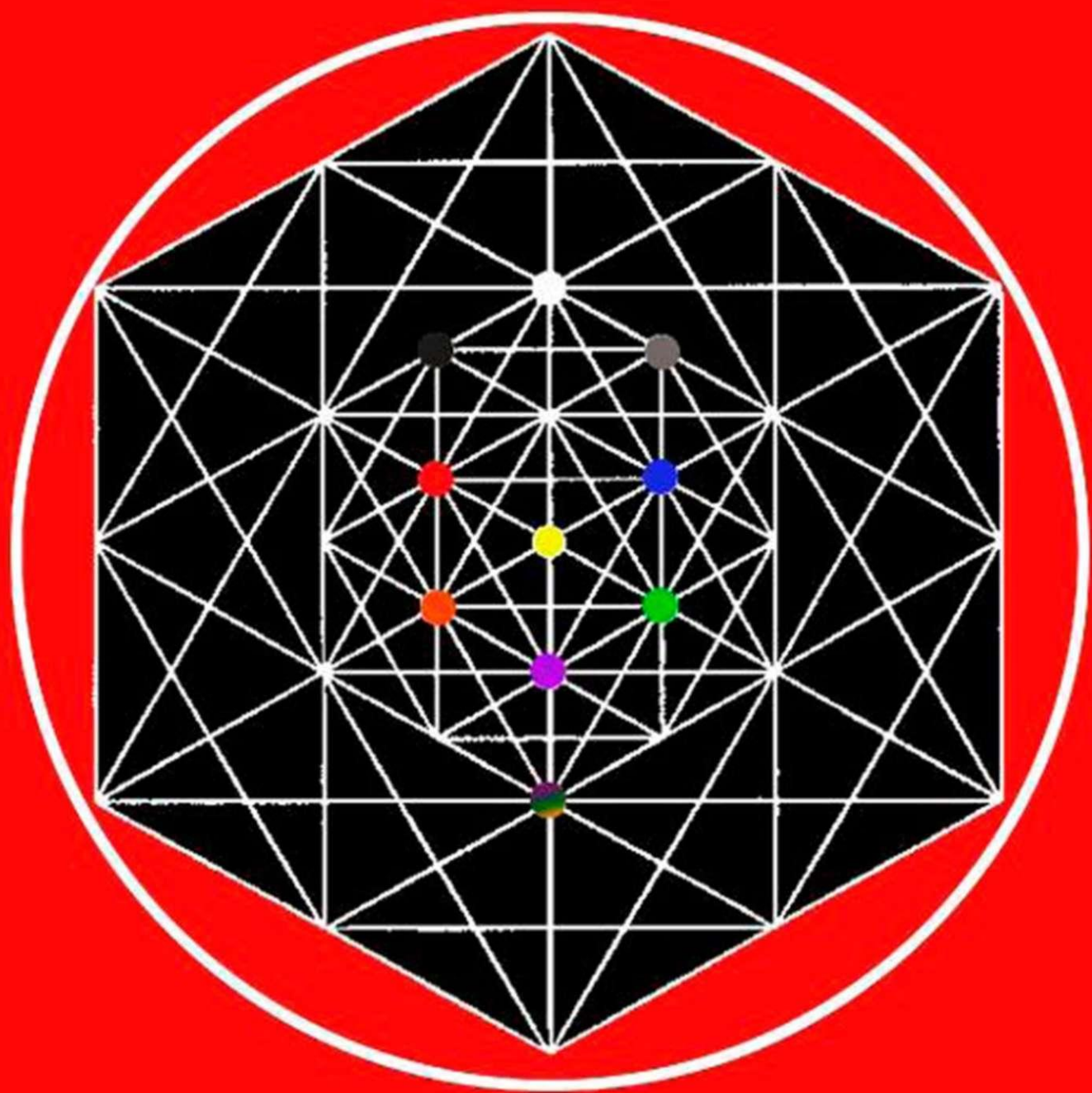


Golden Dawn Tradition Qabalah

Dare to Make Magic



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- Dare to Make Magic

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Dare To Make Magic

By

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Dare to Make Magic

INTRODUCTION

The present era is one in which many people are falling into the pitfall of considering theory for its own sake. This applies not only to occultism, but also to matters in general. In the case of advanced physics this situation is unavoidable for Science and Religion have yet to merge into a continuous thread. Until that great day, physicists probing deeper and deeper into the universe and its workings can only theorise. Perhaps, I shall be subjected to criticism on this score, but I repeat we live in an age of speculation, for until man has reached the Infinite Source he can never know all. However, be that as it may, my sympathies are with those who in sincerity and fortitude would ever seek to press forward into the dark unknown. To these alone, who by dint of circumstance must talk in terms of formulae and equations, I say continue, but in your quests for the stars do not forget your birthplace.

In the world of occultism there are many who, having acquired certain scarce books, virtually learn the contents parrot fashion and think they have reached perfection. Oh yes, they will tell you the Secret Name associated with a God; they have a copy of those strange rituals known as the Enochian Calls; they know which Magical weapon corresponds to which Element.

Congratulations on their achievement! Anybody can read books. But what happens if they are actually asked to deliver and do something practical? Pronounce the secret names? Work the Enochian Calls? Use their Magical Weapons? Then that's quite a different matter and usually these kind of searching questions turn their smiles to a worried expression. What they're afraid of is that something might actually happen.

Indeed it may, indeed it might. Performed correctly you may be certain that something *will* take place. Isn't that the purpose behind an Invocation? If there is no reaction after several attempts, then we may safely assume that we are wasting our time so that the ritual should be scrapped. With the more tried and tested methods, we should normally anticipate results. If you are frightened that something should happen perhaps you should forget the whole thing and turn instead to the Daily Newspapers.

The Mystery Traditions are for the brave, the bold, the courageous; not their opposites. Neither are they for those who profess all and in reality know nothing. I am of the firm opinion that it is essential to bring matters into terms of practical application. In other words to study written records which will provide the student with a means whereby he may either achieve his particular objective or alternatively carry out further experimental work. This is especially true of ritual magic. We should have a concrete objective in mind before commencing the ceremony and by keeping one facet of our awareness tuned to this during the ritual; we will provide a direct focus point for the force invoked. Whilst the glamour of ritual can exert a compelling drive, it is also a form of blasphemy to 'play' at Magic — especially when one considers the potency of effective occultism. In passing I will also mention that with the Order in which I was proud to hold an official position it was a ruling that all Initiates should be fully acquainted with and able to work successfully all of the rituals of any one grade before being admitted to that which followed it.

This is common sense you say. Of course it is, but how many ignore these facts and blithely talk about rituals and secrets of which they have no experience. For example; how many people are there in this country who can make such and such a secret sign? Have you met them? Do they bore or

fascinate you? What use is it to them? Does it mean anything to them other than an additional fantasy? If it doesn't they would be just as well occupied literally banging their heads against a brick wall. Personally the only signs that I use are those necessary for admission into the Temple or the few in general use in Ritual Workings. They mean something to *me* and thus cause definite changes to take place in *my* consciousness. Accordingly I use them as and where it is appropriate.

Again it is a question of putting things into practice. One could stand all day long with one's arms outstretched in the form of a cross. The main result would be that you would soon become stiff and uncomfortable. If on the other hand you picture your-self at the same time as being fixed upon the Cross, you would achieve some realisation of the process involved and therefore be better fitted to earth the force invoked. After all *you* are the channel for that force and must consciously ally yourself with it as far as you are able.

You may gather I have little time or patience for airy-fairy people. My concern is with Magicians in the full sense of the word. People who are dedicated (or approaching dedication) to the Great Western Mystery Tradition; people who will strive and work so that it will prosper, flourish and grow. They may never achieve worldly fame; in fact the world will probably ignore them, but in the Brotherhoods of the Light, they will find happiness, communion of Brotherhood and LIFE in its fullest sense. If you are cast in that mould I hope the book will be an aid to you.

May I now address myself to the reader who has realised that the words so far do indeed hold true for them. We must be practical. That is not to say that everything is degraded to its lowest level. As the Art Magic is said to be *a means of causing changes in consciousness in conformity with will,*

we must slowly raise our consciousness and thereby do practical things at a higher level. However, our existence is conducted in the lowest sphere of the Tree of Life (Malkuth) and so we must ultimately resolve the matter at this level. This may sound somewhat paradoxical, but it is really not so complicated. For example: We raise our consciousness, and so we have a clearer and purer appreciation of the course of action to take, and so, on returning to our home ground we know what to do and therefore go forth and execute the idea. It is highly important that the last stage is completed for other-wise everything that has gone before is useless. So I say *he practical*. Spiritual principles are all very well, but unless they precipitate a course of action or a mode of living at this less perfect level of practical living, they might as well be non-existent, for you are denying them.

The aim of this book is to deal with the five lower spheres on the Tree of Life in practical terms. Not as a symbol: not as isolated lines and circles, but as living forces that can be contacted and experienced. It is always wise to be a little wary when dealing with anything for the first time but let not your caution be rooted in fear, but care. Allow the force to flow into you and charge you, causing change to take place. Let it flush your brow; let your arms tingle as with static electricity. You'll come to no harm if you are bold enough to dare! You will then be in a position to know and will keep silent as you hear theoreticians -announcing this week's 'Secret Name' and proclaiming their great powers.

But YOU have felt the thrill of Invocation. You have experienced the flow of force as you vibrate the resonant Names. YOU have WILLED and DARED and thus you will KNOW. Such cannot be passed on to others. These are the true secrets and you can do no more than to be SILENT

CHAPTER ONE

The Challenge

Let us ask ourselves why we wish to perform Magic. Is it because we have a grudge against the world and wish to use Magic as a means of revenge? Are we seeking easy money to pursue our pleasures in the night club flesh pots? Perhaps we even wish to go forth as the Christ and scatter the merchants from the Temple gateways as our vehement wTath explodes in self-righteous indignation. None of this is Magic. You need no magic to do any of the above. Do not make magic a cover for Your weakness.

Let's think again. But this time let us build before us an image of our childhood heroes. Folk who possessed virtues that captured our infant minds and swept us into play acting designed to build these forms around us. Seek and capture once more a level of consciousness that is free to dream. I repeat *to dream*. Close your eyes and sink into the past. Dream of bold Arthur; visualise George slaying the Dragon; ride with Robin beneath the green leaves of Sherwood: feel the thrill of battle as you ride to repel the Norman Invader; hear the haunting refrain of the Skye Boat Song as you ferry the 'Bonnie' Prince across the waters.

Dream and throw your mind aloft on the wings of fantasy. Let time's beating wings pass you by, for time is subject to its rules but you are a child of the Gods.

Just what was it that gave childhood that alluring charm? Why did you play at characterisation? Hold the images in your mind and look deeply into them. Take from them the qualities that attracted you. Take them and ponder over them. Now ask yourself if these self same factors might hold true today. True, Sherwood has lost its leaves and Arthur

still sleeps in his unknown abode. Yet could we not awaken Arthur in ourselves? Could we not undertake the quests of his knights and search for the Mystic Grail in these times? Feel the thrill of battle again! Sound the trumpets as you hoist the banner of Truth and Courage once more within the battlefield of your emotions.

This, my friend, is Magic. The search for Truth and in so doing attainment of the quest for perfection. Then might you go forth and scatter the shopkeepers from the Temple. Then and only then will you know what truly constitutes gold and treasure, for wealth of the Spirit is not won by business ability and self righteousness. It is a gift of the Gods that is won by all who strive earnestly for Truth and Knowledge in order that they might serve. To Serve. Never to rule, for in that service all are one and He who does rule is not of this Plane.

Now, ask yourself a final question before we move a little further. In which book will we find the answers? Well, there is no book other than the mighty book of Life", In Life you will find your quest and you must kindle the flame of aspirational faith in your heart to strengthen and guide you. Certain books may help and suggest varying approaches but they will never, never give you the complete answer; for the only pages that can encompass you are those of Life. Live for life to the many is death. Die for death to the few is Life. You and you alone will solve the enigma.

Let's return now to the word Perfection. We shall need discipline. Whether working alone or in a group the only one who can wield the whip is *You*. *You* can make yourself follow the Magical Training; ***you*** can Conjure demons from the depths" (with Faust); ***you*** can perfect yourself.

Do you feel a glow of pride yet? Is your imagination still

bringing visions of heroic forms—the thought of you bringing balance and sanity into a world of chaos?

You must be an important person. You are, for it depends entirely on you. Others will guide and counsel, but only you can implement the deeds. You *are* important, but you do have a long way to go!

You wish to make MAGIC! Will you get up two hours before dawn, prepare yourself and your temple and stand ready to greet the rising sun, drawing its life giving energy into your aura — that you might go on your way knowing of the virtues of the Source of Life.

Will you do this without walking around proclaiming how wonderful you are to the world in general? "I got up early and worked a ritual at dawn", you tell your neighbours. They are not interested; they doubt your sanity. Say it to me and I will reply; "Good, now do it again on each day for the remainder of the week."

"Horror, horror, he is asking me to put myself out." Yes, this is magical discipline. When you can get up each day before dawn and greet the Rising Sun, you will be able to work Sun Magic and make it work.

Simple? Yet the only key to the success of this is YOU. No more and no less. YOU.

You'll not be able to do this if your time is spent in telling others how wonderful you are. Nor by playing at Magic and staying up until the early hours discussing the faults of others. Cure your own faults and, instead of telling others, show them by your example. Don't be afraid of being laughed at for you know, you have dared and willed; now you realise that it pays to be silent. You are the key and you are the lock that must be opened. That is why.

YOU are important and because of this YOU wish to

learn and to serve in order that you might know and thus be able to help others, but more important to be able to help **yourself**.

Never ask others to do what you cannot. Learn discipline your-self and desire the treasures of the Spirit. This is "Why Magic." It is the key to knowledge and experience. It is a tool in your hands like the chisel which, unless you are proficient and go about it in the correct manner, can injure you. Magic is not an end in itself. We practise magic in order that we might learn and grow and direct force that we might serve.

So we can say that Magic is a way of life. A life of orderly action where one is ever striving to move forward in Wisdom, Love and Power. Wisdom to plan *day* by day events wisely so we can avoid the stagnation that comes from joining the 'rat-race'. Love to enable us to regard our fellow humans without the ego-centric criticism of the know-all. A love which we demonstrate to others by our own example. Power to control ourselves and become masters of our own emotions and drives. Instead of our environment affecting us, we have the power to control it, providing we first conquer ourselves. The three facets together show us Magic as Life. Add to these a faith in matters eternal and we have Magic as a Religion. Again no book contains the secrets of this. We are Magic; Magic is Life; Religion is Magic. An equation that can only return to you. Thus Magic is YOU. Not merely the brief thirty minutes or so spent in a Magical Circle, mumbling incomprehensible words that are supposed to evoke entities. Most of the people who do so would have the shock of their lives should they experience the manifestation of the object of their mumbo-jumbo; we perform Magic; we live Magic; we are Magic 24 hours of the day. Accordingly we might now name this book "Dare

to Live," for Life in its fullest sense is Magic.

I have said earlier that it will be necessary to learn and progress ever aiming for a more perfect state. In this context we must consider a phrase that is often glibly dwelt upon in pseudo magical circles.

"We must extend our consciousness."

"Yes," you reply, Of course we must."

"Why", I ask, "For what purpose?"

Is that a frown upon your brow? "He has the nerve to question us". But do you really know why? Are you so deeply hypnotised by the fascination of glamour that you accept everything without question.

Fill a bath with water, warm water — it is more pleasant. Lie in it ponder awhile. Now sink your head beneath the surface and drown! "Yes, you say, "Of course".

Do you not wish you had said — "Why, for what purpose?" Perhaps when you begin to question matters it will be too late. So my friend be not afraid to ask "WHY?"

Now wait a minute! Ask yourself why you must extend your consciousness. Be sure you know for otherwise you will be unaware as to whether you are extending or restricting it. And restriction will cause untold damage.

Ask, search and Find, but until you know the answer close the book. Put the book away — until you know why you must extend consciousness you will not need it.

I'm asking you to go to a little trouble. What is the matter? Why have you turned the television on?

Ah, well, perhaps I still have a few readers left. Forgive the implication of "cowardice", but the truth is the truth. DARE to make MAGIC or can't you face what might happen?

You have thought. Good. Do you know the answer? "Yes," you say. "No", I reply, "You're not being honest". Search deeper, let your mind push out questing shafts of light that ever seek knowledge. Then you will have a glimmering of the answer. Try again. If it is too much trouble, there's a good play on television. Watch it instead. You are not ready for Magic!

I will now talk to those who do have courage, for they alone will learn. You may be few in number, but you will soar above the wings of time and, in the select company of the truly great, will find adventure, harmony and communion of the Spirit.

Bear these things always in mind:

Ask always; test always; look for ever forward (let discipline be the blinkers against the phantoms of illusion); ever seek to strengthen yourself for you are the weakest link.

THE TREE OF LIFE

As much of the symbolism with which we shall be concerned revolves around the Qabalah and more particularly the Tree of Life, let us pause and consider a few salient points. Anyone who wishes fully to acquaint themselves with this symbol should refer to one of the standard text books on the subject such as are listed in Appendix A. However, I will just make a few passing comments for those who find this too much trouble. It is a common occurrence to hear so-called occultists arguing emphatically over the attribution of symbols to this 'Unique symbol'. Apart from adding confusion to confusion I have yet to see any practical results from such activity. There are a few exceptions to this rule. I am one! There he goes again,

you say, praising his own glory. Yes. I agree, with reservations; I approach this from a practical angle and also realise that I am not quite perfect *yet* and may have hit upon a means of speeding up the process. Generally, however, there is a widely accepted standard of attributions which most people accept in principle and dispute upon really close analysis.

An example of my own ideas is the attribution of the Arch-angel Raphael to the Sephirah Hod. Most modern authorities confine him to Tiphereth, yet earlier sources agree with me (or me with them). Who is correct? Perhaps this great Being merely moves with the times! As some of my colleagues may be aware I originally applied my own attribution for the devilment of it (If I may use such a phrase in this context) and found people quite happy to accept this matter without questioning. Please yourself, it is a free world and the best person to ask is the Arch-angel himself.

Now I will give a brief summary of the Tree of Life as I view it. The basic tradition of the Qabalah is an oral one. Why every-one makes such a fuss about this I fail to see, as all Traditions originate in an oral form, either as poetry or folk song. To be more precise the etymology of the word suggests an overtone of secrecy as the implication is from mouth **to** ear' and so we have a tradition of Spiritual teachings passed on amongst Initiates. Much present day material available is in the form of commentaries and so I would advise any one wishing to study the system in depth to return to source material before finalising his own conclusions.

The development of the Tradition has quite an appeal about it, but generally speaking few occultists these days apply the system in a pure form and use a mixture of Hebraic, Egyptian, Coptic and other systems. This is where

the arguments arise and different cults have their own pet variations. Indeed, the present day approach is one of a theme and variations: unfortunately the main theme is often submerged by the chatter of the uninformed as they hoist their pennants in the correspondence columns of the occult press.

The central object in the field of play is the symbol termed the Tree of Life. Upon the branches of this may be hung the various symbols of any mythology (providing one can understand their true meaning) and a comparison and means of correlation thereby be derived. Essentially the Tree consists of ten circles (the Sephiroth) joined by various lines (the Paths). Our concern in this book is with the lower half of the symbol, or more precisely the five lower Sephiroth (see diagram).

We can deal with the glyph in various ways, a) As a map of the total universe, b) As a representation of our immediate Logoidal system, c) As a chart to the divisions of consciousness in the human mind — including spiritual factors concerned, d) As a means of reference between different mythological concepts (see above).

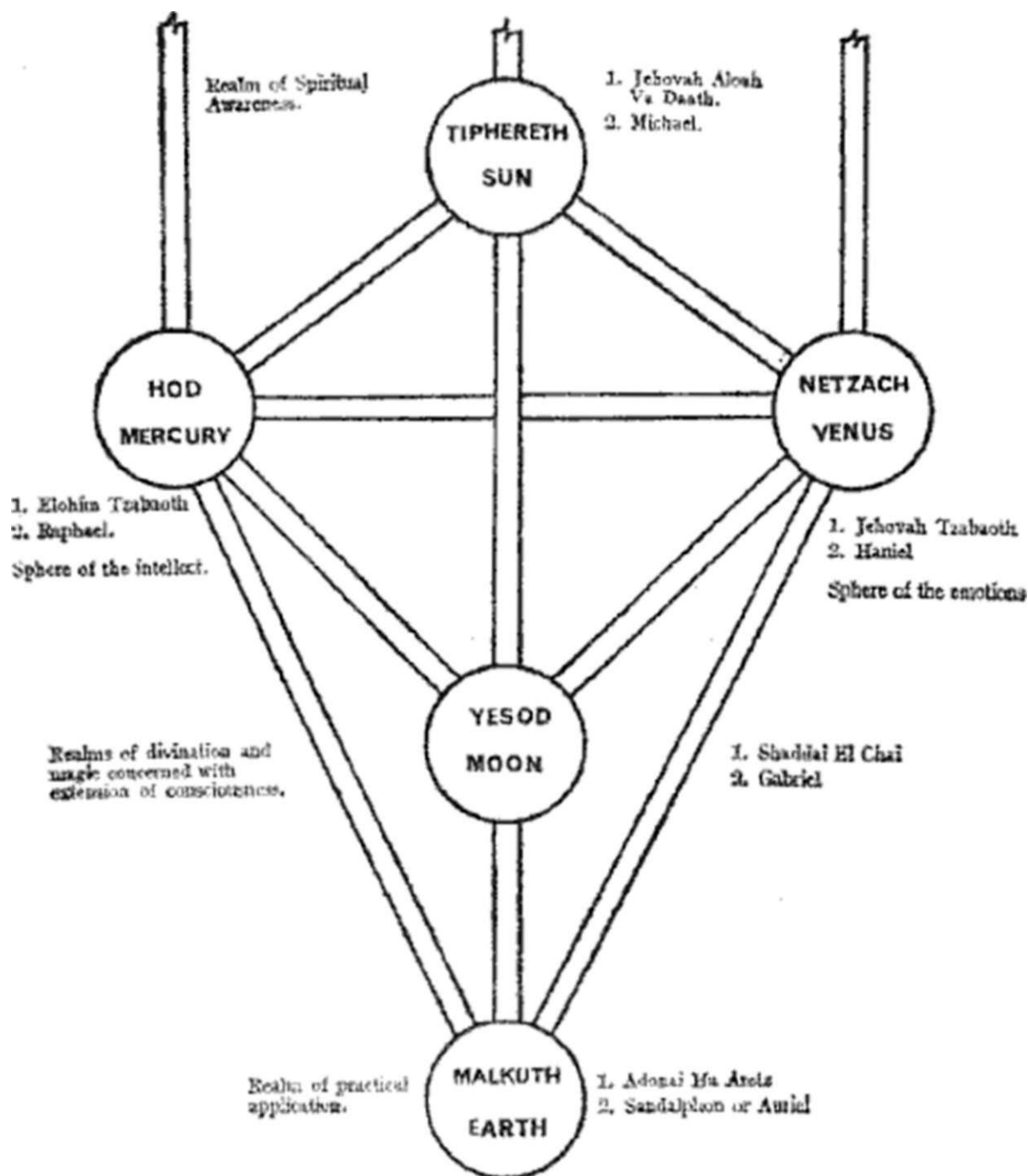
The ones most relevant to us are b) and c) and in fact these are rarely differentiated in practice. We might talk about planetary influences acting upon us but in essence we are concerned with certain spiritual forces acting on specific levels of consciousness, thereby activating and energising them. So it may be said that we use the symbolism of objects external to ourselves to break down the barriers between levels deep within our minds and thus obtain a greater conscious awareness of the universe and our relation to it.

The course of ceremonial initiation takes each Sephirah as being a definite stage at which various forces should be experienced and new areas of consciousness developed. On

this basis we also have a plan of spiritual development which will thus allow the student to follow a logical system of training to the best advantage. You will notice that, in this book, I deliberately stress the aspect of experience. We are concerned with a living Tradition of positive action and thought: not with arguing over imponderable, impractical hypotheses. The initiate who has the slightest contact with ritual magic stands aloof from the herds of talkers' who will argue for hours about this or that force, but who are completely unaware of the feeling of standing before an altar as the force flows about you. This is where we come to an acceptance of the Tree of Life as being a symbol of the complex inter-action of the multitudes of forces throughout the universe and by using this comprehensive plan we may also contact and experience them.

As mentioned above it is not my intention to discuss attributions and finer detail of the system and those readers who wish to know more about the topic should take the trouble to find out from the appropriate books. However, you can manage without them if you have the courage to make the effort and learn by first-hand experience and knowledge. Have faith in your heart; not in your books!

THE FIVE LOWER SEPHIROTH OF THE TREE OF LIFE



N.B. 1. God Names associated with the Sephirah.
2. Appropriate Archangel.

CHAPTER TWO

Try These for a Start!

One of the most concrete aims of the Magician is the Knowledge and Conversation of the Holy Guardian Angel. Forget this in its entirety for the time is early. We can, **however**, start the current running by aspiring to this Being at the commencement of each ceremony. The following exercise may also prove to be useful. Try it, if you don't agree with it or do not like it, forget it. It is up to you — do not clutter yourself up with rubbish. A warning — make sure that it is not your lack of effort that constitutes the rubbish.

1. Obtain from wherever you can as much magical apparatus as you can carry without breaking your back. In the day time position it tidily around an empty room. Place a small table in the middle for your altar and upon it place two candles.

2. When dusk falls, call to mind what you are about to do. Read through the following paragraphs; think about forces strange and sinister permeating the room.

3. One hour later do the same, but this time with a little more effort. (Take about 15 minutes for this). One hour after this do the same again, imagining that you are looking into the room and can actually see strange entities waiting there and being joined every minute by more.

4. Half an hour later go into that room taking with you no more than a box of matches. Turn out the light and stand behind the table you are using for an altar.

Stand alone in the darkness. Feel the incessant throb of time: a thousand formless beings float by and brush our cheeks and sleeves. Be frightened and know it.

5. Make strong your heart and breathe. Breathe forth life; a slow yet surging breath as you assume control. Breathe forth Power for you are God; see your self glowing brilliantly white. Breathe forth Love for curses drag you down. Breathe forth Wisdom for you shall know.

6. The time has come. Step forth and light the altar candles. See your Temple come to life. A knife twinkles in the flickering light; a symbol throws a shadow on the floor. Feel the golden ecstasy of Creation surge through the room as you change dimension. Let your mind be born upon the wings of elation; forget the world and lose your being amidst this Temple of the Most High. Feel yourself in firm control - know that you are strong and bold; stretch out your arms, upwards and outwards, and feel a yearning in your heart to soar aloft to some far off star. See the tiny speck of light, far distant in ephemeral space. Stretch your arms towards it, imploring it, begging it, forcing it, drawing it down into your waiting aims. Growing brighter, deeper as it nears. You call it as one enraptured by the charms of love. It hovers, a glowing, pulsating, dazzling radiance above your head. You are being drawn upwards into it as with a warming glow your heart is filled with celestial light. Feel the consummation of the union as you see the golden aura change to a rose pink flower and bring your arms down until horizontal. You are a Golden Cross with the Flower of Life at its centre in your heart. The Rose is sown, the Cross is Life.

7. Now dedicate yourself to that Rose and to that Cross.

Magic has its beginnings in the imagination. If you refer to the earlier section where we talked about by-gone days when Sherwood's leafy realm echoed to the sounds of Robin and his Merry Men, it is obvious that a strong picture in our minds can captivate us and alter our whole attitude for a

brief space of time. Similarly in Magic the controlled usage of the imagination has a terrific potency when allied with ritual working. This is particularly important when one makes use of various Magical forms, such as that of the Egyptian God Shu. This God form is normally associated with the sphere of Yesod on the Tree of Life and the grade of Zelator. This is also the realm of the Element of Air. This type of exercise is designed slowly to build the various aspects of the God into your being, so that when you assume the form you become that God and so act as a channel for the force. The better this is done, the stronger and more effective will be the result and, to risk repetition, we do want Magic to work, don't we! If it is too much trouble to keep trying until you do obtain a result, you Dare not Make Magic!

1. Obtain a reference book that tells of the creation and attributes of this God (i.e. Shu). Read it!

2. Be seated in your Temple. The Temple should be empty save for your chair and an altar. On the altar is a solitary candle and an Ankh. The candle is not lighted at this stage.

3. Wear no clothes. Are you cold? So you should be, for you are surrounded by the 'Desolation of Chaos' that was existent before form and force were united.

4. Let your thoughts be of Egypt. Let it be that you are the Divine Architect considering a whim of the mind that fancies creating a civilisation for this country.

5. Now cast your mind back to the Chaos. Shiver and tremble for you are cold and afraid. Blind forces are all around, crashing into one another with terrible discordant sounds. Baleful, malevolent faces leer at one another as though inviting each to revel with them in the Chaos of insolent obscurity. Overhead the planets and stars are chaotic in their flight; 'they crash and scrape by one another

with soul splitting metallic screams. Fragments are torn off to reveal belching volcanoes that throw out their fire to rend and destroy. This is the time when Chaos reigned.

6. Having contemplated this scene awhile, become aware of a Supreme Presence; gradually drawing nearer as though travelling throughout eternal space until a void positions itself in the middle of the scene. A void that is colourless, odourless, boundless yet after another manner bounded by limitless lines of force. Now feel the void; conceive that a tiny spark of light appears in its centre. See this spark-growing as though fanned by a mighty rushing wind; see it grow until the whole of the space once occupied by the void is now a dazzling, blinding radiance that immediately subdues the Chaos in awe and reverence.

7. Rise; step forward and light the candle on the altar; at the same time imagining a harsh vibrant word to be uttered by this radiance. A word that echoes throughout the whole Universe; a word so powerful that if vibrated again would shatter the Universe into tiny fragments; a word so mighty that none can deny its command as the Chaos bows to the majestic decree. Creation is; Chaos has been set aside.

8. This is your Father. Feel a sympathy and harmony as, at another syllable, a ray from the Radiance hits you as a search-light pinpoints the prey. You Are! Your whole being is held in the Divine Ray, charging you, vitalising and illuminating you. Naked you stand as though gilt with the golden shaft of light. A second ray flashes downwards and now at your side see your sister Tefnut, like you naked in the burning celestial light. Ra has spoken and now it is! You Are! You whose name is "He Who Holds Up".

9. At this stage sense again the might of Egypt. See the Pyramids rise as the dazzling mid-day sun casts no shadow around their base. See the people going about their work;

feel the praises rising from the Temples. You tower over them, immense as they glorify Ra and His children. Feel a sympathy between the priests and you as they glorify "The Conqueror of the World."

10. Hear the voice of Ra your Father, as he speaks the words meant for you alone. Feel a pride in your own strength as you hasten to obey the Divine Command. "Raise thou up Nut, elevate her into the sky and separate her from Geb, the Earth God." Your strength is mighty for you hold apart the Earth and Sky. Ah, Divine Wisdom, thus thou art for you are an embodiment of the Supreme Power.

Feel the forces flowing through you and into manifestation. This has been, is and will be, for all time is one. Glorify the Creator of the Universe. Glorify Shu as you shout aloud his name.

11. Slowly draw out of the scene and see yourself separate as the Mortal yet Immortal YOU. Shrink in size again and still glorifying the Gods blow out the candle; hold aloft the Ankli in praise and leave the room confident that as from now you can assume the form of the God Shu and by thus doing change will take place and this aspect of magic will work. You have willed and dared.

The afore going example can be modified to suit other Gods and Goddesses whose force you might wish to invoke. It takes effort but the greater the effort the better the result. This is Magic - Great Effort that will be followed by Great Success. Dare you to do these things?

This type of concept must be built up before using Magical Signs in any ritual. Frequently directions can be found for making the Sign appropriate to the ceremony, but the operator must be able, in making the sign, to build around him the form of the God and the whole associated complex. This must be switched on at will and so practice is needed

beforehand if we are to obtain results.

AX AID TO THE DEVELOPMENT OF VISUALISATION FACULTIES

1. Obtain a full length mirror, such as is used by outfitters.

2. Place this in one corner of your Temple; find a suitable position from where you can see yourself in the mirror. Midway between the mirror and yourself, slightly to one side, place two candles on the floor. (These should be positioned so that you cannot see their reflection in the mirror) Close to these place another two candles at chest height.

3. Apart from the four candles which illuminate your body allowing you to see your own reflection, the Temple should be dark. Thus all that you will be aware of will be an image in the mirror.

4. Wear a plain robe or the minimum of clothing so that you will not be distracted. Light the candles and contemplate the image before you. Relax; breathe rhythmically; try and imagine the glow from the candles increasing slightly as you inhale — decreasing as you exhale. All is calm and peaceful. Don't you look fat!

5. Feel over your head a small, but brilliantly radiant incandescent sphere of light. At the same time see this reflected in the mirror. This applies to the following instructions — feel the change taking place in your physical body and also see the effect in the reflected image.

6. Inhale and both see and feel a ray from that spherical brilliance flow down and enter the top of your head. As you

exhale see and feel the ray expand to fill your head with a radiant glow.

7. Take another breath and see the ray descend from your head to your left shoulder. Exhale and feel this part of your body illuminated as you see the image in the mirror reflect the descent of light. Continue in this manner as though following the 'Lightning Flash' in its descent through the microcosmic Tree of Life, until it reaches the Malkuth centre (the feet). Visualise beneath your feet the fertile earth with the associated scenes and colours. Feel the ray passing downwards through your body and having a life-giving effect upon the earth.

8 Now from the earth and the Malkuth centre (which should be as one) feel a dynamic upward surge as though a newly planted tree is emerging and, with its stem, pushing you upwards. Feel this force pass up your body in a straight line to your head.

9. When your attention is again drawn to your cranium, feel and see the force push you upwards until the sphere of light whence all this originated has merged with your head.

10. Around your head see a golden halo (such as portrayed by mediaeval artists); see your countenance change to one of glorious radiance.

11. Your head is the Sun.

Your feet the Earth.

The Sun causes the earth to bring forth fruit. Your head now rules your feet.

The technique of the reflection in a mirror has many other applications. One is concerned with the assumption of various Magical Forms. For instance, when meditating upon a particular God or Goddess contemplate your own image in the mirror and then both imagine and see yourself slowly

dress in the garments of the Divine Being. Do this slowly, step by step, and at the same time gradually feel your personality changing as your robing nears completion. Include with this all of the symbols worn by the subject of your meditation. I have found this method particularly efficacious with the Egyptian God forms and have also associated various phrases from the "Book of the Dead" with the process. As you visualise yourself undergoing the change of form you should also endeavour to realise the same effects in your consciousness. Firstly see the mirror image change and then visualise your physical body being treated in like manner. A little practice at this technique will prove invaluable when you are faced with the assumption of a magical form in a ritual, where obviously the transition has to be done in an instant. Thus by being well prepared beforehand, your ceremony will have greater results. (Or does this frighten you?)

We may employ a similar process in connection with Astral Projection and travelling in the Spirit vision. This time the image before you is the same as you would wish your inner self to be —a perfected entity which you are trying to realise in your physical self. Indeed, it is you as you hope to be after following the path-way to perfection. Those of you who have read of the Magical Personality in W. E. Butler's book, *The Magician His Training and Work*, may regard this image as your awareness of this personality. My personal feelings are that the Magical personality is used as an archetypal form which the aspirant holds in his mind as a goal. Thus as he progresses, so does the concept of the Magical personality and so he is forever aiming at a higher state of being, yet, in another manner is acknowledging that he will never catch up with his ideal. However, there is another side to this where, by means of the ever-changing ideal form held before him, the initiate is

always imposing higher standards on the group mind of which he is a part. Thus he is, consciously or otherwise, aiding the process of evolution. So we do have our uses after all, but try proving this to a materialist!

Build the image before you in the mirror and then see it step forward one pace in your direction. Now imagine that you are that image and are looking back towards your physical body. (It may be better to be sitting down when you first do this).

Oh! You tried it and nothing happened. Well try again — magic requires effort a great deal of effort. It is no escape from work or life — keep trying until you obtain a result. Be sure that **YOU** are not the cause of failure, before you blame **ME** for **YOUR** lack of effort and courage.

As always reverse the process immediately afterwards — even if you only obtained partial success - for practice will get you into the habit right from the start. It is inadvisable to prolong the experiment at first, since it may be more of a mental strain than you realise at the time. To conclude the exercise, in fact, transfer your attention once more to the image in the mirror. This should then be seen to slowly fade from view. It is also helpful to extinguish the candles at this stage as you will need to move before you can accomplish this and movement brings you back to earth.

For travelling in the Spirit Vision (or scrying) formulate before you in the mirror a picture of the gateway to the realms you wish to visit. An example of this for working with the Moon might be as follows: See in the foreground of the mirror an indigo path-way (corresponding on the Tree of Life to the thirty second path) Behind this we have the general scenes associated with the moon in colours of blue, green violet and silver all intermingled to give a composite effect. Overhead is suspended a large, silver

lunar crest, the glistening glow of which illuminates a palace constructed of crystal. The central object in the palace courtyard is an immense crystal of which only one facet is lit by the lunar rays. Upon this one silver face is the number Six. Be also aware of a gateway between the indigo pathway and the Temple proper: The doors, upon which are engraved the God Name of Yesod, Shaddai Al Chai, swing open as you approach. Sense around you the sound of the sea as it relentlessly draws the pebbles on a stony beach, the gentle rush of wind as clouds of green and blue waft slowly by . . . and so on. Effort is called for here if you wish for success! Having built up the scene before you in the mirror, let the images become strong and positive and then see a back view of yourself as you step into the mirror. Transfer your consciousness to the image and will yourself forward into the vista. Forget the looking glass at this stage—the view before you is now an actuality.

At the risk of being accused of doubting your sanity; let me say the following. If you physically walk into a mirror you will bang your nose on the glass. If you break the glass, you will cut your self. I warned you; Magic is not short-sighted; nor is it a course of blind instruction. Dare you to think and try these matters in the way in which I have experienced them. Dare You?

I'll just repeat that it is important to reverse all the various processes afterwards. Otherwise they may lead to a split in consciousness that will have adverse and dangerous effects. Frightened? A pity — this must surely show that you are not prepared to make enough effort to ensure *against* this occurring.

TO HELP IN VIBRATION OF WORDS

1. Go out of the house. (Oh, it's raining, I'm sorry you might get wet - - you should not be reading this book — you will not accept the challenge.)

2. Find the loudest possible source of noise. Get as close to it as you are able.

3. Note the effects in and on yourself. Feel your whole body shaking with the vibration caused thereby. Admirable examples are: standing close to a steam engine (if you can find one these

days); a loud resonant vibration such as a powerful dynamo might make; a main road with heavy lorries passing.

4. Stand a while and feel yourself vibrating in sympathy — your whole body.

5. Return home. In an empty room sing, shout or speak in a manner that makes your body and the room vibrate to an even greater extent than you experienced out of the house. Keep trying in various different ways until you are happy with the result.

The effect should and must be that this (when done with Magical Words) has a definite effect on you, your surroundings and any one who might also be present with you.

6. Use this in all magical workings in future, particularly in vibrating Divine Names. There are ample instructions to be found for any one who cannot see what I am indicating here. Suffice it to say that the vibration of words causes, under certain circumstances, certain effects and reactions. Thus something will happen. A challenge once more!

An Experiment:

The examples already given in this chapter are pretty well under your control throughout their duration. Let us now see what might happen if you have the courage to loosen your mind from the strict traditional symbolism. The sudden intrusion of extraneous factors into your meditative work usually results in the lowering of a mental shutter. The name of this is FEAR. You are frightened of any major development taking place because you do not know what to do or how to react to this new situation. You must learn, and learn quickly if you are to progress and reach out into the unmanifest.

"Dare to Make Magic! Dare you tread the dark and lonely Path where no man hath yet trodden? Dare you throw your-self into the Abyss trusting in God and thyself alone? For I say that any man who shall seek the Father must at times put his trust in the Father, whereby the Father shall know him.

Take up a meditative pose and completely relax, allowing the mind to become a complete blank. Let the vision before you be of Darkness, tangible yet remote. Sense the tiniest spark of brilliant Light amidst this, far, far away in Time and Space. This should ever remain in your awareness during the following, but instead of the light expanding, feel that it is responsible for all that ensues and represents the basic impulse which has brought this to pass. Let the Darkness lighten to reveal a large, steeply sloping hill directly in the centre of your vision. The exact shape of this may be varied as the mood takes you, but it has a roughly triangular outline. It has a grassy texture with the occasional tree and rocky prominence — also a few flashes of colour from flowers. Vague human figures are on the hillside, but do not give them excessive attention. Just remain aware of them as

part of the scene and no more. A pathway travels up the hillside — it may be fairly straight in which case the perspective effect should be very prominent, or it may wind its way slowly towards the summit. Experiment!

Now convey your attention towards the hilltop and see a massive equal armed cross thereon. It is a really solid object, composed throughout of glistening gold. When you have built up this impression, flash your mind back to the general scene again, as if to recapitulate and then return once more to the golden cross on the peak of the hill. Surmounting the cross is a mighty, purple orb. The exact details of this I leave to your discretion, but be careful to use fully the colours of gold on the cross, and purple on the orb.

Imagine yourself standing on the lower reaches of the hill gazing at the scene you have built up with your imagination. Feel a ray of warm golden light about you as if emanating from the cross. Now sense a gentle breeze lift you (as a leaf is wafted in peaceful rhythms) and carry you to the summit. Here it deposits you at the foot of the cross (sense again the magnitude of the construction) from whence you are now able to view the lands before you. Hear strange music and listen carefully for the sound of a bell. Should this occur then also observe the figure who attends the noise. When you are conscious of new realms before you, go down into them and see what happens! It is up to you from then on.

The greater part of this exercise has been concerned with instructing you in the manner in which to build up the scene. Thus, if nothing else, it serves as a further opportunity to develop your imaginative powers. In essence it is also a means of contacting a certain type of force, which will help you. I cannot guarantee results as it

is also concerned with the future and there are factors involved which restrict its availability. Concentration of effort is one of the keys to this. Those who seek earnestly shall find. The half hearted, who try once in a desultory manner are wasting their time. Once you finally hit on to the frequency you will be in for a shock, I assure you. Be warned. We should have left the petty squabbling behind by now and be getting down to some serious effort. Should you start obtaining results, continue; loosen your stranglehold on your nursery dolls and allow your mind to roam the pathways of Space and Time. Experiment and find out!

Well my friend, what think you so far? Although you have been rash enough to invest in this book, I, unfortunately, am unable to refund your money. There is nothing really new in any of the foregoing exercises. True the principles are as they have ever been; the method varies according to my own whims and as my experiences have proved. Yet have you accepted the challenge! Have you persevered until something has happened? Or is it, a with other books you might read, you look at them, try the examples once and use the particular author as an excuse for your own lack of effort and courage. I think perhaps you have wasted your time and money. Why not pass the book on to someone who, unlike you, has courage, will make the effort and above all will obtain results. In other words someone who will Dare to Make Magic. Some one who will Dare; Will and then Know.

The following chapters will attempt to help the reader to contact and experience the forces and aspects of consciousness connected with the lower spheres on the Tree of Life.

To the dedicated 'Apprentice' who is making the effort

towards success and who is obtaining results, may I apologise for the comments in these pages. They do not apply to you; no, not to you, but to those who laugh at you for making the effort. They are the short-sighted, they who say they do not need such things. They are the weaklings, they who can only talk about Magic, for they have not the courage, nor the will power to make it work.

I know magic works. That is sufficient for me. You are in a position to find out as long as you have the courage and will make the effort. If this be the case you should know by now. You can now be silent as the "knowledgeable experts" talk of the latest 'secret sign' they have been taught by the hidden masters' in the back streets of Calcutta and other such places.

Let us forget them and look first of all at that area of consciousness encircled on the Tree of Life by the Sphere of Malkuth.

CHAPTER THREE

Malkuth

The sphere of Malkuth represents the physical earth upon which fate has placed us, amongst other things, to come to terms with our environment. Not in the form of a retreat from the problems of life, but with a mode of action and mentation that will enable us to grapple with and solve the intricacies of existence. Thus it is fitting that we should obtain a full realisation of the hidden currents that pervade these realms; streams of force that we cannot control fully, but can make use of to aid us. By means of magic we are able to isolate certain sections of the Essence of Malkuth and by, absorbing them into our auras, to have a positive point of contact that will enable us to become aware of the subtle changes occurring in and on the earth.

There is also a great deal of symbolism concerned with the *interiora terrae*¹ A continuous thread of meaning connects the primitive concept of the Earth Mother with the Alchemic ideas and loftier concepts veiled by sophisticated Modern Tradition. A hole in the ground will always exert a fascination over the most unimaginative of the human race; the cavernous depths have a strange allure which no one can explain. Science fiction writers (who in my opinion are receptive to the influence of the Mysteries) frequently adopt a theme where the citizens of the future live below the surface of both this and other planets. Another name that springs to mind is Jules Verne as he sends the intrepid travellers into the bowels of the earth to unfold the mysteries thereof.

The Earth has always been venerated by people who closely depend upon its benevolence for survival. The Cult

of the Corn Goddess (and various offshoots), fertility rites, the desire for bountiful harvests, all echo a faith in the earth's capacity to nurture and protect the seedlings that will emerge in due season as swaying fields of gold. It is in the earth where we are laid when physical life departs the framework of flesh and bone we term the body. Again, various religious cults revolve around the last resting place and also involve the feministic symbolism that links death and the womb.

However, this is all an outward indication of the true secrets and mysteries. Consider that Binah is linked, in certain ways, with the physical earth. Binah, the third Sephirah, coming directly after the manifest ultimate (Kether) and the realm of the Zodiac — or collected influence of other extra terrestrial Logoi — (Chokmah) where the two sides of the ultimate archetypal Mother of Earth can be found. Thus, it may be deduced, from this connexion that somewhere within the framework of the earth is a great and potent mystery. This is that strange item called by those of yore, the 'Stone of the Wise' or the 'Philosophers Stone.'

If one studies the rituals published by Israel Regardie in the Golden Dawn, it becomes clear that rituals such as those concerned with Invisibility or Transformation make reference to the Hidden Stone. One endeavours to construct a cloak of invisibility to render oneself unseen for an hour whilst in perfect stillness you are instructed about your quest. Or, with transformation, you construct a magical form that superimposes itself upon you as a channel for information in a similar manner.

Dion Fortune, in her book "The Cosmic Doctrine," also emphasises the importance of contacting the Lords of Form and talks of caverns beneath the Earth where beings

gradually begin to build in outline' against a background noise of the rhythmical rise and fall of a hammer on an anvil.' There are entities such as the Planetary Being, Archangelical Intelligences, Elemental creatures, who can all impart realisations of the Earth and to whom we also owe an allegiance.

The Vault of the Adepts provides a certain link with other dimensions - once one has properly contacted the correct thought form — as this too symbolises the death and rebirth of the Inner Being into what I will call here the Inner Dimensions. It is a gateway into another realm of consciousness that is less densely populated and so one finds contacts easier to make. Yet the level of consciousness contained within its portals is not available to those still exterior to it, and so the Mysteries of the Earth are guarded. Only by passing into the Vault can we hope to fully experience these matters. Thus it is that the Vault of the Adepts is likened unto a Womb from which we emerge into regions where the spirit is unchained and can soar into the Heavens or enlighten the darkness. Herein is the key to the purpose and inner meaning of Goetia. Let those who can see apply it and *Visita Interiora Terrae*'. In passing this is also one of my reasons why I feel that Goetic experiments should not be undertaken by initiates until they have had the experience and entrance into the Traditional grade of Adeptus Minor— *Nam Rectificando Lapidem*.'

However, we are straying a little from the basic knowledge of the Sephirah Malkuth, but remember that we are never too old to learn a little more of this realm, however much we profess to know. The Inner reaches of the earth will well repay study and they serve as an excellent illustration of the resources available *only* to initiates who have learnt how to contact them.

Let us move on now, to one of the initial stages of ritual magic. If you can create in your imagination a Temple dedicated to the sphere of working it will come into being on an astral level and serve as a channel both for the forces invoked and also to act on your subconscious mind and key this to the operation. It may be in the form of a small preamble spoken aloud as a prelude to the actual ritual. For group working this will help to concentrate the minds of all present on a particular scene and so create quite a powerful effect. The words should refer to scenes and impressions of the particular realm you wish to contact and an example suitable for the Scphirah Malkuth is given below:

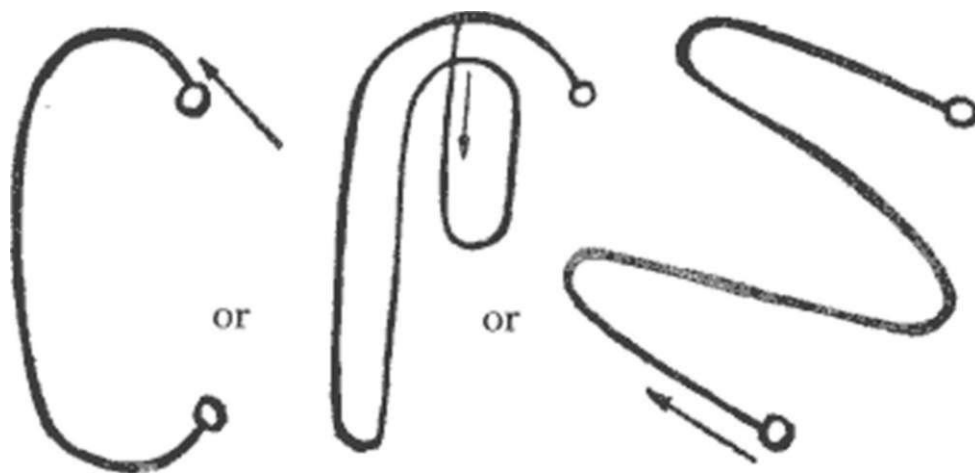
"The Golden fields of corn stretch before us, swaying and dipping to the warming breeze. The gnarled oak stands aloof from the graceful poplars as they too flutter in the breeze as if adoring the Source of Life. Well may the earth be called Thy Footstool, O Lord of Earth. A scene of splendour where the dainty butter-fly and powerful ox alike both adore Adonai Malekh.

Hear the sounds of the Earth; the chirping of crickets; the whisper of wind through the trees; the lowing of cattle; the bleating sheep; yet above all hear a living sound that, as if carried by the gentle wind; continually recharges the land with pulsating energy. Adonai Ha Aretz, Adonai Ha Aretz. And hear too the response from the ground beneath thy feet as the earth throbs and vibrates as if in welcome — Adonai Malekh; Adonai Malekh. Malkuth the Kingdom where even Solomon in all his glory was not as the pure white brilliance of the lily. This is Thy realm, O Lord of Earth, Adonai Ha Aretz; Adonai Malekh, Thee we adore and give praises unto in this Thy Temple. Charge this place with thine influence O Lord of Earth, that we may learn of the Inner Mysteries of the Earth. Adonai Ha Aretz; Adonai Malekh, Blessed be Thy Name!"

N.B. *All magical names such as Acfonai Ha Aretz should be vibrated very resonantly and the imagination should be allowed free reign in the capturing and evoking of scenes of earth.*

The various Earth Gods need to be treated with some respect, for many of them (such as Pan) have somewhat conflicting effects. Particularly as they also have very lofty attributes that could have an overpowering potency. With this area of the Tree of Life, I would recommend the philosophic form of the Hebraic Gods, or the use of the Archangel of the Element of Earth — Auriel. To this end I include an Archangelic invocation designed to contact this Great Being. (The afore going preamble fits in well with this working.)

The Sigil of Auriel is:



I include a variety as, although they should all have the same effect, there are various ways of formulating sigils and so you may take your pick.

This should be drawn in the Northern Quarter of the Temple every time that you vibrate his name. The whole ceremony, in fact, should be directed to the North as this is

the cardinal point associated with earth in Elemental and Planetary **workings**.

- 1 Perform the Qabalistic Cross.
2. "Let us adore the Lord and King of Earth, Adonai Ha Aretz, Holy Art Thou O Lord of Earth. Glorious is Thy radiance that imbibeth the Earth, Thy Footstool, with Power. Adonai Malekh, in Thee are hidden the secrets of the Earth and her teachings. Bless our Ceremony and convey to our striving minds the realisation of the earth and the Mysteries thereof, as we invoke thy Great Archangel Auriel to instruct us in these matters. Holy art Thou O Lord of Earth ! "

3."Let us lift up our eyes unto the North, to the realms of darkness wherein are hidden the secret teachings of the earth. And lo the Fiat issued forth and the cold darkness of the North was rent assunder as if by mighty volcanoes belching forth fire and rocky armaments. Adonai Ha Aretz Lord and King of Earth, thy mysterious treasures are well hidden. Yet, in time, the Breath of God did touch upon these realms, bringing the divine harvest of fruit and crops to sustain the dwellers of earth. As seasons change so the seed reaches down into thy cavernous depths and seeks the message that will say: Rise and grow, for the Lord of Earth is thy master; grow and bring forth fruit to feed the children of Earth. And thus there stood a figure, whose wings were outstretched as if to protect the growing seed, whose raiments reflected the yellow of the wheat; the green of grass; the red of ripening fruit. Yet amidst this multitude of colour see the tint of the Earth - dark, yet powerful as if hiding the secret of growth. See ye this figure as of a mighty angel, towering over the scene with the colours of the Earth flashing through his robes — shining from his mighty wings. At his feet gnomes and pixies; to his side stand oxen and sheep; in his hand he holds a book. Auriel, we salute

thee; Auriel we praise thee!

In the name of Adonai Ha Aretz I invoke thee, Auriel

In the name of Adonai Malekli I invoke thee Auriel.

By the sign of the Ox I invoke thee, Auriel.

By my feet which stand upon the Earth, I invoke thee Auriel. Auriel, step from the North and teach us of the Earth. O Thou who once taught those of yore, teach us now of the mysteries of the Earth. Auriel, Archangel of the North. I invoke thee that I may learn of thy teachings. Auriel, with this, thy sigil I invoke thee and call thee, that I, who am a servant of the One True God might learn from thy book of Wisdom. Auriel, come forth that I might learn of the Earth. In the name of Adonai Ha Aretz, Adonai Malekli, I invoke the presence of the Archangel of Earth Auriel ! "

4. Visualise the Archangel standing before you with the book in his hand, open as if he is reading to you. Meditate strongly upon the image for 10 to 15 minutes, extracting as much information as you are able. Then imagine that Auriel closes the book and say to him:

"Auriel, I thank thee through the name and courtesy of Adonai Malekh. In peace and thankfulness I bid thee farewell. Amen."

S. Detrace the sigil by drawing it in reverse and close the ceremony.

This type of ceremony needs a little practice, but once you have acquired proficiency in the visualising of a form, there should be definite flashes of awareness flowing into you. It has been my experience that sometimes the figure holds up the book for you to see and it is as well to have paper and pen with you in the Temple to record your impressions.

To insert another note of sarcasm; if you find that you

can not achieve results, perhaps it is that you are not making sufficient effort. Or is it that you are frightened and do not want to contact this immensely powerful and potent figure. Magic needs both courage and effort to achieve success. Try it, my friend, try it!

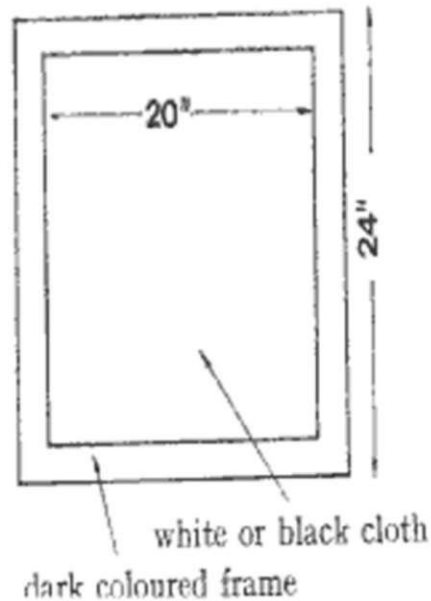
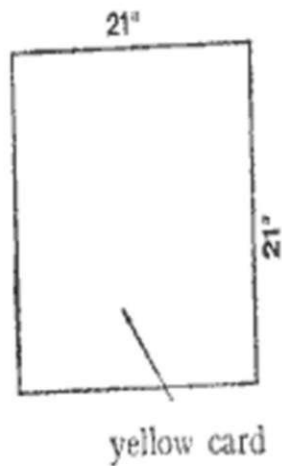
Another means of contacting the Inner Malkuth' is the technique of scrying by means of the Tattvic Symbol for Earth; i.e. a yellow square. Much has been written around this topic (see appendix) which stems from Hindu sources, and so I will merely add a few comments that have been found to be an aid to students. Briefly, the approach is to make a painting of the square (in yellow); gaze at this awhile; transfer the picture to the inner eye (or the imaginative vision) where it will appear in the complementary colour of purple; project this forward until it is large enough to walk through; project yourself through the image. From this stage you then endeavour to contact various entities whom you ask to show you portions of this realm.

This is all very well, and indeed is a very successful means of obtaining knowledge, but the fact remains that difficult}' is frequently experienced. Accordingly I would like to suggest a few aids that facilitate the process.

1. Manufacture a yellow square, painted on a cardboard surface, approximately equal in size to a television screen.

2. Place this in an upright position, slightly below eye level, three feet in front of you. (You should be sitting for this exercise.)

3. Behind this, place a cardboard frame that may be in any unobtrusive colour and upon which is stretched either a black or a white cloth, preferably slightly reflective in texture. Experience will show you which colours suit you best.



4. Illuminate the room by candle light and recite the Magical Foreword mentioned earlier in this chapter.

5. Contemplate the yellow square before you as if it were a blank television screen.

6. Now, as if turning on the set, reach forward and remove the yellow card, at the same time imagine (mentally) that the process is about to commence.

7. Upon the white (or black) cloth in the centre of the frame, project the complementary coloured square of purple. See this grow clearer as the imaginary television warms up. Also hear the sounds of the earth gradually increase in volume.

8. Hold the purple square clearly in your vision and, as if the title of a programme, project forward on to it in brilliant white letters, the God name of Malkuth, Adonai Malekh. In Hebrew this would be (reading from right to left):

ADNI MLKH

Simultaneously vibrate the name seven times.

9. Now we reach the difficult stage! Endeavour to throw your vision through the screen as if your focal point is one inch beyond. Using the imagination allow the vision of the natural earth to arise. This stage having been reached events and entities should appear before your gaze, so enabling you to learn of this domain. It may take several attempts before success is reached, but as always effort is needed before results ensue.

10. Ask questions about anything that appears and if ever in doubt, project the name of ADN1 MLK as a test. If this causes the scene or being to disappear then it is just as well. If not then it definitely corresponds to Malkuth (or the element of earth).

11. To finish off; imagine the television concept you have formulated being turned off by again projecting the Divine name onto the screen. See the purple fade to be replaced by the natural colour of the cloth; replace the yellow card and slowly bring your awareness back to the room wherein you are seated.

N.B. // is always advisable to thank any spirit who may have appeared unto you and to specifically dismiss him afterwards. You may also like to perform the Lesser Ritual of the Pentagram for suitable alternative) before and after the operation.

Another approach is what I term the 'Crash Method.' This can have a violent effect and it is *not* for anyone who has a weak heart or any physical disability. You ***must be*** in *good health* to perform this. It is violent but extremely effective once proficiency has been gained. But be warned; this method ***must not be undertaken lightly*** and should only be employed by those who have (or profess to have) some experience.

1. Sit in a room which is illuminated by two candles, placed on the floor four feet in front of you. Imagine that you are driving a motor vehicle at high speed.

2. In front of you, as if the rear of a pantechicon, is a large yellow square.

3. You are desperately striving with all of your might to catch up with this. It is as though you are trying to approach close enough to read his rear number plate.

4. Suddenly, it stops! Your brakes fail and there is a violent collision! At the moment of impact, the yellow changes to purple and your impetus literally throws you through the yellow square.

5. If this occurs correctly you, at this stage, project your astral double into the realms of the Element of Earth. As if in exclamation shout the name of Adonai Ha Aretz as you are hurled forward.

6. To reverse the process, formulate before you again, the purple square and see this fade into the distance, slowly changing back to yellow as it vanishes from your sight. It is as though the accident did not occur, save in your mind.

Again be warned! The effects of this can be violent. It needs courage and is certainly not for the cowards we left behind in the first chapter of this book. Exercise caution with this technique for, with practice, it works quickly and suddenly.

Another approach that may appeal is one where you imagine that you are diving into a swimming pool. See yourself poised on the highest diving board looking down at the water below. This, obviously, is going to be in the form of a yellow square. Be careful that the water concept is not over stressed as it is not this Element with which we are concerned in this instance.

Dive and as you hit the surface the yellow vanishes from your sight to be replaced by the purple (as if lining the bottom of the pool.) Let your downward movement carry you through this as if passing through a very light mud. To reverse the process, merely return to the surface and climb out of the pool. I have always found this technique to be better controlled when lying down on a flat surface, rather than sitting in a chair.

This particular method can very easily be used with the Element of Water, although I have suggested it here as an idea of contacting the Earthy side of things. It surely follows that the other two methods may also be employed with any of the Elements.

To conclude this chapter, may I make one or two pertinent comments. The imagination is deployed to a large extent in the afore going pages (and those that will follow) and this facet must be developed. Effort is needed to ensure results, with the techniques mentioned being a means of concentrating this to achieve a particular end. The examples covered so far can be allied with spheres other than Malkuth. For instance, the type of invocation to Auriel can easily be varied, by you, towards Gabriel, Archangel of the Moon, Haniel of Netzach, etc. Generally speaking. I only have space to include one specific invocation or ritual. It is up to you to adapt this to suit your own ends.

In contradiction to all of the sages' of the occult world I can assure you that a ritual need not be thousands of years old in order for it to work. Its antiquity may only extend to yesterday, when the spirit inspired you. If this be the case, your results will be fresher and purer by not being tainted with bygone egregores.

Magic is a living entity that moves and evolves. You can help the evolution by formulating new ideas; be bold and

Dare to Make Magic

reach out into the Universe of Space and Time, to become aware of spiritual impulses flowing *into* manifestation. Those on the outward arc are *already* latent in your mind.

CHAPTER FOUR

Yesod

Let us now turn our attention to the Sephirah Yesod, the realm of the moon, the great luminary of the night. This is an area of consciousness largely concerned with psychism; not in the hap-hazard clairvoyance of the Spiritualists; nor in the uncontrolled state where the misguided seer is constantly receiving visions of green monks and the like. No, it is where we see, hear and realise simultaneously. Clairvoyance as normally accepted, is now out-dated and the future trends are concerned with the amplification of the 'Inner Voice'. If you like, it is a form of what I call 'audio scrying.' Thus our intention is to tap a reliable source of information and to channel it in a manner that gives the impression of hearing by means of an ear plug off a radio set. It is not my intention to be mundane, but I am endeavouring to portray the futuristic trends that are slowly creeping into the Tradition. I say slowly because so many people are deliberately holding them back with their fear. The advantage of this form of contact is that the operator's visual imagination is not overtaxed and, by not having to interpret symbols at this stage, there is less chance of error.

The purpose of this form of psychism has no connexion with fortune telling. This is a distortion of an aspect of the Holy Tradition. It should be used to enable one to become aware of, and to interpret, spiritual ideas and principles. Thus it is an aid to understanding the Tree of Life and the Universe thereby portrayed. This is the principle to be kept uppermost in the mind — "An aid to understanding."

Broadly speaking, we may adopt three methods:

- a) A standard form of divination such as the Tarot Cards

or Enochian Divination.

b) Ceremonial Scrying with the aid of a crystal or various mirrors.

c) Pure Audio Scrying not to be confused with clairsaudience.

a) *Standard Divination*

I will use for this occasion the Tarot Cards, although other means, such as Geomancy, Runes, etc., might also be employed if you think fit. The major Arcana are all the cards necessary at this stage and any of the standard methods of dealing will serve our purposes.

1. Decide on what you wish to investigate and perform a suitable invocation to the realm concerned. For those of you who are too idle to think for yourself I will resignedly include an example for the Sephirah Yesod, as this is our main concern in this chapter.

"Grant that my mind might be a receptacle for the true wisdom of the ages; that the intelligence and aptitude of discrimination might create the realisation of the essence of spirituality. Thoth, inspire me with thy deep learning and create a link between myself and these Tarot Cards that thereby the glory of the Almighty might be further praised. May I enter the realms of the Almighty Living God through the symbolism of these sacred emblems and learn of the Mysteries of the Universe. Grant that the Archangel, Gabriel, might charge my psychic faculties with his influence and allow me to learn of the true influence of these emblems in Yesod."

2. Shuffle the cards and visualise a stream of appropriately coloured light showering down on them and yourself.

3. Postulate your question, mentally or aloud, and deal the cards.

4. View the resultant spread and imagine that the cards show a composite picture with the colours of the Sephirah concerned being reflected from the cards onto your forehead.

5. Consider the meaning of each individual card and take out any you feel to be irrelevant to your question. Now close your eyes and try to form a composite picture of the remaining Tarot cards.

6. Open your eyes, but focus your gaze about six inches above the spread, trying to see the picture which should emerge as the first answer to your question. As much as anything this is a matter of relaxing the mind sufficiently for the cards to stimulate your psychic faculties. You will find this to happen more readily when the cards have been used a few times and they have attracted various influences. If you find difficulty you might like to try one or two matters that may help. For instance: look very quickly at each card in turn and continue until some sort of sequence emerges: consider the general esoteric attributions of each card and consider each in conjunction with its neighbours: look for particular colours in each card appropriate to the realm of working and concentrate purely on this aspect of the picture. Now go back to the previous stage and again try to see an emergent picture.

7. Once a result has been obtained, each card may be meditated upon in connexion with this so that you might amplify your answer and indeed extend your comprehension of the particular topic with which you are concerned.

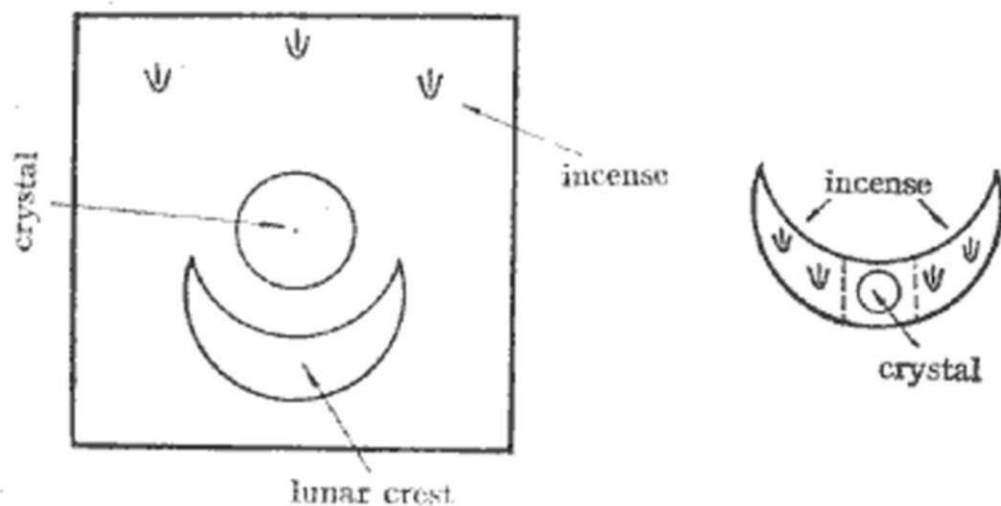
I cannot touch upon Enochian Divination here as it is exceedingly complex and would need a thorough grounding in this type of magic. Neither is it always applicable to personal matters, for it is more concerned with matters of spiritual evolution. I will just make the point that it is not

Enochian Chess to which I refer,

b) *Ceremonial Scrying*

Although this again may be used for any sphere, it is as well to begin matters in Yesod as the Archangel, Gabriel, is the 'Lord of Dreams', the 'Mystic Announcer'.

1. You will need the Temple set out to represent the lunar realms. Colours of violet, green, indigo, silver should be evident and the room should be lit by nine candles. On the altar in the West should be placed the crystal and, at its base, a silver lunar crest. Incense should be present on the other sides. If you are competent, a plywood altar top could be made in the shape of a crescent moon.



The mystic number of Yesod is 45 and this could be written in Hebrew characters around the base of your crystal support. (All items should have been blessed and consecrated prior to the operation.)



Base painted indigo or violet. Letters in silver

2. Find or compose a descriptive passage appropriate to the realms of Levanah. Perform this, at the same time visualising such scenes as may be mentioned, and endeavour to imbue your Temple with the forces of Yesod.

3. Now utter the following prayer:

"Almighty living God, Shaddai El Chai, grant Thy blessing upon this our ceremony as we seek to penetrate and understand the mysteries of the universe. Shower Thine influence upon this place that we may see reflected before us (i.e. in the crystal) the intricate patterns of the whirling planets.

As Thy realms contain the images of all things past, present and future, grant I beseech Thee, a divine ray to flow from the silvery Luminary of the night into this crystal and that it may awaken my psychic senses. Shaddai El Chai, send forth thy noble emissary, Gabriel, that he may grant unto me the power of visions. O Gabriel, let thy silver wings enfold me and charge my aura with Thine influence that I may see and be aware of the True Will of God."

4. At this stage the operator should be aware of a mighty angelical figure standing behind him and a ray of silver light shining from Gabriel through the operator and focusing on the crystal. He should imagine the crystal expanding in size and gradually filling the Temple - at the same time radiating a silver light tinged with violet, purple and sea green.

5. Take upon your being the magical form of the god Shu and visualise yourself as a receptacle for the forces of the universe. See these pass along the silver beam of light into the crystal whereon they become visible to you. Vibrate any

names you deem fit and suitable and allow the visions to arise in the crystal.

6. Afterwards gratefully dismiss all beings present and offer a short prayer of thanksgiving to the Almighty God. Perform the Lesser Banishing Ritual of the Pentagram.

b) Audio Saying

This technique is difficult and requires some development along with much effort. It takes place at a level where we are just transcending the realms of mental thought.

It consists of formulating and bringing to life a magical image appropriate to the region we wish to contact. Archangelical forms are the safest contact. This is done by using the intellect and the emotions; then adding to this the psychic aspect of Yesod and the Spiritual awareness of Tiphereth. Done correctly this will connect with the concepts that are still emerging from the spiritual headwaters and will enable you, by use of the magical forms, to become aware of such matters.

You must clearly and accurately build the form before you and then address your questions (mentally) to this being. Success should mean that you hear an internal voice and any results should be carefully noted and studied. Again, finish with a short prayer and a banishing ritual.

The realms of Yesod are concerned with experience and NOT with talk. Thus go forth and become aware! Use the afore mentioned examples to seek experience and awareness; then you will be better fitted to explore other areas of the microcosm.

I have mentioned the Banishing Ritual of the Lesser Pentagram, merely because I presume that the majority of my readers are aware of it. Personally I do not like it, although I will not deny that it has certain effects (when

performed correctly) if only because of the Tradition built around it. It does not sensitize the operator to any extent and thus I append a variation that, as well as protecting the Temple will also have a direct effect on the operator. It may also be used to great effect for the business known as Rising on the Planes.'

1. Face East with arms outstretched and slightly raised. Formulate above your head a sphere of brilliant incandescence. Hold it there and when sufficiently aware of it vibrate the name AHIH slowly. Imagine each letter floating upwards and as it hits the brilliant sphere see a cascade of bright coloured light flow out showering on you and all around.

2. Raise both arms until your hands encompass the ball of light. Slowly draw them down, keeping them the same distance apart, until level with your chest. Visualise the brilliant light flowing down, as a pillar, through you and into the ground. Vibrate ADNI as if below your feet.

3. Push your arms out sideways until in the form of a cross. As you do this visualise the white brilliance being drawn out with your hands until this also forms a brilliant white cross. Vibrate at chest level YEHEHUAH. Exhale and feel the influence of the brilliance to fill the whole room.

4. Slightly to the left of the Eastern point draw the invoking Pentagram of Spirit Active; vibrate AHIH. To the right of the point make the invoking pentagram of Spirit Passive, vibrate AGLA. (See following diagram).

5. Turn to the West and draw the invoking hexagram of Saturn; vibrate both ADNI MLK and SHADDAI AI, CHAI.

6. Turn to the N.E. and draw the invoking pentagram of Water; vibrate ALHIM TzBVTh. Turn to the S. E. and draw the invoking Pentagram of Fire; vibrate IHVH TzBVTh.

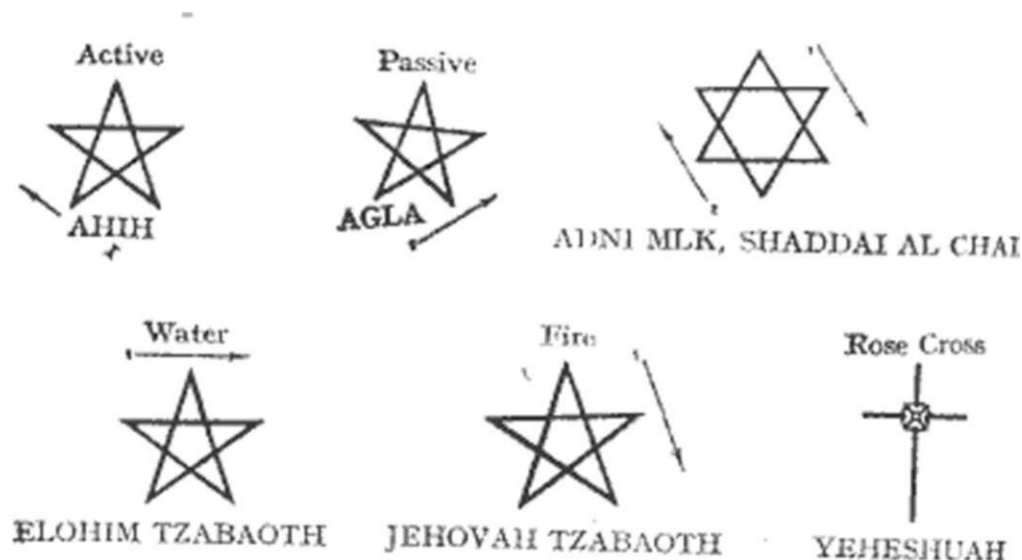
7. Turn and face the East again. Standing with arms outstretched but in a downwards direction, formulate the Archangel Michael and vibrate his name. Turn to the S.E. and do similarly with Haniel. In the S.W. Gabriel; in the N.W. Auriel and in the N.E. Raphael.

8. Finally stand in the centre of the Temple, facing East, arms in the form of a cross and say:

"May I ever strive to the eternal Triune Light and may it bloom in my heart as the rose of Tiphereth."

Draw the Rose Cross on your chest and vibrate YEHESHUAH, see in the rose and the cross increase in size as you project the image out past the East.

For those of you who are not conversant with the various pentagrams, etc., I append a short note which should help you. In Traditional Ritual working there are four pentagrams equated to the elements and also two concerned with Spirit Active and Spirit Passive.



The Banishing Ritual of the Lesser Pentagram uses a form that we term the Pentagram of Earth. This is drawn from the bottom left hand point, associated with the Element Earth.

and I expect most of you are acquainted with this. As this particular point of the figure is allied with Elemental Earth, then it is logical to assume that the other points must match up with Fire, Water and Air. (Spirit being the uppermost point, although this has no bearing on our present line of thought).

So if we wish to draw a pentagram equating to any particular element we make the first line with our magical weapon towards the appropriate point, e.g.: the pentagram of Fire is formulated by starting at the top, coming down to the bottom right hand point, continuing to the various other points and finally returning to the bottom right hand corner. This is the invoking section which draws down the force. The opposite effect (Banishing) is effected by commencing at the Fire point and de-tracing the figure by moving the magical weapon in the opposite direction.

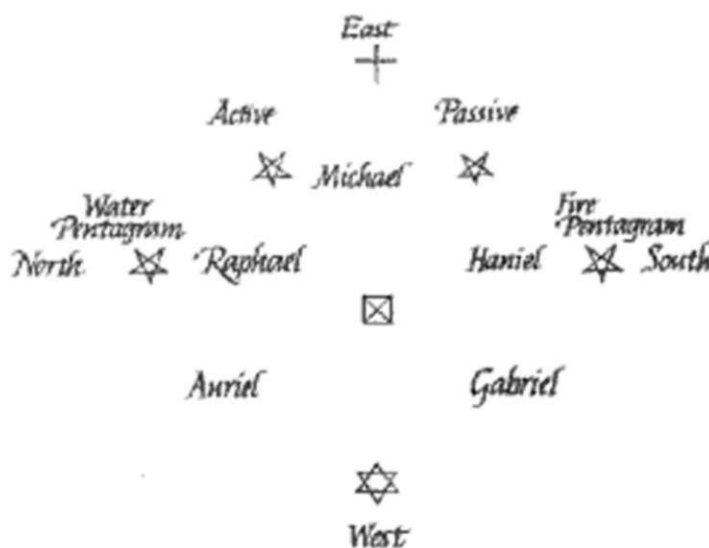
There is a more sophisticated version of this known as the Supreme Pentagram Ritual (See: The Golden Dawn - - F. I. Regardie) where the special figures are drawn at each Cardinal point of the Temple. I have yet to meet anyone who can effectively explain to me why drawing the figures in a particular manner can have different effects, but there is no doubt that this does occur. One of the quirks of Tradition I suppose! The more you think about it, the less sense it makes. Try and reason it out for yourself instead of being horrified that I doubt the wisdom of Tradition. Come up with a sound, logical answer and I shall be pleased to hear from you. It might provide a chapter for another book!

To simplify matters look at the pictures of the pentagrams and other forms included; there is an arrow on them and also a number. To formulate each of these, start at the point indicated by the number and draw in the direction of the arrow. This gives the invoking figure. To banish, commence

at the same point and work in the opposite direction. What could be simpler? The same applies to the pentagrams of spirit although the reasoning behind them is more complex. Basically, the first stroke of the wand, or whatever you use, links the similar elements together i.e. with Spirit Passive we link the passive Elements of Earth and Water; with spirit active we join Air and Fire, the two active elements. If you think about it you will see that this is the only way we can draw the thing in an upward direction towards the topmost point of spirit without actually making an Elemental banishing Pentagram.

So there you are: a brief summary of technical data associated with pentagrams and the formulating thereof. If you can remember the attribution of the elements to the points it turns out quite easy in practice and when you see a direction to make a pentagram, Fire, for the use of, instead of baffling yourself with a complexity of lines your mind pops out the drawing of pentagram with a flame burning in the bottom right hand comer and all is clear.

The following diagram should help the establishment of the various stations or positions. It may be as well to memorise this, but practice will show that it is not as complicated as it sounds.



I have included this ritual here as it is basically designed to sensitise the operator and to vitalise his aura. Thus it may well be used in conjunction with scrying or divination.

It is a little more complex than the normal Lesser Pentagram ritual but practise makes perfect. It is far easier to perform it memorized.

To close after a ceremony:

1. Reverse the proceedings as follows. Draw Rose Cross, turn to each Archangel in turn, vibrate his name and mentally thank him for his presence. At the same time imagine the figure fading into the distance.

2. Detrace all pentagrams and the hexagram in the reverse order to which you drew them.

3. Perform the Cross section (1 to 3) but rather than invoking or drawing down the force, vibrate each name in praise and thanks.

4. Say:

"May I ever strive to the Eternal Triune Light that I may be fit to manifest in this world."

As you mention 'this world', stamp your foot to bring your consciousness back to this plane.

This ritual may also be used as a prelude to meditation, for its nature should awaken the operator's sensitivity, particularly when dealing with the lower Sephiroth of the Tree of Life mentioned in these pages. As the initial stage in full invocation I have also found it very useful, serving both the functions of the Lesser Pentagram ritual and also establishing the magician in an area of astral potency. This is very much the case when working on the Middle Pillar of the Qabalistic Tree with Sephiroth such as Tiphereth and

Yesod: the symbolic position of the operator would in fact be midway between these two stations.

Another advantage for the wary is that here is a ritual that you can practise, without any danger of 'things' appearing. Relax and try it! That is not, however, to say that it has no effect. It reacts to your consciousness, providing you put enough effort in, and so leads you upwards. Hence as well as the basic protective device we have a means of spiritual development which stretches your awareness of the realms of spiritual activity. The final test is up to you. Personally I find it to be of great use in Temple working and am quite pleased that I developed the rite.

Finally in this chapter, I would just mention again that the exercise earlier in the book, concerned with the God Shu, is also appropriate to this section of the Tree of Life. Shu is an Air God, whilst Yesod is a Sephirah predominantly airy in its nature and attributes. In fact the Magical Form associated with the Initiated Grade of Yesod is that of the God Shu.

CHAPTER FIVE

Hod

Reading around the topics associated with Hod will reveal that this is the realm of practical magic for, in this area of consciousness, can be found the keys to the Images of Yesod. Thus it must also be concerned with the technicalities of the more sophisticated forms of magic portrayed by the Hermetic Tradition.

In these days and times the Initiate who has fully experienced these ways should be capable of successfully performing any of the rituals classified by the Order of the Golden Dawn as being suitable for 5° = 6n Adeptus Minor. I am not specifically advocating these rituals as many of the Golden Dawn attributes and correspondences were, in my opinion, completely erroneous. But the technical finesse required to perform them successfully is very desirable.

To contact the forces of this sector of the Universe it is useful to experience the emanations of die God Thoth in his aspect of 'Lord of Magic' The following ritual is reasonably complex and may be adapted for other spheres. A section of the rite is mantric in format and effect, needing to be experienced rather than understood. Before commencing the ceremony study it well and do not perform it until fully conversant. Anyone who has seen the bungling incompetence of some Magical Groups in this country will realise that an exceedingly high technical, as well as visionary, standard is essential for successful results.

The Temple should be adorned in the colours of the Scphirah Hod and be well equipped with pertinent magical items.

1. Perform a suitable Banishing Ritual.

2. Repeat the following prayer.

"Eternal Father and Heavenly King, bestow thy pure radiance upon this Temple consecrated to the eternal glory of the Most High. Grant that it may be a fit receptacle for thine endless grace and that we gathered herein may have the strength and virtue to continue our ceremony. Let the unseen become seen; let the invisible become visible; as thy pure celestial light purifies and cleanses our Temple. May a shimmering band of Holy Fire sweep continually around us to keep back any adverse forces that would hinder our ceremony. And may we ever strive to establish the reign of righteousness, truth and beauty. Amen."

3. Consecrate the water as follows:



Hold both hands over the water cup as if a funnel and imagine a pale blue light shining down upon its surface. Say,

"From the Waters of Silence the Dove went forth, alighting here and there wherever life was appearing. It sang of peace and joy, for the earth was cleansed. Thus I now consecrate thee, O Creature of Water, that peace and safety may be the lot of all present. To the glory of God most high and for the celebration of this holy work of art, I

bless and consecrate thee that the silent waters may cleanse and still this place. Amen."

Raise the cup in both hands, and, facing East, make the sign of the cross. Sprinkle a few drops of water in the East and then do similarly at the three other cardinal points. Finally return to the centre of the Temple, dip finger in water and make the sign of the invoking Pentagram of Water on forehead, saying:

"From the Water arose life and the life was of Spirit knowing no fear or opposition.

4. Take up incense, face East and make the sign of the Rose Cross. Do likewise at the South, West and North. Return to centre of the room and make, with the incense, the equal armed cross, saying,

"For there is a Fire that no man can see; a Fire so intense in its heat that none save the ministers of the Most High can withstand its annihilating force. In the name of the Supreme God and by the virtue of the conjunction of the Three, I consecrate with Fire."

5. Say in a loud and striking tone ,

"I declare that by the strength of the Eternal King, this Temple and all within are cleansed and purified."

6 Perform the Lesser Invoking Ritual of the Pentagram.

7. The next stage is what we term the opening of the Temple. This is designed to provide a gateway into the realms of (in this case) Hod and the element of Water. There are several Traditional versions, but the following may be used to great effect.

The Opening of the Temple of Hod

a) Raise cup on high, face East and say:

"From the throne of the Mighty flow the Waters of Life containing in their essence the seeds of Truth and Wisdom. For by Form is the Plan implemented and through the images of Form are the Forces channelled."

b) Circumambulate three times with the Sun, imagining that you are climbing a spiral staircase leading to the sphere of Hod. During this lower the cup until, as you finish the procession, it is level with your heart.

c) Face East and still holding cup say:

"In the name of ALHIM TzBAVTh through the power of the Lord of the Universe, I will open the Western Quarter."

Place cup on the altar. Turn to West and, as if opening two mighty doors (upon which is the name Elohim Tzabaoth in Hebrew letters) move your hands apart to their widest extent.

d) Make the Sigil of the Eagle.



Say:

"For the Waters of Creation were and are; upon them floats the spirit of the firmament, wreathed about by the purity of the Lily. For when the Fiat issued forth, the waters moved and yet were stilled as the voice re-echoed and the Firmament became. In the Divine Name of the Lord of the Universe that rules over the element of Water I draw down the Spiritual Waters of Wisdom."

Make invoking Pentagram of Water. Vibrate Elohim Tzabaoth

Make invoking Pentagram of Spirit Passive. Vibrate Agla.

Imagine a huge waterfall in the west, violet and purple with flashes of orange in its midst.

e) Say:

"For the Throne of the Might}' is carried upon the waters of Silence that men might learn of its form and structure; in the Name of Elohim Tzabaoth and in the name of Raphael, creatures of water, adore your creator."

Make cross with cup.

f) "By the names and versicles; by the intelligence of Absolute, through the mean of the primordial and by the number 38; by the letters He, Yod, Daleth, I declare that I have opened the Temple of Hod to the glory and praise of Elohim Tzabaoth."

Knock 1-1-1; 6-1-1.

"I declare that the Temple is open in the Element of Water!"

Salute with the sign of the Goddess Auramothe.

The operator shall visualise himself as actually standing within the magical realm of Hod, surrounded by the appropriate images in the colours of this region.

8.Say as if in praise and reverence the words from the Book of Revelation 22: 1 to 22: 5.

'Then he showed me the River of the Water of Life, sparkling like crystal, flowing from the throne of God and of the Lamb down the middle of the city's street. On either side of the river stood a tree of life which yields twelve crops of fruit, one for each month of the year. The leaves of the tree serve for the healing of the nations, and every accursed thing shall disappear. The throne of God and of the Lamb shall be there, and his servants shall worship him; they shall see him face to face, and bear his name on their

foreheads. There shall be no more night, nor will they need the light of lamp or sun, for the Lord God will give them light; and they shall reign as kings for timeless ages."

9. Perform the following invocation with due solemnity and feeling.

"On the wings of the west come the rippling echoes of the unceasing waters; for the winds of time do heed the call of the Glory and Splendour. Yet borne upon the breath of the winds is the feel of moisture and dew. Elohim Tzabaoth thy works are glorified in the minds of men. The slow forming fluids heed thy wish; the waters of form are thine to shape. Elohim Tzabaoth instill the rhythm of the mantra into the waters of the West that form may be and force may flow. Vibrate thy name Elohim, that thine Archangel Raphael may aid us in our quest as his guiding hand attunes our minds. Elohim Tzabaoth, we glorify thy name and praise thee in our temple that we might learn of thy true forms."

See an influx of Divine power animating every object in the Temple of Hod. Then perform the following oration :

"For there is a window in the West, clear at times, but clouded now. A view to realms where architects work, moulding and shaping from the fluid forms patterns, neat and precise. The number five is in our minds; the clouds we move with this elect sign."

Draw the Hebrew letter He to the right of the West.

"Yea there is a door which still lies to; yet this again shall soon be wide. Beyond its porch the forms are built; in perfect shape each a key. The number four; the door ajar."

Draw the Hebrew letter Daleth to the left of west.

"Behind the windows, through the door the builders still:
the loose knit flows .The guiding hands, the moulding rays;
the number six to still and fix."

Draw the Hebrew letter Vau to the left of the West.

Visualise a curtain being lifted, beyond which the Angels
of Hod are receiving seed ideas which they are formulating
into images that may be conceived by man.

10. Invoke thus, with all the force of your being.

"Thoth, Thoth, Thoth!

Thy head is of the Ibis, beak so long.

Thy hands the tablets still they hold.

Thoth, Thoth, Thoth!"

"
Pymander; Balancer; Demiurge; lead our minds to
Truth .

Hermes; Mercury; Thoth; lead our minds to Truth!

By the letters and the names: by the apron and the pen,

In the glory of the Truth; come thou forth O Mighty
Lord"-

repeat these four lines several times.

"By the form which here I build (build up an image of
Thoth

standing before you)

By the Sound which splits the worlds;

As the Enterer once thou were, Thoth
Come forth to this Thy Home."

Thoth, Thee I invoke!

Thou with the head of the Ibis, Thee I invoke.

Thou the judge of the two companions, thee I invoke.

Thou whose secrets still are read. Thee I invoke,
(the allusion being to the Tarot).

Thou who once watched o'er the child (i.e. Ilorus),
Thee I
invoke.

O inspiration of all sacred writings, Thee I invoke.

O Teacher of Truth, Priest of Priests, Thee I invoke.

By my loins and legs: by my mind which seeks to learn.
Thee I

invoke. THOTH!!

11. The image built before the operator may now be addressed in the following manner; or if proficient and capable enough you may assume the form and speak or write as the god Thoth.

"Hail, O Mighty Thoth. Hail O teacher of Wisdom and Truth. Hail thou Guide of Mankind! O Thoth, grant that we may ever seek to realise the true knowledge of God and that in its pursuance we may learn of the true form of things sacred and holy. Lord of Magic Arts, teach us of the Holy Aits, for we would serve as Priests once more."

12. Pause and contemplate the image, drawing inspiration.

learning and wisdom from it. This should be prolonged until your striving mind is satisfied by Truth.

13. "In the name of Elohim Tzabaoth, by the chant of versicles; in the Service of Thoth, I praise and adore thee O Thoth. I thank Thee for Thine aid and pray that I may ever serve the source of life." (An ad lib. prayer of thanks and praise may be inserted here, as the image fades to be replaced by a violet purple cross. This slowly changes to a spiritual orange colour.)

14. To close the Temple.

a) Face west. Salute with the correct sign. Detrace the pentagrams of water and Spirit Passive. Stand as a cross; imagine the Temple doors closing as you bring your hands together. Say: "I declare that the Temple is closed."

Knock once. Face the east and say:

"Praise be unto the Lord of Water and blessings be upon the creatures of the elements In the name of the Lord of the Universe, I now release ye from this place. Amen.'

15. Circumambulate three times holding cup but gradually raising it, imagining yourself returning down the spiral staircase to Malkuth. Conclude with a prayer of thanks and then perform the Lesser Ritual of the Pentagram-Banishing.

The accompanying drawing of the God Thoth will give an idea of the form to be built up during the ceremony. The colours of the garments may be those which Tradition assigns to the Sephirah Hod with an orange tunic and blue ornaments or decoration. Alternatively, if you wish to follow the Egyptian side of things, then refer to the Book of the Dead (tr. E. A. Wallis Budge) for the finer points. The lunar crest and solar disc present no problems and are silver and gold respectively while the vertical feather of Truth may be

blue. The Ibis shaped head might have a golden face surmounted by black hair with natural colours for arms and legs. The roll of papyrus and stylus in his hands indicate his authority as the Recorder of the Gods.

Build up the image step by step in your imagination until you have a huge, towering figure before you in the Temple. You should be able to sense that this is a veritable source of knowledge and wisdom, to be approached with awe and reverence. If you wish to assume the form of the God (section 11) create an imaginary form before you in your Temple. At the appropriate moment step forward towards this and strongly vibrate the name Thoth, simultaneously blending with the image, by wrapping its shape around you.

Then endeavour to assume the new identity. I feel that it is preferential to have a fellow initiate with you when employing this process so that any inspiration you receive might be recorded by your associate. It is easier to work in this manner than to have to grovel about for pen and paper whilst trying to retain your transformed identity.

A final comment on this type of ritual: success depends on **the** visualisation being done accurately and with effort, particularly the actual building of the Thoth image. I have included it here as an example of what I term the 'sophisticated type' ritual that, in this instance, may be performed by either one person or by a group. I suggest that you try both ways; providing you can find assistants prepared to put in sufficient effort for, after all, have we not cut down the number of true initiates to a mere handful? As Hod is, to my way of thinking, a realm where we should perfect the technical finesse associated with ritual magic, here is your chance to come to terms with fairly elaborate material. If you consider the Tree of Life symbolism, then Hod is classified as a Side Pillar Sephirah as opposed to

those, such as Yesod or Tiphereth, on the central Pillar of Equilibrium. Thus it is more concerned with a broadening of experience than with an upwards extension of consciousness. You are at liberty to disagree with this remark. But if you do, you are admitting failure! The challenge is too much for you?



THOTH

Let us pass on now to an area of working where my opinions are likely to cause still further dissent amongst the rigid Traditionalists. I find difficulty in understanding their points of reference (and so I think do they at times) and would like to say that practical application is my own keystone. That is only Malkuth you say, after referring back to the illustration of the Tree of Life; fancy revolving on that low level! Yes, Almighty One', I live in the domain classified as Malkuth. Some of you seem to be of the impression that it is possible to actually inhabit the upper reaches of the Tree of Life as though it were another country. The only passport being a loudmouth and the ability to scratch the left, upper portion of your nose three times whenever you meet a fellow idiot. Practical application means being able to put spiritual ideals into practice in every day life which, strangely enough, does occur in the humble realm of earth. One of the aims of Magic is to obtain an extension of life that we might become more aware of things around us and so come to terms with them. We do not retreat from life; we seek to lead it to the full. Even putting pen to paper and annoying you, the reader, is part of my enjoyment of life! Yet I have a puipose that is far from personal for I feel that the Magical Tradition is in danger of stagnation. Perhaps I can persuade enough folk to take up the challenge and move forward into the Dark Unknown of adventure and excitement.

I feel that the Archangel Raphael may be contacted through the resources of Hod. Now Raphael is accepted as being concerned, in one aspect, with healing; hence his more general attribution to the Sun Sphere, Tiphereth, as the sun is both a source of life and a healing force. This is all very well, but spiritual healing has certain dangers for the unwary. It is something of which I fight shy for I believe that the person who is trying to exert a beneficial influence

may themselves contact the illness or disease. One means of counteracting this tendency is to use colour rays where the healer directs 'spiritual, coloured rays' on to the invalid so linking him directly with the source of healing power rather than via an intermediary operator. Yet there are doctors and surgeons in the world who are quite capable of curing a great deal of illnesses as long as the diagnosis is correct. Surely such people are better fitted to deal with these matters than well intentioned helpers who might only be able to cure the symptoms and not the disease. Accordingly my approach in healing work is first to persuade the 'patient' to visit a doctor (it is strange how reluctantly some people agree to this) and then to ask, by ritual means, for inspiration for that same doctor. Thus the healing forces are being directed through the correct channels, however high up in the Spiritual Hierarchy we might go for help. We want the doctor's mind to be receptive to inspiration that will aid him to pin-point the exact nature of the illness. Or with a surgeon we should ask for his mental capabilities to be strengthened and guided as the knife performs its task under his safe hands. So basically we need to contact a strong healing source, Raphael, in an area of the Tree of Life concerned with the analytic mind, Hod. and the following example gives a general outline for this. It needs to be varied to suit the exact occasion, but the pattern will remain similar for most contingencies. Remember that Karmic factors may also be present which have brought a particular situation into being.

1. Perform the usual initial stages of a ritual ceremony towards the Sephirah Hod. Then say the following: "Let the Darkness be illuminated by the Advent of Light. Grant that the Will of the Almighty be that illness and disease shall be conquered on this plane. May all who strive to aid this be rewarded by a hundred fold increase in their skills that

thereby the glory of the Lord of Light may be made manifest on Earth.

2. Visualise before you the form of the Archangel, Raphael, in the Traditional winged manner. Invoke and ask in the following way: "Raphael, In the Name of Elohim Tzabaoth, come forth from thy wondrous home to aid the children of earth who ask thine assistance. O Being of glorious magnificence, whose ethereal wings fan the healing rays, direct thy healing force upon.....Grant that if it be the Will of the Almighty Lord of Lords, thine angelic assistants shall inspire and aid the doctors who attend... that he may be brought to full health again. Direct the healing knife with the all seeing wisdom that radiates life, health and energy. O Raphael, construct a vehicle of protective, life giving rays to bandage.until his vitality returns to normal. In the Name of Elohim Tzabaoth I ask thee, Raphael, to direct thine healing forces and the knowledge of medicine upon both patient and doctor that with thine aidmay quickly return to full physical health. For thus may the glory of the Almighty be shown on earth."

I have always found it to be an aid when preparing for a ritual of this nature to take a similar approach to that of a surgeon preparing for an operation. Instead of donning a magical robe, I am dressing in the theatre clothes of a hospital; instead of bathing or washing prior to the event, I am following the procedure of scrubbing up.' The Temple becomes an operating theatre where the patient lies waiting. During the ceremony I imagine the Archangel Raphael present in the room inspiring the surgeons or doctors who work on the invalid. To conclude, I try to imagine the patient coming round from the anaesthetic; smiling, successful doctors greeting him and a final visionary flash of the ex-patient walking out through the hospital doors to his happy,

waiting family.

What your opinions of this small effort may be I do not know, but if it will help to relieve some of the pain and suffering in the world I am content. It is the sort of ceremony that I earnestly hope you will never have to perform, but if the occasion arises, try it. Whilst doctors need all the help they can get, one must also remember the need for the will to live on the part of the patient. This ritual should help to generate both.

CHAPTER SIX

Netzach

The section of our consciousness designated by the Scphirah Netzach is very difficult to define. Broadly speaking we call Netzach die sphere of the emotions and to a large extent this is true. There is, however, a far more subtle side to the matter which cannot be explained so easily. This brings to light the difference between controlling the emotions and deliberately restricting them; between carefully channelling this ray of power and releasing haphazard spurts of energy. Netzach also opens up a new depth of awareness in respect to seemingly inanimate objects in nature an awareness of the spiralling aspiration of the Neophyte; the continual harmony and mutual exchange between the abode of the Mighty and the verdant pastures of Mother Earth.

Further to all of this we are concerned with a stage in the Involutional Arc where one is given a chance to step into the stream, of descending force and to use the physical body and way of life as a medium of expression. Thus the splendour of the New Jerusalem may be glimpsed and man may seek to participate in its creation.

To this end I include a little ritual that moves away from the Traditional mode and mentation and illustrates some of my own ideas in terms of what I hope to see emerging during the next few years. It is time that a few other occultists moved out of the stagnant pool of decay that is rapidly devouring what was once a fine tradition. It is written for an individual operator.

1. Build up in the mind a scene of glorious splendour such as has never before been manifest on Earth. Sec amidst this,

abstract, yet symmetrical shapes that rise to the clouds above. The colours should be of pale green and glistening gold, with a shimmering mist of the lightest blue being faintly noticeable. Concentrate upon this until it becomes an actuality and the original room fades into oblivion. You should be able to open your eyes and see nothing but the evoked scene.

2. Mentally clothe yourself in finely spun green silk robes and bear on your forehead a blue pentagram. (The blue being that of a summer sky.)

3. See overhead bird like creatures with multi-coloured wings, having vocal organs capable of producing speech.

4. Play or sing the following modulation and see the notes rise into the air, changing into similar shapes to those already present.



5. Repeat this several times and then hear, almost as though an echo, a rich harmonic version being sung back to you by the bird like creatures.

6. Now say the following, standing with hands uplifted:

"For long, long ages man has journeyed along the Pathways of Space and Time; in these Dimensions he still seeks his rightful home. Yet the Seekers of Men shall be found and they that come Fifth shall each minister unto the First. Yea, in Truth and Motion do they attract and replenish the beads of Light as the Fulcrum of Power is illuminated. Thus it is that man still travels, for the coils of the Dragon

are yet unbounded and free! "

7. Pause in contemplation and then utter this prayer: 'Through the ages I have sought and travelled; O Ruler of Eternal Space, allow the descending rays to illuminate my mind that the Eleventh may become the ALL. Let the elongation become an expansion that Time and Space will mingle as the Vortex becomes!'

8. Meditate strongly upon this prayer and make careful note of any inspiration that ensues.

9. To conclude say:

"To the Lord of the Created Universe, I bow my head in thanks and once again praise his creation with music."

(Play modulation again).

"Grant that I may become fully aware of the slow translation of form and that I may become a worthy agent of the upward spiral. Amen."

8. Allow the mind to come back to the room and its normal mode. Think deeply over these matters and record any results. You should find that repeated working with this ritual, as long, of course, as you put in sufficient effort to achieve success, will result in certain key phrases appearing in your inspirationally received records. These should be analysed and correlated until sense emerges. I have always found it exceptionally difficult to express my conclusions gained in this manner in traditional terms. They certainly bear no obvious relationship to the theoretical Tree of Life symbolism. It has also been my experience that rituals such as the Lesser Pentagram type have no effect whatsoever on the above.

I have decided to include the following meditational piece as it may also be used to contact the Sephirah Netzach, especially in the context already mentioned here. It is one

that I originally devised for the benefit of initiates in the O.C.S. and I must acknowledge my gratitude to my former colleague of those days, Mr R. Turner, for his kindness in allowing me to develop and extend it in these pages.

There are several aims to which this form of meditation can be dedicated. They are as follows:

A) The outflow of force from the Creator into manifestation (or more specifically into the aura of the Initiate).

B) As a means of contact with a particular force or Sephirah

C) As a means of interpreting the reality behind a symbol and the true application of a specific force.

I will deal with each in turn, but the thing may be varied for other aims.

MEDITATIONAL PIECE ON THE DIVINE HAND

A) The outflow of force from the Creator.

After performing the lesser invoking ritual of the pentagram, visualise around you a Temple whose walls are built of pulsating golden light. This may be either square or round, but in each case the walls stretch upwards into the starry heavens in the form of a pyramid or a cone. Similar to certain spires on cathedrals.

Around the apex (inside the cone) see a multitude of fleecy white clouds veiling the sight of the Almighty One. As He cannot be seen, we can only imagine that we feel and are aware of a mighty omnipotent presence, containing within itself the highest possible philosophical concept attributable to such a Deity. Now aspire strongly towards this

Magnificent Being and feel that you are growing taller and taller as you stretch upwards. When you feel that you have reached your present capacity, stop and, in your own manner, adore your Creator and implore His blessing.

Conceive a potent, mutual sympathy and see the clouds part as two hands appear. These should be visualised as immense (yet within the confines of your cone or pyramid) with the palms of the hands downwards at a slight angle, as though about to lift you into the celestial home. Feel at the same time a terrific out pouring of power, flowing into your aura, both strengthening and revitalising your inmost being. Imagine that the purpose of this power is for the application of the Divine Plan and ally yourself with it, dedicating your own way of life to such a service. Strongly imagine that this vitality is flowing through you into the exterior world where it is promoting love, beauty, wisdom and peace. (Do not prolong this stage of the meditation until you are very much aware of the effect of the flow of force through you). When you feel that success has been obtained, see the two hands being with-drawn into the clouds; at the same time glorify the Creator and slowly feel yourself shrinking in size until you are back to normal. (Still feeling inner warmth and carrying with you the fervent wish for the accomplishment of the Divine Plan on Earth.)

Finish by performing the lesser banishing ritual of the pentagram and go forth about your work aware of the flow of force through you as you help to mediate and implement the True Ideals.

B) As a means of contacting a particular Sephirah (or force).

In this case the initial stages are the same as for the preceding section, but this time the clouds at the apex of the cone will be coloured according to the Sephirah in question.

Also instead of two hands appearing, only one will normally be seen. For instance if working with Sephiroth from the Pillar of Severity, the right hand would be seen; in the Pillar of Mercy then it would be the left hand. (If concerned with the Pillar of Equilibrium, both hands may still be visualised).

The general pattern of events will be the same as before, but the appropriate God name may be vibrated prior to the appearance of the hand. If the clouds are coloured in the Queen Scale, the hand itself may have the corresponding King Scale effect. This factor depends on the Initiates concept of the particular aspect of the Divine Being associated with the force.

The realisation obtained as the Initiate is bathed in the out-flow of force should be of the nature and application of that particular energy, especially with regard to its effect on manifestation and evolution. Thus it is obvious that in this instance, some prior work should have been done by the Initiate. It may prove beneficial to apply this approach after Ritual Invocation of the Force.

*C) As a means of **interpreting** symbols, etc.*

There are two different approaches to this aim, dependent upon the Initiate's train of thought concerning the symbol. If he is positively sure that the image is connected with a specific sphere, he may proceed by directly linking it in the manner of the previous section. If he is uncertain as to its exact classification, then it must be traced back to a higher source, although in this form, the original concept will prove to be far more abstract. The general *modus operandi* is similar to the preceding section in both cases.

When the hand appears it should be holding the icon (or if two hands are imagined, the symbol is held between them) and the Divine Being is to be imagined contemplating the emblem as a tiny, but exact, replica of the reality — thus the

symbol (and meditation on it at this stage in the proceedings) will link with the picture in the Divine Mind of the reality or principle.

Similarly the Divine Mind can be imagined as contemplating the symbol and the process of placing it into manifest existence so that a particular line of action will take place.

To conclude this type of approach, the Initiate should resolve that he/she will do his utmost to help the implementation of this action in as much as it is in accordance with the Divine Plan. Thus again he dedicates himself to a way of life as he glorifies the Creator and Source of Life, and then performs the Lesser Banishing Ritual.

Having had a brief excursion away from the pure Traditional concepts, let us now return and consider the set up in which we perform our ceremonies, or in other words the Temple and associated equipment. Ideally we should have a room which we can devote to our purpose with a large amount of magical paraphernalia for any ritual we are likely to conduct. Because of the variations in colour symbolism between different Sephirah, it is difficult to decide on a particular colour scheme for the room, and so we must first find a way around this. One solution would be to colour the four walls of the room to match up with the elements attributed to the four- cardinal points, e.g. the East would be yellow (Air); South would be red (Fire); etc. Problems would arise with this when working with Zodiacal forces because the elemental attributions alter in this context. Another solution, and the one which I personally prefer, is to use a colour which is basically neutral and lends an impression of depth. Thus we would have all the walls in the same unobtrusive colour and some coloured curtains

could be hung in the relevant section of the Temple to represent the Sephirah we are trying to contact. This provides a focal point for your imagination and allows you to keep the particular colour in mind and also facilitates the visualising around you of a wall of correctly shaded light. Sky blue or pale green are both ideal for the background and still allow sufficient light reflection. A dark brown or black surface should cover the floor. Whilst black is also indicated for the ceiling you will find that it does have a rather sombre effect and a blue is preferential. The above ideas are my own and in practice have proved to suit me, but if you find other alternatives that you prefer, then by all means use them for you are the one who will work in your particular Temple. However, I will take my ideas for the basis around which to build an impression of a Temple specifically concerned with Netzach. It is an ideal and obviously we each approach as closely to this as we are able. What cannot be done physically is created in the imagination and I include the details here because, although I have made passing references to Temple symbolism, so many people evade any real attempt at what is a very important part of the whole process of ritual magic. You are seeking to create channels for force to flow through and so the more your consciousness is stimulated, the better the forms are constructed, then so will the results be proportionately increased. This, surely, is what we seek, but the basic formula remains as success generated by effort and dedication.

The Temple of Netzach.

Netzach is fiery in nature and as the South is the cardinal point associated with this element we should hang in the Southern quarter a curtain to obliterate the background colour of the wall. The ceremony as a whole would be directed to this section of the room (the altar facing south)

and so we shall have this curtain of Amber before us during the ritual. Thus it will stimulate our minds, for amber is the Atziluthic colour associated with the Sephirah. Embroidered on this can be the name of God attributed to Netzach, Jehovah Tzabaoth, or alternatively it might be painted upon an amber coloured card which can be hung against the curtain. The God name, whether you write it in Hebrew or English, will be in Emerald, the Briatic colour, and the overall effect will be that of the Flashing Colours. This is a device whereby two colours in close proximity cause apparent variations in focus, thus having an hypnotic effect. Hung around the curtain may also be some of the various symbol forms concerned in this context. For instance the lamp of the mysteries and the Rose — one indicative of Illumination and the other of harmony.

It is worth your while trying to create a portrait of Venus or Aphrodite to hang on the Temple wall as Netzach does represent creative inspiration and however poor you feel your efforts to be you have at least attempted to work within this aspect. If you are really stumped, there are various reproductions available of the works of those who have fallen under the spell of these noble beings. Aphrodite is associated with the leopard and the dove and drawings or paintings of these should also be present in the Temple. You might like to try creating a small shrine in your Temple with a small statue of Venus flanked by two candles and having the astrological symbol of Venus suspended above this.

To signify the fiery nature of things a cauldron could be incorporated which can be filled with methalated spirits and ignited when the ceremony is under way. This does create certain obvious problems with a need for great care and an alternative is to use one of the small lamps available which have ruby coloured glass around a night light. As this is already symbolised, pictorially on the curtain it would be

better situated on the altar in the centre of the room. A small table will serve for this purpose and if an altar cloth (amber again) is available then so much the better. We shall also need candles positioned around the Temple to provide light. Normal practice places one at each of the compass points, but you may find more are necessary depending on the room size. If you wish to retain a symbolic aspect, then a total of seven candles should be used. (Seven being the number of Netzach). The Magical weapon associated with this element is the fire wand which should be used throughout the ceremony for making sigils or other magical signs. Other necessary implements will be a cup of water for the purification processes, incense, your own magical robes, presuming you have some, a magical girdle (again a symbol of Netzach) and a bell. Since we are concerned with a Sefirah relating to nature, a bowl of flowers will not be out of place and these could also be put on the altar.

These are the basic ingredients for the Temple and your own particular devotional ideas will be represented in a symbolic form according to your own inclinations. For instance, you might symbolise Orpheus by the inclusion of a seven stringed lyre, but we have the initial construction arranged and you must now move on to a level of awareness where the imagination takes over. Visualise the amber colour of the curtain spreading all around you until you have the idea of being encircled by shimmering walls of spiritual light. Imagine that you are standing on the 28th or 29th Path just outside the sphere of Netzach. See before you two gigantic gates slowly opening to reveal the domain we call 'Victory'. Sense before you, in this realm, a feeling of peace, harmony and balanced equilibrium wherein dwells the Archangel Haniel teaching of the inter-relationships between men and animals; plants and planets; Gods and Men. See the leopard and the dove at ease in this scene and

feel that you could go up to the giant cat in peace and be greeted affectionately. Vibrate the Name of Jehovah Tzabaoth in praise and adoration. You are now ready to commence your ceremony.

The above is the general type of approach I like to adopt with creating the Temple, whether it be mainly imaginative or largely physical in application. I feel that it is an aspect often neglected in group working and people are frightened to say that they are creating their place of Working. They seem to think that it is only beginners who need bother with such apparently trivial matters. I think otherwise and regard any particular stage of a ceremony, whether it be similar to the above; purifying the Temple, or whatever, to be equally important and worthy of equal effort. This is where I beg to differ with the incompetent 'Adepts' who feel so elated when a candle flickers and regard this as the main talking point afterwards. I honestly do not know why so many of them ever bother for they would have the shock of their lives if a ceremony had a sudden and decisive effect.

I will finish this chapter with a short planetary invocation concerned with Venus. Associated with this will be the normal preparatory work, such as Pentagrams rituals; purification; adoration, etc.

"She walks in Stillness and in Peace; the gentle leopard at her side is in harmony with the other creatures who roam nature's pathways. The tones of the lyre are melodious and sweet upon the scented air of the countryside. Beauty, thou art ever Victorious in thy deeds. O Majesty of Beauty, teach us of harmony and love.

Star of Promise, bring thy light to tint the sky with amber in praise of harmonious beauty. Conquer the storms of emotions that we might learn of the relationships between

that which is great and that which is small. Raise the standard of valour in our minds as we couple the imagination to the work of wisdom and understanding. Rising star of Truth and Majesty lead us to a better understanding of the Will of God.

For the number seven is blest amongst men for on this day the Lord of Creation rested in His work. In balance of force and form is beauty and in beauty is Triumph. Awakenment is thy task for strange and alluring are thy perfumes. In the call of the wilds is thy voice crying to all who can hear its message of expansion. Awakener of dreams, lead us to thy Majesty in peace and stillness that thy beauty may be made known in harmony." Amen.

Make the sign or sigil of Venus with the fire wand.

Finish the ceremony with a brief prayer of thanks and a banishing ritual.

CHAPTER SEVEN

Tiphereth

When following the Serpent Path of Initiation up the Tree of Life from Malkuth, we find that Tiphereth is the first Sephirah to be equated to something other than a basic elemental type of force. Whilst in one manner this 'Christ Centre' conforms to an elemental aspect similar to that of air, its main function is with Spirit. This is partly symbolised by the fact that the initiated grade associated with Tiphereth is the first one to include the word Adept in its title. Despite the lofty, exaggerated titles adopted by some of the country's 'miracle men' the Adeptus Minor, or Minor Adept, of Tiphereth is in quite a strong position since he should have gained mastery over the four elemental aspects of his nature and be able to direct wisely the basic elemental forces in the Universe. If one listens to those who claim vast and mighty spiritual labels (hung around their necks like millstones) it would appear that the Being called God is in great danger of being called Redundant. As you may have gathered from comments in this book, I become rather annoyed at the ridiculous farces they conduct in the name of the Holy Sciences. The amount of utter rubbish spouted by them is incredible and those who listen and gape in amazement are more to be pitied than the perpetrators of such incoherent ramblings. The whole question of esoteric Grades is one on which I tend to wax eloquently. And as a few people have found out I am quite prepared to tell them to their face!

Yet to return to Tiphereth and the person who has fully attained the honourable title of Adeptus Minor: it is here that the work really begins, for without this contact we can never hope to see the full picture. So the first task of the

newly born adept is to return to square one and start again, but with the enlightenment that comes from working with pure spirit. He is able to trace the manifestation of spirit through the various elemental channels and can thus sense the prime motivational ideas behind the impulses of energy. The Initiate of Tiphereth will and should be aware of the identity and name of his Holy Guardian Angel; it is my contention that when the time is right one can follow a course of self initiation into these realms and during this process one meets, or learns inspirationally of this great entity. Yet ask the bigheads who rule the roosts in so many occult lodges about these matters and they will reply with nonsense about "It is above your grade; I cannot tell you". Such people annoy me intensely! If you have any sense you will feel the same. If you do not, then you are wasting our time with this book, for you do not have the sense to pierce the veils of illusion and reach out to that starry world where adventure lurks around every corner; where men work and strive to regain a heritage of Truth, Beauty and Love encompassed by the Wisdom of the Ages. Let the blind lead the blind; sow the rose in your heart and ever feed the flame of aspiration with the intensity of your emotions for only thus can the full bloom emerge to obliterate in dazzling splendour the cross to which we are bound.

Tiphereth is a great balancing centre for the human consciousness and ritual working around this area is an aid towards a dynamic inner being. We should, however, always try to put the lessons learnt in this sphere into practice in our daily lives. If you do not, then you will very soon find that what you are learning has degenerated into illusion for the task of the initiate is to come to grips with his environment. This means applying spiritual principles at this level of existence, for only thus can we test out their reactions on ourselves. The following ritual is twofold: for a general

means of contacting Tiphereth both on a planetary and a spiritual arc; or for a means of self initiation for those who feel that they are in a position to do so. I make no great claims for the poetic content; I realise my own short comings in this direction (if in no others!) but the overall effects when coupled with the controlled usage of the imagination - - and of course with the requisite effort - are effective. The ritual is not very long, but the time consuming factors are the building of the forms mentioned in the commentary. If you are not prepared to involve your utmost energy in the creating and assimilating of these figures, you should look elsewhere. The words are merely a focus point for your imagination which is rigidly controlled by the intellect. Thus we use the attributes of Netzach (Emotions) and Hod (Intellect) as stepping stones to Tiphereth (Spirit). Success means a reversal of the process where the mind and thoughts are energised and vitalised by an influx of spiritual force.

Numbers at the end of various lines refer to the notes reproduced at the close of this chapter.

L.V.X.

Hail! Thou Majesty of Light Divine, i

Hail! Thou Glorious Radiance of Power

Lowly Child and Glorious King, 2

Secret Love and Source of Life.

To Thee is sacrificed a God; 3

In Thee is Death: in Thee is Life.

Thou givest Life that we might live;
For Thee we die to live anew.

Hail! Thou Majesty of Light Divine.
Hail! Thou Glorious Radiance of Power.
Osiris! slain art Thou. Thy Mother Mourns — **4.5**
The Mighty Queen has lost her Son.
Yet Death is Life, for a God has died; 6
The Cross of Pain, the blood for mortals shed.
The few who tremble have realised

They too must die and yet, shall live.?

Hail, Thou Glorious Radiance of
Power;
Hail, Thou Majesty of Light Divine.

Osiris! Osiris! Thou dost live 8
Thy mother Isis rejoices now. The
bonds y
Of Death are loosened. A King has
arisen
To take his rightful place. Rejoice ye
mortals.
For ye too shall become as God.
Die, O Man! That thou might live as
God 10

The Cross is formed - the blood is

spilt;

The Lamb is slain: a God is born, u

The glowing red shall turn to gold.

The golden arms shall swiftly turn. 12

A cross of red; a ball of gold.

The wound doth heal for Gold can
burn. **13**

The Golden Cross; the tin v Rose.

A sign that few alone can know, u

The Veil is rent - a deathly hush:

The Word that joins the Worlds is
said. **15**

Hail! Thou Majesty of Light Divine. **16**

Hail! Thou Glorious Radiance of
Power.

Lowly Child and Glorious King.

Secret Love and Source of Light.

A King has risen to take his rightful
place. **17**

The Two are One; the Angel and the
man. is

The Man has died; the King is born. 19

The Secret Name is known at last; 20

For He and I are one again. **21**

The Man has died: The King and God
is born. **22**

Hail, Thou Glorious Radiance of
Power.

Hail, Thou Majesty of Light Divine. **23**

Tiphereth occupies a central position on the Tree of Life and whilst we usually limit our excursions to a particular Sephirah in ritual working, it is necessary to consider relationships between parts of the symbol for a greater understanding of the whole. Thus it is that the sixth Sephirah, because of its position, has far more possibilities than the others. Life is all too short and people generally only deal with aspects in line with their own major interests. Those who still have a yearning for Egyptian thought associate this area with Osiris, whilst the Christian identifies the sphere as the Christ Centre. Any one who has studied the Hermetic workings of The Golden Dawn will be interested in the Vault of the Adepts — the symbolic burial place of Christian Rosenkreutz — and yet again those who work under the auspices of the Lords of Time and Space see other symbolism. Many of these ideas are intermingled in practical working as they revolve around certain major attributes; i.e. The Transformation; Redemption; Sacrifice, etc., but it is usually preferable to retain only similar characteristics to achieve a concentration of results. The following short ritual is a form of Mass designed to identify yourself with the Sephirah Tiphereth in order to awaken a spiritual contact and identification with this area of consciousness. Although partly traditional in format, it also

involves the Christian element and a development in modern occult thought.

1. Perform an initial oration. "Almighty God, on whom we depend for our very existence, grant us Thy blessing on this ceremony, so that we may ever seek to realise the beauty and harmony of Thy ideals. Let the minds of all present be cleansed of malicious thoughts and impurities that we may be stimulated by the rays of spiritual vitality. May the boundless fires of Heavenly force sweep through our midst to dispel the darkness of ignorance which might attempt to encompass us and turn us away from Thy guiding Hand. Shield Thy children, O source of all Power, from oppression and inertia as we seek to strengthen our hearts with praise and worship."

2. Consecrate the Temple with Fire and Water, following the procedure given in Chapter Five.

3. Perform a suitable preparatory ritual such as either the Lesser Pentagram (Invoking) or, and for reasons given earlier in the book I would prefer you to use, the Sensitising Ritual.

You have now purified your Temple and set up various influences around this designed to awaken your inner self and also to concentrate the forces you are about to invoke. You will notice that I have made no references to Magical Circles in this book. Generally speaking these serve two purposes: a) to keep out adverse forces; b) to keep in and concentrate the beneficial forces. Now I rarely bother with a circle myself, although perhaps I subconsciously create one in my imagination. I usually concern myself with visualising around me an Astral Temple in the appropriate colours of the Sephirah which serves the same effect. If you feel that it would help you to have a circle visible on the

floor then by all means do so, but make sure that it is relevant in format to the work in hand. For instance, the simplest form with Tiphereth would be a circle, around the rim of which would be the God name of this sphere, Jehovah Aloah va Daath, written in colours of rose pink. Inscribed in this could be a hexagram and in the centre of this a cube opened out to give the form of a Calvary cross: each square of this being the appropriate elemental colour. If your intention is to do a great deal of working around this area of the Tree of Life, then it is worth your while to make a decent job of the circle; but if you only require it occasionally, coloured chalks on a black background are quite effective.

So, having done the initial stages of the ceremony, you should either concentrate a little on the circle in order that it may react on your consciousness or, alternatively, spend some time in creating an Astral Temple around you composed of the standard associations of the sphere and coloured suitably. Whichever you do, I feel it preferable to have some definite symbol of Tiphereth with you in the Temple as a focus point for your conscious mind. Perhaps a Calvary Cross or an equal armed cross with the pinky rose at its centre.

Hexagram
is gold.
Writing
is pink
on a
yellow
back
ground.



Colours
1 Yellow.
2 Citrine,
russet,
olive,
black.
3 White,
with
gold
circle
in the
centre.
4 Red.
5 Blue.
6 Black.

4. Perform this short prayer.

"In the Name of the Christ we are gathered here today, so that the Rose may be sown in our hearts. Almighty God, we ask Thee in the Name of Jehovah Aloah va Daath to let Thine influence descend upon this place to kindle the tiny spark of spiritual illumination that we have sensed from the teachings of the Christ. Let our pride be submerged by our devotion to Thine ideals as we humbly offer ourselves before Thy symbol (i.e. The Cross). Grant unto us the Vision of Harmony that we might learn of the inter-relationship between Spirit and matter. Teach us to ever strive for all that is good, beautiful and true that thereby we may act as channels for the carrying out of Thy Will."

5. Pause awhile as if for this to take effect and then visualise a golden cross in the Eastern quarter of the Temple. Invoke thus: "In the minds of men let Thy glory show forth, O Mighty Lord, to cleanse and purify the inner reaches of Stillness. O symbol of stability, be unto us a former upon which we may perform our tasks in the Silence of Space. Pinned against a background of stars art Thou, yet ever seeking to encompass the intervening dust of eternity as thy time of awakening approaches. Let the balanced force of the Cross be with us and about us always."

6. Visualise above the Cross the brilliant form of the physical sun. Mentally acknowledge it as the source of life in this universe. "Thou risest fresh with glory, to journey majestically across the sky, O source of Life. Did not the Creator of man set apart this ordinance of Creation of Day? Is not His abode within that great sphere of brilliant, radiant, incandescent light? Let us glorify the source of all life for without it can neither man nor beast exist. Exaltations to Thee who in Thy immensity art all terrible and all powerful, yet in thy relationships with man are the giver and sustainer

of life. In the Name of Jehovah Aloah va Daath we praise thy supreme presence.

Next comes a planetary invocation to the Sun, by means of which we draw down the warm, life-giving influence to strengthen and re-vitalise us and also to learn of the esoteric significance associated with this symbol. "Eternal Ruler of the daytime sky smile thy radiance upon this Temple. The Inner Essence of the Cube of six sides art Thou; the strength which although hidden permeates the whole to provide the dynamic surge of spirit, which is directed by thine influence in both six and four directions. Intangible essence of men; symbol of dawning light; teach us of the Harmony of Things that we may serve thee as priests.

Thou who saw the originator of the Holy Grail, into whom was poured the blood of Christ upon the Cross; teach us of the transmutation of Life by means of that same Cross. Source of pure beauty; traveller of the eternal ways; fountain of life; lead us to know and understand the Harmony of things."

Draw the sigil of the Sun, or a Cross.

7.Say: "The Rose shall bloom in my heart for I dedicate mv-sclf to the achievement of the ideals of the Lord Jesus. The Child is bom in my heart for I know that the growth must take place gradually. The Rose and the Child are as one for the blooming in due season will be as glorious as the awakenment of the King."

Stand in the form of a Cross and visualise the Rose being implanted in your heart as a tiny, pink rose bud. Imagine a shaft of light flowing from the sun you visualised in the East and direct its warming rays on the embryonic bud. Whilst doing this imagine three different images of the Christ under the headings of Power, Love and Wisdom, wrapping themselves around you and condensing into the

newly planted seed. Each time you perform this in future let these images become a little stronger.

8. Conclude the ceremony with a form of Eucharist. The Traditional elements involved are: the warmth of a lamp (use candle flame); the fragrance of a rose (incense is an acceptable alternative to this); bread and salt; and finally wine. Use a fairly simple form of address that vocalises the idea of the elements being made whole again by their consummation. For instance "As we partake of these Sacred Elements, let us remember the Words that were spoken that thereby we might also be as He who went before. For it is said that "This is my body which is given for you: this do in remembrance of me. This cup is the new testament of blood which is shed for you. By our action we also endeavour to assert the dominance of Spirit which shall reassemble the transformed body. Let us partake in silence as we remember these things."

This is then done and the ceremony concluded in the usual fashion with the reversal of the Sensitising rite.

Thus we leave the Sephiroth in peace to recover from the strain of our assaults upon them. Space does not permit full commentaries upon the material contained in this book and so you must use your own ingenuity. The Challenge is before you! Will you back down or respond? Those of you who feel that I have a bloated ego are probably correct, but I can say that I have had considerable experience of *Infective* Ritual Magic and, in conjunction with fellow initiates have stepped far outside the accepted limits of Tradition. So I do feel that I know a little about such things. Dare to Make Magic and feel the thrill and excitement of ritual invocation as you seek to penetrate the hidden depths of the Universe.

Notes and a Commentary on the Ritual /.. V.X.

The ritual is concerned, in one instance, with the symbolic death of the man. as he rises in consciousness up the Middle Pillar of the Tree of Life, by the Crucifixion and there after the awakenment to the new life in which he appears Conqueror of Death; Aspirant upon the Threshold of the Vault of the Adepts. Lord of the Elements; The Dead man governed by the initiate. To those who are not conversant with these titles. I suggest a little thought after you have studied the ritual for amongst them may be found the true significance of the 'Entry into Tiphereth.' those who have decided that they are worthy of self initiation should be cautious and reconsider before taking the plunge. One approaches this ceremony with a different attitude according to whatever aspect concerns you. The Aspirant who wishes to lay his head at the Altar of Sacrifice should realise that certain words are more than symbolic! in conjunction with the above you can use your normal preparatory stages of ceremonial working, such as the Pentagram ritual, (or perhaps by now the Sensitising Ritual from Chapter Four) other invocations, etc.. and if you feel so inclined some follow up prayers, worship, further invocations. Depending on your attitude and intention, the various rituals concerned with the Vault of the Adepts follow on quite effectively from here. To those of you who only wish to tap the Spiritual fountains and no more at this stage, you will find the first two major sections of L.V.X. only to be of use. providing, of course sufficient effort is involved. You will not be gladly received by the denizens of Tiphereth by quickly mumbling your way through the ceremony. The so-called adepts who feel that it might be as well to whip through L.V.X. just in case they miss anything are better advised to take up table tennis or some other sport where they can more easily demonstrate how useless they are because there are genuine folk in the world who excel in fact instead of imagination.

Note 1. When making this adoration build before you the images of the Sacrificed (tods of old — resplendent in the brilliant radiance of a golden sun. Mentally acknowledge this sun as the centre of life force in your immediate universe and see beautiful angelic figures around the scene as if praising the Source of Life.

Note 2. The Christian element may be inserted here if desired by visualising the infant Christ. Keel an intense devotion as you see the Wise Men hailing the Babe as King and sense both an emanation of mature love and a great outflow of wisdom from the child. Alternatively you use the image of Osiris in the arms of Isis. The general effect should be very similar in either case.

Note 3. Now see the Child at the stage of death — either upon the Cross or in the Coffin of Treachery. 'Lor Thee we die to live anew' Peel the gradual change in yourself as you slowly take on the characteristics of the intended sacrificial victim.

Notes 4 5. Make (mentally or physically) the signs of 4) Osiris Slam and 5) The Mourning Isis.

Sole 6. Try and build up in your mind some idea of the Cosmic significance associated with the Crucifixion process, e.g. the terrific outflow of power and emotion. Remember also that this occurrence was an initiation for the Master undergoing it.

Note 7. Attain the realisation that a human being may follow this same course if

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he so elects and that this is exact!) what you are doing in this ritual An awareness of the physical body being a mere agent for the inspired outlook of the Adept.

Note 8. Make the Sign of Osiris Risen

Xote 9. Make the Sign of Isis Rejoicing. (Details of these may be found in *Magick in Theory and Practice* by A Crowley)

Xote 10. This is where the initiate symbolically severs the hold of the emotional and intellectual sections of the mind, aspiring to his spiritual nature that this might henceforth be the controlling factor. In other words the initiate has now loosened every possible tie with mundanity

At this stage the initiate must put his courage to the test What do you think you should do here? Pause and blow your nose? Realise what the words really mean and pretend that they do not.' Fool! I thought we had disposed of you in the first chapters. Let he who has the courage do. while the weaklings wave their fingers in the air in the vague shape of a cross Be bold and really test yourself in the Service of the Almighty God Dare to Make Magic!

Xotell. May be taken literally by those who have dared Other-wise visualise it all and hope that the crucified Christ was able to do likewise.

Note 12. Signifies the metamorphosis from the red cross into the golden orb of the sun

Xote 13. Relates to the sun as a Source of radiant healing power and also the supremacy of Spirit over the mortification of the flesh.

Xote N. The Sign of the Rending of the Veil.

Xote 15. Yeheshuah — or under certain circumstances A! III I

Xote 16 Instead of. as originally, directing this to the sun, it is now to yourself as an embodiment of all contained in notes I. 2 and 3.

Note 17. As above, but now you are the King, having passed the Cross of Pain. Clothe yourself in colours of Tiphereth and wear the sigil of the Adept on your forehead.

Xote 18. Signifies the link between the worlds

Xote 19. A reiteration of your prowess

Xote 20. The reference being to the name of your Holy Guardian Angel, or the realisation of your true potential.

Note 21. Refers partly to your divine heritage and also to the process of redemption

Note 22. Speaks for itself. However it needs to be implemented in life as you will now lead it.

Xote 23. A final offering of praise to the Creator and I is symbol the Sun.

CHAPTER EIGHT

Magical initiation

Magical initiation is regarded by the newcomer to ritual magic as something that can only be experienced by joining a physical society. It is indeed often the first stages of contacting the inner forces associated with a line of succession. However it is so very important that the neophyte should sense the validity of all claims and not be taken in by the glamour of things occult. One must stand back, think and mentally project a questing mind or psyche into any symbolism or statements made.

This may provide more links than any earthly ceremony could ever achieve, particularly if you are one who has travelled this way and along these paths before. Whilst a genuine group will have inner plane guardians who will bar your way until you have been tested, your sincere aspirations will provide a password and a key to the routes you seek.

There are archetypal entities almost of the nature of minor deities or angelic forms that appear to psychic vision as cloaked sage like figures of history. Traditional images of Plato and Greek philosophers, Arthurian knights and great rulers of the dim and distant past often appear in this category. A phenomenal structure of knowledge, wisdom, contacts and ethos coalesces within these thought forms. In modern parlance it may be likened to the power and potential within a tiny computer chip or memory card. But it is the initiate who is the computer and keyboard and who, by using these images created within our Hermetic egregore, obtains a point of contact and a library of experience, inspiration and knowledge far beyond the normal bounds of physical experience.

These beings have created themselves in a manner which allows the genuine seeker or initiate to safely converse with them and draw inspiration from their vast repertoire. It matters not what the form of contact may be. Simple meditation, musing around images arising from such great musical works as *The Planets* by Gustav Holst, magical sequences, full ceremonial ritual, all in their own manner can lead to a doorway through which may be glimpsed a world so rich and rewarding that verbal descriptions give a mere glimmer of reality.

There are guardians of course! But the strongest of these is within the enquirer's own psyche. Effort is the simplest password, but even here the development of spiritual consciousness must pass through various stages of development or initiation. Using modern terminology again, there are certain computer games where it is not possible to pass to a level three game until mastering level two. The inner plane guardians who are involved with magical orders control the structure and development in quite a rigid and similar manner.

The main point of this is to safeguard the aspirant, more for his or her own safety, than to protect the non physical structure of a magical group. Few initiates within true magical societies realise how immense is the ultimate spiritual power, knowledge and information available to members. Magical Initiation bypasses the questing of a solitary neophyte and switches on a current of force that by its very nature leads onwards and upwards, providing a contact that can never be lost, broken or destroyed by outsiders.

A non connected society will have no such safeguards and, you can safely ignore illusionary boasts and claims, finding it wiser to look elsewhere. A novice's projected spiritual

aspiration can be likened to a torch shining through a real pea souper of a fog. But however dim its glow, it will be recognised on the inner planes and the first tentative contact will develop.

However despite the above, a form of self initiation is possible and in fact having achieved a certain level of development is an essential aspect of magical training. Yet after another manner, the aspiring adept is still following pathways laid down in another dimension of time and space.

Around the stages of development relating to Tiphareth on the Qabalistic Tree of Life, the initiatory processes involve the symbolism of The Dark Night of the Soul, The conversation of the Holy Guardian Angel, Birth and Rebirth. Tiphareth is also known as The Christ Centre and the Easter Experience with its crucifixion and rebirth imagery features strongly.

When following the Hermetic Order of the Golden Dawn symbolism, magically, this relates to the Adeptus Minor level. Physical initiation at this level consists of conferring a title and little more. The real change from the traditional elemental grades associated with the four lower Sephiroth of the Tree of Life to Adepthood is a major jump that involves considerable effort and dedication on the part of the aspirant.

One such method of ritual attainment is by following the central paths of the Tree of Life from Malkuth, the physical world, through the astral regions associated with Ycsod until standing at the Gateway into Tiphareth. From this point on very demanding levels of concentration and dedication are called for. It is not to be taken lightly and can never be gained by merely following printed words in a transcript of traditional rites.

The following extracts are taken from my Magical Diary and illustrate a process of self initiation gone through by myself while ritually working towards this end some years ago. Liberal use is made of rituals and sequences quoted earlier in Dare To Make Magic. The simple reason is that they are good and with effort will prove highly effective and successful.

Adeptus Minor Rituals or 5=6 working.

These were part of a 3 stage magical working symbolising a rise up the middle pillar of the Tree of Life to Tiphareth and also being a form of self initiation sequence.

First stage

The temple was set out traditionally with, on the altar, salt, water, ash, and the necessary magical implements including a consecrated wand, and altar cloth. After various Banishing Rituals, the elemental forces were invoked and all magical items purified. The temple was then traditionally opened in the domain of earth, and a recitative passage, associated with relevant symbolism read out to sensitise myself. At this point the four Enochian Calls from the Earth Tablet were used and, again, a short descriptive passage, using symbolism called from the mind rather than previously written down, was vocalised. Next a traditional invocation of Saturn to symbolise the rise up the 32nd path took place, after which a period of meditation took place within the Temple. During this the following concepts came into my mind at one stage I felt as if I were sinking down into the earth's crust. I sat in the North and wrote, 'This is the lore of the earth. In caverns deep live many "men" who toil

below to bring to mankind the wealth of living that the Lord has made for you upon this sphere. It is a realm that no one can know for in its depths lie fire and heat...Look to the South and you will see a vision of the fourfold king - a king of spirits and of men who makes this where ye dwell." This seems to do with elemental earth forces.

The vision of the King did not arise, but on closing my eyes, I was aware of a being, small and squashed, with an animal head sitting in the South. The concept of the forty-nine assessors entered my mind.

The Temple was then closed and various Banishing and Purification sequences took place. The following day a similar sequence took place, but all symbolism on this occasion was directed to the sphere of Yesod and the domain of Isis and the moon.

Second stage.

On the altar this time was a lunar crest and a knife, symbolic of Yesod and the element of air. Beginning with a prayer for Banishing adverse forces, I then consecrated the water and performed the Sensitising Ritual before Opening the Temple in the Element of Air.

Next came the invocation of the Archangel Gabriel, again associated with the realm of Yesod, both as a guardian figure and also for mystical inspiration.

During this I could sense movement around me, almost as though clouds were floating by. Also during the sensitising ritual, when formulating the cross it was as though the palms of my hands were red hot, a similar result occurring when I reversed it at the end.

To follow this I used the Four Enochian Calls, this time

from the tablet of Air and although I was not visually or psychically aware of movement, I felt it so obvious that a phenomenal amount of force was present as a result of my actions.

After a while I performed a salute to the Goddess Isis and during the following period of contemplation wrote the following,

"Thy head shall be girt with serpents and thy loins with finest silks. The Lion of Egypt shall rise again to rule with thee. The Ankh is a symbol of eternal light and by its virtue thou shall in safety tread through the dark of the Underworld. Take up thy Ankh for thou has long sought this Path. The journey is long for much has yet to be done in this life and thou hast dallied in the world of men who heed not the light. Take up thy Path for I am with thee still in the midst of Time and Space to where thou aimest"

I am under the impression the inspiration for this was from a feminine source and although I will not go as far as to say it was direct link with Isis, I feel the contact was at least with a Priestess of that deity. Visions attempted in the crystal after this were unsuccessful. The concept of the Priest of the Moon entered my consciousness but my mind wandered and I wonder if it were a mixture of psychisin, previous thoughts and flashes of memory from Dion Fortune's novel, *The Sea Priestess*.

The Temple was closed and all forces terminated and banished where necessary.

The third night's ritual was the ultimate involved the direct entry into Tiphareth, with its awesome imager}' of sacrifice, death and rebirth.

Third stage.

On this occasion I used a traditional device known as The

Binding of the Qlippoth, a means of isolating any adverse or evil forces, both within myself, the temple and the area around. Remember that much of the symbolism used in ritual, despite its physical renderings and description is designed to act on the magicians psyche and inner being rather than to frighten away any passing ghosts!

The various banishing and invoking Pentagram rituals took place, followed by salt, water and ash purifications.

Next, as a correlation with the Christ attributes of Tiphareth I read Psalm 23. Remember it matters not what symbolism one uses, as long as the overall theme is constant, i.e. in this case the imagery of death followed by rebirth. The purist may baulk at a mixture of Egyptian Gods such as Osiris with Christian deities, and Hebrew pronunciation of various God names, but the underlying theme remains that of sacrificial death and the more contact points you have, the better.

After this came a planetary type invocation of the Sun in its full association with Tiphareth, followed by the LVX poses, again symbolising the Rising into a new life.

This time the Enochian Spirit Calls Key One and Two were used before I opened the Temple with a Traditional 5-6 ritual, followed by Psalm 92.

This has been the most effective ceremony so far. During it I felt very strong and had the impression that my temple was suspended in space, where dimensions were of a different nature to on earth. Trying to mark a cross shape on my breast with the point of a dagger is difficult when one has a hairy chest, but I managed what was no more than a light scraping scratch. Each time I used the LVX ritual, I found the first few lines created an atmosphere that invited adoration of a phenomenal force field and power. During the Cross sections it was almost as though I was being hoisted

into the air.

The Rending of the Veil sign seems from my experience tonight to be as though the hand movement lifts a veil deep within my own consciousness both on the inspirational and on the psychic side. I made the sign and it was as though a curtain behind the altar opened to let me into a world separate from things mundane. Sitting in the East I wrote.

"The Vault is a sacred emblem. Whilst you were outside we were waiting to welcome you. The Way is clear before you for striving and work. Do them both for in work is pleasure and in pleasure is work of the spirit. Your name henceforth shall be "He who has been Enlightened" and this shall be graven on a lamina to signify your estate. Farewell for now but never forget your vows. Return to the world of men and ever keep the flame of inspiration kindled to lead you through the darkness into the glorious radiance of Truth and Majesty"

I had an impression of people and clothes waiting in the North. "Go and be clothed and you shall be in these realms from now on". Sat in North of Temple where there was strong impression of being between an archway. I felt a strong awareness of activity around and felt I had to make the Rending of the Veil sign. On doing this it was as though I could see through a window where all tilings were coloured in green and pale blue light. My final impressions were that I had gained a foothold in a hitherto unknown and unvisited area, but that I would need to work hard to keep the contacts.

The following evening I continued magical workings to consolidate the previous success, but despite writing many details in my magical diary, it is so difficult to explain what really happens. This again is part of the security that governs the sacred mysteries. Experience is the only way to progression and no true occultist will ever block the way of

a genuine seeker of mysteries.

To finish this chapter I include a short mental ritual which can lead to realms that will welcome an aspiring initiate or neophyte who is prepared to make the effort to succeed. It is non traditional and more concerned with what I term Time and Space

The Sky Boat

In the mists of time and space, the original concept of movement between different areas of psyche arose from many concepts. Foremost were the initial interchanges between fundamental layers of consciousness that could easily be charted on a map or diagram. In many ways the free of Life is one of these. Other religious concepts embody different variations around this theme.

The boat can as easily as any other symbol be adapted to provide linking pathways between any point, directly or indirectly. In its simplest form the vessel is entered through a coloured gateway appropriate to the destination and what can be best described as signposts made up of the traditional symbols associated with the journey.

To go a stage further a guide can accompany the journey. This may be, dependant upon the initiate's development, as a spirit guide, an elemental entity, angelical being, even a god form if the contacts are sufficiently developed and the mental capability exists.

Colour is a major factor in all of this. Basic Cabalistic colour schemes may be used to great advantage in this, but the concept of Time and Space symbolism can be used to over ride any of these and to enter a new dimension altogether. Egyptian symbolism fits in very well with all of

these concepts and can be intermingled between any symbol systems.

Proficient initiates can travel together as long as they have a sufficient level of psychism and intuitive development. In this case the guide will sit at the front of the boat. Propulsion can be in various forms, ranging from traditional rowing oars, a sail, a motor or even positive thought forms.

The main ideas and images occurring to me are predominantly Egyptian or even Arthurian with the Avalon and Lady of the Lake theme

Visualise firstly the boat at a quayside along a river where the grass waves gently in the breeze. Approach mentally, slowly and with dignity

Acknowledge whosoever may be seated (or standing) near the boat. A golden loop of light links the prow to a spot on the landing stage. The water is blue. A notice may be visible at times. Mentally project your self into the boat, acknowledge the guide and sit. It is possible at times that others may join you or be already seated. If so greet each but do not attempt to engage in any discourse or discussion. Retreat then within your deeper being, but keep a tentative link to what or who is around you.

The guardian of the boat will, with your urging, loosen the golden thread that links to the shore. It is possible at this stage that a dramatic change may occur and the whole imagery change to that of traditional time and space with a large leap of mental movement into a dimension that is not the normal purpose of the sky boat. You have a choice then of reverting to the image of waiting on the shoreline, or going with the new current out through starry space into regions mentioned elsewhere.

The boat drifts away from the bank, the scenery of which becomes woodland of dark green and browns. This slowly recedes as the boat is caught by the current and moves faster away from the shore towards a distant hazy- glow. Mentally utter the following prayer.

"Let me greet the Dawn of Awareness with humility and longing. May the source of all that is good and noble enervate my being as I strive towards the hidden realms of consciousness .Let the spiralling vortex of light form the vessel of aspiration and longing that will take me on this journey towards adventure and knowledge."

By this time the guardian in die boat may contact you mentally or with physical gestures. Take note and with humility ask his blessing on the journey. Also take careful note of any symbols or jewellery worn by this entity. Pay particular heed to the colour and, if you wish, for instance to apply this method to path working, visualise the colours becoming those appropriate to the cabalistic regions you wish to visit.

At any stage of your journey you can test the guardian by projecting safety imagery at him/her in an outline of brilliant gold. Various examples include the simple cross, the rose cross, the various mystical letters and sigils with which you should be conversant. This should cause the guardian's form to be absorbed into the sigil, which enlarges and then returns as the guardian who will make a brief contact with your inner vitality.

It can also have a totally negative effect where the whole concept of the boat vanishes and you return through a dreamy haze to normal consciousness. This may be a reflection on your current state of mind, on negative force acting on you, or merely a lack of effort and concentration on your part. Considerable effort is necessary for success

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and your determination must be made very obvious before the journey will allow your presence to continue.

Believe it or not but you are following an initiator)' pathway into a realm quite removed from that of traditional Hermetic Magic. It is equally as powerful as the former, but will lead to a different dimension of time and space. Its symbolism leads to a future far removed from the Tree of Life, but equally as potent and involves alphabets, Courts of Beings as resplendent as any you have ever experienced. Within its realms lie the occult traditions posed by a totally new dimension of beings.

Be bold and step forward into the future. Dare To Make Magic!

APPENDIX A

Suitable Books on the Tree of Life

- 1.The Mystical Qabalah: Dion Fortune.
- 2.A Practical Guide to Qabalistic Symbolism: G. Knight.
- 3.The Qabalah Unveiled: M. Mathers.

APPENDIX B

Other Examples of Rituals and Ceremonies

- 1.The Magician: W. E. Butler.

Contains the Lesser Pentagram Ritual, which is also in G. Knight's book (see above).

2. Theurgy: M. Sadhu

Has some items which are of interest.

3. Magick in Theory and Practice: A. Crowley

Despite the conflicting opinions about this author, he is a useful reference source for those who can exercise the powers of discrimination. This work covers the Magical Forms referred to in the chapters of Dare to Make Magic. Also has various rituals.

4. The Golden Dawn: F. I. Regardie.

Gives examples, but are usually concerned with group working and are rather complex for individual operators. Useful for those who like to plagiarise for ritual material.

5. Some of the publications by the Order of the Cubic Stone have interesting rituals which are normally designed

for the benefit of individual operators.

Note: Various other books are available dealing with ritual magic, but most of these (such as *The Book of Solomon*, the *King*; *The Sacred Magic of Abramelin the Mage*) are more specialised and suitable for the advanced student who knows the pitfalls and dangers of working with this material and can pre-prepare himself correctly. The writings of Crowley are very interesting for those who can read between the lines and distinguish his particular brand of humour. The *Golden Dawn* mentioned above is an excellent starting point but one should remember that times have changed and whilst we can build upon this material I feel that it would be a mistake to view it as the be all and end all of occultism.

Books on ritual magic which purport to be composed by an initiate and, when read, show no evidence of initiatory training should be ignored. Unfortunately there are all too many of these. Do you think that *Dare to Make Magic* falls into this category?