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Do what thou wilt shall be the whole of the Law

The Purpose of Thelemic Magick

What is the purpose of Thelemic magick?

- There are obviously two answers to this question:

(A) One being its purpose in the macrocosm

(B) The other being its purpose in the microcosm, that is, where it fits in on a universal scale, and where it fits in at a personal level.

- From my current standpoint, the big picture is largely conjecture. There's the general party line about raising all beings to Light, Life and Love, of the introduction of the new Aeon and so on, but in the absence of direct personal experience, they are no better, and in many ways worse, than my own, shall we say generously, educated guess. And what may that be?

- I am currently working on the basis that the 93 Current flows towards a time when all beings exercise their true will without hindrance. I have the strong impression that we are working to regain a state that has existed, and may have existed many times in a cyclic multi-verse. Indeed, this state may currently exist elsewhere. Whether the 'progression' to our current state of gross self-interest is natural or engineered is not obvious to me, nor is it particularly important at present.

- At a personal level, Thelemic magick is a training ground in the skills of survival as a truly free individual. It provides the means to tear off the encrustation of social and moral norm to lay bare the spirit, or star.

- It then provides a framework in which that Star can contribute to the Great Work – that of conveying this opportunity (and obligation) to others, and thus the emancipation of all mankind.

- Essentially, Thelema provides a means by which a seriously degraded composite organism may be restored to health – each of us represents a vital component and

only when we are each fulfilling our True Will can we hope for the next stage in the evolution of humanity where the whole is truly greater than the sum of its individual parts.

- It is further reasonable to assume that upon reaching that stage, we will have the opportunity to coalesce with other sentient races throughout the universes – obviously the contacts with such races that have been recorded suggest that there is at least an interest on their part in such a union.

- Whether these concepts are manifest in an external physical reality, or whether the entire construct is metaphysical is of no consequence – at this point I am unable to perceive a distinction.

- As an Adept I have made acquaintance with that 'entity' which I know as my Holy Guardian Angel. My task is now to know 'him' better. My HGA represents my True Will, and for all intents and purposes is the voice of God.

- Having known 'him' only briefly I am still uncertain of 'his' name, although I know that 'he' has many names, and 'he' allows me to call 'him' by any of them. I still have a tendency to believe that I have heard 'him' when, in fact, it is just a stray 'thought demon' that has decided to tempt or taunt me.

- I don't mind these demons so much now, because they really don't make that much sense – and all I have to do is be still and they go away. There is really nothing else I have to do but find ways to be close to my HGA – and this is no chore at all. And then, of course, there are my obligations to those of the *Order of the Golden Dawn*.

- I'm sure that in their own way all that have gone before me have had to overcome the hurdles imposed by the time and place of their incarnation. They have all had to eat, to have shelter, to care for families, to meet commitments to their communities. We haven't the luxury of abandoning all to commune with God.

- And so within the structure of our mundane world we create a sacred space, and we fill that space with the things that remind us of our task, of our HGA, of our God. And there we perform acts that help us to accomplish our task, to bring us in contact with our HGA, bring us closer to our God.

- The elements of ritual, the words, the gestures, the setting and so on, all combine to bypass the superficial self which survives in the day-to-day world and to make connections with the Higher Self which is God.

- The experience and inspiration of others, in conjunction with personal inspiration (Inner Genius) shows us that certain colours, shapes, sounds, movements, smells, etc. trigger certain responses – the magickian has an idea of what they are seeking to change and constructs a scenario in which the stimuli are likely to initiate such a change.

- Magick is bringing about change in accordance with will – ritual is a machine that focuses and magnifies that will.

- Every race and culture has had its belief systems. Many of these have had an occult or magickal foundation. At various times in history individuals have gained access to Arcana which they have documented more or less completely in grimoires, diaries, scripts, scrolls and theses.

- While the methodology varies considerably, the objective has tended to be pretty much the same – some variant on the dross to gold or immortality theme (often in the guise of some sort of posthumous salvation).

- Taken at face value this seems pretty selfish, materialistic, and not all that feasible, but taken as symbolic of the realisation of the higher self (elevation to Godhood) and the preparation for awareness in the next incarnation, it looks a little better.

- A lot of people have spent a lot of time trying things out – sometimes making progress, sometimes not. We have the luxury of access to vast amounts of information. We can learn from other's experience. Although some categories of 'purist' have it that one cannot mix and match magickal techniques, Crowley certainly had no qualms about drawing from each and every system he gained exposure to. Were it not for the unifying structure of the Qabalah, Thelema, and certainly the brand of esoteric Thelema we practice, would be 'eclectic', but, with the assistance of the work of the likes of Crowley and Grant we can map our way into and out of any manner of magickal systems.

- Once one has become accustomed to the symbol sets (correspondences) it becomes easy to equate points in different systems – Crowley's *Vision and the Voice* provides an excellent cross reference between Enochian and A.'.A.'. , The New Orleans Voodoo maps a workable relationship between Thelema and Voodoo. Crowley, of course, refined the connection between the Tarot and the Qabalah (a relationship on which much work had already been done).

- Apart from the symbolic correspondences via the Qabalah, obvious associations exist in the characteristics of the members of the different pantheons – Osiris/Christ/Legba being a particularly obvious parallel in the sphere of Tiphareth. Crowley comments on this parallel, but stresses that the ritual should be appropriate to the pantheon – one doesn't drum for possession by Christ in a Voodoo ritual any more than one sings hymns to Legba to the sound of the church organ (Or does one? We have had some very interesting results making the Enochian Calls to a Voodoo rhythm, and we have also made some headway switching symbol-sets in mid ritual, from Thelemic/Christian to Voodoo).

- One risks over-simplification in saying that all rituals are the same, but assuming the intent of the magickian to be correctly expressed in the ritual, it matters little. In developing the 'vision of no difference' it is worthwhile working with different

systems, having no preference, such that it is the will rather than the way that is the prime focus.

- And what of the tools? Are they props or essential extensions of the magickian? Each magickal tool has its place in the system of correspondences, each represents a different aspect of the magickian's will and modifies the tone in which it is expressed. At the simplest, we have the Air Dagger, the Fire Wand, the Water Cup, and the Earth Pantacle. They are, of course, the Tarot suits and can be connected to Nuit, Hadit, Babalon and Therion/Ra Hoor Khuit, and to the formula of YHVH. Sexuality is expressed overtly in the wand and the Cup. As the Grail we find in the Cup the Great Work accomplished (and every drop of the magickian's blood!). The Pantacle is a wonderful tool – adaptable to every need and totally expressive of the magickian's will. The Bell is a most eloquent tool – with it the magickian declares himself to the Lords of the Universe, with it he defines the scope and theatre of his work, with it he proclaims the work done. The censer and the incense burned upon it – a most versatile combination – the liberation of the true essence by fire, and the responses evoked by the sense of smell, the mystery of the drifting haze, and the images formed within that haze.

- While each of tools may have its time and place within ritual, the Holy Oil is there at the beginning and will endure to the end. At the moment of anointing the magickian makes a commitment to deliver the last drop of his blood to the Cup of Babalon, to dedicate his last breath to Nuit, to attain to the Great Work accomplished. With every breath the subtle perfume renews his resolve.

- But then, were there no tools, still the Will of the Magickian would prevail.

- It may seem superfluous to say that a well-designed ritual will have a beginning, middle and end, but having experienced rituals that have lacked one or more of these elements I'll say it anyway. But how does one build a ritual that has some chance of bringing to manifestation the magickian's will? In the absence of genius, follow the formula! (And even with a little genius, the formulae provide a fine place to start, and then, one often finds that an 'original' piece ends up a synonym for one of the well established formulae anyway!)

- Crowley provided an excellent introduction to the application of various formulae, a few of which I can actually claim to have had some meaningful experience with.

- The formula of IAO is useful in approaching Tiphareth – insofar as that it embraces the concept of sacrificial death, ruin/scapegoat and resurrection/redemption. It also provides a useful connection to Christian gnosis – ideal for dealing with any irritating prejudices against the Christian mythos. In its equivalence to LVX (the Light of the Cross) we confirm the solar phallic nature of this formula. IAO, and its successor, FIAOF, provide an excellent model of the process of initiation

- The formula of YHVH develops the cyclic relationship between the father, mother, son and daughter. Embraced in this is the relationship between the Sephiroth of the Supernal Triad and their manifestation in Malkuth.

- ABRAHADABRA is the word proclaimed by Crowley as the Word of the Aeon of Horus. At its core is Hadit – the point, the flame, at the core of every Star. Abrahadabra is linked to THELEMA, the word of the Law of the Aeon via AIWASS/AIWAZ being 418/93.

- Abrahadabra embraces the Great Work, as is acknowledged by Crowley in his naming of *The Vision and the Voice, Liber 418*, which traces the Journey to Accomplishment through the Enochian Aethyrs. When we speak the word ABRAHADABRA we express a concept that has not been realised in this cycle, it represents our highest aspirations as Thelemic magickians.

- Although I have had intimate and repeated experience only with the formula of IAO, where a series of apparently diverse ritual echoed the same underlying key, I am convinced that parallels to these, and other, formulae will be found in any coherent magickal (for want of a better term) system.

- Thus far we have looked at intent, methods, tools and structures. Apart from the Will of the Magickian we have not considered the power source for this magickal machine. While it would be easy to say that the power comes from the god(s) or demons or Loa or spirits or whatever, this would tend to be leaning towards a belief in independent externalised entities, a belief to which I don't personally subscribe.

- I work on the basis that the 'entities' with whom I am dealing are in one or more ways internal to me, either absolutely as in the case of personality traits which are accessed via archetypes such as members of the Voodoo, Egyptian, Greek or other pantheons, figuratively as in my aspirations where Goetic demons or members of the Enochian hierarchies may serve, or at a racial or DNA level where we work with 'aliens' such as Aiwass or Lam and the Forgotten Ones such as No or Cthulhu. This is all very well, but generally it takes more focused energy than I am capable of generating unaided to make these connections.

- To meet any need for 'more power' there are several methods and aids available. Sex is extremely powerful. It is effective at every point in its application and on several levels. During the initial phases, it demands control and focus, at orgasm even more focus, and in the aftermath there is the opportunity to explore 'the little death' and the realms of eroto-comatose lucidity.

- One can focus on the stimulation and consciousness shifts associated with the act, emphasise the release of energy at orgasm, with the shift and combination of fluids, or utilise the symbolism of phallus and yoni (cross and cup, rosy cross, etc.).

- Then there is the 'vision of no difference' – remove lust and beauty and what do you have? There is the power interaction – domination and submission, humiliation, etc. Recognising and responding to conditioning, moral and ethical considerations all provide vast ground for the magickian's development. Avoiding self-indulgence, without imposing artificial constraints, exercising true will without descending into frivolity – what a fine line. So far, wildly unpredictable in outcome, but never without

results. The scope for experimentation is vast – with all the variables of number and gender of participants and the actual nature of the interaction.

- The purpose of magick is to bring about change in accordance with Will. The change sought is the alignment of individual will with god's will – the recognition and universal exercise of True Will. Everything a magickian does and everything he enlists to aid him is to this end.

Adamas

(Note: Sections from original Temple of Baphometr article, some editing by Jean)

Love is the Law. Love under Will