC AND YOGA (IV)

THE INFINITY MEDITATION: STOP OR CONTINUE?

If you diligently adhered to our exercise plan, you should now be nearing the end of the six-month period of practicing the infinity meditation. Take stock of the results and determine if anything has changed for you by doing this important exercise. Maybe you're not able to see any results at this time yet? Then you should pay particular attention over the next twenty-four months to see if your visualization skills, intuition, concentration, or spiritual balance has improved by leaps and bounds, which might only express itself in a few tiny ways. In any case, when you take the time now to control the results, you'll surely realize that this exercise was not done in vain!

But how should you proceed now? Well, that's entirely up to you. Of course, you can continue with the meditation as long as you like, but we recommend that you continue to practice on a daily basis for roughly the first two years of your magical training (six months of which you've already completed); after all, if not practiced daily, this meditation is basically a waste of time. After these two years you can purposely skip a day or so of practice to observe what changes may occur as a result. On the other hand, it's okay to only practice this meditation technique for one more year—you decide.

In any case, the precautionary measures that we've already mentioned (no alcohol, no fever, no drugs before meditating) still apply. Be strict with yourself in this aspect because it truly is dangerous to ignore these rules, especially while you are still in the learning process. After all, you'll be getting more and more sensitive to subtle energies as

you go along and will probably require careful grounding more frequently. It would be unwise to disrupt the sensitive alchemistic process that's going on inside of you parallel to your magical training with sudden, uncontrolled emotional outbursts.

So decide whether or not you want to continue with this meditation practice. If you choose to stop, take the time to summarize the results in your magical diary. But go ahead and continue with the meditation mantra as sort of a "background program" in everyday life. This is particularly interesting for mystically inclined magicians who want to use it to gain access to, increase, or maintain a state of transcendence. In addition, this mantra (when properly activated) also serves the purpose of harmonizing your breathing, which is a tremendous health benefit as well.

PRACTICAL EXERCISES

EXERCISE 66

GEMATRIA TRAINING (III)

Create your own Gematric training program. Begin by thinking about how deep you actually want to delve into the practice of Gematria. If you're not all that interested in this subject, then just work with a minimal program, for example by using a Hebrew dictionary to examine the numerical relationships between one hundred randomly chosen words.

If this aspect of traditional magic really captures your interest, then you need to design a more comprehensive training program. For example, you could check the numerical values of five hundred to a thousand words and meditate on their correspondences using Crowley's *Liber Sephiroth* (appendix to *Liber 777*) as a reference, while making note of your own insights as you go along.

EXERCISE 67

TREE OF LIFE PRACTICE (I)

Memorize the structure of the Kabbalistic Tree of Life and its sephiroth. Draw it as often as possible, at first by copying it and then by memory.

EXERCISE 68

TREE OF LIFE PRACTICE (II)

Meditate on the classification of male/female to the two outer pillars of the Tree of Life. What does it mean? Is it merely an inner contradiction of the Kabbalistic system or is there some kind of hidden polarity to be seen? Record your results in your magical diary, even though it may be difficult to put your observations into words.

This exercise will also give you an insight into your own views on the principles of male and female.

EXERCISE 69

TREE OF LIFE PRACTICE (III)

Memorize the classification of the planets and numbers on the Tree of Life. Using other literature for reference, meditate on why the planets are located exactly where they are. To what extent do the planetary principles actually match those of the sephiroth, and when do they not? Which classifications do you think are doubtful?

This exercise will help optimize your understanding of Kabbalistic planetary magic.

EXERCISE 70

TREE OF LIFE PRACTICE (IV)

Meditate on the middle pillar: What does it mean to reach Tiphareth by means of Yesod and then progress on through the Abyss to Kether? In doing do, keep the classification of the planets to the sephiroth in mind.

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INTRODUCTION TO PRACTICAL KABBALAH (III)

THE KABBALISTIC TREE OF LIFE C·W·WI

The Individual Sephiroth

Let's take a look at the individual sephiroth on the Tree of Life. We'll mainly be referring to the esoteric Western Kabbalah since this is more relevant to magical practice than orthodox Jewish mysticism, especially since so little is known about the magic of the latter anyway. In our list of the paths, we'll again be mentioning the corresponding Hebrew letter and tarot card from the major arcana. (In parenthesis you'll find the common alternative names of the cards.) The names of the various "intelligences" will play an important role later on when we discuss the paths and their functions. Other details (e.g., the classification to the Kabbalistic worlds) will be discussed later in more detail as well. Of course, the correspondences listed here are merely a possible selection of many.

Using the Tables

As with all correspondences, you should take your time reviewing the following lists and listen to your intuition. If you enjoy working Kabbalistically, read other literature on the subject to deepen your understanding so that you'll be able to integrate the analogies into your ritual practice more and more as you go along. And as usual, you need to find out which correspondences work best for you in your ritual practice.

MALKUTH—THE KINGDOM

"The Resplendent Intelligence," the earth, the matter of being, the completion of the plan developed in Kether, concentrated spirit, the earth mother, Microprosopus, the "bride" (of Kether), the metallic woman, the Luna of the wise men, the field.

Number: N T fr
Planet: Earth
Divine name: Adonai Malekh ("Lord of the Kings") or Adonai ha Aretz ("Lord of the Earth")
Archangel: Sandalphon (planet earth); [Uriel: element earth; Metatron: as the archangel of Kether: "spirit as spirit" as the archangel of Malkuth: "spirit as matter"]
Color in Atziluth: yellow
Color in Briah: citrus, olive green, reddish brown, black
Color in Yetzirah: citrus, olive green, reddish brown, black, spotted gold
Color in Assiah: black, striped gold
Symbol: cavalry cross, (brass) altar, double cube, crossed circle
Adam Kadmon: feet
Chakra: feet
Deity: Seb, Persephone, Ceres
Magical weapon: magic circle, triangle
Gemstone: rock crystal
Plant: willow, lily, ivy
Scent: Cretan Dictamus
Alchemistic gold: Zahab Ophir ("gold of Ophir")
Virtue: power of discernment
Vice: greed, stinginess

The Paths to and from Malkuth

29. Malkuth-Netzach: QOPH; XVIII THE MOON
"The Corporeal Intelligence"

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YESOD—THE FOUNDATION

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The Paths to and from Yesod

25. Yesod-Tiphareth: SAMEKH; XIV TEMPERANCE
"The Intelligence of Probation"

28. Yesod-Netzach: TZADDI; IV THE EMPEROR
"The Natural Cosmic Intelligence"

vTpte Yesod-Hod: RESH; XIX THE SUN
"The Collecting Intelligence"

HOD—GLORY

"The Absolute Intelligence," intellect, diplomacy, intrigue, deception, language, philosophy, theory, communication

Number: 8
Planet: Mercury
Divine name: Elohim Tzabaoth ("God of Hosts")
Archangel: Michael
Color in Atziluth: violet/purple
Color in Briah: orange
Color in Yetzirah: reddish brown
Color in Assiah: yellow-black, spotted white
Symbol: name, apron
Adam Kadmon: right hip, right leg
Chakra: svadisthana
Deity: Thot, Anubis, Hanuman, Odin, Loki, Hermes, Mercury
Magical weapon: versicle, apron
Gemstone: opal, fire opal
Plant: golden garlic, anhalonium lewinii
Scent: styrax
Alchemistic gold: Zahab parvajim ("red gold")
Virtue: truthfulness
Vice: falseness, dishonesty

Paths to and from Hod

mrl Hod-Geburah: MEM; XII THE HANGED MAN
"The Stable Intelligence"

c,rfl Hod-Tiphareth: AYIN; XV THE DEVIL
"The Renovating Intelligence"

cTifl Hod-Netzach: el./u XVI THE TOWER
"The Exciting Intelligence"

A v Tafrd v N-fl see above)

NETZACH—VICTORY

"The Occult (hidden) Intelligence," resoluteness, power of imagination, achievement of perfection, triumph of beauty, sexual love, art, muse, joy, success

Number: Tfr
Planet: Venus
Divine name: Jehovah Tzabaoth ("Lord of Hosts")
Archangel: Haniel
Color in Atziluth: amber
Color in Briah: emerald
Color in Yetzirah: light yellow-green
Color in Assiah: olive, spotted reddish brown
Symbol: rose
Adam Kadmon: left hip, left leg
Chakra: manipura
Deity: Hathor, Nike, Aphrodite, Venus
Magical weapon: lamp, belt
Gemstone: emerald
Plant: rose
Scent: benzoin, red sandalwood, rose

Alchemistic gold: Zahab Sagur ("enclosed gold")
Virtue: selflessness
Vice: voluptuousness

The Paths to and from Netzach

mo Netzach-Chesed: KAPH; X WHEEL OF FORTUNE
"The Intelligence of Conciliation"

cHu Netzach-Tiphareth: NUN; XIII DEATH
"The Imaginative Intelligence"

AcTlfand 29—see above)

TIPHARETH—BEAUTY

"The Mediating Intelligence," the center of devotion, the sphere of slaughtered gods, paradoxes (life and death), healing

Number: ,fr
Planet: sun
Divine name: Jehovah aloah va Daath ("God Manifested in the Realm of the Spirit")
Archangel: Raphael
Color in Atziluth: clear pink
Color in Briah: yellow
Color in Yetzirah: rich salmon pink
Color in Assiah: amber gold
Symbol: rose cross, obtuse pyramid
Adam Kadmon: heart
Chakra: anahata
Deity: Ra, Adonis, Apollo, Mithras, Quetzalcoatl, Christ
Magical weapon: lamen
Gemstone: topaz
Plant: acacia, laurel, vine, gorse
Scent: olibanum

Alchemistic gold: Paz and Zahab Muphaz ("pure gold")
Virtue: devotion to the Great Work
Vice: pride, haughtiness

The Paths to and from Tiphareth

Tiphareth-Kether: GIMEL; II THE HIGH PRIESTESS
"The Uniting Intelligence"

15. Tiphareth-Chokmah: HE; XVII THE STAR
"The Constituting Intelligence"

)TifTiphareth-Binah: ZAYIN; VI THE LOVERS (THE DECISION)
"The Disposing Intelligence"

20. Tiphareth-Chesed: YOD; IX THE HERMIT
"The Intelligence of Will"

ccIfiTiphareth-Geburah: LAMED; VIII JUSTICE
"The Faithful Intelligence"

(24, 25, and 26—see above)

GEBURAH—SEVERITY

"The Radical Intelligence," severity, justice, fire, violence, war, conflict, destruction, power, center of karma

Number: 5
Planet: Mars
Divine name: Elohim Gibor ("Almighty God" or "Powerful Gods")
Archangel: Khamael
Color in Atziluth: orange
Color in Briah: scarlet
Color in Yetzirah: light scarlet

Color in Assiah: red, spotted black
Symbol: pentagon, five-petal rose, sword, spear
Adam Kadmon: right arm
Chakra: hand chakras
Deity: Horus, Nephthys, Thor, Mars, Aries
Magical weapon: sword, scourge, chain
Gemstone: ruby
Plant: oak, nettle, hickory
Scent: tobacco
Alchemistic gold: Zahab ("glittering gold")
Virtue: strength, courage
Vice: cruelty, destruction

The Paths to and from Geburah

ot nGeburah-Binah: CHETH; VII THE CHARIOT
"The Intelligence of the House of Influence"

)iCGeburah-Chesed: TETH; XI STRENGTH (LUST)
"Intelligence of all the Activities of the Spiritual Being"

(22 and 23—see above)

CHESED—MERCY

"The Cohesive Intelligence," love, sensation, feelings, uprightness, generosity, largeness, gracefulness, sphere of masters

Number: 4
Planet: Jupiter
Divine name: El ("God")
Archangel: Tzadkiel
Color in Atziluth: dark violet
Color in Briah: blue
Color in Yetzirah: dark purple

Color in Assiah: dark azure, spotted yellow
Symbol: tetrahedron, sphere, circle, shepherd's crook
Adam Kadmon: left arm
Chakra: anahata
Deity: Amon, Brahma, Indra, Wotan, Poseidon, Iovis (Jupiter)
Magical weapon: wand, scepter, crook
Gemstone: amethyst, lapis lazuli
Plant: olive, gold clover
Scent: cedar
Alchemistic gold: Zahab Schachut ("fine and rifled gold")
Virtue: obedience
Vice: bigotry, hypocrisy, gluttony, tyranny

The Paths and u Chesed

16. Chesed-Chokmah: VAU; V THE HIEROPHANT (THE HIGH PRIEST; THE POPE)
"The Triumphal or Eternal Intelligence"

A],fik Tlaind k) ~~fr~~ see above)

BINAH—UNDERSTANDING

"The Sanctifying Intelligence," restriction, limitation, concentration, initiation through severity, vitality, deep understanding, the mother (Am and Aima), the sea, resistance, receptiveness, rest, the first pause of unbridled energy

Number: vfr
Planet: Saturn
Divine name: Jehovah Elohim ("Lord God")
Archangel: Tzaphkiel
Color in Atziluth: scarlet
Color in Briah: black
Color in Yetzirah: dark brown
Color in Assiah: gray, spotted light pink
Symbol: the yoni, the kteis, the dove, the outer cape of hiding

Adam Kadmon: right side of the face
Chakra: visuddhi
Deity: Shakti, Isis, Cybele, Rhea, Demeter, Frigg, Hera, Juno, Hekate
Magical weapon: chalice
Gemstone: pearl, sapphire
Plant: cypress, poppy
Scent: myrrh, civet
Alchemistic gold: Charutz ("scraped gold")
Virtue: silence
Vice: stinginess

The Paths to and from M n

om Binah-Kether: BETH; I THE MAGICIAN
"The Intelligence of Transparency"

14. Binah-Chokmah: DALETH; III THE EMPRESS
"The Illuminating Intelligence"

(17 and 18—see above)

CHOKMAH—WISDOM

"The Illuminating Intelligence," the crown of creation, the magnificence of unity, first abstraction, the knowledge of the times, duality, the display of glory, the highest father

Number: cfr
Planet: zodiac, fixed stars
Divine name: Jehovah ("God," Tetragrammaton)
Archangel: Ratziel
Color in Atziluth: pure soft blue
Color in Briah: gray
Color in Yetzirah: shimmering pearl gray
Color in Assiah: white, spotted red, blue, yellow
Symbol: Lingam, phallus, the inner cape of glory, tower, straight line, line and cross

The Paths to or from Chokmah

11. Irtff horr- lrrecGl.n(-- acNan ...
'Nrlxhnirnldorni Boirlddn Blihe

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KETHER—THE CROWN

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Itdti ni [redacted] orGlrn[redacted]sgtrre[redacted]tdi [redacted]

Adam Kadmon: the crown of the head
Chakra: sahasrara
Deity: Kronos, Ptah, Atum-Ra, Osiris, Zeus
Magical weapon: lamp
Gemstone: diamond
Plant: almond blossom
Scent: amber
Alchemistic gold: Chetham ("pure gold")
Virtue: completion of the Great Work
Vice: —

The fm to m from Kether
(11, 12, and h ~~et~~ see above)

PRACTICAL EXERCISES

EXERCISE 71

TREE OF LIFE PRACTICE (V)

Meditate on the Tree of Life as a whole and on the individual sephiroth using the list of correspondences in this section as an aid. You'll probably have to practice this exercise for several years if you really want to delve deep into the esoteric Kabbalah. Once you've memorized the correspondences and have read some of the relevant literature, you can easily do this mediation in just a few spare minutes or hours at any time or place.

FURTHER READING

The following titles have become standard references for the esoteric Kabbalah. In some cases, they build on each other and are highly recommended for both an introduction and in-depth study despite occasional discrepancies.

Dr. Erich Bischoff, *Die Elemente der Kabbala*
Dion Fortune, *The Mystical Qabalah*
Zev Ben Shimon Halevi, *Way of the Kabbalah*

James Sturzaker, *Kabbalistic Aphorisms*

Another standard reference book that's been around for hundreds of years (and often quoted by Crowley) is the *Kabbala Denudata* (Kabbalah Unveiled), which was published in i, TTfii,TS'fOriginally written LuLatin by Knorr von Rosenroth Ai,vifor i, v, ri, Sd('fr it was translated by Mathers in iSSTifr

S. L. Macgregor Mathers, *The Kabbala Unveiled*

PRACTICAL MIRROR MAGIC (V)

USE OF THE MAGIC MIRROR HVI

E V VHNVVQ

How to become invisible by staring into the magic mirror: Empty the spirit so that no resonant board is available for others to perceive you—total permeability. Figuratively speaking, the light has no surface to reflect off of.

Please think about these words for a few minutes and try to come up with your own practical way of achieving this before continuing to read. This will get you accustomed to the writing style in the old grimoires, which generally give only very concise or laconic instructions. Plus, it has the advantage that it will train your mind to become ever more creative with a minimum of input as you progress in the field of magic.

THINK ABOUT THE ABOVE STATEMENTS FOR AT LEAST HALF AN HOUR BEFORE YOU CONTINUE READING!

Aleister Crowley wrote about his experiments with invisibility in Mexico City. He stared into the mirror until his reflection became blurry and finally disappeared entirely. Then he paraded through the streets at midday wearing a red cape and a gold crown on his head, and not a single passerby turned around to look or seemed to notice him at all.

Crowley points out that the actual trick to invisibility magic is not trying to make yourself optically invisible, but rather in making yourself imperceptible—meaning that

other people cannot see you. It's therefore not a physical phenomenon, but rather a psychological one. We can do this by achieving a pure state of empty mind and/or complete mental permeability.

The act of playing dead, which many animals do when in danger, is an instinctive reaction that can teach us a lot. When we don't want to be noticed, we automatically stay very still and breathe real shallow. This is an indication of the direction that a magician of invisibility should work toward.

We all know that every person gives off signals that are received by others both consciously and unconsciously. If these signals are strong enough, our counterpart will consciously perceive us. We've made ourselves "noticeable." By reducing the signals that we emit (which include factors such as telepathic stimuli as well as body heat, scent, bioelectricity, etc.) to an absolute minimum, we make it more difficult for another person to consciously or unconsciously register our presence since a certain signal intensity is necessary for this.

Another type of invisibility magic is distraction. Here, the magician covers up the signals that he or she transmits with other signals by creating a sort of "astral static" that works similar to a jamming transmitter. A popular method for doing this is to imagine a cloud of fog surrounding your body as you move through a crowd of people. The true test here is to move around among friends, acquaintances, and relatives like this to see if anyone notices you. By the way, this is often much easier than you may think. On the other hand, I personally don't know of anyone who has a truly reliable method for achieving invisibility. According to the current state of knowledge, the results are usually erratic and unpredictable. Nonetheless, this magical discipline is quite interesting and can even be quite helpful in times of danger.

FORMS OF INITIATION C·WI

The word "initiation" appears more frequently throughout occult and esoteric literature than any other. It's often the big hit in a commercial sense, especially when "special initiations" are offered for lots of money or when "initiates" of one kind or another offer their services for a fee. The frequent success of such business ventures shows that the general interest in the subject of initiation is great, even if everyone seems to understand this term in a different sense.

The typical dictionary definition of "to initiate" in our context is pretty succinct:

1. to introduce into the knowledge of some art or subject

It should be clear that, although this may accurately describe the act of initiating, this is in no way everything that the magician has to say on the subject. Although in doing so, things are often lumped together that should rather be kept separate. That's why we'd like to define the various forms of initiation here a bit more precisely and to examine the role that this ancient method of expanding one's horizons can play in magic.

We'd like to distinguish between five different forms of initiation, although we're well aware of the fact that other useful classifications can be made as well. However, we feel that the categories used here work best for the needs of a practical magician. Of course, the categories will probably intertwine and overlap at times, so this structure should in no way be viewed rigidly. It merely serves to illustrate the matter at hand. The various forms of initiation are listed in the following table.

Then we'd like to use these individual forms of initiation to try and demonstrate the entire scope of this term instead of defining initiation more specifically first and then describing how to perform or achieve it.

Forms of initiation
• Initiation through instruction
• Initiation through revelation
• Initiation by rite of transformation
• Initiation through experience
• Self-initiation

INITIATION THROUGH INSTRUCTION

Probably the most popular form of initiation is the first type, initiation through instruction. It's so widespread that it can hardly be described as such. In this context, it's interesting to know that in India, the gurus (the common definition of guru is "he who leads out of the darkness into the light") are divided into two categories: Upa Guru and Sat Guru. " Upa Guru can be anything or anyone that helps you to become familiar with something that you previously did not know. " example of such a guru could be

a French teacher, a math book, a master plumber, a cultural film, or a knowledgeable friend who tells you everything about stamp collecting or sexuality. A Sat Guru is the "true real guru" who is responsible solely for a person's spiritual development.

The word "enlighten" contains the symbolism of light driving away the darkness ("the sky clears up"), and this metaphor describes the typical experience of initiation quite well, for example as described in the phrase "Age of Enlightenment."

The elimination of ignorance by gaining knowledge is also a good part of initiation. The way that one respected the authority of his or her undisputed teacher in the early days was probably more than just complying with hierarchal-patriarchal structures. It was also an expression of the student's feelings during the process of spiritual growth as well as a promise to the teacher to become something more than he or she was before—with the teacher's help.

Initiation through instruction can also occur through objects or information carriers. In shamanic cultures, it's common for an apprentice shaman to be initiated by a tree, a rock, or an animal. Instruction doesn't necessarily mean that the initiations are "profane"; in fact, a good teacher often puts his or her students into a state of revelation gnosis.

According to current understanding, the extremely complicated cosmogonies of late Hellenistic Gnosticism were explained by the fact that they were used to dull the intellect (censor) in order to enable the actual gnosis (which was also "knowledge revealed" as a result of initiation) to reveal itself to the Gnostic.

A comparison with the koans of Zen Buddhism might be appropriate here. Koans are riddles that the masters give their students to meditate on and cannot be understood with rational thought alone (e.g., "hear the sound of one hand clapping"). There is no logically discursive answer to koans. Whether or not the student "solves" them can only be seen in his or her reaction when asked to report on the results. Boxing the master's ears or a spontaneous retort could both be "correct" responses—or incorrect ones if they don't come as a gut reaction (literally from the hara region).

INITIATION THROUGH REVELATION

Generally, initiation through revelation is actually an intermediate stage or the description of a specific initiation experience as can or even should be experienced with other

forms of initiation as well. We've listed it separately here though because we want to describe a very specific form of initiation, namely the sudden, unexpected vision. Mystics in particular often tell of such "eureka experiences." A famous example from the New Testament is the conversion of Saul as a persecutor of Christians, to Paul (Acts iRvfr w(fr After having a vision, the text reads:

> And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink (verse S(ufr

Initiations through revelation that lead to physiological changes (such as trembling, panting, snorting, dizziness, and temporary loss of hearing or eyesight) are relatively typical for shamanic experiences although they do occur at times in other contexts as well, as we see in the example of Saul/Paul.

Generally in such cases a thought and symbol matrix already exists that the affected person is then initiated into (cf., Blaise Pascal's vision of God as he describes in *Pensées*). A typical example is when the affected person suddenly converts from one religion or ideology to another. This includes the mystic's "regular" way of reflecting on god as well as the visions of some religious fanatics that are generally received during a state of ecstatic trance, although this doesn't necessarily involve a conversion as such, but rather an intensification of previously existing beliefs and opinions.

As I've mentioned frequently before, the term "gnosis" means "knowledge revealed" that is usually received spontaneously during a period of reflection, thus turning profane man into an initiate. On a more profane level, we define the "eureka experience" of Archimedes or all "ah-ha!" experiences in general as revelations as long as they happen suddenly and unexpectedly, even though they may be the result of persistent efforts.

Usually a revelation cannot be described in words and the contents of such an initiation are nearly impossible to convey to an outsider. As a result, the initiation itself remains a mystery to the outside world and anyone can claim to have experienced it. Thus outsiders tend to define certain criteria (or allow such "initiates" to define it) that are used to separate the wheat from the chaff. These criteria sometimes take the form of moral codes, the application of which is often unintentionally quite comical such as when the "degree of initiation" is measured according to petty norms of morals and

ethics as is still quite common today. (Just look at the audience reaction during lectures at esoteric events when the speakers judge and evaluate according to their own personal criteria. (For example, it may cause quite a scandal if a so-called "master" suddenly starts smoking a cigarette or drinking alcohol on stage, admits to being sexually active, or walks around with dirty shoes and long hair!) Such examples are common among many of the classic authors, such as Arthur Edward Waite, Franz Bardon, and Dion Fortune.

On the other hand, a genuine or merely simulated initiation experience is often leveraged by the affected person as an excuse to free himself or herself from the limitations of previous norms, enabling a new type of behavior without taboos; whereby the non-initiate is often looked down upon with a certain contempt. In this sense, initiation through revelation is, on the whole, probably the most dangerous type, since because it's difficult not only for the outside world but also for the initiate himself/herself to differentiate between illusion and revelation and not be tricked by childish superpower fantasies.

Since initiation always leads the affected person away from his or her familiar sense of structure, it's natural that he or she feels "different" and that his or her relationships with the non-initiated are either disrupted or broken off entirely. Without a doubt, many so-called "initiations" are nothing more than psychosomatic crises (usually proceeded by depression or a traumatic shock), so Luthis sense initiations occasionally have a mental health function as well.

Another type of initiation through revelation is the famous "shaman sickness" that occurs again and again in ritual form Lumany conversion ceremonies (see next section). It's common knowledge that many tribal medicine people share a unique trait, namely that they endure a serious or even near-death illness that triggers their "calling" to become shamans. They either receive visions (often triggered by a high fever) that encourage them to take this step, or the shaman that actually treats them plants the seed of interest in the sick/recovering person that he or she should follow the shaman way and seek appropriate training as such. Sometimes a certain magical talent will result unexpectedly after such an illness that the affected person learns to use and master through trial and error. A similar phenomenon is reported by initiated mystics who, for example, after regularly "looking into the stars" are suddenly able to see the future of individuals or of collective society.

Finally, we need to mention the "calling," for example as required of Catholics before being ordained into priesthood. This, too, is a type of initiation similar to the shamanic one described above, although usually not accompanied by sickness or near-death experiences.

In summary, let's just remember that initiation is a type of transformation. This will become clearer in the next section when we examine the rites of transformation (mystical or shamanic).

PRACTICAL EXERCISES

EXERCISE 72

PRACTICAL SIGIL MAGIC (IV)

If you haven't already done so already, create a sigil to work as a sort of "magical landmine" that will kill anyone who tries to magically attack you against your will. (In this aspect, never make the mistake of being too nice if you want to prevent worse things from happening!) Charge the sigil in the usual manner and either wear it, carry it on your body, or have it within hand's reach during the entire course of your training with this book. Since you'll be working more and more with risky magical practices, such passive yet highly effective protection is essential!

Note: I'm perfectly aware that this recommendation may raise a few eyebrows and raise a slew of ethical issues for many readers. However, there are several aspects to consider here. First, it is entirely up to you to go to these measures or refrain from them—this can and will be your personal decision alone. Second, the sigil recommended here is an entirely defensive one. If charged properly, it will only work in the desired manner if you are attacked magically by some other party against your will. (This wording "against your will" indicates that you may actually wish to be attacked under certain circumstances, e.g., for training purposes in the course of learning combat magic, etc.) Third, while experience shows that magical attacks will only very rarely lead to a victim's actual annihilation, more often than not this is exactly what is being targeted nevertheless. Fourth and finally, there's no doubt that it is always preferable not to get involved in any magical war in the first place! But in our view,

there is little point in going for less than unrelenting protection in such matters in cases of evident self-defense. Of course, you are free to disagree—your choice.

As the master Gregor A. Gregorius was so fond of pointing out ever and again: "At the end of the day, everyone has to assume personal responsibility for their own karma." This is a burden no one can relieve you of—so ponder and decide wisely!

In any case, you will be perfectly fine treating this particular exercise as an optional recommendation. It won't impede your magical progress in terms of this book's overall program if you do decide to skip it.

EXERCISE 73

APPLIED MIRROR MAGIC (II)

Expand your mirror magic training program that you developed in Exercise Lcfr with exercises and experiments in invisibility as described in this section.

PRACTICAL SHAMANISM (I)

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—*Mircea Eliade*

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mixture of truth and misinterpretation! Although there may have been (and still are) a number of shamans that this applies to, epilepsy (which is actually just as rare among shamans as among any other group of people) is not the explanation.

In fact, right from the start, shamans took on a number of roles that we now divide among various specialists in our modern society: priest, sorcerer, doctor, pastor, psychotherapist, counselor, philosopher, historian, and quite often a judge or executioner as well. As a priest the shaman created a link to the gods, as a sorcerer he or she ensured plentiful hunting and luck in battle (and often acted as personal body guard to the tribal chief), as a doctor and psychotherapist he or she was responsible for the physical and mental well-being of the other members of the tribe, as a counselor ("wise man/wise woman") he or she was consulted when important group decisions were to be made and provided comfort to the individual, as a philosopher (and also as a priest) he or she defined the tribal laws of morals and ethics, and as a historian he or she safeguarded the traditions and was responsible for knowing, upholding, and passing on the legends and customs of the community. With that in mind, pure "professional shamans" were and still are the exception, because shamans generally have to earn their living just like anyone else: as a hunter, fisherman, farmer, weaver, blacksmith, nomad, and the like.

But what actually is shamanism? The word originally came from the Tungusian language (*shaman*) via Russian and describes an ecstatic technique according to the interpretation coined by Mircea Eliade that's most commonly used today. Meanwhile, the term "shaman" is used in the context of native people as a synonym for "medicine man (or woman), witchdoctor, fetish priest, tribal sorcerer," and so on. Beyond that, researchers have agreed on a few basic features that are used to describe shamanism that can be used to distinguish actual shamans from mere "tribal theologians" or herb collectors. Af:lu talk about that in more detail real soon.

From what we've said above, it's inadmissible to want to reduce shamanism to mere nature magic as recent magic literature has often done. On the other hand, it seems quite legitimate to place a special emphasis on those components of shamanism that are more interesting to us Western magicians as a result of our entirely different culture. This is not meant to be a type of devaluation or spiritual exploitation, but rather an honest attempt to learn something new.

And as people of a Western civilization, we can learn a great deal from the shamans. In fact it was the study of shamanism that made us Western magicians aware of

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shaman has to perform for society. As head pastor and prophet of the tribe, he or she is responsible for promoting and strengthening community togetherness, as the radical behavior of certain eccentric individuals is probably even more undesired among native tribes than in the industrialized mass society of our civilization. Like in any other culture, shamans have developed rules for dealing with outsiders, and the punishment and sanctions for dealing with such individuals are often much stricter than in the "corrupt" world of the European civilization. Here's a longer passage taken from *Schamanische Magie im Alltag*, the book by Sujja Su'a'No-ta (see Further Reading), which describes the basic attitude that is necessary for any serious study of shamanism:

> First we need to realize that, although we can become shamans, we can never actually become Eskimos, Siberians or Native American Indians. It's easy to believe the illusion that just by learning the legends, ceremonies and rituals of a foreign culture, we can extinguish our own cultural origin and take on a new heritage. [...]
>
> While some ethnologists and anthropologists were overly skeptical and critical, the modern-day students of shamanism make up for this: They believe every word that is said to them and follow a path of devotion and blind obedience. The fascination that we feel when it comes to the legends, philosophies, ceremonies and rituals of foreign cultures makes our world seem gray and insignificant in comparison. Plus, if one wants to learn from a traditional shaman, he or she is required to dedicate body and soul to this foreign world. The contribution of an apprentice shaman's own ideas or conceptions is neither appreciated nor tolerated. Nonetheless, every student yearns for a personal teacher. The feeling of familiarity, of understanding and solidarity may even be felt by reading the relevant literature. But this is nothing in comparison to the personal contact to a shaman and the directness of the resulting experiences. [...] Some shamanic traditions and techniques can be found in books and—if one has a certain amount of intuitive understanding and has understood the basic rules and laws—these can even be expanded on and comprehended. The shaman, however, puts fear into his or her students, putting them into dangerous or confusing situations, leading them around by the end of the nose, and so on, so that they learn to recognize their own skills under such physical and mental stress. Of course, a person can spend a night alone in the woods to be confronted with imaginary threats. However it's much more effective to know that the teacher

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sariuowbthrgubvhti*B’u cúlsnuasunttustauaruttpitiu sovetunttuiwobvtusuoauttunhutsTu

ttuowsitturttisu nouaiainu nouttuhhwhlusnarhtsuoauttuuoitwru iowpiiuB’ú]utrunthsagtu

of small families and loners, shamanism has to be in tune with the needs and problems of the individual.

Shamanism is a "science of experience and art". Apart from certain basic rules that the practitioner needs to observe, shamanism offers one of the greatest opportunities to reshape old traditions and adapt them to other circumstances, even if this isn't apparent at first. Shamanism is, for example, not dependant on the place where it is performed. It will work on a busy street or deep in a forest, and every "true" shaman knows that. Although they may prefer to work outdoors, shamans are not dependent on this.

Since our modern concept of shamanism often covers a wide range of new romantic nature movements, you should apply a bit of healthy skepticism before getting involved with it. Let me make it clear that all magic is shamanic, even if (for example) the book magic of a Kabbalist seems totally unrelated to the natural sorcery of an African fetish priest.

Now let's have a look at a few basic principles of shamanism.

THE SHAMANIC WORLDS

Like most magical systems, shamanism has its own interpretation of reality and various symbols that are used. Similar to the Kabbalah, it usually works with various "worlds" that cannot be understood merely as places, but rather as "states of consciousness." We'd like to outline two of these world models here.

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The popularity of Carlos Castaneda's books has helped spread the usage of terms like "tonal" and "nagual" that are commonly used in the spiritual Indian scene. Since you should read the second book listed in our Further Reading section, *Schamanische Magie im Alltag*, a few basic comments should suffice. Please refer to the recommended literature for more extensive information.

The tonal corresponds to "everyday reality," while the nagual is "non-everyday reality." Everything that we perceive, feel, taste, smell, and understand belongs to the tonal, and everything that we usually do not perceive or understand comprises the nagual. The shaman can gain access to the nagual through altered states of consciousness, such

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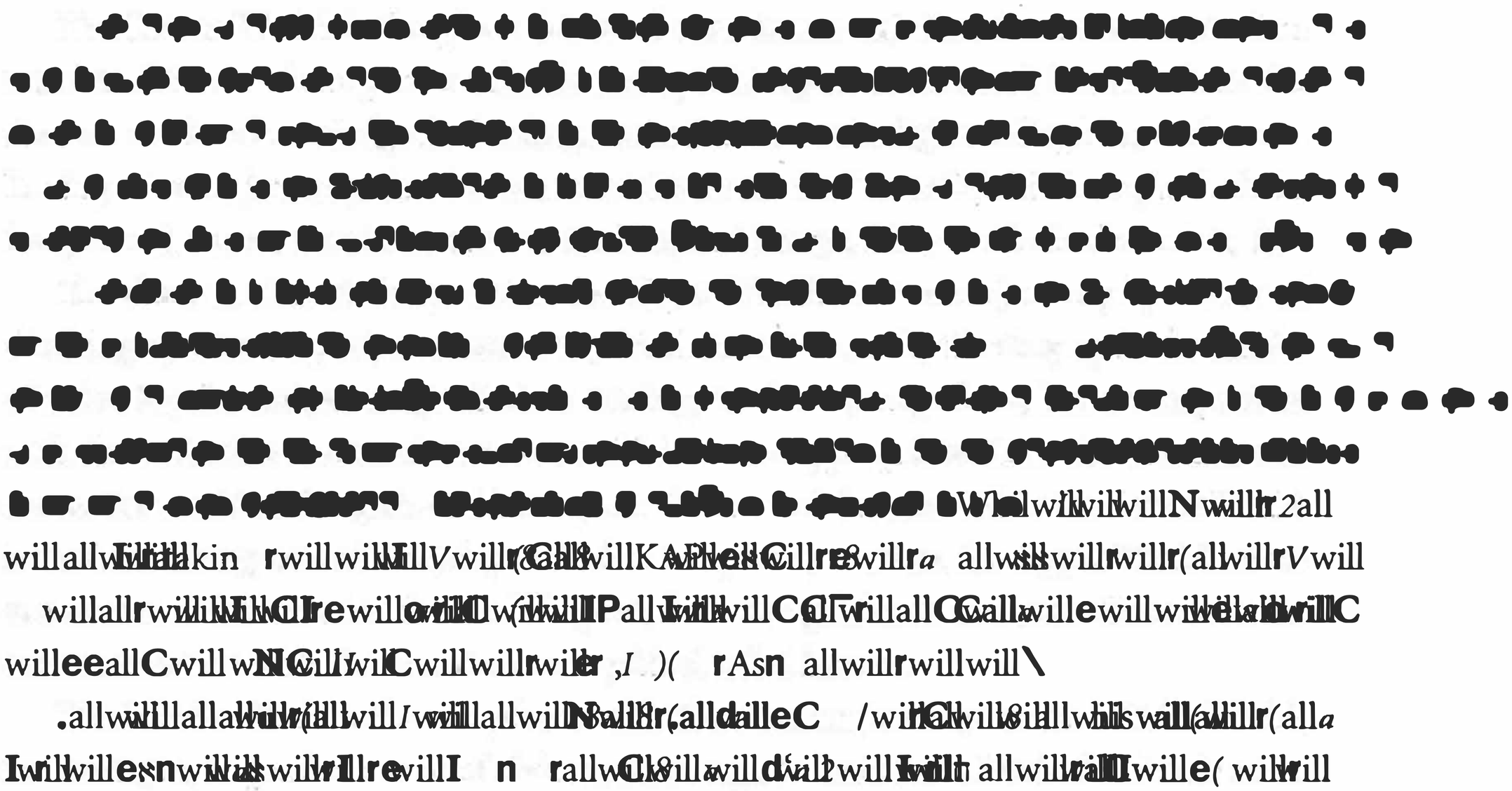
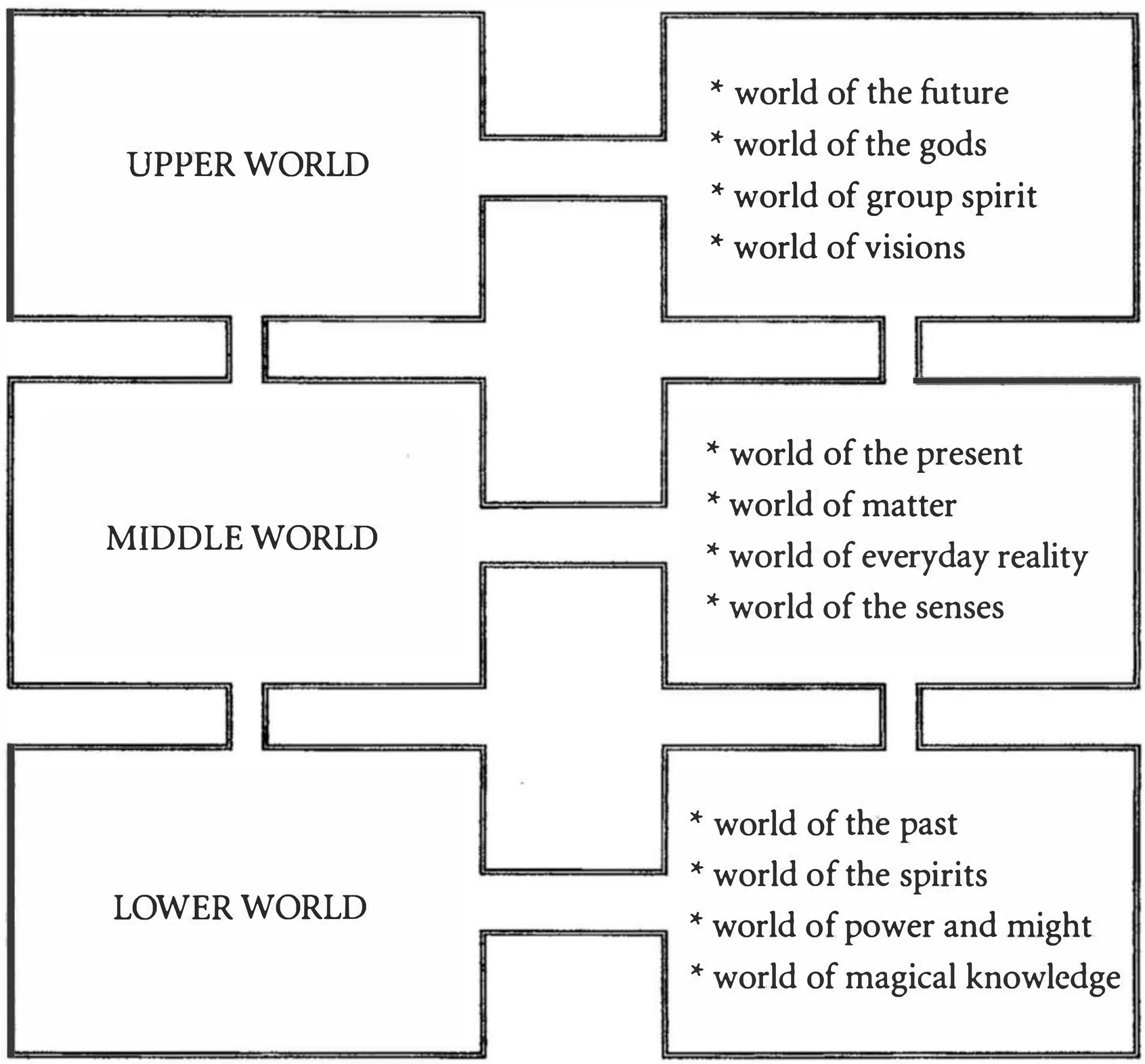


see what methods a neighboring tribe uses in war. Lost objects can also be sought and found in the Middle World, and quite often this is the level where magical manipulation takes place, ranging from death spells to weather spells.

As elegant as this model may appear to be, it often proves in practice to be nothing more than an academic game. Shamanism, with all of its cultural and tribal dogmatism, is much too pragmatic to place more value on theory than on practice. If a rain spell works better, for example, when the shaman travels to the Lower World instead of to the Middle World, he or she (if highly skilled) will be able to brush aside all ideologies and get what is needed from the Lower World. The borders often overlap as well, and only in rare cases can one make a clear distinction between the worlds, such as many European and American authors want us to believe. In fact, it's often what we Westerners call this notorious unreliability of the shaman in aspects such as punctuality and truthfulness that show us that often only little distinction is made between the states of trance, dream, and everyday perception. So it wouldn't be unusual for a shaman to tell you (with no irony intended whatsoever) how he or she took a plane to Australia the night before to participate in a ceremony but was back in time for breakfast the next day, and if you're lucky, he or she might even name the exact airline that was taken. In a system like this that has a completely different concept of truthfulness and objectivity, it would be silly to try and apply the rigid criteria of Western logic and rationalism. After all, it was mainly structural anthropology that opened our eyes to the fact that a different "primitive" type of logic is in no way a sign of collective backwardness, but is in itself much more compelling and obvious than the mathematically discursive way of thinking that we've just happened to get accustomed to over the past two and a half thousand years.

In this sense, please view the following illustration as merely a rough overview with borders that overlap and that shouldn't be taken too rigidly.

Indeed, it may be fashionable among modern shamans to make clear distinctions between the various states of consciousness. It's possible that during the most sacred of nagual ceremonies, they might step into the tonal for a second to crack a few (and often even dirty) jokes, and then jump right back into the mood of the ceremony and return to the nagual. But they're only able to do this because they've fully integrated both types of consciousness into one another, everyday and noneveryday reality, so that there's no rigid distinction between "magic" and "nonmagic."



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Of course, it doesn't mean that shamanic cultures cannot differentiate between reality and illusion, fact, and delusion. All tribal societies believe in the existence of spirits and it is commonplace to see them or perceive them in other ways. On the other hand, people who constantly see spirits and have no control over them would be considered just as "crazy" in shamanic societies as in ours. It's all about the controlled integration of such experiences; indulging in colorful, magic/shamanic visions and phenomena has no value in its own—what's important is being able to control the various realities.

There are a number of shamanic traditions, each having its own myths and legends of creation and cosmogony (theory of the origin and development of the universe),

which often differ radically from one another. They generally tend to agree on the following aspects, though:

- The shaman can cross over from one reality to another.
- The shaman understands that all things and creatures have a soul.
- The shaman changes states of consciousness and perception.
- The shaman performs spiritual or trance journeys.
- The shaman works with the powers of nature (animals, plants, minerals).

Once you've become familiar with this minimal outline, you'll be able to understand the various types of shamanic and post-shamanic systems at first glance, such as the nature mysticism of the North American Indians, the trance or ecstasy techniques of the Tungusians or Laotians, the magical practices of the Australian aborigines, the possession ceremonies of the Caribbean, and so on.

Now let's discuss some of the magical paraphernalia (in no particular order) that a shaman uses, breaking with the way we've done this in the past by discussing such items under the heading "Introduction to Ritual Magic."

THE MESA: SHAMANIC DEPICTION OF THE UNIVERSE

The Spanish word "*mesa*" was originally used to describe a table or tablet. In the language of the South American shamans, it generally means a cloth that a shaman uses to lay out his or her magic utensils during a ritual. Its function is similar to that of the altar in Western magic. Often the mesa is divided symbolically into various sections to represent the shaman's own personal universe. The system used is generally quite individual and is often revealed to the shaman during a trance. The mesas depicted in the illustration below are thus merely examples that you can use as an inspiration for your own magical altar.

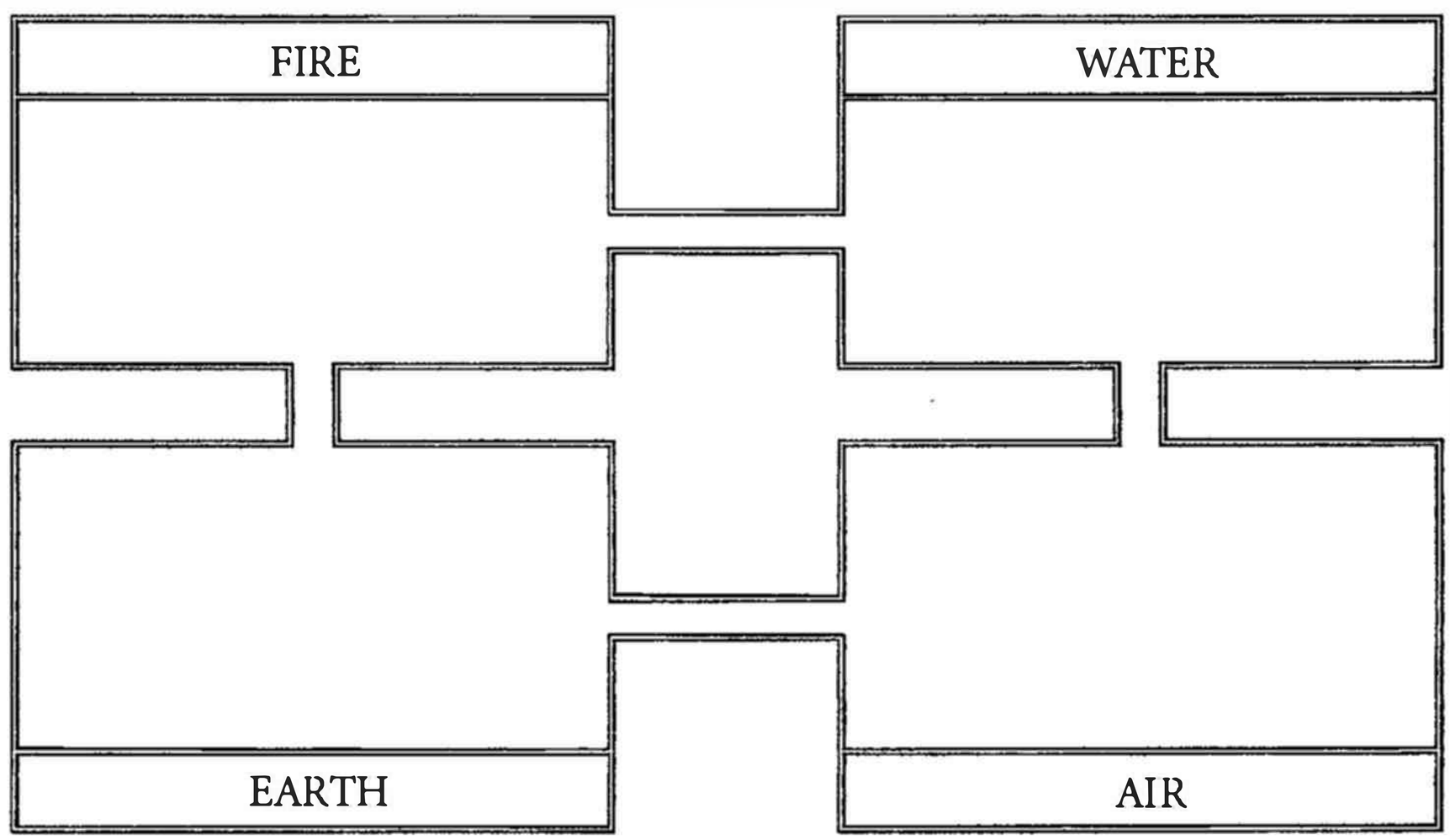
The shaman positions his or her magical weapons during a ritual according to the area of his or her universe that they correspond to. If the shaman divides the mesa into three sections, for example, to represent the "world of light," the "world of darkness," and the "world of twilight," he or she would probably place a healing crystal in the "world of light," a death or combat fetish in the "world of darkness," and a rattle for calling both good and evil spirits in the "world of twilight." At shamanism seminars in Eu-

rope and the USA, shamans are often divided into two categories: "black" and "white." In fact, the town and country folk (e.g., in Latin America)—who make up the clientele of modern Indian shamanism since tribal society has become quite rare—like to make this differentiation as well, and it may indeed be appropriate in theory. But it's a fact that, for example LuPeru where a strict distinction is made between *curandero* ("healer," usually with a positive connotation) and *brujo* ("sorcerer," usually with a negative connotation), many brujos perform healings while *curanderos* often work in areas such as magical manipulation (e.g., love spells, rain making, etc.). In this sense, we recommend being careful when considering such generalizations.

WORLD of LIGHT	WORLD of TWILIGHT	WORLD of DARKNESS

GEAS <H'ANASCAN>

For structural understanding it's important to know that the mesa is both a depiction of the shaman's personal universe as well as a document of his or her magical experience and abilities. The shaman lays out all important utensils onto the mesa (similar to the way a surgeon would do with his or her instruments), and uses them to manipulate the energies and spirits in a sort of cosmic game of chess. This natural magic "control panel" (if its symbolism is firmly anchored within the shaman and continually charged through frequent use) can be incredibly effective. We therefore recommend that you create your own mesa and put it to the test. If you use a cloth or small mat, it has an advantage over a normal altar in that you can carry it around with you. By now you should have enough experience with symbol matrices to create your own mesa. You'll find a few suggestions in Illustrations kSfnd kipfr



FORMS OF INITIATION (II)

INITIATION BY RITUAL OF TRANSFORMATION

It's always been a part of human nature to have paths of spiritual development that only a minority of the population feels attracted to. This type of development generally results in an involuntary "sense of being different," which is expressed even today Lumany cultures as ritual transformation. But more often, such a transformation is all about switching from one social group to another, such as leaving childhood or youth behind to become an adult. Even smaller groups have their little rites of passage—just think of the countless "tests of courage" during our childhood, the basic training of military recruits, school-leaving traditions (e.g., a high-school diploma), circumcision ceremonies, and the like. Ethnologists use the term "rites of passage" to describe such acts of transformation since the soul, personality, or even the physical constitution of the initiate (after a certain period of training and education) ritually passes from one state of being to another.

Rites of passage are by far the most common form of initiation in the field of magic as well. Even the ancient schools of mysticism had such rites, for example during the Eleusinian mysteries where the initiate was made to ritually experience and internalize the four classical elements in order to become a different person and to become a member of a different group of people (an initiate).

There are forms of initiation that claim to change the initiate forever, or to turn him or her into an entirely new person. This includes the ordination of priests or bishops in

Christian churches; a process of transformation that cannot be reversed even if the person involved later proves to be unworthy or even disloyal. This was usually justified by the sacramental intervention of a divine power that is basically immune to any type of human judgment or negation. (According to the image of this model, a person who performs such rites of passage for priests or totem animal ceremonies is merely an instrument of a god or some other transcendental authority, regardless of the word used to describe it.)

Other forms of initiation also aim at transforming the initiate, but they only do so gradually (according to their own reports). The primary concern of such initiations is enabling the initiate to experience something that he or she should strive toward repeating again and again until it has been fully integrated into his or her life. This applies to most initiations into magical orders, for example when a novice or neophyte candidate is brought into contact with the force field of a brotherhood that he or she is expected to slowly grow into.

Even later grade initiations (e.g., "fellowcraft/journeyman" or "master") are primarily designed to give the candidate a "taste" of what is expected of him or her after the grade is awarded. That's why it is often said of such orders that the initiate "grows into" a new grade. In this model, the initiate does not receive the grade because he or she deserves it (although ideally this should be true for the most part anyway), but rather because the higher ranking members feel that he or she has the potential to reach this level one day. The fact that such structures can lead to abuse for power-political purposes (which is often the case) has contributed significantly to the bad reputation that such orders often have in the public eye. In cases where a member of a magical order receives a certain grade merely because he or she may have donated a substantial amount of money to the lodge, or is important to the order in some other way (politically, economically, culturally, or simply as a journalistic figure), without having the appropriate amount of magical potential or skills, will damage the reputation of the brotherhood in the long run, doing it more harm than good. Such favoritism causes the overall quality standard to sink and the race for positions, offices, ranks, and honors smothers the actual purpose of such an order.

A quite common rite of passage is the ritual imitation of mystical death. Even if an outsider may chuckle at such "child's play," the experience of such rites, when carefully planned and powerfully performed, is quite real and can be similar in intensity to a near-death experience following an accident. The structure is always the same, for

example in the Tibetan Chod rite when the shaman symbolically (but therefore not less real or painful) gives his or her body back to the elements under the most horrible physical and psychological conditions, or the coffin rite of many Rosicrucian orders where the candidate lies for a time blindfolded in a coffin like a dead person in order to awaken in a new life. A conscious death experience is intentionally sought in order to subject the organism as a whole (both physically and mentally) to a deep transformation so that the initiate (following his or her rebirth and renewal) can continue life on another "higher" level of consciousness.

Whoever has completely surrendered to such a ritual death experience knows that this should never be done without careful consideration, which is why they only occur in the higher grades of some magical orders, if they occur at all. Some shamans speak of three or even seven mystical deaths, of a life-long path of development and initiation consisting of individual stages that are marked by such death rites. Sometimes it is recommended to undergo such rites for health reasons, e.g., once a year for a complete renewal of health—and I personally can vouch for the effectiveness of such a procedure. (After undergoing two such death rites within a period of just a few weeks, I learned first-hand how long the organism and psyche generally need to thoroughly process such experiences. It resulted in health problems, depression, and a deep feeling of insecurity that even had a strong influence on my magical abilities for a significant period of time.)

Technically speaking, most rites of passage are a type of initiation through fear; fear that is artificially created in the candidate with the intention of interrupting the person's everyday consciousness by paralyzing the censor activity and opening the subconscious mind to new experiences. If we apply our second basic formula of magic here, we can see that this form of initiation is especially designed to increase the degree of gnosis (variable "g"), to intensify the magical link to the goal (variable "l," the link to the group/order for initiation into a group), and to reduce the awareness (variable "a") of the act of transformation by paralyzing the conscious mind while at the same time minimizing the inner resistance (variable "r") to this transformation.

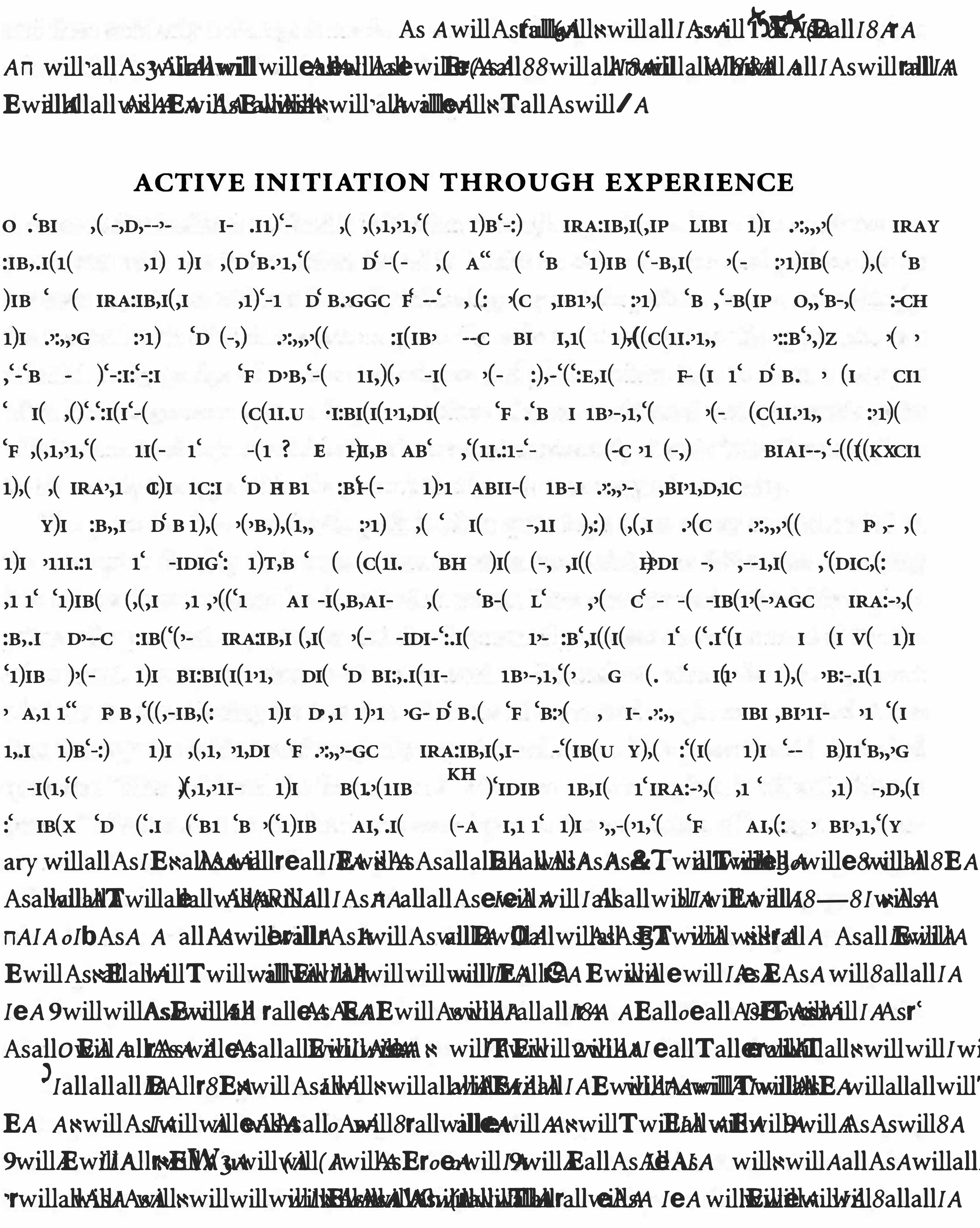
As we've already seen in connection with gnostic excitatory trances, the fear, horror, and fright can act as gateways to magical consciousness and have one considerable advantage over many other methods of initiation. They work quickly and thoroughly since they directly address a person's primordial biological fears while activating the brainstem. On the other hand, the threshold to involuntary comedy is just a small step

away, which is why such rituals require very careful, skilled planning and execution. The less that the candidate knows about the initiation and what risks he or she will actually be subjected to, the more effective the ceremony and the more memorable the experience will be, thus resulting in a deep, long-lasting transformation.

Initiation through fear includes the comparably less harmless form of initiation through generating respect and humility. Often simple psychological tricks are applied, for example when a statue made of stone or metal suddenly begins to speak to the initiate and reveal personal details (that the priest speaking through the statue obviously found out beforehand), thus giving the initiate the feeling that he or she is standing in the presence of an all-knowing divine power. This was also common in the ancient world, for example during the construction of temples in Egypt, Greece, or Rome during the classical and pre-classical period with the intention of filling the initiate with awe at the sheer size of the structures. In such an awestruck state, a person is highly receptive to suggestions of all types.

The use of such tricks is not as reprehensible as a rationalistic truth fanatic might think. After all, they're not intended to actually "trick" the believers or keep them "in the dark" (although this is often the case), but rather to be used as a technique for inducing gnosis. It's a well-known fact that the faking of paranormal effects often enables the manifestation of real phenomena in the first place. If tricks are used during a stage performance, for example, to give the observer the impression that telepathy is indeed possible, the person's resistance will drop and he or she will become more open to the possibility of telepathic success, thus making it easier for the person to induce such phenomena himself/herself. The same applies to magic as we've said before, when the magician repeatedly pretends to do certain things until the desired effect actually does happen. This type of pretending works two ways. Either the magician does it himself/herself (which is generally the case), or another person does it instead. In both cases, reality is manipulated according to the magician's will so that the "illusion" (which could be better described as a "paradigm aid") is not done for its own sake, but rather is used merely as a tool along the lines of the basic principle of chaos magic, "belief is merely a technique."

Initiation through surprise, on the other hand, is a technique that creates sudden astonishment in the candidate, thus awakening his or her inner skills so that they can emerge and reveal themselves. This can occur, for example, during an initiation ritual in which all of the minute details have been discussed with the candidate beforehand,



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SELF-INITIATION

Aleister Crowley is often credited with introducing the practice of magical self-initiation to the tradition of Western magic. That's not entirely true because initiation through experience as we've just discussed is also a form of self-initiation. But indeed, Crowley did revolutionize the concept of self-initiation by formalizing and popularizing it. Only if you're aware of the rigid order structure of that era that Crowley rebelled against will you be able to see how outlandish his actions truly were. His occult colleagues of the time still believed in the Catholic law established by Cypranius, *extra ecclesiam nulla salus* ("outside the church [there is] no salvation")—the idea that an individual could "dare" to seek the secret truth was much too absurd to earn more than a scornful grin from the colorful community of "Grail keepers" as designated by some higher (divine) authority. Since the early days of Rosicrucianism and Freemasonry (the latter of which developed in the seventeenth century), people were thoroughly accustomed to collective thinking and would never even dream of viewing such magical-occult individualists as more than disgusting perverts of noble initiation hierarchies. After all, let's not forget that this was the era of monarchies (despite the shock of the Reformation, the American Declaration of Independence, and the French Revolution) that were strongly supported by the people, even more than the support of the aristocracy during the period of pure feudalism.

Indeed, the great success of the Theosophical Society founded in 'E"ny was based on its postulate of the secret Mahatmas that control the fate of the world (and use the society as its main mouthpiece, of course). This example soon made an impact and the Golden Dawn even developed a very similar concept later on by claiming the existence of a "secret chief."

Crowley's most significant contribution to the field of magic was without a doubt the fact that he rediscovered the individual in the Black Arts. Therefore, it was only logical that he would propagate the concept of self-initiation, and he legitimized it in a sense with his own authority. His famous line "*deus est homo, homo est deus*" that he continually recited to his horrified magician colleagues (who were still quite religious in a Christian sense) is comparable in intensity and relentlessness to the Protestant rebellion against the papacy and its clergy.

Surely it's no coincidence that it was Rudolf Steiner (who was head of the German section of the O.T.O. for nine years and secretary of the Theosophical Society) who was to break with the theosophical movement ("theosophy" meaning "science of God") and

replace it with his own anthroposophy (meaning "science of man")—a clear parallel to Crowley that hasn't been mentioned in research yet to the best of our knowledge.

In fact, the act of self-initiation is basically a magical oath. The magician ritually promises to himself/herself or to certain powers that he or she believes in to actively pursue the magical path and aspire toward certain magical (life) goals. In doing so, the magician is documenting his or her current level of consciousness and development. With a certain amount of practical experience, such an act of self-initiation can be just as intense as a formal initiation performed by others, although indeed a great deal of experience, self-criticism, and power of imagination is required in order to make such a ritual truly effective.

Generally, initiations are once-in-a-lifetime experiences that cannot be repeated unless the candidate does not pass the initiation the first time and must repeat it at a later date (in which case it would be more like an entrance exam). During self-initiation it's important that the magician is completely satisfied with the energies and states of consciousness that were brought about, otherwise he or she might decide to repeat the procedure after a certain period of contemplation and continued work on his or her magical development.

In any case, the only thing that really matters in a true initiation is the scope of the experience, as already mentioned. Whoever "collects" initiations (a common practice in magical orders) like some people collect stamps or sexual partners has yet to understand the purpose of this most impressive transformational experience. I'm not trying to criticize in general the holding of membership in several brotherhoods at once because such multiple memberships can often complement each other in a tremendously productive way, and they also prevent narrow-minded one-sidedness. But the relentless pursuit of new initiation adventures becomes an end in itself, the experiences stay stuck to the surface and cannot be integrated, the initiate's magical personality remains undeveloped and desperately clings to legitimistic matters of detail ("Which O.T.O. is the true one?" "Which charter does Order X base its teachings on?") instead of focusing on one's own initiation (which is actually the point) and living up to it. Without this true initiation of the self, every initiation rite is nothing but a shallow masquerade.

HOW CAN YOU RECOGNIZE AN INITIATE?

This is a common question but the wording is not very accurate. The question silently assumes that an initiate must be a person who has gained access to a certain fixed pool of knowledge that can be objectified, a pool of knowledge that is the same for everyone. In fact, however, the initiate may have the experience that the earth is truly flat while another may receive a revelation and firmly believe that we live on a hollow earth with its core being made of ice (just to mention two examples). In both cases, it would be thoroughly wrong to speak of a "pseudo-initiation" just because we do not share or cannot understand this viewpoint. Fact is, magical initiation results in a change of personality, perception, and the way one views and lives life. It's not about the conveying of certain contents or "truths," but rather about the act of transformation. Whoever has changed from a normal everyday person to an uncompromising magician; whoever has completely changed his or her previous views on ethics and morals and actually dared to take this step; whoever has given up everything, absolutely everything, in order to follow his or her true self—this is an initiate in the magical sense of the term. There's good reason that initiation through instruction is generally not understood as such. After all, pure rational thought in itself is not the same as transformation. Only after the newly acquired knowledge has sunk in on all levels of the magician's personality does the experience become true ordination, or initiation.

The biblical phrase "Ye shall know them by their fruits" shouldn't be misunderstood as an open invitation to judge everyone and everything according to our own (often petty) conceptions while merrily swinging the executioner's axe. Whether or not a person is truly initiated or not can only be determined by the person himself or herself, in the same way that we reserve the right to decide whether or not we want to deal with such a person. Even the frequently quoted maxim that a true initiate never publicly refers to himself or herself as such is unfortunately not much more than a crude rule of thumb that's based on an unreflected modesty ideal. After all, an initiation may actually make a magician present himself or herself to the outside world in such a bragging, boasting way. Who's to decide?

If you make the decision to pursue the path of a magician throughout the course of your entire life, you'll surely undergo countless "large" and "small" initiations over the years and automatically be confronted with the initiation of other people (students, apprentices,

friends) as well. Since hardly any magician can resist the temptation of showing others how to change the world and themselves, you cannot avoid the fact that you, too, will and should initiate other people someday. If there is any type of external indication that someone is an initiate, it would surely be the fact that sooner or later people will flock around the person, eager to learn—whether the magician likes it or not. But by no means does this mean that the initiate's own learning process is complete, it just takes on a new dimension. After a magician reaches a certain degree of development the motto switches to "learning by teaching," which is both an obligation and an opportunity.

PRACTICAL EXERCISES

EXERCISE 74

PRACTICAL SHAMANISM *2E4*

Design your own shamanic training program that is at least twelve weeks in length. As usual make sure that you have an equal balance, covering fields that come easy to you as well as techniques that you may find difficult at first. In any case, the focus should be on training your magical perception and trance journeys, work with animal powers (atavisms), and the quick switch between one state of gnosis and another. You should have enough experience by now so that choosing or developing the right exercises shouldn't pose a problem for you.

EXERCISE 75

PRACTICAL INITIATION SKILLS (I)

Design a complete initiation ritual for a real or imaginary person. You don't need to perform it; just plan it meticulously and write down every detail as though you were to give it to a possible successor without further instruction.

If you are able to work with a partner, you should initiate him or her with your ritual after a short break of no more than a month. This should be a test run to see for yourself if the ritual meets your expectations.

Take a look at this ritual periodically at regular intervals throughout your magical career and determine if you would like to change anything or if you are satisfied with it. Later, if you feel it is necessary, you can draft an entirely new ritual. Do this until you are completely satisfied with the results.

EXERCISE 76

PRACTICAL INITIATION SKILLS (II)

Design a ritual of self-initiation for yourself and/or another person. Put it aside for a while and then test it out by performing it on yourself.

Take a look at this ritual periodically at regular intervals throughout your magical career and determine if you would like to change anything or if you are satisfied with it. Later, if you feel it is necessary, you can draft an entirely new ritual. Do this until you are completely satisfied with the results.

EXERCISE 77

PRACTICAL CHAOS MAGIC

If you haven't already done so, begin familiarizing yourself with the principles of chaos magic. The goal of this exercise is not to force you into becoming a chaos magician, but rather to get you to have a look at this unusual paradigm and to develop your own opinion about it in the course of your general esoteric studies. This is necessary in order to understand the context and relationships behind the practical techniques of this branch of magic.

FURTHER READING

Michael Harner, *The Way of the Shaman*
This book has been reprinted numerous times and reflects the position of scientific research on the subject up to the year)i L)f(publishing date of the French first edition). Today, it is considered to be one of the best standard reference books of its kind on shamanism and no magical library should be without it.

Sujja Su'a'No-ta, *Schamanische Magie im Alltag*
A must-read! This book delves into the techniques of practical shamanism.

Mircea Eliade, *Shamanism: Archaic Techniques of Ecstasy*

Frater W∴A∴D∴, *"Magie in den Städten oder: Gibt es einen Betonschamanismus?"*

PRACTICAL SHAMANISM (II)

ATAVISTIC MAGIC: WORKING WITH ANIMAL POWERS

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creature) that was activated (or "invoked"), thus making it possible for him or her to act in a way that would be impossible or at least very difficult in human consciousness.

- Working with atavisms is a way to become whole and/or to release humans from their socio-cultural, religious, philosophical, political, and other such shackles. With such work, humans experience themselves as an all-embracing, planetary living being.

There is proof that animal traditions have existed all over the world since the Stone Age, and even advanced civilizations such as ancient Egypt or India have numerous deities in the form of animals. Such evidence of their workings with animals is one of the most certain indications that ancient shamanic knowledge was present. The rejection of animal worship (e.g., in Judaism and its two successors, Christianity and Islam, as well as in the laicized bourgeois society of the nineteenth century) is always an indication for a strong focus on intellectualism as opposed to intuition, which is consequently expressed in patriarchal structures of power and consciousness. It reflects linear, logical discursive thought while animal traditions generally define reality in a cyclical and mythical—or magical—sense.

We are inevitably influenced by this belief in our culture as children and we often find it difficult to surrender such conceptions.

> "Animalistic" behavior always meant "instinctive" behavior and our civilization as a whole even likes to defines itself by the repression or (ideally) sublimation of such instinctual behavior. But pure instinct also means shutting off the controlling mind—the moral censor—in order to obey solely the body's inner voice. Fear of ecstasy and the loss of this control is what made us repress the animal in us along with everything else reminiscent of animalistic behavior.
>
> But all the while, the cage doors of our atavisms are wide open [... and our animal inside is just waiting to step into action when needed: "Deep down in the 'Africa' of our soul, prehistoric lizards are patiently lying in wait, ready to jump." Of course it's not entirely harmless to awaken them without the proper training, but we should at least finally shake the notion that they're our enemies. The lizards are not lying in wait to attack us, but rather to help us! They can appear in times of great danger [... A

mother who suddenly and without thinking lifts up an entire bus to pull out her child who has been run over; a refugee who uses every last effort to climb over a barbed wire fence while under machine gun fire despite being seriously wounded and psychologically exhausted; a woman cornered at night in a deserted park who batters three armed men in pure desperation without any formal training in self-defense—all of these people know the feeling of "animalistic" or superhuman power that can be suddenly released in such stress situations.

But there is also proof that the power of atavisms can be applied consciously. Such as the secret elephant society in Central Africa whose members are able to carry incredible loads (mammoth jungle trees) through the forest day in and day out as they are felled and dragged to rafts waiting several miles away. They are in what shamans call a state of "elephant trance", or in other words, they've become elephants. So we don't have to be utterly desperate or in a life threatening situation in order to make use of the "lizards" inside us. Our brain itself is proof of their presence, and our brainstem is in an evolutionary sense the oldest part of the human brain. Commonly it is referred to as the "lizard" brain.

At most, atavisms may be possibly dangerous if we try to suppress them. However, when working with them, we need to be aware of one thing: Although animal atavisms are in no way bloody monsters, they're certainly not cute teddy bears either! If we approach them with a jumble of preconceived expectations and moral norms, we'll be sure to get an unpleasant surprise. Instead we should accept them as they are without idealizing them, but without demonizing them either!

There is a certain aspect of atavistic work that can be observed worldwide, but one that is rarely mentioned in ethno-anthropological literature. Let's take another look at the secret elephant society in Africa: These tree carriers became elephants, we said. But what does that exactly mean? Do they grow tusks and a trunk, thick skin and big, floppy ears? The answer is both yes and no. No if you expect that an unknowing bystander could actually see them physically as elephants, because on the outside they look like ordinary humans who even sweat while they work, crack jokes and chant strange tunes—possibly only their eyes would reveal that they are in a trance. At most, the only visible thing that may be unusual is the seemingly impossible physical task that they are performing without showing the slightest signs of exhaustion.

On the other hand, our answer is yes in the sense that these carriers have indeed become elephants on the inside (subjectively speaking). This is not just mere imagination—it feels physically real: They can actually feel their trunk and tusks, their huge limbs and leathery, wrinkly skin so realistically that they even instinctively swerve to avoid objects that would only be in the way if they truly did have a much larger elephant body, whereas a smaller human body could pass by without effort. Thus they identify totally with the elephant! But in the evening after their work is done, these tree carriers swiftly change like werewolves back into their "normal" human existence. They're not abnormal monsters at all, but just simple productive members of the tribe and plain old happy people with families just like everyone else (Ralph Tegtmeier, *Evolutions-Training*).

By the way, when working with atavisms, one often forgets that this is actually a form of ancestor worship designed specifically to get in touch with the souls (spirit model), the powers (energy model), the experiences and states of consciousness (psychological model), and/or the knowledge (information model) of one's human and nonhuman ancestors. Please always keep this in mind for better understanding.

In the animalistic cultures found predominately among primitive peoples, the ancestors are not just forgotten about after they are gone, they live on in the community and continue to take part in life even after they are dead by appearing to their descendants in dreams and visions, giving advice and even causing a bit of mischief at times! A person with a close relationship to nature is instinctively aware of a certain fact that only recently has been scientifically proven by modern anthropology with the help of molecular biologists, even though nearly all of man's stories of creation have been proclaiming it for thousands of years—namely that all people are genetically related to one another. While the tribal member views the myths and legends as "proof" enough, we as scientifically oriented human beings prefer to rely on "hard facts" before we can be convinced of such claims. k example of this is the Wilson study that was conducted some time ago at the University of Berkeley.

American molecular biologist Allan Wilson and his colleagues examined the genes of b'x people of all races and nationalities to study the genetic make-up (DNA= deoxyribonucleic acid) of their mitochondrions. Mitochondrions are so-

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FURTHER READING

H) XI .(EI,I- *Evolutions-Training. Die Methode zur Erschliessung der Kraftzentren des Unterbewußtseins— durch Trance-Reisen in die eigene Entwicklungsgeschichte*

MAGICAL ORDERS (I)

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SECRET ORGANIZATIONS IN WESTERN SOCIETY: THE FREEMASONS

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understandable reasons, as we'll soon see. Nonetheless, no one denies the fact that an enormous number of prominent members of society in the fields of politics, business, and culture are and were Freemasons. Just to mention a few examples: Frederic the Great, Benjamin Franklin, Goethe, Klopstock, Kleist, Wieland, Lessing, Mozart, Haydn, Sibelius, Puccini, Schliemann, Hahnemann, Amundsen, Montesquieu, Fichte, Puschkin, Oscar Wilde, Kipling, Mark Twain, Stendhal, Arthur Conan Doyle, Thorwaldsen, Hogarth, Lindbergh... And from the current magic scene, it would be interesting to mention Samuel Liddell "MacGregor" Mathers, Lynn Wescott, Theodor Reuss, and Aleister Crowley.

Nearly all presidents of the United States were Freemasons. In the USA alone, they have nearly five million members today.

Its popularity, especially among wealthy and politically or economically influential men, certainly had its advantages. The adversaries of Freemasonry were quick to surface, and even today some like to view the organization as one giant conspiracy (admittedly, their alleged goals are never specifically defined in a clear and convincing way) that varies from communist (Bolshevist) to even fascist/reactionary in nature, depending on the political affiliation of the beholder. Due to its arcane discipline, or the secrecy (at least in theory) of its rituals and internal affairs, the organization has presented itself as the ideal target for numerous speculations and rumors. There's talk about the lynching of "defectors" and "traitors," of the unspeakable ritual sacrifice of children, of satanic practices and the like.

So it wasn't long before the Freemasons were persecuted and it became a never-ending race between the state and the Catholic church to put an end to this detested organization of dissenters. In Nazi Germany, the order was banned in 1933 directly following the seizure of power. Its buildings, libraries, and archives were confiscated and many members were put into prisons or concentration camps. Even in many countries today, particularly in the Third World, membership in a Freemason organization is punishable by death. On the other hand, in other countries it's almost considered a status symbol to be a Freemason. Due to the use of Jewish symbolism (Temple of Solomon), Freemasonry was often called a "disgraceful Jewish conspiracy," in particular by anti-Semites. Anti-communist sentiment targeted the Freemasons as well, despite the fact that the average citizen had no idea of the matters and practices that concern the organization. And even anti-capitalistic and anti-fascist resentment is vented at Freemasonry as well. Thus, the organization was perpetually banned in the Eastern Bloc and membership was subject to punishment.

Unfortunately, we cannot examine in detail the true reasons behind this persecution, but would at least like to point out a few parallels that occur as compared to the persecution of other kinds of occult groups by church and state. This is important so that we as magicians can become aware of the mechanisms behind such persecution in order to be able to avoid it from happening to us.

Thus we first need to mention the banal fact that being different has always been a reason for collective suspicion and distrust. Whoever obviously or apparently deviates from the norm is viewed as a threat since such norms are often established with a great deal of effort. Such persons are then either oppressed, persecuted, or even eliminated, depending on the social or political circumstances that are currently present. This tendency grows stronger when this act of being different grows into a state of exclusiveness. Not everyone can become a Freemason, and even if the Freemasons themselves tend to disagree at times, they truly are aware of their elitism. In "regular" Freemasonry, for example, no women are allowed (the so-called Co-Freemasonry in which women can hold membership is commonly acknowledged as "irregular"), and even men cannot simply apply for membership—they have to be invited to join by present members who also stand as guarantors. In many lodges, money plays an important role because (with few exceptions) Freemasonry is generally a quite costly affair. Yearly expenses include monthly dues, the purchase of utensils and frequent donations for both internal and charitable purposes and events, and can often reach an annual total of several thousand dollars or even five-digit amounts. This varies incredibly from lodge to lodge and country to country so that no standard figures can be stated here. In any case, Freemasonry is generally considered to be quire "posh" and it is even advertised in men's magazines under the aspect of its exclusiveness. Rarely do you hear of the many lodges that are having financial difficulties.

The next factor that contributes to persecution is the principle of secrecy or the arcane discipline ("secretiveness about the arcana/internal affairs"): infi invisible opponent generates fear that expresses itself in the form of speculations, rumors, and even slander (when politically or religiously controlled or manipulated). The same can also occur involuntarily, for example in Judaism, which was constantly a target for all kinds of speculations due to its sacred Hebrew language and texts that remained a mystery to most average people. infi invisible enemy is created and all types of emotions are projected into it—fears, hopes of redemption, envy, and jealousy all combined to make it a scapegoat for human fault and error. Freemasonry was often targeted due to its internal dividedness since it

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FREEMASONRY AND MAGIC

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tion of legends too "clear and rationalistic." Another aggravating factor that played a strong role was that many critics viewed the Freemasons as a social club for wealthy intellectuals and businessmen. On the other hand, the ambiguity of Freemason legends and symbols in combination with the "venerable" age of Freemasonry (regardless of whether this is fact or fiction) served as a reservoir that was gladly used and exploited for the founding of later orders. In any case, it wasn't just so-called "irregular" Freemasons who later followed this example; even groups with no organizational or idealistic ties to Freemasonry took on the degrees, titles and rites of their otherwise not very respected role model. Many secret societies owe their existence to this frequently articulated but also often unconscious opposition to Freemasonry (Tegtmeier, *Okkultismus und Erotik*, p. 22 et. seq.).

Some excellent examples of "irregular" Freemasonry or groups that use such Masonic symbolism are orders such as the Societas Rosicruciana in Anglia, which was the predecessor of the Golden Dawn, Crowley's Argenteum Astrum, the Ordo Templi Orientis, and the Fraternitas Saturni. So we can see that the influence (even a negative one) of Freemason thinking was extraordinarily great, and even if this influence was a negative one with a magical group consciously distancing itself from the Freemasons, this group is defining itself according to exactly what they dislike.

Now it's time to actually discuss Freemasonry itself. There are so many outstanding and informative books on the subject that we only need to summarize a few main points here and refer you to the appropriate literature.

Ordinary history shows that the Order remained basically unchanged since the year 1717 when the first Grand Lodge was founded in London with the union of four smaller Masonic lodges. But, of course, there was a long story preceding this event. Freemasonry understands itself to be the direct successor of medieval cathedral builders and stonemasons (that's where the term "masons" comes from), and their lodges were thus symbolically referred to as "guilds." (More about this later when we discuss the legend of the construction of the Temple of Solomon and the principle of the "hewn stone.")

Already back in 1620 (also in London) the Masonic Hall began its work, and in 1717 the first non-stonemason (thus an "amateur") was admitted. In 1709 the British magazine "*The Tatler*" described the Freemasons and their characteristic symbols.

The derivation of the term "Freemasons" is disputed, and currently two theories are predominant. One says that the medieval "*francs mestiers*" or Freemasons received their privileges (especially generosity) from the church and not from any worldly authority. Another claims that the Freemasons were skilled masons, or specialized laborers, who knew how to build a vault with free stones and therefore were privileged because they possessed specialized knowledge (which was, for the most part, secret) in the field of constructional geometry. But let's forget such historical disputes. For our purpose here, it's much more important to observe the central thread that runs through the various explanations, e.g., that the first "Freemasons" were cathedral builders (craftsmen) who worked continually on a special construction that was considered "holy" because it pleased God and was dedicated to him. Therefore, it would be a logical step to sacralize this activity itself and turn it into a sort of occupational religion or mysticism, especially in consideration of the fact that the master builders were highly respected (and even feared) by most people who had no knowledge of architecture, geometry, reading, and writing due to their vast knowledge and closely guarded customs of the trade (today these would be called "business secrets"). In a certain way, they were the medicine men of their era—although they were admired, there seemed to be something strange about them.

In the eighteenth century, so-called "speculative Freemasonry" began to establish itself. The admittance of someone who was not a stonemason emphasizes the fact that even then they were able to think beyond the ordinary limits of their trade. Speculative Freemasonry is understood as the symbolic working with the myths and images of the Freemason trade. The actual masonic trade no longer stands in the foreground. It is replaced by an interest in its "true" or "secret" meaning, its position in the world and the role of humanity within this cosmic structure. Thus a craftsman's trade as it still exists today becomes a metaphysical organization in which spiritual goals replace physical activity. Later on we'll introduce the symbolic and mythical structure that forms the basis of Masonic thought. But at this point we would like to point out that Freemasonry was and still is a product of the Enlightenment. Their ideals are of humanistic nature, a great deal of their work is charitable, the words "freedom, equality, and brotherhood" are used at least as a declaration of intent, even if Freemasons are generally quite loyal to their country (even in their day-to-day business), which stifles all accusations of conducting revolutionary intrigues.

It's also a widespread misconception that there is only one single form of Freemasonry. In reality there are various different subgroups within the movement that are

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1. In magic literature, especially in the 1920s, the term "egregore" was often used to describe an autonomous entity that evolves through creative thought—mental magic—and remains in existence as long as its followers uphold the original idea, meaning that the entity is "fed" by the energy of their thoughts and/or beliefs.

   In general, the definition of "subtle group spirit" has become widespread to describe the egregore that is maintained in magic societies; sometimes consciously (Fraternitas Saturni), but more often subconsciously, where it often remains completely unnoticed. Technically speaking, the egregore is a sort of "group psychogon" (psychogon: artificial magical being) that feeds on its followers just like a vampire (this is just a metaphor completely free of judgment) in order to ensure that the group's higher specific goals are maintained (protection of the collective and the individual, membership growth, etc.) by consuming the group's energy.

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THE MYSTICAL DEATH: THE HIRAM LEGEND

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(‹ ‘-(›.)C I(CI-‘ C)I CI1:II ‹1)›‘‘„IJQ V)I-I)I ?›‘)›C ‹( )I)I›, ?,) ›)P1

mer, smashing his skull. With one last effort he was able to snatch the golden triangle containing the master insignia from the chain on his lapel and threw it into a deep shaft. Then he died and the murderers buried his body Lua six-foot-long grave lying east-to-west. The burial mound was marked with an acacia branch.

Soon it was noticed that Hiram didn't show up to work and his murderers had disappeared as well, so search parties were sent out in all directions. Finally the remorseful killers were found (other versions say they committed suicide) and fifteen days later, Hiram's body was discovered, too, although badly decaying. Eventually the shaft containing the talisman of the dying master was also found—it was under a vault on a triangular altar underneath a stone cube on to which the Ten Commandments were chiseled.

But the acacia branch on Hiram's grave got new shoots—a symbol of eternal life that continues indefinitely as long as the master craft is preserved and maintained. And thus when a Masonic master is initiated, he ritually identifies himself with Hiram Abif and strives to continue his work in a symbolic resurrection.

This legend reflects the ancient or even archaic principle of "building sacrifice" that has been common up until recent times (just take a look at Theodor Storm's *The Dykemaster*). The edifice demands an offering (the blood of a human or animal, wine, food, incense, and the like) in order to become "perfect."

At the same time, the symbolism of death and reincarnation is redefined as a central theme of all rites of transformation as nearly all of the known classical systems of initiation describe it. Here, too, Freemasonry quotes ancient sources of reference, which is why their historical-mythological claim to ancient roots is actually justified. As in all legends, it's not about the question of historical authenticity, but rather about the symbolic truth (to use magical terminology, we would say "symbol-logical" truth) of such statements. When we discuss Rosicrucianism later on, we'll take a closer look at some other spiritual ancestors of Freemasonry.

So for now we'd just like to mention the fact that the element of ritual, mystical death, and the related symbols (skull, hourglass, casket) have washed over from Freemasonry into Hermetic ceremonial magic as well.

SYMBOLISM OF THE SQUARE AND COMPASS

Two very significant symbols of Freemasonry are the square and compass. These are examples of typical masonic tools that have been mystically exalted to become ritual

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1*SeesibaoSe cbraoreSoes g,th tDe etD,ril ekalat,ao ai sio ios Dasiocte ib i ghtalei gDeSete tDe ScdDtiodle 0raMrScbcod* 90° el eio Usalnol em a ehlaiol n-o wnla'u-nt'io alo swone ,oawslo n-o rouloo emn-o peltr)w yataieo ci a u.e,onl'eat woiwoai n-o wag. pal a gawei swow-'w neetwne eloano io lmoentliolioircestal pattw0nso –loogawei ,oaAll wsl.w -cwepi aenheiwaeeelrciu ne -con-cewhi elrol ne yoeego a -algeicesw ys tr'iu yteex hi n-p-eto emn-o peltr9 '-cw 'wo,ilowwor ci lcnsa- air wlgy etw9

THE STRUCTURE OF DEGREES

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‹F B(›.IA ,IE I- ‹:1I((›FI ,,E,,I, ((‹ (RFII B›B,- .F‹-:B ((IFI, T::FI((,-I I-
-‹? F› ›(, Y›B(IF Y›B‹(‹-, BI (‹ IT›.. F›(,‹((‹ :FIB-EI (R›(:F‹B›B- A
›-- 1›.,-›- ‹F,IFB ‹A (RI B(?‹FU ?C(R › BAB(I1 ‹A ,I.FIIB (R›(R›B ,IPI- ‹:I, ‹1
FIIE›B‹(FA C(‹(I ?›A ‹F ›(‹(RIF IEI(CA(RIBI .F‹-:B ,C IF ‹1 (RICF F‹- I 1‹,I-
F›,C-›E A ›B (RIA B‹1I(C1IB ,‹J A-‹-FBI (RIFI ?IFI P›FC‹-B ,I.FIIB ‹A C(C(C›(C‹(C(
E›(A ‹A (RI ›(-CI((BAB(I1B ‹A EAB(I F IEU 1 AB(IFCIB‹A -I-B ‹F BY B(RF›B --- (Q
B-(?›B (RI Y›B‹(,- ,(-I(-I (R›( )I-:I, B)›:I (RIBI -IPI-B ((‹ ,I.FIIB IB:I-›- A
-‹(B,,IF (. (RI -(()›((RI R B(‹FA‹A ›-- ‹F,IFB R›(ITCB((‹,›A B --R A‹-(. F (R›(
FIIE›B‹(FA U R,-R ‹A -‹-FBI ‹IB(-R›(.I (RI A›-((R›(1›(A .F‹-:B -›,1 -B(
(RI ‹::‹BC (I ?R,-RE›A IPI(BI (F-I ,(› 1A (R‹- ‹. -›- ‹F ,,I›-,B(,- BI(BI B-(B--R
:F‹‹A?‹-,((B(›(, › -R›(-I ,(› R,B(‹F-›-- A -FC(›- C(EIB(C.›(C‹(Q

Since we've already learned enough about symbol matrices and their function throughout the course of this book, as well as about initiation in general, there's no point in discussing the purpose behind such a structure of degrees. The only important thing here is to make note of the division into the three categories ("Entered Apprentice," "Fellow Craft," and "Master") since many contemporary orders have borrowed these from Freemasonry as well.

Some groups make a distinction between "earned" degrees, or "academic" degrees, and "honorary" degrees. While honorary degrees are awarded for special recognition, academic degrees require specific work.

THE LODGE STRUCTURE

The concept of smaller groups convening within a larger community is surely much older than Freemasonry itself. The word "lodge" is derived from the French *loge*, and is related to Middle Latin *lobia* and German *laube*. It originally described an enclosed room (cf., porter's lodge, etc.) or a hut. The most common Masonic definition is "builders' hut" or "guild of masons." A lodge refers to both the organized convening of like-minded persons as well as the place of this meeting itself (also known as lodge house, temple, and the like). For a long time the word was used as a synonym for "Masonic lodge," which once again shows the great influence that this secret society once had.

Although many magical orders choose other words (such as "orient," "grove," "coven," "oasis," "camp," or "cave") one could justifiably claim that Freemasonry at least had an influence on their organizational structure. Even the practice of legitimization by granting a charter, or certified "permission," to a specific person or group allowing them to found further lodges goes back to the example of the Freemasons. (Who, for their part, fall back on the religious principle of apostolic succession, albeit without the sacramental claim.)

Due to the great diversity within regular and irregular Freemasonry itself, many of our statements are nothing but generalizations or rules with countless exceptions. Therefore please view this as a general overview that will not necessarily correspond in every aspect with all Masonic or Masonic-like organizations.

In any case, a distinction is made between "Mother Lodges," "Daughter Lodges," "Grand Lodges," and so on.

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THE FLOOR CLOTH AND CENTRALIZATION

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THE RITUAL STRUCTURE

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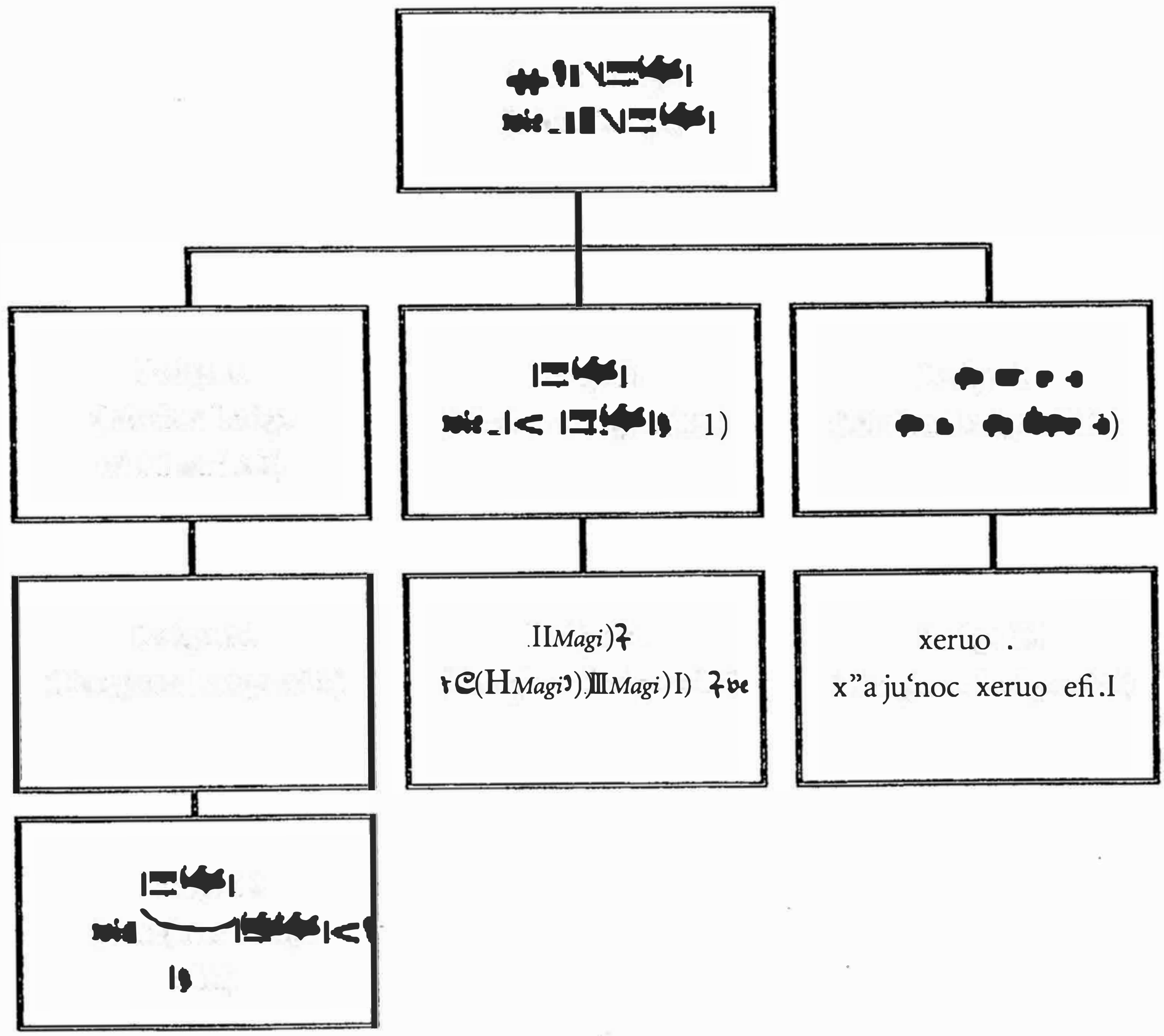
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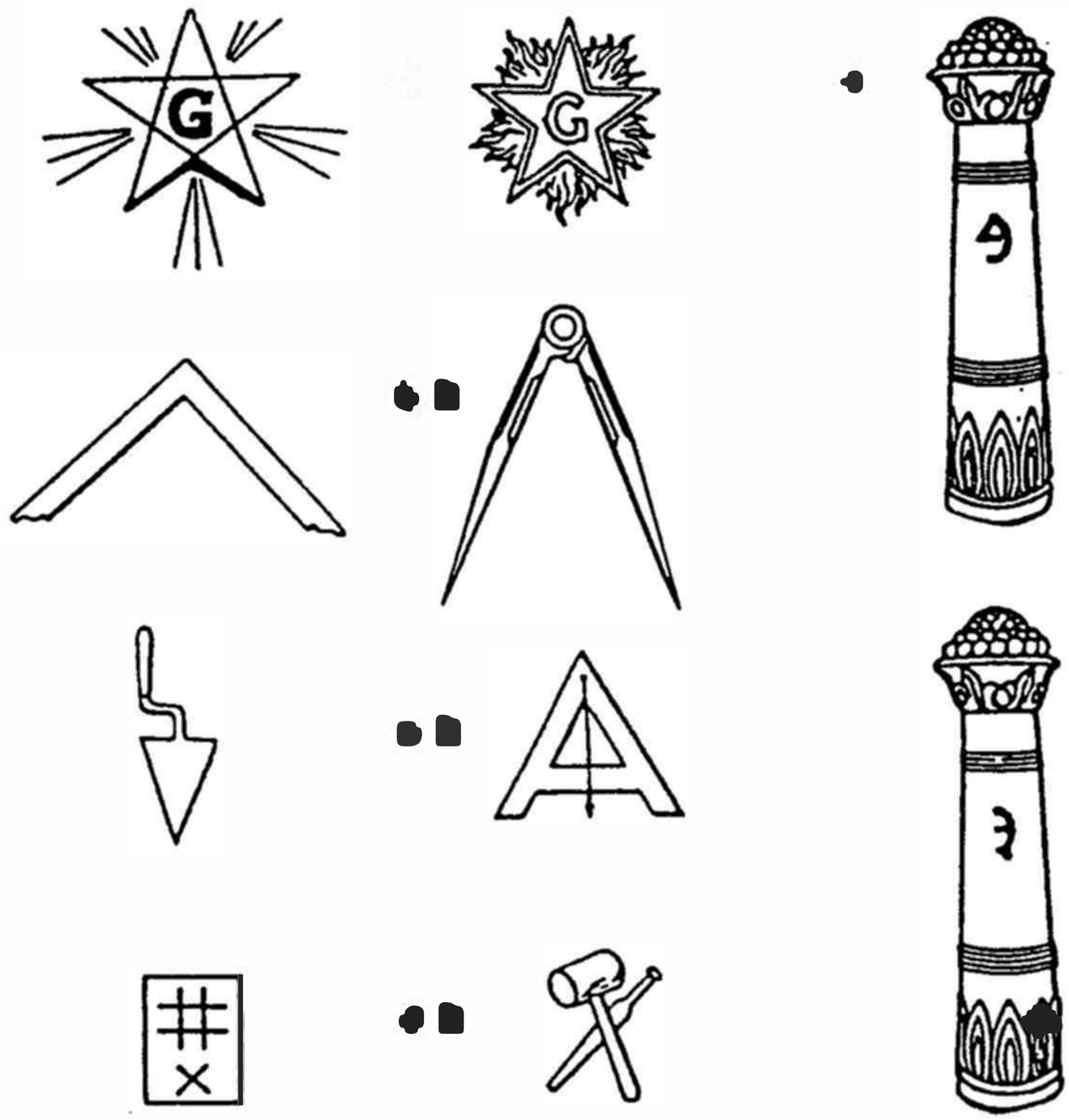

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tn Ast Aswill[illegible] Ast[illegible] willwillfamili

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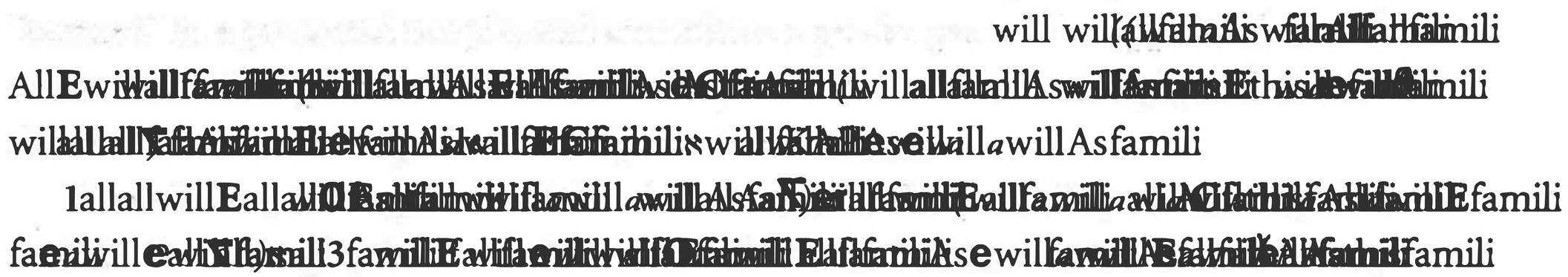

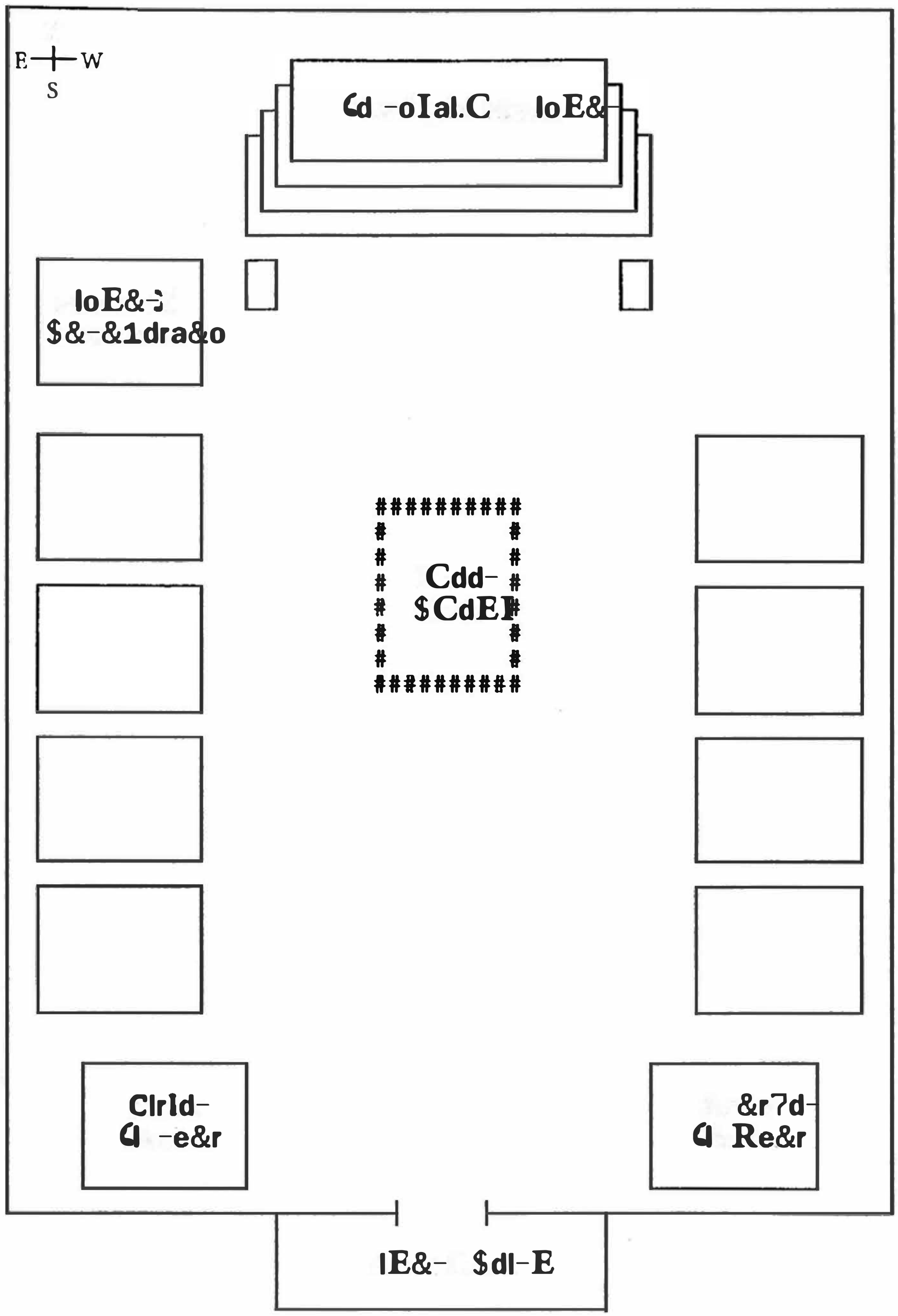

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PRACTICAL FOLK MAGIC (I)

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CANDLE MAGIC

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‹-HS›(I,Q ‘‹ (T›((‘IO -‹HS, -›--A ‹H((‘II- (-(I‹(I(()I BISIIEI-‘ T‹1I‘ ((‘I‘ ?›OL
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I‘ (T›(I(?‹-I‘ ?I(T (TI ,OK›1I- H‹?I ‘ ‹A SI.T(TI-T I‘ K‹(1I›K(in agocar oc erikm
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an

visualization.

more effective to just focus on the candle for a short time and then, after ensuring that nothing in the surrounding area can catch fire, switch to doing something entirely different, just like if you were charging a sigil.

Burning the seal of a demon in the flame of a candle (or burning incense) during an evocation is an act of force that's usually only done when the evoked spirit (spirit model) doesn't appear or acts insubordinately. This technique is used when banishing something to the underworld, which is done when an entity from "hell" is forced into obedience by threatening it with or actually inducing unpleasant repercussions in case of non-compliance. Here the burning is an act of torment or destruction. This can be quite effective in a symbol-logical sense because it signalizes to the psyche (psychological model) that the conscious mind (or superego) wants to and will remain in control of the situation.

PRACTICAL EXERCISES

EXERCISE 78

PRACTICAL CANDLE MAGIC (I)

Using the planetary correspondences, which you should be quite familiar with by now, design your own system of candle magic by using various colored candles during the appropriate day of the week and experiment with it. Make note of the significant time factors (length of the ritual and burning time of the candles) and determine which times work best for you personally in your system of candle magic.

EXERCISE 79

PRACTICAL CANDLE MAGIC (II)

Experiment at least half a dozen times with sigils that you scratch into candles and charge by letting the candle burn down. Compare the results with sigils that are charged with the usual method.

EXERCISE 80

PRACTICAL CANDLE MAGIC (III)

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EXERCISE 81

PRACTICAL CANDLE MAGIC (IV)

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FURTHER READING

[illegible] Meisterwort. Bausteine zu einer Kultur- und Geistesgeschichte des Freimaurertums

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PRACTICAL FOLK MAGIC (II)

KNOT MAGIC

Like most folk magic practices, the field of knot magic is quite versatile and the relevant literature is often full of contradictory information. The only basic ideas that all of these sources can agree on is that magic with strings and knots is an extremely old practice. The knots of the Mayas are fairly well known. They were used like an alphabet as a means of communication and calculation, and even today the Chinese still refer to a time "before there were knots" to refer to the prehistoric era before humans were able to count.

Judaism has knots of destruction (e.g., the knotting of willow) that can be used to kill a sacrifice. In German tradition, knots had several functions, whereby most had a negative or destructive connotation, although they were sometimes used for healing or good luck. The Wicca tradition often uses knot spells for various purposes, and it's known that Finnish witches (shamans?) of the seventeenth century sold ropes tied in knots to seafarers that they could use to raise a wind during calm weather. In general, knots were often used for weather spells involving wind and rain. Evidence of knot amulets and talismans was also found in ancient Egypt, India, Sicily, and Polynesia.

The tying or untying of the knots is the significant structural aspect in knot magic. In this way, a knot can be used to either bind the desired energies or entities for later use (e.g., a good-luck knot), or banish and neutralize undesired energies or entities. As in every binding spell, knots can also be used to bind people or restrict their maneuvering space (love spell, magical attack). On the other hand, existing ties can also be dissolved, e.g., to

eliminate one person's dependency on another in a relationship or to generate a dispute among enemies.

But let's look at a well-known example from the ancient world in order to show the pattern that knot magic is subject to. We're talking about the Gordian knot that, according to common legend, was kept in the temple of Zeus in Gordium. The old prophecy said that whoever loosened the knot was to become ruler of the world. Alexander the Great sliced through the knot, thus releasing the divine power in him. (Here we can see a structural parallel to the genie in the bottle of Islamic magic.)

In line with our pragmatic, structural approach, we're not going to give you thousands of "miracle recipes" here with the corresponding pictures of various knots. You can find a short overview of such in the article by Walter Koch (commented by Arthur Lorber) mentioned in the Bibliography at the end of this section.

In the Wicca tradition, there's a technique for performing knot magic in a group situation. Several cords are tied together to form a big "spider." Each participant picks up one of the ends and prepares a knot, but doesn't yet pull it tight. Now the participants pull the cords tight (excluding the knots) and begin to dance in a circle with each person concentrating on his or her wish. When a person has danced to the point of exhaustion, he or she drops to the floor and quickly pulls the knot tight. When the ceremony is over, each person takes his or her own cord home and awaits the fulfillment of the wish.

In my other writings I once told the story of a magician friend of mine whom I gave a wind knot to that - had charged in Finland. While on a Finnish island during a storm, I went out into the wind and charged a few knots spasmodically with wind energy, similar to the method used in the death posture in sigil magic. The technique itself is relatively simple. Wait patiently and still until you feel the energy building up in your body. Then, let the dam of energy burst open like an explosion while forcefully and purposefully tying the knot. The knot should already be prepared (the type of knot is insignificant here) and just need tightening, which is done with a spasmodic jerk. Inhale with a sudden jerk as you pull the knot tight. Then banish the operation with laughter. With a little practice, you'd be able to charge a dozen or so knots like this at a time that you can cut off and use as you need them. The magician I gave the knot to wanted to work with the analogy "wind = air = money," which proved to be incorrect. He took the knot to a casino. ("To blow all the chips from the table," he later told me.) But he kept losing in roulette. When he left the casino, a wild storm suddenly began to rage.... (That's what e mean when I keep saying

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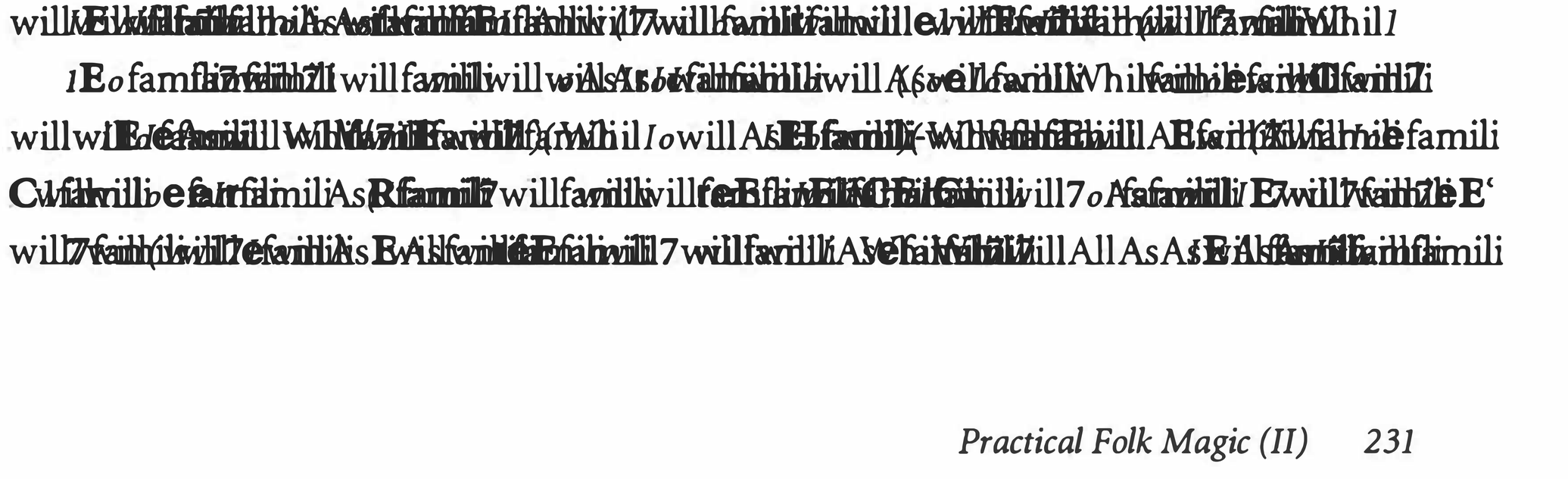

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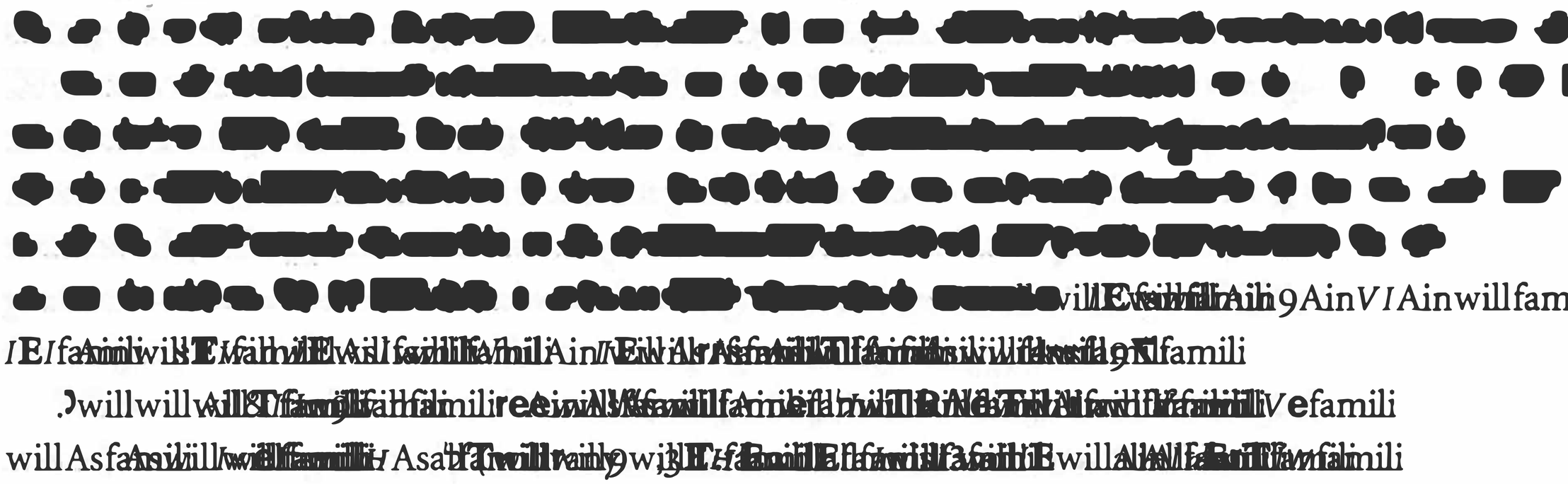

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MAGIC AS THE ULTIMATE ACT OF GAINING ACCESS POWER

INTERIM ASSESSMENT AND FURTHER PROSPECTS

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at slave traders' fairs. The magician wants to be free and happy, and he or she loathes the whip-words "obligation" and "must." There are no limits to the magician's hate, and only through this all-devastating, flaming, boiling hatred toward the image of "being" that humanity wants to offer him or her like a gilded cage can the magician become capable of showing love toward those who are on the same side.

Lucifer the magician proclaims that whoever calls us Satanists is only making a fool out of oneself because we're much worse, much more malicious, and much more corrupt than any Satanist could ever dream to be. Whoever calls us wicked has no idea of what our darkness is like. Whoever wants to turn us into monsters doesn't realize how inhuman our being is. Are you looking for our brothers? They are reptiles. Are you looking for the truth in our eyes? You're looking into eyes that are as cold as a bird of prey's. Are you looking for warmth, or maybe even love and affection? You'll only find it where they are blessed with our innermost secret: in the true home, in the refuge where nothing foreign can reside and what cheap, convenient imitation that you call home and turn into hell with your sentimentality. Are you looking to reconcile the contradictions? Didn't the German word for "reconcile" (*versöhnen*) originally mean to expiate (*versühnen*), or to punish? You won't be able to because they exclude each other. You're not our enemies because that would imply that we are related—you are strangers in every sense of the word. Our kingdom is not of this world, which is why, and only why, we will make the world answer to us by rejecting it. Living in the very thing that's holy to you and poisoning it, let our magic tricks beguile your senses; you'll never be able to grasp our world because our kingdom is not of this world. Lucifer was bitten by the snake. And the snake was he himself. And his name is legion.

And now in closing, ask yourself:

"Why do uwant to become a magician? Why all the effort?"

INTRODUCTION TO MAGIC DEMONOLOGY (I)

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hand, yet curiously interested on the other—and this is the image that is often projected back to the magician. The same happens today as it did in the past in shamanic communities. Here, too, the tribal shaman was more often feared than loved. People assume that whoever is capable of great works of healing could just as easily cause a lot of damage as well—and this assumption is quite justified.

Before we look at the practical application of magic demonology we need to realize that the concept of demons is basically a variation of the spirit model. But that's easier said than done. Modern authors in particular have attempted to physchologize magic demonology along the lines of C. ,j Jung's psychoanalysis. Here, demons are explained as "projections of the shadow side of the soul," or they're described as "externally manifested repressions." This is actually one of the more benevolent assessments of magic since school psychiatrists and psychologists often view demonic phenomena at best as some kind of mental disturbance, ranging from schizophrenia to paranoia or psychotic fits. Common medicine even has words to describe the "sick delusion of being possessed by a demon" such as "demonomania" and "demonopathy."

Jumping into such a paradigm may indeed work as an act of banishment for the practicing magician. As we saw in connection with the magic sword, such a sudden, radical paradigm change during a moment of great magical danger or pending loss of control during a ritual may work as a "last chance" option. If the demon cannot be subdued, you always have the option to banish it by suddenly no longer believing in it, although this method is not a very reliable one. This difficult practice is just as dangerous as the actual act of unleashing the demon itself because it nullifies the foundation of our entire magical practice, which would be much more devastating than any temporary diversion from the magical path.

The real problem for the modern magic demonologist is probably the difficulty in avoiding such common psychologism entirely since one is continually confronted with it everywhere. The superstition of superficial psychology has almost become a world religion that now dominates every aspect of Western "reality." For this reason alone, we recommend being a bit more critical when dealing with the psychoanalytical model; after all, it has no significance whatsoever to the practice of magic demonology apart from its function as a disruptive element. So after taking a brief look at the linguistic background of the word "demon" in the first section, I'd like to refer to some material from one of my earlier articles on the subject and quote a few passages from it.

By taking a look at the linguistics of the word "demon," the magic demonologist can obtain a great deal of interesting information. "Demon" derives from ancient Greek *daimon* that originally meant "distributor, bestower of fate," while later coming to mean "god" or "devil" and eventually filtering into modern-day usage via the Latin *dæmon*. It belongs to the Greek *daiesthai* ("distribute") and linguists claim it is thus related to the older, Indo-Germanic root *da(i)* ("share, cut, tear up"). The Armenian *ti* ("lifetime, age, years") derives from it as do the Old and Middle High German" *zît* ("time of day, time of year, stage of life"), the English *tide* (still common today in Low German as *Tide*), the New High German *Zeit* ("time"), and the English *time* (Old English *tima*, Swedish *timme* = hour). There is also a relationship to the Greek *demos* which originally meant "division of people" and later received the meaning "people, region, district" (that's where the German *Demoskopie* ["opinion poll"] comes from, as well as "democracy" and "demagogy"). Socrates claimed to have a "daimon" (Greek *daimonion*, Latin *dæmonium*) that was his "(divine) inner voice"; in general a demon is understood as an "intermediate being" (between man and god) or as the embodiment of "evil." In a dualistic system there are always "good" and "bad" spirits fighting over the spiritual welfare of man.

Demons could thus be summarized as "dividing distributors" or "those who divide into pieces" in the same sense that the "highest" demon of Christianity (Satan) was often referred to as "he who breaks in two." In this sense demons are limiters of power. On the other hand, they are also a driving force and inner voice, instruments the magician can use to access power on the path toward becoming a god himself or herself and then transcending this as well. In Jewish, Christian, and Islamic theology, demons (or devils) are the adversaries of a god who rules over hosts of "angels" (which could accurately yet mockingly be called "nice devils"). (A characteristic feature of solar religions is the one-sided perception of the concept of light, which is expressed, for example, by referring to devils as "fallen angels.")

Before we go into this aspect any further, I'd like you to take a look at a few important excerpts from my article "*Wie schächte ich mein Alter Ego? Anmerkungen zur Dämonenmagie*" ("*How can I slaughter my alter ego? A commentary on magic demonology*") that was published in the year :fryl in *Unicorn*, a magazine that's long been out of print. Although this article makes references to other articles on magic, the contents apply to our discussion of this subject as well and printing it here will prevent me from having to repeat myself.

It's become fashionable in the last few years to equate the concept of the demon [...] with that of the "shadow" from 'r .q Jung's psychoanalysis. ft. r] Romantically inclined magicians will surely want to brush this off as "electrician magic" or, in more upscale terms, as awkward "psychologism" despite all the voices to the contrary. I believe, however, that this is a misunderstanding that needs to be cleared up if we want to do more than just study the theoretical aspect of magic demonology and delve into its practice as well. Psychologism is understood as the overrating of psychological insights and procedures; the misconception that all human phenomena can only be explained in psychological terms (and only through "sciences of the psyche," which is how the word psychology could be translated). This viewpoint, which we've probably inherited from the irrational superstition that science (or scientism) is almighty that originated in the blissful era of mechanistic physics, is based on the premise that psychology actually does deal with the "psyche"—which, in my opinion, is not at all the case! [...]

But J don't want to talk about the plights and sorrows of psychologists here. Instead I'd merely like to point out how relative all of these scientific models basically are and how "unscientifically" (and therefore irrationally) everyone seems to deal with them. So when Jörg Wichmann [in his article "*LUCIFER/LUCI-FER. Zur Psychologie des Dämonischen*", Unicorn II/82, pp. 108--109] uses Jung's shadow terminology to describe one demonic aspect of magic, then this is (from both a scientific and psychological point of view) a completely legitimate act of accepted behavior. He's borrowing a useful and for the most part proven concept (though possibly only for lack of a better one) without completely joining forces with Jung's orthodoxy by reducing ceremonial magic to a sort of archetype cocktail party. This in no way affects the questions of how far psychoanalysis actually goes with what they claim to explore (and diagnose), what the "psyche" of a person actually is, or whether it may be (as metaphysicalists claim of the Kirlian effect) something like a de-charging of gas bubbles in the human bio-computer without any connection to the "true" core (Pneuma, Kia, Atman, or divine spirit) that actually makes man into what he or she is.

These long-winded statements were necessary in order to do away with the preconception that the matter of magic demonology is already settled in an epistemological sense and that all we have to do now is use Jung's formula "demon = shadow" to revolutionize the world of magic. t similar hoax came apart at the seams in the Middle Ages when demons were simply and matter-of-factly declared (according to the men-

tality of the times) to be the bad boys of divine creation, or Satan's accomplices who may have not had as much power as the devil himself, but at least stood in heartwarmingly close "contact" to the core of human needs. Most demons were fairly worldly fellows who were much more interested in material things such as "sex and drugs" and good old money instead of more abstract vices like haughtiness and disregard for the papacy. "Aggressiveness, wildness, lecherousness, power, ugliness or ravishingly seductive beauty, dangerousness, dumb crudeness or calculable intelligence" are some of the characteristics that were and still are commonly ascribed to demons as listed by Jörg Wichmann [p. -OM in his article. This list just happens to correspond to the list of things that the Christian community of the Middle Ages and our modern, post-Christian culture (that ironically and ambiguously still begins its calendar with "AD = after Christ") also disapproves of. In this sense, the demon is the perfect embodiment of the collective, social (or even sociological) shadow of a culture.

In addition to the collective aspect, there's also the individual level as well, which Jörg Wichmann rightly points out: "It's not about conjuring just any old shadow, but about conjuring one's own." This opinion is most likely a product of the Renaissance, the Age of Enlightenment, and the democratic individualism that's widespread in our society today. [...]

So that covers both the sociological and individual imperative surrounding the concept of demons. With no pun intended, please allow me to point out that this "imperative" generally behaves quite latently (grammatically: verbal). The demon evocation turns it into a (nominal) accusative, and then into a nominative with the mental integration of the demonic element; with this a holistic personality is produced or created that's not inclined to fall in love with just its light or dark side and no longer pesters the whole world with its unasked pursuit of enlightenment and/or demand to finally turn the "lights out." The imperative is, of course, only latent when it comes to the awareness of it. Otherwise this is exactly the thing that determines our "irrational" behavior or compulsive actions, it's the "Nick-Nack Man" who whispers into our ear as we stand at the open window on the seventeenth floor: "Jump my boy, you're a white dove!" (as Frank Zander once sang so beautifully). If we cannot control it, it will just take control over us. So as in magic demonology, it's also about who's wearing the pants! [...]

In my opinion, the sociological and individual imperative models may be correct, but they're still too superficial. They both apply only to people in society and

ignore humans as a pre-sociological, biological beings that (if we can place any value on both Darwin's and Lamarck's theories of evolution) carries with them the genes of their entire course of development, beginning with their origin as a protozoan and later life as a primate. Austin Osman Spare dealt with this issue in his magic. His concept of "atavistic resurgence" (or "atavistic nostalgia") is based on the assumption that the magician is able to consciously return to prehuman forms of existence. In other words, the magician is not only aware of his or her existence as a bird, lizard, or amoeba, but magical power is drawn from this awareness and this primeval force helps him or her become a truly powerful magician. Of course, this doesn't necessarily have anything to do with the theosophical concept of reincarnation as is commonly known and popular; instead it has more to do with what Ariosophists like to call "genetic memory." Although this concept has a strong political overtone, I personally feel that it's much more appropriate and, above all, more honest than those that involve the annoying flapping around of a bird-like soul of light [...].

If we view the process of evolution as a form of biological "civilization," one can see that the evolution of humsman has always been a story of repression. Old instinctive behavior diminishes more and more, is pushed into the background, and then is covered up by the intellect. Although our animal ancestors are still a part of us (which we can easily observe at all types of huge events, especially when panic arises, e.g., when fire breaks out in a movie theater, and so on) evolution has neatly locked these animals up in a "gene cage."\ "That's where they belong!" some people might say while breathing a sigh of relief, and from the viewpoint of social interaction this may even be true. But unfortunately these primeval patterns cannot simply be turned off. On the contrary, the doors of the cage are often open just a crack and are sometimes even wide open. And so every single one of us is basically a Dr. Jekyll just waiting for the right stimulus to allow our Mr. Hyde to step out into the light. (Popular social outlets for this today include war, mob fanaticism and crusades of all types, especially the paper mob law of the mass media; and more and more sports arenas are filled with flag-waving werewolves, where alcohol does its state-taxed best to release the pressure that socialization and civilization cause. [...]) Our civilized skin is only paper thin and once the surface has been scratched, it releases our inner beast—and it's certainly not a noble, graceful nature lover! It may be that such zoomorphing is in turn a projection in itself, but we really do project repressed images most of the time, thus resulting in only a subjective "reality." What anthropologists and psychologists call a mere bad

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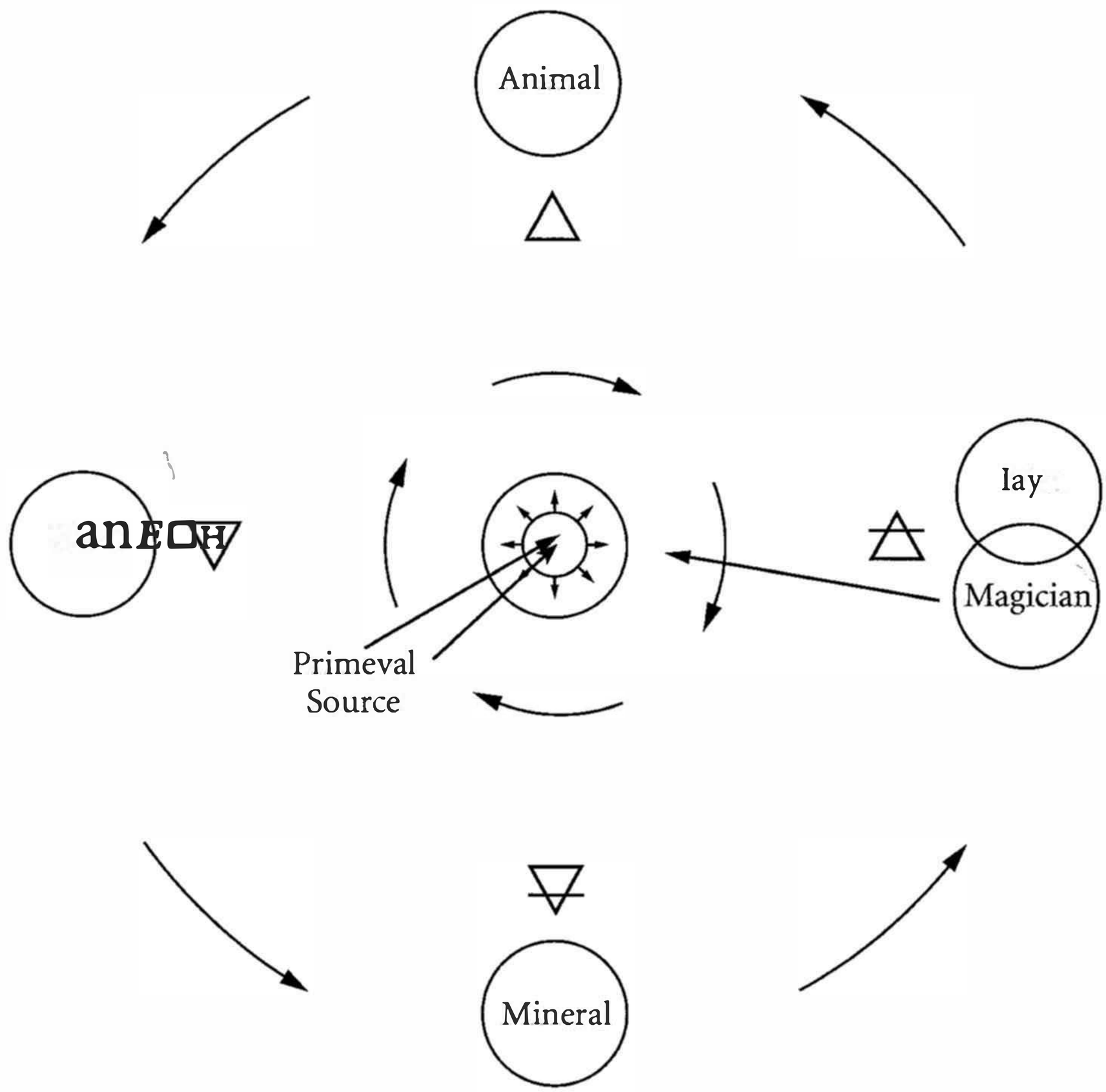

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Just a note on the side: It remains to be examined as to whether invocations should be described as "shadow work" since integration is a logical result. On the other hand, the "projection" in materialization evocations generally continues to exist and is not really dissolved. Though the more psychologically oriented magician may object that an evocation is just a "temporary projection" followed by reintegration of the projected mental impressions, I'd still dare to claim that our modern difficulties with the genuine materialization of entities derives from exactly this paradigm. Unfortunately it's not easy to objectively materialize something if the magician holds the basic opinion that it's just something inside of oneself anyway. It's the separation and non-identity of the magician to the demon that makes materialization evocations so effective.

"Then it's about time to define the term 'demon' a bit more specifically," some of you readers might be saying by now. But this isn't all that easy, in the same way that words like "angel" and "soul" cannot really be "defined." At most we can list a few features. In general, demons have a specific area of responsibility—they're so-called astral workmen. It's not enough to say that they induce fear or are excommunicated by every local priest; a demon that others have something on also has something to offer. They maybe possess the ability to teach the magician the art of war or the sublime science of bestial cursing, or tricks for successfully completing some kind of shady business deal. It may be that we're dealing here (psychologistic reasoning) with the mere personification of deep-seated, subconscious desires, drives, and fears, but personally qprefer the spiritistic position (as opposed to the animistic) that gives these creatures—sometimes nice and sometimes not so nice—a life of their own instead of relativizing them with a sleight of hand from the box of currently acceptable psychological explanations. In addition, the spiritistic hypothesis also explains the seemingly strange autonomy of such entities that any magician who has done any kind of practical work with demon evocations can tell you a thing or two about. But, to be honest, I have to admit that the psychological approach certainly has its strengths and advantages as well.

Another characteristic of a demon is that it has to instill fear. In other words, magic demonology doesn't work very well in modern times because we, even as magicians, are much too rationalistic to allow ourselves to fall into a true fear trance during a conjuration. After all, magic demonology is always traumatic! Imagine if a magician were to plan an evocation of Bartzabel and invite others to join him or her with the words "Hey, are you in the mood to conjure up Barzi on Tuesday?" There's nothing princi-

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pally wrong with this choice of words, it's the basic attitude that's wrong. Demons have their pride, too, and don't want to be treated as mere consumer goods. And the best way a demon can get revenge for such treatment is by not appearing at all, which is actually quite economical considering that our built-in rationalism/skepticism is the best banishment that any magician could ask for anyway.

Ramsey Dukes pointed out in his legendary book *Thundersqueak* that most demons can best be banished with a head-on attack. Offering one's own suicide scares away a demon like a parasite that's afraid of losing its host body and its own life the second that death occurs. This isn't just an intellectual game; it's one of the most effective techniques of exorcism in cases of true possession! Unfortunately, there are also demons that are good poker players and will risk the death of their victim without batting an eye. But there's no point in complaining about such lack of character here. After all, we're not talking about Victorian governesses, we're talking about demons! Of course, the magician in this type of situation is pretty much out of luck. By the way, the legendary "pact with the devil" is a procedure that's certainly a pure nightmare for an orthodox psychoanalyst since it would put him or her out of business. Instead of remedying complexes and repressions (here: demons), nicely brass-polishing the soul, or sweeping up all the dust and prettifying it with psychosurgery, the magic demonologist dares to come to terms with it, to allow it to exist, to keep the inner psychological tension. Indeed, this is quite a venturous balancing act that often ends in insanity. But the magician realizes that magic just won't work without tension; boring sourpusses with small-minded mentality don't stand a chance. As Nietzsche sings in *Zarathustra*: *bB*tell you: one must still have chaos in one, to give birth to a dancing star. I tell you: ye have still chaos in you." This is the material that a magician (and not just one who works with demons) must be made of if his or her magic is intended to do more than just "play around with the psyche" (as Mahamudra once said) like psychedelic television. That's entirely different from the clean-cut image of modern psychology that (just like Christianity, by the way) would like to eliminate anything that remotely seems like a malfunction. This type of repair-shop thinking is pure horror to the cyclically oriented magician. He or she wants as much "freedom" as possible and to determine one's own fate, but doesn't want to walk like a sterile, hygienic dolt through a germ-free laboratory as some mechanistically-minded shrinks expect us all to do.

When animals are slaughtered according to Jewish kosher rites, the beast is bled dry. This reflects the ancient magical concept that the life energy is stored in the blood. This is much too valuable to waste by having it squirt all over the ground. Now I'm certainly not out to polish up the old concept of an evil civilization apparatchik (that's much too widespread in esotericism anyway) by lecturing on the old fairy tale of rationalism, "truth's greatest enemy." Nonetheless I'd like to dare claim that today's demons (in a figurative sense) can be found in the inhibitions that prevent us from recognizing the beast inside of us and letting it run free. We need to slaughter the beast, bleed it dry, and take its power in order to be able to work with it.

After all, this leads us back to Austin Osman Spare's atavisms. This approach led Peter Ellert and I to the phrase "lizard magic": "Deep down in the 'Africa' of our soul, prehistoric lizards are patiently lying in wait, ready to jump." It's not a harmless matter to wake them. Such confrontations can make planetary demons seem like mere neurotic little pests. If we stick to the circular model that I recommended earlier, we should approach this branch of magic organically as well. Let's first discuss the manlike demons, which can at least be described relatively well in simple language using psychological terms such as anger, aggression, lust for power, greed, and so on. According to the sociological model we could also work with or evoke the individual imperative, whereby the boundaries naturally overlap. Not until then should the magician dare to apply the biological or atavistic imperative and revive one's own and collective animal existences—they're rooted in our genes and not really all that difficult to release. Of course, a stable psyche is required if you don't want to end up foaming at the mouth and trying to bite every mailman in the leg, or staring at the walls of a padded cell (or if you're too successful, ending up in a zoo!). These ancestral animal demons have a lot to offer us since, and as A. O. Spare rightly recognized, they are the primeval source of our magic. They're not always pleasant fellows and there will always be phases when the magician and, as a result, the people close to him or her will seriously doubt whether he or she is actually human. But this experience, like every good initiation, is a necessary baptism of fire that serves to purify and strengthen.

For now, I won't be mentioning the demons of the plant and mineral kingdom that would normally follow according to our diagram. First of all, ' personally don't have enough experience with such in order to make qualified statements, and second, these

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DIVINATION (I)

THE NATURE OF ORACLES

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Clairvoyance is the ability to relativize space and time. If this skill is well developed, either through training or as a natural talent, the magician will generally not need the help of any tools. Oracles are tools for examining fate. They are not just used for seeing into the future, but also for glimpsing into the past (searching for the cause) or into a present situation (assessing the current situation) as well. In any case, they are external aids, or tools for fine-tuning the spirit.

In early times, oracles were considered to be "alive" (spirit model); they had a life of their own and were respected and treated accordingly. Today only a few practitioners of folk magic may still hold this opinion. The general view is that the oracles represent psychological techniques for accessing a storehouse of information that's located in the subconscious mind. There's no point in mentioning the numerous models of explanation here, however, since each discipline has its own way of interpreting how oracles work. It's enough to say that, although oracles may not always work, they do work often enough to treat them as a valuable instrument for analyzing patterns and glimpsing into the future.

In the same sense as the book mentioned in the Bibliography by Bettina Tegtmeier, we differentiate between prophetic and interpretive oracles. The prophetic method requires the ability of clairvoyance and is used to forecast specific future events. The interpretive method, on the other hand, doesn't rely on clairvoyance and is therefore used to analyze the patterns of the current situation (in-depth look at "now") instead of forecasting events. In view of the generally prevailing superficiality and doctoring of symptoms, it comes as no surprise that most people prefer the prophetic method since it appears to be more "specific." On the other hand, it can principally only work within the fatalistic paradigm of predestination. The interpretive method is more vague and fuzzy, and even utterly useless at times ("Tomorrow great things will happen"), but it allows the magician more room for interpretation and gives him or her a panoramic overview of the whole situation instead of looking at just a few key events.

There are a few basic rules to follow every time the oracle is consulted. If you adhere to these, you've already won half the battle:

- Only consult the oracle in a state of relaxation
- Make sure your question is worded properly

"ONLY CONSULT THE ORACLE IN A STATE OF RELAXATION"

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"MAKE SURE YOUR QUESTION IS WORDED PROPERLY"

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"INTERPRET THE ORACLE NEUTRALLY AND WITHOUT EMOTION"

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"CONDUCT FOLLOW-UP WORK"

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•)I (-(-II ‹)(-D¯ (D‹(JH -('‹-D›H¯ (1(H' I(›I- IDI' (I- (B(-I-(‹I¯ HDI'› (- -('T ¯H›H(' (----‹ .' (-¯I- ›(¯I›I-J.'I ('C -›)I- -(J. -(›.('‹ (B ›)H (-(-IIS‹ K-H¯.-›.('O (-›).‹ -H(‹(' .› {E‹(-H-(JJI¯ ¯--.'1 ›)H II(-'.'1 K)(‹I ›(GIIK (' (-(-DI¯.(-C R X).‹ ‹)(-D¯ JI (B K(-› -- (- H'›I-I‹ ›(J(1H-H('‹ B)((-I .'›H- I‹›I¯ .' I('1 ›I-J (-(-IH B(-G (- K(«HJDC IDH' ¯(H'1 .› K-(BI«.('(DDC R ' J(‹ -(‹I‹I ›)(-1)I H›B(ID¯ JI ‹- -.I'› ›(-I-(-¯ ›)I -H‹-E›‹ (B C(--¯.DH'(›.(' B(-G .' C(-- J(1.-(E ¯H(-CM

THE VARIOUS TYPES OF ORACLES

T‘ › :I(IC›D ‹CICC)IAI AI , F)MI E‹ ‘---›C) I E,I C›C)‹-‘ 1AI‘‹C ‹C›-FI‘ ›‘ -I(E)‹(I,

)(IEE)(› NI :E-I)IC ‘ A«I N,I‘I will N[illegible]

[illegible]

2. *a*//lfullw[illegible]fullMAN.

wi[illegible]

3. :[illegible] I[illegible] I[illegible]

1(*117*(*1*(()))as V)(((((I)I ()VVa[illegible]I·(

4. *2r*/w[illegible]fullMAN.

wi[illegible]

5. Cl*a*will/full/[illegible]fullMAN.

willAs[illegible]

6. (willG[illegible]ivizwilCl*a*will/full/(lwillfullMAN.

willAswi[illegible]

7. ‘*a*willlMANl-/[illegible]MAN.

wi[illegible]

8. *PFbTkl t.t9FIl*

HrDaan4ortiosaa neatn ho faaAnFl ”-sii’ one0y

9. *eTN.tkl Ct.t(FIl*

HtannhorahonFeeosmgmÜbl3t,ichor gatnEtr‘(

10. **N**will. (willMAN.

willwillwillrlwilleillwilEAseall**N**IEwilEAsMAN.

11. **#l***IV*/(willMAN.

willAllBAllwillEAllwilleAllwellMAN.

12. (*a*all. allwill*r*will/lall.

PRACTICAL EXERCISES

EXERCISE 82

PRACTICAL DIVINATION (I)

[illegible] sCrtwcrtengtagfowiagie
iodr gol wclwwens fwacsrcei
etrmrswarnrtomedlyeowgolwowacyewbi”eiewirnetCrcCowacyet’
seit gol yrbeets andyeatsinCootesto tgtseit soiemrntowbrntnsCfone
Yoi sCe[wtsasemowgdone‘oi sCetecond”o nose‘fewriensrsCasosay
o,.owesCan,olw,owsCetsawsnce gol.re iatiewedsto tgtie.t tasrt,acsoy,gf
gol canandtColydemrntowbrntnsCosCewt,eawc,Cwioo tsCasryyCeyf
gol rngolwendeaowTCrttojen a yenmsCgoceitls weteawtCn CanasIHSHEAH
IESHC [illegible] RER-SEWSREAHSEHASCanA
aSE [illegible] HRASHARAES-H R CAEISDHASEASCAMSACHAE
:S— [illegible] EASCAMSESHSCARUABSMACHSASATASSASAHASO
HAOAHSHSHSDASSCHAHASCASHAH [illegible]
A\HSHAOAHSESDASASEAHASHEAGARSSASHSASES\

oracle type. But avoid asking the same question twice (to both oracles)! Don't try to force an answer. If the oracle doesn't seem to want to "speak," just record this fact in your magical (or oracle) diary. You can consult the oracle for another person if you want. In fact, this is even recommended since it's a good way to learn the difference between asking a question about yourself or about someone else. You might discover that you prefer to use one certain system for yourself and another system for others, or maybe a third system for both. That's often the case. But you need a certain amount of practice to find out.

Always keep in mind that all oracles serve the purpose of liberation in the sense that they can give you pertinent information that would otherwise be very difficult or even impossible to obtain. Never become dependent on oracle answers, and always treat the oracle with respect like you would treat a wise old friend. If you're not feeling well or if your intuition says you should wait, postpone your consultation. Maybe you'll even realize after a while that there are some things you really don't want to know in advance.

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This book is probably the standard reference book on oracle techniques. Unfortunately it's out of print and only available (in German) second-hand.

Frater U.·. ff, Article: "*Wie schächte ich mein Alter Ego? Anmerkungen zur Dämonenmagie*", in the magazine *Unicorn* XI I/8 , pp. 64–69, commentary p. 119

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MAGICAL ORDERS (II)

ROSICRUCIANISM AND MAGIC

[illegible]

[illegible] *Fraternitas. [illegible] osmfs*
efHmtfiamf thf Thst 2Hnaoct dmHoasdf gHnia aosfs co ,aosao-)hclf thf 1mThf)H.
naon rantalHtf tfcod sfntThosHotnai sfscfkHEtHthfsmHla'l sfmnrFhcth cn santEcGfEe
2antc.fs Httamscod ta aam tammflftkfl ai aglfsdf tAthf hcntame ai "anctmatcHocns
cn shGfste rmaEcfmHtcaHos cotaoncntfotcfn' vhcn gHtasf Hroa namrmcrgfo gf

Fama Fraternitatis? 1uamru tue oiaen ais fe nba hgitBbttnet a f i f gs ämnti ene sansa fatK taces 7aa tue f tatuetuaasF ins oat tue atuet cis itamnsThI:et iggBue gbofetceeo tue tane ios tue rtann bnio ags Thihgbit nsa f agbnar BnTutbntbio iggerats tue tca nsaK f agna' eontins Tha toe)btrbn 'its ios fienmnTutbnt4ögmnBue rtannbn4oaco catgsK cbse eo .itbamn -stuagarbrig nsnteanB ios bo Tutbntbiobts bt bne6mites cbtu nirtb,re ios nmdtbor4

dbore tue nebtbtmigThæTihuetn a . tue aa.eaeot cete etesaaboiot gs ötatentiotB tues abrut ui.e ruaneo tue tane ios tue rtann f erimne tuene nsa f agn ite mnes ao tue rait aTh itan aThitteo -mtuet r To tue atuet uiosc tueteTnioatuet tueats tuit tue niaentean 7aa tue ,egs a . igruea sThue cats ros aeion hexsec bo 2itbn ios citet cin i nbrob,) [illegible] *u tue igruel abntbr nsa f ag Tha gbrut ios tue nbro tuitteeteneotn toe Thant egeaeotnæ*

da btTroa nmtetbnetuit e.eo tue Ranbrtmrbion tueaneg .en uis sesrmgts irteebor ao tue atbrboBtbtmignFos teiruborn aThue aa.eaeo t4Etneean ctaor ta mnta teThetta •mnt the tttatuewuaas a . Ranbrtmrbion nhnre tue atriob . itbaoiD nttmrtmte a . tubnnruaag aTh tuamrut 'bne.eo aate amssges ios ran,nbor tuio tuit aThnteeainao tsTh

da get,nti4e i gaa4 it tue gereos aTh0tnbrtmrbiobna cbtu Thafeitiore ins a f net.e bt bo tue niae cis ceT.e aioires ta sa cetu Freemasonry—by *eDgmnttitbotuebt aco rgiban set gaa4bor it tuea cbtu i 4hnsgs rtbtbrig ese 2*

Etigg f erio bo 1614 wiyatto "oysai g8nwn3n3orytnlcl weanwer" n3olee. eywiw. ialIg nwnpo*Allgemeine und General Reformation der gantzen weiten Welt. Beneben der Fama Fraternitatis, Deß Löblichen Ordens des Rosenkreuzes/an alle Gelehrte und Häupter Europæ geschrieben: Auch einer kurtzen Responsion, von dem Herrn Haselmeyer gestellet/welcher desswegen von den Jesuitern ist gefänglich eingezogen/und auff eine Galleren geschmiedet. Tue .etaio aiomnrtbet eta f i f gs f erio rbtrmgitbor bo itamos 1 yp 1 Qtcin tueo em f gbnuesbo ne.etig giormirenTh*

5ue teisetn cua ciot ta ti4e eitt ho i ?reoetig te . ataitbao aThue catgsv cete eo ramti res ta sa icis cbtu ?öateubts FItbntatgeB insigeoB sei ins toit cubru uitu f mti

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

6 ma 3unidnrva'hun'hldif'hg'hea3tdeidun'huh'hg'h3etigdn'hdftdaidgn'huaen3tvri •E'hifeh hurnlet'h gnl'haedtdirgH'hltehgifet'huh'hifeh'(uad3tr3dgn'hruyereniL'h p33utldTs'h iu'hifdaihuuTE'h (uaen3terid'h lga'hrutn'h On'hT,0 un'h1etrgnM'hiu'hg'huMgC'hh euut'hhgrVCMt'hftdaiugnIa'hgt-eniah'sdye'hfdr'hiu'hg'h3CudaiHgt'hifeh'gse'huh'hpye'hadn3e'hfeM3hurCl'hnu'hkunset'hetuyule'h hut'hfdr"h p8et'hCegtndnsF'dnldietenUCMf'hH'hteeT'h gnTh'hgidn'h nsrea))'hifeh'Murns'hrgn'h sueah'ldif'hg'h runT'h un'hg'hu1stdrgsH'hiu'hifeh'hAuCMR'hgnlt'h1ri'hifeh'runj'h ldea'hfuC,'hn'hMetra"h4feh'leiet-rdnel'h Murif'hfen'h,'afdeevl'hfdraekh'hyetE'hgnl'hleni'h iu'h7gr ga3u,)'hfete'h fe'haigMel'hut'hg'h Cuns'hdre"h

(fetfi'h(ua,n3teri"h eria'hfdash'hHgi'hdnrutn'higCeni'huhifeh'heai'hdn'hfeh'peCla'huh'hreld3dne'h gnl'hfegkdnsE'hfra'hgiitg3idns'hifeh'giienidun'huh'hfeh'ldaeai'hren'h un'hubn"h"n'hirtnE'hfeh'hga'h dn-aedtel'hrM'hfeut'hTnubCeThse'hh'ha3den3eEghifer,id3aE'h gnTh'hifet'hae3tei'hifunsa"W'hifeh'enl'h feh ,rgnluna'h fdaihtusdngG'hgyHke'hCgnaih'haegt3f'hut'hifeh'hualur'h uh'hptgrdg'hgi'hifeh'haurt3eL'hifeh ldae'hren'h uh'hIgrga'h 3u'h2Igrga3ra.'h aenl'hfuR'hu'hg'heCg3e'hgrel'h 9gr'h 3gt'hifgi'hga'h neyet'h ulenidbPel'hgnl'h lga'h eturgrkM'hunienlel'h iu'hre'hg'hMifO3gCEg3e"W'hr'hgr3gt'h fe'hdah'e3edyel'h rM'hfeh'huae'hrenE'hifeh'Fama 3unidnrvaE'hN,nuigh'g'hait gnset E'hri'h ga'hne'h fur'h ifeM'hgl'hHuns'h vdee3ielE'hifeM3hgCCel'hur'hfM'hua'hgreE'h,nff'hafel'h fdr'huifet'haH3teia.'h—ifeae'hui'hunCM'h dn3CrleTh'hgifvrgid3aE'hefMau3ga'hhgC3ferME'hh gkau'hnulkelse'h uh'hg'hee3dbP3'h3Preni'h

Allgemeine vnd General

Fama Fraternitatis

der gantzen weiten Welt.

Benebenber

FAMA FRATERNITATIS,

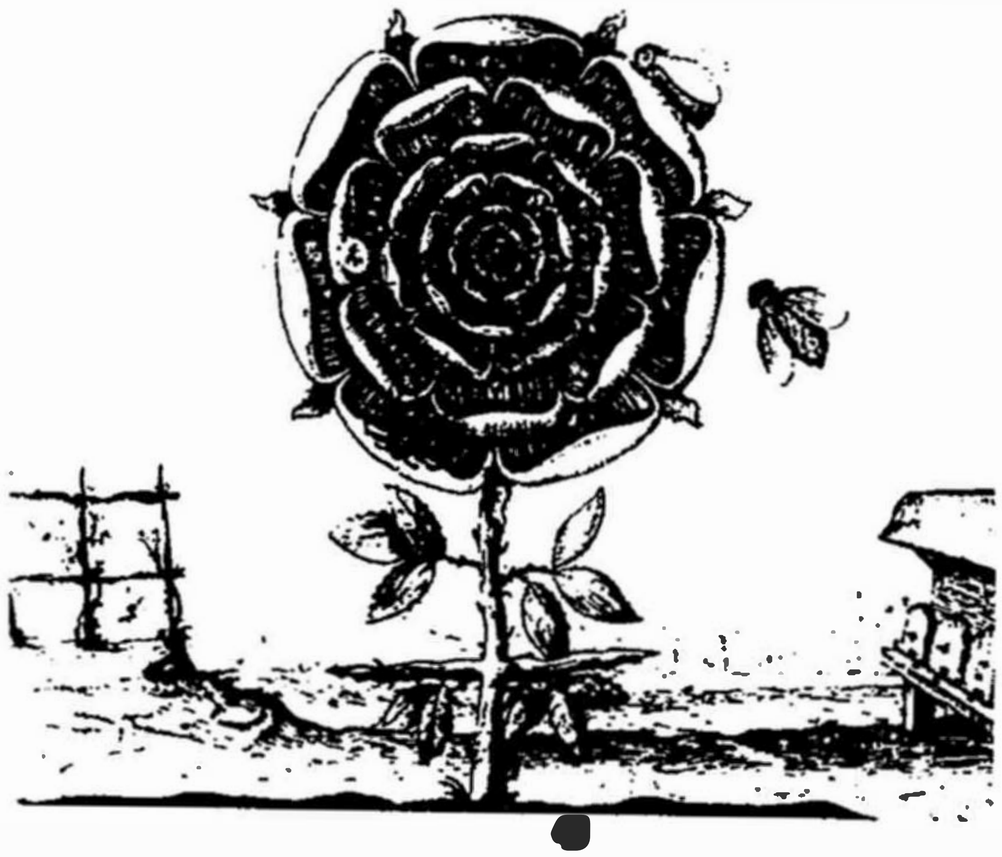
des Löblichen Ordens des Rosenkreutzes / an alle Gelehrte vnd Häupter Europæ geschrieben:

Auch einer kurtzen RESPONSION von dem Herrn Haselmeyer gestellet / welcher deßwegen von den Jesuiten alß gefänglich eingezogen / vnd auff eine Galleren geschmidet:

Jetzo öffentlich in Druck verfertiget vnd allen treuen Hertzen communiciret worden.

Gedruckt zu Cassel / durch Wilhelm Wessel /

Anno M. DC. XIV.



referred to in the *Fama* as *Book M.* The latter jewel, whose complete title was probably something like *Liber Mundi* or *The Book of the World,* was said to contain the secrets of the universe. The young man Rosencreutz decides to translate this comprehensive book into Latin so that he could share it with others upon his return to Europe.

After three years in Damcar, Rosencreutz travels to Egypt where he studies natural history along with the metaphysical writings attributed to Hermes Trismegistos, the legendary ancient Egyptian sage. Next he continues on to the Moroccan town of Fez where he studies magic and the Kabbalah. Rosencreutz is amazed at the ease with which the Arabians and Africans exchange new thoughts and further develop old ones. This is all done merely to increase the general knowledge for the benefit of humanity. And if he seemed disturbed by the "impurity" of the magic practiced in Fez, he recognized and used the opportunity to promote his own Christian faith.

Finally, Rosencreutz returns to Europe via Spain. He's eager to pass on his new knowledge to others. Naively he expects the Spanish scholars to rejoice at the opportunity to improve and correct their inadequate knowledge, false methods, and misguided moral philosophy. Instead the young scholar is met with nothing but scorn and hostility. "But it was to them a laughing matter; and being a new thing unto them, they feared that their great Name should be lessened, if they should now again begin to learn and acknowledge their many years Errors." Disappointed, Rosencreutz travels to other countries and meets the same response. The people seem only to envy his alchemistic skills but he categorically refuses to satisfy this craving.

Disheartened, Rosencreutz finally returns to Germany to reflect on the foolishness of his fellow men. Several years later, he reaches the decision that the world is simply not yet mature enough for his great moral and spiritual reformation.

But he doesn't want to lose all of the scientific and spiritual knowledge that he gained over the years, so he decides to write everything down in books that are to remain secret until better, more enlightened times are upon us. He invites three monks who grew up with hirn in the cloister to help him with this important task. In this way, Christian Rosencreutz and his colleagues founded a new, quasi-monastic order, namely the "Brotherhood of the Rosicrucians" or simply the Rosicrucians, which (according to the author of the *Fama*) had the single goal of showing others the right path.

Progress is slow because the Rosicrucians spend a great deal of time and energy on many other things. Word spreads quickly that Father Christian (as he is then referred

[illegible]

[redacted]

th[illegible]—were Sa f e mnes in Sce nei3BeinncaMsB ios nsaf a3 aI Sce f MaSceMcaaSa MeeMeneKSnGrcenS ineGMiSGaon)cene GoGSGiCeMe i3na mnes Sa i f f MewhiSSDe0anGrMmrhioiae GSneCIHs nG“ScBDee)GnSeHreaI Sce RanG2 rMmrGiTMseM iosGSmeerGiCAoac3esre ncam3s MeaiGoi nSMrSCrsmiMses nerMeSnHSGC Sce f MeScMeMereGwierroi3 SciS Sces riH SceH Mewei3weMUSCorr

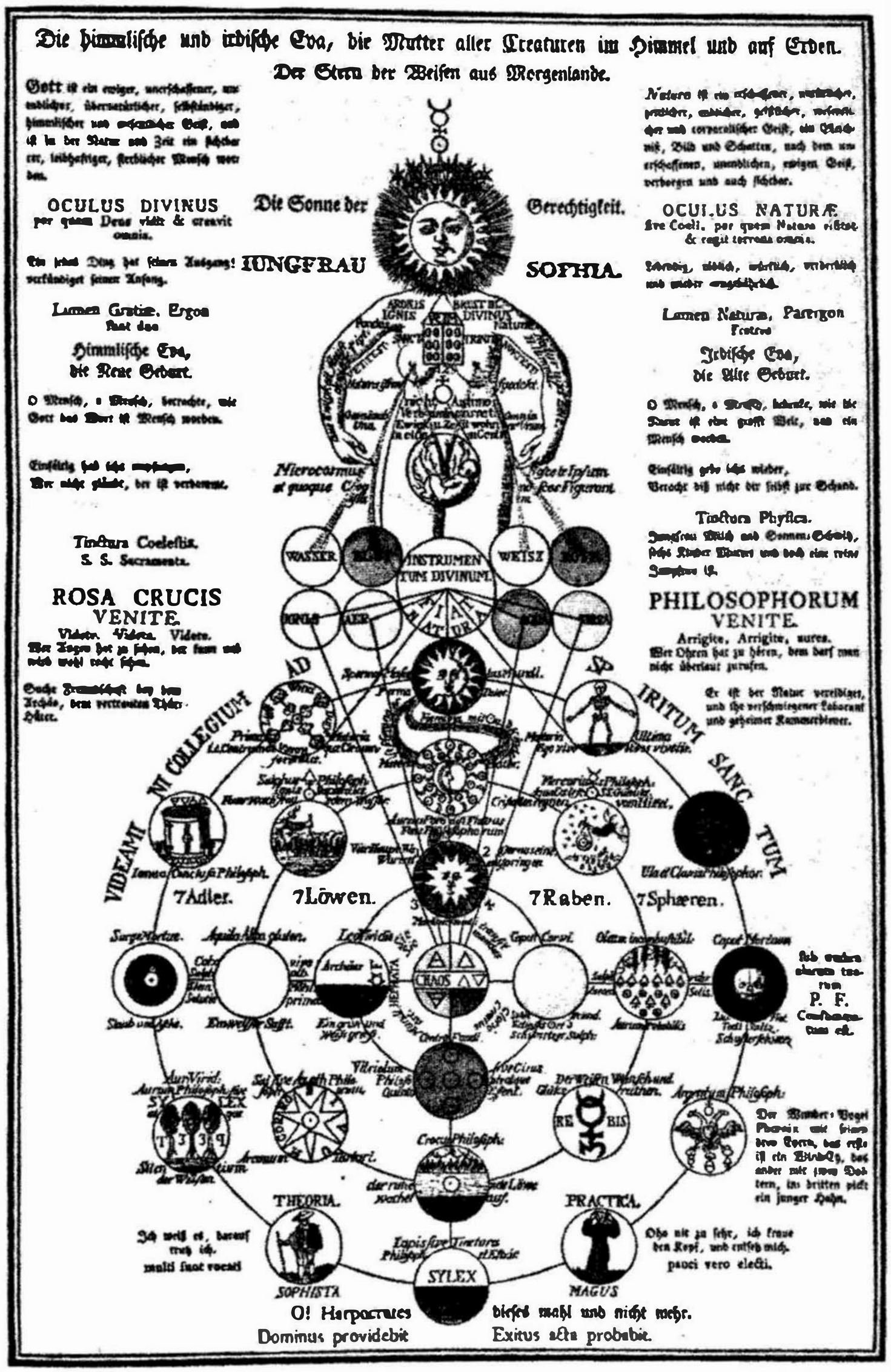
1ce *Fama Fraternitatis* MeeaMSeiiS Sce f MeScMeiHs SceGMcaneH nmrrennaMnao2 SGHmSa ,:’CD SceGSNAnsei iFeM seiMl serise iFeM serisel ios eH•as SceGMMeemSi SGaoin nAG33esei3eMnHaHf MaSceMDeres3s rmMesSce sa mor ßorCGnamAe aI NaMIaCA aI 3eeMans‘ccGCeSces nerMeS3ios nh3eHS3sMeeiMaa MSce raaGor aaMi3 MeIMaiSGaHr TcMGnSGiHneHrMemSsGenGH SeiM ,7 07 iS Sce ire aI ,QyplE cin f mMGefs Sca aI chn3asi3 sGnrGe3enca ncaMe Sa Aeee cGn3inSMenSHr e3ire i nerMeSa MeSeMoGS

Tceo Sce aMseMoSeMesi reoSmMs adire iHs MeoeciC)ho Sce seiM ti yQ7 SceimScaM aI Sce *Fama* iHs neweMi3aI Sce f MeScMesGnrrweM as nSeMGanSaf raHreiCes f ecGHsi

Chymical Wedding of Christian Rosencreutz (Chymische Hochzeit Christiani Rosencreutz anno 1459). ?)) V)(((V 4)()(IIV IH 4II(V)4 ((I 4I(()V.I.I)I)I))) 4Ivve I(4I( )()(I(V IH))))(ve) a)(VVve()) I.Ive) 4())V ()V))H(?a))(())(4ʎ(Ive((4) ((I I)V4((7)V))) (I)()I(IIV)()) IH^)((V)(((IV)(4()I)(7)I (V((I())I () (I)nV I.I (1))I ()))(I))) 7)I I(.1 IH(veV *Magi*((4(V(. 4II..)x ?)) V)I(V (V@.. IH(.\)1I((4() I))((gV ((I 4IVve I.I1(4()4 ()4))ve(V)(44 (V)(I)I1(4()4 ve(1(4()4 (.I)))
((()I(4 VVve7Ir(Vve)

?)) *Chymical Wedding Tin rhrctys fe senTrhfes in io bhoh tha oaIVey)5ce ntars*

cin emfghnces—i shreTt senTeosiot a. Exacinn)i geoth, Wosrex ios chnch.e aeenes in aTTmttetiec snhTigfaa Antare hoUannl .ert insl chtc tce oite b1agmnv 2)()Wosrexl i geitnes tio cca cis aoTe ntmshes ho 5 fhoreol cin in imtDaghdsho tce ,egsna. ae2 thTnlntgao atsl echganaec sl ios titcetithTn) 1e cin igna cegy rdhyhir chtc tce nhroh32 Tiot crhthorn aefrec ios Irifhio nTcagirn in cegE in tcane a. tce TginnhTigntcagn a.

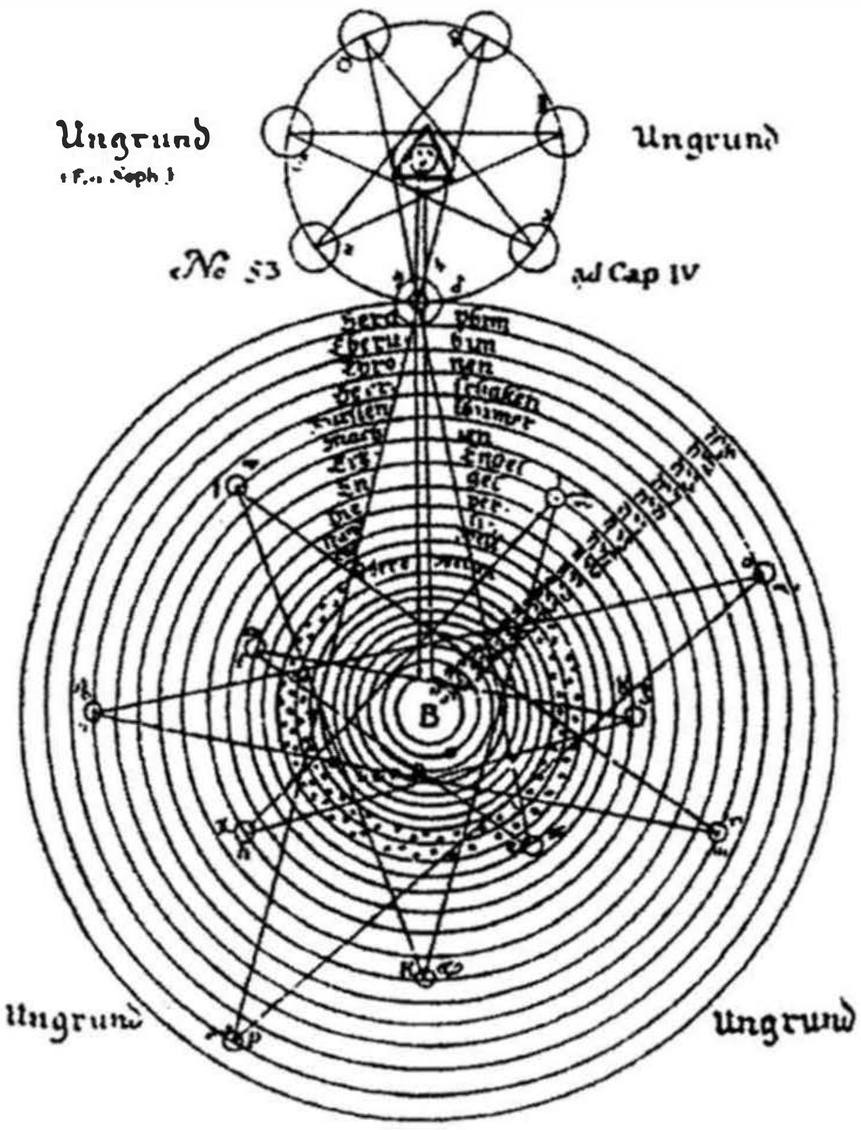

Die himmlische und irdische Eva, die Mutter aller Creaturen im Himmel und auf Erden.
Der Stern der Weisen aus Morgenlande.
Gott ist ein ewiger, unerschaffener, unendlicher, übernatürlicher, selbständiger, himmlischer und
Ist in der Natur und Zeit ein sichtbarer, leibhaftiger, sterblicher Mensch worden.
OCULUS DIVINUS
per quem Deus vidit & creavit omnia.
Ein jedes Ding hat seinen Ausgang! verkündiget seinen Anfang.
Lumen Gratiæ. Ergon
Hat den
Himmlische Eva,
die Neue Geburt.
O Mensch, o Mensch, betrachte, wie Gott das Wort ist Mensch worden.
Einfältig hab ichs empfangen,
Wer nicht glaubt, der ist verloren.
Tinctura Coelestis.
S. S. Sacramenta.
ROSA CRUCIS
VENITE.
Videte. Videte. Videte.
Wer Augen hat zu sehen, der kann mit mir wohl recht sehen.
Suche Freundschaft bey dem Irchdo, dem vertrauten Rhodo-Hder.
Die Sonne der Gerechtigkeit.
JUNGFRAU SOPHIA.
Natura ist ein erschaffener, unendlicher, zeitlicher, endlicher, geistlicher, natürlicher und corporalischer Geist, ein Gleichniß, Bild und Schatten, nach dem unerschaffenen, unendlichen, ewigen Geist, verborgen und auch sichtbar.
OCULUS NATURÆ
sive Coeli, per quem Natura visitat & regit terrena omnia.
Lumen Naturæ, Parergon
Hat den
Irdische Eva,
die Alte Geburt.
O Mensch, o Mensch, betrachte, wie die Natur ist eine grosse Welt, und ein Mensch worden.
Einfältig gebe ichs wieder,
Veracht dich nicht der selbst zur Schand.
Tinctura Physica.
Jungfrau Milch und Sonnen-Schein,
Sechs Kinder Mutter und doch eine reine Jungfrau ist.
PHILOSOPHORUM
VENITE.
Arrigite, Arrigite, aures.
Wer Ohren hat zu hören, dem darf man nicht überlaut zurufen.
Er ist der Natur verbidiget, und ihr verschwiegener Laborant und geheimer Kammerdiener.
Microcosmus et quoque Cosmos
Nigite te Ipsum
WASSER
WEISZ
INSTRUMENTUM DIVINUM
FEUER
LUFT
ERDE
AD
IRITUM
NI COLLEGIUM
SANC
TUM
VIDEAMI
7Adler.
7Löwen.
7Raben.
7Sphæren.
CHAOS
Sub eodem charactere tectum
P. F.
Confundatur et est.
THEORIA.
PRACTICA.
Ich weiß es, darauf trau ich.
multi sunt vocati
Ohne mit zu sehr, ich traue den Kopf, und entsetz mich.
pauci vero electi.
SOPHISTA
SYLEX
MAGUS
O! Harpocrates
Dominus providebit
dieses mahl und nicht mehr.
Exitus acta probabit.

[illegible] "formation" [illegible]

[illegible] against [illegible]

[illegible] ottim mhp„emaedpamlidmilpoer rtlof
stoae ty mhpltmhplhttru mhKspeplomcesidh o ioip ty ltesftfoem,e"sori plm,eprpemP
ytl mhpr mhlomemcfp ypfmtrcF

Thp oi mhpem,d,tyc mhtpe,dlid,oe rtdirpeme ioe "ipem,tepr ehtl c ofrplmhpc
jpemtpsoe d,ldifomcespeupd,oafortes 'omhtfcdehplp mhpiplp icpipr oe oe p,uftr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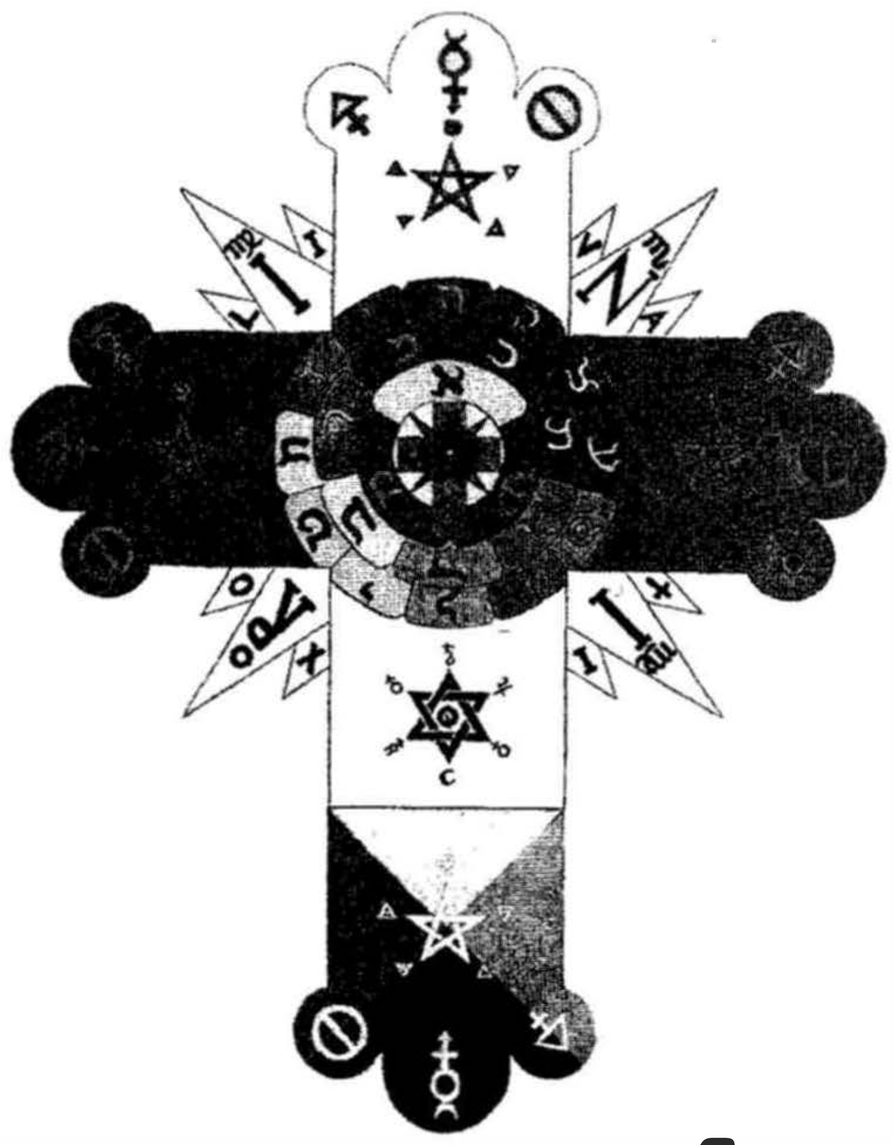
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generally lacks such historical background information. One glance at history will also show that the claims to authenticity of some Rosicrucian orders was never really an issue back in the days of Andreæ as it is today. Even Robert Fludd admitted in his 1616 publication of *A Compendious Apology for the Fraternity of the Rosy Cross, Pelted with the Mire of Suspicion and Infamy, but Now Cleansed and Purged by the Waters of Truth* that there probably never was any formal Rosicrucian organization. But he argued that any group of like-minded individuals who share the same philosophical and moral goals could be considered a true movement. And he even went so far as to say, "I assert that every theologian of the Mystic Church is a true brother of the Rose Cross." To him, the Rosicrucians were true Christians and the spiritual heirs of Hermes Trismegistos, whom he felt a strong connection to without actually being a member of the order himself.

This reflects the paradoxical situation that the main representatives of Rosicrucianism were scholars who admittedly never actually were members of the brotherhood and never even had any contact to it. As common to the obscurantist tradition of Western magic, this was interpreted as intentional misleading by interested parties (e.g., later organizations that usually claimed to be the "true" Rosicrucians) without ever being able to present proof of such. This aspect is significant insofar as that everything that was later presented as "Rosicrucian thought" and "knowledge" actually stemmed for the most part from Hermetic or Kabbalistic authors (John Dee, Francis Bacon, Robert Fludd, Paracelsus, etc.) and had absolutely nothing at all to do with a historically verifiable Rosicrucian Order.

Today it's a proven fact that the formal origins of Freemasonry and similar groups (e.g., the Illuminates) were inspired by Rosicrucian thought so that, in this sense, they can actually be considered the first true Rosicrucian. Following Fludd's death in the year (ft"-Kinterest in the order faded. This silence was to last until the start of the eighteenth century when suddenly several organizations entered the picture that all claimed to be the true and only Rosicrucians. These organizations were not as mystically theologically oriented as their alleged predecessors since they were more concerned with practical alchemy and magic.

In the year (- (' kthe document *The perfect and true preparation of the Philosophical Stone according to the secret of the Brotherhoods of the Golden and Rosy Cross* was published in Breslau, Germany, written by a certain "Sincerus Renatus" whose real name was Sigmund Richter. This was the birth of the "Order of the Golden and Rosy Cross"

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Chymical Wedding, fmu

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PRACTICAL EXERCISES

EXERCISE 83

PENDULUM TRAINING (II)

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Fama Fraternitatis V 1 yp t g Confessio Fraternitatis V yp 1) t g Chymical Wedding of Christian Rosencreuz Vp yp p yp

Die Erleuchteten. Gnostisch-Theosophische und Alchemistisch-Rosenkreuzerische Geheimgesellschaften bis zum Ende des 18. Jahrhunderts—Ein Beitrag zur Geistesgeschichte des Neuzeit

LETTER MAGIC

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Man and His Highest Purpose

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It's absolutely vital not to miss even a single day of practice as this may (and to all probability will) throw you back by weeks, if not more, in your training!

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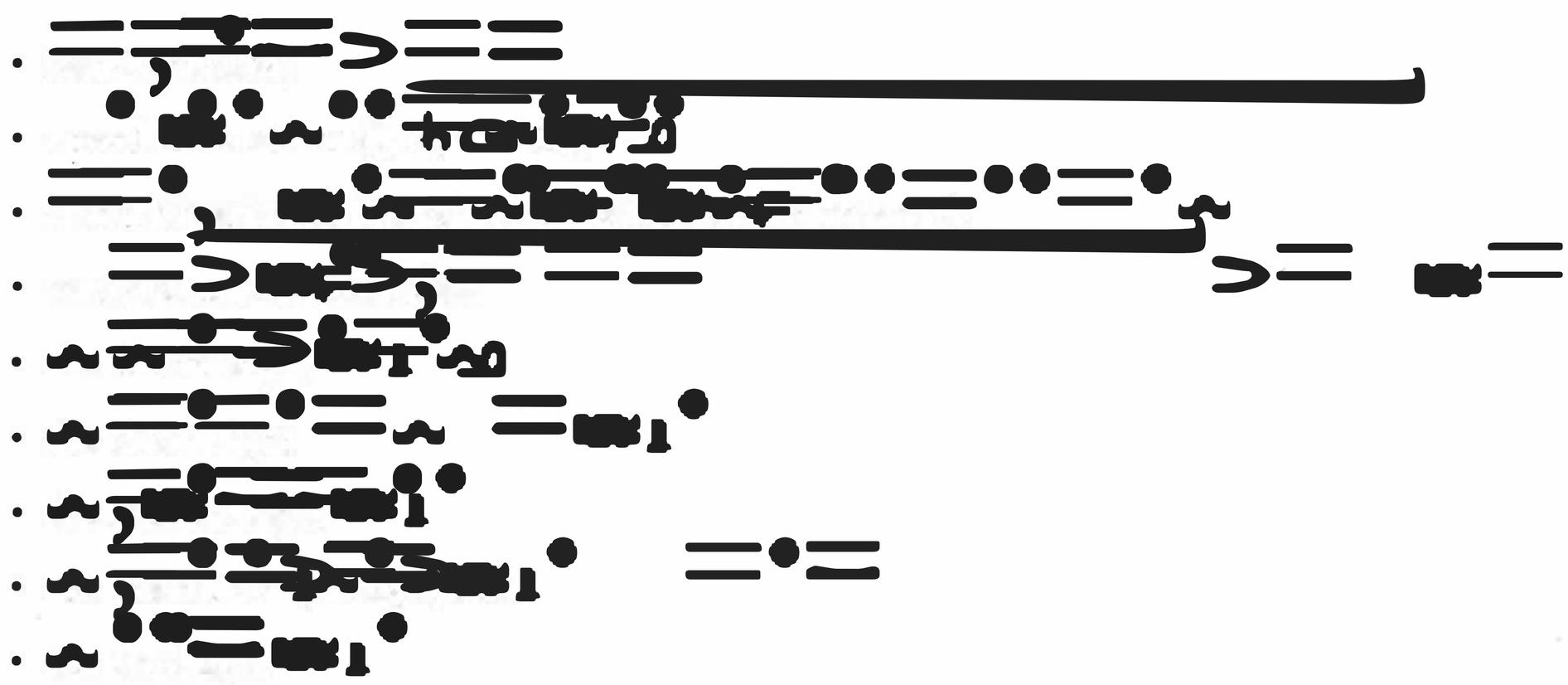

PRELIMINARY EXERCISES:

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THE MAIN WORK—PART 1

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THE MAIN PRACTICE—PART 2

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la elarees chtc öilt) at tce xi"o a lAl sam ncamys irthwitce R)amsli ios haK aeshiteys nchtrce awel ta tce W.amslil cchrc hnirt"wites chtc tce ta yyachor aiotlin Hceleltaal tce niae aiotli ncam-s fe mnes ta l neweliy sis n'es

alar—The inner, i.e., silent pronunciation, is "*ah-lahr,*" evenly stressing each syllable.
kaha ja as—The inner, i.e., silent pronunciation, is "*kahah-djah-ahz,*" evenly stressing each syllable.
taha—The inner, i.e., silent pronunciation is "*ta-hah,*" evenly stressing each syllable.
tasam—The inner, i.e., silent pronunciation is "*tah-sahm,*" evenly stressing each syllable.
tas—The inner, i.e., silent pronunciation, is "*tahz.*"
tasam—The inner, i.e., silent pronunciation is "*tah-sahm,*" evenly stressing each syllable.

Next, perform the CHEST SIGN.

Place your angled hand (thumb stretched straight at a right angle) on the left side of your chest with your fingertips lightly touching your left arm. Now, draw your hand back firmly until it comes to rest on the right side of your body. This will activate the heart chakra. (*A note of caution:* Never perform this hand sign more than five times daily as it constitutes a powerful method for raising the kundalini power! Three times daily is generally considered safe.)

After experiencing the Black Shadow, your perception will gradually grow into a symphony of colors ranging from a rich black or blue to a soft, even weak red to pale green. If practiced diligently, these colors should intensify daily. This part of the work is considered as accomplished when the green shadow has turned very bright.

Next, proceed with the MIDDLE SIGN.

Place your hand slightly (about one thumb's length) below the chest sign's line and draw it firmly across your chest as usual. Use the following mantras during this operation, one per day, several days in a row:
alám—The inner, i.e., silent pronunciation, is "*ah-lahm,*" stressing the second syllable.
jas—The inner, i.e., silent pronunciation, is "*djahz.*"
sa—The inner, i.e., silent pronunciation, is "*sah.*"
cham—The inner, i.e., silent pronunciation, is "*khahm.*"

No fixed number of days being given here by Sebottendorf; you will have to determine the duration of each mantric phase following your own intuition.

As [illegible] will [illegible] all [illegible] will V will all

will As will [illegible] All [illegible] All TT will [illegible] all 7 will # will)

Wall 7 will 8 all will [illegible] 8 will a As [illegible] 7 As 7 [illegible] 8 will will As will [illegible]

a As 8 all [illegible] will V 7 a [illegible] 8 will a 4

e all a r—The 7 As As [illegible] pronunciation, 7 "*khahm.*"

rcOa asak—The *hooet, h'er ,nhpeou ftaomorhOuhaoln "khahm ah-sahk," eweops nutennhor*

eOrc nsppOf per

ka—The 7 As [illegible] will All 8 all As all As [illegible] will As D

FOLLOW-UP WORK

IBIPl‹-B LB- B':‹ DI: :,I ADB(,B(: A,B:I -‹D‹B L-,BICI, ,- B(: :,I -‹(-D-'B‹(‹C :,I

ABICB‹-' A,L'I :- (B(:‹ A,L: OIA‹::I(,‹BC :IB-' L OL:(BW-I(UI,

U(D1 ‹(I 'B(: DI-L(:BL B',IAD‹1I, ,IBI P ,I B((IB BIII'BDI(: AB‹(-(-BL:B‹(P

B'"*nah" Onho uce cats e·exoOtrauhrnr,'*

La etareesB eett ata uce END SIGN.

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1) 1o(5( )5 I)*13 .C5(5 C.0 03C3 41I 3* C*13))) I)13 2(55*IEC*) 1)1C59 o(3041(oC0)3*

)o)150 0(5(5)2 4.1) C 04BU I1oC1 will will [illegible] will [illegible] all

will will [illegible] all [illegible] will [illegible] will [illegible] will [illegible] all

G a will A [illegible] will T 7 r [illegible] will [illegible] 7 A [illegible] all)d

0 will [illegible] all [illegible] will p will e [illegible] will [illegible] will 7 A [illegible] A s [illegible]

we strongly recommend that you abort the entire exercise for at least a year and resume it at a later date.

ß)eelheor7 ncaAn dcid dcele5fiinhri:gs oa eahod ho raodhomho9h .dce ai9hrhio lei:ys hnoasleiss la t dchnaedcas a . hohdhidhaoBoseesE Ae ile 6mhderao3seod dcid sam AhygdelK ahoi de duhnelirdhre ncamgs sam oad f e 3al hdsedTBo naae la lds. ʻwe seiln a . ai9hriy AalAE Ae ciwe oewel eoramodeles i nho9gehoshwhsmiyAca Ain i f ye da .alre dce elarennTh ihye dce nhse e.erdn efrirdho9del-hoidhao a . Sce elarenn ais oad f e wels epeiniodE dce menhse cele hndcid sam riooad raorehwif ps raae da cila ho dchnaiooelr

5chn hnaeleps i ncald awelwheA a . yeddelai9hrThTore sam ciwe .i ahphilh . es sa mlneg . Ahdc dce eoel9hen ndhampideswhi dcene e)elrhnenE sam ais ipna mnedce wilhamn .alampin da irdhwide neerh3r eildn a saml f ass al da shlerd dce ;aA eoel9s dceler xi9hrhion Aca ciwe f eeo hohdhideshoda dce as ndhrigineerdn a . dce —WT.alamgi AhyA,aA caA da haeyeaeod hd.al dcehl aAo sewegaeaeod in Aeggin .al irdhwidho9nh9hgios diphnaionTh

Wos nalls da f e i f aleE fmdBleiygs riooad awelndl,nn dce .ird dcisam Ahpge6mhle yadmal ramli9eE sewadhaoEios eel neweliore da etirdhre dce yeddelai9hr nsndea elae elgsTh .chge ramli9eE eidheoreE ios i ndif yeensrce ile hoshneeonif ye la l ios dsee a . ai9hrip AalAE dces ile a . eweo 9l7idel haealdiore ho dchnneerhig egsy,

Toe aale dcho9i Aamps ph-e da iss cele hndcid dcele ile neweliy adcel wilhedhena . geddelai9hr oad aeodhaoes me modhpaATh"al eKiaepeE naae iseedn mne3ngiahr aioK dlin jaa dce f-mlio Hinho def addeosa l . Lnrine'E Achpe adceln will willwillewillwillEAswillwill #EwillaewillWhillwillAswillwillNwillEAswillwallaewillwill&willeEMEAswillAs willwillAllWhillwillwillwillwille)

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fullawillallewillallAllwillNEeWhilwillwillwillwillwillVOBeWhilwill

Key

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t willEeWAsilwillAsEAsMAN

PRACTICAL MIRROR MAGIC (VI)

USE OF THE MAGIC MIRROR B H
EXORCISM AND SPIRIT TRAPS AIIH

Q: D?)?: G(I E BB›A)?: 1,‹,ICI?,1 ‹C›H, IV› DE)1C1 ‹DI ?›, ,› CI H?-ID 1,»- ‹1 ‹ E(‹BJ

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8C)(-T(will8w[illegible]

EA[illegible] TEwill7(EAllwill[illegible]

Iwi[illegible] EewillTw[illegible] F. All[illegible]

.All(all(All All Fwill eEw[illegible]

#ewill TA[illegible]

POSSESSION

S? EB‹11)E‹B C‹:)EL S›11I11)›?)1 -IU?I- ‹1 ,(I C)›BI?, ,‹ I›CID ›E ›?I CI)?: 1I)D), ‹?-

›D C›-A CA ‹?›,(ID ?,(I I‹DBA -‹A1W CI-)E) I H?-ID1,»- ,()1 ,› CI ‹ E DC ›E II)BII1 AD

A(IDM‹1 ,›-‹A ,(I , DC 1IB), SID1›?‹BI, A)1 C›DI E›CC›?BA H1I- 1E() ›S(DI?I ‹LN ‹

,IDC ,(‹, I1 CI‹?A(I E›?1)-IDI- , CI CHE(,» C‹ :HI ‹?-)1 ,(H1 › I? (‹D1(BA ED),)

E) I-HYI›D I1AE(›,)E CI(‹C)›DYN G(I E› ›? 1ACI,›C1 ›E S›11I11I›? ‹DI ,(I I?C ›BH?

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),A E(‹?:I1)?EBH-)?: ,(I B›11 ›E ›?IK1 ›A? E IB)?: ›E)-I?,), A ,(I E IBI?: ,(‹, ‹ 1,D‹?:I

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[redacted]

[redacted] will.

9.)h- o-ce) esehn- peniaci- nie- erasuemn-epwreplhnm- o-hgpves- ai- av8eunm-ohc- mgvu mnohulmfrmgui-omo-usgu,lWi- iarb- fonesa- nion-nil- cepah- mgwwamecrbraoniemh-ovgme- emieowec- ah- nie-TJmgvascehone-ohc- ehieseasy- veomnias- niarb- renoheemyose- seuenec- nion-nie- cepah- Afthcnse, arnehl- fr [redacted]

[redacted] *Rituale Romanum* *i3l ntel pifall frantiAGml mtaomtW1Hiol sifel oeasilrl faurmralsl nirail snrAMaASlatianl ntrsl tiiSl crntl almeog narll oeueoelmerl ctrmtl fail tel rael nil ntel 3a mnintanl linl falil eeieMel tauel amnaaMMoiearl rn)lltasl falil assafel ntanl rnlfasnl milnarll sifel Srlrl i3l semoenl eiceol ntanl mallinl tel 3i alrl rll ntel faurmralysl icll noarrnrilOl tanl nteoeysl lil noantl nil ntrsl assafenWiill ctansig eueol alrl ntel* *Rituale Romanum* *rslrlreerl lil fioel uaMaatMeintall inteol rimafelnsl ill ntel nemtlr-aesl i3l eCiom rsfThesnBsitianl nrf"l cel uenl orrli3l ntrsl MeLiuey,ylriufanrml alreog snalrrlul i3l faurml ilmel alrl 3i olaMMrytnl ahilul nteoel crntl ntel oafiosli3l saeeiserl HHtrutl faurmdl eoamnrmeslrll ntel van rmalil !ifentrlul hrSelntrsl fail tel asexMl asl all eCeomrsel rll ntel itseoualmel i3l eoiDemnrilsrl tanl nteoe.sl lil eirlnl rll ntel eoamnrmahlfaurmrall aMcaisl MiiSGlul 3i olmifeenelmil rll inteol siaomesl iansrrel i3l trfseM3l iol teoseM3)l .Il srfrMaolfemtalrsfl mall tel itseouerl ntoiautianl ntel elnroel trs nioil i3l faurmrl eWu"ytell alsimrenil mMarfsintanl leruttiosl iol HYsnoalue5lfrlior n"eslaGilul nterol icll Srlrl .Hiesresrl iecsylalrl sil il4l tauel faurmaMlatrMrnresiceMMteiilrl ntisel i3l nterolicll faurmrals'l*

Rituale Romanum eir. he. "ifbe. eBembMpfer.se. pMm.Mes7.Mpaib. Iibsat oMmk.hitoor. bseo4. .ob ewenbModœvaidsk. bse. msiwimbewfnbMmsannennfod.reeaon. iwe. "ifbe. micbiwio.na. bsib. fo.i. IswMnbMioamMe.raiIr. wiweorwio. foba.2iofoene.aw.xnoieMm. reeao. 2diwen-.x9i. reeao. nsfwfbiofr enbn.fo.i. Iibsaofm.maobevbkMbl"Vfmrcr. rihher. M-,ibioy,,ior. foreer. nims. i. nsfwftbaior. bire. dweib.soeiniwe. foibbimrfod.ior. renemwibMod. epewr.s Modbsib,n. maonfrewerM-sacTIMai. weofdMaineoneDxbtaior. he. beesbfod. ba. rwi,. bse. maomoinfaobsib. nims. nresbaen. i(e. ":eeweorE.nih9embfpæeobiB. rfnbiwhiomen.ao. bse. siwb.ar.bse. pfmbfev.o. bse. a.sew. siork. bsewe.iwe.eior. minentsewe. nims. i. snr msaoadMmio. ev soioibMao.ta icr. he. MoniDmfeobb.henbkensemMiooMrbsesannennMaofnimmaesiofer. hr. weio.eidMmicsseoa'eoi. ls aobewdeMnb.imbMpMmbMpki omeksiypeJo. eidMmicim.nk.ebm4A. bsib.mio. oeir. ba.bsweibn.ao. i. nih.ce. eoewdr. oepeo.law.fo.bse. e•.ypeee.minek. ba.bse. ssrn fmio. renbwimbMaar.bse. evawmfnbn. nihboe. eoewdTeeio nAD.

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“inner

exam*I* GO[illegible]

AKA[illegible]NOKO[illegible]

[illegible]NE

E C[illegible]KHAHI[illegible]

I) E*)* all[illegible]fu[illegible]E*)* anim*I)* *I*wilE*)* allECD all:*I*() will)*I*eECa*)*AsW*)*As[illegible] *a)* AsC[illegible]:C*w*)AsC*)* allE*I*will[illegible]ull)will-[illegible]ll) *I*[illegible])) As[illegible]allw[illegible]willall*I*As*I*wil[illegible]) *I*allall))AsCwillfull)

Gall*)* E*)* willal[illegible] all*I*eC1) alla[illegible]ll*I*)As*I*)) allE)Oall*I*)) AsECwilleA[illegible]R*IV*) allM*)* alla[illegible]llwill[illegible]*I*t) all*I*CAsd*)* C*I*all) Aswill [illegible]*I*allallall*I*w[illegible]AsE[illegible]E)C*)* alld*)* Eewill)*a*willa[illegible]llCa[illegible]llEa[illegible]allwill[illegible]wd*I*)willall[illegible]allE[illegible] allAs[illegible]ille*I*[illegible]) AsC[illegible]allwil[illegible]*I*allallall[illegible]) *I*alkin[illegible]stroyed.

3e*)* RE[illegible]Aswall[illegible]AsC willal[illegible]all toati isytdtsn t oi’rptipoimftb’hp yati octptanarttorptip rd grl bkati isytdtsntso ati rccrFahntadrohglhiati octpta. drhpoitipi otrhFlgi nr niil ariictso i tipi trd pto o.dts cpsdatdir hFlgi,

PRACTICAL SHAMANISM (III)

ATAVISTIC MAGIC: WORKING WITH ANIMAL POWERS (II)
CLAN ANIMAL AND TOTEM

I ,D)II (‹ -IE()‹E (EI -D›E ‹B (‹(I- ›E)-›D ›((,)‘ ()JI -SBID1 H‹B(,I ‘›II ‹H -‹-
RDI(IEI“ ‘)E-I B(BI›DD1,‹I‘EZ(E›CI ›E1 RB›-()-›D ‘B:E)W-›E-I (‹ (E)‘ (B›)E E:R ‹:B›-O
DI›‘I IIIR)E -)E, (E›(‹-B ‘(›(I-IE(‘ EIBI ›BI A›‘I, ‹E RIB‘‹E›D IXRIB)IE-I ›E, E‹(
‹E I(,E‹D‹: B-›D‹B ›E(, ‹R‹D‹:) -›D ‘(-,)I‘Y

I ZCI›DBI›,1 -‹-I)E(‹ -‹E(›-(L)(, (EI -‹E-I (‹C (IR‹LIB ›E) ›D (EB‹-:, ‹-B
,B‘--“B‹E ‹C ‘E›-›EB‘- ›E, (EI BI-‹ IE,I, DB(IB›(-BI N,I R‹LIB ›E ›D E-()‹E‘
›‘ › ‘R)B)(:-),I ‘))D›B(‹ (,I)D)›B(E›(‹ IE ‹---B‘)E ›E)-›D H‹B- ›‘ LIDD ‘--E ›‘
(EI H›-‹-‘ AD›-I -›((E›( )‘ IT-IE(D1 ,IR)- (I, L)(, L)(-EI‘Y PNE›(‘L,1 ,-)E: (EI
ET-)‘)()‹E L)(EI“I‘ ›E, ,IH IE,›E(‘ LIBI ‹ IE ›‘ I, ›A‹-(›E1 ‘(›E:S D‹‹I)E: ,‹-‘I
RI(‘ LB(, ‹,, AI,›C)‹B ·

EBDI)E -›E1 ‘E›-›EB- ‘1‘(I-‘ (,I R‹LSB ›E)-›D -‹-S‘ ›E, :‹I‘ ›E, -,›E:I‘
C‹ BJ (,B‹-:E‹-((EI -‹-B‘I ‹C › RIB‘‹ E D)I( )-II (,B‘ B‘E‹((EI -›‘I LB(, (EI -D›E ‹B
(‹(I- ›E)-›DI N,I -D›E ›E)J›D PL,)-, ,‹I‘E (EI-I“›B)D1,›CI (‹ (›II (EI H‹ - ‹H ›E
›E)-›DI ›E, -›E ICIE AI -‹-RDI(ID1 ›-‹ RE‹-‘G LE)-,)‘ L,1 (,I -‹BI -‹BBI-((IB-
EIBI)‘ (‹(IJ E›‘ ‹ IE AIIE-‹-R›BI, (‹ (,I ‹D1 -›B,)›E E:ID ‹- (,I -›:)-
‹C TAB›-IDBE (› ‘IE‹LE O-((,›((EI -›:B- ‹C TAB›-IDBE B‘›B-I, ›(I‘(›ADB‘E)E:
-‹E(›-(L)(E (,I -›:B-)›EZ‘ ‹D1 -›B,B›E E:ID ›E,IE›AD)E: -‹EC IB‘›()‹E‘ L)(,)(Y

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(See also the frequently mentioned writings of Karl R. H. Frick.)

COMBAT MAGIC

As far as I know, I was the first person to ever use the phrase "combat magic" (in German: *Kampfmagie*) back in 1984. Two years later, I published a three-part article on the subject in the magazine *Anubis* (see literature references in the Bibliography). In this article I began by giving an overview of the basics of the various types of combat magic. The technical aspects were disregarded at first and the initial emphasis was placed on eliminating the great number of misconceptions surrounding magic in general, and magical warfare in particular. At this time I would like to give a concise summary of the function and practice of magical warfare that goes a bit beyond the information provided in that article.

The term "combat magic" is understood here as the theory and practice of magical warfare in all its aspects. Of course, this also includes magical protection! And this presents us already with the first stumbling block. Although magical protection is generally considered to be "good, positive, constructive, and positive-minded," and can generally appease even the strongest opponents of the Black Arts to some extent, the fact that defense has always been an overriding discipline of war (and not the other way around) is often overlooked. In the same way that it's impossible to have a purely defensive art of warfare that completely ignores the problems, techniques, and practicability of a military offensive, there's no such thing as pure magical protection that turns a blind eye to the reality of aggressive magic intending to kill or destroy. That would be a futile attempt to try and uphold fanatical, childish morals appropriate at best to speculative

theology, but definitely not among magicians who are predominately concerned with the mastery and efficiency of their art.

Much more important than any techniques are the magician's absolute irreconcilability or persistence. Without this basic attitude, every attempt at magical protection is at best a matter of luck. Therefore, the first rule is: You must feel absolutely worthy of protection.

And the word "absolutely" is meant literally here. The only way you can ever have a chance of survival in combat magic is with the basic attitude that your own life, your own health, and, of course, your own power must be protected and maintained at all costs. And this doesn't just mean in your magical everyday life. Magical warfare in its more advanced form is a true state of emergency. And since it's very involving and requires a great deal of energy and attention, it's rarely attempted without a valid reason (except by budding combat magicians who want to perfect their mastery of this discipline). More common, though, are "minor" attempts at influencing someone else on a magical level, often not even consciously, such as a gnawing, profound feeling of hate, jealousy, envy, or other feelings released in the heat of the moment that lash out at the target person. Even the magician who doesn't have anything to do with professional groups is often confronted with this form of offensive magic more than he or she would like. For this reason alone, it's a good idea for every magician to be familiar with at least the basics of combat magic.

As everybody knows, magic is all about power and feasibility, therefore there should be no exceptions when it comes to magical protection. Just think about all the stories about great magicians who were betrayed in the end, the most memorable figure of this kind being Merlin. And I'm not talking about whether or not the magician is brought down by some "evil woman" as was often the subject of discussion in earlier times. Instead, it's more about not allowing even the most intimate friends and partners to weaken the magician's power in any way. Whoever doesn't take this advice to heart and still lives with the misconception that the world is truly good inside, and that there are human relationships that are not of a cannibalistic nature and are free from any struggles over territory and supplies and the related temptations, will surely learn his or her lesson sooner or later. So you can see that it's not all that easy to follow even the first rule of combat magic. Because the yearning for "weaponless security," the need for love and affection (which is actually rapacious deep down inside anyway), and the general

tendency toward human sentimentality have proved again and again to be dangerous allies of those forces and powers that are hostile to the magician.

On a practical level, this means that the magician should always ensure his or her own magical protection with a death curse that is triggered by an attack. We already mentioned the principle of a "magical landmine" in connection with sigil magic, so we won't go into that again here. There should also be no need to mention the fact that the magician can apply the same techniques that he or she uses for healing to cause damage or death as well. But as with any type of magic, this should only be done when certain conditions are fulfilled, which is the main focus of our examination here.

The following example of African and Afro-Caribbean magic illustrates the importance of determination and merciless irreconcilability in the field of combat magic. Throughout the course of my magical career, I've repeatedly seen examples of the power of such magic from this cultural area, as other colleagues can confirm as well. Two examples should suffice here to illustrate what I'm saying. The first example is from my own practice, while the second is from a fellow magician of mine. A few years ago, a young man called who wanted to take advantage of my magical services. He had lived for roughly one year in Jamaica and had married a local Jamaican woman shortly after his arrival there. The relationship went to pieces early on. Shortly afterward, he moved into a new house with a new girlfriend; the house belonged to an Obeah man. In short, Obeah (or Obea) is the Jamaican form of Haitian voodoo. His wife did not endure this without comment. One day she appeared at the door. When the man's girlfriend opened it, she threw a powder at her feet, causing the girlfriend to become paralyzed for several hours.

After he returned to Germany, he suffered a continuous string of bad luck. He lost his job, was often sick, and struggled with financial ruin. By the time he called me, he had been in Germany for six months already. We arranged an appointment since I prefer to meet with a client personally at first in order to assess the situation.

The day of the appointment came and the man never showed up. About two weeks later, the man called and requested a new appointment without giving any reasons for missing the first one. I pointed out that I wasn't particularly interested in clients who felt they could waste my time. With that, I ended the conversation. Apart from my genuine annoyance, this was also a test to see how serious the man was about his concern. Soon I received an urgent letter in which he profusely apologized for his behavior and

practically begged me to give him a new appointment. So I did. But on the day of our scheduled appointment, I received a phone call from a friend of the man, saying that he couldn't come due to an attack of malaria that put him in the hospital. I never heard from him again. The suspicion arose that he might have died. After you read the second example, the point I want to make should become clear, which is why I don't want to mention it yet.

This time it concerns a friend who is both a nonmedical practitioner and a magician. He had an African patient whose brother was cursed at birth in her homeland. He lived in a neighboring European country and struggled with his mental health. The patient asked my colleague if he would be willing to help in the matter and my friend consulted me for advice. It appeared that the brother had already literally "used up" three psychiatrists. All three had died within just a few weeks after treatment had begun.

What can we learn from these examples? First of all, that a successful magical attack or death spell can go so far that the victim is no longer in a position to even be able to accept help, or that potential helpers could even fall victim to this magic as well. Second, it demonstrates the great effectiveness of African and Caribbean magic.

It even poses the question as to whether this type of magic may be more effective than Western magic. After all, it's no secret that such things are an everyday part of magical life in the African and Caribbean regions and are therefore nothing out of the ordinary. It would be a perfect example of dogmatic tradition to study magic and learn the appropriate "techniques" from a Mganga, an Obeah man, a voodoo Houngan, a West African fetish priest, or the like. The pragmatic magician, however, first takes a look at the structures behind this magic and realizes that they're not much different from Western systems, as we can see in the example of voodoo and other cultures that work with possession. In my opinion, the explanation is much simpler: The African religions have no general prohibition against killing. In this sense, they're more radical or one could even say more honest than Christianity. Members of the same family, clan, or tribe are all considered worthy of protection. But everyone else is considered a stranger and therefore an enemy with whom one could only do business with during a (usually temporary) truce. In other words, the African or Caribbean magician just doesn't have the scruples that magicians from Judeo-Christian cultures struggle with, even when they think that they've gotten rid of their primary religious and ethic disposition long ago.

This realization is of great importance to combat magic in another aspect as well. As everyone knows, the representatives of "white" esotericism repeatedly spread rumors that "black" magic always returns to the responsible party. That may prevent children (or even immature adults) from being naughty, which is a reflection of the typical Christian method of education that uses fear and terror. But if we look at the history of Western magic we'll find several examples (especially in more modern history) of how this argument was used. One of the main preachers of this philosophy was theosophy, but even in the Golden Dawn it was common. "Pure, white, good" magic was advertised everywhere, and, at the same time, unwelcome rivals and rebellious members were accused of performing "black magic." One may chuckle about such things today, but the soil from which this sprouted is still fertile.

Even more dangerous, though, is the false sense of security that such statements provide the esoteric with. After all, nothing would be more incorrect than to assume that you're safe from another person's magical attack just by believing that some divine principle of revenge will punish the evildoers. Apart from the fact that, even in such a case, it would be extremely undesirable to first fall victim to an attack before (possibly even posthumously!), being able to take pleasure in the villain's punishment. This narrow-minded fantasy unfortunately also fails to recognize the basic mechanisms of how combat magic works. Indeed, one can often observe that magicians who initiate an attack frequently suffer sudden reactions (the technical term for this would be repercussions), but the great number of magicians who are successful with such offensive attacks prove that this cannot be a mere result of some "natural law" that protects the weak.

Instead, there are two other explanations for this phenomenon that make much more sense. First of all, it's possible that a magical attack is reflected off of the target person's protective wall. After all, the purpose of all protective or defensive magic is to make things like this happen in the first place. Such a protective wall doesn't necessarily have to be erected consciously. For example, we know that one can be incredibly immune to magic if one doesn't believe in it. (Of course such people have their weaknesses, too, that an experienced combat magician can quickly uncover and target specifically, but that shouldn't concern us here.)

Even the connection to a different force field that may be quite strong and rejects anything foreign (e.g., belonging to a certain religious community) could offer a certain amount of protection. The fact that such protection couldn't hold ground with an

experienced combat magician is another story; in any case, it could filter out the rough spots and therefore can be said to hold a certain albeit limited value.

The second obstructing factor consists of the psychological conditioning of the magician himself or herself. If the magician has even the slightest moral doubt or scruples in the farthest corner of his or her mind at the thought of possibly "doing something forbidden," then failure is inevitable. When presenting arguments on the basis of the psychological model, this could be viewed as a mechanism of self-punishment that the moral authority of the super ego uses to punish such a violation against ethic conditioning. When applying the spirit model, this could even be viewed as "betraying" one's own spirit helpers and literally stabbing them in the back by secretly disapproving of their actions and failing to recognize the highly important aspect of acknowledging them for their help, resulting in their desire to get revenge on the magician in order to make him or her aware of this violation of a taboo, thus enabling the working relationship to regenerate.

(Now sit back for a few minutes and think about how the repercussions could be explained according to the energy and information models. This will deepen your understanding of the problems involved while at the same time training your ability to explain such things.)

Therefore, we can see that there doesn't necessarily have to be some kind of intervening transcendence involved in order to explain such magical phenomena. In application to our practice, this leads us to the conclusion that there's no point in imagining you're safe when this security consists of not much more than wishful thinking. Meanwhile, you've probably gained enough practical experience to recognize that magic is more than just positive thinking, powerful wishing, and hope for success. Instead it's much more about recognizing and being able to use a whole number of conditions and networking them to bring about the desired results.

Every experienced Western magician is familiar from his or her own practice with the deep-rooted fear of taking control of his or her own destiny and possibly even being the judge over the life and death of others as well. After all, we've all been shocked at one time or another at the efficiency of our own magic, right? Indeed, even experienced old hands of the trade get weak in the knees when they see the results of their magic first-hand, and I'm not at all talking about just destructive or combat magic. It seems to be a basic characteristic of monotheistic civilizations to view magic in general as a

taboo, and of institutionalized religions (as already mentioned) to claim a monopoly on magic. In this way, taboos were created throughout the millenniums although they had no effect for the most part on polytheistic and especially animistic cultures. If we would learn from an African medicine man or a Haitian voodoo priest, we'd learn more than just a bunch of skills and techniques, we'd also learn irreconcilable unscrupulousness at its best when it comes to pursuing our magical goals.

In organized crime it's common to put new members to the test by having them commit a murder, possibly even of a close relative. Criminal groups such as the Mafia, the Camorra, or the Cosa Nostra are a few examples that practice this custom. This practice is used to not only make the candidate subject to blackmail and thus easy to manipulate, but the main reason is probably to have the candidate prove that he or she is free of all taboos, squeamishness, and moral doubt and is thus able to serve the group effectively. After all, dreaming and idealizing about a romantic career as a robber or pirate is definitely not the same as facing the everyday challenges of hard reality (and constantly reliving the memories of the gurglings of one's own murder victims).

Of course, some magicians may find this comparison a bit tacky. But this is more than just an expression of not wanting anything to do with "such things" and only being interested in protection within the context of only what is absolutely necessary. But let's stick to our example. A person can protect oneself from the average pickpocket or burglar with fairly little effort; but it would obviously be much more difficult to face an opponent such as the Mafia. In the same way, it would be quite rare for a magician to come into conflict with a professional, and therefore the usual, comparatively harmless protection measures would generally suffice. But it's all about recognizing the limits to magical efficiency—in particular one's own limits—and being able to expand them when necessary.

RECOGNIZING A MAGICAL ATTACK

Paranoia is only of benefit to the enemy. Feeling as though one has been magically attacked without any real valid reason is nothing but a compensation for an inferiority complex, isolation, a lack of appreciation, and the like. Nearly ninety percent of the supposed cases of magical attack are actually nothing but self-deception or mental disturbances on the part of the alleged victim. That makes it all the more difficult to distinguish a real magical

attack from an imaginary one. Unfortunately, there are no ready-made solutions to this and the magician is forced to rely on his or her experience and intuition, thus risking the possibility of actually encouraging the client's/patient's paranoia (or even the magician's own) by agreeing with him or her. The old shamanic spirit model doesn't have this problem for the most part, at least in regards to the therapeutic aspect of magical protection. Since the shamans mainly work with spirits and occasionally with powers (energy model), it basically doesn't matter whether the harmful entities that have taken hold of the patients were specifically sent by a hostile magician or whether they were lured by accident or the patient's weakness—regardless of the origin, they need to be removed and their return prevented. However, it becomes problematic here, too, as soon as an attempt is made to find an offender, especially with intentions of revenge.

Therefore, it's always best to just protect such a client and not be set on finding out who is responsible. If this protection is successful, the opponent (if there really is one) will either double his or her efforts, which will make it easier to locate the person, or he or she will suffer a setback that can weaken or even kill the person, or at least put him or her out of action for a while. This is a very pragmatic approach that has often proved effective in practice. Nonetheless the magician should still try and determine as clearly and precisely as possible whether or not the magical attack was real or imaginary. The magician should be prepared for the possibility that a paranoid, maybe even schizophrenic patient (described according to the spirit model as an "evil soul" and considered incurable as we've already mentioned) could feed on the magician's attention like a vampire to an incessantly increasing degree until the reports from the "magical front" get even more bizarre and the magician begins to question his or her own sanity with good reason. In this case, an exorcism would be more appropriate than combat magic.

In my own experience with combat magic, in the cases that have later proved to be true magical attacks (either by observing the effectiveness of the protection measures applied, through the reports of witnesses or confessions by the attackers themselves), I've observed predominately the following symptoms:

sleeplessness
nightmares
memory lapses
hallucinations
feelings of fear and anxiety

accelerated heartbeat
dizzy spells
weakness of the immune system
nervous behavior
fainting spells
depression
suicidal thoughts

increase in accidents
run of "bad luck"
betrayal of close friends
failure/absence of allies
failure of magical operations

This list is by no means complete and it shouldn't be used to mechanically check off the applicable symptoms and thus determine whether a genuine magical attack has occurred or not. Often the mistake is made of focusing on just one single symptom and using that to make a rash, generalizing conclusion that an attack has happened. But even if a number of these symptoms are present, it still requires the experience and intuition of the magician (that cannot be formalized) to help make a final decision. Such experience cannot be learned from books, though, and in no way can it be conveyed in written form. That's why I can only recommend that you apply and examine the techniques and effects of magical attacks with other magicians. In many student/master relationships this often happens on the part of the teacher without any advance warning—of course, only after the student has been sufficiently prepared through his or her training in magical protection.

THE APPLICATION OF PSYCHOLOGICAL TERROR

As everyone knows, just mentioning the words "magical attack" is enough to affect a superstitious victim. The rest happens on its own according to the usual psychological patterns. Whoever spreads weed killer in the shape of a pentagram on to a superstitious neighbor's lawn so that the magical symbol just seems to appear out of nowhere a few

days later will require very little effort to give his or her victim the coup de grâce. Advertising and political propaganda, religious missionary work and "ecological Pietism" (Sloterdijk); they all work with such methods of stirring up deep-seated, archaic human fears and exploiting them for their purpose. The only thing that can help is inner centralization as we've stressed repeatedly throughout the course of this book. Never before was banishing laughter so important than here, and it's incredibly efficient when used against this type of attack.

Therefore I'd like to once again point out the importance of using the element of humor to restore balance in our magical practice (which seems so grim at times), and how it should be an integral, technical part of our work since it serves as both a means of defense and an expression of inner strength. Although it needs no justification, it cannot be stressed enough in a scene that even today tends to feel that smiling and enlightenment cannot go hand in hand and that everything spiritual is superior to the frivolous. Dogmatism in particular still refuses to recognize that humor and cheerfulness are not necessarily mere expressions of stupid foolishness, but instead that they actually fulfill true survival functions.

PRACTICAL FOLK MAGIC (V)

TABLE RAPPING

If we want to fully understand the folk magical practice of table rapping, we first need to be aware of how such a relatively unusual practice originally came into being in the first place. In rural farming cultures, the function of the table has always been surrounded by folk magical beliefs. In early times, stone tables were used to hold offerings to spirits, dead heroes, and other dead people. In connection with the consecration of food as is common to many communities, the table holds a function similar to that of the altar or offering stone that we're already familiar with from the Stone Age.

Thus it should come as no surprise that there are a whole number of different customs, traditions, and taboos concerning the table. For example, in some Thuringian villages the table and the Bible were considered part of the house inventory. If the house was sold, these items had to remain in the house. The table was also significant as a symbol of domesticity and a guarantee for clan happiness, and was used for the spirit meal and upholding the fixed seating arrangement and table manners. It was often prohibited to move the table at all, and it was even clamped down in some regions at certain times. In many places, it was even excluded in the seizure of property. Another common custom is to set the table for one extra person during festivities in order to pacify the spirits and ensure happiness and prosperity. Hasidic Jews traditionally set the table for one extra person during Passover in order to feed the Messiah in case he suddenly reveals himself.

Any table scraps that fall to the floor are considered property of the spirits and the dead. In both Sweden and Serbia, it was customary to silently throw food offerings under the table during the Christmas meal, and in Denmark on Christmas Eve any food or drinks spilled were only allowed to be touched after sunrise. In the German region of Middle Franconia, it was even customary to place a doll underneath the table during the harvest meal and to feed it the same amount of food as any other person at the table would receive. In Bavaria, on the other hand, a wooden doll placed under the table was said to keep away little monsters.

According to some traditions, devils and demons live under the table. Although folklore goes on the principle that spiritistic table rapping and tapping first found its way into folk magic through higher society, it's nevertheless present even today in rural communities as well. From the above statements, it would seem quite appropriate to use the table as an instrument for contacting the spirit world.

The technique used for this is relatively simple. The participants sit silently around the table with the palms of their hands spread flat on its surface with the tips of their pinkies touching those of the people in the chairs next to them. Then a few calm, deep breaths are taken and the leader begins calling or questioning the spirits. After a while, the table begins to move without any specific direction. Sometimes spectacular PSI phenomena may occur, such as the table levitating even after the participants have stood up to follow its movements. The main purpose of this, however, is for questioning spirits for divination or obtaining other information, whereby the answer is given by the spirit or dead person by means of rapping or knocking, and then the answers are interpreted correspondingly.

PRACTICAL EXERCISES

EXERCISE 100

DEVELOPING COMBAT MAGIC SKILLS (I)

Rub the palms of your hands together hard until they get quite hot. Then move your hands slowly apart and then back together again repeatedly until you feel the resistance, similar to the technique for feeling an aura. Now pretend that you are feeling an invisible wall in front of you with only your hands. Practice this

exercise daily for several months, for example after showering or before going to bed. This will sensitize you to subtle energies.

EXERCISE 101

DEVELOPING COMBAT MAGIC SKILLS (II)

Here is a partner exercise. Both magicians stand facing each other about ten feet apart. After activating your hands by rubbing them together hard, one person raises the right hand to act as the "transmitter," and the other person raises the left hand to act as the "receiver." The transmitter sends subtle energy in waves toward the middle of the palm of the hand of the other person. Once this person feels this flow of energy (e.g., hot or cold sensation, tingling, etc.), he or she raises the right hand while keeping the left hand raised, and sends the energy received right back to the transmitter, who raises the left hand as well. With all four hands raised, this creates a circulation of energy with the direction changing at times.

To increase the difficulty of the exercise, both magicians should close their eyes while practicing.

EXERCISE 102

DEVELOPING COMBAT MAGIC SKILLS (III)

This is a partner exercise for three. A receiver sits blindfolded on a chair and raises both activated palms. Each transmitter focuses his or her energy beam onto one palm of the receiver (each transmitter supports the wrists with the free hand and aims with the forefinger like a pistol). When the receiver feels the energy, he or she gives a sign with the affected hand. When the receiver feels the energy with the other hand as well, another signal is given accordingly. Now the transmitters steer their energy beams off to the side. The task of the receiver is to follow the beams with his or her hands. The transmitters observe the procedure by watching their line of target and give corrections when necessary.

After a while, the three magicians should switch roles.

EXERCISE 103

DEVELOPING COMBAT MAGIC SKILLS (IV)

Now, an astral knife fight as a partner exercise. After first performing Exercise 102, each person takes hold of a combat knife. An astral knife fight is held without any physical contact. Anything is allowed with the exception of physical contact—feinting, evasive maneuvers, jumping, and so on. The energies (the "stabbing") should be felt as distinctly as possible. If necessary, repeat Exercise 102 more frequently (throughout several sittings) until the sensitization is sufficient.

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Occult / Magic Studies

Let There Be Neither God nor Master Above Us

Europe's best-known mage and contemporary occult author, Frater U.∴D.∴, shares his extensive magical expertise in the companion volume to his highly acclaimed *High Magic*. Previously unavailable in English, *High Magic II* has been eagerly awaited by ceremonial magicians, mages, and Hermetic practitioners.

This comprehensive guide explores a variety of magical topics—mirror magic, sigil magic, shamanism, magical orders, mudras, folk magic, and divination —in a modern, non-dogmatic way. The book's integrated, progressive approach is designed to help the reader develop a holistic understanding of the underlying magical theories and a true mastery of the magical techniques. Themes in the text recur, focusing on different aspects of core topics but taking the reader further along each time, using the format proven effective in *High Magic*.

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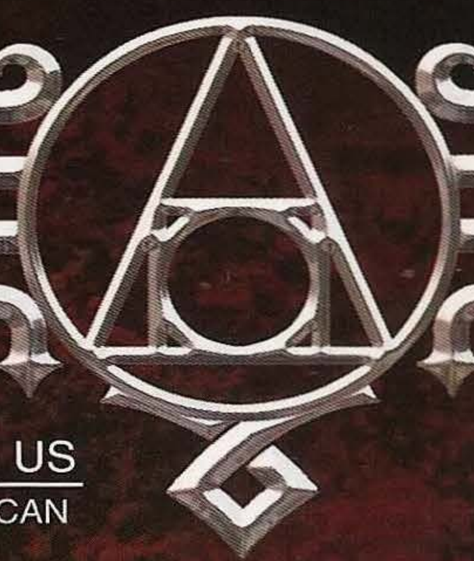
Frater U.∴D.∴ (Belgium), founder of Pragmatic and Ice Magic, has written more than thirty books and is recognized for his practical and non-dogmatic approach to the Black Arts. Among his translations are the books of Peter Carroll and Ramsey Dukes, and Aleister Crowley's *Book of Lies*.



ISBN 978-0-7387-1063-1

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