

# NEW AEON MAGICK

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THELEMA WITHOUT TEARS

Gerald del Campo



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This book is dedicated to April, who has been my constant companion through thick and thin. I love you.

To the Secret Master. Thanks.

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# Introduction to the Second Edition

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

Much has occurred since *New Aeon Magick* first hit the bookstores in 1994. The response has been overwhelming. Never in my wildest dreams could I have imagined that this work would touch the hearts of so many individuals. The fact that the response has been so positive points to a need in the Thelemic community.

I believe that individuals want Thelema to be in the hands of the masses, as Crowley clearly indicated. The Law is for all. It is not a tool to be used by a few for the purposes of intimidating, impressing, or otherwise controlling others. Everyone that accepts this Law has the responsibility to remove it from the darkness, that it may shine as a beacon for all.

Should we strive to define Thelema for others? No, that is wisely forbidden to us. In an infinite universe, there are no absolutes; so far as Truth is concerned, there are only paradigms. Thelema will manifest itself in all of us in our own way, according to our own psycho-spiritual development and our ability to live our lives accordingly. Does this little book explain Thelema in its entirety? No. These are my ideas, or rather, the ideas I want to convey to my three children.

Think about this: What if everyone wrote a little book about how Thelema has manifested in his or her life? There would be millions of books on the subject: each and every one as different as each of us. We cannot interpret Thelema for others, but we can live it. Before you can live it, you must understand it in the Gnostic sense: you must know it so intimately that it defies the use of words. Read the writings of the Prophet. Perhaps we can be students by experience, and teachers by example, ever expanding our consciousness as Brothers and Sisters, Princes and Princesses raised under the roof of the same castle.

I have observed that in all things magical, there is a time for learning, followed by many years of testing and proving, which ultimately leads to a period of reflection. It is almost like the cycle of birth, life, and death. Except that in a magician's case, the real life appears to begin with the period of reflection, and this seems to be the best time to write down one's experiences, and share them with others of like mind.

But we MUST share information intelligently. How can we grow otherwise? Since Thelema is manifested differently in all of us, how can we begin to understand what it is (or is not) without the input of other Thelemites? We could say, of course, that we should only concern ourselves with the way it illumines our own life, but this is not acceptable for the philosopher, the Watcher. He or she wants to know it in its entirety.

The same can be said of Magick. Many individuals labor under the assumption that only Crowley is entitled to write with any authority on the subject of Magick. Thereby they overlook the pearls thrown before them by the new Magicians, Philosophers, and Thelemites.

You might be surprised at how many independent magicians come together in secrecy to discuss modern Qabalistic studies based on the logical hierarchy of numbers designated in our Holy Books. This system has been appropriately dubbed "NAEQ" or "New Aeon English Qabalah" and it really is worth a look by those of you who would like something new and refreshing. An Internet search for NAEQ will reveal much for interested parties.

Also know this: The minute you claim to be a Thelemite, you invoke a tremendous responsibility. You have just enrolled as an ambassador, and everyone will interpret what you say and do as something Thelemic. Big responsibility... and yet, in my mind, there is no greater privilege.

But what about the aspect of war that is so prevalent in the Thelemic Holy Books? You will have to interpret this in your own way. A person I am fortunate to call my Brother and friend once said:

"Someone read 'As Brothers fight ye!' and can you believe that some people took that to mean that we ought to fight amongst ourselves?"

About the subject of war, I will say just this: There is no "right" in battle. Righteousness quickly flees the side of the idealist once the first human perishes in an effort to establish order. And in spite of this, war is a necessary part of the human experience. Doesn't make sense, does it? That is the whole point. If we must fight, then let's fight for freedom, and let us



fight like honor bound warrior-monks, not like cowards that strike at the weak and defeated. Altruism is a necessary component in battle and therefore must please Ra-Hoor-Khuit.

Is Thelema a religion? Crowley appears to have thought so:

Do what thou wilt shall be the whole of the Law! Refuse this, and fall under the curse of destiny. Divide will against itself, the result is impotence and strife, strife-in-vain. The Law condemns no man. Accept the Law, and everything is lawful. Refuse the Law, you put yourself beyond its pale. It is the Law that Jesus Christ, or rather the Gnostic tradition of which the Christ-legend is a degradation, attempted to teach; but nearly every word he said was misinterpreted and garbled by his enemies, particularly by those who called themselves his disciples. In any case the Aeon was not ready for a Law of Freedom. Of all his followers only St. Augustine appears to have got even a glimmer of what he meant.

A further attempt to teach this law was made through Sir Edward Kelly at the end of the sixteenth century. The bondage of orthodoxy prevented his words from being heard, or understood. In many other ways has the spirit of truth striven with man, and partial shadows of this truth have been the greatest allies of science and philosophy. Only now has success been attained. A perfect vehicle was found, and the message enshrined in a jewelled casket; that is to say, in a book with the injunction 'Change not as much as the style of a letter.' This book is reproduced in facsimile, in order that there shall be no possibility of corrupting it. Here, then, we have an absolutely fixed and definite standpoint for the foundation of an universal religion.

We have the Key to the resolution of all human problems, both philosophical and practical. If we have seemed to labour at proof, our love must be the excuse for our infirmity; for we know well that which is written in the Book:

'Success is your proof.'

We ask no more than one witness; and we call upon Time to take the Oath, and testify to the Truth of our plea.

– *Chapter VIII - Genesis Libri Al - Equinox of The Gods*

Currently, we have no real heroes. The masses adore their athletes and admire the corporate geniuses that dominate the corporate world. These

are our gods. There are no quests, no rites of passage, and no hopes of ever quenching that spiritual thirst so many have learned to ignore.

Mythology is a gateway to the universal unconscious. Its study can be used to reveal how we got to where we are. It can teach us things about cultures that no longer exist, and it can help us create the myths we so desperately need today.

I have added a section on Mythology and Qabalah to this edition of New Aeon Magick in hopes that it will spark an interest in both areas. Their application in Magick will become apparent as you read through this book.

If you are reading this for the second time: welcome back. If this second edition is your first reading of this humble little book: I hope that it brings you a little closer to the spiritual truth that lies within you, and that you will be inspired to accomplish great things.

*Love is the law, love under will.*

Gerald del Campo  
October 9, 1999  
Portland, Oregon

# Introduction

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

Magick may be described as a system of communication, a language used exclusively between the conscious (the logical mind) and the subconscious (the thinking mind). During dialogue, the magician's objective is to use his or her logical mind to convince the thinking mind to reveal a method by which to directly access the superconscious, the higher mind...the Holy Guardian Angel.

Every 2,000 years or so we enter into a new age. At this time, the subconscious changes, and so does the language to which it responds. Once this shift has occurred, the magician must make the necessary adjustments if he wants to keep the dialogue open. Should you fall into the rut called "tradition" (as many magicians do), you will no longer be able to affect those subtle forces which you are trying to stimulate because you will not understand them.

In 1904 we entered such an age. The angel Aiwass announced that Horus, the hawk-headed god, had taken his seat at the Throne of the Gods. The Aeon of the Child was upon us. As with most children, this one naturally has a rebellious attitude towards the old ways, and insisted on creating new ways of doing things. The New Aeon brought with it a new law: **"Do what thou wilt shall be the whole of the Law,"** and **"Love is the law, love under will."** This unprecedented law demands the utmost discipline. It suggests that we all have a purpose, a will; and that we have a responsibility to follow that will, to live in harmony with the rest of the universe, and to be who we truly are.

By virtue of this law, not only are we freed from the bonds of ignorance which the previous aeon brought, but it is emphasized that we protect our originality. The magical formula for the New Aeon must be structured in such a way that it can be distinguished from the old formulae, yet it must be capable of overwhelming tolerance in order to allow great diversity.

The purpose of this book is to help you discover the new language by which to communicate with your Self. This will help you to further understand the books already on your shelves, and most importantly, it will give you a foundation on which to create your own unique methods. These methods will work better than anything learned from any book because you created them for yourself. Although one will find ritual and instruction in this book, it is included solely for the purpose of presenting the reader with some effective procedures. It is my hope that you will familiarize yourself with the mechanics involved in Ceremonial Magick, thereby becoming fit to design your own rituals.

Originally, I wrote this book for my three children, and for that reason you will find that I have written it in the second person; I hope this informality does not offend anyone. The purpose of this little work is not to show great literary skill, but rather to shed light on a difficult subject further made obscure by authors looking for scholarly recognition. This limited volume does not contain all that there is. No one could boast about having written such a book. You should view this simply as a primer.

The only thing that I ask is that you keep a diary. This will serve you by becoming a “book of spells,” a reference that you can review to chart your progress along the Path. It will also serve those that come after you by providing them with insight about an otherwise unknown approach. No matter how swiftly you progress, if you leave nothing to the next generation of magicians, then your contribution to the Great Work will have been limited to its evolutionary representation.

The magical path is a great road to travel; it has been frequented by many great names: Aleister Crowley, MacGregor Mathers, Dion Fortune, Helena P. Blavatsky, and Eliphas Levi, to name but a few. You will see their footprints along the way. It is my hope that this volume will encourage you to find your own path, so that you may open up a road not previously charted.

*Love is the law, love under will.*

Gerald Del Campo  
March 21, 1993  
Ashland, Oregon

# What is Magick?

*“Religion is a daughter of Hope and Fear, explaining to Ignorance the nature of the Unknowable.”*

– Ambrose Bierce

Ask anybody what Magick is and the first answer you get will have to do with either the superstitious mumbling of the fanatical fundamentalist or the ridiculing rhetoric of the senseless skeptic. The skeptic fellow has got one up on our fundamentalist friend in that he can still control some of the activity in his brain. There is hope for this one.

Aleister Crowley wrote such a thorough essay on this subject that I find myself incapable of adding anything that does not echo his definition. Read the introduction of his textbook *Magick in Theory and Practice*.

Aleister Crowley defines Magick as **“the Science and Art of causing Change to occur in conformity with Will.”**

Ambrose Bierce defines magic as “an art of converting superstition into coin.”

*Notice the difference in the spelling.*

Crowley chose to use the Elizabethan variation of the word, in order to distinguish it from illusionary, “slight of hand,” magic by adding the K at the end. This changes the numerical value of the word and should be studied.

One must keep in mind that Magick demands repetitious study. It is foolish to assume you have understood something unless you have read it several times and have been able to achieve the same results every time you use it. Do your experiments as though you were a scientist in a laboratory. *Keep a diary!*

Magick is the method by which all things (be they conscious or not) exist and live their lives. Magick will allow you to recognize who and what you

are so that you may realize your full potential; however, it will not transform you into something which you are incapable of being.

So much beauty and mystery is found in the surviving literature of those who practiced Magick that many artists are instinctively drawn to Magick by verse and song. Ceremonial Magick is the physical expression of the great struggle of evolution out into mystical dance; it is the essence of what we have been, what we are now, and the attempt to assist Nature, Our Great Mother, in what we are to become by self-discovery and by assisting in our own further development.

In order to understand how Magick works, a few things must be said about the mind. Not only does the brain store memory, it is also capable of behaving as a receiver. It registers memory and then executes the appropriate response. Thought and information are maintained within our cells. The DNA of which we are composed carries within it not only genetic information, but specific experiences, thoughts, and patterns of personality from our parents. This is often what a person experiences in “past life” episodes.

The brain picks up genetic information once the cells of which we are composed release energy (memory). The brain does all this in its effort to answer those haunting questions: Who am I? Where do I come from? Where am I going?

Each cell is a separate, living, conscious life form, just as we are. The problem is that we are not, as a rule, consciously capable of releasing the data within the cell.

For the most part we are created and shaped according to other peoples’ fancies. It starts very early in childhood when our parents (being ignorant of their own wills) impose certain things on us that may not have anything to do with our true selves. As a result, people live their lives to please those around them instead of recognizing who they truly are. The longer we are forced to do this, and the deeper we hide ourselves, the harder it is for us to find who we truly are.

There are three series of manuscripts which have become the source of knowledge for the modern-day magician. They are:

The books of Solomon (*The Key of Solomon the King* and *The Lesser Key of Solomon*)

The writings of John Dee

*The Book of the Sacred Magic of Abramelin the Mage*

The books of Solomon are believed to have been written between 100 and 400 AD. They are based on the myths found in the Old Testament, the Talmud, and the Koran revolving around Solomon the King, the author of Proverbs, Ecclesiastes, the Song of Songs, and Wisdom.

With the assistance of demons subdued by a ring given to him by the angel Raphael, Solomon built a temple dedicated to the evocation, prosecution, classification, and identification of malignant spirits. This manuscript included information as to what names were used to call them and constrain them, as well as an elaborate hierarchy based on their power and abilities. He forced demon after demon to concede its name, power, and the name of the angel who could be called to control it. This work is seen as the greatest contribution to Ceremonial Magick by those who practice it, as it is a very complete genealogical tree. It is also a source for Persian, Greek, Jewish, and Christian mythology.

The second series is a compilation of elusive writings received during several crystal gazing sessions performed by two Elizabethan magicians, John Dee and Edward Kelly, from 1582 to 1587. Dr. Dee speculated that one could better communicate with the angels of God if they could speak in their tongue. He hired Edward Kelly, a medium, to communicate with various angels, who would eventually divulge their language: Enochian. This strange speech was believed to be the language which Adam used to communicate with angels before the Great Fall.

With the help of several angels, Dee and Kelly were able to compose five elemental tablets describing a hierarchy of specialized angels who could be summoned to the service of the magician.

The names written on these tablets were thought to be so powerful that they were given to Kelly in reverse, for it was believed that the angels could be accidentally invoked by concentrating on the strange characters which composed their names. Even today experienced magicians heed this warning, and dabblers are discouraged from the use of Enochian Magick for their own safety.

The third manuscript comprises *The Book of the Sacred Magic of Abramelin the Mage*.

The original work was written by Abraham the Jew and presented to his son Lamech in 1458. It is very likely that Abra-Melin was to Abraham what Aiwass was to Crowley, a discarnate being who communicated specific principles to its human counterpart.

This manuscript was found at the Bibliotheque de l'Arsenal in Paris and was translated from its Hebrew form to French during the 17<sup>th</sup> or 18<sup>th</sup> century. Later, MacGregor Mathers translated the French copy into English.

Perhaps the most significant contribution made by this book is that, while it is emphasized that one become familiar with Qabalistic principles, the author strongly recommends that the student use and consecrate his own language by using it in these rites. It is universal in its message, which states that any student, whether Jewish, Christian, or Pagan, will be able to command and exercise authority over the demons mentioned in the book by using the Names of Power associated with his faith.

The manuscript is divided into three books. The first book contains personal advice from Abraham to his son and an account of how he came by this knowledge. The second book is perhaps the most important from a seeker's point of view; it is a complete treatise on the methods used to access magical powers. The third book deals with the implementation and management of this capacity.

Like the book of Solomon and the Enochian works of Dee and Kelly, the book of Abra-Melin the Mage is outdated in that it subscribes to the doctrine that one must isolate oneself from society in order to accomplish the Great Work. In spite of this apparent Old Aeon dogma, the importance of this book cannot be underestimated, for it was through the practices laid out in this manuscript that Aleister Crowley achieved Knowledge and Conversation with his Holy Guardian Angel.

There appears to be a tradition of burning one's works at the time of one's death. Both Solomon and Dee are rumored to have burned their memoirs. If this is true, then one would think that what we possess of these great men and women is very little in comparison with what must have perished by fire. For one reason or another, on April 10, 1586, Dee burned all of his works. However, according to the chronicles left behind, on April 30, while strolling through a garden in the castle of Trebona, Dee found the books he had deliberately burned on the 10<sup>th</sup>.

Among other things, Magick is an ancient form of what is currently referred to as psychoanalysis. It is often used as a means to free the real Self from the self which has been created by others. The magician takes a hidden and sometimes hideous part of consciousness (as in Goetic work, the evocation of demons) and externalizes it to better deal with it. Through Magick we make the necessary adjustments to become healthier and more balanced individuals.



Magick is the way by which one can obtain consciousness of the activity and infinite wisdom within us all. And by doing so, Magick helps us to see ourselves as we truly are so that we may plot our courses accordingly.

As soon as you recognize the deity within, you will find that you have been in control the whole time but have not responded well due to your lack of understanding. It is like driving blindfolded.

The strength of your will is measured by your ability to respond (rather than react) to your environment. When you embrace life, and when you can willingly experience it as it is, then you will have embraced Our Lady of the Stars.

# The Qabalah

*“Nothing is a secret key of this law. Sixty-one the Jews call it;  
I call it eight, eighty, four hundred & eighteen.”*

*– Liber AL, I:46*

It is hard to pinpoint the exact date of the creation or the origin of the Qabalah; however, the earliest Qabalistic manuscript in our custody is called the Sepher Yetzirah, otherwise known as the Book of Formation. This text is thought to have been compiled from much older manuscripts around 120 A.D., by a man called Rabbi Akiba.

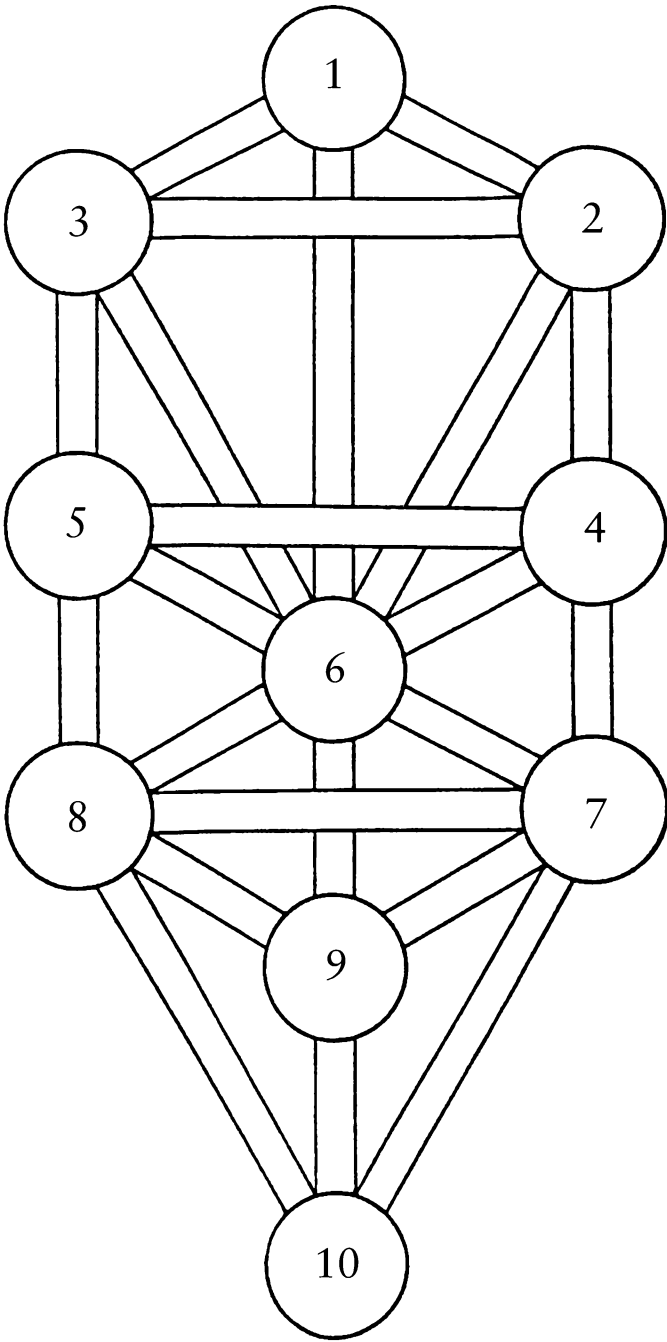
The most crucial book to the study of the Qabalah is called the Zohar. While this manuscript was not penned until the late 13<sup>th</sup> century by Moses de Leon, it is the most significant treatise connecting Gnosticism with other ancient mystical systems.

The Qabalah is unique to Hebraic thought. Traditionally, it is believed that the teachings were brought out of Egypt by the Israelites. During the Babylonian captivity the Israelites borrowed from the Chaldeans the use of numerology we call “Gematria.”

It is worth mentioning here that the Biblical hero named Moses was raised as an Egyptian and was taught the mysteries of that race of people. Later his own clan versed him in Hebrew mysticism. Perhaps it was the combination of these systems which enabled him to become such a powerful figure in history.

According to ancient Hebraic tradition, God himself first disclosed the Qabalah to the angels. When man was taken out of Eden, God allowed the archangel Ratziel (the archangel of Wisdom) to divulge its secrets to the human race as a means for them to find their way back to the Paradise they had lost.

Again, the Qabalah is unique to Hebraic thought, and as you will notice, it uses a lot of Hebraic language and symbolism. However, we will not



*The Qabalistic Tree of Life*

limit its use by dwelling too much on the dogmatic aspects of this ancient system.

The reason for ignoring dogma is quite simple; the Hebraic faith has used this model for quite some time, and the impressions from the thousands who have meditated on the symbols are there for us to access. During the centuries, especially during the medieval era, the Qabalah was widely dispersed throughout Europe. Magicians and their apprentices of every school of thought have meditated upon its symbols, adding to it the archetypes unique to their systems. For this reason the Qabalah is richer in metaphysical wisdom than ever.

The Qabalistic icon we call the “Tree of Life” is frequently mentioned in the Old Testament. This tree contains ten fruits called the “Sephiroth” (emanations). These have been referred to as “the ten faces of God”; and since humans were created in the image of God, the Tree of Life is a metaphor for the body of man (see illustration on page 14).

These ten emanations are symbols that illustrate the vigor and power of the creative energy inherent in the first sphere, Kether, the Crown, moving as swiftly as a lightning flash, changing with every step through the ten varying phases which come to completion at the tenth sphere of Malkuth, the Kingdom. It attempts to describe the creation of the Universe, and those who have studied science will have to admit that, as primitive as it may be, it serves as a basic symbol illustrating the “big bang” theory. These spheres are connected by 22 Paths. The Paths correspond to the Tarot’s Major Arcana.

In a way, the Sephiroth attempt to describe certain traits of the Most High, or the Universe... or both. They are here listed in order from the Beginning to the End:

1. *Kether*: Crown.
2. *Chokmah*: Wisdom
3. *Binah*: Understanding
4. *Chesed*: Mercy
5. *Geburah*: Power
6. *Tiphareth*: Beauty
7. *Netzach*: Victory
8. *Hod*: Splendor

9. *Yesod*: Foundation

10. *Malkuth*: Kingdom

The union of Kether, Chokmah, and Binah illustrates the manifestation of the Universe. This conjunction composes the “Supernal Triad,” which is often referred to as “God” (Elohim) in Genesis. The remaining seven Sephiroth represent the seven days of creation also spoken about in Genesis.

The Hebrew Qabalah is liberally used throughout four of the five books attributed to Moses. The reason for its very limited use in Deuteronomy is unknown.

In Magick, the Qabalah is used as a filing system where one can analyze any phenomenon whatsoever, no matter how abstract, and break it down into terms which can be understood by the logical mind.

Another use for this system is that it enables us to tap into the forces and currents symbolized by the particular symbol we are working with. The magician looks up the correspondences to the Sephirah and uses the information to invoke that particular current.

This use of Qabalistic correspondences is a science that has been created on the premise that there is an existing inherent relationship between planets, metals, stones, animals, flora, colors, and aroma. The implements, tools, incense, and colors that the magician uses will thus be in some way connected with the Sephirah which best conveys his or her Will. This will be explained in more detail later.

Since the alchemists perceived illness to be caused by a planetary imbalance, they also used alchemy to find cures for the ill. The cures were created by balancing the energies from the planet that was responsible for the disease and using the herbs and potions attributed to the Sephirah representing the opposite planet on the Tree of Life, thus finding balance.

While the Qabalah is not essential to Magick, it will help you to understand associated phenomena. It is a system of correspondences that enables us to encounter the macrocosm by close scrutiny of the microcosm: “As above, so below.”

The Qabalah used in Magick bears very little resemblance to the Qabalah practiced by early Jews. Its influence on the medieval practitioner was that it enabled the magician to have some conscious control of how the unconscious mind will store and retrieve data by providing a perfect filing system. This was a major breakthrough and a giant step forward for those

individuals who dared to explore the darkest recesses of the human mind. Magicians from all schools embraced this technology and added to it symbols and attributions unique to their systems. The destruction of the obstacles that keep the conscious and unconscious from working together in harmony has been a preoccupation throughout the ages as it is now. The important thing to remember about the Qabalah is that the way it communicates to the Higher Self will greatly depend on how intimate one is with the information attributed to the Sephiroth.

Regardless of what methods are employed, one must first find a philosophy that resonates with the inner nature of the magician. For the Rosicrucian it is Mystical Christianity, to the Thelemite it is the message of Aiwass.

The first approach is to familiarize oneself with the methodology of the Qabalah until one understands why the ideas and symbols placed upon the Tree of Life fit and network the way that they do. By its use and study you will begin to see patterns, and will realize that the placement of a particular symbol or archetype in question is validated and supported by the surrounding Sephiroth. It is like trying to assemble a puzzle containing the essence of the whole universe using the pieces already in place to verify whether the next piece you place will be in harmony with the rest of the puzzle. You then simply use the symbols already in place, whether Roman, Greek, Hindu, etc., to see how they apply to the philosophy and archetypes you have embraced.

In other words, after studying and understanding the system as laid out by our predecessors, you will apply the symbols which are most harmonious to your own inner nature. If these are properly arranged they will be faster and more powerful when employed. However, one must be careful not to alter the infrastructure of the system; it works like no other, and the wrong manipulation could alter its effectiveness so as to hamper the ability to communicate to the mind. These kinds of operations seem to appeal to magicians because of their inquisitive nature: they are not happy with the knowledge that something works, but must find out why. This application must be approached using the methods of science.

Magicians must learn to view "Tradition" in its proper context. The function of tradition in Magick is to ensure the continuance of viable, workable systems: not their dogma. Because the Qabalah has been so enriched by our forerunners, the magician's mind is capable of evolving much faster than ever before. It is ridiculous to assume that we would evolve beyond the achievements (and shortcomings) of our predecessors unless we added our own, personal, unique symbolism to the Tree of Life.

To quote the psychoanalyst Carl Jung: “We can never legitimately cut loose from our archetypal foundations unless we are prepared to pay the price of a neurosis, any more than we can rid ourselves from our body and its organs without committing suicide. If we cannot deny the archetypes or otherwise neutralize them, we are confronted, at every new stage in the differentiation of consciousness to which civilization attains, with the task of finding a new interpretation appropriate to this stage, in order to connect the life of the past that still exists in us with the life of the present, which threatens to slip away.”

I believe that the Qabalistic system is perfect: it works. The beauty of the Tree of Life is that familiarity with one Sephirah will yield clues pertaining to the qualities of its neighboring Sephiroth and the Paths. Therefore, the student should not strive to replace these symbols, but new compatible symbols should be added. What is a symbol? A representation or model capable of depicting something unknown.

Those that come after us will equally benefit from our experiences, until they too find themselves having to attribute their own unique deities to this glyph. This is evolution at work; and hopefully, those with the “right stuff” will create new myths that will propel the species into a harmonious future.

I am not implying that the works of Fortune, Mathers or Crowley are worthless: it is virtually impossible to speak in Qabalistic terms without referring to their correspondences. Their work and efforts have given us a treasure-house of knowledge pertaining to the mechanics of the system and hidden truths of the philosophies they embraced; they have also provided an universal language that all Qabalists can use to communicate abstract ideas. How else could master magicians instruct their apprentices without divulging their own justifications and methods? We stand on the shoulders of giants.

One should work with the available literature to familiarize oneself with the process. The information in Crowley’s *Liber 777*, for example, is an excellent instructional manual which illustrates the methods and reasons Crowley attributed specific gods to the ideas and symbols of the Sephiroth, and one should learn the method of association. This not only involves mastery over the Qabalistic system, but also the study of the world’s mythologies, and using the ones that are most harmonious with the character of the magician.

Also, keep in mind that there is nothing wrong with combining mythologies. In the past, many cultures have either openly borrowed, or taken by

force, the customs, traditions, and habits from neighboring societies and attributed to them different names. They have simply taken the archetypal form symbolized by a particular god, and have renamed it the name of a deity with a similar nature.

The Greeks borrowed from the Egyptians, the Romans from the Greeks, and so on. Often, the names were not even changed; much less their attributions. Some are so similar that it overwhelms the mind to keep them separate. A glance into the study of historical mythology will make one aware of the similarity between some of the Greek and Roman deities.

If you are interested in developing your own system of correspondences, you will have to study the mythologies of the world. There are many untouched mythologies for magicians with a pioneering spirit: Phoenician, Celtic, Teutonic, Slavonic, Persian, Indian, Chinese, Japanese, and African deities. There is even a tireless group of individuals working a system of English Qabalah.

All religions maintain a sparkle of universal truth in their symbology; one may borrow from as many as is practical to the end desired. The modern magician should feel free, as the Romans and Greeks did, to unite as many systems as one feels is needed to personalize their own Qabalah. The only rule is to make sure that one places the deity in its proper place and that it is polarized by their counterparts so that the ones surrounding it do not negate the placement of one deity. Errors will be easily recognized when the system is tested, and the discrepancies are not capable of being reconciled.

Many magicians understand the need for evolution of Magick. Much new work is already underway, and we will start to see many authors publishing the Qabalistic significance of Santeria and Voudon archetypes. Much work has begun in the area of Rune Magick, and a brand new system of English Qabalah is well under way. As a result, those who are familiar with Qabalistic principles will finally be able to exploit those systems, and I think that we can predict the increase of interest in those fields as magicians learn to understand these ideas in Qabalistic terms.

If you are a purist, simply study the myth that works best for you, and start attributing its deities to their proper place on the Tree of Life. Keep notes on *why* you placed them there: the flaws and imperfections will become visible through your practices. Record your trials and errors in your magical diary until your system becomes a perfect extension of who you are.

The magician must maintain distaste for dogmatism and the stagnation it creates in psycho/spiritual evolution. This attitude in Magick is as crucial



as skepticism. There are few students who dare to step beyond the normal accepted methods of attribution because just about every conceivable method has been exploited and published only to be taken as “gospel truth.” Many of the best examples of outdated traditions can be found in the Bible.

Like all Holy Books, the objective of the Bible was to incorporate the traditions associated with a particular society and combine it with a supernatural purpose in order to chart and insure the survival of the community it represented. It is a survival book for a race of people; imparting a knowledge and systematic life style specifically designed to preserve and protect the evolutionary struggle of a culture trying to rise above the norm.

The other factor most Holy Books have in common is the “us versus them” syndrome. This is where the deity dictating the book divulges the information that they are better than the surrounding folk, and that God only favors them. Usually some instruction is given as to how to deal with the heathens, and violence is justified in the name of God. In short, the people who opposed a particular belief, philosophy, or religion opposed the way of life it represented.

There have been people who did not possess warrior-like skills, or the organizational skills to conquer or prevent from being conquered. Their Holy Books do not tolerate violence of any sort; even in self-defense. This is also a survival formula... albeit, not a very effective one.

So what happens after technology surpasses the Holy Book? What shall we do once our capacity to rise above and beyond the ideas represented by its morality reveals that the teachings are no longer valid and are therefore untrue? Should we close our eyes to common sense or forsake the laws of nature for the benefit of tradition? Must we sacrifice or retard our own development as a species? Or should we apply what we have learned to a changing world?

The attitudes toward human sexuality in the Old and New Testaments illustrate how useless, and sometimes destructive, dogma and tradition can be to human development. Morality laws that attempt to regulate our erotic natures are no longer applicable. Biblically, any sexual act that failed to produce fruit (workers) threatened the survival of that race.

Similar objections are found throughout the Torah pertaining to the eating certain types of food. In short, any behavior that did not contribute to the benefit the whole community was prohibited. These policies were to insure the perpetuation and survival of the community.

The world has currently reached its capacity. It is no more advantageous to criticize sexual practices which are nonconducive to human reproduction than it is to prohibit the consumption of pork; and yet, because of tradition the Catholic church still prohibits the use of birth control, or sex education.

Like all living things, religion must be capable of adapting to new circumstances as man's knowledge increases. The evolution of the human race depends on mythologies that are malleable and pragmatic. Dogma is an intoxicating, often fatal cocktail, composed mainly of a paradigm with a twist of tyranny and a splash of fanaticism.

All holy books contain Truths: Truth is **always** faithful, it is unchanging and omnipresent, it is only the understanding of that Truth which changes as we evolve. I do not believe abandoning the older Holy Books is the answer: We must simply reinterpret them using what we know of the Universe, Nature and the human race today. Truth is an ever becoming.

The principles in new religion must be adamant about rejecting the old, expired thoughts that did not stand the test of time. They must also be flexible enough to embrace the principles and truths of previous disciplines that still continue to push us forwards towards perfection. I perceive Thelema as such a system.

Many teachers discourage individuality and stifle the creativity of their students until they become part of the "herd mentality" in the magical community. This is a great injustice to the Art of Magick, as some of the greatest potential discoveries are nipped in the bud before they can yield fruit.

The purpose of the following treatise is to encourage exploration and to display the process without reaching *any* conclusion; and although these ideas, principles, symbols, and archetypes are functional as they stand, they are here given solely as guidelines.

The mysteries embodied in religion and philosophy are encrypted in order to keep what is "sacred" safely out of reach of "foreigners and heathens" with contradicting ideas. I have found the Qabalah to be an encryption and decryption key, which when used properly will yield many wonders, including a peek into race consciousness of the people which created the philosophy you are exploring. I cannot over emphasize the tremendous power of the Qabalah once it has been individualized by the use of personal archetypes.

The magician's greatest assets are his or her imagination, conviction, dedication, endurance commitment, and a healthy dose of skepticism. Often, magicians will use intangible concepts by assigning them to mythological

ideas or Gods in order to achieve a desired result. These ideas will serve to communicate to the specific part of the psyche these archetypes represent. That one *believes them* is *imperative* to the success of the operation.

There must be no doubt in the magician's mind as to whether or not he or she believes in these ideas. If the magician "stops and asks why" the operation is doomed. If one spends too much time thinking about whether or not the effect will occur, lust of result will set in. You must not only believe in the intangibles you have created, but must *know* beyond a shadow of a doubt that the desired result will occur.

Herein lies a dangerous curb in our Path: voluntary mental irregularity is relatively harmless to well-balanced individuals who have practiced Magick for many years. Because these mental states are self-induced, and due to mental and physical preparation of the mind and body, one is ready for the journey. Most importantly, well-prepared magicians never lose track of the fact that what they believe is a *paradigm*. One must never forget that one is accepting those intangibles as truths for the convenience of getting a desired effect.

A magician whose intellect will not let him or her go long enough to create the necessary "scenario" in order to perform his or her Magick is in very little danger of falling over the edge, but his or her Magick will simply not work: it takes something much more powerful than reason.

Magicians who achieve successful results only do so because their myth has become *a living thing*. They have breathed life into it by virtue of belief, conviction and much Work. Once this is accomplished, the magician has found the foundation on which to base his or her life's Work.

My intention is to present the curious reader with a system of correspondences illustrating the mechanics of the Qabalah, while simultaneously providing a practical manual for magicians who intend to use these correspondences for the purpose of performing practical Magick.

This goals necessitated arranging it in a condensed format that would serve both readers, and arm the practical magician with a reference he or she can use in ritual.

Simply turn to the pages intended for the sephirah that best encompass the end desired. Then use the correspondences pertaining to the sephirah in order to inundate the temple (and the psyche) with the appropriate incense, plants, stones, weapons, squares, etc.

The following books are recommended reading:

*The Mystical Qabalah* - Dion Fortune

*Godwin's Qabalistic Encyclopedia* - David Godwin

*777 and other Qabalistic Writings of Aleister Crowley* - Aleister Crowley

*The Sepher Yetzirah*

*Zohar: The Book of Splendor* - Gershom Scholem

*A Garden of Pomegranates* - Israel Regardie

One more thing: a word about Balance.

Much has been said in magical circles pertaining to Hod and Netzach: Intellect and Emotion. This is probably due to the fact that the first obvious polarity people encounter on the Path is that of Reason and Intuition. Much good advice is given as to how to coexist with people of one or the other inclination. It seems as though it has become a subject worthy of much controversy, and for good reason. Hod could be seen as Law and Netzach as Love: Science and Art.

That familiar quote from *Liber Al vel Legis*: "Let one not know well the other" has become the favorite form of justification for those who are too lazy to find Balance; it helps them to perpetuate the myth that these opposites cannot or should not be reconciled. I have heard it mentioned that "practical Magick is, by nature, a Hod activity." This may be true, in the Qabalistic sense, when specific functions are assigned to the sephiroth for the purpose of scrutiny; but to say that Magick can work without emotional juice is not only false, but purposely misleading.

Crowley's interpretation of Magick is as follows: "The Science and Art of causing change to occur in conformity with Will." Science obviously alluding to Hod and Art to Netzach. Meditation on the "Art" Tarot card will reveal this and many other mysteries; as both principles are therein embodied. While Magick has much to offer to those who are adept in mathematics, geometry, Qabalah, astrology, etc., it has just as much to offer to those who move instinctively and are sensitive to the energies and images around them, those adept at Tarot, I-Ching, and other methods of divination. They rely not so much on the Hod activity we call "Intellectual Knowledge," but trust in the inner voice of the Beloved to guide them through life, shape the clay, guide the brush, and provide the lyrical content for words of Wisdom.

Music serves us as a perfect model, as it is a child resulting from the Unity between science and art. Music is defined and created by following certain mathematical principles. Without knowledge of mathematics, music becomes random noise, incapable of stirring the emotions. This is a Hod function. Without the sublime Understanding of the function of sound and its effects on the brain and nervous system, music becomes two-dimensional, boring, incapable of holding our attention: a poor form of expressing love, joy, sadness, anger, etc.

The emotional nature of music is Netzach's contribution. Ignore the mathematical aspects of Hod and you get noise. Ignore the intuitional expression of Netzach and your music will lack depth and emotional content. Balance is the basis of the Work. Those of us who are intellectual by nature should aspire to use this Hod function to stimulate the emotional aspects of Netzach. Failing to do so would make us cold, calculated and callused, incapable of feeling the subtle energies stimulated by our Magick. We would become nothing more than thinking machines, unable to hear *the voice* within because it does not fit our *logical mold*. One could be lost in its simplicity.

On the other hand, those of us who are of an emotional nature should use this Netzach purpose and employ it to stir the discriminating genius within us all. Should we fail to accomplish this task we run the risk of becoming little more than foolish idiots, gullible to the point of abuse and superstitious to the level of schizophrenia. We would not recognize the Voice of the Beloved or the intricacy of its language, thereby falling prey to the demons of deceit.

I would suggest that what is needed is an unshakable scrutiny and skepticism, the wisdom to know when to toss all of that aside when it is advantageous, and the strength to do it.

It is far healthier for individuals to be intellectually and emotionally balanced, than to justify one's lack of balance by attaching oneself to groups who over-emphasize the point of balance within the group as a whole. If you remember nothing else you have read in these pages, always keep in mind that Thelemic Magick is a system whose highest regard is for the individual. Dion Fortune made a brilliant observation which describes the need for balance: "The purely female woman and purely male man proved to be oversexed as judged by civilized standards, and can only find an appropriate place in primitive societies, where fertility is the primary demand that society makes upon its women, and hunting and fishing are the constant occupation of the men." Remember: specialization is for insects.

Those of you that may be practicing Thelemic Magick in groups: remember that from a magical point of view, the amount and quality of the energy you are going to generate as a group will be much more powerful, and much more sane if your members are encouraged towards intellectual and emotional balance, than if you try to adjust the lack of it by enrolling equal numbers of members who may be lacking one of these qualities. Thelema is primarily concerned with the growth of the individual, not the masses.

I hope that the following information will provide the necessary foundation on which to begin your magical studies; and that whatever path you chose will lead you to the accomplishment of your True Will: the Great Work.

### *Kether*

<b>Meaning:</b>	Crown
<b>God Name:</b>	Eheieh
<b>Image:</b>	Ancient Bearded King (in profile)
<b>Titles:</b>	Existence of Existence Concealed of Concealed Ancients of Ancients Primordial Point The Point Within The Circle Most High Macroprosopos LVX Occulta LVX Interna
<b>Archangel:</b>	Metatron
<b>Order of Angels:</b>	Chaioth ha Qadesh, Holy Living Creatures.
<b>Spiritual Experience:</b>	Union with God
<b>Virtue:</b>	Completion of Great Work
<b>Vice:</b>	None
<b>Human Chakra:</b>	Cranium
<b>Magical Weapons:</b>	Crown Point Swastika
<b>Incense and/or Oil:</b>	Ambergris
<b>Precious Stones:</b>	Diamond
<b>The Plants:</b>	Almond Flower
<b>Tarot Cards:</b>	The Four Aces

#### Notes on Kether

Kether is the only sephirah that manifests from an unknowable source: the Veils of Negative Existence. Kether *is*, however, understood through an experience the Hindu Adepts refer to as Samadhi.

It is pure being: timeless; being totally devoid of form because it exists above Binah, which is Time, and Chokmah, which is Form. It is one degree removed from non-existence. The other Sephiroth are more removed from non-existence as we get closer to Malkuth. Because Kether is without form, it exceeds the laws of manifestation: it is without reaction. It does not conform to any of the criteria we use to define existence. It is presence. It is the cause of manifestation, but not the manifested.

Existence is measured by its opposite: Kether has no opposite that we can measure it against, and therefore, one can only know its functions according to its connection to the other Sephiroth.

The other Sephiroth are only extensions of Kether. It is easy to understand this whole premise if we view Kether as the source of Light. As the Light moves away from the source the vibrations of that Light decreases, until upon reaching Malkuth the Light is so dense that it appears to be solid.

The Crown was attributed to Kether to illustrate the fact that it is beyond consciousness: The Crown is worn *above* the head. That is why the Mundane Chakra is the Cranium; the uppermost part of the human head.

The Adepts have said: "Kether is of our cosmos, but not in it." This indicates that those that attain to its influence exist in a state beyond duality, which occurs in everyday life, and are able to rise above the senses and experience the perfection of the Universal condition.

It is the source of all Magical Energy, which specializes as it moves through the lower Sephiroth. Dion Fortune has warned that anyone who misuses this energy, by using it against Universal or Natural Law will pay accordingly by losing the corresponding energy from their own Being.

## *Chokmah*

<b>Meaning:</b>	Wisdom
<b>God Name:</b>	Jehovah
<b>Image:</b>	A Bearded Male Figure
<b>Titles:</b>	Abba Supernal Father YHVH Yod
<b>Archangel:</b>	Ratziel
<b>Order of Angels:</b>	Auphanim, Wheels
<b>Spiritual Experience:</b>	The Vision of God, Face to Face
<b>Virtue:</b>	Devotion
<b>Vice:</b>	None
<b>Human Chakra:</b>	Left side of the face
<b>Magical Weapons:</b>	Lingam Phallus Yod of YHVH Inner Robe of Glory Standing Stone The Tower Uplifted Rod of Power Straight Line
<b>Incense and/or Oil:</b>	Musk
<b>Precious Stones:</b>	Star Ruby
<b>Plants:</b>	Amaranth Flower Mistletoe
<b>Tarot Cards:</b>	The Four Twos
<b>Wands (Fire):</b>	Dominion
<b>Cups (Water):</b>	Love
<b>Swords (Air):</b>	Peace
<b>Disks (Earth):</b>	Change

### Notes on Chokmah

Kether is The Point; and since a point in motion would look like a Straight Line, it was chosen as an appropriate symbol to illustrate Chokmah's relation to Kether.

Because Chokmah is the "giver of life" we find it on the right side of the Tree of Life called "The Pillar of Mercy." The image of the bearded male signifies virility. It is the vessel for Kether's influence, and symbolizes the beginning of life and its transition towards matter. It is the archetypal Father: active, positive force.



*The Sepher Yetzirah* states that Chokmah is pure being and not a thing in itself; after reading about Kether one may think that this is a contradiction. This further connects it to Kether: Chokmah is Kether at the precise moment of being and not-being: Chaos.

Kether is energy, Chokmah is the conduit for the passing energy, the influx of cosmic fuel, and, as we will later see, Binah is a reservoir which stores and catalyzes the energy.

## *Binah*

<b>Meaning:</b>	Understanding
<b>God Name:</b>	YHVH Elohim
<b>Image:</b>	Crone; A Mature Woman
<b>Titles:</b>	Ama: Dark Sterile Mother Aima: Bright Fertile Mother Khorsia: Throne Marah: Great Sea
<b>Archangel:</b>	Taphkiel
<b>Order of Angels:</b>	Aralim, Thrones
<b>Spiritual Experience:</b>	Vision of Sorrow
<b>Virtue:</b>	Silence
<b>Vices:</b>	Covetousness Greed Avarice
<b>Human Chakra:</b>	Right Side of Face
<b>Magical Weapons:</b>	Yoni Kteis Chalice Outer Robe of Concealment
<b>Incense and/or Oil:</b>	Myrrh or Civet
<b>Precious Stones:</b>	Star Sapphire Pearl
<b>Plants:</b>	Cypress Opium Poppy Lotus Lily
<b>Alchemical Metal:</b>	Lead
<b>Tarot Cards:</b>	The Four Threes
<b>Wands (Fire):</b>	Virtue
<b>Cups (Water):</b>	Abundance
<b>Daggers (Air):</b>	Sorrow
<b>Disks (Earth):</b>	Works

## 3 - SATURN

4	9	2
3	5	7
8	1	6

**Notes on Binah**

Binah is the Primordial Mother, and therefore represents the creative forces of the Universe. She is the Cosmic Womb, the Universal Vagina; Babalon. Binah is Negative: Form. Chokmah is Positive: Energy. Binah is the fertile soil, and Chokmah is the seed. The title of those that attain to Binah is “Magister Templi,” and it is their duty to “tend the garden.”

She introduces energy to solid matter, which subjects it to death: Hence the name “Terrible Mother.” Disembodied spirits are immortal, and because life experiences death only through incarnation, Buddhists and Christians have unjustly sneered at Binah.

Because the planet Saturn has been attributed here, the uninitiated have given to her the titles Set, Shaitan, and Satan. And because all creations are subjected to the influence of time, Christianity in its vulgar form (as it exists today) views woman as the source of all evil: the enemy of the omnipotent spirit of man (Chokmah). Form is the discipline of energy, and it is for this reason that she is placed at the head of the Pillar of Severity.

Death is a byproduct of sex, and it is implicit in birth: the Angel of Death is with us from the very beginning of our physical lives. Astrologers cringe at the thought of Saturn making a comeback into their charts.

In the Qabalah, all sephiroth are equally holy, and Binah is perceived as the function which has allowed everything below it to participate in this thing we call life. Binah is a necessity for evolution: She is the essence of Kether taking form. She is the beginning of all matter that is not realized until Malkuth. This is further illustrated by the fact that the Universe tarot card connects Binah (Saturn) to Malkuth. *The Sepher Yetzirah* also tells us that Malkuth is the Daughter of Binah.

Binah represents faith: faith as described by a “knowing” which is beyond words. A feeling not yet intellectualized, as in unexplained emotional reactions.

She is the Virgin Mary of the Christian faiths. She maintains her virginity because she is not concerned with the life of her creation. She remains pure

by virtue of the fact that she performs her function according to her nature: like all the other Sephiroth, she does her True Will. In this context, a prostitute who is so because she is doing her Will, is much more “pure” than a chaste woman whose nature is unbridled passion.

Impurity is a loss of control, a straying from ones True Path that can only be corrected by self-knowledge. Impurity comes from the phenomenon of attempting to override one’s own inner nature. Celibacy and sex are recognized as tools to achieve God Consciousness.

In *The Mystical Qabalah*, Dion Fortune states: “Frigidity and impotence are imperfections just as is uncontrollable lust, which destroys itself as well as its object. Reproduction is a sacred process, and the ancients referred to it with reverence.” Hence, the creative process of Binah is not evil, but necessary to the evolution of the spirit, which is symbolized by the rest of the Tree.

*Chesed*

Meaning:	Mercy
God Name:	El
Image:	A King Upon a Throne
Titles:	Gedulah: Majesty Majesty
Archangel:	Tzadkiel
Order of Angels:	Chasmalim, Brilliant Ones.
Spiritual Experience:	Vision Of Love
Virtue:	Obedience
Vices:	Bigotry Hypocrisy Tyranny
Human Chakra:	Left Arm
Magical Weapons:	Pyramid Tetrahedron Wand, Scepter & Crook
Incense and/or Oil:	Cedarwood
Precious Stones:	Lapis Lazuli Amethyst Sapphire
Plants:	Olive Four Leaf Clover Opium Poppy
Alchemical Metal:	Tin
Tarot Cards:	The Four Fours
Wands (Fire):	Completion
Cups (Water):	Luxury
Swords (Air):	Truce
Disks (Earth):	Truce

## 4 - JUPITER

04	14	15	01
09	07	06	12
05	11	10	08
16	02	03	13

## Notes on Chesed

*“Chesed contains all the Holy Powers, and from it emanates all Spiritual Virtues with the most exalted essences.”*

– Sepher Yetzirah

The Tarot trump The Heirophant best describes Chesed’s functions: it represents control in both, secular and religious matters; it is therefore often invoked to achieve favorable rulings in court. It receives direct influence from Binah, Understanding; and it is this influence that makes Chesed so benevolent.

Christian mystics place Jehovah upon this Sephirah because it encompasses the attributions given to their God: The Vision of Love, Obedience, etc. We can also see how the vices manifest upon that belief system when it is interpreted crudely: Bigotry, Hypocrisy, and Tyranny.

Dion Fortune speculated that if a magician should reach Tiphareth without attaining or progressing, to Chesed, he or she would find Jesus, the Personal Savior, in the sphere of the Sun and demand that others do the same. The magician is in danger of interpreting the phenomena of Tiphareth *as* Kether, rather than a manifestation *of* Kether.

Chesed is generous, like the King who has so much of everything he is willing to give eagerly to those in need. Since Chesed is the first Sephirah below the Supernals, it represents the formulation of Divine ideas into concrete terms; hence its attribution to the Heirophant.

Because of this closeness to the Supernals, magicians who have attained to the Sphere of Chesed are capable of glimpses into “The Big Picture.” Because of this awareness, we are told that they have escaped the bounds of physical reality—the bonds of Birth, Life and Death—and they are capable of choosing not to incarnate. This is misleading because of the suggestion that one has achieved perfection, but being below the Supernals demands a certain amount of imperfection: a human quality one transcends when one rises beyond the Abyss and attains pure consciousness.

Magicians who attain to Chesed are able to interpret the archetypal symbols emanated from the Supernals the same way that mathematicians interpret algebraic models. “Obedience” here is interpreted as the ability to recognize the obvious: that in order to attain to the higher principles defined by the Supernals one must push aside the ego, or in this case, the wishful thinking of what things are or what one imagines them to be, in order to receive or interpret the archetypal images and ideas for what they truly are. It is a sacrifice of the freedom which is not conducive to the attainment one desires.

## *Geburah*

<b>Meaning:</b>	Severity
<b>God Name:</b>	Elohim Gebur
<b>Image:</b>	A Warrior on a Chariot
<b>Titles:</b>	Din: Justice Pachad: Fear
<b>Archangel:</b>	Khamael
<b>Order of Angels:</b>	Seraphim, Fiery Serpents
<b>Spiritual Experience:</b>	Vision of Power, Strength
<b>Virtues:</b>	Energy Courage
<b>Vices:</b>	Cruelty Destruction
<b>Human Chakra:</b>	Right Arm
<b>Magical Weapons:</b>	Pentagon Five Petaled Rose Sword Spear Scourge & Chain
<b>Precious Stones:</b>	Ruby
<b>Plants:</b>	Oak Hickory Stinging Nettle
<b>Alchemical Metal:</b>	Iron
<b>Incense and/or Oil:</b>	Tobacco
<b>Tarot Cards:</b>	The Four Fives
<b>Wands (Fire):</b>	Strife
<b>Cups (Water):</b>	Disappointment
<b>Swords (Air):</b>	Defeat
<b>Disks (Earth):</b>	Worry

### 5 - MARS

11	24	07	20	03
04	12	25	08	16
17	05	13	21	09
10	18	01	14	22
23	06	19	02	15

## Notes on Geburah

*“Since this is the most misunderstood of all the sephiroth it is the most important.”*

– Dion Fortune

Traditionally, Geburah has been a subject of much controversy because it represents the ego, the sex drive, and the destruction of the useless. Because Christianity failed to recognize the necessity of these functions they were dubbed evil, and so was the Sephirah that represented them. At best, they perceived it as the sphere of sacrifice motivated by fear, which can only be interpreted as an act of cowardice in the Aeon of Horus. As a result of this misunderstanding, the malicious Greek God of War, Ares, was assigned to Geburah. (See Ares, page 63)

Consider how astrologists interpret Mars in a chart; it is almost always considered malicious, and they do much work in order to correct this malignancy when it occurs in their diagrams. Observing Geburah’s influence in the four elements through its Tarot Card attributions does little for its defense.

We must avoid the perception of evil when referring to any sephirah, and this is specially true of Geburah. Most sephiroth in their purest essences are, by themselves, imbalances. This is especially true if the sephirah in question exists anywhere else than the Middle Pillar. Try to always remember that no energy can exist without its opposite extreme; and never forget that any attempt to ignore the influence of any imbalance will only magnify it.

Consider this:

- The manipulation of energy in a manner which is unnatural to its design is “evil.”
- The Magus realizes that the removal or absence of any energy or idea from his or her immediate universe creates a vacuum which out of necessity, must be filled.
- The Magician uses these paradigms in order to consciously create vacuums: By removing unnecessary things, desirable energies and influences can be invoked in their place.

One thing is *sacrificed* for another. The three ideas above illustrate both the necessity and the application of Geburah in magical Work. Geburah is the House of the Will.

So how do you explore the potentialities of Geburah without injury? Like all Sephiroth, you must study it by comparing it to the surrounding energies. The first logical place to look would be Chesed, its opposite. Looking at the attributions therein one would prepare accordingly to enjoy the experience of Geburah without hardship. (See the notes on Balance on page 23.) Geburah is the driving force behind all action. It is the warrior that demands from us the respect mandated by the Holy Guardian Angel. It is through its influence that we are driven towards reverent acts of worship, such as Bhakti Yoga, or Devotional Yoga, which will inevitably lead us to Knowledge and Conversation. Hence, we see Mars' connection to Venus.

Geburah represents the Kundalini: absolute vitality; it is the energy residing at the base of the spine waiting to spring forth. Without this energy love in its sexual form would be unachievable. It is said to be transformed to the True Ego by virtue of orgasm; it is during those brief moments of ecstasy (the little death), that we are capable of piercing the veil of illusion.

Christianity has inaccurately explained destructive energy to be "bad" and creative force "good." Geburah is concerned with the release of energy through the catabolic process of physics, and from this we can reaffirm its connection to the Kundalini.

It is easy to perceive Geburah as the martial arts teacher whose job it is to keep its students well balanced. When students stray from their natural path the teacher brings them back in the most expedient manner; when the phenomenon is unpleasant we may perceive it as "evil." Anyone who has ever taken martial arts can attest to this metaphor.

Geburah is known as "The Radical Intelligence" because it is the discriminative part of the psyche. Physically speaking, it is better to submit to the scalpel than to perish by a malignancy. Geburah is a pragmatic sphere: it represents the destruction of the worthless in order to make room for the priceless; here we see a resemblance to Kali.

When misunderstood it can be painful; but if one is able to see beyond the struggle and suffering, the helpful aspects can be seen. Existence is always moving, shifting. Geburah represents this movement.

It is the power of the steam engine, whereby wood is sacrificed in order to transform it into heat, which will change water into steam, which drives the pistons. In this way, Geburah teaches us that energy can be transmuted but never destroyed, and therefore alludes to the concept of Immortality.



Sacrifice is here intended to mean a necessary act willingly suppressed so that its energy can be redirected and used towards achieving more desirable objectives. In order for the offering to be effective it must be more than just a convenient act of self-denial, it must consciously be carried out as an act of devotion.

## *Tiphareth*

Meaning:	Beauty
God Name:	YHVH Aloah Va Da'ath
Images:	A Majestic King A Child A Sacrificed God
Titles:	Malek; The King Adam Son
Archangel:	Raphael
Order of Angels:	Malachim, Kings
Spiritual Experience:	Vision of Harmony
Virtues:	Devotion to the Great Work Knowledge & Conversation of the H.G.A.
Vice:	Pride (More accurately: "Arrogance.")
Human Chakra:	Heart
Magical Weapons:	Cube Rosy Cross
Precious Stones:	Topaz
Plants:	Oak Acorn Acacia Laurel Grape Vine
Alchemical Metal:	Gold
Incense and/or Oil:	Olibanum (Frankincense)
Tarot Cards:	The Four Sixes
Wands (Fire):	Victory
Cups (Water):	Pleasure
Swords (Air):	Science
Disks (Earth):	Success

## 6 - SOL

06	32	03	34	35	01
07	11	27	28	08	30
24	14	16	15	23	19
13	20	22	21	17	18
25	29	10	09	26	12
36	05	33	04	02	31

**Notes on Tiphareth**

Tiphareth is the point of balance on the Tree of Life: everything above it can be perceived as energy and everything below as tangible. It is the link connecting God with Man, and as a result Christian Mystics have placed Jesus on this sphere; as are all sacrificial gods. It is the place where one achieves Knowledge and Conversation of the Holy Guardian Angel; it represents the sixth sense, the Higher Self. It is the reflection of the flame that burns within the heart of man; it is the part of a human which is consistent, unchanging. It comes as no surprise that many magicians have confused this Sefirah with Kether.

Tiphareth is something of a lens which projects the Light from the Supernals unto the physical planes: as above so below. However, we must not lose track of the fact that a projection of a thing is an illusion, and not the thing itself.

The image of a child is a handy reminder of the fact that Tiphareth is referred to as “The Plane of Incarnation.” Here we also find all sacrificial gods, because giving up perpetual existence in order to experience physical reality is considered a sacrifice: temporary mortality. Here, the god reveals itself (or appears) as flesh and blood and resides with the community—all the while imparting knowledge. But again, one must never confuse the vision of the thing with the thing itself.

In Christianity it is said that one can only know the Father through the Son; and this nicely alludes to Fortune’s statement about the lens, but it also reaffirms that Kether is the Father, and Tiphareth the Son. The magician’s task is to become the Son (Tiphareth) so that he or she may know the Father (Kether); magicians do this by bringing the rest of the Sephiroth into perfect balance within themselves. The magician becomes the “redeemer” by trying to unite the kingdom (Malkuth) with heaven (Kether).

In order to avoid psychoses, all visions should be interpreted while on the plane of Tiphareth. It is the safest place to reside because it has absorbed all of the attributions represented by the surrounding Sephiroth: it maintains all of the discriminatory faculties of Geburah tempered by the benevolence of Chesed, and the emotional nature of Netzach tempered by the intellectual awareness of Hod. Armed with these tools, the magician is in little danger of perceiving the visions as physical. He or she will perceive them as symbols, as they should be.

Knowledge and Conversation rarely leads to visions or voices; the experience is full consciousness and awareness. The experience is not psychic, which is the trademark of Yesod; the absence of sensory images is a hint that the magician is in the level of higher consciousness belonging to Tiphareth.

“Knowledge” (as in Knowledge and Conversation) is referred to here in the biblical sense, sexual intimacy. Every experience of it is brief, and the ecstasy soon fades, but there is that which remains. The mineral attributed to Tiphareth is Gold: incorruptible, imperishable.

*Netzach*

<b>Meaning:</b>	Victory
<b>God Name:</b>	YHVH Tzabaoth
<b>Image:</b>	A Strong, Naked Amazonian Woman
<b>Titles:</b>	Firmness Occult Intelligence
<b>Archangel:</b>	Haniel
<b>Order of Angels:</b>	Elohim, Gods
<b>Spiritual Experience:</b>	Vision of Beauty Triumphant
<b>Virtue:</b>	Unselfishness
<b>Vices:</b>	Unchastity Lust
<b>Human Chakra:</b>	Hips & Legs
<b>Magical Weapons:</b>	Lamp Girdle Rose Seven Veils
<b>Precious Stones:</b>	Emerald
<b>Plants:</b>	Rose Vine
<b>Alchemical Metal:</b>	Copper
<b>Incenses and/or Oils:</b>	Red Sandalwood Rose Benzoin
<b>Tarot Cards:</b>	The Four Sevens
<b>Wands (Fire):</b>	Valour
<b>Cups (Water):</b>	Debauch
<b>Swords (Air):</b>	Futility
<b>Disks (Earth):</b>	Failure

## 7 - VENUS

22	47	16	41	10	35	04
05	23	48	17	42	11	29
30	06	24	49	18	36	12
13	21	07	25	43	19	37
38	14	32	01	26	44	30
21	39	08	33	02	27	45
46	15	40	09	34	03	28

## Notes on Netzach

Magicians seem to pay very little attention to the Venusian sphere. Its vulgar interpretation has led many Qabalists to perceive Netzach as the “cushie feelie” sephirah. Its magical image is that of a strong, naked Amazonian woman, which indicates immediately that the underlying current is definitely female, but certainly not passive.

Netzach rules the emotions, which empower the elemental forces by allowing them entry into consciousness. Were it not for Netzach, these elemental forces would remain in the unconscious realm of Yesod, where they would be free to raise havoc with our psyche. By emotions I mean involuntary reactions brought about by active groups of symbols or ideas which reside in the unconscious (Yesod).

It is through Netzach that elemental administrators receive their life. It must be understood that the elemental influences receive their force from Netzach via the magician’s emotional triggers.

Without Netzach, the magician can only create forms, but is not able to breathe life into them; and this alone should allude to both its function and importance.

This is the sphere of sympathetic Magick and the intuitive residence. Magicians who resonate favorably with the Sphere of Venus are instinctively drawn to the works of Bhakti Yoga: devotional forms of worship.

The part of the psyche that corresponds to Netzach responds to sound, fragrance, and color. During a Netzach working the temple will be filled with incense smoke and the sound of rhythmic drumming, often times ending with a frenzy of dance and laughter.

It seems appropriate that all goddesses of love are attributed to this sphere since the Kundalini force Ida corresponds to it. The implements concur with the goddesses: The Lamp to Psyche, The Girdle to Aphrodite, The Rose to Venus, and The Seven Veils to Ishtar.

In the Babylonian myths, Ishtar lost her lover Tammuz when he descended into the under world. She sought to reunite with him and demanded entrance into the lower world, which had seven portals, and was forced to surrender one veil at each one. The veils and gates represent the seven chakras. The rose, which is connected to Netzach, is the Western equivalent of the Eastern lotus. The rose, being a symbol for love, verifies the notion that the kundalini is stimulated by the act of love-making.

It is impossible to perform Magick without the Netzach functions, which correspond to the instincts, because the skepticism embodied by its polar-

izing Sephirah (Hod) will cancel out all magical imagery before it is even consciously realized. By way of the intellect the magician creates talismans, but it is Netzach which breathes life into them.

## *Hod*

<b>Meaning:</b>	Glory (Honor)
<b>God Name:</b>	Elohim Tzabaoth
<b>Image:</b>	A Hermaphrodite
<b>Titles:</b>	Perfect Intelligence
<b>Archangel:</b>	Michael
<b>Order of Angels:</b>	Beni Elohim, Sons of God.
<b>Spiritual Experience:</b>	Vision Of Splendor
<b>Virtue:</b>	Truthfulness
<b>Vices:</b>	Falsehood Dishonesty
<b>Human Chakra:</b>	Legs
<b>Magical Weapons:</b>	Names, Versicles & Apron
<b>Precious Stones:</b>	Opal
<b>Plant:</b>	Moly
<b>Alchemical Metal:</b>	Mercury
<b>Incense and/or Oil:</b>	Storax
<b>Tarot Cards:</b>	The Four Eights
<b>Wands (Fire):</b>	Swiftiness
<b>Cups (Water):</b>	Indolence
<b>Swords (Air):</b>	Interference
<b>Disks (Earth):</b>	Prudence

### 8 - MERCURY

08	58	59	05	04	62	63	01
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	48
32	34	35	29	28	38	39	25
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
09	55	54	12	13	51	50	16
64	02	03	61	60	06	07	57

## Notes on Hod

The magical weapons connected with Hod allude well to its function. One can only name something once it has been given form, and Hod gives elemental forces form.

The Apron is usually worn over the genitals, which are portrayed by Yesod, the astral sphere that represents unconscious imagery, something unknown. The Apron signifies that these images have been transcended by virtue of the fact that they have been given force by Netzach, and form by Hod: they have been released and utilized. From a practical point of view: Hod creates the talismans, while Netzach animates them.

Dion Fortune made a brilliant comment concerning the Apron and its relation to Hod. She stated that the Apron is the regalia of the Mason, a maker of forms, and therefore justified quite nicely its placement as a weapon, or tool, of this sphere.

The connection to “form” should not confuse the reader. Binah is the giver of form. Hod is the reflection of Binah, after it has been “filtered” through Chesed. Hod is the intellectual manifestation of a spiritual idea represented by Binah. This is another way of saying that Binah’s domain is within the Neschamah, while Hod exists in the Ruach.

You may be wondering why Binah is filtered by Chesed and not Tiphareth. The mystery lies in what Binah, Chesed, and Hod have in common: the element of Water. The same is true of Chokmah, Geburah, and Netzach because all three share the element of Fire. The Middle Pillar consists entirely of Sephiroth corresponding with the element of Air; and these principles apply here as well. Do not allow this to confuse you—see the diagram of Elemental attributions on page 193.

One of the many attributions to the sphere of Mercury is to the intellect: the capacity to reason, the seat of logic. It is interesting to note that it also represents the Kundalini energy known as Pingala.

The vices falsehood and dishonesty probably allude to the God of Thieves, Mercury, who received a bad reputation in Greek mythology for having stolen the heifers of Apollo. (See page 69.)

The Archangel Michael was probably placed here because he is the slayer of the serpent, and illustrates the superiority of the intellect over illusion.

Because the intellect is greatly embellished by this Sephirah, it has become a trap for many potential magicians. Many of them will become armchair magicians, satisfied with the never-ending task of impressing their fellows with their mental prowess. This is mental masturbation, and does not lead

to Knowledge and Conversation of the Holy Guardian Angel. The magician must be constantly aware of this danger, and strive as best as he or she can to continue moving forward. (See “A Word About Balance,” page 23.)

## *Yesod*

<b>Meaning:</b>	Foundation
<b>God Name:</b>	Shaddai El Chai: Almighty Living God
<b>Image:</b>	A Beautiful Naked Man
<b>Titles:</b>	Treasure-house of Images Levanah
<b>Archangel:</b>	Gabriel
<b>Order of Angels:</b>	Kerubim, The Strong
<b>Spiritual Experience:</b>	Discovery of the True Will Vision of the Universal Machine
<b>Virtue:</b>	Independence
<b>Vice:</b>	Idleness
<b>Human Chakra:</b>	Reproductive Organs
<b>Magical Weapons:</b>	Perfumes Sandals
<b>Precious Stones:</b>	Quartz
<b>Plants:</b>	Damiana Ginseng Yohimba Mandrake (all aphrodisiacs)
<b>Alchemical Metal:</b>	Silver
<b>Incense and/or Perfume:</b>	Jasmine
<b>Tarot Cards:</b>	The Four Nines
<b>Wands (Fire):</b>	Strength
<b>Cups (Water):</b>	Happiness
<b>Swords (Air):</b>	Cruelty
<b>Disks (Earth):</b>	Gain



## 9 - LUNA

37	78	29	70	21	62	13	54	05
06	38	79	30	71	22	63	14	46
47	07	39	80	31	72	23	55	15
16	48	08	40	81	32	64	24	56
57	17	49	09	41	73	33	65	25
26	58	18	50	01	42	14	34	66
67	27	59	10	51	02	43	75	35
36	68	19	60	11	52	03	44	76
77	28	69	20	61	12	53	04	45

**Notes on Yesod**

Yesod is the unconscious, the house of the instincts, the Treasure-house of Images. Instincts are an unintentional push towards certain activities and are therefore of particular importance to the magician, as the ultimate task is freedom from compulsory behavior. The unconscious can be defined as the sum of all objects and routines that are not conscious or related to the ego in any sensible manner.

In the individual, Yesod represents the sexual drive and all other survival reflexes. It is also the home of the racial consciousness, or Jung's collective unconscious, which he discovered "contains the whole spiritual heritage of mankind's evolution, born anew in the brain structure of every individual." He too saw the potential of tapping into ancient potencies for the betterment of the individual, and described two methods to study the collective unconscious: Mythology and Analysis. The magician uses both techniques.

It may appear to the ego that it controls the faculties over the personality, but Yesod provides the data, or more appropriately, the images by which the ego reacts to specific stimuli. Dion Fortune rightly perceived Yesod to be a filter, which funnels in all ideas and experiences collected by the Sephiroth above it, reconciling opposites "without diminution or separation." So strong is the influence of this Sephirah on our behavior and perceptions that the ancients assigned it words of strength whenever possible; even the magical image associated with Yesod depicts great power.

Instincts, impulses, dreams, visions and psychic awareness are attributed to this sphere, as it is considered to be the Astral plane.

*Malkuth*

<b>Meaning:</b>	Kingdom
<b>God Names:</b>	Adoni Malekh Adoni Ha Aretz
<b>Image:</b>	A Beautiful Young Woman, Throned & Crowned
<b>Titles:</b>	Inferior Mother Malkah: The Queen Kallah: The Bride Gate Gate of Death Gate of Tears Gate of The Garden Of Eden Gate of The Shadow Of Death Gate of Justice Gate of The Daughter of Mighty Ones
<b>Archangel:</b>	Sandalphon
<b>Order of Angels:</b>	Ashim, Souls of Fire
<b>Spiritual Experience:</b>	Vision of the Holy Guardian Angel
<b>Virtue:</b>	Discrimination
<b>Vices:</b>	Avarice Inertia
<b>Human Chakras:</b>	Feet Anus
<b>Magical Weapons:</b>	Equal Armed Cross Double Cubed Altar Magick Circle Triangle
<b>Plants:</b>	Willow Wheat Lilly Pomegranate
<b>Precious Stone:</b>	Rock Crystal
<b>Incense or Oil:</b>	Dittany of Crete
<b>Tarot Cards:</b>	The Four Tens
<b>Wands (Fire):</b>	Oppression
<b>Cups (Water):</b>	Satiety
<b>Swords (Air):</b>	Ruin
<b>Disks (Earth):</b>	Wealth

## Notes on Malkuth

Malkuth is consequential in so many planes that it would take many tomes to list every possible correspondence. Like all other Sephiroth, it is ever becoming; no one could ever assume to know everything there is to comprehend about any of them. Even if such a book could be written and published, it would be a considerable detriment to the magician because knowledge can only be understood when discovered and experienced by the individual.

Because it is the physical representation of the magician in his or her physical form, Malkuth is equated with the body. It is the sphere of the elements, so it is also connected with the planet Earth. It represents the fruition or completion of any magical action, so it is connected to the manifestation of spiritual ideas into concrete forms. It is connected to childbirth, eating, breathing, living, and dying.

# Gematria

*“Divide, add, multiply, and understand.”*  
– Liber AL I:25

Although Gematria is pertinent to the Qabalah, I think it should be treated as a separate issue in order to better illustrate the practical aspects of this wonderful system. The theory here is that any words that enumerate to the same value have something in common. Perfect examples of this are found all throughout the Holy Scriptures in statements such as “God is Love” or “Love is Unity.” The idea behind Gematria is that words can be replaced with other words of the same numerical value, thus revealing certain hidden mysteries. One is not limited to the Hebrew language; this method of Qabalistic analysis can be used on just about any Holy Book so long as one becomes familiar with the numerical value of the language it was written in.

The ancient Jews did not use numerical symbols. Instead they attributed numerical values to their already existing sacred alphabet. Unfortunately this system is perceived by the vulgar only as another form of numerology, thereby disregarding the complexity, beauty, and brilliance of such profound thought.

The importance of the use of Gematria cannot be overstressed, especially when attempting to unravel the mysteries of the Bible. The authority of Biblical interpreters who are not familiar with Qabalistic principles and claim to have fully disclosed its teachings is questionable. Here is why:

- The Pentateuch was written in Hebrew, and most of the works show the use of the Qabalah.

- The English interpretation (or any other but Hebrew for that matter) lacks the numerical symbolism of the words written therein. They are lost in the translation; therefore, the inner meaning of the Scriptures cannot be understood by anyone not possessing knowledge of the system.

One would make a great error in assuming that this form of analysis does not apply to the New Testament because it was written in Greek. There is also Greek Gematria, and there is evidence that it was used in the New Testament also. Here's an example from the *Book of Revelations*; it deals with the Four Horseman of the Apocalypse. "And I saw, and behold a white horse; and he sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." (Rev. 6:2)

This particular passage deals with three crucial clues: the color white, the bow, and the crown. The color white is the color of Light, representing purity and cleanliness. The bow is a symbol of Sagittarius the Archer, or one whose arrows are pointed at spiritual targets. It represents the longing to attain to spiritual heights. "Crown" is Kether in Hebrew, the first, white Sephiroth on the Tree of Life.

So, as you can see, the Scriptures take on a completely different meaning when you understand the methods in which they were written.

It is not necessary to become fluent in Hebrew, Latin, or Greek, but it wouldn't hurt to be at least familiar with the Qabalistic correspondences of the letters of these ancient languages.

I thought Malkuth might be a practical place to illustrate some of the uses for Qabalah and Gematria.

The numerical value of Malkuth is 496. It is the same enumeration as the Hebrew mythical serpent-like creature called *Leviathan*. From this we see its connection to Daäth.

The Mystical Number of Malkuth is 55. It is the same number as the Hebrew words meaning:

- Robbery, Thief, and Pillage: suggesting both the lust *and* lack of substance and physical belongings.
- A Footstool, or To Walk: we walk with our feet upon the Earth.
- The Bride: a title of Malkuth.
- To Swell, or Heave: implying its connection to manifestation, or childbirth.
- Ornament: indicating the fact that Malkuth is the only solid Sephirah on the Tree.

We have been told that Malkuth is the sphere of the elements. We can therefore assume that the Hebrew letters associated with the elemental attributions on the pentagram will yield further clues. So we add them up as follows:

Fire:	י (Yod)	=	10
Water:	ה (Heh)	=	5
Air:	ו (Vav)	=	6
Earth:	ה (Heh)	=	5
Spirit:	ש (Shin)	=	<u>300</u>
			326

So we look up the correspondences to the number 326, and we find the name *Jeheshua*: Jesus. And this confirms the probability that a god can walk among us.

Even if we assume that the element of Spirit must reside in some higher, more perfected plane, we can gather fruit from an analysis of the Hebrew letters in the Tetagrammaton; the numerical value of this analysis will enforce the conclusion that Malkuth represents the concrete ideas represented by the whole Tree, just as the number 55 has.

(1+2+3+4+5+6+7+8+9+10 = 55)

Fire:	י (Yod)	=	10
Water:	ה (Heh)	=	5
Air:	ו (Vav)	=	6
Earth:	ה (Heh)	=	<u>5</u>
			26

The Hebrew word for “seeing, or looking at” enumerates to 26, and this validates our claim to Malkuth being the only “solid” sephirah. The number 26 also points us to the four directions, which are so important to magical operations, by alluding to the astrological signs which represent them:

East	Air	Aquarius	The eleventh sign	11
South	Fire	Leo	The fifth sign	5
West	Water	Scorpio	The eighth sign	8
North	Earth	Taurus	The second sign	<u>2</u>
				26

What else does the number 26 tell us? It alludes to the Middle Pillar.

First Sephirah	Kether	1
Sixth Sephirah	Tiphareth	6
Ninth Sephirah	Yesod	9
Tenth Sephirah	Malkuth	<u>10</u>
		26

Malkuth is the physical body. In the efforts to provide an accurate description of the indescribable, many philosophies have been confused by the intense desire of the Human Spirit to unite with its source. This bewilderment has resulted in the complete disregard for the human body because they have failed to see that there is no separation between the Physical and the Spiritual. The human body is viewed as a prison to the Omnipotent Spirit: yet, how omnipotent is a spirit when it can be confined by something as frail as a human body?

As I have stated elsewhere, Kether is one step removed from existence. Malkuth is existence, and everything between them signify stages of “becoming.” Kether is in Malkuth, and Malkuth in Kether.

I have interpreted physical existence as the Beloved’s spiritual adventure, fueled by the desire to experience life in material terms. Until such a time that we die, we should *live* in such a way as to gain as much experience as humanly possible. Experience is Knowledge: existence is pure joy. Sorrow is Knowledge without Understanding.

If you look at the Tree of Life, you will notice that each Sephirah has a Hebraic name and each Path has a Hebrew letter assigned to it. To reap the fruit from this Tree you will have to labor to master its language. There are only a few correspondences to commit to memory, and I have listed them for you on pages 192-193 to facilitate reference.

To conserve space, I have only demonstrated here a single form of analysis, but there are many others you will soon develop as you use this system.

We now continue with the association of various deities to the Sephiroth.

# The Gods

*"For I am the first and the last.  
I am the honored one and the scorned one.  
I am the whore and the holy one.  
I am the wife and the virgin.  
I am the mother and the daughter.  
I am the members of my mother.  
I am the barren one  
and many are her sons."  
– Thunder Perfect Mind*

A brief view into mythology is all that is necessary in order to understand the considerations and justifications for the Qabalistic placement of the gods.

The following information should begin to reveal the method by which the magician can go about creating and expanding, and ultimately, personalizing his or her own Qabalah.

What follows is a summary, and the reader should be aware that *777 and Other Qabalistic Writings of Aleister Crowley* often shows the same god on more than one Sephiroth. I hope that this does not confuse anyone. It wasn't done as a "blind for the uninitiated," but to give the magician more options. Several deities can be invoked to assist the magician in any particular task; and by studying the mythological functions of the deities attributed to the Sephiroth in question, the student can choose an archetypal image which come closest to the end desired.

Take Zeus, for example: In *Liber 777*, Crowley placed him in Kether and Yesod. This attribution is an excellent method to illustrate two important points. It is a reminder that every sphere on the Tree of Life is an emanation from the spheres preceding it, and that Kether and Yesod *both* represent the element of Air. While it is true that these points are very important, the method of illustrating this correlation has, in my experience as a



teacher, confused the beginner. I feel Crowley's placement lacks explanation, which makes it the subject too complex for many ground-level students of the Qabalah; and since we are far from experiencing a shortage of Egyptian or Greek deities, I have used the gods I have employed in my Qabalistic dealings.

Students that have familiarized themselves with the Qabalah and the Tree of Life will easily understand the significance of Crowley's dual placement. It is sufficient to say that all of the male gods of any particular hierarchy are expressions of the "male supreme god" of that particular pantheon; the same is true with the female gods. In other words: they represent the archetypal male and female deities. In the case of Kether, from which *all* of the gods illustrated below it have emanated, gendering is a moot point, since here both male and female qualities of "the one god" are merged.

I have simplified what follows, and have used the gods I use to illustrate the Qabalistic formula to the reader. Please don't forget that this is MY Qabalah; if you strive to personalize your own, according to your understanding and feelings of mythology, you will find the effort very rewarding. Other mythological study is advised.

The models that follow are exemplary: please keep in mind that the following Qabalistic placement represents one among many of possibilities. The number next to the god's name represents the Sephiroth it corresponds to.

## *The Egyptian Gods*

### PTAH (1)

Ptah is the Egyptian God of Memphis, the defender of craftsmen and artists. He is usually represented as a mummy. He is credited with the invention of the arts, and he was a metalworker and architect. He is usually associated with the bull Apis.

It was believed that Ptah, in the form of a heavenly fire, impregnated a virgin calf. From her he was born again in the form of a black bull that the priests recognized by a series of mysterious marks. His forehead had to bear a white triangle, on his backside a figure of a vulture with outstretched wings, on his right hip a crescent moon, on his tongue a scarab beetle; and finally, the hairs on his tail had to be double.

This lucky bull was allowed to live in the temples erected in his honor, and was cared for by the priests until his natural death.

## THOTH (2)

Thoth was identified by the Greeks as Hermes, the Messenger of the Gods. He is the Egyptian champion of science, literature, wisdom and invention; spokesman of Gods and keeper of the Record. Originally represented with a head of an ibis, Thoth at times liked to appear as a dog-headed ape.

In Hermopolis, Thoth was believed to have hatched the World Egg; when he first sang, the sound from his voice created four gods and four goddesses; for this reason Hermopolis was called Khnum: "The City of Eight." These eight unknown gods continued the world's creation by word and song. He helped Isis restore Osiris and sustained the Child Horus. He became the judge of Horus and Set and sentenced Set to return the kingdom to his nephew. As he had been Osiris's minister, he likewise served Horus in this capacity. Thoth was endowed with knowledge and wisdom. He invented the arts and sciences, arithmetic, surveying, geometry, astronomy, music, medicine, string and wind instruments; but most importantly: writing.

Some texts allude to his marriage with Maat (the Goddess of Truth and Justice).

## ISIS (3)

Wife of Osiris, mother of Horus, the first daughter of Geb and Nut; chosen by her oldest brother Osiris to share the throne. She created marriage, taught women to grow corn and weave clothes, and taught men to cure disease.

When her husband was killed by their brother Set, she cut off her hair, destroyed her clothing, and searched the Nile for her husband's body. Upon finding her beloved's coffin, she bathed it in tears and brought it back to Egypt, where she made love to his lifeless body in order to conceive Horus.

Set, upon hearing the news, took possession of the body, and to assure himself of the god's permanent annihilation, he cut Osiris into fourteen pieces which he then scattered throughout Egypt. The determined Isis searched and recovered every piece of her husband's body, except for the phallus, which had been devoured by a crab.

She pieced Osiris back together and performed for the first time in Egyptian history the rites of embalmment, which gave her murdered god-

husband eternal life. She was assisted by Anubis, Thoth, and her son Horus, whom she had conceived by copulation with her husband's corpse. She raised Horus for the day which he could avenge his father's death.

Isis is a powerful magician. She represents the rich plain of Egypt, made fertile by the annual flooding of the Nile (where her husband's phallus is said to reside), which is separated from her by the desert of Set.

She is represented wearing a headdress consisting of a disk set between two feathers or horns; at times, however, she appears with a woman's body and a cow's head, which identifies her with Hathoor. It is believed that Horus was enraged at Isis for attempting to discourage his revenge on Set (after all, Set *was* Isis's brother) and cut off her head. Thoth then gave her the head of a cow.

#### AMOUN (4)

Amoun bore the title: "Little King of the Gods"; hence the Greeks likened him unto Zeus. Amoun was the God of expedition and discovery. He appeared in human form wearing a crown which was fashioned of two tall feathers, and at times is depicted with a ram's head. The goose was his sacred animal. (Compare this with the story of Zeus and Leda.) Amoun was a phallic god and represented the forces of creation and reproduction.

At one time, all men proclaimed to be his children, and all other gods were destroyed. (It is interesting to note that this attempt at monotheism was occurring simultaneously in Asia, where the Syrians worshiped Adonis; the Jews, Adoni.) He grants his followers with long life and makes them powerful over their enemies with a magical fluid called "sa."

#### HORUS (5)

Horus is the Latin name for the Greek Horos, and the Egyptian Hoor. He was originally a solar god, and was therefore identified with Apollo. Horus is usually represented as a falcon; other times as a hawk. He was a very popular god, and one of the most worshiped; the Egyptian pantheon defines over twenty Horuses. It was believed that the Moon and the Sun were the eyes of Horus, and so he was called "Haroeris" which means "Horus of the two eyes."

His story was told as a means to explain the phenomena of the rising and setting Sun: the never-ending battle against his brother Set illustrated the travels of the Sun when it could not be seen. Since the Sun always rises he

was given the title “Hor Nubti,” which means “Horus the Vanquisher of Set.”

We see him identified with Ra, the Sun God, as “Harakhtes” which means “Horus of the Horizon.” He was so often recognized as the Sun, that for a time he was united with Ra and both were worshiped as one God named “Ra-Harakhte.”

In order to differentiate Horus the brother of Set from Horus the Sun God, he was referred to as “Hor-Sa-Iset,” which means “Horus the Son of Isis,” or “Horus the Younger.”

When he was young, he was called “Harpakhrad” which means “Horus the Infant,” whom the Greeks called “Harpokrates.” In this form he was usually depicted with his thumb pressed against his lips.

The famous Egyptian Sphinx was carved in his honor: the name of the Sphinx, “Har-M-Akhet,” which means “Horus Who is on the Horizon,” and suggests the diurnal resurrection of the Sun.

## RA (6)

The Egyptian name for sun, Ra, means “creator.” He was principally worshiped at Heliopolis, where his priests believed he first manifested as a stone in the form of an obelisk: a petrified ray of the sun.

Before manifesting at Heliopolis, Ra rested under the name Atum in the ocean; where he laid with his eyes shut in order to avoid being extinguished by the waters. One day he rose out from the abyss enclosed within a lotus, shining gloriously in the Egyptian sky.

From Ra came Shu and Tefnut, from whom came Geb and Nut (Nuit), from whom came Osiris and Isis.

The story was told in Heliopolis of a time when men plotted against Ra, who in a fit of rage, threw his Divine Eye at his enemies. This eye took the form of Hathoor, who took revenge against the guilty. (See Hathoor/Sekhmet.)

His distaste for men caused him to withdraw from the reach of his potential enemies on the back of Nuit, who had turned herself into a cow for the event. And this, so it was taught in Heliopolis, is the reason that Ra dwells in the skies.

Ra was born every morning as a child, who aged throughout the day to die an old man at sunset.

He is represented as a child on a lotus, a man upon whose head is a solar disk fashioning the uraeus, or as a man with a ram's head. Other times he is personified as a man with a head of a falcon under the name Ra-harakhte: The God of Heliopolis.

## HATHOOR/SEKHMET (7)

There seem to have been two faces to Hathoor, and we will discuss them both in order to shed some light on the qualities of Netzach, which may appear at times to be at odds with itself. These metaphors are also expressed in the Greek myths that pertain to this Sephirah: the stories of Aphrodite and Athena. Aphrodite the goddess of love, and Athena, who is not only the goddess of war and battle (which represents the strength and drive of that love), but also of the arts.

Hathoor is for devotion and artistic qualities. Sekhmet is for the passionate fire which consumes: Lust. By "lust" I mean the creative quality in the mind that feeds the imagination in the ultra-creative artisan.

Hathoor was identified by the Greeks with Aphrodite. Some Egyptian texts indicate that it was Hathoor who created the world and even the Sun.

Sometimes she appears as the daughter of Ra and the wife of Horus. She is depicted as a cow, or as a cow-headed woman; in some instances however, she is shown simply as a woman with cows ears and horns.

She was the goddess of joy and love, and she protected women. She was the lady of dance, music, and song, and later became the goddess of weaving. Her temples were described as being "homes of intoxication and palaces of enjoyment."

Like Anubis, she was oftentimes charged with the pleasant duty of transporting the dead on her back to the afterlife.

Sekhmet means "the Powerful," and is the name that was given to Hathoor when she threw herself against those that plotted against Ra. In this aspect she is depicted as a woman with the head of a lioness.

Her attack upon men was so zealous that Ra feared the destruction of the entire human race. Ra begged her to cease, and when she refused he placed 7,000 bottles of a magical potion made from beer and pomegranate juice on the battleground.

Sekhmet's thirst for human blood was so great that she devoured the red liquid and became too drunk to continue killing; and this is how Ra saved

the human race. In her honor, on the day of Hathoor, thousands of jugs of the potion are brewed. She was often worshiped as the goddess of brewing.

### ANUBIS (8)

The Greeks identified Anubis with Hermes. He is either represented as a black jackal, or a black-skinned man with a jackal's head.

He was the god of embalming and the companion of souls. He was the son of Nephthys and Osiris. At birth, he was abandoned by his mother and found by his aunt Isis, who feeling no jealousy by her husband's affair with her sister, brought Anubis up as though he had been her own.

When Osiris was murdered by Set, Anubis helped Isis bury him, and this is when Anubis invented mummification in order to protect Osiris from decay. He presided over funerals and directed the dead to the after world.

### SHU (9)

Shu was created by Ra acting alone. It is said that Ra, displeased with the union of Nuit the sky-goddess and Geb the earth-god, ordered Shu to slip between the couple and elevate the body of Nuit in order to separate them. This action was responsible for creating the space between the earth and the sky: air.

Appropriately, Shu means "he who holds up," and he is the god of air. The pillars of the Tree of Life are referred to as "The Pillars of Shu." He is always depicted as a man wearing a feather upon his head.

It is said that he became king of the earth, which he ruled until he retreated to the skies during a violent windstorm that lasted *nine* days: the number of the Sephiroth to which he corresponds.

### OSIRIS (10)

Osiris began his career as a nature god, and represented the spirit of vegetation, which perishes with the harvest, but rises again in the blooming grain. He was the son of Geb and Nuit, and was born in Thebes.

Despite what Ra had thought of the union of his parents, he received Osiris joyfully and made him the heir to his throne. When he became king of Egypt, he took his sister Isis as his wife.

It is taught that Osiris instructed men in the agricultural arts; he showed them how to produce grain, to make bread, and to use grapes to make wine. He was a gentle god, and it was with kindness that he civilized the world.

His brother Set was so jealous of his power that he killed Osiris, much like the biblical story of Cain and Abel.

Isis used her magical powers, and with the assistance of Thoth, Anubis, and Horus, brought Osiris back to life.

The corn is sacred to Osiris, and he is considered one and indivisible with the Nile; which rises and falls, making Egypt fertile.

He is pictured with a green face, and with arms folded across his chest, upon which he holds the Scourge and Scepter: emblems of his sovereignty.

## *The Greek Gods*

### IACCHUS (1)

Ironically, if one simply looks for references to this god, one will inevitably be led to Dionysus. Very little is known of Iacchus outside of the fact that he *was* confused with Dionysus, and later was treated as the same god.

Crowley's first choice for Kether appears to have been Zeus; he states in his comments that the Zeus of Kether is of a different quality than the Zeus of Yesod.

The reason I prefer Iacchus as a representative of Kether is that the transliteration of his name begins with the Hebrew letter Yod (י): the source for the rest of the Hebrew letters. This alludes very nicely to the fact that all of the Sephiroth are emanations or expressions which originate from Kether.

Many poorly-prepared magicians have confused Tiphareth with Kether in their meditations, and as a result one sees many mediocre practitioners boasting they have "crossed the abyss." In the Christian religion, Christ belongs to the realm of Tiphareth; yet the uninitiated perceive Jesus to be "the one god," a title which obviously belongs to Kether. The Greek myth of Dionysus comes closer to the truth of the matter of the relationship between Tiphareth and Kether.

I have therefore preferred to use Iacchus for Kether, the god which was later confused with Dionysus (who I have placed at Tiphareth) in the Greek mysteries. Iacchus is a higher form of Dionysus, just as Kether is a higher form of Tiphareth.

Again, Iacchus was often confused with Dionysus, and in the Elestinian Mysteries was considered to be the son of Zeus and Demeter. He was a fertility god whose function was very similar to that of Bacchus. He was worshiped by farmers and others whose living depended on the fruit of the vine.

## URANUS (2)

Uranus was a sky god who was crowned with the stars. He was the father of Aphrodite, and was both son and husband of Gaea “the deep breasted,” who seems to have been an early Greek conception of the physical earth. There is an early tradition that states that Uranus was the father of the Muses.

He and his mother-wife created the first humanoid race known as the Titans. They later conceived the Cyclopes and three monsters called the Hecatoncheires, whom he despised so much he shut them up within the depths of the earth.

This was a move that enraged Gaea, and caused her to devise a plan of revenge against her husband-son. Using steel that she drew forth from her bosom, she created a sickle of great sharpness.

She tried to recruit her children to carry out the gruesome deed, but all of them were stricken with horror except one: Cronus.

At night, while Uranus slept, Cronus took the sickle, castrated him and cast his genitals into the sea. The blood of his genitals mingled with the ocean water and created a white foam which floated on top of the waves; and from this foam Aphrodite was born.

When his blood fell upon the earth, the Titans, Cyclopes, and Hecatoncheires escaped their prisons in the bowels of the earth and attacked Olympus.

The gods stood fast, but a divination disclosed that only a mortal could cause the offspring of Uranus to fall. This mortal’s name was Heracles; with the help of Athena and Hera he finished the monsters off.

Of the Titans that Uranus had fathered, only one was held in high regard; in fact, Zeus married her at the beginning of his reign: her name was Themis. Later, when Zeus married Hera, she served Zeus as advisor. Hera



never displayed any jealousy towards her, probably due to the fact that it was Themis herself who had first given Hera the cup of nectar which would make her immortal.

### DEMETER (3)

Demeter was the mother of Persephone, or Kore, who represented the earth. Like her daughter, Demeter represented fertility; and as we shall see later with the abduction her daughter, how she became the goddess of maternal loss.

She was first employed as the goddess of the fertile soil; wheat and barley were sacred to her, and she was worshiped as a deity of fruit and vegetables. She quickly adopted the essence of the meaning of her name "earth mother," which illustrates rather nicely the relationship between Binah and Malkuth.

She was also credited with the creation and dispensation of marital law. Her temples were often hidden in the woods, perhaps to keep away unwanted individuals who might have otherwise participated at the orgies which were practiced there.

She was the daughter of Cronus and Rhea. We will soon see how she attempted to escape the advances of Poseidon by turning herself into a mare. She was very beautiful, and it was not long before Zeus fixed his sights on her. From Zeus she conceived Kore.

The primary incident which contributed to Demeter's grief over the loss of her daughter, was the revelation that Zeus, the father of Kore, had willingly given their child to Hades, lord of the underworld. He probably did this in order to ensure a consistent harvest.

She was so distraught that she left Olympus to walk upon the earth with the mortals. It was perhaps her disgust towards the insensitivity of the gods of Olympus which prompted Demeter to anoint, purify, and consecrate a mortal child a god.

She might have succeeded in seating a mortal in Olympus had the mother of the child not panicked when Demeter tried to consecrate the child on the flames of a fire. Had she succeeded, the Greek myths might have included yet another man that became a god, and perhaps we would see the placement of this infant, whose name was Demophon, occupying the sphere of Tiphareth.

She taught mortals how to work the soil and use oxen to pull the plow across the fields: techniques that her students quickly spread to the rest of civilization.

So bitter at the loss of Kore was Demeter, that she caused the earth to hold back its fruit; mankind was about to perish from hunger. Zeus, wanting to spare humanity, attempted to sway her, but she refused unless she could see her daughter.

Zeus sent Hermes to the underworld to return Kore (who was now known as Persephone) and return her to her mother. Hades agreed, but swayed Persephone to eat from a pomegranate. Demeter's cries for joy were stifled by the news that Persephone had eaten the deadly fruit, because in doing so it meant that she would have to return to the underworld. This is reminiscent of the Biblical myth pertaining to Eve and the forbidden fruit.

Zeus, having been touched by the tears of Demeter, ruled that Persephone would live with her husband Hades in the underworld for one third of each year, and the rest with her mother.

As a result, the fertility of the soil was restored; it was covered with leaves and flowers. It was a good harvest. Demeter was able to see her daughter regularly and returned to her seat on Olympus; Hades was able to retain his wife, and everyone seems to have been satisfied.

Thus the people of Greece were spared a great famine. They rationalized the fall and winter by Kore's descent into the underworld; and the spring with her union with her mother.

## POSEIDON (4)

Poseidon was the god of the seas, and was considered one of the great gods of Olympus. Scholars believe him to be a much older god even than Zeus, and that his trident was, perhaps, the symbol of the thunderbolt. His early career was as the god of earthquakes, and later he confined his dominion to the sea. Later still, not being satisfied by the immense ocean, Poseidon controlled lakes, rivers and streams.

Horses, bulls, and springs were sacred to Poseidon. During certain holidays, black bulls were thrown into to the waves in his honor. He is said to have created the horse with his mighty trident.

Poseidon was one of the many children eaten by his father Cronus, and he was freed when Zeus poisoned Cronus and made him throw up.

There were three great gods at Olympus, and the dominion of the universe was divided between them: Zeus got the heavens; Poseidon the seas; Hades the underworld.

When the gods went to war against the giants he split whole mountains with his trident and caused them to slide into the waters: this and similar actions caused him to be identified with the islands and the corrosive results of moving water on the land. He symbolizes the rage of the sea, and all of the occupants of the sea paid homage to this mighty god.

Poseidon attempted to spread his dominion from the oceans over to the lands, and this put him in competition with many other gods. In the end he had little to show for his efforts but a little island called Calauria.

He enjoyed many women, and like Zeus, he used his Magick to conquer the ones that attempted to escape him. He went after Demeter, who turned into a mare in order to outrun him, but much to her dismay Poseidon took her by turning himself into a stallion. From this union Arion was born: a horse who could speak, and whose right feet were human.

To seduce Medusa he changed himself into a bird. Everything might have been fine, had he chosen a different site to fulfill his sexual desires; but the couple ended up in the temple of Athene, who was so outraged at the desecration of her holy space that she turned Medusa's hair into serpents.

Poseidon asked to marry Aphrodite, who represented the feminine and creative aspects of the sea, but she declined the invitation and tried to flee him by hiding herself in Atlas.

She was discovered by a dolphin, and brought back to Poseidon; they were then married and ruled together. She is often pictured with Poseidon in his chariot, where she holds Poseidon's trident as a sign of her power and authority. She was a tolerant wife, and endured her partner's many affairs.

There is only one account of intolerance, which began when Poseidon became deeply infatuated with a nymph of exceptional beauty. Aphrodite poisoned a pond where Poseidon's mistress bathed, and she was turned into a hideous monster.

As in the case of Zeus, the limited scope of this treatise makes it impossible to list all of his affairs and offspring.

**ARES (5)**

Ares comes from a Greek root which means “destroy.” He is pictured as a heavily-bearded man, or as a younger man fashioning a toga while holding a spear and wearing a helmet.

He was the son of Hera and Zeus. His virtuous attributions were courage and valor; his vices were rage, carnage, and blind fury. He was the god of war. He was feared and disliked equally by mortal and god: Zeus thought of him as wicked.

He would show himself on the battlefield killing on both sides with his four companions: Deimos, which means Fear; Phobos, which means Fright; Eris, which means Strife; and Enyo, who was the destroyer of cities. Ares appears to have enjoyed unwarranted violence.

In contrast, Athene, the goddess of war, possessed an even temper and unconditional courage, and because of this they often fought on opposite sides.

Ares once attacked Athene so ferociously that the thunderbolt of Zeus could not stop his spear. In defense, Athene hit Ares on the neck with a huge black stone that brought Ares to the ground. Athene proved that intelligence and chivalry would always triumph over the savage in matters of war.

He even engaged in battle with Heracles, who defeated him. Ares might have been killed had Zeus not interfered by dropping a lightning bolt between them.

Contrary to how he is usually portrayed, he rarely won battles; perhaps because his uncontrollable temper interfered with his intellectual capacities.

One may wonder why Athene, who was truly courageous on the battlefield, might not best represent Geburah, but she was primarily identified with arts such as weaving, architecture, and sculpting. She also remained a virgin, and perhaps her placement on the sephiroth that represents the force and strength of Kundalini is seen as inappropriate. Crowley identified her as a goddess of Wisdom; and because “she springs fully armed from the brain of Zeus” (which he places at Kether) he puts her at Chokmah.

## APOLLO/DIONYSUS (6)

I invoke Apollo for matters dealing with health or music, and Dionysus for things pertaining to spiritual strength.

Apollo was a sun god, and it was the sun's influence over the harvest which made him an important god to the Greeks. Like the physical sun, whose rays can both restore and consume, so was Apollo depicted as healer and destroyer. The powers of divination were attributed to him, as it was believed that Zeus spoke through him.

He began his career as a shepherd god, and we shall soon see where his transition to a musical god took place. It was believed by the Greeks that when a building was erected it was Apollo himself who laid the foundation.

He was usually represented beardless, with long curly hair which fell to his shoulders. The Greeks depicted him often being naked, the epitome of beauty. The bow, crook, and lyre are attributed to him; the vulture, hawk, swan, wolf, and serpent are his sacred animals; his divine plants are the laurel, palm, and olive.

Apollo was the offspring of Zeus and Leto, who was a victim of Hera's rage. It seems that when Leto became pregnant she sought refuge on the earth in order to give birth. She finally found a place where she could deliver, but since Hera had sworn that Leto would never give birth in the light, Poseidon covered the island like a dome and darkened it. After Apollo was born the name of the island became Delos, which means "brilliant."

So jealous was Hera, that while the other gods rushed to the island to witness the birth, she detained Ilithya, the goddess of childbirth, which caused Leto to suffer the pangs of birth for nine days. It is said that when Leto finally gave birth, the earth smiled beneath her feet, and the goddesses wept with joy. On this same occasion she also gave birth to Apollo's sister Artemis. When Apollo was a child, he was given nectar and sweet ambrosia, which caused him to instantly become an adult.

Again we see Hera's unbridled jealousy when she sent a female dragon called Python to devour Leto at the moment of Apollo's birth, but Python could not reach Leto thanks to Poseidon's watery dome.

Armed with arrows forged by Hephaestus, the blacksmith god, Apollo killed Python who, incidentally, happened to be the same serpent who suckled Typhon. Apollo represented all children of Greece.

There is a curious account of a musical battle which took place between Apollo and Pan. Apollo would have unanimously won, had the king of

Phrygia not voted in Pan's favor. Apollo punished the king by giving him the ears of an ass. Pan was flogged, and was later hung on the entrance of a cave.

Despite Apollo's beauty, several of his loves resisted him. When he tried to seduce Daphne, the beautiful virgin, she called upon Gaea to help escape Apollo: the earth opened up underneath her feet and Daphne was swallowed up. A laurel tree popped up where she had stood, and this is how the laurel tree became sacred to Apollo. He had many children. One of his sons, Asclepius, became the god of medicine; another son named Idmon could see the future.

Apollo seems to have been a newer form or expression of an older solar deity named Helios.

Dionysus was the son of Zeus and Semele and was the god of wine. The myth tells that Zeus saw a beautiful mortal Semele picking grapes. He seduced her and she became pregnant. One day, while Zeus was visiting with Semele, the jealous Hera disguised herself as one of Semele's nurses, and convinced her to ask Zeus to show himself to her in his Olympian splendor.

Zeus showed himself to her, and she was burned up by the light which emanated from him. Hera had imagined that the unborn child would have also perished by fire; but an ivy sprang quickly between Zeus and the unborn child.

Zeus picked up the infant, and hid it in his own thigh until it was developed enough to endure the outside world. With the help of Ilithya, the goddess of childbirth, he withdrew the child Dionysus. Zeus then entrusted the sister of Semele, Ino, with the care of the child.

There is another story which states that Cadmus, the father of Semele, was so enraged at his daughter's promiscuity that he locked her into a chest and threw it into the water. When the chest washed ashore it was found by Ino and opened. Semele was dead, but the child Dionysus was alive.

Hera continued trying to gratify her lust for vengeance. She struck Ino and her husband with madness. Zeus came to the rescue of the child once again by changing the child into a goat, and ordered Hermes to deliver him to the nymphs of Nysa. The Satyrs, Nymphs, and Muses educated him.

When he grew to an adult, Dionysus discovered the secret of the grape, and made wine. He traveled throughout the world, educating humans on the art of making wine.

Pirates, not knowing he was something of a god/man, kidnapped him. While he was being held in the chambers of the ship he caused a vine to grow out of a barrel of wine and crush the sail and mast; he then turned himself into a lion. The pirates jumped ship, and as they hit the water, Dionysus turned them into dolphins.

The king of the land called Thrace turned against Dionysus, and the young god sought shelter in the depths of the sea. He then caused the land of the king to become sterile and yield no fruit.

His dialog with the mortals he encountered while attempting to convert them into his cult was very similar to the sayings of Jesus. The poets and philosophers wrote about him profusely, and quoted him making profound statements which allude to his connection to the gods: “that which you do to me you also do to the gods,” etc.

Dionysus is represented wearing an Asian robe and a crown of ivy upon his head. Men and women alike usually adored him, and huge orgies followed the worship.

He was a jealous god: when his cult spread throughout the land, he punished people who would not submit to the orgies associated with his worship. His method for revenge appears to have been driving people to insanity (perhaps a drinking disorder), and soon nobody denied the divinity of Dionysus.

After having duly established his cult, he descended into the bowels of the earth in search of his mother Semele. Upon finding her, he changed her name to Thyone and brought her to Olympus to live with the gods.

Some historians believe that his wife was the moon-goddess Bendis. One account describes his murder by a Titan, who put his parts into a cauldron. Athena retrieved the still beating heart, and from this Zeus reconstructed Dionysus. As a result of this account, Dionysus underwent a transformation in the collective consciousness of the people: he was no longer associated with orgies and wine, but became a god of resurrection, identified with the sun.

## APHRODITE (7)

Aphrodite was the goddess of Love, and the lover of Ares, the god of War. Curiously, the name Aphrodite appears to be of Asian origin. She began her career as a goddess of nature, and later represented love in its virtuous form as well as in its most profane form. For example: Aphrodite Porne

ruled over lust and was worshiped by prostitutes. Aphrodite Genetrix was the goddess of marriage and was treasured by widows and single women who prayed to her to help them find husbands.

Her statues adorned the Greek bathhouses, and she was often depicted armed with a spear and wearing a helmet. Some scholars think that this pose reflects her relationship with Ares, but it is most likely that the warrior aspect of Aphrodite is in fact a carry-over of the Babylonian war goddess Ishtar.

Aphrodite's birth was rather fascinating. It seems that Cronus, following the orders of his mother Gaea, castrated his father Uranus, and threw his genitals into the sea. This produced a white foam, from which Aphrodite was born.

She floated on this foam until she reached the coast of Cyprus. She was then taken to the dwelling place of the gods where everyone was touched by her great beauty.

She was a considerate and caring goddess, whose great devotion and sense of duty to all of her devotees drove her to the battlefield, only to be defeated. Zeus, who told her that her nature was to love, and to leave the matters of war to better-suited gods, consoled her.

She had been the wife of Hephaestus, who was a blacksmith god associated with the creative fire which enabled artists and blacksmiths to manifest mechanical ideas. Because he had a limp that caused him to zigzag as he walked, he was also identified with lightning.

Aphrodite, being unsympathetic of her husband's handicap, soon took a liking to the energetic and good-looking Ares. Helios, after getting wind of the lovers' actions, reported their affair to Hephaestus, who made a trap designed to catch the lovers in the act.

He forged a metal net so slender it was transparent, and so secure it could not be damaged. He then placed the net over his bed, where the lovers reportedly met, and told Aphrodite he would be out of town.

When Ares saw Hephaestus leaving, he convinced Aphrodite to meet with him. While they slept, Hephaestus sprang his trap, and called for the gods, whose laughter awakened the ashamed Ares and Aphrodite. Ares consented to retire to the mountains of Thrace; Aphrodite fled to the island of Cypress. From this union Aphrodite gave birth to a daughter named Harmonia.



There is a touching story of a mortal sculptor named Pygmalion, whose love for Aphrodite was so strong that other women disgusted him. He secluded himself and sculpted a beautiful woman from stone. One day, Pygmalion made an ivory statue of a woman so beautiful he fell in love with it. He caressed and kissed the statue and Aphrodite, having been so moved by his loneliness and devotion, caused the statue to return his kisses by giving her life.

Aphrodite was also stern, and capable of mischief. When displeased, she was known to torment mortals by causing nymphomania in women.

For a time, she had been the lover of Hermes, and from their union was born a boy called Hermaphroditus. To keep his birth a secret, she entrusted the boy to nymphs who brought him up in the woods, where hunting became his favorite pursuit.

Having stumbled upon a beautiful clear lake, he was confronted by a nymph who was immediately stricken by his beauty. She attempted to lure the young man into the water with her.

The stubborn nymph, so enraged that Hermaphroditus had declined her invitation, called up to the gods and petitioned them to bring them together. From that day forwards, their bodies were united as one body displaying both sexes. To paraphrase a teacher of mine: be careful of what you ask... you might get it.

Perhaps Aphrodite's most significant offspring was Eros. Because he maintains qualities of all three deities, no one can agree whether his father was Ares, Hermes, or Zeus. He was a zealous servant and had wings like Hermes. We see equal portions of Aphrodite and Ares in him, since he fashioned a bow and arrows with which he stirred the hearts of men and women. He was both charming and cruel like Zeus.

Aphrodite was prone to fits of jealousy, especially when she felt threatened by the beauty of other women. She was so envious of Psyche, that she enlisted Eros to pierce her heart with an arrow; a move designed to make Psyche fall in love with Death. Instead, Eros accidentally pierced his own finger with the arrow intended for Psyche, and when he looked at her, fell madly in love.

**HERMES (8)**

Hermes is often represented as an athletic young man, wearing winged leather sandals and a hat. In his hands he holds a winged staff, around which two serpents are coiled: the Caduceus.

Hermes was the son of Zeus, and from the day he was born displayed prankster-like qualities.

The young Hermes was a very mobile god. One day he escaped the confines of his cradle and climbed over the neighboring mountains, where he spotted a herd of cattle which had been entrusted to Apollo. He separated the herd by two, and drove one half of them into the night. So cunning was Hermes, that he made the cows walk backward, so that the hoof marks would confuse anyone choosing to follow their direction. He covered his own feet with twigs to avoid leaving footprints.

He hid the cows in a cave, after which he took out two of the fattest, and roasted them over a fire he had started by rubbing two laurel sticks together. He then divided the meat into twelve parts and offered each part to each of the twelve gods. He then returned to his cradle.

Much dismayed by the disappearance of no less than fifty cows, Apollo resorted to divination to determine what had occurred. When Hermes denied the charges, the angry Apollo seized him and took Hermes to the Tribunal of Zeus. He was instructed to return the heifers.

In order to appease Apollo, Hermes gave him a musical instrument composed of an emptied tortoise shell which had seven sheep gut strings stretched over it that gave a beautiful sound when plucked. This was the birth of the lyre.

In exchange Apollo gave him the Caduceus, and put him in charge of the herd. Such a strong bond was created between the two that Hermes delivered several of Apollo's offspring. This is how Hermes became the protector of herds, and Apollo the god of music.

Hermes was well liked, despite of his occasional schemes. He was so well liked by Hera that she overlooked the fact that he was the result of an affair between Zeus and Maia, and often allowed Hermes to feed from her own breasts.

Hermes was a valiant god, and fought many wars. He killed the giant Hippolytus, who did not see him coming because he wore the helmet of Hades, which enables the wearer to become invisible. He restored Zeus after rescuing him from the confines of Typhoeus, by replacing a nerve the giant had severed.

Due to his ability to travel quickly, Zeus made him his messenger. Hermes, like Anubis, led the souls of the dead to the afterlife. Hermes, however, could also bring the souls back to the world of the living.

He was the lover of Persephone, Hecate, and Aphrodite, and he is said to have been the father of Pan.

## ZEUS (9)

Zeus has a fascinating and prolific history. Similar to Shu, Zeus was the god of air, wind, clouds, rain, and lightning. He was considered all-knowing and became the source of all divination.

As a ruler, he was very stern with the wicked, but displayed much understanding and tenderness toward the vulnerable. Apollo was the prophet to whom he communicated the Law.

Because he was the god of air, he was worshiped at all high places, especially Mt. Olympus. The rustling of the leaves of his sacred tree, the oak, was believed to be the voice of Zeus himself.

He is usually depicted as a fully-bearded man wearing a golden mantle. On his head he bears an olive wreath, and in his left hand a scepter, on which rests an eagle; his right hand holds a lightning bolt.

Perhaps his strongest association with Yesod is his sexual appetite. He first married Metis, which means Wisdom. Fearing that their offspring would be wiser than he, he swallowed Metis as she was about to give birth: a move which proved to work in his favor, as now he possessed all wisdom within him.

His next wife was Themis, which represented the laws of social and religious order. From their union came Horae (the seasons), Eunomia (wise legislation), Dike (justice), Eirene (peace), and the Fates. Themis was eventually replaced, but remained as an adviser to her husband.

He then married Mnemosyne, who gave birth to *nine* daughters after spending *nine* evenings with her. These daughters were called the Muses. Nine is the number of Yesod.

Zeus had a passionate crush on Demeter, but she ignored his advances. Not to be outdone, or ruin a perfect record, he changed himself into a bull and raped her. This is how he became the father of Kore.

Zeus seems to have relied many times on his ability to become an animal in order to satisfy his sexual desires.

Hera, who was one of Zeus's many wives, was fervently jealous, and was quite busy keeping up with Zeus, while she punished the goddesses and mortal women he copulated with.

Perhaps two of the most Qabalistically significant of his offspring were Apollo and Artemis, whose mother was a titaness called Leto. Zeus' most-remembered seduction was his union to the mortal Leda, which he accomplished by turning himself into a beautiful swan.

His sexual adventures are too numerous for the scope of this treatise. I think he was a fascinating model, as far as gods go, and would encourage further research to the reader who wishes to keep score.

### PERSEPHONE (10)

Persephone was known by her parents, Demeter and Zeus, as Kore. She became Persephone when, while picking flowers, she was seized by Hades, the Lord of the Underworld, who was invisible while wearing his helmet. They then plunged into the Underworld in his chariot.

While the significance of the name Persephone is unclear, some scholars believe that her title is derived from two words, which when combined add up to "she who destroys light."

Demeter, stricken with grief, was successful in bargaining with Hades, and convinced him to allow Persephone to spend the spring and summer months with her parents. In other words, Persephone symbolizes the two most prominent phases of nature: the spring, which causes things grow, is explained by the time she spends upon returns to the earth. The autumn, when the growing season is over, is symbolized by her descent into the underworld.

The bat is sacred unto her because of her association with the underworld. The pomegranate is attributed to her fertile aspects.

## *The Thelemic Gods*

### **NUIT: The Negative Veils of Existence (0)**

Qabalistically, Nuit could represent the whole Tree, while Hadit could allude to any of the individual Sephiroth depending on which truth one may happen to be experiencing at any given time. And, if we desire laziness to dictate the way we explore the Qabalah, we could put Nuit in Binah and Hadit at Chokmah.

Since Nuit is “Infinite Space, and the Infinite Stars” (*Liber AL vel Legis* I:22) she fits rather nicely at Ain Soph.

Historically, she was the night sky, the Mother of the Gods, who even gave birth to Osiris and Isis, among others. She was both mother and daughter to Ra, who was angered when Nut married Geb (her twin brother) in secrecy. Ra enlisted the God Shu to hold her belly away from Geb in an effort to separate the pair, and as a result the three Pillars on the Tree of Life are often referred to as “The Pillars of Shu.” Ra decreed that Nuit would not give birth in any month. And like he had done for Isis, Thoth, the Lord of Magick, took pity on Nuit and came to her rescue.

Thoth gambled on several occasions with the Moon until he had won a seventy-second part of the Moon’s light with which he composed five new days. Since these five days did not traditionally belong to the Egyptian calendar of 360 days, this gave Nuit five days in which she could give birth. And it was thus that she gave birth to Osiris, Isis, Horus, Set, and Nephthys.

Nuit also fits at Daäth (Knowledge), since it is mentioned several times that her number is 11, and that the Universe (Infinite Space) can be contained within the human consciousness. If there were an eleventh Sephirah, Daäth would certainly be it. I have adhered to the teachings of the *Sepher Yetzirah*, and have refrained from regarding Daäth as a Sephirah.

### **HADIT: Kether (1)**

Hadit’s placement comes easy. Hadit and all of his attributions fit perfectly in Kether.

While Nuit may arguably fit just as nicely at Kether, the idea of the Crown is a concept which alludes to the Ultimate Attainment: union with God, hence, better describing the principles of Hadit, her lover. This is also evi-

dent by the fact that the Hebrew name Eheieh (I Am) is attributed to Kether, and alludes to the realization of the Self which is embodied in Hadit.

### **CHAOS: Chokmah (2)**

The conclusion reasoning behind placing Chaos and Babalon on Chokmah and Binah is obvious: the Universe is a byproduct of the union of opposites. The union of Chokmah and Binah is the first such union which takes place on the Tree. Chokmah is the archetypal Phallus, and its seed contains all things possible, not yet manifest: Chaos.

### **BABALON: Binah (3)**

Binah is the archetypal Yoni, and it is here where all things possible begin their development. Chaos possesses the seed; and Babalon the egg and womb of existence.

It has been said that Order comes out of Chaos; but this is only so because Babalon provides a space for the development to occur.

(To separate the qualities of “Bright/Fertile” and “Dark/Sterile,” Crowley attributed Civet as the incense used for invoking the Fertile aspects of Binah, and Myrrh for “The Vision of Sorrow” represented by her Sterility.)

### **HOOR-PAR-KRAAT: Chesed (4)**

Appropriately, not much is said of Hoor-par-kraat. He is the God of Silence, and is usually symbolized as a babe in a blue egg, holding his first finger to his lips in the Sign of Silence. In Magick, silence is equated with Love. Intuitively, I find he fits rather nicely at Chesed (Mercy), equilibrating Ra-hoor-khuit.

### **RA-HOOR-KHUIT: Geburah (5)**

One glance at Chapter III in *The Book of The Law*, or Egyptian texts, and there won't be any doubt that Ra-hoor-khuit is a martial god, and no other Sephiroth seems worthy of him. He is the representation of the violent surge of energy which occurs when raising the Kundalini: the Serpent coiled at the base of the spine. He alludes to the Will.

### **HERU-RA-HA: Tiphareth (6)**

Heru-ra-ha is the embodiment of the Holy Guardian Angel, and has therefore been placed in Tiphareth (Beauty), the place of Balance. It is a product of the union of Chaos (Chokmah) and Babalon (Binah). Here the individuality of the parents is absorbed by the Child to create an entity containing elements from both parties and yet is capable of remaining uniquely different.

### **THE SCARLET WOMAN: Netzach (7)**

All goddesses of love, devotion, lust, and desire correspond to Netzach. Here we find the Roman Venus, the Greek Aphrodite, Psyche, Artemis, and the Egyptian Nebthet and Hathor. Netzach corresponds to the creative, emotional, devotional, artistic and intuitive faculties. In this Sephirah we find feminine strength, and sexuality.

### **BAPHOMET: Hod (8)**

To me, Baphomet represents the potential of absorbing, reconciling, and using conflicting archetypes. It therefore represents nicely the intellectual attributions associated with Hod. No one seems to agree on the origin or meaning of this name: one of the meanings I find interesting is the connection to Binah one scholar makes by calling it “the baptism of this Mother.”

According to Eliphas Levi, the image of Baphomet represents the union of opposites. The Devil Tarot card seems to indicate androgyny and bisexuality: the power of the intellect which is responsible for the union of opposites; illustrating the state of the mind once the magician has transcended the first polarities on the Tree of Life.

### **THERION: Yesod (9)**

Yesod is consistent with the archetypal idea of Therion: travelers encounter their first polarity on the Tree of Life as they rise from Yesod toward Tiphareth and encounter Hod and Netzach. This progress is marked by the Tarot Trump “Art,” or Temperance, as it is called in some decks.

To progress, one must reconcile these principles, and the driving force behind that desire is appropriately congruent with Therion. The uncon-

scious sexual drive to unite opposites is symbolized in Yesod. Therion, or “Beast” in the Greek language, seems to encompass that animal like quality expressed in the “Nephesh,” or animal consciousness.

### **ANKH-AF-NA-KHONSU: Malkuth (10)**

In Malkuth, Ankh-af-na-Khonsu, the author of the Stélé of Revealing, adores and performs his Magick in accordance to the desire of his Beloved, in order to unite with his goddess Nuit.

The rub is that in order to unite with the goddess, he himself must become a god. Not just any deity, but the counterpart of Nuit: Hadit. Every stage of his progress is plainly mapped out by the placement of the other gods on the Sephiroth in the Middle Pillar.

The placement of the Thelemic deities is only an example among many other possibilities. Please refer to *Liber AL vel Legis*, *The Book of The Law* to better understand the function of these deities, and the logic for their placement. I am one of those people who considers themselves Thelemites; therefore, I naturally try to use many Thelemic deities, whether Egyptian or Greek, in my personal Qabalah. My sources are Crowley’s *Magick in Theory and Practice*, *The Book of The Law*, *The Vision and The Voice*, *The Holy Books of Thelema*, *The Larousse Encyclopedia of Mythology*, and Dion Fortune’s *The Mystical Qabalah*.

Again: this is only an example I have devised in order to illustrate the placement of deities on the Tree of Life, using archetypes congruent with Thelemic principles. I will state once again that the following is an outline or format; and like any other Qabalistic arrangement, it can be used as a guide towards creating one’s own system of categorization. I have purposely written very little of these deities in hopes that individuals may make their own decisions regarding their placement on the Tree of Life. That being said, here are further considerations on the Thelemic Gods.

1. Dion Fortune states: “The First Path is called the Admirable or Hidden Intelligence because it is the Light giving the power of comprehension of the First Principle, which hath no beginning. And it is the Primal Glory, because no created being can attain to its essence.” This illustrates Kether’s influence over Chokmah’s appointment.



2. One of Chokmah's many functions is mysteriously hinted at by one of its names: the Tower, Trump number sixteen, is understood by Adepts as ejaculation.

3. "The Chalice" is used to hold liquid. "The Mother," "The Sea," and "The Vagina" all allude to one of Binah's many metaphorical and practical purposes.

1, 2, and 3. Metaphorically, Chokmah and Binah represent the two crucial substances (elemental in Alchemy, and chemical in Chemistry) necessary to produce a third. Chokmah, the Phallus, contains the seed; Binah, the Yoni, contains the egg. What seed is used depends, perhaps, on Kether, and this is not so hard to swallow if we realize that (according to the *Sepher Yetzirah*) the Supernal Triangle (composed of Kether, Chokmah, and Binah) is but an illusion; and the three are in reality the one Sephiroth called Kether.

4, 5 and 6. Geburah (Ra-Hoor-Khuit), is Will. Chesed (Hoor-Par-Krat) is Love. Both of these guard the Gates of the Abyss, and by their experience, and by the persistence of the magician, he is duly armed with a strong Will and an unshakeable power of discrimination for his journey across the vast desert. The culmination of the three Sephiroth of the Second Triad, or as it is often called "The Triad of Justice," (Tiphareth, Chesed, and Geburah) compose the idea of Horus.

7. Netzach represents a feminine type of sexuality and strength, so inconceivable and frightening to early Christianity, (which is, after all, Patriarchal) it is no wonder "Lust" was denounced.

With the exception of Aleister Crowley, our Western predecessors (and even some of our contemporaries) perceive "Lust" as a transgression, not recognizing its function or purpose in the human condition. It is grouped with the "seven deadly sins" list of the Catholics, and has been misunderstood ever since.

Dion Fortune, having lived in one of the most sexually oppressed times in history, classifies the "Vice" of Netzach as Lust, and the "Virtue" as Unselfishness. When Lust is recognized as the driving force of our desires and wants we begin to appreciate what it is and how it works.

The lust for knowledge, for example, is responsible for our mental, spiritual, and physical growth. It is the driving force for everything we attempt, no matter how humble the motive may appear. It causes men and women alike to unite themselves with all things, wherever they are encountered in the attempt to discover greater truths. Without it we would be lost, as a race, in the evolutionary process.

We are initiated by sex: our life, and ultimately our death, are the direct results of sexual union. The Scarlet Woman is the initiatress, and in her is all power given. The Eastern Tantric Masters refer to this archetypal woman as the “Dark Girl,” who endows man with magical power and knowledge of sexual secrets. This is consistent with the idea that Netzach is a more subtle, human form of Binah, the Dark Mother.

10. In Greek mythology, the result of the copulation between Hermes (Hod, Mercury) and Aphrodite (Netzach, Venus) was Hermaphroditus. The Aeon of Isis was matriarchal, and the Aeon of Osiris was patriarchal. It makes perfect sense that the present Aeon, the Aeon of The Child, would reconcile the differences of the previous two eras.

# What is a Thelemite?

*“Who calls us Thelemites will do no wrong...”*

*– Liber AL I:40*

What is a Thelemite? This is a loaded question. To try to answer it would be to invoke the wrath of Thelemites whose views are not included in the reply. There is no one answer because there are as many variables as there are people: I have known Thelemites who have reconciled Thelema with Christianity, Buddhism, Islam, Judaism, etc. This philosophy speaks to everyone individually, as it should. On the other hand, I believe that the question deserves more respect than the usual generic answer one gets: “A Thelemite is a person who has accepted the Word of the Law.” I will attempt to satisfy the reader, while avoiding disrespect to individuals whose experiences are in contrast by making this simple statement: Thelema is an universal philosophy or way of life. It encompasses every other philosophy and way of life. Hence, it would be impossible to write about it because defining it completely would be to reduce its infinite power, influence, and evolutionary importance. Any attempt to do so would be a miserable failure on my part, and anyone making such a claim is insinuating that the philosophy has been transcended. I make no such claims.

Those of us who consider ourselves to be Thelemites are willing to accept responsibility for doing our Will. The exception to the rule, of course, are those individuals who have conveniently interpreted the Law as a license to do what they want, with little regard for the rights of other individuals. There is a price to pay for living life on one’s own terms; namely that in our efforts to find our True Path we may at times end up experiencing a reality which is at odds with our inner nature. In order to find out what our place is within the Universe, we must interpret the experience in such a way that we will be led closer to our own Path. Should we end up on a path which is not congenial with our True Nature we suffer the consequences. One who subscribes to the Christian myth might equate this suf-

fering with “hell”: a separation from God. In the Thelemic context, this means that the experience has not led one closer to Knowledge and Conversation with the Holy Guardian Angel. Jesus had attained this awareness: communion with God. In its efforts to control its adherents, modern day Christianity has turned Jesus into the world’s Holy Guardian Angel by insisting that anyone who does not pray through him will not find salvation.

While it is true that one of the main functions of the Art and Science of Magick is to come to a better understanding of one’s Self, we must keep in mind that experience is the teacher. Much of finding one’s True Will is trial and error; we are in darkness seeking the light. Perhaps it is for this reason that our Thelemic Gods encourage us to experience every conceivable combination of possibilities in order to find our place in the scheme of things. The contrast with conventional religion is easily seen. For some reason or another (one consideration being the myth of “original sin”), individuals are made to believe that they are unworthy of God’s mercy. Not having this approval from God means that the follower will undoubtedly be punished in “Hell.” In other words: the myth that one will not be held accountable for one’s actions until after his or her incarnation has ended is perpetuated. Forgiveness is so easy to obtain that more often than not the same “sin” is repeated many times. They feel totally confident when repeating the crime knowing that they are exempt from the consequences of their actions because their God forgives them.

A Thelemite accepts responsibility for his or her interference without invoking this forgiveness from some distant, exterior God, but is willing to face, endure and answer to the result of his or her ignorance. Individual responsibility is a key factor; and one among many. The individuals who adhere to the magnificent principles in its teachings are beacons for the Light that it contains: every single one, reflecting a different glorious ray; each and everyone, according to their ability to manifest that Light to the rest of the world.

I once, as I often do, explained Thelema as a religion; one of my students asked me to better define it by comparing it to modern day Christianity. At first I was both shocked and disappointed because I thought I had somehow confused my student and had led him to believe that there were very few differences between them. In retrospect, however, I realized that both concepts were in fact very similar; but when one scrutinizes them side-by-side the differences are enormous.

Crowley himself thought of Thelema as a religion, the true Christianity, modern Gnosticism:

Do what thou wilt shall be the whole of the Law! Refuse this, and fall under the curse of destiny. Divide will against itself, the result is impotence and strife, strife-in-vain. The Law condemns no man. Accept the Law, and everything is lawful. Refuse the Law, you put yourself beyond its pale. It is the Law that Jesus Christ, or rather the Gnostic tradition of which the Christ-legend is a degradation, attempted to teach; but nearly every word he said was misinterpreted and garbled by his enemies, particularly by those who called themselves his disciples. In any case the Aeon was not ready for a Law of Freedom. Of all his followers only St. Augustine appears to have got even a glimmer of what he meant.

A further attempt to teach this law was made through Sir Edward Kelly at the end of the sixteenth century. The bondage of orthodoxy prevented his words from being heard, or understood. In many other ways has the spirit of truth striven with man, and partial shadows of this truth have been the greatest allies of science and philosophy. Only now has success been attained. A perfect vehicle was found, and the message enshrined in a jewelled casket; that is to say, in a book with the injunction ‘Change not as much as the style of a letter.’ This book is reproduced in facsimile, in order that there shall be no possibility of corrupting it. Here, then, we have an absolutely fixed and definite standpoint for the foundation of an universal religion.

We have the Key to the resolution of all human problems, both philosophical and practical. If we have seemed to labour at proof, our love must be the excuse for our infirmity; for we know well that which is written in the Book:

‘Success is your proof.’

We ask no more than one witness; and we call upon Time to take the Oath, and testify to the Truth of our plea.

*Genesis Libri AL. Chapter VIII, Equinox of the Gods.*

Christianity attempts to describe the metaphor of man becoming God, and I believe (and it seems that Crowley would have agreed) that to be the purpose of Christian Mysticism. Here we have a man named Jesus, who by suffering (transcendence through pain) became a God. I hold the opinion that this Jesus or “Christ” alludes to a personal experience and a “place” where one finds oneself to be one and indivisible with God. I have a friend who illustrates the problem in conventional Christianity with a very ironic story about human nature: There were many Christians wondering

through the desert thirsty, many of them about to die of dehydration. After traveling for several days they came upon a sign which read, "Water; one mile ahead." All but a few of them rushed to embrace the sign thinking that the sign would save them. This is the nature of man: that one among us, a man among men, a mortal, would discover the deity within him (his Holy Guardian Angel) only to have his fellow men drop at their knees in worship of him, rather than attempt to achieve the same goal.

Also, it is very easy for a person who has gained Knowledge and Conversation to suddenly decide he or she is now an expert on how everybody can achieve the same task. This is a prevalent problem in most magical communities; and this can only (given enough time) become a personality cult much like Christianity is today: you are forbidden to take any other path than the one chosen for you by the Church. I find it very strange that men would rather turn their backs on the path that is uniquely theirs, and try the methods of others only to fail; only to spend a whole lifetime following the footsteps of Jesus, Mohammed, Buddha, Mathers, and Crowley. The concept that anyone would execute any form or prayer, yoga, ritual, or devotion for any other reason than to develop their own unique methods for attaining Christ Consciousness (which *is* after all Knowledge and Conversation) is beyond logic. Yet there are billions of people who do just that... many of them professing Thelemites.

Speaking from a totally theological perspective does not do much for the argument either. Each person is unique and different from any person who has lived, is alive now, and will live in the future. How would it profit God if one were to attempt reaching Him using the very same method as Isaiah when you are not Isaiah? How can one hope to accomplish this dangerous, long task using the methods which are at odds to one's own being? Does anybody *really* think that God expects us to be anything other than who we truly are? To me the question seems to be about sincerity. Do the masses find it easier to "follow" than to spend one's life finding their own path through trial and error? You bet! Please do not get the idea that I am trying to throw mud at religious organizations; I'm not; I am a member of a few myself. When one is drawn to a particular belief or method one should find out why. Most often this realization alone will give us hints of who we truly are, and with much contemplation (and trial and error) we will be led to discover new ways of doing things. Your religious leaders should honor the path you have chosen and should rejoice at your progress. If they disapprove, it may either mean that you have taken an obvious wrong turn somewhere (they may be trying to help you avoid a

pothole on the path) or that you have joined a cult. Generally, be aware of people or institutions who claim that they possess the only “true way to salvation.” Do the work of our predecessors, so that you may find the best way for you to manifest the glory of your own God. Do you think it is possible for one to find Joe by screaming out for Jill? I don’t.

It is easy for people reading this to get the idea that there is one God, or many. I think that both of these statements are true, and I also think arguing this point would be like trying to split hairs. *Liber AL* tells us what “God” is: Man. How we interpret this, is up to each one of us.

Man is always trying to define the undefinable. For one man (or one institution) to claim that there is only one true way to godhood is an insult to the god they represent because they have reduced his or her omnipotence and omnipresence to the scope of their own minds. There is no reason to compare Thelema with Christianity in order to understand its beauty and complexity. The Qabalah unlocks all of the mysteries concerning religion and yields its fruits to anyone who has eyes to see and ears to hear.

# The Great Work

*“Without faith, Science leads to doubt; Without Science, faith leads to superstition. Uniting them brings certainty, but in so doing they must never be confused with each other. The object of faith is hypothesis, and this becomes certitude when the hypothesis is necessitated by evidence or by the demonstration of science. The acknowledgement of this link-up between the two basic elements of man’s life results in tranquility of mind and peace of heart.”*

*– Eliphas Levi*

The Great Work consists of the sublime unity of Man and Spirit. In the mysteries, the pentagram symbolizes Man, and the Spirit of God is symbolized by the hexagram. The union of Man and Spirit could be symbolized by the eleven-pointed star ( $5 + 6 = 11$ ). Eleven is therefore the number of Magick. This indicates the aim of Magick is union with God. In the Order of the Silver Star, the grade that symbolizes this union is called 5=6 (Man embodies God), symbolizing that the marriage has been accomplished.

There is a Word that symbolizes this Union: ABRAHADABRA. It has 11 letters and it contains five vowels, each of which is an A (the pentalpha, or pentagram, of five points). It also contains six consonants (the hexagram, six points). By the holy art of Gematria this word enumerates to 418. Careful study of this number will reveal several mysteries.

The Great Work means different things to different people, but on one level it is the method by which we become one with God. The methods by which we attain these heights are to be found in the Middle Pillar on the Tree of Life.



*Malkuth = Know Thyself*

*Yesod = Discover you True Will*

*Tiphareth = Knowledge and Conversation with the Holy Guardian Angel*

*Kether = Union with God*

The Great Work is the path of return towards God. The task is not an easy one.

Self-discipline, or discipline of the mind, is the key in the beginning. Once you can quiet the mind and concentrate your thoughts on any given subject or object, the Work becomes almost second nature.

The next step is to discipline the body. Here you must learn to find specific positions in which your body can be both comfortable and rigid. This is referred to as *Asana* (see illustrations, page 157).

Next, you must gain control over your breathing. As a rule, humans (with the exception of a few athletes) do not know how to breathe properly. The full potential of the lungs is not realized. This is important in the Work because oxygen is carried from the lungs into the blood stream and is then carried to the brain to vitalize brain activity. In essence, one who knows how to breathe properly has a healthy mind. Too much oxygen is as unfavorable as not enough. The practice of breath control is called *Pranayama*.

As previously stated, the brain needs a specific amount of oxygen in order to operate properly. The Hindu alchemists discovered a responsive connection between breathing patterns and the amount of energy residing in the spinal column. They call this energy *Kundalini*.

The Kundalini is understood as a current of raw energy that dwells at the base of the spine and is capable of springing straight up the spinal column to the third eye region. When this occurs, magically-related phenomena are believed to take place. Sex is said to stimulate this coiled serpent. The other method is controlled breathing.

Breathing through the left nostril is said to stimulate a negative magnetic current called *Ida*. The properties of *Ida* are characteristic of *Luna*, but some believe it to be more congenial to *Venus*.

Breathing through the right nostril is understood to arouse a positive magnetic current called *Pingala*. The elements of *Pingala* are parallel to *Sol*, although some would argue that it is more closely related to *Mars*.

When one alternates breathing through each nostril, these subtle energies ignite the coiled snake and entice it to rise up a hollow tube that runs the length of the spine; this is called *Sushumna*.

Therefore, the purpose of Pranayama or breath control is to awaken the latent energies inhabiting our bodies. For more on Pranayama, see Practical Exercises (page 157).

# The Holy Guardian Angel

## vs. God

*“Be strong, o man! lust, enjoy all things of sense and rapture:  
fear not that any God shall deny thee for this.”*

*—Liber AL II:22*

Two people can look at a pencil and agree that it is a pencil because the senses have sent their brains similar information. However, since two objects cannot occupy the same space at the same time, our perceptions will vary because our positions relative to the pencil will differ.

This illustrates the great fall of conventional religion. Every sect has a perspective of God that differs from other sects, and they will not allow any deviance from their perspective. They fail to realize that the experience of the knowledge of God is different to everyone depending on where each person is in relation to the rest of the Universe.

“God,” as a word, attempts to describe an entity that admittedly cannot be described, yet those who use this word while preaching claim they know what God wants you to do. If God wants to tell you something, God will tell you personally.

According to the Scriptures, God wanted people to think independently, and for this reason more and more Qabalists subscribe to the idea that it was God who disguised Himself as a Serpent to “tempt” Adam and Eve.

A Gnostic—one who knows God as opposed to one that has faith in the existence of God—must strive to develop to a personal relationship with God, without the middle man. All that is necessary to accomplish this is within our hearts; this is the mystery of the Christ. Conventional religious cults do not want you to know this. They want you to feel like you need them; this way they can continue selling real estate in heaven. Cults need

to exercise control over their members; they are not in the least bit interested in their devotees developing a personal relationship with God.

Everyone should strive to create a personal religion according to individual Will and evolutionary development. It is a good idea to study all religions in order to understand the inner mysteries hidden therein. Only by this knowledge can you come to the understanding necessary to create your own myth. Religion has a lot to offer, and you can learn much about the culture and lives of the people who follow the religion that you are researching.

Remember that, since Truth is beyond speech, it cannot be communicated. Therefore, in order to avoid folly when reading any holy book, you must not take the literal meaning as the Truth or you will be in danger of falling into the same trap as the fundamentalist. Furthermore, don't trust anyone who claims to know the Truth. Truth is protected from the vulgar because it is written in a language that only the initiated will understand. Become worthy of the Truth and it will find you. The experience of "God" differs because God manifests Itself to the individual according to individual circumstances, race, culture, education, and previous experience.

Because the Thelemic magician understands this basic principle of philosophy, Thelema uses the term Holy Guardian Angel when referring to a personal "God." The magician knows that the image in which God has manifested Itself to the individual is only one in an infinity at Its disposal.

Conventional philosophies go to great lengths to make one believe that their God is the only one. They boast about Its Omnipotence and Omnipresence, yet they fail to recognize that very same God as manifested in other cultures. In essence, they blaspheme the same God that they claim to serve.

The Holy Guardian Angel is your God. It will not make you drop to your knees or expect you to do the will of others. It will walk with you, be there in times of need to comfort you, and in times of great opposition It will be the blood that boils within you. It will laugh with you in times of great happiness and strengthen you in times of great sorrow.

The image that your angel has given you is uniquely yours. Remember to show others the benefit of knowing their own God, as the sages of time past tell us, "*In true religion there is no sect. Therefore take heed that thou blaspheme not the name by which another knoweth his God; for if thou doest this thing in Jupiter, thou wilt blaspheme YHVH; and in Osiris YEHESHUAH. Ask of God and ye shall have. Seek, and ye shall find. Knock, and it shall be opened unto you!*" – Liber Librae

PERCEPTION IS NINE TENTHS OF THE LAW.

# True Will

vs.

# Destiny

*“Nothing resists the will of man, when he knows  
the truth, and wills the good.”  
– Eliphaz Levi*

The best way to explain the difference between True Will and destiny is to illustrate the way in which they affect our lives. The difference between them will reveal one of the many differences between Christianity and gnosis.

True Will is congruent with what most people refer to as destiny, but there is one difference that goes far beyond the literal sense of both words. Destiny implies a predetermined course that you must travel, and an outcome over which you have no control. Your destiny is yours, like it or not. You are a pawn in a game called “life.” You pray diligently to your God that you may be a worthy candidate for heaven, knowing all along (according to Christian thought) that God has already decided the outcome. To make matters worse, God won’t even say what it is!

Destiny is also a convenient tool for blaming your problems on life, on the universe, and even on the God to which you pray. It is people’s way of getting even with God for being so silent.

True Will, on the other hand, implies choice and purpose. It is for those few who choose a more responsible approach in their role as co-creator of the Universe. These people do not plead nor beg for their God’s acceptance; *they are what their God has made them and for that they make no apologies.*

It could be said that True Will is Destiny transmuted into a form which allows you an active role in your existence.

Once you find your True Will, you begin to see the deity that dwells within you. It then becomes unavoidable that you also recognize the deity dwelling in all other Stars. There is a great consequence of this power: that which you wish upon some other, you also invoke upon yourself. Every word, deed, and thought must be pure in nature, so that it will lead you to the unity of all things.

# Transmuting Destiny into True Will

*“The will of the just man is the Will of God himself,  
and the law of Nature.”  
– Eliphas Levi*

As a magician, your first task is to find your destiny by studying the chain of events that have led you to your present physical, emotional, spiritual, and mental states. By reviewing specific events, and spending considerable time meditating on them, you will eventually come to an understanding of yourself and where you are going. Thus you will discover your destiny. “Know thyself” has always been the foundation of our Work.

Write your life story and review it often. It will have to be rewritten many times. This simple exercise will illustrate that every conclusion we come up with at any given time is an illusion that may be convenient, but tentative at best.

The next step is to magically turn the tables around and get control of a seemingly uncontrollable force. Here the magician plays an unsurpassable game of “if you can’t beat ’em, join ’em.” He attaches himself to his destiny through an act of Love.

Once this has been successfully accomplished, the magician experiences a series of phenomena that change destiny into True Will. You come to the realization that there is no other path you would rather travel. Because you are one with it, you can now play an active part in fulfilling it. You are no longer a prisoner to that which used to lead you by the nose. Instead, you are an agent in your own creation. Because you are now going with the current of the universe, you have the inertia of the universe behind you. Destiny has been transmuted into True Will.

# The Philosophy of True Will

*“To find the central clue to our moral being which unites us to the universal order, that indeed is the highest human attainment.*

*For a long time people have seldom been capable of it.”*

*– Confucius*

As I have mentioned previously, doing your True Will means following the course that the universe has chosen for you and staying on it. Don't misunderstand: we have each been designed for a specific way. Staying on course is very easy once you know what your Will is, but perhaps the hardest part of all is not allowing others to interfere and simultaneously being vigilant not to interfere with the Will of others.

“Every man and every woman is a star.” This is to say that everyone has a personal course that is unique to the individual. No matter how insignificant it may seem to you, your Will plays an important role within the divine plan. Just as the stars in the heavens spend millenniums traveling through the cosmos in perfect harmony, if one should veer off its course and collide with one another, the whole universe would be affected. It is equally chaotic if we interfere with one another. Try to imagine a world where everyone followed his or her Will and encouraged fellow human beings to do the same!

Let's study the opening phrase of this book; it's an important factor in this philosophy. No, more than that, it is our Law. “Do what thou wilt shall be the whole of the Law.” I have often greeted people with this sentence, and it has always been received cheerfully by everyone except those who know that their intentions, motivations, and desires are anything but pure. Let me remind you that this does not imply “do what you want,” because most of the things we desire only gratify the ego and have no real value. Will may be related to, may be the same as, or may be the complete opposite of want.



The word “thou” is taken from the Hebrew “ateh,” which was used by the ancients when addressing God. This sentence gives you as a human being the right to carry out your Will, presuming that you have united with it and are truly following the course chosen for you by your God. It is a lawful and noble task. One must constantly keep in mind the rules set forth above, and never interfere with the life of another in any way, shape, or form. I am referring to the divine Will, which is yours when you have unselfishly given yourself to it and to the service of mankind. As you have noticed, “Love is the law, love under will” is the second half of the formula.

This philosophy has no beginning and no end. “Do what thou wilt” leads you to do as you love, but keeps it in check with your Will. We all do what we want, but what we want should be what we, in good conscience, Will. Of course, this has been simplified in order to illustrate some of its many implications.

This concept implies that Love and Will are congruent, and that the only way to unite with Will is through love. Doing your Will is an act of love for humanity, the Universe, and your God.

Who but a person in love would sacrifice so much of his or her life to aid and participate in the divine plan? Our goal is to evolve, to be “more than human”; but before we can start, we must possess a superhuman ability to love.

# Ordeals

*“The more obstacles the will surmounts, the stronger it is.  
It is for this reason that Christ glorified poverty and sorrow.”*  
– Eliphaz Levi

When you stray from your course you can expect to encounter opposition. This is not to say that if you have discovered your True Will you will not suffer. After all, movement creates friction. Those of us who are going to live our lives on our own terms will have to be willing to take a few punches from time to time. All you have to do is read about the ailments associated with inactivity in order to agree that it is better to experience the ordeals that life offers us than to restrict movement and growth. It doesn't take much imagination to speculate about the spiritual disorders caused by inertia.

The universe has many lessons to teach, and some come in the form of ordeals. Sometimes knowing “what is to be” is saddening enough, just as I'm sure it must have been for both Jesus and Judas in the Christian legend.

Balance is the basis of the Work of the macrocosm; as the microcosm we must assist by keeping harmony within ourselves. We do this by following and staying on our Paths. When we stray, the scale tips and the universe has to compensate. This compensation, more often than not, manifests itself in an unpleasant form.

Karma and the ordeals I am referring to here are the same thing. When you have created an imbalance, the Universe will present you with the situation best suited to correct this imbalance as quickly and effectively as possible.

No matter how painful the ordeal may be, it must be treated as an adventure. Keep in mind that up until this point every ordeal's purpose has been to prepare you for the kind of life you are now living. See where current circumstances are leading you, and how they are changing your life, and

use this information to find out where you are going. It is an honor to know that you have been worthy of instruction. Remember that you placed yourself where you are now. Remember the ancient dictum: "I will interpret every phenomenon as a particular dealing of God with my Soul."

# Knowledge

*“The decisive question for man is: Is he related to the infinite or not? That is the telling question of his life. Only if we know that the thing which truly matters is the infinite can we avoid fixing our interests upon futilities and upon all kinds of goals which are not of real importance.”*

– Carl Jung

Knowledge as applied to Magick is very different from conventional knowledge. In a rapidly expanding scientific age where computers are as common as automobiles, the word “knowledge” has come to mean “having information.” This is very different when it comes to the magical art.

Today’s “magician” behaves as though someone has unscrewed the top of his or her head and vomited Regardie’s *Golden Dawn* and Crowley’s *Magick in Theory and Practice* into it. Rather than using the superb instruction offered by such books in order to gain mastery over ritual, the student repeats what is read but is unable to contribute anything new. Knowledge, to a real magician, is experience.

I have said elsewhere that one cannot “know” what an apple tastes like despite another’s efforts to describe it. The advantage of having knowledge of a particular subject is that the response from a particular action is somewhat predictable.

A dabbler may have a lot of information about Magick and talk a great deal about make-believe successes, but only the magician will have enough knowledge to determine the outcome of any specific ritual. Like children, we learn by doing.

Knowledge outlasts time, but information is constantly being replaced by updated information; it has no endurance. Strive therefore, to experience all things rather than just collect information. Gathering information is for those who, because of their fear of death, experience life through the eyes of brave men.

# Courage

*“Courage means being afraid and saddling up anyway.”  
– John Wayne*

Perhaps the biggest pitfall for magicians is fear. Fear manifests itself as a lack of knowledge. Anything not understood can create a feeling of fear towards a subject, idea, or object. This is because in each case, the mind tries to anticipate the future from the experience of the subject by calling up all information related to the experience. If there is insufficient information, a fear of the unknown manifests. This fear can interfere with your efforts by making you feel incompetent, thus persuading you to abandon the Work.

The most dangerous fear is created by things which are half understood. When your mind calls up the data associated with the experience, it comes up with a few bits and pieces of “self-manufactured” preconceptions created by what little and incomplete information you may retain in consciousness.

While the following illustration may be somewhat crude, it serves by making a point: Take the child who touches the stove and is burned. If he or she is not instructed that ovens aren’t always hot, or in the proper behavior around hot appliances, it then becomes possible that the child, upon growing up, will have some distorted image of ovens the rest of his or her life. The fear created by this process will prevent the person from discovering a sane method by which to utilize these appliances.

Fear is a built-in safety device that keeps us from repeating mistakes. But when it dominates what we think and do based on misconception, it has become our master. This is why it is so important to finish the Work you have started. If you leave anything half-finished, it will only be half-understood, leaving the phantasm in your mind with the grim chore of finishing it for you... in any way it can.

# Love

*“Love is a God; Strong, free, unabounded, and as some  
define Fears nothing, pitieth none.”*

– Milton

Love is one of the trickiest things to talk about because the word has had so many untruths pumped into it.

The underlying essence of real Love is unconditional. You cannot Love one thing and not Love another. The delusion that you can separate yourself from any other thing is created by the ego, which uses lust of result, bigotry, or false pride as its weapons. This kind of love usually hurts or wounds, and when we feel the prick of its thorn, many of us learn to shut ourselves off to authentic Love. Our hearts harden like tempered steel. Every time we confuse love with Love we become a little more calloused and resistant. This may happen to such an extreme that when Love comes our way it is confused with the lesser love and is not allowed to find its true place within our hearts. A very perceptive man once said that the only kind of falling which is not failing is falling in Love.

The kind of Love referred to in conjunction with Magick is, for the most part, unknown to most people. When one's life is being lived to its fullest potential, and all the little ordeals which come our way when we stray from our path have disappeared, we are likely to experience Love.

It manifests itself as “gold.” Everything you look at suddenly has a golden aura around it. There is a feeling of excitement and rediscovery. The things you took for granted have suddenly changed. They must be re-experienced under this new Light. You are likely to experience new-found trust and hope in people because you are able to recognize the deity within them. Everything is possible now. You have become as a child.

Love is unity. Meditation is impossible without it. Every time that we attempt to fully experience another object we must unite with it. Without

the ability to Love we cannot do this. When dealing with other people this could, and usually does, manifest in sex.

Sex can be the highest sacrament, but it must be brought from a Nephesh (animal consciousness) level to a level of Neschemah (highest aspirations of the soul). This is only possible if the act is being motivated by the unifying factor within Love.

Being able to unite object and subject is only a small step into the countless possibilities of the experiences dealing with Love. When you have mastered Love you will have completely united with it, so that it burns and communicates to others through you. You will then have harnessed that mysterious energy which turns lead into gold.

In those scarce times when two people feel pure, unadulterated Love for each other, an astral bond is created. Often psychic phenomena may be experienced as an inner rapport is created between individuals. “Love is the law, love under will”: one of the many mysteries of this Law is to Love all creation. By so doing the magician will develop an astral connection with the whole of the cosmos.

All in all, Love is a rare commodity in this world. It doesn't come often. When it does you should be prepared to recognize it. If you are fortunate enough to find someone to love, consider what a privilege it is that this person has found you worthy of sharing their universe. Respect them, recognize their right to be themselves, to be free-thinking individuals, and then embrace them as loosely as you can.

# Silence

*“Let us be silent, that we may hear the whispers of the gods.”*

*– Emerson*

Of the four magical powers, Silence is perhaps one of the most important. It can prevent some very painful situations in your life.

The previous aeon has left a very dangerous kind of poison in the “group mind” of western civilization. You have only to look at history to realize that everything of value that the holy books had to offer was altered by those in authority in order to make slaves of the simple man.

The “Church” has been in power so long, and the Scriptures inaccurate for so many generations, that even the leaders of the church are in the dark as to the true meanings of their manual.

Conventional religions preach that all one must do is believe. You are not to question the Scriptures. This was done to prevent freethinking, and as a result the masses have become gullible, lazy, and easily controlled by those in power. To find truth in anything one must have a thirst for knowledge; one must question all things. It takes a lot of hard work. Western religion with its dogma has created a breed of humans who do not question the motives of those in authority and are too lazy to seek the truth for themselves. They believe anything their superiors tell them because their superiors appear to have done the work they have avoided.

What does this have to do with Silence?

Study the history of the Church and you will see how many innocent people have been tortured and killed simply because they would not submit their wills to it. How many cultures has it completely erased by “making good Christians out of savages”? How many battles have been fought in the name of the Church where good people were lost on both sides just to satisfy the lust for power and money? It has even persecuted its own people for questioning its motives.



By keeping your Work secret, it is charged magically and it is made sacred. When ancient Egyptian adepts inherited the name of a spirit or god they zealously kept it from the profane, for by uttering the name the forces inherent in it were summoned.

Besides consecrating your Work, Silence reduces the chances of your operations being interfered with by those who are not sympathetic to Magick. Do not allow doubt to enter into your Work because you have allowed others to interfere. Test all things and hold fast to that which is good. Enough said about ignorance.

There are other reasons why Silence is so important to magical Work.

We all know people who talk a great deal and do nothing. It would appear that talking about it brings some people more satisfaction than actually doing it.

It requires the same amount of energy (of a different sort) to talk about something than to actually do it. You can talk away your enthusiasm in a project so that when it comes down to “grounding” it, you have none.

To explain this further we have to study how thought is filtered from the archetypal plane to the material plane.

All truly great ideas believed to be inspired by genius are in fact “sparks of the divine.” One who is adept in channeling such ideas has mastered the methods by which one tunes in to that plane.

These “sparks” come from the archetypal plane. These archetypes, being abstract by nature, are beyond understanding in the intellectual sense. The “spark” must go through a process of solidification and materialization, just as a fertilized egg does before being transformed into a fetus.

The spark descends downwards to the creative plane. This is the womb where all great thoughts are conceived. There it stays for a period of time until it is transformed into a symbol.

Once the creative plane has matured this symbol, it flows down to the formative plane. When it has reached this step, and not before, is when one first realizes that there is something going on in their mind that demands attention. Although it may still be a little rough, the idea is realized. It must be shaped and prepared so that it can be brought down even further and manifested in material form on the material plane.

The problems begin as soon as you become aware of the activity going on in your mind. It is easy to gratify your sense of ego by boasting of your still unmanifested project until the continuity between the higher and

lower planes is disrupted. The link becomes weak, and the concept is aborted. Silence is very important indeed in magical Work.

To further illustrate the significance of Silence I include this bit of information: research done by marriage counselors showed that couples who only thought of the carnal aspects of lovemaking had no problem talking about it with others. Those couples who respected their partners and thought of their lovemaking as special would not talk about it with their counselors. They had made their lovemaking sacred.

We show this kind of devotion with our Work. Don't kiss and tell, and do not throw your pearls before swine.

# Life

*“Beauty and strength, leaping laughter and delicious languor,  
force and fire, are of us.”*

*– Liber AL II:20*

Opportunity: the atheist looks for it, the mystic waits for it, and the magician creates it. It's easy to waste an incarnation looking and waiting. Doing and going are the functions of a god. There are many “armchair magicians” who flatter themselves by amazing their friends; talking a great deal about Magick and about how efficient they have become in a particular rite. But they forget the most important object in successful ritual: the Magical Link. All the power that ever was, and is, and is to come is here now. Ritual is action. It is used to cause change in conformity with Will. Part of the ritual has to involve physical movement, involvement in the particular area that you are trying to change.

For example, you might feel that you need to do a ritual to change the environmental disaster that lies ahead. You can do ritual until you are blue in the face; however, unless you protest the dumping of toxic waste into the ocean, or the spraying of pesticides on our food, or the deforestation of the Amazon, there is little chance that you will have an effect. You are the Magical Link. The Magical Link is the object that connects the higher forces you have stimulated with the object that you are trying to affect.

What does this have to do with life? Everything! If you assume that Magick is the art of living, then properly done ritual is the key to a successful life. Every step of your everyday life should include deliberate acts of worship.

You are the creator of your universe; you mold it, shape it, and make it what it will eventually become. If you stand idle, chances are others will shape it for you.

Live the moment now; it is the only thing that exists. The past is no longer here, and while it may have altered your evolutionary status, it is gone.

The future is not here yet, so waiting for it to happen will only make you waste the precious now.

Live every moment like it is your last. Embrace life now! Experience all that is going on around you and enjoy it as a sacrament unto the Goddess, for She is experience.

There are many people who are unhappy with their lives and don't realize they hold the key to a better life in their hands! Shakespeare once said, "All the world's a stage"; if you don't like the part you are playing, change scripts!

The successful magician is one who easily adapts to his or her environment. It is not to be conquered! You must become one with it so that you are an active player in its fulfillment, responding to situations rather than reacting.

# Death

*“Think not, o king, upon that lie: That Thou Must Die:  
verily thou shalt not die, but live.”*

*–Liber AL II:21*

As if it wasn't enough to justify one's own existence, man has also tried to discover what lies ahead after the physical body ceases to cooperate in this thing we call “life.”

The deity within us all constantly plays the game of “hide and seek.” And we, being jolly good sports, play the endless game knowing that we will probably not find it. After all, it's not the kill, but the thrill of the chase. We are all hunters.

Maybe this fascination with the afterlife comes from the subconscious knowledge that we are gods. Maybe it is one of the necessary steps in self-discovery. A lot of maybes.

We have heard countless stories from people who have died and for one reason or another have returned. While not all remembered what it was like being “clinically dead,” most who did remember experienced images which were very similar in nature: the vision of the “white light.”

We know that light is a wave that changes color according to the speed of its vibration. We see the Tree of Life as a glyph containing ten colored Spheres (which have been called “the ten faces of God”) and the 22 Paths that connect them. Look at the uppermost sphere which we know as Kether and let's call that Light, fluid, moving, etc. The whole of the universe is concentrated and focused within one miniscule dot.

Now let's look at the bottom sphere, Malkuth, the Kingdom, the material plane, the place where all souls experience life in human bodies. Let's call that “physical existence.”

The pure Light which emanates from Kether slows down as it moves away from its nucleus, changing color and becoming more “solid” as it moves

away from its source. Thus, we have the other spheres on the Tree to display the different stages of this transmutation.

The ancients have told us, “Kether is in Malkuth, and Malkuth is in Kether, but after another manner,” or “As above, so below.” They were trying to point out that Kether was Malkuth, Light was Darkness, Fluidness was Solid, after each had been transformed by a separation which occurred within itself, a division, much like that of a cell. Malkuth is solidified Light. We are that Light made solid.

*The Book of the Law* says: “For I am divided for love’s sake, for the chance of union.” The Great Work is the Path of return; the return to the source. This holy book also says: “There is no bond that can unite the divided but love.” This tells us that the driving force of the journey back is Love. The journey ends when we reach that Light from whence we came: Kether, union with the Goddess. We are to accomplish this union consciously.

Death is the friend of the weary traveler who has lost his way, the initiating officer to the mysteries of immortality. It is not to be feared, but welcomed as an ally and respected as the teacher that will one day provide you with the opportunity of looking at Our Lady of the Stars face to face.

# Why Thelema?

*“The old gods are dead or dying and people everywhere are searching, asking: What is the new mythology to be?”*

*– Joseph Campbell*

As you read this book you may be asking yourself: why would anyone want to attune to a new form of thought while there are already very powerful, well organized religions, which have had the benefit of thousands of years of trial and error?

The answer is quite simple: there is a phenomenon that occurs in the universe every 2,000 to 5,000 years called *the Equinox of the Gods*. At this time there is a change in the universal unconsciousness which dominates the evolutionary process of humans. The different shifts are represented by gods (usually Egyptian) whose virtues will demonstrate the fate of the next reign. There have been (so far as we have archaeological data) three such “shifts” in the evolution of humanity:

*The Aeon of Isis.* This period was matriarchal. Women were worshiped as gods for their ability to give birth, nurture, and otherwise care for their young. Queens ruled the tribes, and the women were viewed as the strong ones. There are indications that women did the hunting and fought battles alongside of men. It was a time of great respect for nature, as people learned to love Her and live in harmony with Her.

*The Aeon of Osiris.* Osiris’ jealous brother, Set, cut him into pieces and threw him into the Nile. His wife Isis, stricken with grief, gathered all of his body parts and used the Magick of Thoth (Lord of Magick) to resurrect Osiris. It was the era of the “sacrificial gods.” It marked the beginning of Judaism and Christianity. This change occurred when man realized that he had something to do with conception, primarily insemination. Suddenly women were treated as second-rate citizens, weaker, and not as intelligent as men. Man was

no longer to live in harmony with Nature; man was to have dominion over Her. Mankind was to serve the male god as slaves. The last traces of this oppressive era are still with us today. We can see its influence on the environment and in places such as South Africa.

*The Aeon of Horus.* In 1904 another such shift occurred. The angel Aiwass dictated the threefold *Book of the Law* and proclaimed that Horus, the hawk-headed God, had taken his place on the Throne of the Gods. The Victorian age magician Aleister Crowley was to be the conduit. This era marks the Aeon of the Child, the word of whose Law is *Thelema*. This Law encompasses all true religions and is capable of great tolerance, which is essential to protect the diversity it conveys. Here we are dealing with the liberation of the human race from those whom have oppressed it.

Horus is the Egyptian God of war, and recently we have seen him do his thing in Germany (at the Berlin Wall), Yugoslavia, Poland, the Soviet Union, South Korea, and Tienanmen Square in China. The masses cry for freedom.

The Aeon of Osiris has had a very strong influence in the last 2,000 years. Even those who do not subscribe to its dogma are influenced by it in one way or another. Most codes of morality are based on its principles. This has been the case for so long that we are presented with the opportunity to reflect on it and see how its poison has affected the world.

It has portrayed women as troublemakers, people who cannot keep secrets, weaker and not as intelligent as men, and untrustworthy. It has even gone so far as to explain the pain of childbirth and menstrual bleeding as punishments from God for having deceived man. Women in this day are still fighting for the equality they deserve.

It has led man to believe that Nature cannot go on without him. All we have to do is watch TV or read a newspaper to find out what a great impact we have made and how much good we have contributed to the environment. It is inconceivable that after millions of years of evolution there are still people who really believe Nature is to be dominated. We are told that God doesn't live here, and we are discouraged from showing affection or allegiance to the Earth. We can already see what this kind of thinking has done to the condition of our Mother.

The Church will not condone the use of condoms. It believes that people should just "not do it." As a result the rate of unwanted pregnancy is increasing at an alarming rate, not to mention the sexually transmitted dis-



eases which are destroying so many peoples' lives. It is curious to see that the same people who oppose birth control also oppose abortion, sex education, and Planned Parenthood. Abortion would cease to exist if religious zealots did not obstruct education and birth control technology. When it comes to human sexuality we are still living in the Dark Ages.

During the Inquisition, thousands of innocent people were tortured and killed in the name of God. Many of these people were often women (midwives) who happened to be taking business away from the growing medical profession. Things have not changed much since those days. In some states they want to jail midwives who perform their services to couples who have lost their faith in "the scientific age." Most decisions our political leaders make conform in some way or another with old Aeon ideas, with very little regard to common sense and intelligence, and even less consideration to the rights of the individual.

The burning and censoring of books and art still occurs today. Others have controlled what we watch, see, eat, and listen to.

We have been taught that any deviance from conventional religion is "Satanic," evil, etc. On August 15, 1989, the fundamentalist movement declared on national television that the Star of David, the pentagram, and even the peace sign, are signs of the devil.

The hexagram is a geometric representation of God; the pentagram is a geometric representation of Man; the peace sign is a symbol of utopian society.

It is easy to see the impact this kind of thinking has had on our global evolutionary development: brother has turned against brother for the sake of tradition, as in the case of the Catholic Priest Miguel Molinos. This devoted priest was sent to prison to serve a life sentence because he published a book in which he taught that "inward prayer" (meditation) was more effective than outward prayer. This would have made confession via a priest obsolete. The fact that at the time of his arrest he was one of the most devout members of the Church had very little influence on the power-hungry individuals who condemned him. The book he wrote is *The Spiritual Guide of Miguel Molinos*. I strongly recommend it as a guide to developing a personal relationship with God.

Fundamentalism spends millions of dollars printing material every year to encourage new membership while there are millions of homeless men, women, and children who could be helped by these same dollars. It is obvious that the emphasis is in membership rather than service.

For the last 2,000 years we have been told that sex is filthy. Lovemaking is to be done only for the purposes of procreation. This mentality is responsible for a great percentage of violent sexual crimes, child abuse, sexual dysfunction, psychosis, etc. The beauty and selflessness of giving oneself to another has been turned into a hideous crime against God.

We are told not to question the Scriptures. Man has become lazy and gullible as a result. We don't question anything and believe all we are told. We are expected to refrain from our own interpretation of the Scriptures in fear that we might find truth therein. To guard against this, the Scriptures have been altered so much that no one knows the truth anymore. This has affected the way we view life in general. We do not question what our politicians do, what they spray in our food, what they put into the ground, etc. And when we do ask, we believe everything they tell us. *Thelema demands that we think for ourselves.*

A newborn child is the most innocent and pure of all things. Yet children are baptized by the hordes by parents who have been forced to believe the child is unclean because it is born through sin. This is an insult, and shows to what degree and for what "reasons" we do the things we do.

Religious zealots have created a group mind that welcomes the destruction of the planet. It is held to be a fact that before the "savior" comes back the world must first face a terrible ordeal. *Revelation* clearly marks the end of the Osirian Aeon, but it is seen through the eyes of the vulgar as the end of the world. This "group mind" has greatly affected the condition of the planet. We have a duty to return to Nature what belongs to Her. There was a time when it took years to get from one part of the country to another. We can now do it in a matter of hours; we have reduced the world to a speck of dust. With all of this technology there are still people dying of hunger all over the world. Wars are waged to keep something or to take something from someone else. When religion stands in the way of evolution or the creation of utopia, it is time for a *new* religion.

These old ideas cannot help us to further our evolutionary objective; they are full of hate and bigotry and can do nothing more than to hold the human race back. The world needs an alternative: true freedom. The world needs the freedom necessary to fulfill itself as best as it can without the interference of a twisted, demented creed that was designed specifically to control people. Nature needs to have its respect from Man. We must learn to work with Her, not against Her, and then perhaps we can stop the destruction of the planet.

With all that's been said above, it is hard to understand why anyone would bother with religion in the first place. The answer is quite simple: Man is made up of physical, mental, and spiritual matter. To deny any of these aspects as means of expressing itself would cause an involuntary imbalance in our natural make-up. Also, religion and myth are the tools the Beloved uses to create the beings which we have chosen to become, just as the potter uses the wheel and the kiln to create something which only a few moments ago existed only in the imagination of the creator.

Thelema offers the solution to the imbalance created by such an oppressive society. As humans, it is our duty to carry the vision of future generations on our shoulders by evolving. This is "the Great Work." One day the Aeon of Horus will pass, and Thelema will no longer be the Word of the Law, and a new order will rule for an Aeon. There will be other battles and principles, and it is my guess that we will be here once again to fight them.

The following thesis is based on the code of conduct of those who accept the Law of Thelema.

## DUTY

*by Aleister Crowley*

(A note on the chief rules of practical conduct to be observed by those who accept the Law of Thelema.)

*"Do what thou wilt shall be the whole of the Law."*

*"There is no law beyond Do what thou wilt."*

*"...thou hast no right but to do thy will. Do that, and no other shall say nay. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect."*

*"Love is the law, love under will."*

*"Every man and every woman is a star."*

### **A. Your Duty to Yourself.**

1. Find yourself to be the centre of your own Universe.

“I am the flame that burns in every heart of man, and in the core of every star.”

2. Explore the Nature and Powers of your own Being.

This includes everything which is, or can be, for you; and you must accept everything exactly as it is in itself, as one of the factors which go to make up your True Self. This True Self thus ultimately includes all things soever; its discovery is Initiation (the travelling inwards) and as its Nature is to move continually, it must be understood not as static, but as dynamic, not as a Noun but as a Verb.

3. Develop in due harmony and proportion every faculty which you possess.

“Wisdom says: be strong!”

“But exceed! exceed!”

“Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this”

4. Contemplate your own Nature.

Consider every element thereof both separately and in relation to all the rest, so as to judge accurately the true purpose of the totality of your Being.

5. Find the formula of this purpose, or “True Will,” in an expression as simple as possible.

Learn to understand clearly how best to manipulate the energies which you control to obtain the results most favourable to it from its relations with the part of the Universe which you do not yet control.

6. Extend the dominion of your consciousness, and its control of all forces alien to it, to the utmost.

Do this by the ever stronger and more skilful application of your faculties to the finer, clearer, fuller, and more accurate perception, the better understanding, and the more wisely ordered government, of that external Universe.

7. Never permit the thought or will of any other Being to interfere with your own.

Be constantly vigilant to resent, and on the alert to resist, with unvanquishable ardour and vehemence of passion unquenchable, every attempt of any other Being to influence you otherwise than by contributing new facts to your experience of the Universe, or by assisting you to reach a higher synthesis of Truth by the mode of passionate fusion.

8. Do not repress or restrict any true instinct of your Nature; but devote all in perfection to the sole service of your one True Will.

“Be goodly therefore”

“The Word of Sin is Restriction. O man! refuse not thy wife, if she will. O lover, if thou wilt, depart! There is no bond that can unite the divided but love: all else is a curse. Accurséd! Accurséd be it to the aeons! Hell.”

“So with thy all; thou hast no right but to do thy will. Do that, and no other shall say nay. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.”

“Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride; but always in the love of me, and so shall ye come to my joy.”

9. Rejoice!

“Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains.”

“But ye, o my people, rise up & awake! Let the rituals be rightly performed with joy & beauty!” ... “A feast for fire and a feast for water; a feast for life and a greater feast for death! A feast every day in your hearts in the joy of my rapture! A feast every night unto Nu, and the pleasure of uttermost delight! Aye! feast! rejoice! there is no dread hereafter. There is the dissolution, and eternal ecstasy in the kisses of Nu.”

“Now rejoice! now come in our splendour and rapture! Come in our passionate peace, & write sweet words for the Kings!”

“Thrill with the joy of life & death! Ah! thy death shall be lovely: whoso seeth it shall be glad. Thy death shall be the seal of the promise of our agelong love. Come! lift up thy heart & rejoice!”

“Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us. Beauty and strength, leaping laughter and delicious languor, force and fire, are of us.”

## **B. Your duty to other Individual Men and Women**

1. “Love is the law, love under will.”

“Come forth, o children, under the stars, & take your fill of love!”

Unite yourself passionately with every other form of consciousness, thus destroying the sense of separateness from the Whole, and creating a new base-line in the Universe from which to measure it.

2. “As brothers fight ye.”

“If he be a King, thou canst not hurt him.”

To bring out saliently the differences between two points-of-view is useful to both in measuring the position of each in the whole. Combat stimulates the virile or creative energy; and, like love, of which it is one form, excites the mind to an orgasm which enables it to transcend its rational dullness.

3. Abstain from all interferences with other wills.

“Beware lest any force another, King against King!”

(The love and war in the previous injunctions are of the nature of sport, where one respects, and learns from, the opponent, but never interferes with him, outside the actual game.) To seek to dominate or influence another is to seek to deform or to destroy him; and he is a necessary part of one’s own Universe, that is, of one’s self.

4. Seek, if you so will, to enlighten another when need arises.

This may be done, always with the strict respect for the attitude of the good sportsman, when he is in distress through failure to understand himself clearly, especially when he specifically demands help; for his darkness may hinder one’s perception of his perfection. (Yet also his darkness may serve as a warning, or excite one’s interest.) It is also lawful when his ignorance has lead him to interfere with one’s will. All interference is in any case dangerous, and demands the exercise of extreme skill and good judgement, fortified by experience. To influence another is to leave one’s own citadel unguarded; and the attempt commonly ends in losing one’s own self-supremacy.

## 5. Worship all!

“Every man and every woman is a star.”

“Mercy let be off: damn those who pity.”

“We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world. Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: if the body of the King dissolve, he shall remain in pure ecstasy for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake.”

Each being is, exactly as you are, the sole centre of an Universe in no wise identical with, or even assimilable to, your own. The impersonal Universe of “Nature” is only an abstraction, approximately true, of the factors which it is convenient to regard as common to all. The Universe of another is therefore necessarily unknown to, and unknowable by, you; but it induces currents of energy in yours by determining in part your reactions. Use men and women, therefore, with the absolute respect due to inviolable standards of measurement; verify your own observations by comparison with similar judgements made by them; and, studying the methods which determine their failure or success, acquire for yourself the wit and skill required to cope with your own problems.

## C. Your Duty to Mankind

### 1. Establish the Law of Thelema as the sole basis of conduct.

The general welfare of the race being necessary in many respects to your own, that well-being, like your own, principally a function of the intelligent and wise observance of the Law of Thelema, it is of the very first importance to you that every individual should accept frankly that Law, and strictly govern himself in full accordance therewith.

You may regard the establishment of the Law of Thelema as an essential element in your True Will, since, whatever the ultimate nature of that Will, the evident condition of putting it into execution is freedom from external interference.

Governments too often exhibit the most deplorable stupidity, however enlightened and intelligent may be the men who compose and constitute them, or the people whose destinies they direct. It is therefore incumbent on every man and woman to take the proper steps to cause the revision of all existing statutes on the basis of the Law of Thelema. This Law being the Law of Liberty, the aim of the legislature must be to secure the amplest freedom for each individual in the state, eschewing the presumptuous assumption that any given positive ideal is worthy to be attained.

“The Word of Sin is Restriction.”

The essence of crime is that it restricts the freedom of the individual outraged. (Thus, murder restricts his right to live; robbery, his right to enjoy the fruits of his labour; coining, his right to the guarantee of the State that he shall barter in security; etc.) It is then the common duty to prevent crime by segregating the criminal, and by the threat of reprisals; also, to teach the criminal that his acts, being analyzed, are contrary to his own True Will. (This may often be best accomplished by taking from him the right which he has denied to others; as by outlawing the thief, so that he feels constant anxiety for the safety of his own possessions, removed from the ward of the State.) The rule is quite simple. He who violate any rights declares magically that it does not exist; therefore it no longer does so, for him.

Crime being a direct spiritual violation of the Law of Thelema, it should not be tolerated in the community. Those who possess the instinct should be segregated in a settlement to build up a state of their own, so to learn the necessity of themselves imposing and maintaining rules of justice.

All laws against artificial crimes should be abolished. When fantastic restrictions disappear, the greater freedom of the individual will itself teach him to avoid acts which really restrict natural rights. Thus real crime will diminish dramatically.

The administration of Law should be simplified by training men of uprightness and discretion whose will is to fulfill this function in the community to decide all complaints by the abstract principle of the Law of Thelema, and to award judgement on the basis of the actual restriction caused by the offense.



The ultimate aim is thus to reintegrate Conscience, on true scientific principles, as the warden of conduct, the monitor of the people, and the guarantee of the governors.

#### **D. Your Duty to all Other Beings and Things**

1. Apply the Law of Thelema to all problems of fitness, use, and development.

It is a violation of the Law of Thelema to abuse the natural qualities of any animal or object by diverting it from its proper function, as determined by consideration of its history and structure. Thus, to train children to perform mental operations, or to practice tasks, for which they are unfitted, is a crime against nature. Similarly, to build houses of rotten material, to adulterate food, to destroy forests, etc., etc., is to offend.

The Law of Thelema is to be applied unflinchingly to decide every question of conduct. The inherent fitness of any thing for any proposed use should be the sole criterion.

Apparent, and sometimes even real, conflict between interests will frequently arise. Such cases are to be decided by the general value of the contending parties in the scale of Nature. Thus, a tree has a right to its life; but a man being more than a tree, he may cut it down for fuel or shelter when need arises. Even so, let him remember that the Law never fails to avenge infractions: as when wanton deforestation has ruined a climate or a soil, or as when the importation of rabbits for a cheap supply of food has created a plague.

Observe that the violation of the Law of Thelema produces cumulative ills. The drain of the agricultural population to big cities, due chiefly to persuading them to abandon their natural ideals, has not only made the country less tolerable to the peasant, but debauched the town. And the error tends to increase in geometrical progression, until a remedy has become almost inconceivable, and the whole structure of society is threatened with ruin.

The wise application based on observation and experience of the Law of Thelema is to work in conscious harmony with Evolution. Experiments in creation, involving variation from existing types, are lawful and necessary. Their value is to be judged by their fertility, as bearing Witness to their harmony with the course of Nature towards perfection.

# A Better Society

*“Monarchy is based on the premise that one man is wiser than one million men. Democracy is based on the premise that a million men are wiser than one man. Both ideas are absurd.”*

– Robert Heinlein

The following is a manuscript written by Aleister Crowley describing the nature of the most elemental rights of every individual. It must be remembered that it was written at a time when the English language was male-dominated. Since I am not the author of this piece I am obligated to present it in its original form.

## Liber LXXVII, or Liber OZ:

*“the law of the strong; this is our law and the joy of the world.”*

– Liber AL II:21

*“Do what thou wilt shall be the whole of the Law.”*

– Liber AL I:40

*“thou hast no right but to do thy will.*

*Do that, and no other shall say nay.”*

– Liber AL I:42-3

*“Every man and every woman is a star.”*

– Liber AL I: 3

*There is no god but man.*

1. Man has the right to live by his own law:  
to live in the way that he wills to do:  
to work as he will:  
to play as he will:  
to rest as he will:  
to die when and how he will.
  
2. Man has the right to eat what he will:  
to drink what he will:  
to dwell where he will:  
to move as he will on the face of the earth.
  
3. Man has the right to think what he will:  
to speak what he will:  
to write what he will:  
to draw, paint, carve, etch, mould, build as he will:  
to dress as he will.
  
4. Man has the right to love as he will:  
*“take your fill and will of love as ye will,  
when, where, and with whom ye will.” – Liber AL I:51*
  
5. Man has the right to kill those who would thwart these rights.

*“the slaves shall serve.”  
– Liber AL II:58*

*“Love is the law, love under will.”  
– Liber AL I:57*

# Hatha Yoga

*It is only by labor that thought can be made healthy,  
and only by thought the labor can be made happy;  
and the two cannot be separated with impunity.”*

*– John Ruskin*

## Diet

The magician can be looked upon as a battery, with the capacity to store and manipulate energy and current. Pranayama and exercise deal with the capacity to hold these elements. Through physical movement we become more efficient vehicles to carry with us this Life Force. Diet deals with the energy and current. It would be of little value to become perfect vessels if we filled ourselves with dead matter or things of substance with little value.

In today's world we are faced with a unique problem. Science can keep us alive a lot longer than ever before, but the quality of living has gone downhill. Our environment is such that we have to depend on those methods of life extension because living in this filthy, polluted world is killing us. Even the food which we eat can harm us because of the processing which it has to go through before it gets to our tables, not to mention the pesticides which are sprayed on our fruits and vegetables, or the waxes in which they are covered in order to make them appear to be fresh.

The animals that we eat are fed antibiotics, which we absorb when eating the meat; our bodies then adjust to these accumulative levels of antibiotics until they become worthless to us in treating infection. Because the cattle rancher mixes these antibiotics indiscriminately with the cattle's food, the body of the animal ultimately becomes the perfect breeding ground for medicine-tolerant bacteria. This bacterium is then absorbed into our bodies by consuming the flesh of the animal, and because we have developed a tolerance to antibiotics we are not able to treat the ailment.

Farmers have added more and more chemicals to the soil. These are in turn absorbed by the vegetation we eat, and eventually make their way into the water we drink.

Processing hurts all food. When wheat is “refined” it loses over 20 nutrients in the process. The flour manufacturer returns four or five chemical nutrients to it and then calls it “enriched.”

Wheat and bread have been subjected to about 80 chemicals in the growing and manufacturing process. Some of these chemicals stay in the finished product to be eaten by the unsuspecting consumer.

There is a substance in all living things called *Prana*. This Prana is the “life force” within them; it is responsible for the vitality of all living organisms. All vegetables, fruits, and animals have Prana; the condition, biological makeup, and size of the item determines the amount. They get it from nutrients in the soil or food that they consume. Without it, all living things would die.

Human beings require Prana for our survival. We get it from the foods we consume, the sun we are exposed to, and the air we breathe. So it makes a lot of sense to only consume those foods which have the highest amount of Prana still in them. Prana will stay within fruits, vegetables, and meats after they have been picked or slaughtered for a time determined by the condition they were in at the point their lives were terminated.

Another dietary problem we face is that humans have much longer intestinal tracts and weaker digestive acids than most meat-eating animals. This creates two problems:

Human digestive acids do not break down flesh properly because they are not strong enough to do so. Therefore, most of the nutrients that are available in meat are not even absorbed by our intestines into our bodies.

The undigested remains of meat are sent down to our intestines where they can be absorbed into our bodies, but because the intestinal tract is so long in humans, the meat starts to rot before it can reach that stage. What we end up absorbing are the poisons in the rotten meat.

If you must eat meat chew it thoroughly, as the enzymes in your saliva are very important in the digestive and absorption process. Saliva is believed to release Prana from foods so that it can be absorbed through the mucus membrane in the mouth.

Canned foods should be avoided. By the time the food has gone through processing and refining, it has lost 82% of its proteins, amino acids, and nutrients.

Frozen food, especially meat, is even worse. Between stock fed tetracycline, steroids, processing, and freezing, there is a 92% loss. And most importantly, you cannot freeze or can Prana. The reason that frozen and canned foods “appear” fresh is because of the chemicals that are added to preserve the food. T.V. dinners, junk foods, and fast foods ought to be avoided. All chemical preservatives should be considered poisons.

Sugar, salt, and white flour are worthless. There is no food value left in these after “refining,” only chemicals which are used in the process. Monosodium glutamate (M.S.G.) damages the nervous system and has been known to destroy brain cells.

Vitamin tablets should be relied upon only when the proper vitamin and/or mineral can not be extracted from food. Most vitamin tablets are chemicals, and the body has a hard time dealing with unnatural substances. They should not be taken in place of food; remember what’s been said about Prana.

Vitamin supplements are useless because some minerals/vitamins prevent the absorption of others which may be included in the same pill. Take your vitamins separately at different times of the day, and make sure that they are not synthetic forms of vitamins (synthetic vitamin D has been known to cause much trouble in some individuals). The best policy is to eat the right foods: raw materials.

Much has been said in this chapter about things which most people believe have nothing to do with Magick or the Great Work, but I assure you they are mistaken. The furnace, which the alchemists referred to in their books, is the body! Making sure that it functions well is of great importance.

If you take the time to care for your vehicle you will see a body that is leaner, stronger, healthier, and more resistant to the stress created by a harmful environment and everyday life. Such a body is better equipped to deal with whatever you may encounter on your magical voyage, a body worthy of the Great Work.

## Fasting

For many centuries those seeking communion with God have used fasting, and it has been used by magicians as a form of self-sacrifice in order to guarantee a successful magical result. In these times, fasting has become a method which to rid the body of toxins.

The use of water fasts is extremely dangerous to one's body. If you are to refrain from consuming foods, juices and teas are an excellent source of nourishment while the body is being purged of its poisons. Fasting is not for everyone; one should consult a physician before radically modifying one's diet.

Depending on your physical or psychological condition, water fasts are known to produce hallucinations, delusions, spiritual experiences, euphoria, and other symptoms associated with psychosis.

In Biblical times, fasting was very widely used to induce such states. Many men have been described in holy books as having gone into the desert without food or water and having come back more enlightened, or internally changed, by some mystical experience. It is the opinion of many scholars that the lack of nourishment is what brought about these altered states of consciousness.

Other cultures, such as the American Indians, achieved the same experiences using various natural drugs (such as mushrooms or peyote), or herbal mixtures containing hallucinogenics. This is probably much safer than a water fast lasting more than ten days.

There are many methods and techniques that can be used for a successful fast that will not cause physical damage. The following method can be kept up for many months, and is relatively safe.

Again, this method is easy, safe, and can be kept up for many weeks at a time: eat only every other day. Drink as much water, juice, or tea as you wish on the fasting days, but remember that most juices contain high concentrations of acid which could cause heartburn and other gastric disturbances.

The digestive enzymes in your stomach will be diluted in accordance to how much food you consume. For this reason, on the days that you eat, refrain from eating meats or other fatty foods because these are not so easily digested and remain in your body for longer periods of time. Obviously, spicy foods should be cut down to avoid acid indigestion.

## Exercise

Physical exercise helps to maintain the chemical/organic balance between the body and the mind. When these two are out of synch, disease occurs. For too long the body and mind have been erroneously treated as two separate units completely independent from one another.

The brain maintains perfect body temperature, synchronizes the heartbeat with the pulmonary rhythms, and performs many other miraculous functions without us being conscious of it.

The brain executes these functions using two components simultaneously. The nervous system executes certain tasks with the use of electricity, and the lymphatic system accomplishes the same objective by using chemicals produced by the glands. Either way, things get done.

If you are physically able, seriously consider martial arts as a form of exercise. This accomplishes two goals: because it involves the whole of the body, you will exercise muscles you did not even know you had. Also, there is a very spiritual side to the martial arts, and if you have a good instructor you will learn the virtue and honor of a true warrior.

If for some reason you decide that martial arts are too intense, or your body just isn't capable of dealing with it, try yoga. This will address the same objective, treating the brain as a muscle that if not used will wither away, just like physical muscles. There are many yogas. Find the one(s) that is right for you; but remember, those that require physical activity are best advised.



# Yoga: The Magick of the East

*“Though reading and conversation may furnish us with many ideas of man and things, yet it is our own meditation must from our judgement.”*

*– Dr. I. Watts*

Magick is the yoga of the West. The goal is the same, but the methods are slightly different. The main groups of yoga are:

*Hatha Yoga* = Health yoga, bringing the nerves to a calm state

*Raja Yoga* = Mental Yoga, concentrative

*Gnana Yoga* = Yoga of Knowledge

*Karma Yoga* = Yoga of work (Karma comes from the Sanskrit word *kri*, which means: “to do.”)

*Bhakti Yoga* = Yoga of devotion, to see God in all things

*Mantra Yoga* = Yoga of speech

*Dhyana Yoga* = Yoga of meditation

*Kundalini Yoga* = Yoga of the life force

*Tantra Yoga* = Sexual Yoga

The object of yoga is to stop all mental processes including itself. Yoga is the art of unity and love. When object and subject are united, knowledge occurs.

The process of yoga is as follows:

*Dharana* (fixing the mind on an object)

*Dhyana* (uniting object and subject)

*Samadhi* (the result of uniting object and subject; union with God)

*Samyama* (the result and accomplishment of all of the above)

There are eight ways in which the magician can achieve *Samyama*:

*Yama*\* = Control, restraint

*Niyama*\* = Restraint of the mind.

*Asana* = Posture; “that which is firm and pleasant”; any posture which is “steady and easy”

*Pranayama* = Control of breath; a process whereby all impurities are thrown out of the body

*Pratyahara* = General examination of thoughts which one wishes to control

*Dharana* = Fixing the mind on a single point whereby the impurities of the mind are thrown out

*Dhyana* = uniting the object with the subject

*Samadhi* = The result of uniting object with subject; union with God

\* The object of these two is to stop all emotion or passion from disturbing the mind. It is probable that these practices were adopted by Christianity and manifested themselves as celibacy.

# The Senses

*“We do not see things the way they are but as we are.”  
– Jewish proverb*

Most people possess five senses: sight, touch, smell, hearing, and taste. These can be attributed to the five elements; hence they also find their places in the points of the pentagram.

There is a “sixth sense” that is believed to reside within us all. There is some indication that this sense is transmitted in the genes, because some strongly psychic people have had strongly psychic children. It is conceivable that this sense is made up of all the information sent to the brain by our other senses. They gather together in our subconscious mind to create a separate, independent sense, which furnishes any missing data relative to any experience.

When human beings were in the early stages of evolution (before the use of language), we possessed a very powerful form of telepathy. It was the only way that we could communicate with one another. As the use of language became more prominent, telepathy diminished and we slowly ceased to use it.

The use of the senses is an evolutionary process designed to help the species deal with problems. Most of the parts of the brain with which science is familiar are dedicated to processing electrical signals sent by our senses.

If the percentage of the brain that is unused can be a scale with which to measure human evolution, it then becomes clear that as a species we’ve got a long way to go.

There are ways to exercise this forgotten “sixth sense” and regain its use. The method that I have used with great success has proved to be a wonderful way to do this. I call it “isolation.” It is a form of sensory deprivation.

The method is quite simple: you isolate all of the senses but one by focusing all your attention on the particular one you have chosen. You accomplish this by doing everything possible to prevent stimuli from reaching the other senses.

You may notice, for example, that a blind man has as acute sense of hearing and touch, while a deaf man possesses an incredible sense of sight and smell. This is because the consciousness (energy) required to operate the lost sense has been diverted to the healthy ones, thus making it possible for the brain to divert the energy once used on the damaged faculty to the other senses.

Imagine how much we could heighten the senses by alternately depriving all of them! Deprivation of the five will surely make you aware of the sixth.

This is not a new method. Egyptian adepts would subject their students to a similar method by making them spend days inside of pyramids. There they would find no light, sound, odors, or tastes. This proved to be quite a dreadful experience to all but a few very well balanced individuals. Let me explain something which must be made clear: *When the brain is denied the stimuli from the senses it will improvise with data which has been stored in the subconscious. Visions, voices, flavors, and odors are not unusual when performing these experiments. It is even possible to feel things on one's skin. It would be foolish to attempt this work without having first become adept with the Lesser Banishing Pentagram Ritual and having prepared your mind and body with Pranayama.*

The single and most important objective of this exercise is to enhance the senses so much that you can take them with you on the astral plane, where you must exercise complete control over your astral body. Exploring the astral is a beautiful experience when you can see it. It is much more enjoyable when you touch it, hear it, smell it, and taste it.

It is theorized that the astral and etheric bodies are made up of *ectoplasm*; only in rare cases can others physically see this. The more of yourself that you bring into the astral, the denser, stronger, and more visible the astral body.

Another word of warning: *If at any time you hear, see, feel, or otherwise experience something unpleasant you must make it stop. The most effective way is the "Star Ruby." Remember: these impressions must be willed and must not be allowed to manifest until the magician calls them into consciousness. It is also good to keep in mind that any image whatsoever is a projection of your own subconscious mind. It cannot exist any other*

*way!* These impressions, when properly understood, can lead to better knowledge of yourself, and of course this must always be your goal.

There are many things at your disposal which you can use to isolate your senses: earplugs, blindfolds, nose plugs, etc.

Because our skin is so sensitive to pressure, temperature, and pain, I recommend the use of a floatation tank. Asana works moderately well, but it is quite uncomfortable unless you have mastered it. There are places you can visit, where for a nominal fee you can spend some time in a floatation tank.

There are just as many things to enhance your senses: music, the sound of the wind blowing on the trees, or the sound of the birds at sunrise. The taste of fruit and the fragrances of nature. The texture of bark, earth, and rocks or the softness and temperature of the air as it caresses your body. The coolness of the water and the heat of the sun.

When working with sight, start with a living thing such as a tree. Look at it; I mean really look at it. Notice the different shades of green and brown. Try to see its aura. Is it more visible on the trunk or on the leaves? Find the true beauty in all things that you encounter; they are there for your pleasure. Also, keep in mind that no two people ever see the same object in exactly the same light. You will soon realize how much we normally don't see and how much we take for granted! Do similar things with the other senses, always depriving all others besides the one you are working with. Keep records in your diary. After some time you will have trained your mind so that it will be able to fix its energy on one sense while depriving the others, all without the use of the tools mentioned above, and this will help you even on the physical plane.

We begin programming our senses at birth when we have very little experience in the physical plane; as a result, our limited knowledge feeds us false information. That is why the sages of ancient times always insisted that all is an illusion. To illustrate this point, try this experiment:

Take a glass of *hot* water and place it in front of you on your left side.

Take a glass of *cold* water and place it in front of you on your right side.

Take a glass of room temperature water and place it in front of you between the other two glasses.

Put the forefinger of your left hand in the hot water and keep it there (naturally you will feel heat).

Put the forefinger of your right hand in the cold water and keep it there (naturally you will feel cold).

Take both of your fingers out of the hot and cold glasses and put them both into the glass containing the water at room temperature.

The finger that was once cold will now feel hot, while the finger that was hot will now feel cold, even though the water they are now in is neither cold nor hot. This experience is an illusion.

This is why we have to reprogram our senses, using the knowledge we have today. The exercise above will help to accomplish this.

There is yet another illusion that we face on a daily basis:

*The illusion of color.*

When we look at a tree, we see the color green in its foliage because that is the color that is reflected by the leaves. This means that all the other colors except for green have been absorbed. In reality you are not seeing the tree, but a reflection of the tree. Everything we see is *Light*. We perceive light in the same manner that radar perceives sound, except that instead of picking up noise being bounced off of objects we pick up light being reflected from them. The true color of the leaves on the tree must then be every other color except green (which is not being absorbed but reflected).

By working with color wheels and using a little imagination, we see the true essence of things we have overcome the illusion. (We see things for what they are. This process is what the alchemists call “the First Matter.”)

# Meditation

*“Without going outside, you may know the world. Without looking through the window, you may see the ways of heaven. The farther you go, the less you know. Thus the sage knows without traveling; He sees without looking; He works without doing.”*

*– Tao Te Ching*

Webster’s New Collegiate Dictionary defines “meditation” as:

“To focus one’s thoughts on: reflect on or ponder over”

“To plan or project in the mind: to engage in contemplation or reflection”

Miguel de Molinos, a Catholic priest who lived in Italy in the 17th century, wrote that there were two kinds of prayer: outward prayer, which meant you physically pray with your voice, and inward prayer, which Molinos preferred over the other.

This inward prayer involved sitting in a quiet space and contemplating God. This angered church officials because Molinos’ preaching could be interpreted to mean that confession to a priest was not really necessary if one confessed to God Himself using inward prayer. As a result Miguel became very popular with the people of that era. He became somewhat of a hero because his teachings attempted to liberate the people from the Church, which tried to oppress them and used confession as a tool for blackmail.

The Church jailed Miguel de Molinos for life, his book was banned, and anyone caught reading his book was to be excommunicated, all because he wrote that inward prayer was more efficient than outward prayer. The inward prayer Molinos spoke about was meditation.

To meditate, all you have to do is contemplate an object and hold it in consciousness for as long as it is desired. The mind will start to recall all data

having anything to do with the object being contemplated, and by careful analysis of this data you can get deeper meanings of the object. Stress is reduced, it creates nerves of steel, and it increases concentration. So you see, it's not as hard as most people think. Or is it?

It is perfectly normal for the mind to rebel when you try to restrain it. If this does not happen at first, you are not doing it right! When this occurs, allow the mind to run amuck for as long as it wants to. Eventually, (after about six or seven 15 minute sessions) you will start to notice that the random symbols the mind used to overwhelm you at first have slowed down. Persevere until you can focus your attention on the chosen object for at least 15 minutes without interruption; then you are almost there.

It is extremely valuable if the first object you start with is one which you have a lot of interest in. This will make it easier for you to maintain focus on it. See Practical Exercises, page 157.



# Magical Ritual & Formulae

*“The spirit is the master, imagination the tool,  
and the body the plastic material.”*

– Paracelsus

The basic principles for Magical Ritual are as follows:

*Intent* - Decide what you want to accomplish.

*Classification* - Find the Sephiroth to best encompass the intent.

*Research* - Look up the attributions to the Sephiroth in *777 and Other Qabalistic Writings of Aleister Crowley* and other references.

*Preparation* - Set up your temple, incense, oils, and weapons. Bathe and don your robe.

*Banish* - Perform the Lesser Banishing Ritual of the Pentagram and the Lesser Banishing Ritual of the Hexagram.

*Conjure* - Conjure the proper God using the Greater Hexagram Ritual.

*Transformation* - Assume that God form. Embody all of the characteristic properties of that God. Become it.

*Invoke* - Invoke the archangelic and planetary influences connected with the Sephiroth.

*Command* - Command the archangelic and planetary forces to bring the desired effect and demand its completion. (This must be done only when you are certain that the transformation has occurred successfully.)

*Banish and End* - Banish using the Lesser Banishing Pentagram and Hexagram Rituals. Avoid lust of result: assure yourself of the success of the operation and forget about it.

## Ritual Timing

For the most part, practicing magicians place very little emphasis on timing, with the exception of the phases of the Sun and Moon. However, there is great folly in ignoring the rhythm of time. Much research confirms the fact that cycles do occur throughout the day. For example:

Until 1960, when Caesarian births became the preferred method of delivery, 65% of all births occurred between 4:00 and 6:00 AM.

Surveys have shown that the awareness level in most people reaches its peak at 12:00 PM, when the Sun is at its zenith.

Awareness plays such an important part in Ceremonial Magick that the practitioner should become conscious of which times of the day enable the best performance. This is one of the functions of the diary.

Aside from performing rituals when the appropriate planet is visible, there *are* no rules regarding timing. However, it has been said elsewhere in this book that in Magick you must surround yourself with every possible characteristic that your subconscious will recognize as a quality of the planet you are working with. Therefore, by attributing timing to planetary elements, you add another symbol to your arsenal. I work within the following guidelines:

Because of the strong magnetic field around the Earth, it is best to wait until at least 24 hours after the New Moon before doing invocations. Any time before or after this 24-hour period following the New Moon is okay. However, the best times for invocations are when the Moon is reflecting the most sunlight.

It is best to do your rituals on the days that correspond to the planet. For example:

Monday corresponds to Luna.

Tuesday corresponds to Mars.

Wednesday corresponds to Mercury.

Thursday corresponds to Jupiter.

Friday corresponds to Venus.

Saturday corresponds to Saturn.

Sunday corresponds to Sun.

It's best to do a planetary ritual when the concerned planet is either in conjunction with the Sun or when the planet is on the horizon. In general, be conscious of where the planets are at any given time.

Pick a day for rest. Fast if possible on that day. Burn incense to your Holy Guardian Angel or light a candle in his or her honor, or perform some other form of devotion. "Inflame thyself in prayer."

# The Psyche

*“The mind is a mysterious form of matter secreted by the brain. Its chief activity consists in the endeavor to ascertain its own nature, the futility of the attempt being due to the fact that it has nothing but itself to know itself with.”*

– Ambrose Bierce

The psyche is made up of three different parts of consciousness, which reside within the brain. In most people these parts work independently, unless they are forced to work together as a result of some form of psychological trauma. They have highly specialized functions, and once they are understood, can be taught to work together to create a more complete and efficient individual. The three parts are:

*The Conscious Mind* is symbolized as “The Magician” Tarot card. It is the rational mind, which in most of us operates normally during our waking hours. It is the reasoning mind. It is the state in which we enter our meditations. It draws “edited” information from the subconscious in an effort to make rational decisions based on past experiences. If there is ever any discrepancy between the subconscious and the conscious mind, the subconscious always wins.

*The Subconscious Mind* is symbolized by “The High Priestess” Tarot card. The function of the subconscious is primarily a defense mechanism. It functions always, without rest, but it is most prominent while we sleep. It stores all information and experience, but does not allow all of its data to be used by the conscious mind. It works without any effort on our part. It will take any suggestion, sort out all of the possibilities, and draw conclusions based on those suggestions, even if the suggestion is false.

It is important to remember that the subconscious cannot be ordered; an indirect route is required. The subconscious is better reached by way of symbols. Some words are not allowed to enter into the subconscious realm. If words are used in a suggestion, one must never use words such

as: no, not, and never. If you give yourself a suggestion such as “I will not smoke,” the subconscious will remove the word “not” before it stores the suggestion, and it will store the words “I will smoke.”

All suggestions must be given without lust of result, or the subconscious will interpret the suggestion as an order and rebel against you. The subconscious is the place we pass through in our meditations.

*The Superconscious* is symbolized by “The Fool” Tarot card. It is the higher unconscious, the source of all consciousness. This is where the Higher Self is supposed to reside, the home of deity within, the palace of the Holy Guardian Angel. This is the House of God, the place we seek in our meditations.

The brain should be looked on as a “receiver” which is capable of tuning in to the proper “thought wave.” It can be conditioned to tune to higher forms of thought waves. The conditioning of the brain is the goal of our meditations.

The home of the sixth sense is in the right side of the brain. It is speculated that the brain’s right side digests incoming stimuli and compares it against already stored information.

These impulses are stored a lot like the information on videotape, using images and symbols rather than text. The comparative process is instantaneous and is estimated to occur within about one-tenth of a second.

The left side of the brain consults with right, and the result of a match is a feeling that “you’ve been here before,” or “I know this guy,” or “I know how this works.”

This function of the brain has the power to generate a complete thought form, even though it is blurred by inadequate data. If there is no reference regarding an object or situation, the brain improvises (see “Courage,” page 101). Because it is a highly visual process, it is strongly linked with our emotional triggers. Hence the “gut feeling.”

This function’s main purpose is to create order from chaos; it puts experiences and information in their proper place, then executes a series of “experiments” in order to predict an outcome.

This is why those who have a strong awareness of this function are most likely to develop an accurate method by which to utilize this situation to its fullest. The magician sharpens this mechanism by using yoga, meditation, sensory deprivation, and similar disciplines.

The sixth sense can command with authority, even though it can at times

be wrong. Do not let what seems to be failure in this function lead you to drop it or disregard it. It could save your life.

From the beginning of our lives, we have been trained to disregard this sixth sense. In fact, as children, many of us have been punished for following our instincts. Over time, man has all but evolved out of this primal function.

If you sense something about a person you don't like, listen to your intuition. This should not automatically close your mind to getting to know the person; in fact, the subconscious will insist on overwhelming evidence that there is nothing wrong with him or her.

As you study the magical arts, your "right brain" will be fed a tremendous number of symbols, pictures, and principles. It will sort them out, put them into the right sequence, and store them as video-like images to be recalled when the need arises. Symbols are ingenious keys by which we can access stored crucial information.

We have learned to shrug off this primal instinct of survival, yet it is a crucial part of all geomancy. We must now learn to bring back what society has forced us to disregard as delusion and psychosis.

Here is a simple formula with which we can communicate with the psyche to attain a desired result. It should be used in conjunction with the magical formulae:

*Intent* - Decide the purpose of the meditation and suggestion.

*Classification* - Find the Sephiroth to best encompass your desire.

*Preparation* - Use everything at your disposal related to the Sephiroth to inundate your senses with the essence of your desire. For example, use things like incense, fruits, and music.

*Presentation* - Delineate a symbol using the color and any other information you acquired during the classification that is best suited to convey your desire to the subconscious mind. (See *Practical Sigil Magic* by Frater U. D., Llewellyn Publications, 1990. This is an excellent source of information on how to design and "charge" sigils.)

*Pranayama* - In a relaxed state, situate your body in any position that is rigid but comfortable. Start your controlled breathing.

*Visualization* - Bring up the symbol you have designed to consciousness and hold it there. Do not allow your mind to wander;

remember that the subconscious mind is watching. Hold this mental image for as long as it is comfortable.

*Affirmation* - Assure yourself that every picture you bring to your subconscious will be carried out.

*Forget About It!* Your subconscious must be allowed to take the ball and run with it. Any apprehension, skepticism, or anticipation will be decoded as “lust of result” and interfere with the process. Let the High Priestess handle it from here on. Do not allow the lust of result to enter into the picture. This procedure can be used in conjunction with the technique laid out in “Magical Ritual & Formulae,” page 141.

# The Magical Weapons, The Robe, the Altar, the Diary, and the Holy Oil

*“All ceremonies are, in themselves, very silly things; but yet a man of the world should know them. They are the outworks of manners and decency, which would be too often broken in upon, if it were not for that defense, which keeps the enemy at a proper distance. It is for this reason that I always treat Fools and coxcombs with great ceremony: True good breeding not being a sufficient barrier against them.”*  
– Chesterfield

Much nonsense has been written about how and where to acquire the materials for magical implements. One could become very discouraged if one tried to follow the instructions in some of the medieval literature. The rationality behind making this task so difficult is based on the premise that the more work you put into these tools, the more detail the subconscious mind will absorb about the object. These objects are animated by virtue of focus and contemplation to a level that they become an extension of the magician, a living thing. To match the level of this integration, those who purchase their implements will have to spend several months, maybe even years, meditating on their tools.

This process need not be a tedious one; it is enough that one refrain from purchasing a ready-made tool. Don't worry if you do not feel capable of undertaking this seemingly tedious task. Given enough time, Magick will stimulate and free the creative child within.

Remember that these implements are physical representations of your spiritual life. You should treat them with respect. Once they have been consecrated to the Great Work, they should not be handled by any other per-



son. They are not toys; treat them with reverence and they will be of great service. If you feel inclined to show them off to your friends, read the chapter on "Silence," pages 43-6. The four elemental weapons (Wand, Cup, Dagger, and Pentacle) embody four parts of the psyche depicted by the four elements: Fire, Water, Air, and Earth (or if you prefer, Yod-Heh-Vav-Heh: Tetragrammaton). They also allude to the four planes of existence: Atziluth (the archetypal plane), Briah (the creative plane), Yetzirah (the formative plane, and Assiah (the material plane).

## The Wand

The Wand is the material depiction of the creative principles of the magician. In short, it is a symbol or token of his or her Will. Thus, to illustrate certitude and unshakable determination, it should be straight as an arrow. It governs the element of Fire and expresses the abstract process inherent in the plane of Atziluth.

There are many styles and variations of the Wand, especially in Golden Dawn temples, where every officer has a wand or scepter to illustrate a specific idea or principle. But here we will only concern ourselves with the personal weapons of the solo magician.

Since in many ways the Wand can be compared to the phallus, many magicians go to great lengths to make their Wand in the same proportions as the physical organ it represents. The Wand is a symbol for the Hebrew letter Yod (\*), the Father, or Chokmah (Wisdom). Since copper is the metal attributed to Venus, or Netzach (Victory) on the Tree of Life, most fashion the Wand from this alloy in order to allude to the prolific aspects of the Work; "Love is the law, love under will."

For the implement to be useful it must be comfortable, and it should not demand attention which would otherwise be focused on the ritual. For a wooden Wand, I have found eight inches to be a comfortable length, with a width between  $\frac{3}{4}$  and 1 inch. For a solid copper Wand, a diameter of  $\frac{1}{2}$  inch is sufficient. After it is consecrated, keep it in a red silk bag.

## The Cup

The Cup is the physical object which portrays the element of water. As the Wand represents the magician's Will, the Cup personifies his or her Understanding. It illustrates the methodology of the plane of Briah.

The Cup as a symbol represents a female idea; hence it is associated with the yoni (archetypal vagina). The Cup is a symbol of the Hebrew letter Heh (ה), the Mother. Since it represents Understanding, or Binah on the Tree of Life, it is only appropriate that the diameter be three inches. Silver is the rightful alloy for this instrument, which signals to the Moon, or Yesod (Foundation) on the Tree of Life. It should be deep enough to hold wine without easily spilling it when one moves about.

The message behind the Cup illustrated by Yesod and Binah is that the Understanding of the magician is as deep as the waters we call our subconscious; it has deeper significance than day-to-day understanding. After it is consecrated, store it in a blue silk bag.

## The Dagger

The Dagger is an animation of the element of Air. It is symbolized on the Tree of Life by Tiphareth (Beauty), and its planet is the Sun. The Dagger is a symbol for the Hebrew letter Vav (ו), the Son. It explains the process of Yetzirah (the formative plane), and symbolizes the intellectual capacity of the magician (the reason).

Most practitioners of the Art treat the Dagger as a Martian implement which dictates judicial authority over demons. This is a job best fulfilled by the Sword, a more advanced implement, and will not be discussed in this treatise. The Dagger is uniquely Air; unlike the Sword it threatens malignant spirits with intelligence rather than force.

The blade should be double-edged, with a length of about eight inches in order to embody the intellectual properties of the Mercurial Sephiroth; Hod, Science.

Since human beings have a tendency to accept only principles that endorse what they believe to be “reason,” make the hilt from the Venusian alloy copper to balance the illusion of intellectual superiority. The correspondences of copper are best embodied by the Sephirah Netzach, Art. It is a gentle reminder that Magick is both the science and art of causing change to occur in conformity with Will. After the Dagger is dedicated to the Work, keep it in a yellow silk bag.

## The Pentacle

The Pentacle also corresponds to the Hebrew letter Heh (ה). It is a symbol of Earth, and it represents the body of the magician, the house of God. It is the magician's sustenance. It exhibits the traits of the plane of Assiah. It is the Daughter.

The Pentacle should be made of beeswax with a diameter of 8 inches and a thickness of  $\frac{1}{2}$  inch. Upon the surface, the magician should carve an image that describes the whole of the universe. Nothing should be left out. The whole idea here is to reduce all of those things which the magician perceives as the universe to a minuscule dot. The design need not be as elaborate as Dr. John Dee's: symbols that allude to similar ideas can be combined in order to reduce the amount of detail. But it is important that it be complete. When you are done, you will know.

This, of course, may take much meditation, so you should take your time with this implement to avoid having to do this twice. The Pentacle will reflect the magician's subconscious perception of the universe. Once it has been blessed, safeguard it in green silk.

## The Robe

The Robe is the armor of the magician. It should be loose-fitting and comfortable, and it should be of a material which is light, soft, and capable of breathing. Cotton is a good material. So is a poly/cotton blend. However, wool is the best because of its ability to direct astral energy.

The color is really a matter of personal choice. One should try to match the color as closely as possible to the Sephiroth being worked with. This would, however, require that the magician keep ten different Robes, one for each Sephirah. For this reason most magicians use black Robes.

Black is the accumulation of all colors and is therefore appropriate for any working. It is so neutral that it is not likely to distract you in the middle of your Work. Furthermore, black absorbs color; it attracts light by behaving like a solar panel and should be used for any ritual designed to fortify the aura, such as the Pentagram Ritual, Middle Pillar, etc.

White, on the other hand is the absence of all color. It repels light, which makes a great shield and should be used when working with hostile forces. I have one of each.

Whether or not to have a hood is also a personal preference. I favor a hooded Robe because it allows me to feel completely shielded, but some would argue that a hood is distracting because it shifts about on your head.

Whether you make your Robe hooded, and whatever color you decide is best for you, remember that the garment should be loose and comfortable. You should never wear any underclothes while wearing your Robe. Wide sleeves look great, but they are in danger of catching fire should you lean over your Altar candles. A zipper may be practical, but you will feel it rub against your skin. The fewer distractions, the better the Robe.

## The Altar

The Altar is composed of a double cube. The bottom cube represents the underlying force of the Great Work: Love. The top cube represents the Will of the magician. “Love is the law, love under will,” or “As above, so below,” and further: “Kether is in Malkuth, and Malkuth in Kether, but after another manner.”

There need not be a division between both cubes. In fact if it is made as a single, unseparated rectangular unit, you can use it to store your implements.

The Altar should be 36” high, 18” wide, and 18” deep. Plywood or particleboard is perfect. The thickness of the wood should be taken into consideration; a heavy Altar will need hidden wheels under it to make it easier to move around. A lighter Altar will not support much weight.

Once the Altar is finished, it can be painted. It should be black on the outside to illustrate the accumulation of all colors and white on the inside to depict the absence of all color. I have seen an Altar that was covered in veneer. This move proved to be worth the extra effort, as the surface is virtually stain-proof, it tolerates the heat generated by the incense burner, and wax from candles peels right off.

One side of the Altar should be a door with hidden hinges and a lock. The inside should have a shelf for *The Book of the Law*, incense, charcoal, burner, Pentacle, Cup, candles, and holders. There should be a place to hang the Wand and Dagger.

## The Holy Oil

The anointing oil of the magician should metaphorically represent the desire of the Holy Guardian Angel to join with its lower counterpart, the magician. The magician, temple, and weapons should all be consecrated and anointed with this oil. With this in mind, one should take care to only use the highest quality oils available.

During the Aeon of the Sacrificial Gods, the oil used to embody the current of the times was "Jerusalem Oil." This was simply composed of equal portions of frankincense and myrrh, both traditionally used in burial ceremonies.

The fragrance mentioned above is dated, and the New Aeon magician should resort to an essence which best depicts the joy and strength of the Age of the Child. The following is a formula for such an oil. It is named after its creator, the 17th-century magician, Abramelin.

In a glass vessel mix four parts cinnamon oil, two parts myrrh oil, one part galangal oil, and seven parts olive oil.

If fine oils are used in the proper proportions, the mixture should have a clear, golden appearance. It should tingle slightly. If it stings, it can be diluted by adding more olive oil, but you should only resort to this if it causes serious discomfort. Now for a word of warning: cinnamon oil is very caustic. If you keep your oil in a plastic bottle it may melt and ruin your Altar or some other thing that you have devoted a great deal of time to. Use only glass receptacles.

## The Diary

The magical Diary should only contain data pertinent to Magick, that is, everything. Every entry should start with the date, time, year, and solar and lunar positioning. It should contain all of your feelings, what you ate that day, the weather, etc. A lot of these things may not sound important now, but believe me, if you are trying to duplicate an experiment it will be necessary to recreate all of the elements which may have played a role in the original operation.

For this reason, take care to choose words that convey your message as clearly as possible. Writing in code may add to the romance and mystery

associated with Magick, but if your Diary does not convey enough information to reproduce experiments, then all is lost.

Since the days of the week are representations of the seven ancient planets, it is handy to write the planetary symbol associated with the day of the week instead. For example:

Sunday . . . . .Sun ☉  
 Monday . . . . .Luna ☾  
 Tuesday . . . . .Mars ♂  
 Wednesday . . . . .Mercury ☿  
 Thursday . . . . .Jupiter ♃  
 Friday . . . . .Venus ♀  
 Saturday . . . . .Saturn ♄

The following is an example of a thoroughly composed diary entry.

♀ April 8th, 1994 ev. ☉ in ♈, ☾ in ♋

3:59 am. Could not sleep. Read email, and sat down for Four Fold Breath (FFB), Aum Madni Padmi Hum Aum (AMPHA) and meditation on feather. Better. Held image for about 4.5 minutes. Mind still wanders, usually to job preoccupation.

4:20 am. This time, 5 minutes or so. Mind still wanders, but it is taking longer to do so. Decided to let mind wander after meditation as "reward." This seems to work, in terms of allowing me some concentrated time, since it expects to be allowed to roam without restriction. Curious that the mind begins to associate all images connected to the feather... automatically analyzing everything using Qabalistic correspondences.

6:15 am. RESH at patio facing the trees and stream as the sun rose over the hill. Beautiful.

6:25 am. Off to catch bus.

11:00 am. Walked casually for 28 minutes. FFB + AMPHA. Still sweating profusely, which is odd, because I am not walking that hard. It has to be related to FFB. Breathing is not as labored as in the beginning, but still lightheaded slightly. Began to zone out after what seemed to be 15 or twenty minutes. The whole process was automatic.

11:45 am. Lunch. Vegetable burger. Walked for 30 minutes while FFB and AMPHA. Lunch ruined by coworker who can't seem to do his job. Will probably have to stay later than usual today to clean up his mess.

1:00 pm. RESH in empty office. Tea.

8:15 pm. Home sweet home. Dinner was waiting for me. Grilled cheese sandwich and soup.

9:00 pm. Read Holy Books of Thelema. Liber Tzaddi. One of my favorites.

9:30 pm. Bed.

# Practical Exercises

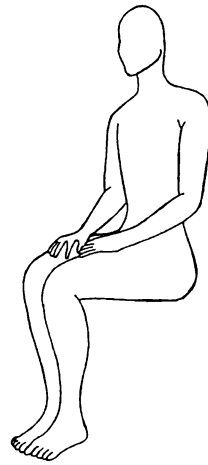
## Exercise in Meditation

Let's suppose you have chosen an apple, as I did many years ago, as your first subject/object of focus.

- Sit in a comfortable Asana and start relaxing your body, quieting your thoughts and regulating your breathing. Keep in mind that you have to be able to relax in order to meditate.



Lotus Asana



God Asana

- When you have stilled your mind and body, try to visualize a shiny bright red apple against a black background.
- Focus on it and bring it closer so that you can pay attention to the detail on its skin.
- Try to smell it.
- Try to feel it.

- Try to bite it and taste it.

In short, try to experience the object fully. Unite with it. All of this takes place in your mind. The next step, once the inner senses have had their fun with the object, is to allow your mind to recall data related to the object. Study and analyze each one, but keep your third eye always focused on the object. If you allow your “vision” to drift to another theme while you are analyzing data, your mind will recall symbols connected with the current theme and you will mix the symbols. Do not allow this to happen! Purity of thought means not allowing the mind to drift from one symbol to another unless the symbols are somehow connected.

The union of object with object comes much later in your magical training. The first step is the union of subject and object.

It is easy to become discouraged during this phase of training, but I cannot find the words to convey how important this Work is.

A few tips to make things easier for you:

- Do not meditate lying down. If you become bored you will fall asleep. If you do this a lot it will become a conditioned reflex so that every time you attempt to meditate you will sleep instead.
- In the beginning fix your attention on only those things which interest you. It is easier to occupy the mind on things it finds pleasant. I find the Tarot to be so full of esoteric symbolism that for me it is the best training aid I can recommend. I suggest the deck illustrated by Frieda Harris under the instruction of Aleister Crowley. The colors are superb and the pictures have a positive effect on the psyche. Later, when you have sufficient control over your thoughts, move on to harder objects.
- Whenever possible begin your meditations after midnight. The world sleeps, and the psychic interference which is present when others are worrying about making it to work on time, making money, paying bills, and keeping their wits about them in the mundane world won't be there to disrupt your Work.
- Some people recommend the use of a mantra. If you are going to use one of these make sure that your mantra does not become so ingrained into consciousness that it becomes the object of all your meditations. Sometimes these habits are hard to break. The mantra AOM is the most popular. The object of the mantra is



twofold: for most people it is an audible form of focus. What most people don't realize is that it also stimulates certain parts of the brain by vibrating the bones in the head. People who have used mantra swear by it; I personally believe that it silences the internal dialogue.

- The Lesser Ritual of the Pentagram is specifically made to create an area in which to Work. You may want to do one of these before and one after meditating.
- In the beginning, try to feel about meditation as you felt as a child when opening gifts on your birthday. Once you have overcome the obvious obstacles to meditation, you will be enthusiastic enough not to need any other reason to meditate other than the pleasant feeling associated with it.
- Don't give up until you reach that point. It does not take as long as you may think to become proficient at this. I have seen people showing all the obvious signs of success just to watch them give up the practice right before they achieve their goal! If they only knew how close they were they would have never given up.

Remember: in Magick we subject our minds, bodies, and nervous systems to extraordinary energy levels. Meditation prepares us for the journey by disciplining our minds. For this reason the ability to meditate is probably one of the most important parts of our Work. It may one day allow you to communicate and look into the eyes of your God.

## The Astral Temple

Build yourself a castle in a tranquil place in your mind. It should be made from square stone. It should be surrounded by water and be equipped with a drawbridge that must open and close at will. The chain for the mechanism of the drawbridge you must forge yourself. Know every link in that chain.

The dwelling should have a master's quarters, a stable for your fine stallions, a servants' room, a meeting place where you and your knights can discuss battle plans, a furnace for forging, a kitchen also made from rock, and rooms for your knights' squires and guests.

Brick by brick, stone by stone, you must build this castle, taking time to remember each brick as it was cut and laid down, its texture, weight, etc. Smell the mortar: remember its consistency. This will take much effort at

first, for it requires a great deal of concentration and planning. You must remember everything, so that when you withdraw from this meditation you are able to return to it and pick up where you left off.

You will tire after a while, but I assure you that if you continue this meditation to its completion you will find that it was not just a mere exercise in concentration.

There is no time limit on this; it could take a lifetime to finish this Work alone. The important thing is not to leave the Work until it is completed.

When you have finished with this abode, you must assign a King to it, as noble, powerful, and wise as you could ever hope to be if you were King of this kingdom yourself. He must be a compassionate man. He will be ruler, judge, priest, warrior, and magician.

Dress him in fine silks, gold, and rubies. Give him power over the castle and the land wherein he dwells. He must be a great leader, an adept in weaponry and master of all he does. Forge for him a beautiful sword, and equally beautiful armor.

Create for him a beautiful woman, with eyes as green as the calm seas. She will be his Queen. Dress her also in fine silks, gold, and rubies. She must possess the same inner qualities as her husband King.

Fill the castle with brave warriors, skilled in their art, and give them chain-mail and armor forged by the blacksmiths of the kingdom.

Design a crest of gold, silver, and diamonds, all in a background of lapis lazuli. The crest must symbolically express your inner nature, your love for freedom, your loyalty to your brethren, and your aspiration to your God. Next, make banners and mantles from this crest and give it to your army, so that they shall wear it above their armor in reverence to their King and Queen. Place this crest in the temple, in the King's chamber, in the meeting places for his knights, and in the eating places.

You must be a fair King; see to it that you are kind to your servants and give your people whatever they need, so that they shall want not, just as Lord the Sun provides for all who revolve around Him.

Build your Kingdom on a solid foundation, consisting of intelligence, devotion, balance, strength, mercy, understanding, and wisdom. You must possess all these things within before you can put on that golden white crown which will one day make you King.

## Astral Travel

As stated earlier, meditation is merely the ability to remember and re-experience specific details communicated by our senses.

Astral travel, on the other hand, is the talent to journey inward, and using the abilities mentioned above, to create a space and circumstance whereby the mental body can experience a separate reality independent from the physical body.

During this transfer of consciousness, the mental (astral) body must be allowed to collect data sent through the senses. In other words, once the separation has taken place, the astral body must be able to see, feel, hear, smell, and taste the new world it is exploring.

The following exercises will help to get you started:

- Choose a quiet evening and a familiar room where you are not likely to be interrupted. Remember that you must be “passively active,” so don’t try it when you are very tired or you might fall asleep.
- Look around you and take a mental photograph of your surroundings.
- Lay on your back and take a deep breath to help you relax. Loosen all of your muscles, especially your neck.
- Close your eyes and recall your surroundings by bringing the mental photograph to consciousness. This may take some time, but do not progress until you can do this for several minutes. If you have difficulty you must spend more time practicing the meditation steps listed on page 157.
- Once you have formulated this image (with your physical eyes closed), focus your attention at the space directly in front of your feet with your mind’s eye.
- The conscious is the paint, the subconscious is the canvas, and the artist is the Self. Imagine a cloaked figure standing at your feet wearing a black, hooded robe. Hold the image as long as you can. It is normal to see it fade in and out, but persist until it remains as solid as the rest of the images around you. Focus your attention on the hood.

- Once you have completed *all* of these steps, shift your consciousness to the robed figure. Your mind will fight you at first, and glimpses from within the hood will flicker back and forth from both bodies; you may receive sensory input from two places. This is normal; do not feel discouraged.
- After some practice, you will be able to “jump” into that robed figure. When you do, you will be able to see your body lying before you. *Don't panic*, or you will bounce right back into your body. People have reported being able to “see” 360 degrees once they have occupied the astral robe.
- Once you are in, and can remain inside for long periods of time, walk around. Touch the walls until you can feel their texture. Pass your hand over the candles, feel the warmth. Smell the incense. Bring all of your senses into play in this practice.
- Walk in front of a mirror and pull back the hood; you should see yourself. Don't be alarmed if you don't look exactly as you do with your physical eyes; remember that sight is an illusion.
- After a few minutes, locate your physical body (it's right there lying on its back, remember?) and turn your back to it. Lie down on top of it until both images have blended together.
- Open your eyes, take a deep breath, and banish. Some people like to eat after this practice.

This practice sounds much more difficult than it really is. But once you start getting results it is very gratifying. Don't let failures discourage you from trying again some other time. Log both failures and triumphs into your diary; your subconscious may be trying to communicate something to you.

## The Lesser Banishing Ritual of the Pentagram

We have already explained how the brain tunes in to a specific frequency. The Lesser Banishing Ritual of the Pentagram is a way to get the brain to change frequency. It does this by simply removing your attention from whatever you may be experiencing at that particular time and allowing

you to focus your mind on other things. Thus, the original thought/experience has been banished.

This ritual is more of an invoking than a banishing, as you will realize when you start visualizing the archangels. Since the elements are attributed to the senses, there is an intimacy which exists between the archangels and parts of the psyche ruling them; thus, during this part of the ritual, the senses are being called to attention. This ritual provides three functions: To create a space in which to work, to heighten your ability to perceive reality through the senses, and to stimulate the brain and kundalini through the use of Pranayama.

To illustrate the importance of this rite, Aleister Crowley once wrote: “Cleanliness is next to Godliness, and had better come first.”

In order to facilitate things, we will break the ritual up into four parts: the Qabalistic Cross, the Pentagrams, the Invocation of the Kerubic Forces, and the Closing.

### Part One: The Qabalistic Cross

In this segment of the ceremony you become the nucleus of your own universe by magically establishing pole and equator and then positioning your heart chakra at their intersection.

1. Face East. With the Sign of Benediction, touch your forehead and say **ATEH** (Hebrew form of “thou” attributed to Kether).
2. Touch your breast and say **AIWASS** (the herald of the New Aeon, attributed to Tiphareth on the Tree of Life; when your Holy Guardian Angel reveals Its name to you, substitute that name for Aiwass).
3. Touch your genital area and say **MALKUTH** (Hebrew word meaning “kingdom,” attributed to Malkuth on the Tree of Life).
4. Touch your right shoulder and say **VE-GEBURAH** (Hebrew for “and the power,” attributed to Geburah on the Tree of Life).
5. Touch your left shoulder and say **VE-GEDULAH** (Hebrew for “and the glory”).
6. Cross your arms on your breast, left over right, composing the Sign of the Blazing Star, and say **LE-OLAHM, AMEN** (Hebrew for “to the ages, Amen”).

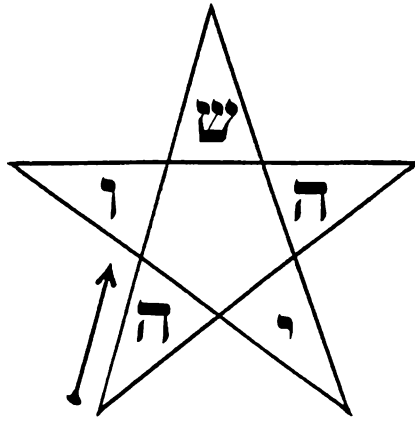
(The Hebrew in this part of the ritual is the last part of the Lord's Prayer. The crossing of your arms over the breast symbolizes the Rose on the Cross.)

## Part Two: The Pentagrams

The proper weapon for this rite is the Air Dagger, not the Sword. The Sword is a symbol of strength and force, useful for manipulating more advanced entities such as demons. The Air Dagger, being symbolic of the intellect of the magician, displays intellectual mastery over them.

Pranayama is introduced at this point of the ceremony in order to increase the amount of oxygen in the blood. When tracing the pentagrams, breathe in deeply with every line which moves up, exhale with every line that moves down, and hold your breath for the line that moves horizontally.

1. Advance to the East placing your right heel in the hollow of your left foot and construct the Pentagram of Earth with the proper weapon. (While constructing the Pentagram, remember to inhale deeply through your nose for the upward strokes and exhale slowly through you nose for the downward strokes. Retain the breath for the cross strokes). Visualize the Pentagram as it were blazing with radiant flames of Fire.
2. Advance your left foot 12 inches and throw your body forward. Let your hands (drawn back to the sides of your head) shoot out, so that you are standing in the Sign of the Enterer (see illustration on page 166). At the same time, stab the center of the Pentagram with the Dagger and vibrate **YOD-HEH-VAV-HEH** (Hebrew for "Jehovah") with forcible exaltation. Come back to an upright position in the Sign of Silence.
3. With the Dagger still uplifted, turn to the South and proceed as before, but vibrate **ADONAI** (Hebrew for "Lord").
4. With the Dagger still uplifted, turn to the West and proceed as before, but vibrate **EHEIEH** (Hebrew for "I AM").
5. With the Dagger still uplifted, proceed to the North and vibrate **ATEH GIBOR LE-OLAHM ADONAI** (Hebrew for "To Thee be the Power unto the Ages, O Lord").
6. With the Dagger still uplifted, return to the East.



Banishing Earth Pentagram

### Part Three: The Invocation of the Kerubic Power

It is probably evident by now that imagination is a key player in this event. Practice visualization until you can clearly see the images and archangels. Also, in order to build your astral senses, it is important that you use them as much as possible in conjunction with your astral sight.

1. Stand in the Sign of Extended Light. (See illustration on page 172.) Visualize an archangel before you wearing a yellow robe. Remember and re-create the physical feelings associated with having your body caressed by a warm summer breeze and say **BEFORE ME RAPHAEL** (try to feel the breeze coming from the East).
2. Visualize an archangel behind you wearing a violet robe. Remember and re-create the physical feelings associated with having the ocean spray coming from behind you and say **BEHIND ME GABRIEL**.
3. Visualize an archangel at your right side wearing a red robe. Remember and re-create the physical feelings associated with the heat of a fireplace warming the right side of your body and say **ON MY RIGHT HAND MICHAEL**.
4. Visualize an archangel at your left side wearing a black robe. Remember and re-create the physical feelings associated with the taste of an apple and say **ON MY LEFT HAND URIEL**.
5. Still in the Sign of Extended Light and say **FOR ABOUT ME FLAME THE PENTAGRAMS, AND IN THE COLUMN SHINES THE SIX-RAYED STAR**.



Sign of the Enterer

#### Part Four: The Closing

1. Repeat the Qabalistic Cross.
2. Press your forefinger against your bottom lip.
3. Release your finger from your lips and say **ABRAHADABRA**.

## Latin Variation of the Pentagram Ritual

Since the Qabalistic Cross is actually the last part of the Lord's Prayer, and was commonly recited in Latin in Medieval Europe, I decided to include it here for the sake of giving the reader a variation of the ritual which is not commonly put into practice. The practitioner will notice that in Latin the whole rite feels like a completely different action, with a different purpose than that of its Hebrew counterpart. Try them both (on separate occasions) and record your findings, feelings, projections, thoughts, weather, etc., in your diary.



### Part One: The Qabalistic Cross

1. Face East and with the Sign of Benediction touch your forehead and say **QUIA TUUM**.
2. Touch your heart and say **AIWASS**.
3. Touch your genital area and say **EST REGNUM**.
4. Touch your right shoulder and say **ET POTESTA**.
5. Touch your left shoulder and say **ET GLORIA**.
6. Cross your arms over the breast, left over right, composing the sign of the Blazing Star and say **IN SÆCULA AMEN**.

### Part Two: The Pentagrams

1. Advance to the East, placing your right heel in the hollow of your left foot, and construct the Pentagram of Earth with the proper weapon. (While constructing the Pentagram, inhale deeply through your nose for the upward strokes and exhale slowly through your nose for the downward strokes. Retain the breath for the cross stroke). Visualize the Pentagram as if it were blazing with radiant flames of Fire.
2. Advance your left foot 12 inches and throw your body forward. Let your hands (drawn back to the sides of the head) shoot out, so that you are standing in the Sign of the Enterer. At the same time, stab the center of the Pentagram with the Dagger and vibrate **DEO** (Latin for “God”) with forcible exhalation. Come back to an upright position in the Sign of Silence.
3. With Dagger still uplifted, turn to the South and proceed as before, but vibrate **DOMINUS** (Latin for “Lord”).
4. With the Dagger still uplifted, turn to the West and proceed as before, but vibrate **SUM** (Latin for “I AM”).
5. With the Dagger still uplifted, turn towards North and proceed as before, but vibrate **QUIA TUUM EST POTESTA, IN SÆCULA; AMEN**. (Latin for “To Thee be the Power unto the Ages, O Lord”).
6. With the Dagger still uplifted, return to the East.

### **Part Three: The Invocation of the Kerubic Powers**

1. Visualize an archangel before you wearing a yellow robe. Imagine a summer breeze that caresses your body as you say **PRO MEO RAPHAEL.**
2. Visualize an archangel behind you wearing a violet robe. Feel the mist of the ocean spray as you say **PONE MEO GABRIEL.**
3. Visualize an archangel at your right side wearing a red robe. See the eternal fires that blaze about in the hearts of men and say **AD DEXTRO MEO MICHAEL.**
4. Visualize an archangel at your left side wearing a black robe. Taste the fruits of the fertile Earth as you say **AD SINISTRO MEO URIEL.**
5. In silence use your inner voice and say **QUOD CIRCUM MEUM PENTAGRAMA FLAMARE, ET COLUMNA STELLA SEXTUPLUS STARE LUCERE.**

### **Part Four: The Closing**

1. Repeat the Qabalistic Cross.
2. Press your forefinger against you bottom lip.
3. Release your finger from your lips and say **ABRAHADABRA.**

# The Lesser Banishing Ritual of the Hexagram

Stand facing East with your Wand at your breast and say:

1. **I.N.R.I.**

**YOD, NUN, RESH, YOD.**

**VIRGO, ISIS, HOLY MOTHER.**

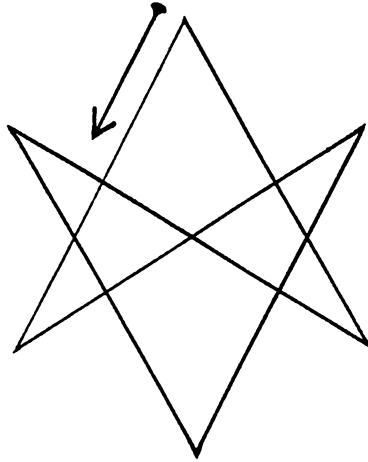
**SCORPIO, APOPHIS, HOLY FATHER.**

**SOL, OSIRIS, SLAIN AND RISEN.**

**ISIS, APOPHIS, OSIRIS.**

**IAO.**

2. Still facing East, formulate the Sign of the Extended Light and say **THE SIGN OF OSIRIS SLAIN.**
3. Formulate the Sign of the Swastika and say **THE SIGN OF THE MOURNING OF ISIS.**
4. Formulate the Sign of Isa the Adorant and say **THE SIGN OF APOPHIS AND TYPHON.**
5. Formulate the Sign of the Blazing Star and say **THE SIGN OF OSIRIS RISEN.**
6. Formulate the sign in step 2 and follow it with the sign in step 3 as you say **L.V.X. LUX, THE LIGHT OF THE CROSS.**
7. Advance to the East and trace the unicursal Hexagram with your Wand, draw in your breath, throw your hands and body forward into the Sign of the Enterer and say **ABRAHADABRA.** Imagine the Hexagram shooting forth and a five-petaled rose blooming in the center.
8. Repeat to the South, West, and North.
9. Facing East, repeat steps 1 through 6.



Banishing Solar (Unicursal) Hexagram

## Liber XXV: The Star Ruby

This is absolutely a martial ritual, with the emphasis on the number five (Geburah). Unlike the Lesser Banishing Ritual of the Pentagram, the archangels are of Chaldean origin. This one should be used to “get rid of” those things which are unwanted. This ritual should eventually be substituted for the Lesser Banishing Ritual of the Pentagram, as it is more effective and goes far beyond the elemental realm.

This Ritual is written in Greek. I have attempted to write it phonetically in order to simplify things for those of you who are not familiar with the Greek language. However, I strongly recommend that you learn the alphabet and its correspondences, as a great many Western holy books have been written in Greek.

### The Cross

1. Face East and inhale deeply. Press your right forefinger against your bottom lip.
2. Sweep your hand out and away from you, expelling forcibly the air and cry **APO PANTOS KAKODAYAMANOS!** (Flee from me all evil spirits!)
3. Touch your forehead and say **SOY** (“Thou,” same as Ateh).

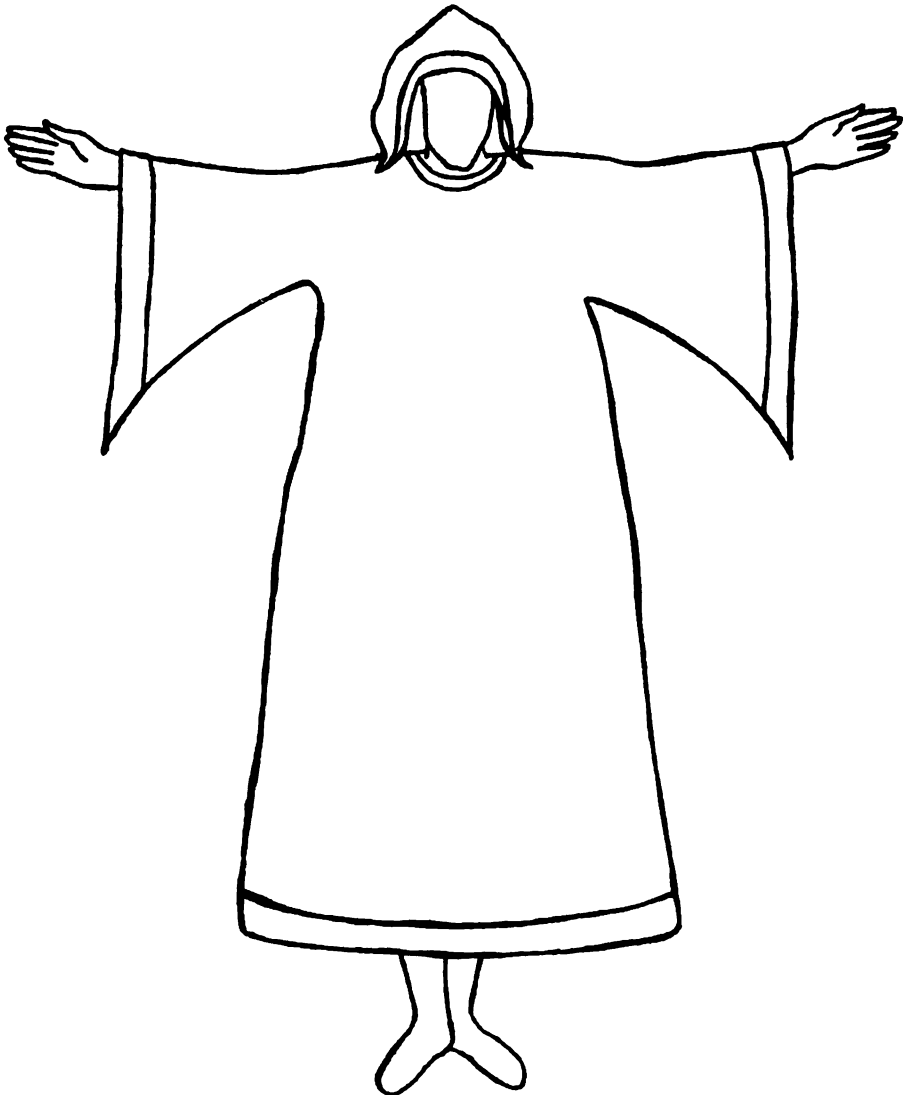
4. Touch your groin and say **O PHALLAE** (Phallus, Father, Man, Human, Creative Energy).
5. Touch your right shoulder and say **ISJUROS** (Strength, same as Geburah).
6. Touch your left shoulder and say **UJARISTOS** (Thanksgiving, same as Chesed, etc.).
7. Clasp your hands in front of you, interlocking your fingers, and cry **IAO** (Greek equivalent of IHVH).

### The Pentagrams

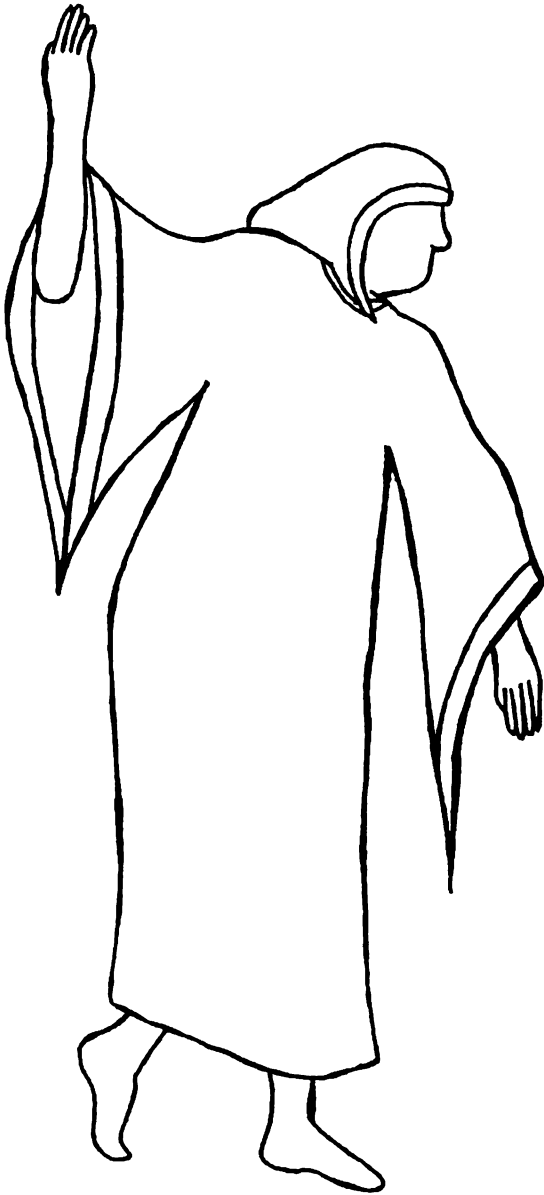
1. Advance to the East and imagine a Pentagram flaming on your forehead. Perform the Sign of the Enterer and, as your hands pass by your eyes, fling forth the Pentagram and roar **THERION**.
2. Do the same thing in the North, but say **NUIT**.
3. Do the same thing in the West, but hiss **BABALON**.
4. Do the same thing in the South, but bellow **HADIT**.
5. Return to the East, in the signs of N.O.X. (see illustrations on pages 177-180) and sing **IO PAN**.

### Posting the Guards

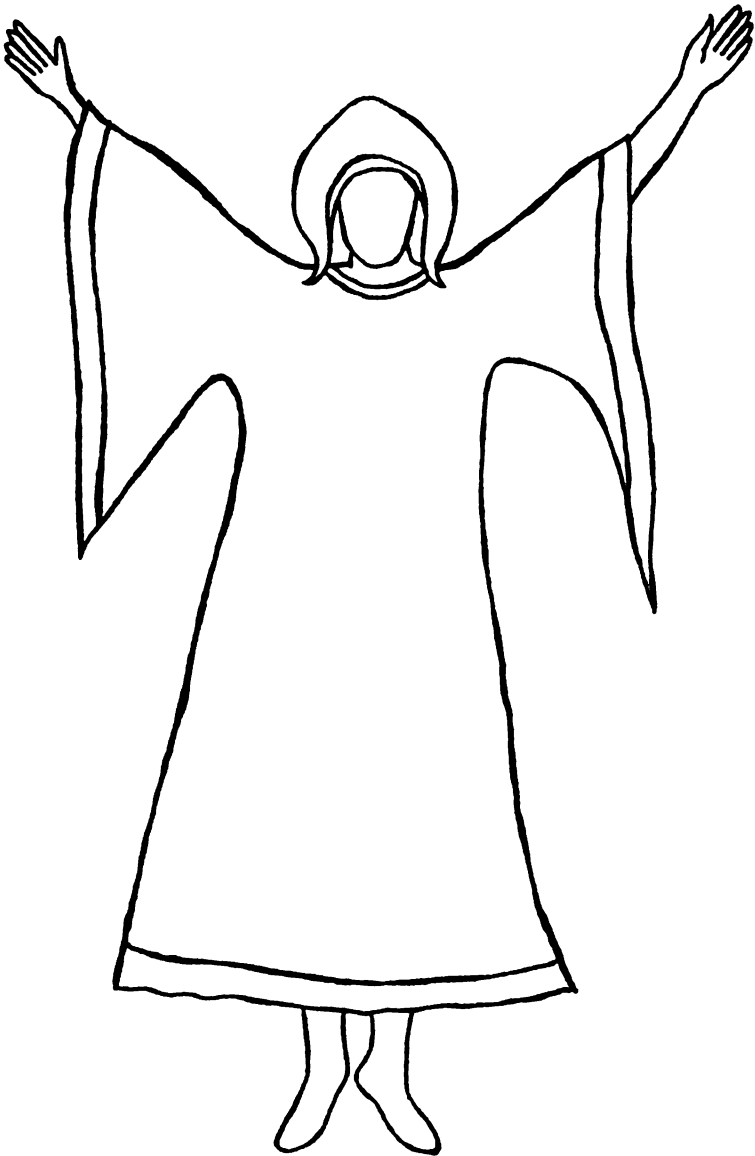
1. Extend your arms in the Sign of Extended Light and say lowly but clearly:  
**PRO MU YUNGUS** (“Before me Jungus”).  
**OPPISO MU TELETARCHIE** (“Opposite me Teletarchie”).  
**EPIDEXIA SINOKIS** (“At my best hand Sinokis”).  
**EPIRRISTORA DIAMANOS** (“At my other hand Diamanos”).  
**FLENGAE GAR PERI MU HO ASTERTON PENTE**  
 (“Flames all around me the Star of Five”).  
**KAI EN TE STELLE HO ASTERTON HEX ESTEKI** (“In the column it stands the Star of the Six”).
2. Repeat the cross.



The Sign of Osiris Slain (Sign of Extended Light)

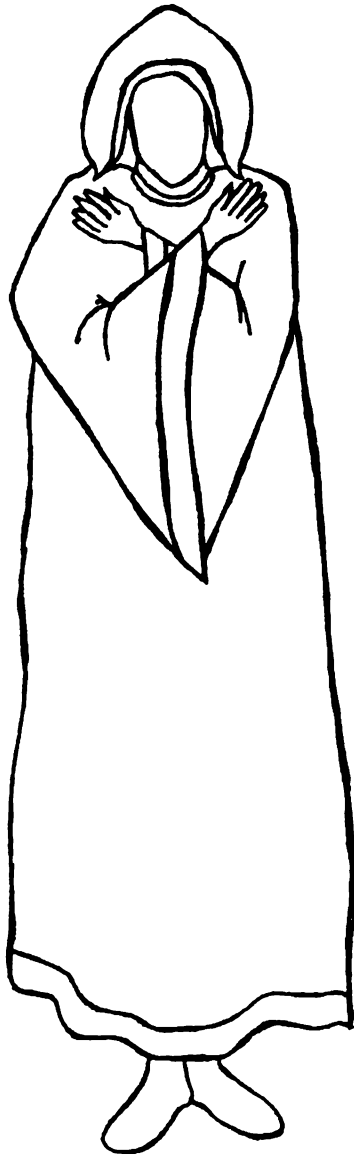


The Sign of Isis Mourning



The Sign of Typhon





The Sign of Osiris Risen

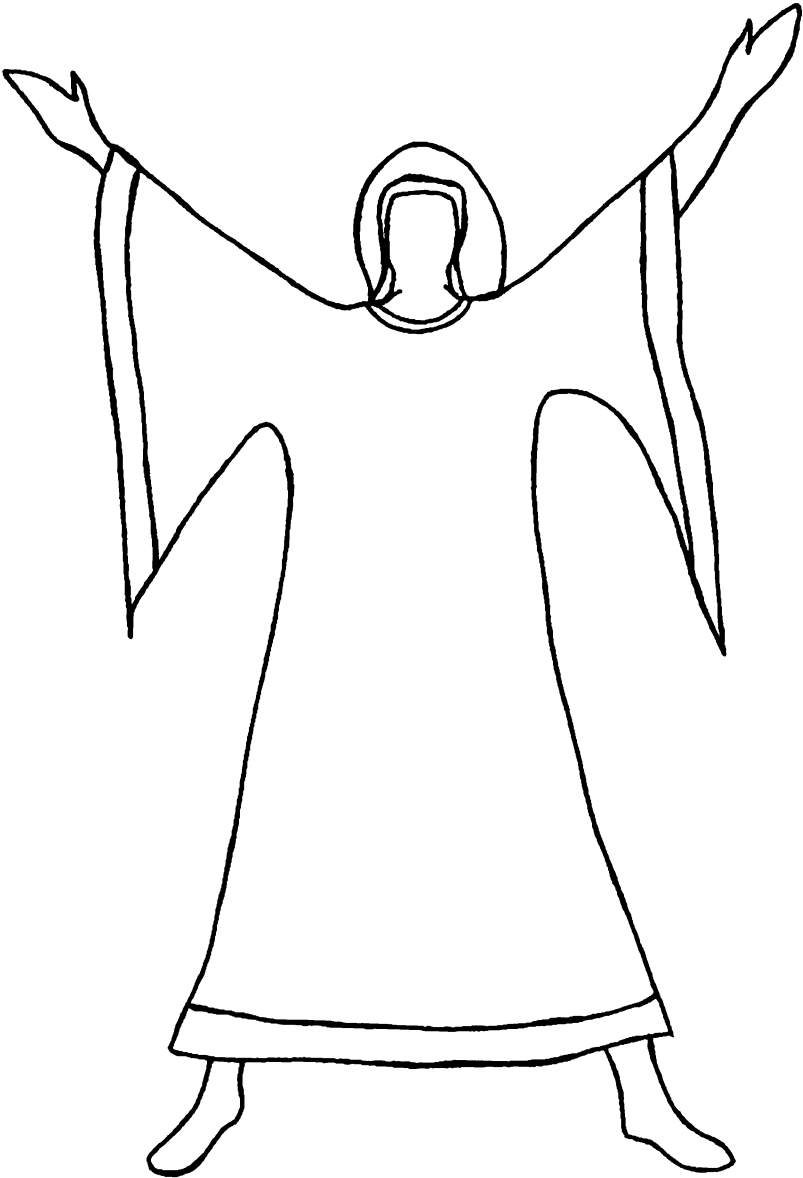
## Pranayama: Controlling the Breath

1. The fourfold breath.
2. Choose a rigid but comfortable position in which you are not likely to fall asleep.
3. Take in a few deep cleansing breaths, and clear your mind.
4. Place your right thumb against your right nostril so that it closes it off. Don't pinch; push.
5. After exhaling all of the air from your lungs, inhale through your left nostril for a count of four. By the time you reach four, your lungs should be filled to capacity. This may take some practice to develop a rhythm; pace yourself.
6. Hold for a count of four.
7. Move your thumb away from your right nostril and push your right forefinger against your left nostril. Exhale through your right nostril for a count of four.
8. Hold for a count of four.
9. Inhale through your right nostril for a count of four.
10. Hold for four counts.
11. Move your forefinger away from your left nostril and push your thumb against your right nostril. Exhale for four counts.
12. Repeat steps 4-11 for about 15 minutes.

After you get used to this exercise, it may become necessary to change the count to six, then eight, etc. I have found the use of a metronome invaluable. Just set it for a rhythm that feels comfortable.



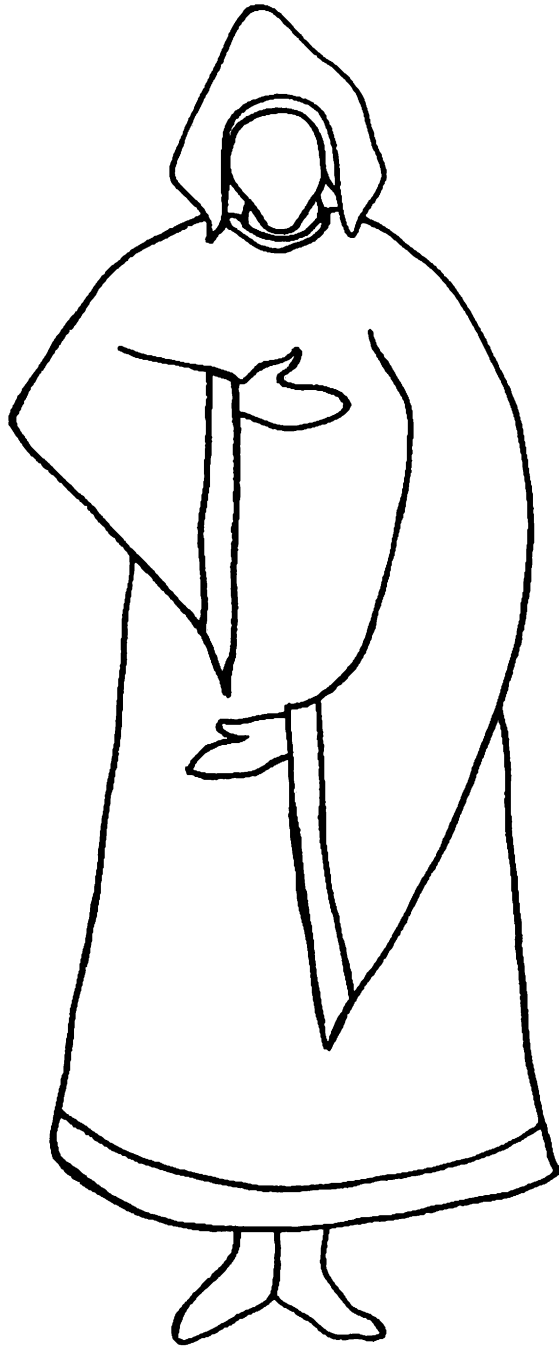
Sign of Vir (The Father) ♀



Sign of Mulier (The Mother) 𐌆



Sign of Puer (The Son) 7



Sign of Puella (The Daughter) 𐄂

# Liber Resh

This is a solar adoration that should be performed four times daily. The Sun has always represented the highest ideals of human consciousness: Godhood. Because the physical Sun is responsible for all life on the planet, it is easy to see why the ancients paid so much reverence to it. Most ancient texts (including the Bible) contain descriptions of God that are undeniably congruent with that of our Sun.

One of the many purposes of the following adoration is to serve as a constant reminder of that Light without which we would be nothing, and to encourage the practitioner to radiate that same Light to those in need.

*At Sunrise*, embrace the Sun in the East in the sign of the Blazing Star (arms crossed over the chest, right over left, illustration on page 184). In a loud voice say:

**HAIL UNTO THEE WHO ART RA IN THY RISING, EVEN UNTO THEE WHO ART RA IN THY STRENGTH, WHO TRAVELEST OVER THE HEAVENS IN THY BARK AT THE UPRISING OF THE SUN. TAHUTI STANDETH IN HIS SPLENDOUR AT THE PROW, AND RA-HOOR ABIDETH AT THE HELM. HAIL UNTO THEE FROM THE ABODES OF NIGHT!**

*At Noon*, welcome the Sun in the South in the sign of Fire (extend the fingers of both hands, joining the forefingers and thumbs so that they form a triangle. Place this triangle upon your forehead. See illustration on page 186). In a loud voice say:

**HAIL UNTO THEE WHO ART AHATHOOR IN THY TRIUMPHING, EVEN UNTO THEE WHO ART AHATHOOR IN THY BEAUTY, WHO TRAVELEST OVER THE HEAVENS IN THY BARK AT THE MID-COURSE OF THE SUN. TAHUTI STANDETH IN HIS SPLENDOUR AT THE PROW, AND RA-HOOR ABIDETH AT THE HELM. HAIL UNTO THEE FROM THE ABODES OF MORNING!**

*At Sunset*, greet the Sun in the West in the sign of the God Shu (both arms at right angles with the hands facing up slightly above the head, as if you were supporting something above your head. See illustration on page 188). In a loud voice say:

HAIL UNTO THEE, WHO ART TUM IN THY SETTING,  
EVEN UNTO THEE WHO ART TUM IN THY JOY, WHO  
TRAVELEST OVER THE HEAVENS IN THY BARK AT THE  
DOWN-GOING OF THE SUN. TAHUTI STANDETH IN HIS  
SPLENDOUR AT THE PROW, AND RA-HOOR ABIDETH AT  
THE HELM. HAIL UNTO THEE FROM THE ABODES OF  
DAY!

Finally, *at Midnight*; recognize the Sun in the North in the sign of Water (the tips of the thumbs and forefingers touching, making a triangle. Place the triangle on the solar plexus so that the apex of the triangle is pointing down. See illustration on page 190). In a loud voice say:

HAIL UNTO THEE WHO ART KHEPHRA IN THY HIDING,  
EVEN UNTO THEE WHO ART KHEPHRA IN THY SILENCE,  
WHO TRAVELEST OVER THE HEAVENS IN THY BARK AT  
THE MID-NIGHT HOUR OF THE SUN. TAHUTI STANDETH  
IN HIS SPLENDOUR AT THE PROW, AND RA-HOOR  
ABIDETH AT THE HELM. HAIL UNTO THEE FROM THE  
ABODES OF EVENING!

Every single one of these adorations should be followed by the following affirmation:

Unity uttermost showed!  
I adore the might of thy breath,  
Supreme and terrible God,  
Who makest the gods and death  
To tremble before Thee:--  
I, I adore thee!

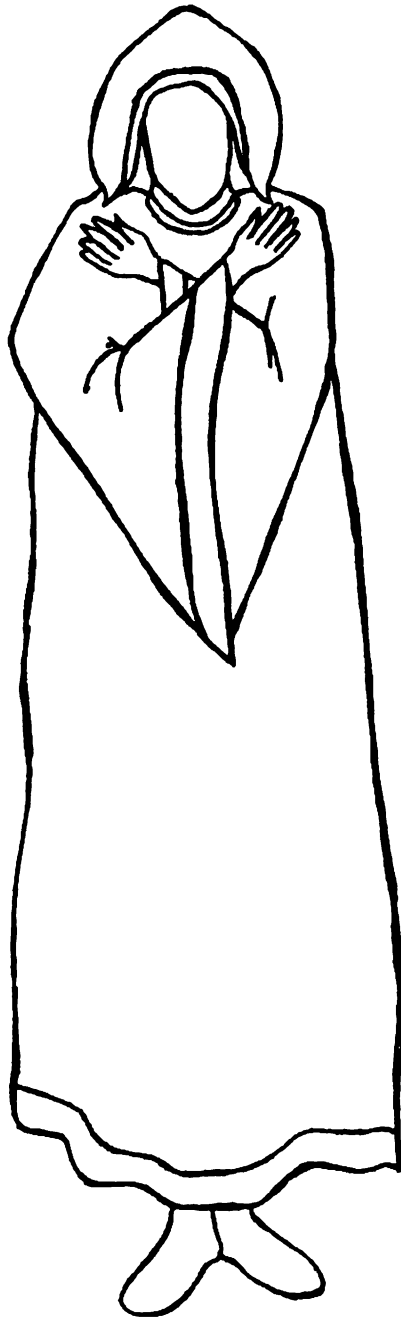
Appear on the throne of Ra!  
Open the ways of the Khu!



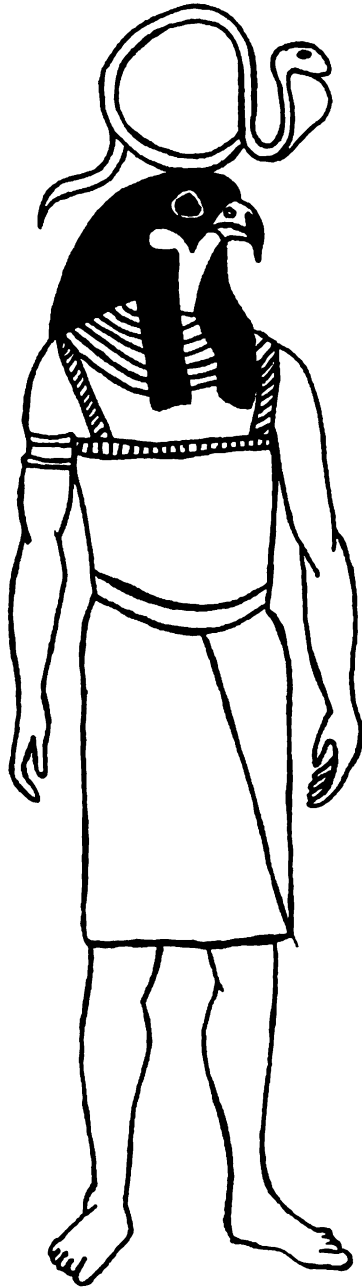
Lighten the ways of the Ka!  
The ways of the Khabs run through  
To stir me or still me!  
Aum! Let it fill me!

The light is mine; its rays consume  
Me: I have made a secret door  
Into the House of Ra and Tum,  
Of Khephra and of Ahathoor.  
I am thy Theban, O Mentu,  
The Prophet Ankh-af-na-khonsu!

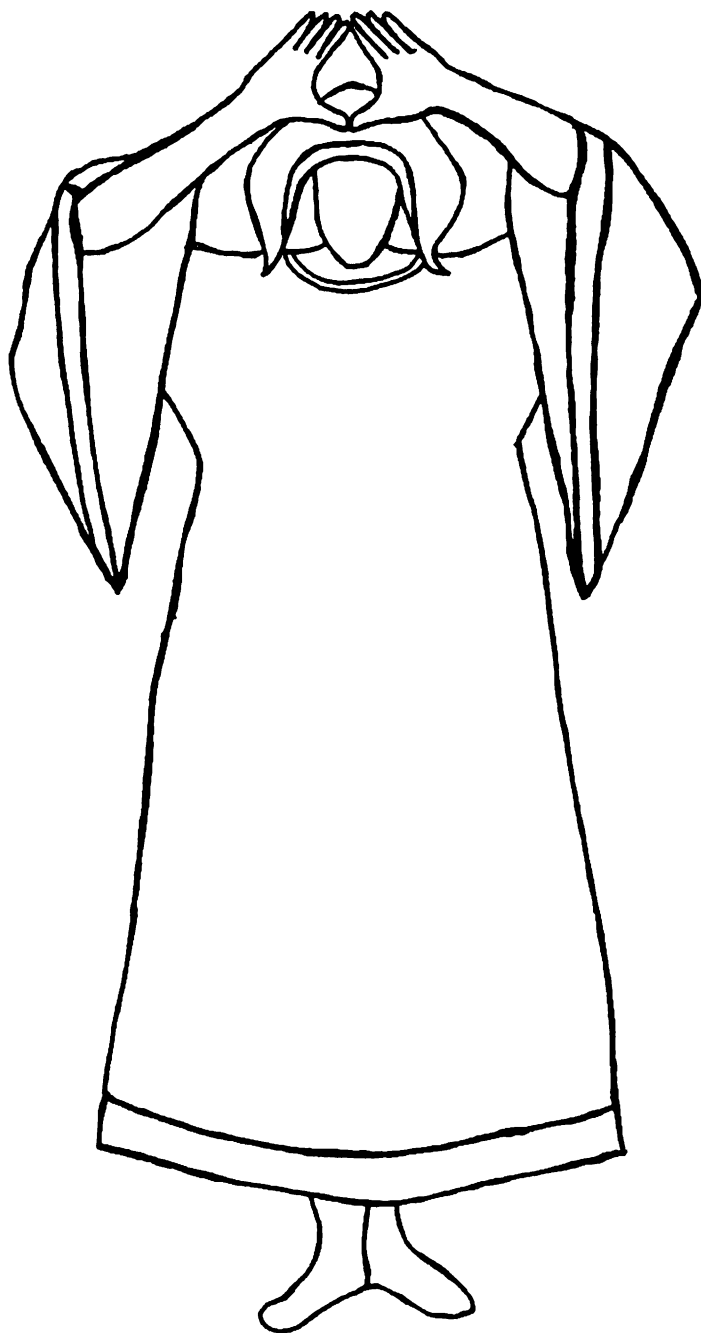
By Bes-na-Maut my breast I beat;  
By wise Ta-Nech I weave my spell.  
Show thy star-splendour, O Nuit!  
Bid me within thine House to dwell,  
O winged snake of light, Hadit!  
Abide with me, Ra-Hoor-Khuit!



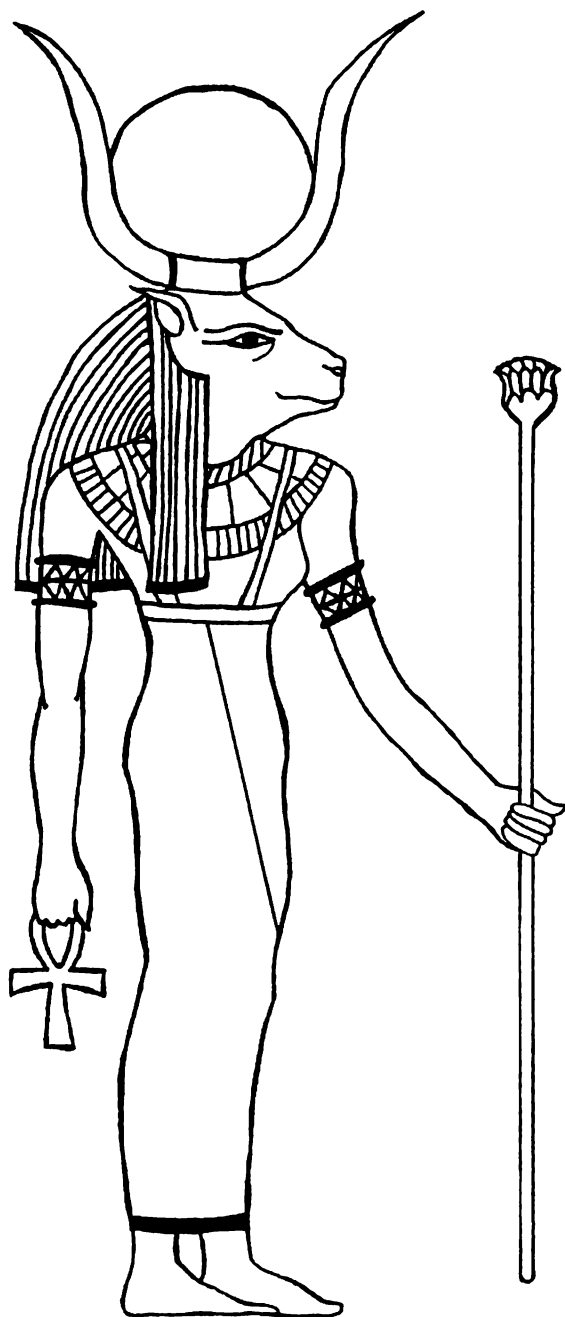
Sign of the Blazing Star (East-Dawn)



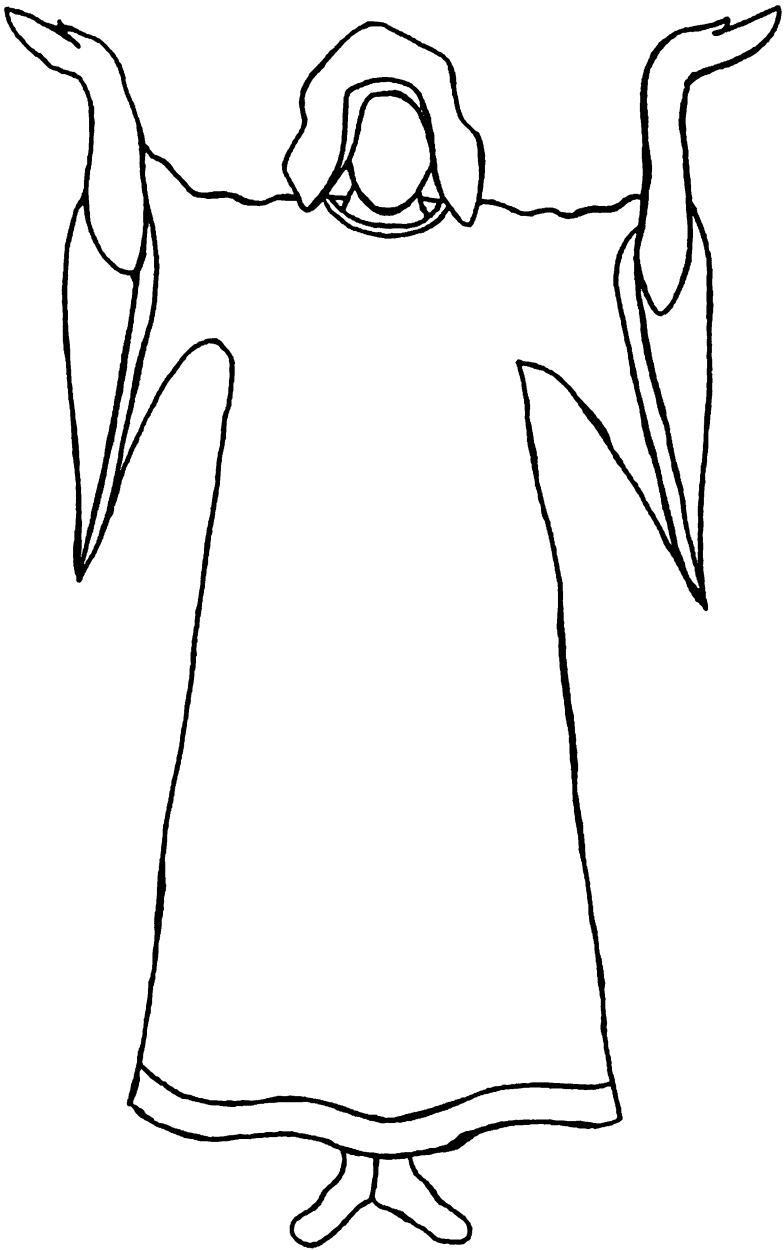
Egyptian God Ra (East-Dawn)



The Sign of Fire (South-Noon)



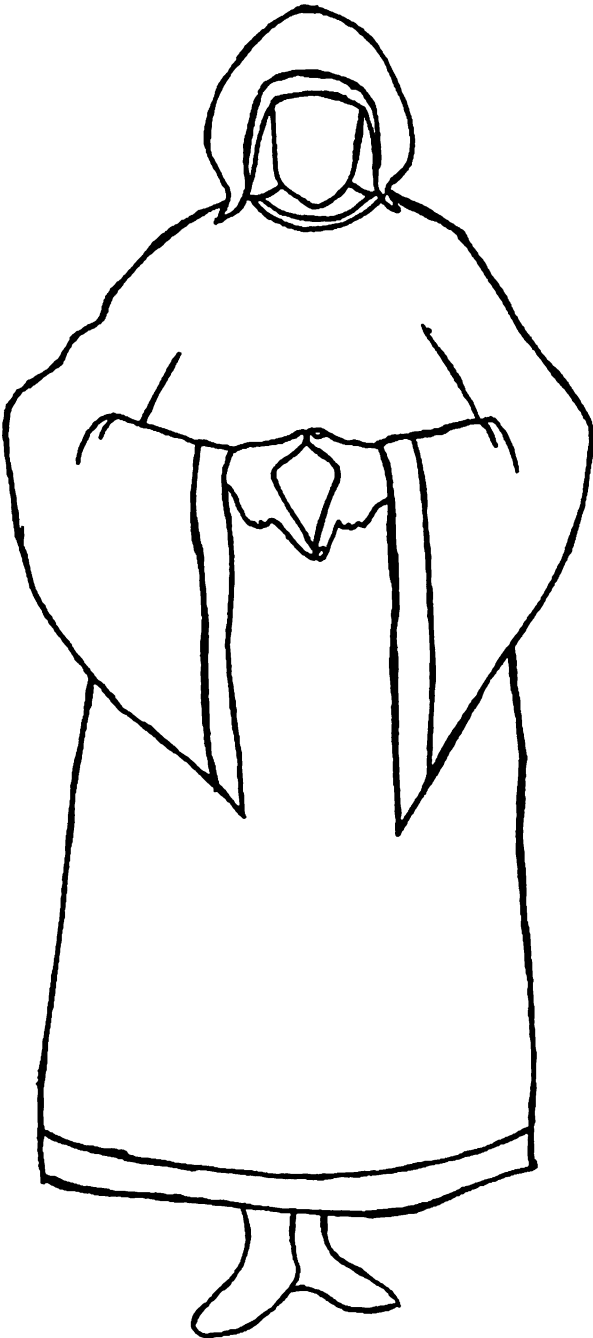
Egyptian God Ahatheor (South-Noon)



The Sign of the Egyptian God Shu Supporting the Sky (West-Sunset)

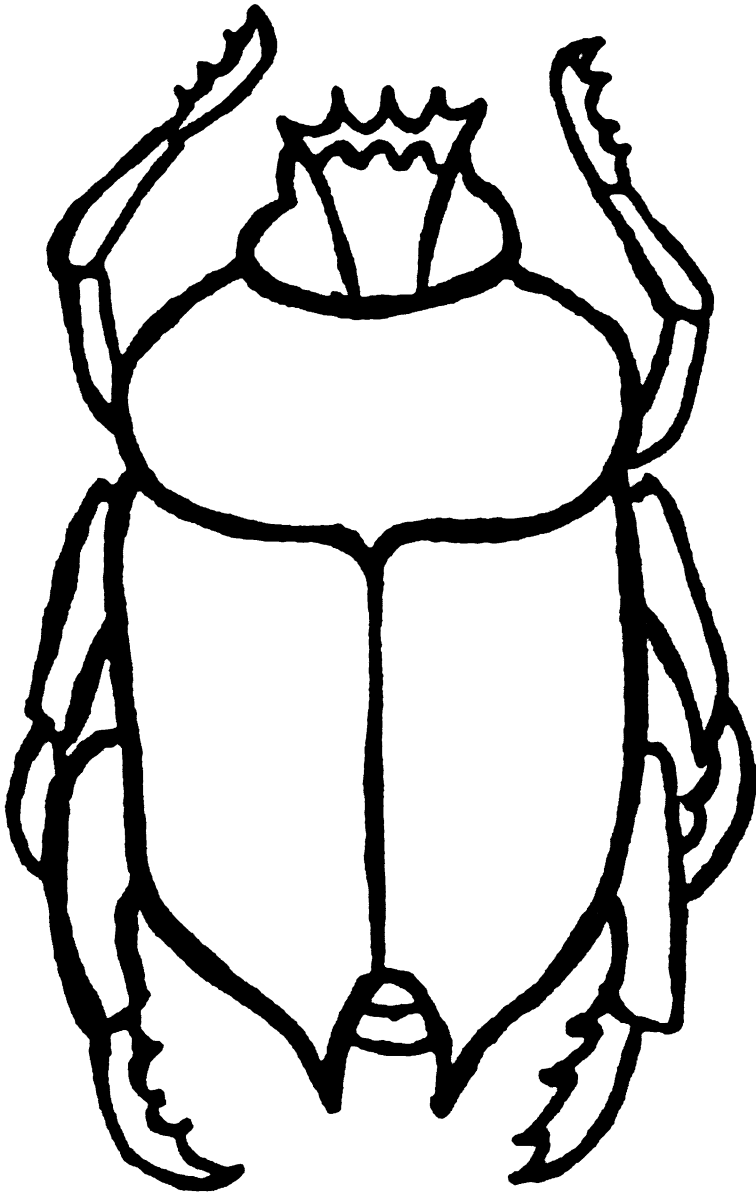


Egyptian God Tum (West-Sunset)



The Sign of Water (North-Midnight)





Egyptian God Khephra (North-Midnight)

## Correspondences

Hebrew Letter	English Equivalent	Meaning	Path No.	Letter Value	Tarot Attribution	Astrological, Planetary, or Elemental Correspondence
א Aleph	A	Ox	11	1	The Fool	Air
ב Beth	B	House	12	2	Magician	Mercury
ג Gimel	G	Camel	13	3	Priestess	Luna
ד Daleth	D	Door	14	4	Empress	Venus
ה Heh	H	Window	15	5	The Star	Aquarius
ו Vav	V, W	Nail	16	6	Hierophant	Taurus
ז Zayin	Z	Sword	17	7	The Lovers	Gemini
ח Cheth	Ch	Fence	18	8	Chariot	Cancer
ט Teth	T	Serpent	19	9	Strength	Leo
י Yod	Y	Open Hand	20	10	Hermit	Virgo
כ Kaph	K	Fist	21	20, 500	The Wheel	Jupiter
ל Lamed	L	Ox Goad	22	30	Justice	Libra
מ Mem	M	Water	23	40, 600	Hanged Man	Water
נ Nun	N	Fish	24	50, 700	Death	Scorpio
ס Samech	S	Prop	25	60	Temperance	Sagittarius
ע Ayin	O	Eye	26	70	The Devil	Capricorn
פ Peh	P	Mouth	27	80, 800	The Tower	Mars
צ Tzaddi	Tz	Fishhook	28	90, 900	Emperor	Aries
ק Qoph	Q	Head	29	100	The Moon	Pisces
ר Resh	R	Forehead	30	200	The Sun	Sol
ש Shin	Sh	Tooth	31	300	Judgment	Fire
ת Tau	T, Th	A Mark	32	400	The World	Saturn

## Astrological Correspondences

Opposites	Zodiacal Triplicities	Planetary Triplicities
♈ ♏	♈ = ♈ ♌ ♍	♈ = ♀ ☉ ♃
♉ ♎	♉ = ♋ ♌ ♍	♉ = ☾ ♀ ♃
♊ ♍	♊ = ♋ ♌ ♍	♊ = ♀ ♀ ♄ ♅
♋ ♌	♋ = ♋ ♌ ♍	♋ = ♀ ♀ ♄ ♅
♌ ♍	♌ = ♋ ♌ ♍	♌ = ♀ ♀ ♄ ♅
♍ ♌	♍ = ♋ ♌ ♍	♍ = ♀ ♀ ♄ ♅

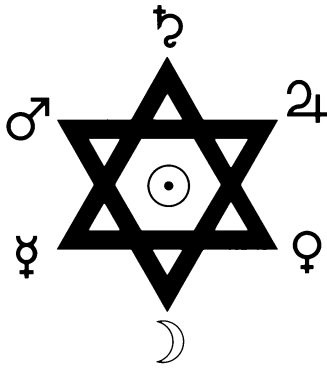
## Astrological Correspondences *(continued)*

### Exaltations

♄ is exalted in ♍  
 ♃ is exalted in ♌  
 ♃ is exalted in ♎  
 ♂ is exalted in ♏  
 ☉ is exalted in ♍  
 ♀ is exalted in ♋  
 ♀ is exalted in ♌  
 ♀ is exalted in ♎  
 ♃ is exalted in ♎

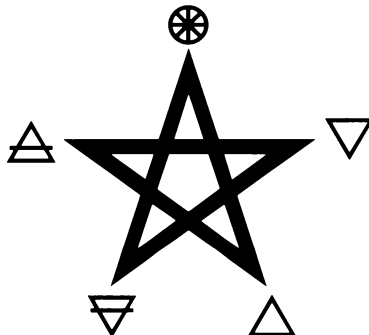
### Planetary Rulership

Saturn ♄ rules ♏ and ♐  
 Jupiter ♃ rules ♎ and ♏  
 Mars ♂ rules ♍ and ♌  
 Sol ☉ rules ♎  
 Venus ♀ rules ♋ and ♌  
 Mercury ☿ rules ♊ and ♋  
 Luna ☾ rules ♎  
 Uranus ♅ —  
 Neptune ♆ —



## Elemental Correspondences

△	Fire	Heat & Dryness	Radiant Energy
▽	Water	Cold & Moisture	Fluids
△	Air	Heat & Moisture	Gases
▽	Earth	Cold & Dryness	Solids



# Curriculum: Preliminaries

- After about one month of practice in the Lesser Banishing Ritual of the Pentagram and Pranayama, choose for yourself a Magical Motto. This aspirational name may be phrased in Hebrew, Latin, Greek, Enochian, or any other language including English. Find one that Qabalistically describes your inner nature best.
- If after about a year you feel that you must change your motto as a result of your knowledge having been increased, do so. But wait at least a year. Record your name in your Magical Diary and use it whenever you use ritual.
- Acquire your Robe, Altar, and elemental weapons. If it is within your talents, you may prefer to make your own implements. Magical items which are made by the person who uses them are much more powerful in the hands of the magician. When you manufacture these things, you focus a great deal of attention on the detail of the item being worked on. All data pertaining to the feel, weight, consistency, and temperature of the implement is being fed into your subconscious with very little effort on your part. All of this energy is absorbed into the implement; it then becomes an extension of your consciousness.
- Design a ritual to declare to the Forces of the Universe your intention to embark on the adventure of self-awareness. As with any magical operation, prepare the item to be purified and consecrated (in this case, your physical body) and the temple; see to it that they are both clean.
- Bathe your body, and banish the temple using the Lesser Banishing Ritual of the Pentagram or the equivalent; burn incense therein. Write your aspiration on a piece of paper and burn it in a silver plate at your Altar at the end of the ceremony. Bury the ashes near an oak tree, and say: "This mighty tree will be a symbol of my devotion and dedication to the Great Work. As it weathers the rains, drought, hunger, and even time itself, so will I weather the demons which will tempt me to sway from

the path I have chosen. To the glory of your ineffable name, AUM.” Remember to always start the Work with a banishing.

- Write a history of your existence. Write it in the third person; in other words: as if you were writing about someone else; it’s a very effective method to remain objective.
- Concentrate your efforts on the things that dramatically changed the course of your life, the things that made you the type of person that you are. Leave nothing significant unwritten. The more painful the experience, the stronger the impact it would have had on your life. By analyzing certain events it may become possible to discover where you are headed. This will bring you the knowledge of your True Will.
- Once you feel that you have finished with your biography, it is an excellent practice to continue as though you were writing a “story.” Continue until you are finished with the person’s life. Create an adventure using the data and circumstances which life has given you this far, but always indicate in the manuscript when you started the “manipulation” by using a different color ink or ribbon, for example. This practice will divulge some of your deeper thoughts concerning your understanding of your True Will.
- Write down all of the aspects of your everyday life on a piece of paper. Reveal everything; after all, no one will see it but you. Put a mark next to all of the things in which you have difficulty feeling spiritual; be honest. Study the reasons behind the lack of godliness in those actions, and work on them by using invocation, poetry, mantra, or some other form of devotion until you perceive every act in your daily routine as an act of worship to your God.
- If you came from a strict Christian upbringing you might find yourself questioning your sexuality, but remember: in the eyes of the consecrated everything is holy.
- Remember to write everything you did in your Diary; if for some reason you want to reproduce the experience it will be necessary that you duplicate all of the events. The importance of a Diary cannot be overstressed. Magick is a science; keep note on your experiments. (See “The Diary,” page 154.)
- Memorize correspondences.

- Write a short study on each of the popular religions. Concentrate on the myth, and what it demands from its followers. When you are finished, compare notes and see what they have in common; but most importantly, record how you respond or react to each dogma and why.
- Learn and practice Liber Resh or an equivalent adoration to the Highest.
- Practice Pranayama.
- Practice and gain control over your astral body.

This may seem like a lot of work; it is. But I assure you: as you accustom yourself to this routine, you will employ muscles in your brain that may have been long forgotten. These exercises will stimulate parts of your brain which in most people have lain dormant since childhood. If you are serious about Magick, you have everything to gain and nothing to lose from the activities listed above.

## Ten Gates to Self Initiation

By now, I hope I have illustrated that Qabalah is much more than a system of correspondences: It is also a complex initiatory network.

The following disciplines were first conceived after the irritating realization that knowledge alone is not enough to propel the explorer toward the Holy City. Qabalistic principles must be applied consciously through physical involvement in order to assist the psyche in its quickening.

The following practices are composed of simple meditations and rituals fashioned to allow you to experience the Sephiroth one fruit at a time. The recommended reading will reveal many important factors pertaining to the influence of each Sephirah on the human experience.

The full implementation of these guidelines will cause subtle but profound and desirable changes in the psyche: you will be initiating yourself.

In order to avoid overload, you will need to dedicate a space of time for each Sephirah. Avoid the temptation of jumping around from sphere to sphere abruptly, give yourself some time to fully absorb the subtle energies released by your involvement with them. Take time to smell the roses. When I initiated myself through this process, I allowed 31 days for each Sephirah.

Rather than try to convince you of the value of these simple practices, I will merely report that I have repeated these often, and each time I have, many priceless jewels have been revealed to me.

The Sephiroth are experienced from Kether to Malkuth. This is known as the Lightning Flash. Like all magical work, it is best not to pursue it unless you are committed to finishing it.

1. *KETHER*. Who am I? Where did I come from? Where am I going?

Every human is created from one sperm and one ovum. Millions of sperm are released during a single ejaculation. A woman will release approximately 400 eggs in her lifetime: one each month. Using this information as a focus, let the magician ponder the following questions: (There IS no answer, the benefit comes from pondering these points.)

- A. How many potential lives are rejected in a couple's life time?
- B. What were the odds of the precise egg and sperm, which created me, coming together?
- C. Would I exist today if I had been composed of the same parents but different egg and sperm? Who would I be? Would I think and behave differently?
- D. Meditate on the Infinitely Large and Infinitely Small.
- E. Record everything in the Magical Diary.

2. *CHOKMAH*. Develop a mantra.

- A. Use the mediation techniques above until you can stop the mind. Just before getting to a state of nothingness you will hear a noise. You should attempt to mimic that sound using the vocal chords. It can then be used as a tool to swiftly enter those states.
- B. Attempt to spell the sound, and apply the methods of Gematria to derive at a numerical value for the sound.
- C. Look up the correspondences in *Liber 777* or *Godwin's Qabalistic Encyclopedia*.

D. Record all of your findings and experiences in your Magical Diary.

Recommended Reading:

*King, Warrior, Magician, Lover: Rediscovering the Archetypes of the Mature Masculine* by Moore & Gillette (1990, Harper Collins)

### 3. *BINAH*. Sorrow or Joy?

- A. Meditate on the cycles of Birth, Life, and Death. Compare those thoughts with the scientific hypothesis that energy can only be changed: not destroyed.
- B. Contemplate the different stages of feminine development demonstrated by the archetypal Lover, Wife, Mother, and Crone.
- C. Select and perform one of the following:

Create a work of art. Take care to put as much of yourself into it as plausible. Take pride in your creation, have it reflect your expertise: then give it away anonymously.

OR

If you have a garden, and grow food, take your harvest to a homeless shelter, and give it away anonymously. Only take what you have grown. Buying food for this purpose will not have the same effect.

- D. Make an image that appropriately represents the creative feminine powers of Nature. Use natural materials, such as wood, stone, clay, etc. Place it in the woods, near a stream, or other secluded place. Decorate the location by propping up wild flowers against the icon. Do not tell anyone where it is or concern yourself with the possibility that it may be found, it will either be torn down or adored by individuals unknown to you; and this is what you want to happen. Visit the location frequently, taking care to brush away fallen leaves and other debris away from the space. Burn myrrh or civet incense and offer up flowers or fruits to it until it is taken or destroyed by strangers.
- E. Record all feeling, findings, and other experiences in your Magical Diary.



Recommended Reading:

*The Triple Goddess: An Exploration of the Archetypal Feminine* by Adam McLean (1989 Phanes Press)

4. *CHESED*. Practice benevolence.

- A. Perfect the art of forgiveness. To forgive is not to lose, but to gain. Begin by forgiving yourself for what ever afflicts you. True forgiveness, when the offender is sincere, does not humiliate because one does not expect anything in return except for the release of malignant energy.
- B. Contemplate the aspects of your God.
- C. Think about how your God might expect you to behave if you were Its Priest or representative.
- D. Study the functions of your body, in particular, its power to absorb the nutrients which will help create new cells. Compare your findings with your mind's ability to absorb information.
- E. Write your thoughts and experiences in your Magical Diary.

Recommended Reading:

*The Unfettered Mind* by Takuan Soho (1986, Kodansha International)

5. *GEBURAH*. Develop self-discipline.

- A. Examine every action you make. Look for habits, and look inside you to see how you benefit by having them. Don't be critical of other people, you are not working on them: you are working on yourself.
- B. Destroy or replace unwanted or destructive habits by exercising your will power: do not give in.
- C. Only allow thoughts into your consciousness that are conducive to Knowledge and Conversation of the Holy Guardian Angel.
- D. Contemplate the virtues of right conduct.

- E. Contemplate your body's ability to eliminate waste, and compare your findings with your mind's ability to exclude ideas contrary to its aims.
- F. Record everything in your diary.

Recommended Reading:

*The Art of Peace* by Morihei Ueshiba (1992, Shambhala Publications)

*Mastering The Art of War* by Zhuge & Liu (1989, Shambhala Publications)

6. *TIPHARETH*. Encourage the imagination.

- A. Chose a day when you are likely to be free of domestic tasks and work related responsibilities to walk through nature for several hours. The more isolation from other people the better. Convince yourself of being a newborn; never before having seen any of the wonderful things unfolding before you; and try to see the world through the eyes of an infant.
- B. Seize the opportunity to bring harmony to disputes between friends or family so that all involved parties gain equal satisfaction and peace of mind.
- C. Continually perform solar adorations, such as Liber Resh, in order to materialize the ability to assume god-forms while identifying yourself one and indivisible with Our Lord the Sun.
- D. Record ALL pertinent information in your Magical Diary.

Recommended Reading:

*The Teachings of The Essenes from Enoch to The Dead Sea Scrolls*

by Edmond Bordeaux Scekely (1981, C.W. Daniel Co.)

7. *NETZACH*. Make elemental contacts.

Do not banish; this is not the place for routines, in fact, it should feel more like a celebration. Your first contact can be very enjoyable if you keep it unconstrained by formalities.

Remember, Netzach is the sphere of the emotions, Bakhti Yoga, and sympathetic Magick: The absence of ceremony in this exercise shouldn't surprise you. The following suggestions should be helpful.

Make the appropriate adjustments for the other elements. For example:

Air can be encountered on a high mountain top or the roof of your apartment building on a windy day. Go to a river, creek or the ocean for Water; even your bathtub will work. Fire can be experienced by lighting a camp fire in the hills, or even in front of your fireplace. Use your creativity. Earth spirits are called Gnomes; Air spirits are known as Sylphs; Water dwellers are dubbed Undines; and Fire creatures, Salamanders.

## EARTH

- A. Go to the mountains (or someplace away from people and other distractions) and find a clearing on the ground or a cave.
- B. Grab a handful of soil and roll it around in your fingers, taking care to notice its consistency and color; smell it. If you are really zealous, taste it: a little dirt never hurt anyone.
- C. Once you have flooded your conscious with this element, allow yourself to become passive but aware, and use your knowledge of the elements to improvise a proper conjuration for Earth. Do this with emotional intensity until you feel you have made contact with the spirit. A great example of using emotional intensity for invocation are the elemental prayers by Eliphas Levi. (See *Transcendental Magic* for the Elemental Prayers.)
- D. Ask your elemental contact to provide you with a manner in which to contact it in the future. Try to get a name.
- E. Thank your contact, and politely give it license to depart.
- F. Record your perceptions and experiences in your diary.
- G. Repeat this type of process with the other three elements.

### Recommended Reading:

*Daughters of The Goddess: The Women Saints of India* by Linda Johnsen (1994, Yes International)

*The Book of Lilith* by Barbara Black Koltuv, Ph.D (1987, Nicolas-Hays Inc.)

## 8. HOD. Practice Ceremonial Magick.

- A. Learn the mathematical theory of Magical Symbols.
- B. Learn the numerical value of letters and develop an understanding of Gematria.

- C. Devise talismans for each of the Elements.
- D. Invoke the elemental contacts encountered during the Netzach working, but this time use ceremony and talismans. Keep a high level of temple decorum: BE KIND.
- E. Record your every word and movement in your Magical Diary.

Recommended Reading:

*Magick* by Aleister Crowley (1995, Weiser)

*Psychology, Astrology & Western Magic* by Louis Alvarado (1991, Llewellyn)

9. YESOD. Explore the unconscious.

- A. Learn Astral Projection.
- B. Make a scrying device. (See “The Magical Mirror,” page 204)
- C. Develop your own techniques by using the scrying device.
- D. Begin recording dreams in your Magical Diary.
- E. Examine and question all impulses.
- F. Record developments in your Magical Diary.

Recommended Reading:

*Ishtar Rising* by Robert Anton Wilson (1986, Falcon Press).

*What Your Dreams Can Teach You* by Alex Lukeman (1993, Llewellyn)

*The Sacred Prostitute* by Nancy Qualls-Corbett (1988, Inner City Books)

10. MALKUTH. Know and care for your body.

- A. Stand naked before a full size mirror. Explore your body thoroughly.
- B. Be constantly conscious of everything you put into your body: omit the things which are harmful.
- C. Start a regimen to improve the condition of your body. Start a physical fitness program, or yogic discipline.
- D. Try to find similarities between human bodily functions and the objectives of nature.

E. Begin the ongoing task of creating your Life Beads (See Liber Vitae).

F. Record EVERYTHING in your Magical Diary.

Recommended Reading:

*The Way of Man: According to the Teachings of Hasidism* by Martin Buber (1990, Citadel Press)

## Making and Using the Magick Mirror

A Magick Mirror is any object whose surface lends itself to be used as a projection screen for the unconscious. Many people use crystal balls, quartz or glass.

Several years ago, while exploring a forest in southern Oregon, I stumbled across a huge, sphere-like rock about the size of a bowling ball. I was delighted to find that it was solid black Obsidian. I later found a lapidary who would slice a section out of the center for a nominal fee. The outcome was a one inch thick disk, with an ten inch diameter. I had one side ground to a slight curve, somewhat like a shallow plate, and I then hand polished it to a mirror like shine. The result was the best scrying device I had ever owned... or so I thought. It wasn't long until someone broke into my house and stole it.

Push having come to shove, I didn't have time to go rummaging through the forest for another chunk of Obsidian: I had to think fast. One must always remember that outside of the empowerment the psyche endows an object with, the object does not possess any magical power on its own: no matter how beautiful and useful it may be.

This is what I came up with, and turned out working better than anything else I had ever used before... including the Obsidian mirror.

1. Purchase a large clock face at least 10 inches in diameter. These can be picked up in crafts supply houses, antique stores, and thrift shops for a very reasonable price.
2. Place the glass face down on a piece of newspaper, and spray the back with black gloss paint. Go easy, making sure not to develop runs on the glass. Many small coats are much better than one heavy coat.

3. While the paint dries, you will need to build a frame: something to hold your mirror. The frame will have to be proportional to the glass. I prefer a dark wood (walnut) tripod design, as this elevates the mirror a few inches above the table.

To use such a device, simply put the mirror in a comfortable location away from direct sunlight (which may cause an irritating glare) and fill it about three quarters full with salt water. One teaspoon of table or sea salt works just fine.

For your first sessions, simply stare into the glass and allow your eyes to relax. You can blink as often as you need to; don't tire your eyes. Just let your suppressed images form as they will; don't fight it. This will allow images needing to be expressed to develop in the mirror, and your psyche will be better off for it. You will know your unconscious has had enough when the images cease to manifest. By necessity, you must then begin training to guide your unconscious to willed subjects. Simply hold the person, place, or thing you would like to know about on the back of your mind and begin gazing. As long as the image you have chosen remains back-grounded in your mind, you can assume that all images manifesting in your mirror will be somehow connected to the subject.

Once you have become proficient at willing the source of your images, you can begin using your magick mirror in conjunction with conjuration in order to receive messages from elemental and angelic contacts.

I know many people so adept at these practices, that they will see images developing in water bottles while dining at restaurants, or ponds while visiting nature; this is normal. For our purposes, however, this can present a problem.

The magician must always resist the temptation to allow the mind to manifest images on its own: *All images must be willed, and must not come unannounced.*

The only exception is those times when you *consciously* allocate a portion of gazing time for the psyche to wander in order to allow it to play. Daily performance of the Lesser Banishing Ritual of the Pentagram will prevent problems from occurring. If you find your eyes going blurry on you while you stare out of your car window on a rainy day, simply focus your eyes until the images go away: especially if you are driving!

In the hands of individuals who realize the images are self-produced, the magick mirror is a wonderful, therapeutic tool. In the hands of the super-

stitious it can encourage psychosis. For the well-trained magician, the magick mirror will enable individuals to visually appreciate the beautiful contacts and the new friends they have made in the new worlds they have explored.

## Liber Vitae

Making a visible object that signifies the sum of your life till the present is a tremendous tool in learning who you are. With time, it becomes a very potent talisman: and because it grows and changes with you and your life experiences, it becomes a physical representation of who you were, are, and are becoming. The unearthed bodies of shamans were found decorated with necklaces believed to be a testament to the shaman's life.

Meditating on individual beads will allow you to re-experience both happy and painful memories; and this makes it a valuable tool for confronting previously ignored issues deeply buried in our unconscious. Gazing at it from time to time will trigger long forgotten memories, some of which continue to effect us negatively in our present lives.

**BIRTH:** To begin, chose a bead to represents your birth. For mine, I chose an Egyptian Ankh, which is a symbol for life.

**LIFE:** Next you need to select an appropriate bead to represent each year of your life: I chose Hematite because its planetary attribution is Saturn, and therefore compatible with Earth (Saturn is the planet assigned to Binah, the Mother of Malkuth). Its element is fire, and therefore symbolic of life.

**INITIATIONS:** You will need to find beads to signify initiatory experiences. I have used Malachite for my initiation beads. It is believed that this stone possesses the strength to rearrange human molecular structure. It was also understood to cause changes in the "inner person" by working out the individuals karma; so it comes as no surprise that the ancients believed the human race would benefit greatly by its use. To me, the benefits of this stone are congruent with the rewards of initiation.

Whatever stone you chose for your talisman, they will need to be inserted following the bead marking the year that the initiation took place.

I only mark formal initiations on mine, that is: I have marked only those initiations which have been performed within the community which expresses best my idea of Universal Truth. But this need not always be the case.

A little digression is justified in order to avoid confusion. Initiation means beginning. In a spiritual context, it is any experience which has caused (or has the potential to cause) the individual to rise above normal states of consciousness towards self-knowledge. Initiations are not always pleasant, and many times they don't appear to contain spiritual jewels: but if the event is, in fact, an initiation, it will always reveal some truth.

One need not be part of an organization or group to receive initiation. The Beloved initiates us through our involvement in life. It uses everyone and everything that we encounter as potential instruments for initiation. We are alive to be initiated!

The whole point is to mark the events which have brought you closer to Knowledge and Conversation with The Holy Guardian Angel.

**CHILDREN:** If you ever have children, mark the event by placing an appropriate bead following the life bead which marks the year you gave life to your child. I chose Lapis Lazuli because of its association with the Egyptian Goddess Nuit, the mother of Horus.

**SERVICE:** Service beads are used when the individual has dedicated considerable amounts of time to his or her order, coven, clan, or church. They will be placed in front of each life bead which represents the year the service was rendered. Service is sacrifice; and because of its connection with blood I have chosen garnet.

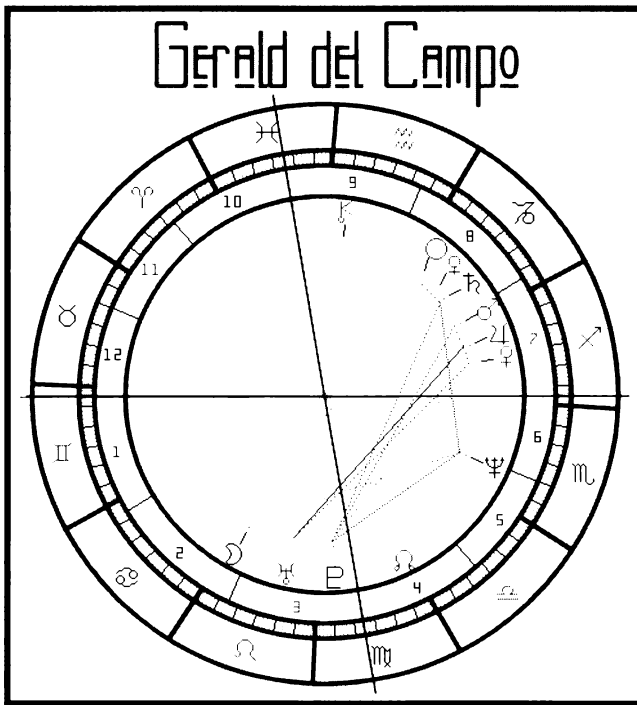
**DEATH:** Unless you are fortunate enough to predict your own passing, you will not place this bead. While preparing for your adventure, don't forget to entrust your talisman with a loved one who will be willing to finish the talisman for you. Any emblem of death will do: I have chosen a brass skull.



# About the Author

Gerardo Enrique del Campo was born on January 14, 1960, in Cordoba, Argentina, a small town outside of Buenos Aires. His father was a biologist and professional photographer. His mother was a nurse at the Hospital Español, where she met Gerald's father.

During his school years he showed a special aptitude toward science, mathematics, languages, and religious/philosophical studies. At a very young age, he asked to be prepared for Catholic priesthood. But over the years Gerald's enthusiasm for Catholicism faded. When he came to the United States, he began writing to the Rosicrucian Order, The Martinists, The Center for Self Realization, and an assortment of other groups.



*Gerald del Campo's Natal Chart*

When Gerald was 15, someone at a party gave him a copy of *The Book of the Law*, which led to the study of the other Thelemic Holy Books. This changed his life forever. A short time thereafter he met a man who was deeply involved with the Golden Dawn, and whose personal work was focused on the Enochian system. He took Gerald as his student. Shortly thereafter, Gerald attended his first Gnostic Mass. It was at this point that he realized that he was a Thelemite and a Gnostic.

Gerald loves the study of chivalry, music, poetry, art, philosophy, computers, and writing, and has a thing for the desert. He believes that many Thelemites settle for less than they are capable of, and wishes they would have the vision to aim high. He now lives in the rainy Northwest, and is deeply concerned with the positive promulgation of Thelema, and Thelema as a Gnostic system.