

which time most of the day will be spent in, as the Chaldaean Oracles also advise, "Invoking Often," concentrating all the powers of the mind, body and soul together, focusing them by means of invocation that thereby the Angel may appear and lift up the Theurgist to His greater and wider life. The third period of two months having been completed on the 21st of September, the Magician is to rise on the following morning very early, "neither wash yourself at all nor dress yourself at all in your ordinary clothes; but take a Robe of Mourning, enter the Oratory with bare feet, go unto the side of the Censer, and having opened the windows return unto the door. There prostrate yourself with your face against the ground and order the Child (who is used in this system as assistant and clairvoyant, but unnecessary I think in the latter capacity if the operation has been carefully followed) to put the Perfume upon the Censer, after which he is to place himself upon his knees before the Altar; following in all things and throughout the instructions which I have given you. . . . Humiliate yourself before God and His Celestial Court, and commence your prayer with fervour, for then it is that you will begin to enflame yourself in praying and you will see an extraordinary and supernatural Splendour which will fill the whole apartment and will surround you with an inexpressible odour and this alone will console you and comfort your heart so that you shall call for ever happy the Day of the Lord."

Abraham, wise man and Mage that he was, does not burden himself, it will be noticed, nor the mind of his son to whom this magical technique is delivered, with any intellectual quibbling or any metaphysical enquiry as to the nature of the Angel. There is no discussion as to whether the latter enjoys an objective, that is independent, existence, or whether it inheres subjectively within the psychological structure of the Theurgist. He himself having gone through this training and reached its consummation in the Vision and the Perfume well knew the fallacy of intellectual bondage. And that one may assume is why he chose in preference to all other terms the very words "Holy Guardian Angel," which are so palpably absurd from a rational point of view that no sensible person would dare engage in speculation concerning them. Thus intellectual bondage and the pit of error is avoided. The greater the strength and the enthusiasm of this act of faith in an irrationally named and conceived entity the more efficacious is the crisis of the conjuration.

For seven days, then, counsels Abraham, shall the Operator perform the ceremonies without failing in the correct performance of any one of them in any way. On the day of the Consecration, the Holy Guardian Angel will have appeared to the Theurgist and bestowed grace and splendour upon his soul, sustenance into his spirit, and flooded the whole sphere of the mind with an all-encompassing illumination, which no words may adequately describe. Then follows, at the injunction of the Angel, a Three-Day Convocation when the Good and Holy Spirits will be conjured to visible appearance on the Terrace, and entered within the domination of the renewed Will of the Magician; and a second three days for the Evocation of the Evil Spirits. On the second day, advises Abraham, "you shall follow the counsels your Holy Guardian Angel shall have given you and on the third you shall render thanks." "And then you shall first be able to put to the test whether you shall have well employed the period of your Six Moons, and how well and worthily you shall have laboured in the quest of the Wisdom of the Lord; since you shall see your Guardian Angel appear unto you in unequalled beauty; who also will converse with you, and speak in words so full of affection, of goodness, and with such sweetness, that no human tongue could express the same. . . . In one word, you shall be received by him with such affection that this description I here give unto you shall appear a mere nothing in comparison. . . . Now at this point I commence to restrict myself in my writing, seeing that by the Grace of the Lord I have submitted and consigned you unto a Master so great that he will never let you err."

Continuing directly upon the verse description of the setting of the magical operation previously quoted, and in elaboration of the remarks of our magical author, Crowley continues:

"Thou shalt have a birchen bark  
On the river in the dark;  
And at the midnight thou shalt go  
To the mid-stream's smoothest flow,  
And strike upon a golden bell  
The spirit's call; then say the spell:  
'Angel, mine Angel, draw thee nigh!  
Making the Sign of Magistray  
With wand of lapis lazuli.  
Then, it may be, through the blind dumb  
Night thou shalt see thine Angel come,

Hear the faint whisper of his wings,  
Behold the twelve stones of the twelve kings !  
His forehead shall be diademmed  
With the faint light of stars, wherein  
The Eye gleams dominant and keen.  
Thereat thou swoonest ; and thy love  
Shall catch the subtle voice thereof.  
He shall inform his happy lover ;  
My foolish prating shall be over ! . . .  
Lie open, a chameleon cup,  
And let Him suck thine honey up ! ”

So ends the most important section of the system advocated by Abramelin the Mage, who may well have been one of the greatest masters of Magic in the West. With perfect lucidity and sweet simplicity of spiritual conception, with clarity of expression and instruction, and no burdening of the mind with details and in-essentials, with symbols of purity and of cleanliness, Abraham the Jew brings the Theurgist gradually, step by step, up the wonderful ladder which is the Tree of Life growing earthwards from the Ancient of Days, towards the Ineffable Master. He is the Augoeides, Adonai, the Higher Self, the Holy Guardian Angel, call him what you will. And the illumination and spiritual glory which the Angel brings is so fair and holy and terrible a vision that in the devotee is induced a rapture, an adoration, a transport of ecstasy which is beyond all human conception and human speech. No saint or poet yet has been able to suggest more than a distant retreating echo of that incomparable experience. The attainment marks the commencement of the career of Adeptship, and it is only then, when the soul having been lifted up on high and seen things not lawful to tell, that the true nature of life may be seen. Infiltrated by a wealth of wisdom and bliss and clarity of the inward vision, then may the world be appreciated for what it is. Hitherto the eyes of the soul were closed, and blind, affrighted, and ignorantly dumb, the individual was whirled on the ever-moving wheel of life and pain. With the attainment of the angelic splendour, the centre of consciousness having been for ever exalted beyond the empirical ego, a flood of ecstasy causes the realization that it is only the Angel who is and always has been the Ego, the Real Self never previously known. No longer does the Angel enshrine him like the distant walls of the starry abyss, but He burns ardently within the core of

the man, pouring through the channels of his senses an unending stream of bright glory and delight. The gates of the mind are unlocked and swing back upon their hinges, and the celestial realm into which the Angel ushers the soul is abundantly and ecstatically disclosed.

There is a beautiful poem by the Irish poet *A. E.* in which the theme is a conversation between the earthly child of darkness and the holy Angel of the Light. The former speaks :

“ I know thee, O glory,  
Thine eyes and thy brow  
With white fire all hoary,  
Come back to me now.  
Together we wandered  
In ages ago,  
Our thoughts as we pondered  
Were stars at the dawn.  
My glory has dwindled ;  
My azure and gold ;  
Yet you keep enkindled  
The sun-fire of old.  
My footsteps are tied to  
The heath and the stone. . . . ”

The Angel replies in words particularly significant to the student of Magic, entreating the shadowy self to surrender to the guidance of the heavenly shepherd :

“ Why tremble and weep now,  
Whom stars once obeyed ?  
Come forth to the deep now  
And be not afraid. . . .  
A diamond is burning  
In deeps of the Lone,  
Thy spirit returning  
May claim for its throne.  
In flame-fringed islands  
Its sorrows shall cease,  
Absorbed in the silence  
And quenched in the peace.  
Come lay thy poor head on  
My heart where it glows

## THE TREE OF LIFE

With love ruby red on  
 Thy heart for its woes.  
 My power I surrender,  
 To thee it is due,  
 Come forth, for the splendour  
 Is waiting for you ! ”

## CHAPTER THIRTEEN

THE union with the Holy Guardian Angel effected, and the soul having been assimilated into the inward essence of His splendour and glory, the Magician proceeds in the Abramelin system to the evocation of the spirits and demons with the intent of subjugating them, and consequently with them the whole of Nature, to the domination of his transcendental Will. It may seem at first sight that such a section following upon the exaltation of the preceding section of the book is a descent from sublimity, and is in the nature of an anti-climax. It can scarcely be denied that the ecstasy and the high spiritual irreproachability of the Book is marred somewhat by the addition of these things to the impressive dignity of the Abramelin Operation. Aleister Crowley endeavoured at one time to provide a suitable rational explanation for it. “ There is,” he argues, “ a reason. Anyone who teaches a new world must conform with all the conditions of it. It is true, of course, that the hierarchy of evil appears somewhat repugnant to science. It is in fact very hard to explain what we mean by saying we invoke Paimon, but, to go a little deeper, the same remark applies to Mr. Smith next door. We do not know who Mr. Smith is, or what is his place in nature, or how to account for him. We cannot even be sure that he exists. Yet in practice, we call Smith by that name and he comes. By the proper means, we can induce him to do for us those things which are consonant with his nature and powers. The whole question is therefore one of practice ; and by this standard we find that there is no particular reason for quarrelling with the conventional nomenclature.”

The method proposed by Abramelin for calling forth the Four Princes of the Evil of the World is by means of magical squares containing, in certain formations, various letters and names. These squares when charged and energized by the magical will set up a magnetic or electrical strain in the Astral Light to which certain beings consonant to that strain respond in the performance of acts ordered by the Magician. Apart from the Evocation of the Demons

on the Terrace there are squares designed and described by Abraham for the fulfilment of almost every wish which might occur to a human being. It is not intended to describe this final chapter of the Abramelin book containing the squares and practical formulæ of Evocation, inasmuch as the latter constitutes the least important branch of that system. In any event, this particular subject touches upon other magical writings which it was my wish briefly to describe. These works, like *The Sacred Magic of Abramelin*, have unfortunately been allowed to go out of print, and to all intents and purposes are practically unobtainable except by those who have access to a museum or a large library. It is my intention to touch upon them here because they deal with that branch of Magic which is placed in opposition to Invocation, and concerns the Evocation and control of planetary spirits and angelic beings. I wish to warn the reader, however, and recall his attention to the fact that the procedure laid down by Abramelin is the best. First there should be the Knowledge and Conversation of the Holy Guardian Angel, and *then* the Evocations. And I only mention the latter in order that the reader may be cognizant of the entire formula, although I do not intend reproducing many of the practical instructions. The books referred to are by name *The Key of Solomon the King*, *The Goetia* or *Lesser Key of Solomon the King*, and *The Book of the Angel Ratziel*. The last-mentioned work unfortunately has never been translated from the Hebrew into English. Of course, King Solomon, the model through the ages of the highest erudition and wisdom, was naturally the figure to whom the unknown authors of these works attributed their own compositions, so that the latter might be made the more impressive and authoritative. Not that this palpable fraud makes the slightest difference, for if the system is workable, then Solomon is as good or as bad a peg on which to hang the magical discourse and instructions as, for example, a hypothetical non-entity like Yossel ben Mordecai. Moreover, it implies a certain abnegation of the ego for an author to omit his own name and give credit to some other individual for his own work. The books themselves and the magical system within them constitute the matter of interest; the authorship in these cases does not matter at all.

The necessity for the rites of Evocation is quite a simple one actually. Although the supreme object of Magic is the knowledge of the Higher Self, and although to will anything else but this

supreme object is Black Magic, it is sometimes necessary to re-arrange both the materials and the scene of operations, as well as to make preparations for the improvement of the *Ruach* which is to be offered up in sacrifice to the Beloved. For different individuals at different times these preparations must naturally vary. Since the *Ruach* is to be renounced and immolated on the sacrificial altarstone as an offering to the Most High, and since it denotes a certain cheapness and puerility of devotion to sacrifice a blemished victim, it may be necessary for some Theurgists to engage upon all sorts of practices for the attainment of ends which for others may be quite unnecessary. For instance, one student may find himself hampered with a bad memory which may hinder the sacred recollection of the Vision and the Perfume; another may be incapable of responding to certain emotional stimuli, and a third may find himself burdened with a stultified outlook upon life, whose poverty is altogether opposed to the intense generosity and the fecund abandon which is Nature's. The immediate magical task in such cases is to perfect the immediate vehicle through which the Holy Guardian Angel is to manifest. It is in vain that the elixir of life and the ambrosial wine of the high Gods is poured into a broken or dirty vessel, and an adequate remedy to these deficiencies must be sought. Ultimately, when there is the final surrender of the Ego in the mystical marriage with the Beloved, and the Ego is immolated upon the altar, no ugly complex will mar the rapture of the spiritual ecstasy of union, nor will the sacrificial victim be deficient in aught that is pleasing to the Gods, or lack any faculty to prove a handicap to the growth or the further life of the golden flower within his soul. Thus it may be found imperative to postpone for a while the Holy Guardian Angel Operation in order to provide suitable instruction for the Bride in her duties to the King's Son; to devote oneself at the beginning not to the Magic of Light but to the Evocations of the Goetia. Various parts of the mind and soul may be so faulty as to require special magical effort for their stimulus and repair—that is, when ordinary secular methods have proved of no avail. In such cases it is permissible and legitimate to engage in a preliminary attention to the rites of Evocation, so that by its means every faculty of the individual may resume full and normal functioning. Some of the entities, for instance, referred to among the Seventy-two Hierarchies of *The Lesser Key of Solomon the King* may need to be evoked to enhance the emotional faculties,

to benefit logic, reason, memory or some other department of thought and mind. Thus, when the *Goetia* advises that the spirit named "Foras" teaches "the arts of logic and ethics" it means that through the stimulation of a certain aspect of the mind resulting from a particular kind of magical operation, the logical faculties are improved and stimulated.

I should like to call attention to a magical hypothesis giving legitimacy to the continued use of the evocation of angelic and planetary beings antecedent to the Knowledge and Conversation of the Holy Guardian Angel. It holds that the pursuit of the arts of Evocation may be for the purpose of filling in the gaps in the ladder by which the soul may climb to the heights of heaven. It is by this method that the Theurgist acquires a solid four-square base to his pyramid of attainment. It is useless, argue the proponents of this system, to contemplate so exalted an edifice as the apex of a pyramid soaring high in the clouds unless the foundation is very firmly established beneath the ground, to serve as a sure unshakeable base and support for the aspiring spirit. So long as the aspiration of the soul is pure, clean-motived and unsullied by the mere selfish desire for power, then little harm can come to the Magician in pursuit of the Evocation technique, provided, of course, that the ordinary precautions of thorough banishing and consecration of both Circle and Triangle are attended to. But by this method, it is said, the Magician imitates the working and progress of the whole of Nature. In her, his great guide and exemplar, he sees that no step towards growth is taken suddenly without long preliminaries or preparation of some sort; all proceeds orderly and harmoniously and gradually, step by step, with proper care and sequence and gradation. It is this harmony and order which he seeks to bring to his own work. At the bottom of the superstructure must he commence his work, building each brick to be incorporated into his great pyramid with the utmost care, zeal and devotion, placing layer upon layer, missing no single level upon which the tower should ever mount. Gradually, as his broad pyramidal base of accomplishment proceeds, and it towers both within and above upon a firm foundation, made secure by the evocations and sustained by his aspiration, he tends to discard the lesser things, as their necessity becomes less obvious, and becomes more one-pointed and devout until the culmination of his efforts overflows into the supreme attainment. In this case, the attainment is grounded upon

a solid base, one not built on shifting sands and which the merest breath of wind could overthrow; the Knowledge and Conversation is rooted in the very spirit and body of the whole being, and no danger is there at all of an illumination obsessing him with a fanatical idea, or overthrowing the balance of his mind.

The rationale of the powers conferred by Evocation and the reality of the spirits is not very far to seek, if one glances at pathological psychology for a brief moment. The phenomenon of Evocation may be compared to a subtle neurosis or complex present in our minds, which we find ourselves unable to throw off or dispose of unless by some means we are enabled to define it clearly and ascertain its cause. This knowledge gives it a precise conscious and rational form, which may then be frankly faced and banished for ever from the mind as a persecuting and troublesome impulse. The psycho-analyst is unable to assist a particularly bad neurotic patient suffering from a severe psychosis until he has delved into the Unconscious by means of his technique, and discovered the cause for the existence of the conflicts typified by those neuroses. This examination of the contents of the mind, or of some portion of the mind and memory, gives clarity and coherence to the underlying neurotic cause, and the patient seeing clearly the form and cause of the evoked psychosis is thus able to dispel and banish it. So long as the complex is a hidden subconscious impulse, lurking without shape or form in the Unconscious of the patient, yet possessing sufficient force to disrupt conscious unity, it cannot be properly confronted and handled. The same subjective rationale may be extended to the *Goetia* aspect of Magic, the evocation of the spirits. While within the constitution of the Magician there lie hidden, uncontrolled and unknown, those subconscious powers or spirits which confer the perfection of any conscious faculty, the Magician is unable to confront them to the best advantage, examine them or develop them, to modify one and banish another from the entire field of consciousness. They must acquire form before they may be used. By a programme of Evocation, however, the spirits or subconscious powers are called forth from the deep, and, giving them visible shape in the Triangle of manifestation, they may be controlled by means of the mnemonic system of transcendental symbols and brought within the dominion of the spiritualized Will of the Theurgist. So long as they are intangible and unformed one cannot adequately deal with them. It is only by giving them

a visible appearance, by means of the incense particles, and evoking them into the magical Triangle that the Magician is able to dominate them and to do with them as he so desires. The subjective theory here used is highly convenient in providing an easily understood explanation of this phenomenon of Evocation. For the spirits may rightly be likened to the idea-content or the subconscious-thought-content of the mind, functioning unseen, unheard, and without form in the dark abysses of the mind. The bestowing upon them of a tangible form by an imagination propelled into a prodigious activity by the process of Evocation, enables the Magician to subdue the inchoate horde of undisciplined thoughts, passions and memories which they are, thus bringing form and order to the hierarchy of spirits, and subordinating the wealth of their particular knowledge and energy to his Will. This alone constitutes the reason and necessity for the undertaking of Evocations, prior to having attained the Knowledge and Conversation of the Holy Guardian Angel, which is the supreme and major ritual of Magic.

At once this rationale provides a definition of the two principal divisions of Magic as well as a distinct classification of the hierarchical spiritual entities. Invocation implies above all else the *calling into* the Circle of the human sphere of consciousness, which is the definition of the Magical Circle, of a God or the Holy Guardian Angel. In this higher form of Magic no exterior triangle is needed, for the Magician, both Circle and Triangle in one being, is desirous of mingling his own life with and surrendering his own being to the greater life of a God. The Triangle implies manifestation and duality, the separation of a lesser being from the Theurgist. In Invocation duality is an unmitigated curse; the purpose of that aspect of Theurgy being to eliminate duality. The Evocation, on the other hand, is the deliberate conjuration or the *calling forth* of an incomplete or lesser entity into the Triangle of manifestation which is placed away from the circumference of the Circle. The definitions of the two major figures are very important and useful, and should, I think, always be remembered. The Circle is the sphere of consciousness; one, integral and complete. The Triangle represents manifestation and duality, and it is therein that a being of darkness is brought into light from the hidden confines of the inner circle. A God may be presumed to be a complete and harmonious idea; coherent and absolute within its own sphere, an all-encompassing macrocosm to which the Magician, who is a

microcosm, unites himself within the protected limits of the Circle. On the other hand, a spirit or an intelligence is a lesser being, and although by definition it is a semi-intelligent force of Nature, it is an idea which is neither complete nor well-developed, and comprises but a limited and partitive consciousness. In the case of Evocation, the spirit is evoked into a Triangle bounded and protected by divine names, placed on the outside of the sacred Circle, and the Magician within the Circle stands in relation to the spirit as a Macrocosm and a superior being. Just as the invocation of a God floods the human consciousness with an ecstatic surge of the divine light and life, so does the Theurgist stand as a God and energizer to the spirit. The purpose of the evocation is, in short, that some portion of the human soul which is deficient in a more or less important quality is made intentionally to stand out, as it were. Given body and form by the power of the imagination and will, it is, to use metaphor, specially nourished by the warmth and sustenance of the sun and given water and food that it may grow and flourish. The technique is the assimilation of a particular spirit into the consciousness of the Theurgist, not by love and surrender as is the case in the Invocation of a God, but by superior command and imperious gesture of Will. By this assimilation, the wound of Amfortas is healed, the deficiency is remedied, and the soul of the Theurgist is stimulated in a special way, according to the nature of the spirit.

The first of the three books concerning Evocation with which I propose dealing here, is *The Key of Solomon the King*. This book, by far the most notorious of all books of magical instruction, in 1889 was translated by S. L. McGregor Mathers into English from Latin and French texts. He himself, I am informed, was highly expert and successful in the use of the method given, and adapted from it for the use of his own students a scientific summary covering the process of Evocation in all its branches. It was the translator's view that in this work was the fountain-head and central storehouse of Qabalistic Magic. In it must be sought the origin of a good deal of the ceremonial Magic of medieval times, when *The Key* was valued by the best occult writers and magical practitioners as a work of the highest authority. That it served as instruction, and furnished Eliphas Levi with the data upon which *Transcendental Magic* was based, is more than probable, for it should be evident to anyone who has studied Levi at all carefully that the *Key of Solomon*

*the King* was his principal textbook of study and practice. Although he does not render open acknowledgment of his obligations in so many words, yet it is to this work that he refers in his florid remarks concerning the *Clavicles of King Solomon*. His *Ritual of Transcendental Magic* cites an invocation which he attributes to Solomon, this ritual having a certain, although not exact, similarity in construction and tenor to the first conjuration of the Key, reproduced in the last chapter of this work. The Key as a whole, with the exception of several thoroughly despicable chapters which cater to the animal lusts of depraved ignoramuses, and which probably are later interpolations into the text, is one of the most practical systems of technical Magic extant. Its chief interest lies in the Evocation of the planetary spirits or regents.

The obscure question as to whether there actually was a Hebrew original has been raised on several occasions, and both P. Christian in his *Histoire de la Magie* and S. L. McGregor Mathers were of the opinion that if there has been a Hebrew document from which the Latin and French renditions were made it has since been lost. Waite is more or less inclined to doubt that there was a Hebrew text, and other sceptical writers believe that it is simply a medieval forgery, mention of Solomon and a Hebrew author being made simply to provide for credulous minds additional authority for whatever merit and validity the book possessed. In recent years, however, a Hebrew manuscript was discovered by Dr. Herman Gollancz and a facsimile reprint was issued by the Oxford University Press in 1914. After an examination of this work published under the title of *Sepher Maphieah Shelomo*, which is the Hebrew of *The Book of the Key of Solomon*, I cannot admit that, despite the fact that the English work in translation bears the same title, there is a necessary connection between the two. Their contents are quite different.

The magical system expounded by *The Key of Solomon the King* is objective in the extreme, being rooted in the existence, independent of one's own consciousness, of the Gods or Angels abiding in the planets. Its *raison d'être* is the postulate that their being invoked by man is a distinct possibility, and that they may be made subject to his sovereign will. The magical philosophy postulates the existence of a spiritual entity which is the soul or noumenon behind the visible shell of each planet. It is the governing regent or guardian in much the same way as the soul in man is the hidden

metaphysical reality functioning in the depths of his being. This is of course the objective view, and in developing this theory, the ancient systems attributed to the Gods of the planets hierarchies of lesser spirits and intelligences and elementals, the administrators of celestial motion and activity. A chart in classification of these entities is provided on an earlier page. It is common knowledge that the days of the week have an astronomical significance, and that Sunday is the day of the Sun, Monday the day of the Moon, Saturday the day of Saturn, and so on. By this arrangement, as has been taught by Astrology, on some one particular day the influence of a given planet and its Regent predominates and exists in a more powerful form than on any other day. This classification is carried even farther in *The Key*, and the medieval Magicians systematically conceived that certain hours in the day might be under the direct influence of the planets also. Hence there is provided in *The Key* a comprehensive list of the planetary hours, showing what particular hours on the seven weekdays are attributed to what planets, and the names of the Angels who are rulers during the course of the hour. Thus to render effective the evocation of a planetary ruler, or its spirit and intelligence, a ceremony should be performed not only on the correct day of the week, such as Wednesday for Mercury, but during the correct hour. Inasmuch as Mercury is attributed to the Eighth Sephirah on the Tree of Life, its significance in number is eight. Its appropriate hour would consequently be the eighth hour which, according to the table, is named Tfrac, and would be peculiarly susceptible to things Mercurial. On the eighth hour of the day of Mercury, which is Wednesday, employing such herbs, incenses, colours, seals, lights, forms, and divine names as are consonant and congruous to the traditional nature of Mercury, the Magician is thus the more easily enabled to stimulate the creativity of the Imagination, and evoke either from his own mind or the Astral Light, the idea or spirit pertaining to that grade of hierarchy called Mercury. Having written the appropriate conjurations, the ceremony is performed. The Magician, enshrouding himself astrally with the form of the God who is attributed to the same Sephirah of which Mercury is a correspondence—but not uniting himself with the form, in the event that only a spirit or intelligence is required—and forcibly directing a powerful stream of Will-force upon the sigil of the spirit, invokes the God, beseeches the Archangel and conjures the Angel that the appropriate spiritual

entity may be constrained to manifest without the Circle in the consecrated Triangle of Art, in accord with the seals and other sympathetic consonants employed. Although this technique is not fully explicit in the Key—inasmuch as the crude method described there would be comparable to a small boy asking his father to give him some pocket money—experience and tradition have demonstrated that the Egyptian methods harmonize very well with the Qabalistic one of the Key, and are more conducive to the production of the desired results.

There are chapters in the book carefully elaborating the essential qualities of the planets and the variety of different operations which pertain more distinctly to one than to some other, although all these instructions are supplemented by the principal counsel to perform every Operation when the Moon is waxing strong, in the days between its birth and its fullness. Thus the evocation of the forces of Mars in the days and hours of Mars confers courage and energy and will-power, while the times appropriate to the Sun, Venus and Jupiter are well adapted to any operations of love, of kindness, and of invisibility. Operations for the acquisition of an abundance of eloquence, scientific knowledge, prophecy, and the ability to divine, would come under the scope of Mercury, and so on as have been laid down in astrology. *The Magus* enumerates the angels relating to the twelve Zodiacal Signs, and the times most propitious for their evocation would be on the day and hour of the planet ruling or exalted in that sign. The exact method of constructing the magical Circle is given at some length, as also the manner in which it should be specially consecrated. I might add that although the Key affirms that the Circle should be traced in the earth with the magical knife or sword, the modern Theurgist may draw the Circle with its appropriate colours on a virgin length of canvas or on the floor of his Temple, whether it be tile, parquet, or linoleum, afterwards tracing it in the air with sword or wand.

One fact rendering the Key one of the most unique and important magical works available is that it furnishes excellent illustrations of the Pentacles and seals appropriate to the seven planets, necessary for use as *Lamen* and *sigillæ* during the ceremonies, also showing how they should be constructed. When the Moon is in an airy or earthy Sign, during the days and hours of Mercury, is the most propitious time for the making of the pentacles and seals. The Magician should also have a special chamber, if possible, set apart

for privacy where, after the proper consecration and suffumigation, the pentacles may be constructed either on metal or on clean unused paper. "These pentacles are usually made of the metal the most suitable to the nature of the Planet . . . Saturn ruleth over Lead; Jupiter over Tin; Mars over Iron; the Sun over Gold; Venus over Copper; Mercury over the mixture of metals; and the Moon over Silver. They may also be made with exorcized Virgin paper, writing thereon with the colours adopted for each Planet, referring to the rules already down in the proper Chapters, and according to the Planet with which the Pentacle is in sympathy; wherefore unto Saturn the colour of Black is appropriated; Jupiter ruleth over Celestial Blue; Mars over Red; the Sun over Gold, or the colour of Yellow or Citron; Venus over Green; Mercury over Mixed Colours (usually Orange, according to the best Qabalistic traditions), the Moon over Silver or the colour of Argentine Earth."

A similar series of regulations are given with regard to the robes and habiliments to be ceremonially worn by the Master of Art and his assistants. Each particular instrument to be used—wand, sword, dagger, etc., and all such accessories as incense, parchment for the seals, wax for the pentacles or talismans, and the silk coverings for the *sigillæ*—are to be carefully exorcized so as to render them pure, following which they should be consecrated to the work under consideration. The system, in short, is a very complete method, giving several invocations and conjurations which eventuate in the evocation unto visible appearance of the desired spirit, and with a little ingenuity the Magician can utilize its scheme for almost any purpose. The actual procedure, briefly, of the Operation may be summarized as follows: First, there should be the consecration and preparation of the weapons, instruments, and the construction of the Circle. After a thorough banishing, let the Magician utter a general Oration or Invocation to the Lord of the Universe or his own Higher Self to give legitimacy to the operation. Instances of such a preliminary anthem will be provided in the final chapter of this book. This completed, the form of the God appropriate should be astrally assumed so that the Mask completely enshrouds the Magician in Imagination, although this need not be pushed to the extent of identification. A general conjuration should follow reciting the authority by which the Magician works, and enumerating the powers which in the past have been productive of great results by other Magicians. By this time, the consciousness of the



Magician should have begun to exalt itself by reason of the burning of the incense, the psychology of the robes, the lyricism and the intoxicant value of the invocation with its long reverberating list of barbarous names and the enumeration of wonders and commands and imprecations, in addition to the bewildering effect, as it were, of the lights, figures and seals. The climax of the operation, the spirit's manifestation, then occurs almost automatically. *The Key of Solomon* then gives more or less the correct procedure until, when the Spirit has appeared in visible form and has obeyed the Magician, the License to Depart and the banishing ritual should once again be recited to close the entire ceremony.

No.	Colours.	Plants.	Precious Stones.	Perfumes.	Metals.	Divine Names.
1	White	Almond in Flower	Diamond	Ambergris	—	Eheleh
2	Grey	Amaranth	Star Ruby ; Turquoise	Musk	—	Jehovah
3	Black	Cypress ; Opium Poppy	Star Sapphire ; Pearl	Myrrh ; Civet	Lead	Jehovah Elohim El
4	Blue	Olive ; Shamrock	Amethyst ; Sapphire	Cedar	Tin	
5	Red	Oak ; Nux Vomica ; Nettle	Ruby	Tobacco	Iron	Elohim Gibor
6	Yellow	Acacia ; Bay ; Laurel ; Vine	Topaz ; Yellow Diamond	Olibanum	Gold	Jehovah Eloh ve Daas
7	Green	Rose	Emerald	Benzoin ; Rose Red Sandal	Copper	Jehovah Tsavoos Elohim
8	Orange	Moly ; Anhal. Lewinii	Opal ; esp. Fire Opal	Storax	Mercury	Tsavoos Shaddai El Chal
9	Purple	Manyan ; Damiana ; Yohimba	Quartz	Jasmine ; Jinseng	Silver	
10	Mixed	Willow ; Lily ; Ivy	Rock Crystal	Dittany of Crete	—	Adonai Melech

There is a page or two written by Francis Barrett in his book *The Magus* (discovered to be quoted almost verbatim from H. C. Agrippa) which may be very useful to the Magician, inasmuch as it explains the process of consecration and preparation; not only so, but it also delineates one of the secrets of the composition of the rituals, that of commemoration. He writes:

“Therefore when you would consecrate any Place or Circle, you should take the prayer of Solomon used in the dedication and consecration of the temple; you must likewise bless the place by sprinkling with holy water and with suffumigations, and commemorate in the benediction holy mysteries; such as these, the sanctification of the throne of God, of Mount Sinai, of the tabernacle of the covenant, of the holy of holies, of the temple of Jerusalem; also the sanctification of Mount Golgotha, by the crucifixion of Christ; the sanctification of the temple of Christ; of Mount Tabor, by the transfiguration and ascension of Christ, etc. And by invoking all divine names which are significant to this; such as the place of God, the throne of God, the chair of God, the tabernacle of God, the altar of God, the habitation of God, and the like divine names of this sort, which are to be written about the circle or place to be consecrated.

“And in the consecration of instruments, and every other thing that is used in this art, you must proceed after the same manner, by sprinkling with holy water the same, by fumigation, by anointing with holy oil, sealing it with some holy seal, and blessing it with prayer, and by commemorating holy things out of the Sacred Scriptures, collecting divine names which are agreeable to the things to be consecrated; as for example, in the consecration of the sword we are to remember in the gospel, ‘he that hath two coats’ etc., and that in the second of the Maccabees, it is said that a sword was divinely and miraculously sent to *Judas Maccabees*; and if there is anything of the like in the prophets, as ‘take unto you two-edged swords’ etc. And you shall also in the same manner consecrate experiments and books, and whatsoever of the like nature, as writings, pictures etc., by sprinkling, perfuming, anointing, sealing, blessing, with holy commemorations, and calling to remembrance the sanctification of mysteries; as the table of the ten commandments, which were delivered to Moses by God in mount Sinai, the sanctification of the Old and New Testaments, and likewise of the law, prophets, and Scriptures, which were promulgated by the Holy Ghost; and again, there are to be mentioned such divine names as are convenient to this; as these are, viz., the testament of God, the book of God, the book of life, the knowledge of God, the wisdom of God, and the like. And with such kind of rites as these is the personal consecration performed. . . .

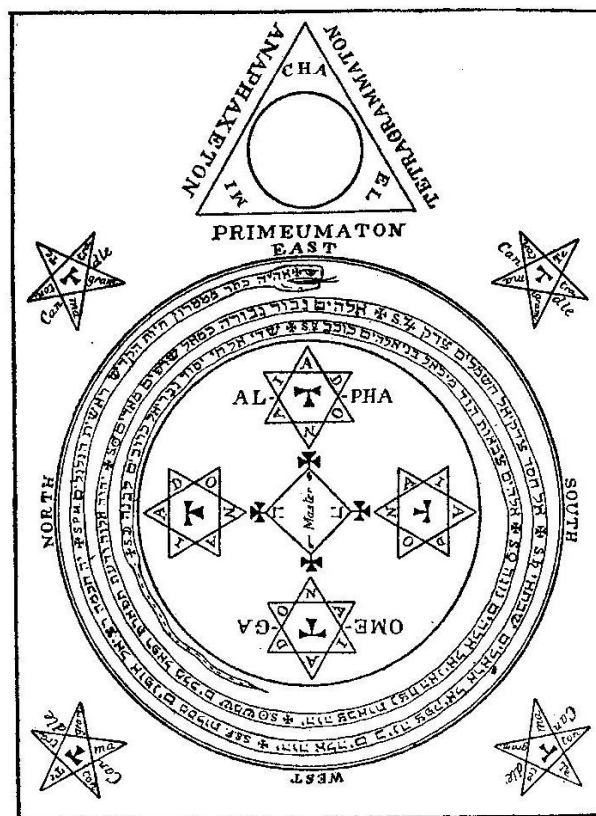
“It must be noted that *vows, oblations and sacrifices*, have the

power of consecration, also as well real as personal; and they are, as it were, certain conventions between those names with which they are made and us who make them, strongly cleaving to our desire and wished effects, as when we sacrifice with certain names or things; as fumigations, unctions, rings, images, mirrors; and some things less material, as characters, seals, pentacles, enchantments, orations, pictures, Scriptures, of which we have largely spoken before."

The *Lesser Key of Solomon the King* or *The Goetia* (which word is a probable derivative from a root meaning "to howl" or "to moan" having reference possibly to the technique of the barbarous names, a feature of the invocations of the book) deals with a minute description of Seventy-two spirits or hierarchies of spirits which tradition avers were evoked and bound by Solomon. It was through their agency and by them that to Solomon was imparted that superlative wisdom and spiritual knowledge which legend claims was his. Opening the book as a proem is a definition of Magic in these terms: "Magic is the Highest, most Absolute, and Most Divine Knowledge of Natural Philosophy, advanced in its works and wonderful operations by a right understanding of the inward and occult virtue of things; so that true agents being applied to proper Patients strange and admirable effects will thereby be produced. Whence Magicians are profound and diligent searchers into Nature; they, because of their skill, know how to anticipate an effect, the which to the vulgar shall seem to be a miracle."

With Waite's judgment that *The Goetia* concerns itself with Black Magic I beg to differ. My own opinion is that Waite is inclined to dismiss as Black Magic any technical method which obtains outside the consecrated adytum of his own organization. The system outlined by Francis Barrett in the section of his book entitled *Ceremonial Magic* is in reality based upon *the Key* and the book at present under discussion as well as upon Agrippa's *de Occulta Philosophia*. Several of the rituals that he gives are taken word for word, and with only a few minor alterations and additions, from *The Goetia*. Although hardly to be compared with Abramelin in the matter of sublimity and power of spiritual conception, *The Goetia* nevertheless is a system which is comparatively easy both to understand and to operate. For here too the Magician is not burdened with such impossible fantastic demands as bat-blood, parricide skulls and virgin kids or lambs. All that the Operator must observe in order to achieve

success are a few more or less elementary rules. As magical prerequisites to the Evocations, he must possess such equipment as a Wand and a Sword, a Cap and an all-enclosing robe or long gown of white linen in which to work, as well as various mantles or



CIRCLE AND TRIANGLE

chasubles of different colours, varying with the type of operation, and the nature of the Spirit to be conjured. As usual, there should be the thurible with special incense, the anointing oil for consecration, and whatever talisman or seal the Operator wishes to charge. Instructions then follow as to the nature of the Magical Circle and its accompanying Triangle, their dimensions, colours, inscriptions,

and the divine names to be employed as protection, and to be painted in colour around both Circle and Triangle. I reproduce herewith one type of the Circle and Triangle which *The Goetia* recommends. The Hebrew words around the Circle are the names of the Sephiroth with planetary attributions, the appropriate Divine Names, Archangels and Angelic choirs.

The greater part of the book is concerned with a close description of the Spirits and their hierarchies. The Seventy-two hierarchs are classified into various grades: Kings, Dukes, Princes, Marquises, and so forth, comprising good, bad and indifferent natures. In the economy of Nature they have their own particular function, a specific task to perform, and when evoked and controlled by the Invocator and his symbols confer a certain faculty, power, or kind of knowledge as was previously explained. Several methods may be employed in their classification, inasmuch as their number may be distributed among the Four Elements, or referred to the Seven Planets, or to the Twelve Signs of the Zodiac. The strange-looking seals provided in *The Goetia* as representing the signatures of the Spirits should, during the ceremony, be worn on the breast of the Magician, on the reverse of the Pentagram engraved on a lamina of metal in accord with the rank, dignity and character of the Spirit to be called forth to visible appearance. Thus, the sigil of a King of Spirits is to be engraved on a lamina of gold; whereas a Duke's sigil should be on copper; that of a Prince on tin; while silver is to be the material of the lamina for the evocation of a Marquise. By this method, the characters of the spirits are shown by the metals employed in the construction of the lamina. Of a Solar dignity are the Kings; Venusian are the Dukes; the Princes are Jupiterian, and pertaining to Luna are the Marquises. Special seasons and occasions are to be observed for the conjuration of the spirits, for "thou shalt know and observe the Moon's Age for thy working. The best days be when the Moon is 2, 4, 6, 8, 10, 12 and 14 days old, as Solomon saith; and no other days be profitable." It goes on in exposition that the Kings "may be bound from 9 till 12 o'clock at Noon, and from 3 till Sunset; Marquises may be bound from 3 in the afternoon till 9 at Night, and from 9 at Night till Sunrise; Dukes may be bound from Sunrise till Noonday in clear weather; Prelates may be bound any hour of the day; Knights may be bound from Dawning of Day till Sunrise, or from 4 o'clock till Sunset; Presidents may be bound any time excepting Twilight,

at Night, unless the King whom they are under be invocated; and Counties or Earls any hour of the day, so be it in Woods, or in any other places whither men resort not, or where no noise is."

Included within the dominion of the Four Greater Rulers or Elemental Kings of the Cardinal Points are these hierarchies of seventy-two spirits. There is Amaimon at the East, Corson at the West, Ziminiar at the North, and Göap at the South, and a specific cardinal quarter should be faced by the Magician, the Triangle also pointing in the same direction, in consonance with the ruler of the Spirit to be evoked. It is not to be assumed for one moment that these spirits referred to in *The Goetia* are mere elementals, nature spirits, or semi-intelligent forces performing the mechanical burden of Nature; on the contrary, most of them are stated to have a large retinue or sub-hierarchy of subservient elemental spirits in attendance. One may assume them to be the so-called elemental kings whose function in the natural order of things is only secondary to the governance of the chief planetary gods or angels. In point of fact, Blavatsky proffers the suggestion in *The Secret Doctrine* that by no means are the kings or Gods of the elementals to be confused with the blind and brutal elemental spirits themselves. The latter at best are simply used by the bright elemental Gods as luminous vehicles and materials with which to clothe themselves.

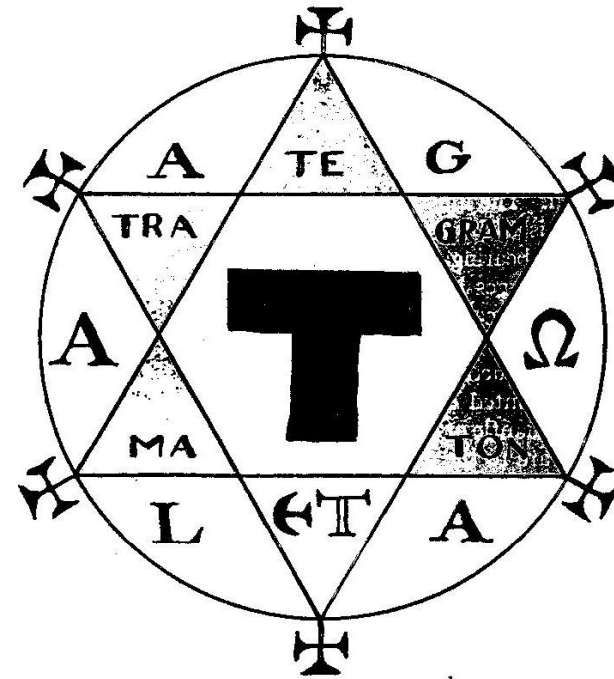
The description of Paimon, for instance, is that he teaches all arts and sciences and other secret things. "He can discover unto thee what the Earth is, and what holdeth it up in the waters; and what Mind is, and where it is; or any other things thou mayest desire to know. He giveth dignity, and confirmeth the same. He is to be observed towards the West. He is, of the Order of Dominions. He hath under him two hundred legions of Spirits and part of them are of the Order of Angels and the other part of Potentates." *The Goetia* also attempts the description of the manner whereby he makes his appearance in the Triangle of Art where evoked. Accompanying him in his visible manifestation "there goeth before him also an Host of Spirits, like Men with Trumpets and well-sounding Cymbals, and all other sorts of musical instruments." Another lesser entity is Botis who is both a President and an Earl of Spirits and when evoked "he telleth all things Past, and to Come, and reconcileth Friends and Foes. He ruleth over sixty legions of Spirits." To make mention of one more hierarch, there is Bifrons called an Earl, whose office is to make one acquainted

with Astrology, Geometry and other Arts and Sciences, and in him also is the knowledge of the virtues of precious stones and woods, and under his command are sixty legions of spirits.

Among the numerous seals provided in this book of magical instruction there is also a Pentagram to be used as a sigil during any magical operation, for the purpose of protecting the Operator from dangerous spirits, and also to restore his confidence in the power of the Will. The illustration facing page 168 gives the design of this figure. It is to be worn on the Magician's breast as a lamen, the reverse side bearing the Seal of the particular spirit to be evoked. At various stages in a ceremony this sigil should be borne aloft in the hand to the cardinal points, where the Magician recites a demand to the Spirits to render obedience to the sigils inscribed within the Pentagram. Furthermore, *The Goetia* illustrates a Hexagram which should be painted on parchment of calf's skin, to be worn at the skirt of the mantle or short chasuble. The instructions accompanying the design are to the effect that this figure should be covered with a cloth of fine linen, white and pure, and "is to be shown unto the Spirits when they do appear, so that they be compelled to take human shape upon them and be obedient." The type of Hexagram is reproduced in full colour facing this page.

Little known to magical students in these days, inasmuch as it has never received English translation, is a book entitled *The Book of the Angel Ratziel*. By Jews during the last couple of hundred years it was regarded as a sacred trust, and even to-day among a corrupted quasi-mystical sect called the *Chassidim*—formerly incorporating very fine spiritual teaching and aspiration—the book is greatly venerated. One of their Rabbis informed the writer that when a member of his congregation is ill, a copy of this magical work is immediately delivered to the sick bed that it may be placed beneath the pillow. It is a collection of magical writings and visions, not particularly impressive, most of it distinctly crude, purporting to date from the Adamic paradise, although there is enough internal evidence to warrant the belief that at least three different writers at no very early date contributed individually to its contents, the whole being synthesized by a skilful hand. At one time it was fairly easy to obtain, though nowadays, however, it is seldom that a copy is procurable.

Like all the Jewish angelic names, the word "Ratziel" is a composite word, yielding when analysed the phrase "The Angel of



THE HEXAGRAM OF SOLOMON

Mystery," who is conceived to be the divine author of the magical mysteries communicated to Adam, the first being to receive this knowledge. Its tradition follows almost exactly that of the legend of Qabalistic orthodoxy, that driven out of Paradise which was barred to him by an Angel bearing a flaming sword, Adam in exile delivered the book to his son, who revealed it to Enoch. Enoch passed it on to the succeeding generations of patriarchs until, finally, it culminated as the reader may have anticipated in the delivery of its mystery to Solomon the King who, by its means, acquired all knowledge, wisdom and wealth.

The work as a whole is divided into three major sections, although there are shorter supplements giving the reader complex though ambiguous formulæ for amulets, and some rather amusing-looking talismans and incantations, with highly elaborate instructions for their use and correct employment. A great deal of space is given over to the study of Angelology, from which a large number of later writers have drawn, and at the beginning there is advice concerning the visible evocation of these angels, the instructions varying according to the day, hour, month and season. Towards the close of the book there is a long prayer or invocation, apostrophizing God in an exemplary Hebrew manner as the King, going through the entire alphabet a number of times in order to describe His distinctive attributes, all of which are phases of some particular force and function of the universe. As a system of magical technique it compares very unfavourably with the two books previously mentioned so far as the actual *modus operandi* and tenor of philosophic writing are concerned.

The first part of the book, which alone will be considered in these pages since its latter sections are comparable to *The Goetia* and *The Key* already described, is unique for this reason. It attempts to describe the entire organization of heaven, or the several strata or planes of the Astral Light. The essence of the vision is a description of heaven to which Noah was carried by two angels of fiery aspect, although very little of this is impressive as adding to present knowledge or in providing one with new information elucidating that which we already possess. One heaven, the third, is characterized by the Seer to be the home, as it were, of the souls or inner gods of the Sun and the Stars, the former being attended by numberless phoenixes, which symbolize regeneration and immortality. Noah was attended by four hundred angels who, each

evening, removed his crown to take it to the Lord of the Heaven, and returned it each morning when they themselves would crown him. Hosts of angels, armed with glittering swords for the judgment of mankind and the messengers of the decisions of the Most High, were seen in the fourth heaven, and simultaneously these armed spirits sang and danced to God with the accompaniment of cymbals. His vision extending to the fifth heaven revealed to Noah four different orders of Watchers who, while grieving over their fallen one-time fellow angels, were still singing and continually sounding four different kinds of trumpets in praise of God. In the sixth heaven were resplendent legions of angels, more glittering and splendid than the Sun when it shines at its fullest strength. There were archangels too, and in this heaven Noah saw how all things were ordered and planned, with the prototypes of all living things and souls of all mankind. In the midst of the glorious vision, he saw seven archangelic creatures, each with six wings, singing in absolute unison. The highest heaven was seen as a fiery light, crowded with archangels and incorporeal beings and powers, and there was also the face of God ablaze with celestial light, emitting sparks of the purest fire and flame.

A great deal of the confusion characterizing amateur visions and attempts at Magic can largely be attributed, I think, to the omission of some such preliminary device as the Banishing Ritual of the Pentagram, with the result that despite the Seer's purity and high-mindedness the sphere of perception is invaded by whatever entities happen to be in the astral vicinity. Not always is obsession or elementary possession the culmination of failure to banish properly, but because undesirable entities pass without hindrance before the inner vision there is no continuity or consistency in the vision. Hence in recording them the Seer, more or less fearful of trusting to his own discrimination in such high matters, writes the whole vision together with the inessentials. This is the case in a number of instances, and it is only when the astral sphere is unusually strong and radiant with a spiritual light through which no astral entity *dare* intrude, unless it be with the Seer's permission, that visions may be safely undertaken without the preliminary protective banishing.

There is another matter of cautionary importance to be mentioned in the event that the reader is desirous of putting these things to the test. In making use of the seals and sigils displayed in such

works as *The Book of the Angel Ratziel* and *The Magus*, a great deal of danger is involved, principally because of the gross errors and misprints in Hebrew which have been perpetuated. Whether they are accidental or due entirely to the ignorance of copying scribes is hard to say. It is not difficult to realize that if the object of the seal is to set up a strain in the Astral Light to which a corresponding entity hastens to respond, then a mistake in the textual inscription will cause a similar mistake in the type of astral strain. The result will be that the effect will be far different to that anticipated, even detrimental and dangerous. This calls above all else for knowledge and the ability to ascertain whether mistakes exist and how to correct them. At the risk of making the injunction odious to the reader, it must be reiterated that a knowledge of the Qabalah is indispensable to the practising Magician. With *Gematria*, *Notariqon* and *Temurah*—the three methods entailing the esoteric use of number—should he be acquainted; likewise with that aspect of philosophy which treats of the symbolism of Hebrew letters, the magical alphabet of symbols, names, numbers and ideas which attaches to the Thirty-two Paths of Wisdom. While there are a multitude of gross mistakes apparent in the sigillæ and Hebrew print which Barrett displays, nevertheless the English letterpress given is quite accurate and useful, and this could be consulted by the serious reader to great advantage. Waite's *Secret Doctrine in Israel* or his *Holy Kaballah* are perhaps the finest works obtainable giving a thoroughly good outline of the doctrinal content of the Qabalah. Cornelius Agrippa's works on Magic, *Liber 777* and *Sepher Sephiroth* of Aleister Crowley, and my own *Garden of Pomegranates*, will be of great use in providing the fundamental alphabet with the correct attributions necessary to the understanding of the seals and symbols.

Now there is an important comparison between the processes of Magic and Yoga which I wish to consider. This comparison is well worth consideration, inasmuch as it has been argued herein that Yoga should not be posited in opposition and in superiority to Magic, but that these two systems constitute together what may be termed Mysticism. If we assume that our correspondences with the magical hierarchies represent facts in Nature—and not for a moment can there be any real doubt—the philosophic rationale which may be referred to Magic as I have here described it is not removed a very great distance from that of the Way of

Royal Union as described by some such authority as Swami Vivekananda.

At some length has it been expatiated here that to the Sephiroth of the Tree of Life various cosmic Gods are attributed, high beings who are the intelligent regents and guiders of the evolutionary processes; to each God is subordinated an appropriate hierarchy, the immediate messengers who are Angels, Archangels, Spirits and Intelligences. Not only does this scheme of classification apply to the Macrocosm, but also to the microcosm. The basis of the Tree of Life has been so elaborated as to refer not only to cosmic developments but also to the various parts—psychic, mental and spiritual—of man himself, thus focusing the whole field of universal activity within man's own organism. To the Tree as a whole the twelve Zodiacal signs and the Seven Planets are attributed. Considering man as a microcosm of the great stellar and cosmic universe, then all the planets, elements and forces have course in him, and even the signs of the Zodiac are clearly represented in his nature. The energy of the Ram is in his head; the Bull gives laborious endurance and strength to his shoulders; the Lion represents the courage of his heart and the wild fire of his temper, while the knees, helping him to spring, are under the sign of the Goat. This, as an example, supplies the basis for a subjective theory both of ontology and epistemology; the universe exists only within the consciousness of man, is conterminous with that consciousness, and its laws are the laws of the mind.

In my former work *A Garden of Pomegranates* a diagrammatic correspondence was drawn between the cosmic Sephiroth, the various Parts of Man, and the Chakras or the astral nerve centres which exist in the psycho-spiritual department of man's constitution. Further attributions in the light of the preceding speculations immediately open themselves. As examples of these, describing whither my speculations tend, the following may be noted. The Anahata Chakra, which is the centre located in or near the physical heart, being a correspondence of the sixth Sephirah of Harmony and Equilibrium, is thus in direct correspondence with such sacred Essences as Osiris, Helios, Mithra and the self-glittering Augoeides. Thoth and all his divine attributes of Will and Wisdom enters into a perfect correspondence with the Ajna Chakra situated in the centre of the forehead above the eyes; while the highest chakra of all, the resplendent lotus of the thousand petals, the Sahasrara

Chakra located at the crown, wherein Adonai disports himself, is in complete alignment with Ptah and Amoun, the hidden cosmic essence, the secret creative centre of both the macrocosm and the microcosm. The adoption of the subjective theory carries with it far-reaching conclusions, and a true understanding of this point of view will bring within conscious realization the oft-times glibly uttered statement that within man exists the entire universe and the vast concourse of universal forces. Now my theory is that to invoke Artemis and Chomse and to have connived to unite oneself with the Essence those names represent, for example, is to have accomplished a task of supreme importance which is identical, because of our correspondences, with the awakening of the forces of the Muladhara Chakra, thus setting in motion the serpent Kundalini in her ascent of the Tree of Life to the Crown. Whereas the one system obtained its results through ritual and invocations, the other obtained success through concentration and meditation. To have achieved through magical invocation an indissoluble identity with the supernal wisdom of Tahuti is to have gained the power clearly to see through the interior eye of True Wisdom, inasmuch as it is tantamount to a stimulation through meditation of the Ajna Chakra, the organ of spiritual clairvoyance and the Creative Will. Also to have united the individual consciousness through the rites of Theurgy with Asar-Un-Nefer, and to have been assimilated into his glory and ineffability, is comparable to having guided the Kundalini up the Sushumna to the brain, and aroused the forces potential in the Sahasrara Chakra.

In Yoga proper, as may clearly be perceived in such a work as Vivekananda's *Raja Yoga*, or in the approximately European adaptation of its fundamentals, *The Way of Initiation* by Rudolph Steiner, the results of that system—in so far as concerns the formulation and vivification of the Chakras—are produced almost entirely by the exercise of the Will and Imagination. Time and time again do these, and other authors, write "*Imagine* a flame or a white triangle in the heart" or "*a lotus above the head,*" and so on. The arousing of the coiled splendour of the Kundalini in the spinal chambers of the Muladhara Chakra is encompassed by intense concentration and the *imagining* of a new kind of spiritual activity in that region, causing the sleeping serpent goddess to straighten her coils and dart up the Sushumna to the seat of her Inner Lord. Magic, while employing a tactical technique different to that of Yoga, is likewise

grounded, as I have endeavoured at some length to demonstrate, in the use of Will and Imagination with devices to stimulate these two faculties in a well-ordered ceremony for the attainment of the highest spiritual results. And the warnings of Yoga are no less stringent or true than those obtaining recognition in Magic. With the vitalizing of the Chakras as with the invocation of the Gods followed by the evocation of the administrative spirits, various powers of tremendous strength and potency may be conferred upon the Practitioner. Those which *The Goetia* attributes to the Spirits include a spontaneous growth of a hitherto dormant knowledge of science, philosophy and arts in their widest connotations, and an upwelling of the finest emotional faculties which will draw all men to one's central fire. The powers described by Patanjali in the Yoga Sutras as being conferred by Samyama on some Chakra or idea are almost identical with those given to the Magician as the outcome of *The Goetia* evocations.

Woe to him, however, who works out of lust for powers! For then the Gods will become silent, and make no response! The Spirits will turn viciously upon him, and rend him from crown to foot. If powers are conferred upon the Magician, to the Holy Guardian Angel should they be dedicated. Moreover, the serpent of the *Ruach* should be scotched beyond recovery, and it must be killed that the presence of the Angel may not be restricted. Then may the powers be taken, and being taken be used as the Angel sees fit. In both Yoga and Magic it is the consciousness aspect of meditation and the God invocations which is the most important aspect of work. If powers happen to come to the practitioner—well and good. But it is the expansion of the individual consciousness to infinite extent, and the discovery of the real centre of life which in both technical systems is the primary and sacred goal. Properly and honestly pursued, with a pure and single aspiration, Magic can lead the soul to the utmost heights of the Tree where it receives, according to Iamblichus, "a liberation from the passions, a transcendent perfection, and an energy entirely more excellent and participate of divine love and an immense joy." And in addition the expansion of consciousness confers "truth and power, rectitude of works and gifts of the greatest goods."

## CHAPTER FOURTEEN

WHERE a number of individuals are desirous of participating in a composite magical ceremony wherein all of them may play an active rôle, there is a form of group-ritual devised for this particular purpose, called the Dramatic Ritual. Thus each person participating contributes will-force and energy towards the creation of a spiritual manifestation. Nearly all the Mysteries of ancient days assumed this form, and the Initiation rites of the secret fraternities of every age were conducted according to this principle. It is an extremely well-known fact that rituals are particularly useful in matters of initiation. It is equally well corroborated that such ceremonies played a prominent part in the magical mysteries of Tibet where the acceptance of a *lamoo* was celebrated by a rite consecrating the disciple to the performance of the Great Work. The history of the Buddhist-Yogi Milarepa is perfectly clear on the important point that at the hands of his Guru Marpa he received several ceremonial initiations, when various deities and spiritual powers were invoked into a Circle, or mandala, wherein he stood. In addition it is commonplace knowledge that the candidate for Brahmanical initiation witnesses a purifying and consecrating ritual. That there were initiatory rituals in ancient Egypt is also too well known to demand overmuch emphasis, and rumour of magical ceremonies in Egypt have come down to us enriched with many suggestive details and significant items of information. In point of fact if the underlying principle of the group Dramatic ritual, whether initiatory or magical, is the consecration to the Great Work and the exaltation of consciousness, then we have incontrovertible evidence that similarly conceived ceremonies were enacted throughout antiquity.

The basic principle is identical with that of all magical ritual, the invocation in one sense or another of a God. But in the case of the dramatic ritual the method proceeds through an æsthetic appeal to the imagination, depicting in dramatic form the current



of major events in the life history of a God, and occasionally the terrestrial cycle of an ideal man or God-man, such as Dionysius, Krishna, Bacchus, Osiris, etc., one who himself attained that wisdom and spiritual plenitude of which the Theurgist likewise is in quest. Living in the atmosphere, created anew, and repeating the deeds performed by the God is a most excellent method for exalting the soul above. This idea is named the principle of Commemoration, and is an integral constituent of all magical ceremony. From *de Occulta Philosophia* it is abundantly evident that Henry Cornelius Agrippa, and those from whom he derived his knowledge, understood perfectly the theoretical principle involved in this form of Magic. It demands the rehearsal of the character of the God to be invoked, or a repetition of the events occurring in the life-cycle of his mundane emissary. Not only should this principle enter into the accredited Dramatic ritual, but every aspect soever of magical ceremony, whether performed by an individual or a group, should be marked by the enthusiastic repetition of a series of highly significant incidents in the history of the God, the rehearsal thus serving to give added magical authority and emphasis to the dual process of consecration and invocation. Even in so comparatively trivial an aspect as the preliminary preparation of the weapons and instruments Agrippa rightly recommends the repetition of holy deeds; and as an instance of the commemorative principle which he advocates, the following procedure from *The Fourth Book of Occult Philosophy* for the consecration of the water may be advantageously cited: "So then, in the consecration of water, we ought to commemorate how that God hath placed the firmament in the midst of the waters, and in what manner that God placed the fountain of waters in the earthly Paradise . . . also how Christ was baptized in the Jordan, and hath thereby sanctified and cleansed the Waters. Moreover, certain divine names are to be invocated, which are conformable hereunto; as, that God is a living fountain, living water, the fountain of mercy, and the names of the like sort."

The reader may also notice the commemorative form of *The Goetia* ritual quoted in my last chapter. The invocation attempts to trace the authoritative words which were employed in the Scriptures for the accomplishment of certain deeds. It is not a particularly good example of this type of ritual, however. *The Bacchæ* of Euripides is a first-rate instance of what form a complete dramatic ritual should assume. The ritual should so be constructed

that each celebrant plays a part, without at the same time making the action of the drama scattered and incoherent. The rules of theatrical Art and drama apply perfectly to the construction of these rituals.

The historical evidence at our disposal demonstrates clearly that the annual "passion-play" of the life of the great God Osiris, King of the Tuat, was really a complex dramatic ritual invoking him, a commemorative ceremony involving the repetition of almost every act which occurred to Osiris in the course of his legendary life on earth among men. Underlying this celebration and all other similar types is the invocation of a God, or the Avatara in whom He dwells, and by means of this dramatic rehearsal the Theurgist seeks to exalt his imagination and consciousness so that it may culminate in the ecstatic crisis of divine union. For the individual whose æsthetic and poetic sense is highly developed this species of ceremony is by far the most effective. It is perfectly evident that a symbolic representation of what was formerly an actual spiritual process in a highly revered Personality cannot but assist in the reproduction of the Union by placing the Theurgist in sympathy and magical harmony, through the effect upon his imagination, with the upward trend of the play towards the supreme goal. In short, the Theurgist *imagines* himself in the drama to be the God who himself has suffered similar experiences, and the various parts of the play and the rituals recited serve but to render more complete the identification. It is this fact which led certain generations of not highly initiated Magicians to adopt for ceremonial use actual masks, grotesques and legitimate theatrical artifice. We have here the central theme of dramatic ritual, whether we choose as our exemplar the Mass of the Roman Catholic Church, the performance of the Adeptus Minor Ritual of the Hermetic Order of the Golden Dawn, the Third Degree of Freemasonry, or the celebration of the Dionysian revels as adumbrated in *The Bacchæ*. In each case the life of an enlightened Adept is rehearsed in full ceremonial form; that is to say, the history of a being whose consciousness has been made divine is magically celebrated. The method of enactment portrays a man who dies actually or mystically, and accomplishes his own resurrection as a God, radiating forth divine wisdom and power. Inasmuch as Osiris was for the Egyptians the best example of one who overcame his humanity and attained divine Union, thus standing for posterity as the type and symbol of regeneration,

various chapters and versicles in the Book of the Dead represent the deceased as identifying himself with that God when addressing the Assessors in the Judgment Hall. The dramatic ritual which the Egyptians performed for the invocation of Osiris at Abydos was a play which seems to have consisted of eight acts. "The first was a procession in which the ancient god of death, Upwawet, made straight the way for Osiris. In the second the great deity himself appeared in the sacred barque, which was also placed at the disposal of a limited number of the more illustrious of the visiting pilgrims. The voyage of the vessel was retarded by actors dressed as the enemies of Osiris, Set and his company. . . . A combat ensued in which actual wounds seem to have been given and received. . . . This event seems to have taken place during the third act, which was an allegory of the triumphs of Osiris. The fourth depicted the going out of Thoth, probably in search of the divine victim's body. Then followed the ceremonies in preparation for the burial of Osiris, and the march of the populace to the desert shrine beyond Abydos to lay the god in his tomb. A great battle between the avenging Horus and Set was next staged, and in the final act Osiris appeared, restored to life, and entered the temple of Abydos in triumphal procession."<sup>1</sup>

Not only were there the Mysteries of Osiris, at which time the myths attached to the god were rehearsed, but group rituals for the invocation of Isis, Hathor, Amoun and Pasht and the others were celebrated without reference to any human individual whose relation to them was that of avatar. In the Catholic Mass the divine life and ministry of the Son of the Christian God is celebrated, then the crucifixion of their Saviour, and His final resurrection in glory, and the subsequent assumption into heaven. In earlier days this celebration of the Mass was attended by gorgeous processions and mystery pageants of great splendour and pomp; though it must be confessed that with the magical technique absent the whole external array counted for little. The Third Degree of the Masons dramatizes the slaying of the Master, Hiram Abiff, and his resurrection follows thereafter by a magical act, and the sounding of the lost magical word restores H : A : : to life.

The events, rich in travel, accomplishment and organization, in the life of the legendary founder of the Rosicrucian Order *Christian Rosencreutz*, also the symbol of Jesus the Son of God, is very beauti-

<sup>1</sup> *The Mysteries of Egypt.* Lewis Spence.

fully dramatized in the Adeptus Minor Ritual of the Order of the Golden Dawn. Its purpose, too, is that through sympathy acting upon a refined imagination the Theurgist may identify himself with the exemplary consciousness of which *Rosencreutz* was the symbol, and whose history is being rehearsed before him. In one scene, the most important and eloquent in this ritual, the chief hierophantic officer is seen lying as though dead on a Cross in the secret vault. By means of prayers and invocations the Adept is symbolically resurrected from the grave in fulfilment of the prophecy of the great founder. At the solemn hour of resurrection, when the Ceremony reveals the rising of the Adept as Christian Rosencreutz from the Pastos where he was interred, the Chief Adept utters triumphantly: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the Earth. I am the Way, the Truth and the Life; no man cometh unto the Father but by Me. I am the Purified; I have passed through the Gates of Darkness unto Light; I have fought upon Earth for Good; I have finished My Work; I have entered the Invisible. I am the Sun in his rising. I have passed through the hour of cloud and of night. I am Amoun, the Concealed One, the Opener of the Day. I am Osiris Onnophris, the Justified One. I am the Lord of Life triumphant over Death; there is no part of Me that is not of the Gods. I am the preparer of the Pathway; The Rescuer into the Light. Out of the Darkness let that Light arise! Before I was blind, but now I see. I am the Reconciler with the Ineffable. I am the Dweller of the Invisible. Let the White Brilliance of the Divine Spirit descend!"

This pæan of ecstasy is not to be construed as a mere speech of fine-sounding words. If the Adept have properly performed his magical work, and have perfectly shrouded himself with the proper magical form, and identified himself with the God's consciousness, then the other participants in the ceremony will experience an exaltation proceeding parallel to the triumphant address.

The most customary forms of the dramatic Ritual as applied to Initiations proceed roughly somewhat in this manner. Following his entry into the outer chambers of the Temple of Initiation, where he is immediately blindfolded with a hoodwink, clothed with a black gown and bound thrice around the waist with a cord, the Neophyte is led by a Guardian to the stations where are presiding Officers at the cardinal points. The hoodwink is intended to represent the blindness of the illusory world-life and the ignorance wherein the

unregenerate man flounders, an unwilling victim to the tragedy perpetually enacted of painful birth, decay and death. Threefold is the cord to represent the three major elements, fire and air and water; and black is the gown, to represent also the blackness of life, and Saturn who is death, the great Reaper of all. The Neophyte circumambulates the Temple several times, during which the Officers who are in the future to be his magical instructors, and who also represent the high beneficent Gods, demand of the Neophyte statements of his aims and aspirations. This procedure automatically recalls one's attention to the Book of the Dead, where in Chapter CXLVI and those subsequent to it, the Angels and Gods in charge of the sacred Pylons or the great stations to be passed by the deceased on his way to Amentet, demand of the latter his business. In answer to his response that the guardian's name is known—with the knowledge of which the name is but a symbol—and that he comes to make response to Thoth, hence to seek the supernal wisdom, they each in turn give him permission to proceed. "Pass on, says the Watcher of the Pylon. Thou art pure!"

There is to be seen in the British Museum an excellent initiatory ritual entitled "The Mystery of the Judgment of the Soul," reconstructed by M. W. Blackden from those chapters in the Book of the Dead which deal with the deceased's ascent to the Hall of Judgment, and his beatification in the Island of Truth. It demonstrates in an extremely fine manner that it may well have been that the texts which have come down to us under the title of the Book of the Dead were fragments of an initiatory ritual used in the days when Egypt was flourishing with the Priest-King-Adepts at her helm. The Golden Dawn Ritual of the Neophyte likewise has incorporated in it very similar Egyptian elements. In that ritual various officers, representing the cosmic Gods, retard the progress of the Neophyte in his circumambulation of the stations of the Temple. "Thou canst not pass me by, saith the Guardian of the West, unless thou canst tell me my Name." And the answer on behalf of the candidate is made: "Darkness is Thy Name! Thou art the Great One of the Path of the Shades." To which the injunction is proffered: "Child of Earth, fear is failure. Be thou therefore without fear! For in the heart of the coward Virtue abideth not! Thou hast known me, so pass thou on!" As the ritual proceeds with many such challenges and responses various points of magical instruction are given, followed by consecrations by fire and water, thus purifying the

Neophyte for the further journey. These consecrations by the Temple representatives of the Gods at the cardinal points prepare for the accomplishment of the Great Work. By means of invocations the celestial forces from beyond are infused into the being of the Neophyte, endowing him with courage and will to enable him resolutely to persevere unto the end. Then the hoodwink, cord and black garment are removed, giving place to a white robe flung round the shoulders to symbolize the purity of life and the loftiness of aspiration which has come to the candidate. The consecrations at an end, and the invocations of the essences completed, certain knowledge fundamental to Magic and the philosophical alphabet is imparted under a vow of secrecy. This, as a whole, and omitting a large number of inessentials and trivial variations, constitutes the basis of the initiatory ritual of the Neophyte.

Without, however, the pursuance of practical magical work on his own behalf these initiations and rituals are of no avail whatsoever to the Neophyte. That they do serve as preparation is true, and they do also impart a certain consecration and sacramentalism rendering his task more comprehensible and perhaps less perilous by their virtue. In confirmation, it will be remembered that Milarepa after his initiations was at once counselled by Marpa to commence practical work, which in his case was meditation and concentration. To the student prepared either by training or by some peculiarity of birth—which, in any event by reason of reincarnation implies a former attention to these things—the ceremonial initiation has a distinct effect in bestowing upon him a brief though resplendent vision of the spiritual goal which he seeks and which he he now dimly envisages. This is particularly so, if the officers of the Temple are hierophants not in name alone but in actuality, well versed from a practical point of view in the magical routine and technique. For when an officer in the Temple rehearses the part of a God, if he be acquainted with magical technical methods, he will assume the Form of that God so perfectly that the magnetic emanations from the God in him flow forth into the innermost soul of the Neophyte. This assumption of God-forms as previously described can be carried very far, even to the extent of actual transformation, and authentic instances are on record where the Neophyte, when sufficiently sensitive, sees in the distance of the Hall not simply a human being arbitrarily acting as a hierophant, but a gigantic divine figure, glowing and awe-inspiring, of the God whom the man

ceremonially represents. When, as I have also stated, the hierophants are trained Magicians, as they were in the days of ancient Egypt, the Initiation of Neophytes is no meaningless formal service but a ceremony of the utmost reality and power.

This concerns initiatory rituals. The dramatic ritual in which no question of Initiation is implied is very similar in conception and execution. Several individuals rehearse in concert for their own mutual benefit the life of a God, and by means of repeated invocations, commemorating in speech and action incidents and happenings in the history of that God, succeed in calling forth the God into a consecrated area. By following the magical technique, and in exalting themselves sufficiently beyond the normal dualistic plane of consciousness, an abiding union between the participants and the divinity takes place. *The Bacchæ* is an outstanding example of a Greek dramatic ritual. In fact, from a ceremonial point of view it is all that a dramatic ritual should be in form. So excellent is it that those who find interest in it to-day do so because of their feeling that it is a splendid theatrical tragedy. With an initiated company of individuals well acquainted with invocation, working sympathetically one with another, and exerting Will and Imagination in the prescribed magical form, the play may be transformed into a most puissant dramatic invocation of Dionysius. The rhyming verse translation by Professor Gilbert Murray is a classic masterpiece of creative poetry rather than a literal translation from the Greek, and it conveys most faithfully the religious atmosphere and the dithyrambic spirit of Bacchic worship. There is, in this play, a supplication of the God in the exalting style so typical of all invocations:

“ Appear, appear, whatso thy shape or name  
 O Mountain Bull, Snake of the Hundred Heads,  
 Lion of Burning Flame!  
 O God, Beast, Mystery, come! . . . ”

Bearing on the same magical theme, there is a splendid hymn to Dionysius, from *The Mystical Hymns of Orpheus*, translated by Thomas Taylor:

“ Come, blessed Dionysius, various-nam'd,  
 Bull-fac'd, begot from thunder, Bacchus fam'd.  
 Bassarian God, of universal might,  
 Whom swords and blood and sacred rage delight :

In heaven rejoicing, mad, loud-sounding God,  
 Furious inspirer, bearer of the rod:  
 By Gods rever'd, who dwellest with humankind,  
 Propitious come, with much-rejoicing mind.”

A great deal of practice and rehearsal is required to render these dramatic rituals efficacious besides, as has been pointed out, a personal magical work to follow. Without the latter nothing at all can be accomplished. The astral technique of Rising on the Planes, investigating the symbols by vision, the formulation of the Forms or Masks of the Gods, and the vibration of the Names, as well as the celebrations of some form of Eucharist, these are necessities in the Way of Magic. True, a vast amount of patience is required. But that is true of all things which are worth while in any way or form. Day by day must the Theurgist continue in these practices of invocation and ritual before he arrives at the stage where he feels that he has the power at his control. In fact, the major essential to success in all forms of Magic—whether dramatic ritual or anything else—is perseverance. No matter what else is accomplished, the Magician should cultivate patience. To a pre-arranged programme of magical work, let him steadfastly adhere without dismay. The course which he has laid down and sworn to perform represents the logos of his Will, from which he dare not deviate one inch or the fraction of an inch. Fears and doubts alike will certainly assail him. Friends and enemies alike will threaten peace of mind and serenity of soul, and attempt their utmost to disturb his spiritual equilibrium with much idle gossip of the danger of Magic and the insecurity of its results. The whole host of heaven, to make but little mention of the myriad legions of the pit, will conspire and be loosed against him. Only if he gives up, discarding his vow and rejecting his aspiration, is the Magician irrevocably lost. Horrid disaster looms ahead! Once the magical vow is taken to succeed, he must resolutely persevere without regard to whatever happens. If death overtakes him in the progress of his work, let him nevertheless go on and on, from one life to another, with soul well concentrated and the spiritual gaze fixed firmly on the heights, swearing a mighty oath to continue that work. Levi once remarked that the Magician must work as though omnipotence were his and that eternity were at his disposal. I recall to mind a simple though beautiful legend in which this theme occurs, urging the Magician onward to the House of Rest

without cessation of endeavour, free of doubt and fear, working for that goal he first created and which now hazily he envisages in the far distance of the golden dawn in the Sacred Land. Hardly known at all in these days and seldom referred to, it occurs in a little book entitled *The Book of the Heart Girt with the Serpent*, by Aleister Crowley. Although I hold no brief for this poet I nevertheless believe it to be one of the most exquisite and profound yet penned. The quotation below will serve as an instance of both its prose and ideas with regard to the question now under consideration.

"There was also an humming bird that spake unto the horned cerastes, and prayed him for poison. And the great snake of Khem the Holy One, the royal Uræus serpent, answered him and said: I sailed over the sky of Nu in the car called Millions-of-Years, and I saw not any creature upon Seb that was equal to me. The venom of my fang is the inheritance of my father, and of my father's father; and how shall I give it unto thee? Live thou and thy children as I and my fathers have lived, even unto an hundred millions of generations, and it may be that the mercy of the Mighty Ones may bestow upon thy children a drop of the poison of eld.

"Then the humming bird was afflicted in his spirit, and he flew into the flowers, and it was as if naught had been spoken between them. Yet in a little while a serpent struck him that he died.

"But an Ibis that meditated upon the bank of Nile the beautiful god listened and heard. And he laid aside his Ibis ways and became as a serpent, saying, Peradventure in an hundred millions of millions of generations of my children, they shall attain to a drop of the poison of the fang of the Exalted One. And behold! ere the moon waxed thrice he became an Uræus serpent, and the poison of the fang was established in him and his seed even for ever and for ever."

It is this sublime spirit of indomitable will and determination that nothing can overcome which, to the Magician, is indispensable. It is the power of Will which *de facto* constitutes the Magician, and without that power nothing of any consequence can ever be accomplished. Attainment is not encompassed within four and twenty hours, nor within several settings of the sun; the Vision resplendent and the Perfume which consumes the very substance of the soul may lie several years in the future—even many incarnations in the vague darkness of time to come. Peradventure for some the fulfilment of the innermost desire and the aspiration to Adonai may be a goal

which belongs to another world, another æon, and exists in the nature of a dream. Other individuals may find this an objective whose sweet fruit is swiftly yielded to hand with but little expenditure of labour in its plucking. In any event, no student is in the position to say, at the outset, when the goal may finally be reached. Nor is it a problem about which worry should be entertained. For the soul grows and progresses as comprehension and intuition expand through successive acts of the spirit on the road of the Magic of Light. The wings then grow stronger, the flight itself grows longer, and the inner lamp fed on the oil of wisdom remains constantly burning. That light within must the Magician ever regard, and carry it patiently with him into the byways and highways of men, until he becomes that light. What is required first of all is that imperturbable aspiration and indomitable Will; then work! Let the Magician aspire to be like the wise Ibis bird of Khem. Turn aside from thy human ways, and take on those of the God! The Knowledge and the Conversation may be a gift which may not be bestowed upon him for hundreds and thousands of years; but who knows whither the spirit listeth? It may be that by grim determination, like that of the Ibis, to attain the goal, no matter how long it may take, there may blossom the golden flower of Adonai's life within the heart more speedily than otherwise might have been the case.

Meanwhile, the Magical work should be continued. Daily should the Theurgist rise on the planes seeking to ascend higher and higher, and to fight his way into the translucent spheres of the limpid light of the Fire. The passing of every season will see his aspiration growing stronger, presenting him with the force to pursue his task of magical conquest and union. All things must be brought within the scope of his Will. The highest heavens, and the lowest hells too. On the lowest denizens of the astral must that Will be imposed, and to his every wish and domination must they bend the knee. Resting upon the Magician, obviously, is a tremendous responsibility, increasing with every step forward that he takes, and with the passing of every hour in his career. "Nature teaches us, and the Oracles also affirm, that even the evil germs of matter may alike be made useful and good."<sup>1</sup> Hence the responsibility devolving as a sacred trust upon the Magician is this. His is the task, and his alone, of transforming the universe, and of transmuting the base

<sup>1</sup> *The Chaldean Oracles*. Tr. by W. W. Westcott.

elements of matter into the substance of the veritable spirit. A constant alchemical operation must the whole of his life become, during which he distills in the alembic of his heart the grossness of the world into the essence of the cloudless skies. His head, too, must soar beyond the clouds as, standing upright, his feet rest firmly upon the many-coloured earth. Only doggedness and persistence will bring this uprightness of spirit, and this adamant power of the Will. And these are the twin poles giving strength and length to the baculum of the Magician. All the branches of Theurgy should be persisted in throughout the years, unstained by the lust for the fruits of his actions. In any event, as all may see, the divine Art builds up character and will, and in time a favourable karma will be created, in the path of which no obstacle dare rear its head, when the Angel will hasten to lift up the soul—its long beloved, and consummate the mystical nuptials prolonged for so many a weary age. "In that day the Lord shall be One, and His Name shall be One."

Even if we do not attain to unity with Adonai there is in Magic a great gain, since thereby we seek to transmute the gross into the subtle and the pure. And this is the redemption of the world. Very soon our whole being circles around an invisible Sun of splendour, and we are drawn more and more to it, like a steel to a magnet. Though it may be æons before we at last come nigh, yet we feel as perhaps Adam must have felt if he had seen flickering through the darkness of the exile in which he struggled the shining of the Heavenly Paradise, and knew that it was not really lost but, after his purification, it would be given him a little to walk and enter in. To have this surety is no little thing. It is a vision not lightly to be envisaged. Though inevitably we must fail and fall time and time again, there are hours and minutes of delight and joy when the angels of the heights begin to wear again in our sight their ancient aspects of glory, and we are melted in the heat and fire of ecstasy and gladness, knowing that we, the dead for centuries and long ages, may yet rise again.

## CHAPTER FIFTEEN

THE theoretical relationship which modern Spiritualism occupies in connection with Magic is bound at some time or other to be questioned. Some answer, consequently, must be here provided. Only a brief discussion of this matter will be entered upon, inasmuch as it does not seem to the writer to be of particular importance. A few words alone will suffice to show in what guise that relationship exists.

Although some previously may have thought otherwise, there is no actual connection between the phenomena of Spiritualism and those which occur in Magic. But one word separates the one from the other. A word, however, which is a great gulf fixed between the two. *Will!* All spiritualistic phenomena of trance and materialization are passive. They are altogether beyond the conscious control of the medium who, in no way at all, is able to modify, alter or even fix the time of such phenomena as occur to her. (From force of habit one says "her." Automatically a medium is conceived to be a woman. Exceptions there are, of course.) The Magician, on the other hand, endeavours so to train his Will that nothing happens in his Operations of Light without its use. Whatever he does in Magic is performed consciously, deliberately, and with full intent. The only important exception to this occurs when the Will has developed into such a mighty thaumaturgic engine that the whole organization of the Magician has become utterly identified with that Will, and all phenomena of form and consciousness occur automatically with its extension. Its working may be likened to the movement of any limb or muscle which, although taking place outside conscious volition, is nevertheless accomplished by the force of Will. Even so far as concerns what is vulgarly called "materialization," the Magician controls the apparition of a spirit. Not only so, but he may cause that spirit to appear through his conjurations and to limit its activities to a certain prescribed area through the power of his Will. The visible form of the spirit is

composed of the coarse smoke-particles of incense, deliberately burned for that purpose. In addition, the Magician has the power of causing that spirit to answer questions intelligently, and of banishing it when no longer is there necessity for its presence. This is, let me repeat, only so far as concerns the lower aspect of the work, inasmuch as Evocations are universally recognized to partake of the lesser grades of Theurgic technique. What then of the Magic of Light? This also is in accord with the magical Will. When there arrives that supreme crisis in the Invocation when the ego is rendered passive to the advent of the Bridegroom and, fearfully and with trembling, it surrenders its own being, that abdication is according to a conscious and willed determination. These few remarks should suffice to show conclusively that the two orders of phenomena lie altogether on different planes and that no connection exists between the two. Spiritualism seems concerned almost entirely with the production of physical phenomena for their own sake, and in any event these are hardly conducive to any sort of proof for the survival and continued existence of the soul. The other system, Theurgy, concerns itself with a noble realm and with the development of great powers in man. The Magician seeks to conjoin his essence with a deep, abiding reality, aspiring to a spiritual knowledge, that he may apprehend with wisdom and intuition his supreme immortality, incorruptibility and eternity.

To discuss Spiritualism intelligently it is necessary to return to fundamental principles laid down on an earlier page. Theurgy conceives the removal of the enclosing sheaths from the soul after the death of the physical body in very much the same way as does the Theosophy of Madame Blavatsky. Following the death of the body, which is the visible vehicle of the higher principles, the Real Man, perfectly intact though minus the physical body, is thrust on to the Astral Plane. Gradually he ascends to the several Palaces which have been self-created by the mode of the life just passed; Palaces wherein he rests before the Ancient of Days, assimilating his earthly experience, and building them into faculty for a further incarnation. Magic, following the Qabalists, embraces the philosophic idea of the Reincarnation or *Gilgolem* of souls. Indeed, so far do Magicians go in the direction of this philosophic theory that they claim that at certain stages of development, when the human organism by repeated consecrations and invocations becomes luminous, refined and sensitive, the recollections of the *Neschamah*

with its higher emotions and powers infiltrates the *Ruach*, bringing with it the clear memory of existences of the past.

After physical death, the trinity of principles which is the Real Man remains on the Astral enclosed within the *Ruach* and its *Nephesh*. Disintegration, having already been set in motion by the occurrence of physical death, continues yet further. The *Nephesh*, which is the vehicle of the passions, emotions and instinctual processes, is then sloughed off from the constitution. It remains, however, as an entity on that plane, animated to a certain extent by the forces and blind energies with which it comes into contact. Slowly but steadily it disintegrates if left to itself, until just as the physical body is resolved into the dust of the earth so is the *Nephesh* resolved to the elements of the Astral Plane. For this reason, the Theurgists prohibit visions and experiences in this lower astral realm. Nothing of spiritual value may there be found, inasmuch as it is the world of decaying *Nepheshic* matter and disintegration. The *Nephesh* discarded, the Inner Man enclosed in the *Ruach* "rises" to the middle strata of the Astral, where slowly the essence of the finer thoughts, the nobler experiences and emotions are distilled from the grosser parts, and are assumed into the very nature of the *Neschamah*. This separation of affinities at an end, they are assimilated and expanded in the divine Astral, Amentet. It is necessary at this moment to mention the use of the verb "rise" and other verbs employed in a similar sense. Needless to say, a metaphysical sense is implied, inasmuch as the subjective planes of the invisible worlds are not placed one on top of the other like the storeys of a skyscraper; nor do they surround the other like the layers of, for instance, an onion. Being metaphysical, all the worlds interpenetrate and intermingle with all the others, and the physical or the outermost world is thus penetrated by the innermost and the subtlest spheres. Rising on the Astral, therefore, though a misleading term literally, is intended to convey that fact of departure from a grosser plane, and making an ascent to a more rarefied and less dense world.

Now the magical tradition when applied to Spiritualism is that it is with the astral corpses or the *Qliphos*, as they are termed, that Spiritualists mainly occupy themselves. Through the passive and negative trance, the higher principles are forced to withdraw, leaving no link with or protection to the lower vehicles of the medium. The door is left open for the admission of whatever

entities are in the astral vicinity. Since the souls of men and angelic beings ascend to the divine Astral, the greater part of those entities on the lower astral are the grosser elementals, the administrators of natural phenomena, and the decaying *Oliphos* or averse cortices. Hence the negative Spiritualistic trance fundamentally implies obsession from the decaying remnants and filthy remains inhering on that plane. The question may follow upon this: "Why, if spirits who communicate with mediums are mere astral shells, is it that occasionally there is a display of intelligence and reason?"

The word "occasionally" is very gratifying. One of the facts most always referred to by investigators is the absence of coherence and intelligence in the messages obtained from "the other side." In the event, however, that a faint glimmer of intelligence is seen in the verbose nonsense usually given to mediums, the rationale provided by Levi is clearly applicable. It will be remembered that Levi defines the Astral Light as the magical agent, and that in its substance are recorded every thought, emotion and deed. The astral body, an aspect of the *Nephesch*, being composed of the subtle matter of the Astral Light, partakes of Levi's definition. On a previous page, I have indicated the connection between the formal academic conception of the Unconscious and the Qabalistic conception of the *Nephesch*, of which the astral body is one aspect. In this vehicle, then, are recorded all the thoughts which an individual thought during life, all the perceptions and sensations which he received, and all the actions which he performed. When, after death, this discarded *Nephesch* is galvanized into the activity of a seeming living being, animated by intelligence, through the energy displaced both by the medium in trance and the thoughts of the séance sitters, this astral corpse can display a replica of the intelligence which in life used it.

This broad outline accounts for most of the communications received through Spiritualistic sources, although it must be stated in all fairness that to this, as to all other, generalizations there are exceptions, though mediums able to penetrate to the higher planes of the spirit are extremely rare. The medium, once she has opened the door of her astral and psychic organization, is unable to control herself. Nor is she able to exert discrimination as to what shall or shall not enter by the open door and take possession of her personality. Naturally, these remarks have sole reference to those cases where the phenomena are genuine. Inasmuch as there are so many

cases of deliberate fraud and trickery, the above statements are also adequate to provide an explanation. Being a passive, the medium has no control of the power to produce phenomena when the psychic current is cut off, as it were; and when the phenomena are required of her through the receipt of money, it is quite a simple matter to simulate genuine possession. It is simpler still to utter a rigmorole of nonsense which compares favourably with the messages received from the "departed." Moreover, because the obsessing entity is of the lowest and of the pit earthy, its association with the medium can hardly be considered elevating or ennobling. It is bound to be a deteriorating influence, causing whatever evil tendencies or traits are in the medium to expand and develop. Thus fraud, moral decay and profligacy are matters of no great exertion.

An explanation of the more general physical phenomena, so much a part of Spiritualism, may have been anticipated here, but since the magical theory on this subject is in complete accord with that of Blavatsky, there is little need to repeat those theories at any length. Suffice to note that most of the psychic demonstrations, when genuine, have their origin in the behaviour and the powers of the astral body. The substance of this vehicle having been defined as plastic, magnetic and of great tensile strength, it follows that various of its members, due to abnormal development, may be exuded from within the physical body and stretched out some distance. This theory explains apportionment of objects without physical contact, the phenomena of the Poltergeist, and many others of a similar character. Nearly all are due to a disturbance of equilibrium in the substantive aspect of the *Nephesch*. They, quite obviously, are not spiritual and prove not one of the claims made by Spiritualists on their behalf.

In the case of the high-minded medium who, realizing the inherent truth of the above remarks, is desirous of turning her passive powers to account, the magical technique can be recommended. In Spiritualism there is no technique of trance; nor are there protective or selective methods to be employed. Once the astral door is left ajar haphazard, whoso will enter may do so without restraint. The medium is as open to obsession, and even more so because of the nature of the astral plane, as to divine inspiration. With the assistance, however, of some such device as the Banishing Ritual of the Pentagram, this predisposition to elementary obsession is easily obviated. Within a properly consecrated circle, protected



with the formal divine names, the medium may induce trance without fear or danger. The recitation of a suitable invocation of a divine force, and the astral assumption of a God-form anterior to the trance, may ensure an altogether different category of result, one indeed occupying a far higher plane. Whereas previously the medium was a helpless prey to whatever astral presence visited her auric sphere, bringing with it contamination and the rank odour of corruption and foul decay, with the adoption of magical methods these excreta may successfully be restrained from entering the sphere of personality. And not only so, but entities of a definite category, divine and spiritual in their nature, completely opposed to ordinary Spiritualistic "spooks," may be invoked to the ultimate advantage of the medium and the growth of her spiritual power.

I have not thought fit to describe a number of different types of magical operations in this book inasmuch as they have no eternal place in the building of the heavenly sanctuary. Nor do they pertain to the proper limitations which must be circumscribed about the **Temple of the Holy Magic of Light**. Although not necessarily included within the connotation of the term "**Black Magic**," these methods border very closely on that phase of things. Since their tendency is in that direction, they are of little use to the aspirant in quest of Adonai and the felicity of the Gods. A host of minor operations exist for the acquisition of wanted objects, such as books, gold, women and the like. There are works of destruction and fascination, divination and transformation and so forth. These are but a few which receive entirely too much emphasis and attention at the expense of more important matters in grimoires and the lesser books of instruction. Divorced of the higher aspirations they are reprehensible beyond word.

One fairly important branch of the lesser, though not black, Magic, is the control of the Tattvas or the vital pranic currents operating in Nature. With the employment of the tattva symbols, accompanied by a knowledge of the specific hours of the day when those forces acquire predominancy and purity, the Magician who so desires may open the gates of the body and mind to the vivifying and reanimating forces of those occult currents. By these means he obtains physical and psychic refreshment when at a low ebb and when the forces of his being are devitalized. Mention is made, in the *Book of the Dead*, of a number of magical transformations of which the **Khu** or the magical entity in man is capable, and practical formulæ

for the production of such transformations as a hawk, a lotus, a swallow and so on may there be discerned. How to render one's being invisible to other eyes, even although in a large crowd, through the formulation of an enveloping astral shroud, is another branch of this grey Magic existing between the Magic of Light and the dark. I cannot say that the aspirant to the Augoeides has much use for such dubious powers and attainments.

The nature of Black Magic which seems a great bother to so many hysterics consists almost entirely in the motive held in the operator's mind. When Levi deals with this subject and that of sorcery in his writings he flies off completely at a tangent, and his superb exaggerations, coloured with all the flamboyance and rhetoric at his disposal, make amusing reading. That some have seriously quoted him on this subject for literal interpretation, instead of dismissing it as mere verbosity, surpasses my comprehension. His observations about the goat of Mendes and the worship of Baphomet in connection with the Templars are simply ridiculous. What comment can one make to the absurd directions provided by him as being the supposed steps taken by those engaged in the black arts, other than that they would make splendid material for present-day "thrillers"? I have yet to learn in what department store candles manufactured of human fat may be purchased. What human being could be asinine or mad enough to think of procuring incense mixed with the blood of a goat, a mole and a bat? Other frightful necessities consist of the head of a recently deceased black cat, a bat drowned in blood, the horns of a virgin goat and the skull of a parricide! Yet in his *Book of Ceremonial Magic* Mr. Waite has gone to the trouble of uttering a fearful warning against Goetia together with Levi's ludicrous drawing of the goetic circle for employment with the afore-mentioned "props." In preparation for an overwhelming offensive on Black Magic, Waite manoeuvred his heaviest artillery into position when, in reality, a peashooter would have been much more effective against such enemy as this. Little doubt can be entertained that Levi was "pulling the leg" of some readers, and that he was simply indulging in his gift for impossible lurid rites, the children of a curious but exuberant imagination.

Hypnotism, and the act of depriving another person of choice or use of will, does constitute one of the most loathsome forms of Black Magic. Those who do employ such methods should be severely

shunned by the Theurgist as he would a foul disease. The ordinary absurd feats concerning the manufacture of philtres, potions and wax figures for works of fascination or malice, exist altogether beneath the dignity of the sincere Magician. What may perhaps be constituted true Black Magic is the use of charged seals and talismans made by a person who has acquired magical power for the deprecation and harm of his fellow-man. Operations whose purpose it is to evoke the shade of a departed friend or relative to visible manifestation consist of manipulations of astral substance, and can serve no useful purpose, inasmuch as they are disturbing to the tranquil processes of assimilation and faculty-building proceeding in the higher astral after physical death. Only insane vanity and inordinate curiosity could be satisfied by Necromancy. This particular branch of sorcery is akin to Spiritualism, although in all fairness and justice it must be admitted that the motives in the latter cult do exist on a higher and more sincere plane. In both cases, however, motive is no excuse, for they are an abomination against the entire trend of Nature's processes.

Inasmuch as this chapter deals largely with the Astral, I wish once more to have further reference to the technique of astral travelling which is pursued by the Magician. It is an imperative duty for the Theurgist to thoroughly investigate, as has been laid down in a former chapter, in his glittering and iridescent Body of Light the upper levels of the Astral Light, those which border on the creative and archetypal worlds. He must also penetrate dauntlessly into every guarded sanctuary therein, familiarizing himself with the essential nature and the varying aspects which this plane presents, although never must he lose sight of one important fact ever to be present in his mind. Always must he endeavour to transcend that plane. It is but a Hall of Learning. Necessary though its lessons are, once they are assimilated and learned, the need for remaining there ceases, and the ever-splendid Mansions of Fire and Wisdom should be sought. The spiritualized Body of Light should be continuously trained and educated, and its substance should be made the more sensitive and refined so that from a vague, shapeless, lunar body it is reborn as a brilliant solar body. It is in this body that the Magician may ascend to the translucid spiritual heights and the formless fire which abides beyond. It may be that as the student pursues his systematic investigations on that plane in the endeavour to discover the nature of his psychological make-

up, he will come to certain gates and be confronted by armed guardians. Despite the power of the Pentagram, the magical gestures and signs, the invocation of the Four Angels of the Quarters, and other magical devices for rising and passing, these guardians will under no circumstances give him the right of entry, nor will they extend permission to pass through the gates they guard. *The Candle of Vision* mentions an effort by A. E. to describe this experience of mystical nature. "Then I was whirled away again, and I was the tiniest figure in vast mid-air, and before me was a gigantic gate which seemed lofty as the skies, and a shadowy figure filled the doorway and barred my passage. That is all I can remember. . . ." Some mention of this fact also was attempted by the scribe of the Book of the Dead, for in those chapters relating to the names of the Pylons, together with the names of the Watchers, Guardians and angelic Porters, some veiled magical hints are given as to how they may be entered.

At this juncture, before entering further upon this subject of Rising upon the Planes, it is necessary to acquaint the reader with one most important aspect of Astral technique which should always be retained in memory. To the Pentagram, the denizens of the Astral Plane respond in two different and quite distinct ways. The experience of modern Theurgists on this point is amply corroborated by the whole of the magical tradition of the ancients. It is their testimony that when faced by the flaming five-pointed Star, formulated by the Magical Will, some astral beings will shrink perceptibly, and appear to fade away. Another class of beings, however, will grow and expand to cover the whole horizon with a splendid luminosity and radiance. Now the experience of all ages of Magicians demonstrates that the being which shrivels up in fear of the Pentagram or hastens rapidly away is either a dog-faced demon or an elementary, and must be treated accordingly. On the other hand, the being whose appearance does not suffer by the Pentagram and the appropriate banishing ritual is a spiritual intelligence, an Angel, a lofty celestial being to be respected, and loved, and venerated.

A variation of the Pentagram symbol employed by other people with a certain degree of success is a golden cross surmounted by a crimson rose. The symbolism in both cases is identical, although the cross may be considered by some to have unpleasant theological associations. It is a token of the four elements extended into the

cardinal quarters, while crowning them is the Rose, the symbol of beauty, nobility and the spiritual life. In practice, its application is somewhat different from the Pentagram, for it is less simple to formulate the Rose-cross with the Wand than the former symbol; the Magician interposes in imagination this symbol between the other being and himself without attempting to trace it.

The fact, therefore, that an Angel clothed with fire and glory, and bearing a sharp sword of flame, bars his entrance to the Pylon, should cause the Theurgist to pause, and pausing to reflect. For one thing, it implies that so far he is not sufficiently purified and sensitive in his Body of Light to be able to pass through that particular Pylon from which he is debarred. It should be construed his solemn duty to consider, as a prime necessity, the means whereby further purification can be effected. Into the Body of Light should be infused a spiritual substance from higher and more celestial planes. The persistent assumption of God-forms, and the transmuting of his own astral form into that of the God and the identification with the sublime moral and spiritual character of the God, will be found to be as unailing a method as any. By this method, the substance of the Body of Light will in time come to participate in the fiery splendour and effulgence of the substance of the God. Perhaps the finest God-form to assume for this purpose is that of the lotus-seated Harpocrates, the Lord of Silence, who is the twin of Horus of Strength and Fire. The conventional form wherein he is usually pictured is that of an innocent babe, finger to lip, curled up like an embryo upon a white lotus arising from the sea. Around him is a deep blue-black colour, not unlike that of the tattva symbol of Spirit, representing the all-embracing Night. The lotus is the perennial symbol of resurrection and eternal youth, and the babe represents innocence, spirituality and supreme repose. "By the God 'sitting above the lotus,'" affirms Iamblichus in *The Mysteries*, "a transcendency and strength which by no means comes into contact with the mire, are obscurely signified, and also indicate his intellectual and empyrean empire. For everything belonging to the lotus is seen to be circular, viz. both the form of the leaves and the fruit; and circulation is alone allied to the motion of intellect, which energizes with invariable sameness, in one order, and according to one reason. But the God is established by himself, and above a dominion and energy of this kind, venerable and holy, superexpanded, and abiding in himself, which his being seated is



HARPOCRATES ON THE LOTUS  
The Lord of Silence.

intended to signify." The magical assumption of this form, particularly the surrounding of the astral body with the egg of blue-black or indigo, is sufficiently powerful to banish any unwanted influence, inasmuch as it elevates the Magician above that realm.

This particular technique of the Harpocrates God-form has a special significance even so far as daily life is concerned. When assailed by undesirable thoughts and hateful emotions, relief from their pressure, even spiritual assistance and strength, may be gained from assuming the form of this God. By this assumption one's being is transmuted to the shape of the God, and the mind is elevated beyond worldly pettiness by assimilation into the character and nature of divinity. It implies, certainly, a strength of imagination and will, but pictorial images are more easy for most people to retain in the mind than an abstract idea, and any individual with a little practice may be trained to visualize so simple and beautiful a form as the babe on the lotus. The sole difficulty may be encountered in the transfiguration of the Body of Light and the subsequent identification and union with the God. In this, naturally, training is indispensable.

The vibration of divine names is a practice which under no circumstances should be omitted since, as this exercise is proceeded with, the coarse elements are forcibly expelled from the whole constitution, physical, astral and moral, and other finer and more sensitive elements are introduced to take their place. Frequent celebrations of the Eucharist are also an excellent means of transmuting and exalting the substance of the entire being. On an earlier page this operation was briefly described, and by way of emphasis I shall recapitulate the theory which there obtains. Divorced of all dogma, the essence of the Eucharist is this. You take a simple substance such as, for example, a wheaten host; baptize it your highest conception of God or, as the case may be, in the name of a particular spiritual Essence, and consume it. In this way, by means of sympathetic magic, an actual transubstantiation of elements takes place under stress of the Will. That which was formerly terrestrial becomes celestial. That which was of the earth earthy is transformed into a thing of the heavens. A wheaten wafer and the wine appear to become almost directly assimilated into the blood, and absorbed by the ego itself. In reality, this is a species of talismanic magic, for with the naming of the substance the Magician invokes the spiritual force conforming

to that name, and into that physical telemata of bread and wine is that force bound as its earthly habitation. The fact that this telemata is consumed by the Magician introduces into his being a spiritual power which by virtue of its inherent energy, thrusts out impure elements from his being, elevating and transmuting the whole man on to a loftier plane. In this manner is the transformation of the Body of Light from a dark lunar body into a Solar body accomplished, an organism which is glittering, clear-cut and well-formulated in shape, glowing like brightly burnished steel, capable of passing through every Pylon, penetrating the most carefully guarded Sanctuaries and enlisting the assistance of the angelic wardens. With this Solar body of spiritualized substance, the gorgeous garment of the Wedding Feast, the Theurgist will experience no difficulty in rising on the planes from Malkus through the Path of Saturn to the Sphere of the Foundation. From the Foundation, he may rise through the Arrows of Aspiration and the Power of Harmony and Beauty, upwards—ever upwards beyond the barren desert of the Abyss, over which he rides on the Qabalistic Camel, received with joy and adulation by the Queen in the King's Palace, which is the holy Crown of the Tree of Life. Arrived in The Crown, the Magician is no more. There still exists, however, that supernal consciousness of Eternal Life which is the real individuality of the Magician—that real part of him of which, perhaps, he was rarely conscious during the former lives on earth—that primal universal spirit, pulsing and vibrating unseen in the core of the heart of all.

It was written by Porphyry that "the souls in passing through the spheres of the planets put on, like successive tunics, the qualities of those stars." Since the Planets and Zodiacal Signs have been attributed to the Tree, and are included within the implication of the Ten Sephiroth, the Magician, by means of this process of Rising on the Planes, assimilates the highest qualities and characteristics of each planet and Sephirah. As the Skryer ascends to the Supernal Light of the Undying Flame of Life, he incorporates into himself the innate power of the planes through which he passes, and as the lower characteristics of his being are hardly compatible with the fiery impersonal majesty of the celestial realm, the former are ejected, leaving the latter the august guardians of the field of consciousness. All the characteristics of the higher worlds are successively assumed by the Magician, and transcended, until in the end of his magical journey, he is merged into the being of the Lord of every Life.

The final goal of his spiritual pilgrimage is that peaceful ecstasy in which the finite personality, thought and self-consciousness, even the high consciousness of the highest Gods, drops utterly away, and the Magician melts to a oneness with the *Ain Soph* wherein no shade of difference enters.

## CHAPTER SIXTEEN

WHEN commencing to outline and write this book on Magic, it was the firm intention of the writer to elucidate all magical processes as simply and as intelligibly as was both humanly possible and consistent with proper exegetical treatment of a highly difficult and complex subject. Because there has been in the past so much wilful obscurity and intentionally misleading matter, it seemed high time to provide a statement which could be utilized once and for all as a clear, definite exposition. The writer hopes that he has kept to this intention throughout, although that is a point of which the reader must be the sole judge. Ambiguity and sometimes deliberate attempt to deceive, through the employment of difficult symbolism and mention of large series of authoritative names, have characterized a number of magical books, thus vitiating whatever value was theirs. There remains to be outlined in this work one secret formula of Practical Magic of such a tremendous nature—shrouded as it always has been in the past by the glamour of recondite symbols and hidden by heavy veils—that the writer is doubtful as to whether it would be wise or politic to adhere to his original decision. It might, of course, have been omitted from the general contents, but to render this treatise moderately complete so far as the major, though elementary, aspects of the Higher Magic are concerned it was necessary to include it in some form. The method of which it is proposed to speak is so puissant a formula of the Magic of Light, and one so liable to indiscriminate abuse and use in Black Magic, that if a conception of its technique and theory is to be presented at all then the original intent of the writer must be discarded. It will be necessary to resort to the medium of an eloquent symbolism which for centuries has been utilized for the conveyance of these and similar ideas. And the reader must be assured that the symbolism has not been purposely muddled, nor has it been rendered ambiguous, obscure and meaningless. If carefully studied the terms employed will reveal a

consistency and a continuity which will disclose to the right people in a quite accurate manner the processes of its technique.

The Mass of the Holy Ghost! Thus is this particular technique named. It is a unique one in the whole of Magic, for therein are comprehended almost every known form of Theurgic procedure. Simultaneously, it is the quintessence and the synthesis of them all. Among other things it concerns the Magic of Talismans. By this method a living spiritual force is bound into a specific telematic substance. Not dead or inert is this telemata as obtains in the customary ceremonial talismanic evocation; but it is one at once vibrant, dynamic, and containing in germ and potentiality the possibility of all growth and development. In a very special way, it concerns moreover the formula of the Holy Grail. A golden Chalice of spiritual grace is employed, into which the very essence and life-blood of the Theurgist must be poured for the redemption not of his own soul but that thereby all mankind might be saved. The Eucharist too is implicit, and the Chalice is used as the communion cup, the hallowed contents of which—thaumaturgic and iridescent; the sacramental wine, in short—must be dedicated and consecrated to the service of the Most High. The Oblation to be consumed with the Eucharistic wine is, by this interpretation, the secret essence of both the intoxicated Magician and the supreme God whom he has invoked. In this method also is imputed to a very large degree the alchemical technique, inasmuch as it concerns for the most part the production of the potable Gold, the Stone of the Philosophers, and the Elixir of Life which is Amrita, the Dew of Immortality.

Above all should the reader retain in mind the philosophical formula of the Tetragrammaton which is the method of this Mass. This demonstrates the necessity for a practical acquaintance with the numerical principles of the Holy Qabalah, for the more knowledge one possesses and has systematically classified under the index system of the Tree of Life, the more meaning and significance attaches itself to the Tetragrammaton formula. In the chapter sketching the magical theory of the universe the general implications of the sacred Name were briefly explained in those connections. These ideas should be thoroughly assimilated in relation to the Tree. With that understanding the reader should apply his powers to the symbolic scheme which now follows.

Illustrating one chapter-head in Franz Hartman's *Secret Symbols*

of the Rosicrucians is a drawing of a mermaid rising from the sea. To her breasts her hands are held, and there issue therefrom two streams returning into the sea. In explanation of this figure Hartman wrote that "The figure represents the foundation of things and from which all things are born. It is a dual principle of nature; its parents are the Sun and the Moon; it produces water and wine, gold and silver, by the blessing of God. If you torture the Eagle the Lion will become feeble. The 'Eagle's tears' and the 'red blood of the Lion' must meet and mingle. The Eagle and the Lion bathe, eat, and love each other. They will become like the Salamander and become constant in the fire." In elaboration of the above, the following principles may be postulated. The Y of the sacred Name in this system is called the Red Lion, and the first H is the White Eagle. These two letters are conceived to be the representations of two cosmic principles, two rivers of scarlet blood which pour from the breasts of the mermaid into the sea, two distinct ever-flowing streams of life and light and love which proceed eternally from Life itself. In them is the power of touching and communing, making new one the other, without any breaking of the subtle confines of the flowing streams, nor any confusion of the substance. Mutually complementary and opposite in nature are they; yet in them is grounded the entirety of existence. All alchemical operations according to authority require two major instruments: "one circular, crystalline vessel, justly proportioned to the quality of its contents" or the Cucurbite, and "one theosophic, cabalistically sealed furnace or Athanor."<sup>1</sup> The Athanor is assigned to the Y, and the Cucurbite is an attribution of the H.

Now although the pure Gold of which mention was made is a homogeneous substance, one and indivisible, dynamic and pregnant with infinite possibility, nevertheless two separate substances are used in its production. These are named the Serpent or the Blood of the Red Lion, and the Tears or the Gluten of the White Eagle. The Serpent is an attribution of the V of Tetragrammaton, and to the last H of that Name the Gluten is allocated. These two substances are the offspring, as it were, of the Lion and the Eagle. The alchemical instruments aforementioned are to be considered as the storehouses or generators of these two divine principles or swift-flowing streams of blood and fire and force, the Athanor being the

<sup>1</sup> *Amphitheatrum*. H. Khunrath.

source or vehicle of the Serpent, and the Gluten being housed in the Cucurbite.

The manufacture of the alchemical gold which is the Dew of Immortality consists of a peculiar operation having several phases. Through the stimulus of warmth and spiritual fire to the Athanor there should be a transfer, an ascent of the Serpent from that instrument into the Cucurbite, used as a retort. The alchemical marriage or the mingling of the two streams of force in the retort causes at once the chemical corruption of the Serpent in the menstruum of the Gluten, this being the *solvé* part of the general alchemical formula of *solvé et coagula*. Hard upon the corruption of the Serpent and his death, arises the resplendent Phœnix which, as a talisman, should be charged by means of a continuous invocation of the spiritual principle conforming to the work in hand. The conclusion of the Mass consists in either the consumption of the transubstantiated elements, which is the Amrita, or the anointing and consecration of a special talisman.

Prior to proceeding further with the analysis of aspects of this Operation, I should like to place before the reader a quotation wherein this Mass is repeated at some length, using the conventional nomenclature of alchemy. "I am a goddess for beauty and extraction famous, born out of our proper sea which compasseth the whole earth and is ever restless. Out of my breasts I pour forth milk and blood; boil these two till they are turned into silver and gold. O most excellent subject, out of which all things are generated, though at first sight thou art poison, adorned with the name of the Flying Eagle. . . . Thy parents are the Sun and Moon; in thee there is water and wine, gold also and silver upon earth, that mortal man may rejoice. . . . But consider, O man, what things God bestows upon thee by this means. Torture the Eagle till she weeps and the Lion be weakened and bleed to death. The blood of this Lion incorporated with the tears of the Eagle is the treasure of the earth." This, without doubt, is also in explanation of the figure reproduced by Franz Hartman.

By some authorities, it is roughly estimated that from the preliminary Invocation, with the binding of the force in the elements, to the act of partaking the Communion itself from the consecrated Chalice, the operation should not take less than an hour. Sometimes, indeed, a much longer period is required, especially if it is required that the charging of the talisman be complete and thorough. Great

care is required to prevent the unguarded loss of the elements. There is the possibility of actual leakage or an overflowing from the Cucurbite, and the assimilation or evaporation of the corrupted elements within that instrument is also an accident greatly to be deplored. It cannot be stressed too strongly or too frequently that if the elements are not consecrated aright; or in the first place if the invoked force does not properly impinge upon or is insecurely bound within the elements, the whole operation may be nullified. And it may easily degenerate to the lowest depths, resulting in the creation of a Qliphotic horror to exist like a vampire upon the unnaturally sensitive and those who are inclined to hysteria and obsession. If the elixir be properly distilled, serving as the medium of the invoked spirit, then the Heavens are opened, and the Gates swing back for the Theurgist, and the treasures of the earth are laid at his feet. "If you discover it be silent and keep it sacred. Trust to nobody but to God."

The problem of the link to connect the magical operation with the desired result should be considered in all its numerous aspects. **If the Operation is one actually requiring an exterior talisman for the visible production of its effect, a suitable seal should be constructed in metal, wax, or on parchment.** It may be consecrated and anointed with the elixir which has been created through the channels of the Hermetic Work. Those seals and talismans described in the *Key of Solomon the Key* and *The Magus* are for the purpose quite suitable. Should it be that the operation proposed by the Theurgist is one pertaining to the qualities of Jupiter, a suitable pantacle should be prepared before the Operation. During the manufacture of the Elixir, the God-Mask of Maat should be assumed, and a conjuration of the required angel or intelligence recited. Upon the completion of the Mass a minute quantity of the supernal dew should be placed on the sigil or talisman of Jupiter thus charging it with an insuperable force for the production of the desired results. Variations of this procedure will probably occur with practice.

No question of a link enters into a ceremony conducted for an end wherein the Circle and the Triangle, so to speak, or the demon and the exorcist, occupy the same plane. That is, when the Theurgist works solely upon his own consciousness without reference to any exterior effect. The Mass of the Holy Ghost, in such a case, is automatically climaxed by the consumption of the charged elements, the invoked force incarnating within the Magician as a matter of course. It is in this type of operation, I think, that the Mass of the

Holy Ghost generates the greatest amount of force and ascends to the highest level of efficiency.

Even for ordinary operations, the great advantage of this method is that ceremonial may be dispensed with almost altogether. The Magician quite easily can perform the banishing ritual on the Astral, and the invocations may be silently recited so that no Magic of a ceremonial nature may be perceived by the profane. In the instance of operations, however, where the result desired exists on another plane or exterior to the consciousness of the Magician, effects do not always seem to follow with the same infallibility and sequence as they do in subjective workings. The perusal of private records kept by Magicians who have utilized this magical engine tend to show that it is best employed for works within the consciousness of the Magician. It is in these matters that the Mass of the Holy Ghost is the most puissant and efficacious. For the development of the Magical Will, the enhancement of the Imagination, and the Invocation both of Adonai and the Universal Gods to indwell the consecrated temple of the Holy Ghost, a better or more suitable method could hardly be devised. No expenditure of vital energy is involved, for any energy so utilized in the operation returns at the end to the Magician enhanced and enriched with the birth of the golden Phoenix, the symbol of resurrection and rebirth.

The supreme power operating in this technique is love. Trite though it may seem, and hackneyed though the word itself has become, it must be reiterated that love is the motivating power; a love force held always in leash by the Will and controlled by the Soul. The destructive power of the Sword and all that the Sword implies, the dispersive character of the dagger or any of the other elemental weapons, has no place herein. This method therefore commends itself as being of the very highest. Since it does partake of love, it is of the stuff and essence of life itself.

In Operation, this Mass is extraordinarily simple. Indeed, one Magus has observed that it is no more complicated than the riding of a bicycle; that is to say, when once certain preliminaries and training have been encompassed. More than anything else it requires a peculiarly potent and detached Will, arguing of course previous discipline, and a mind which has been trained to concentration for long periods of time. One of the peculiarities of this technique is that unless one is exceptionally wary and alert from the beginning it is an easy matter for the Magician to lose control of



his alchemical instruments, and thus spoil the entire operation. Joy in the mere technical performance of the Mass to the exclusion of proper magical work constitutes the great and supreme danger. On the other hand, because this element of delight and joy does enter into it, this technique commands excellence over all others. The mind must be trained to concentrate under all circumstances. As a preliminary to magical practice of this kind, the technique of Yoga is a tremendous advantage. One may even state for that true success in all Magic a thorough grounding in Yoga technique is an absolute essential.

A further observation may not be out of place. On the surface and at first sight it may appear that between this type of magical operation, so hesitatingly described, and the usual ceremonial working there exists a wide gap. It is true that the Mass of the Holy Ghost is an advance on the cumbrous and slow working of ceremonial, even although the latter is an essential at the commencement of magical training. This method is considerably more direct and to the point, and because of the peculiar class of energies which it brings to bear upon Nature, its effects are exceedingly more powerful and far-reaching than those of ceremonial alone. Nevertheless, although subsisting as two distinct classes of work, they can with great advantage be combined and used one in conjunction with the other.

The general consensus of opinion of the alchemical authorities, by whom this method was esteemed, was that lofty as it was its results could not be encompassed without prayer. Without sincere prayer nothing permanent or divine could be accomplished. Hence while the Operation of the Mass is in progress, and the fire in the Athanor becomes more intense, an enthusiastic invocation, either astral or audible, should be recited. It should be in the nature of a short mantram appropriate to the nature and type of working, rhythmical in composition. The operation as a whole could be preceded by a more general invocation to legitimize the work. As the astral work of creation proceeds, the rhythmical mantram will help to formulate and vivify the moulds caused by Will and Imagination, attracting the spiritual force desired. Then, when the Serpent is transferred from the Athanor and the alchemical corruption commences in the Gluten of the White Eagle, the Cucurbite will be the receptacle of a new substance, living and dynamic, bearing the indelible impress of the invocations that will have

endowed its plasticity and potentiality with an overwhelming impetus in a given direction. It will follow that with the partaking of this substance which is the philosophical Mercury, impregnated with an intelligence of dynamic spiritual energy capable of producing within the confines of its sphere the desired change, complete and satisfactory fulfilment climaxes the aspiration of the Magician.

Conducted within a properly consecrated Circle, after a thorough banishing, followed by a mighty conjuration of the divine force, and the assumption of the appropriate God-form, the ceremony may prove of incomparable power to open wide the Gates of the Heavens. Using solely the Cup and the Wand as elemental weapons, together with the mantram or the specialized rhythmic invocation, the Mass can seldom fail of effect. This union of two different magical weapons, far apart though they may have appeared in the first instance, enhance the potency of each, since they combine in a single operation the finest aspects and the greatest advantages of both.

## CHAPTER SEVENTEEN

**T**HE most important aspects of Magic have now been covered. Before closing this book, however, I wish to give a few examples of the various kinds of rituals and invocations which are included within a complete ceremony. Several kinds of ritual have been mentioned in the previous pages, and it is necessary now to render these references more explicit. A complete ceremonial operation is comprised of a number of lesser cycles, as it were. Apart from all questions of preparation and consecration of the weapons of Art, the Circle and Triangle, and Talismans, the method of which having been described, the Ceremony proper may include as many as eight distinct phases, not mentioning at all the fact that many of them may be required to be repeated two or three times by way of emphasis. The Ceremony opens with a thorough Banishing Ritual, which has already been quoted, in order to render pure and clean the sphere of working. There usually follows a general invocation or Oration to the Lord of the Universe. Precise work then follows. There should be an invocation of the God governing the operation, the recitation of an appeal to the Archangel or Angel, succeeded by a powerful conjuration of the Spirit or Intelligence to visible appearance. Its manifestation in the Triangle is hailed by a special welcome, when incense is burnt as an offering and to give it body. The License to Depart then follows, and the Operation is closed by a complete ceremonial Banishing. It is proposed, then, in this final chapter, to give several examples of each of the more important cycles of the work, reproducing those invocations which are considered by authorities to be exemplary.

The preparation of a suitable Temple or room to be used as the scene of magical operations is one of the most important of the preliminaries to be attended to by the Theurgist. The continuous use of a special room in which one's major preoccupation has been with the practice of Meditation and things generally magical tends automatically to consecrate that limited area to the Great Work,

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ejecting all unwanted and disturbing influences. A simple form of ceremony consecrating a special chamber for a magical purpose may quite easily be devised by incorporating the Pentagram ritual with several of the aphorisms of the Chaldæan Oracles, as for example in the following ritual.

“ Let the Magician face the East, and holding the Lotus wand by the black part, say the following words :

HEKAS, HEKAS, ESTI BEBELOI !

“ Then let the Lesser Banishing Ritual of the Pentagram be performed so that a Circle is formed embracing the area of the entire Chamber, after which the Wand should be laid upon the Altar.

“ Purify the outer limits of the Circle with water, saying : ‘ So therefore first the Priest who governeth the works of Fire must sprinkle the water of the loud resounding sea.’

“ Purify with fire, saying : ‘ And when after all the Phantoms thou shalt see that Holy Formless Fire, that Fire which darts and flashes through the hidden depths of the universe, Hear thou the Voice of Fire.’

“ Then take up again the Lotus wand by the white end, and repeat the Adoration :

“ ‘ Holy art Thou Lord of the Universe.  
Holy art Thou Whom Nature hath not formed.  
Holy art Thou the Vast and Mighty One,  
Lord of Light and of the Darkness.’ ”

Immediately after the initial banishings have been performed, and just before the Ceremony is to commence, an Invocation of the Higher is advised. Just as the lower will aspires to that which is above, so also is it conceived that the higher will aspires to union with that which is below. To equilibrate the Ceremony, an invocation to the Higher Will—whether conceived as the Augoeides or the Lord of the Universe—is considered an indispensable part of any operation. The prayer given below first appears in *The Secret Symbols of the Rosicrucians*, by Franz Hartman, and it is one of the most eloquent and exalting anthems, suitable for the above-mentioned purpose, which has come to be written :

“ Eternal and Universal Fountain of Love, Wisdom and Happiness ; Nature is the book in which Thy character is written, and

no one can read it unless he has been in Thy school. Therefore our eyes are directed upon Thee, as the eyes of the servants are directed upon the hands of their masters and mistresses, from whom they receive their gifts.

“ Oh Thou Lord of Kings, who should not praise Thee unceasingly, and for ever with his whole heart ? for everything in the universe comes from Thee, out of Thee, belongs to Thee and must again return to Thee. Everything that exists will ultimately re-enter Thy Love or Thy Anger, Thy Light or Thy Fire, and everything whether good or evil, must serve to Thy glorification.

“ Thou alone art the Lord, for Thy Will is the fountain of all powers that exist in the Universe ; none can escape Thee. Thou art the King of the World, Thy residence is in Heaven and in the sanctuary of the heart of the virtuous.

“ Universal God, One Life, One Light, One Power, Thou All in All, beyond expression and beyond conception. O Nature ! Thou something from nothing, thou symbol of Wisdom ! In Myself I am nothing, in Thee I am I. I live in Thine I made of nothing ; live Thou in me, and bring me out of the region of self into the Eternal Light.”

In *The Sacred Magic of Abramelin the Mage*, Abraham the Jew carefully made it a point not to provide prayers or invocations, suggesting that the best invocations would be those written by each individual to suit personal needs. He does give, however, in the pages of his book, an Orison which is suitable, like the preceding Rosicrucian prayer, to form the opening of the Ceremony to lift up the mind of the Magician, and to draw down the divine afflatus to bless the work in hand.

“ O Lord God of Mercy, God, Patient, Most Benign and Liberal, who grantest Thy grace in a thousand ways, and unto a thousand generations ; who forgettest the iniquities, the sins, and the transgressions of men, in whose Presence none is found innocent ; who visitest the transgressions of the father upon the children and nephews unto the third and fourth generation ; I know my wretchedness, and that I am not worthy to appear before Thy Divine Majesty, nor even to implore and beseech Thy Goodness and Mercy for the least Grace.

“ But, O Lord of Lords, the Source of Thy Bounty is so great that of Itself it calleth those who are ashamed by reason of their

sins, and dare not approach, and inviteth them to drink of Thy Grace. Wherefore, O Lord my God, have pity upon me, and take away from me all iniquity and malice ; cleanse my soul from all the uncleanness of sin ; renew within me my spirit and comfort it, so that it may become strong and able to comprehend the Mystery of Thy Grace, and the Treasures of Thy Divine Wisdom. Sanctify me also with the Oil of Thy Sanctification, wherewith Thou hast sanctified all Thy Prophets ; and purify in me therewith all that appertaineth to me, so that I may become worthy of the Conversation of Thy Holy Guardian Angels, and of Thy Divine Wisdom, and grant unto me the Power which Thou hast given unto Thy Prophets over all the evil Spirits.”

Perhaps one of the finest preliminary anthems known to the writer is one which was written by Aleister Crowley. It occurs in a mystical play entitled *The Ship*, composed a number of years ago, and it is free of all the unpleasant metaphysical implications, present in other orisons, which tend to grate on one's philosophic sensibilities. Since it is also in verse, the effect is cumulative, rendering exaltation a far easier process :

“ Thou who art I, beyond all I am,  
 Who hast no nature, and no name,  
 Who art, when all but Thou are gone,  
 Thou, centre and secret of the Sun,  
 Thou, hidden spring of all things known  
 And unknown, Thou aloof, alone,  
 Thou, the true fire within the reed  
 Brooding and breeding, source and seed  
 Of life, love, liberty, and light,  
 Thou beyond speech and beyond sight,  
 Thee I invoke, my faint fresh fire  
 Kindling as mine intents aspire.  
 Thee I invoke, abiding one,  
 Thee, centre and secret of the Sun,  
 And that most holy mystery  
 Of what the vehicle am I.  
 Appear, most awful and most mild,  
 As it is lawful, in Thy child.

For of the Father and the Son,  
 The Holy Spirit is the norm ;  
 Male-female, quintessential, one,  
 Man-being veiled in woman-form ;

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Glory and worship in the highest,  
 Thou Dove, mankind that deifiest,  
 Being that race, most royally run,  
 To spring sunshine through winter storm.  
 Glory and worship be to Thee  
 Sap of the world-ash, wonder-tree !

Glory to Thee from Gilded Tomb.  
 Glory to Thee from Waiting Womb.  
 Glory to Thee from earth unploughed !  
 Glory to Thee from virgin vowed !  
 Glory to Thee, true Unity  
 Of the Eternal Trinity !  
 Glory to Thee, Thou sire and dam  
 And Self of I am that I am !  
 Glory to Thee, eternal Sun,  
 Thou One in Three, Thou Three in One !  
 Glory and worship unto Thee,  
 Sap of the world-ash, wonder-tree ! "

In the writings of that most eminent Platonist, Thomas Taylor, may be found some salutary examples of hymns and invocations suitable for magical work. In point of fact, there is one volume translated by Taylor in 1787 from the Greek entitled *The Mystical Hymns of Orpheus*, in which there are invocations addressed to almost each one of the major Gods. Hence for the student of Theurgy this volume is bound to be of the utmost assistance in his practical work, particularly in view of the fact that Taylor was of the opinion that the contents of the book were employed in the Eleusinian Mysteries. Of the type of general oration to precede a Ceremony, there is an outstanding Hymn to Heaven which for this purpose is incomparable.

" Great Heav'n, whose mighty frame no respite knows,  
 Father of all from whom the world arose ;  
 Hear, bounteous parent, source and end of all,  
 For ever whirling round this earthly ball ;  
 Abode of Gods, whose guardian pow'r surrounds  
 Th' eternal world with ever during bounds ;  
 Whose ample bosom, and encircling folds  
 The dire necessity of nature holds.  
 Etherial, earthly, whose all-various frame,  
 Azure and full of forms, no power can tame.

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All-seeing, source of Saturn and of time,  
 For-ever blessed, deity sublime,  
 Propitious on a novel mystic shine,  
 And crown his wishes with a life divine."

In the same volume is a Hymn to the Mother of the Gods, and as an invocation may be employed in much the same manner to precede actual ceremonial work. It is distinctly worth quotation :

" Mother of Gods, great nurse of all, draw near,  
 Divinely honour'd, and regard my prayer.  
 Thron'd on a car, by lions drawn along,  
 By bull-destroying lions, swift and strong,  
 Thou sway'st the sceptre of the pole divine,  
 And the world's middle seat, much fam'd, is Thine.  
 Hence earth is Thine, and needy mortals share  
 Their constant food, from Thy protecting care.  
 From Thee the sea and ev'ry river flows.  
 Best and source of wealth Thy name we find  
 To mortal men rejoicing to be kind ;  
 For ev'ry good to give Thy soul delights.  
 Come, mighty pow'r, propitious to our rites,  
 All-taming, blessed, Phrygian Saviour, come,  
 Saturn's great queen, rejoicing in the drum  
 Celestial, ancient, life-supporting maid,  
 Inspiring fury ; give Thy suppliant aid ;  
 With joyful aspect on our incense shine  
 And pleas'd, accept the sacrifice divine."

The prayer which follows is an extract from a ceremony invoking to the Holy Guardian Angel performed by the late Alan Bennett, one of the Adepts of the Golden Dawn, before he entered the Buddhist Sangha and became the Bhikkhu Ananda Metteya :

" Adoration be unto Thee, Lord of my Life, for Thou hast permitted me to enter thus far into the Sanctuary of Thine Ineffable Mystery ; and hast vouchsafed to manifest unto me some little fragment of the Glory of Thy Being. Hear me, Angel of God the Vast One ; hear me, and grant my prayer ! Grant that I may ever uphold the Symbol of Self-sacrifice ; and grant unto me the comprehension of aught that may bring me nearer unto Thee ! Teach me, starry Spirit, more and more of Thy Mystery and Thy Mastery ; let each day and hour bring me nearer, near unto Thee ! Let me

aid Thee in Thy suffering that I may one day become partaker of Thy Glory, in that day when the Son of Man is invoked before the Lord of Spirits, and His Name in the presence of the Ancient of Days!

“And for this day, teach me this one thing: how I may learn from Thee the Mysteries of the Higher Magic of Light. How I may gain from the Dwellers in the bright Elements their knowledge and Power: and how best I may use that knowledge to help my fellow men.

“And finally, I pray Thee, to let there be a link of Bondage between us; that I may ever seek, and seeking, obtain help and counsel from Thee who art my very selfhood. And before Thee do I promise and swear; that by the aid of Him that sitteth upon the Holy Throne, I will so purify my heart and mind that I may one day become truly united unto Thee, who art in Truth my Higher Genius, my Master, my Guide, my Lord and King!”

Although the form of Gnostic invocations has become fairly well known among those who are students of Magic and Mysticism, nevertheless there is a particularly fine one which I am desirous of reproducing from the Bruce manuscript. It contains a number of the barbarous names of evocation, and was uttered by Jesus for the purification of His disciples:

“Hear me, oh my Father, Father of all Paternity, Infinite Light, render these my disciples worthy to receive the Baptism of Fire, forgive their sins, purify the iniquities which they have committed consciously or unconsciously, those which they have committed from their childhood even unto this day, their thoughtless words, their evil speech, their false witness, their thefts, their lies, their deceitful calumnies, their fornications, their adulteries, their covetousness, their avarice, and all the sins that they may have committed, efface them, purify them from them, and let the ZOROKOTHORA come in secret and bring them the Water of the Baptism of Fire of the Virgin of Treasure.

“Hear me, O my Father: I invoke Thy Incorruptible Names Hidden in the Æons for ever. AZARAKAZA AAMATHKRATITATH IŌIŌIŌ ZAMEN ZAMEN ZAMEN IAOTH IAOTH IAOTH PHAOPH PHAOPH PHAOPH KHIOEPHOZPE KHENOBINYTH ZARLAI LAZARLAI LAIZAI, AMEN AMEN; ZAZIZAYA NEBEOYNISPH PHAMOY PHAMOY PHAMOY AMOYNAI AMOYNAI AMOYNAI AMEN AMEN AMEN ZAZAZAZI ETAZAZA

ZOTHAZAZAZA. Hear me, my Father, Father of all paternities, Infinite Light, I invoke Thy Incorruptible Names which is in the Æon of Light that ZOROKOTHORA should send me the Water of the Fiery Baptism from the Virgin of Light to the end that I may baptize my disciples. Hear me again, O my Father, Father of all Paternity, Infinite Light, that the Virgin of Light may come, that she may baptize my disciples with Fire, that she may pardon their sins, purify their iniquities, for I invoke Thy Incorruptible Name which is ZOTHOZA THOITHAZAZZAOTH AMEN AMEN AMEN. Hear me also, O Virgin of Light, O Judge of Truth, forgive the sins of my disciples; and if, O my Father, Thou blottest out their iniquities, may they be written down heirs of the Kingdom of Light, and to this end perform a miracle upon these censers of sweet smelling perfume.”

It requires very little ingenuity on the part of the novice to make the necessary alterations in these rituals, adapting them to his own ends. A pronoun here, and a word there, and the result is a personal ritual. The same is also true of the rituals of the Book of the Dead, many of which are lyrical and panegyric. Chapter CLXXXII gives a short Invocation, wherein Thoth is represented as being identified with the deceased.

“I am Thoth, the perfect scribe, whose hands are pure. I am the Lord of purity, the destroyer of evil, the scribe of right and truth, and that which I abominate is sin.

“Behold me, for I am the writing reed of the god Neb-er-tcher, the lord of laws, who giveth forth the word of wisdom and understanding, and whose speech hath dominion over the double land. I am Thoth the lord of right and truth, who maketh the feeble one to gain the victory, and who avengeth the wretched and the oppressed on him that wrongeth him.

“I have scattered the darkness!

“I have driven away the storm, and I have brought the wind to Un-Nefer, the beautiful breeze of the north wind, even as it came forth from the womb of his mother.

“I have caused him to enter the hidden abode, and he shall vivify the soul of the Still-Heart, Un-Nefer, the son of Nuit, Horus triumphant!”

Needless to say, in the use of the above invocation the Form of the God Thoth is assumed magically, and the ritual itself enumer-

ates some of the qualities and powers of the God, the recitation of which assists in the union and commingling of substances. The specimen of ritual given by E. A. Wallis Budge in *The Gods of the Egyptians* used as an invocation of Osiris, is a far better instance. It has been necessary to edit it somewhat, inasmuch as it was too long and scattered.

"Hail, lord Osiris. Hail, lord Osiris. Hail, lord Osiris.

"Hail, hail, beautiful boy, come to thy temple straightway, for we see thee not. Hail, beautiful boy, come to thy temple, and draw nigh after thy departure from us.

"Hail, who leadest along the hour, who increasest except at his season. Thou art the exalted image of thy father Tenen, thou art the hidden essence which comest forth from Atmu. O thou Lord, O thou Lord, how much greater art thou than thy father, O thou eldest son of thy mother's womb. Come thou back again to us with that which belongeth unto thee, and we will embrace thee; depart not thou from us, O thou beautiful and greatly loved face, thou image of Tenen, thou virile one, thou lord of love. Come thou in peace, and let us see, O our Lord. . . .

"Hail, Prince, who comest forth from the womb . . . of primeval matter. Hail, Lord of multitudes of aspects and created forms, circle of gold in the temples; lord of time, and bestower of years. Hail, lord of life for all eternity; lord of millions and myriads, who shinest both in rising and setting. Hail, thou lord of terror, thou mighty one of trembling.

"Hail, lord of multitudes of aspects, both male and female; thou art crowned with the White Crown, thou Lord of the Urrer Crown. Thou holy Babe of Her-hekennu, thou son of Ra, who sittest in the Boat of Millions of years, thou Guide of Rest! Come thou to thy hidden places.

"Hail, thou lord who art self-produced. Hail, thou whose heart is still, come to thy city. Thou beloved one of the gods and goddesses who dippest thyself in Nu, come to thy temple; thou art in the Tuat, come to thy offerings. . . .

"Hail, thou holy flower of the Great House. Hail, thou who bringest the holy cordage of the Sekti boat; thou Lord of the Henu Boat who renewest thy youth in the secret place, thou perfect Soul. . . . Hail, thou hidden one, who art known to mankind.

"Hail! Hail! Thou dost shine upon him that is in the Tuat

and dost show him the Disk, thou Lord of the Ateph Crown. Hail, mighty one of terror, thou who risest in Thebes, who flourisheth for ever. Hail, thou living soul of Osiris diademmed with the moon."

Another ritual from Egyptian sources is the Hymn to Amon-Ra, reproduced from the famous Harris Magical Papyrus.

"Oh Ammon hidden in the centre of his eye, spirit which shines in the sacred eye, adoration to the Holy Transformers, to those which are not known! Brilliant are his forms veiled in a blaze of Light.

"Mystery of Mysteries, Concealed Mystery, Hail to Thee in the midst of the heavens. Thou, who art Truth, hast brought forth the gods. The signs of Truth are in thy mysterious sanctuary. By thee is thy mother Meron made to shine. Thou puttest forth illuminating rays. Thou surroundest the earth with thy light until thou returnest unto the mountain which is in the Country of Aker. Thou art adored in the waters. The fertile earth adores thee. When thy *cortège* passes to the hidden mountain the wild animal rises in his lair, the spirits of the East praise thee, they fear the light of thy disk. The spirits of the Khenac acclaim thee when thy Light shines in their faces. Thou traversest another heaven over which thine enemy may not pass. The fire of thy heat attacketh the monster Ha-her. The fifth Teshtu guard the waters around thy bark. Thou orderest the dwelling of the monster Oun-ti, which Nub-ti strikes with his sword.

"This is the God who seized the heaven and the earth in his tempest. His virtue is powerful to destroy his enemy. His spear is the instrument of death for the monster Oubn-ro. Suddenly seizing him he holds him down; he makes him master of him and forces him to re-enter his abode; then he devours his eyes and therein is his triumph; then is the monster devoured by a burning flame; from the head to the feet all his members burn in its heat. Thou bringest thy servants to the haven with a favourable wind. Under thee, the winds find peace. Thy bark rejoices, thy paths are enlarged, because thou hast overcome the ways of the author of evil.

"Sail, wandering stars! Sail on shining stars; ye who wander with the winds! For thou art resting in the bosom of the sky, thy mother embraces thee; when thou comest unto the western horizon the earth holds up his arms to receive thee. Thou who art worshipped by all existing things!"

The last few lines of the above invocation, it will be noticed, are on a much higher plane of poetry than the main body of the invocation. It is an extremely good peroration. These rituals should have a great deal of study devoted to them, and in the light of principles of the Qabalah, a considerable amount of philosophy may be extracted from, and perceived in them.

A ritual which has since become known generally as the "Bornless Invocation" appears to the writer to be, perhaps, one of the best rituals known to him. The earliest record discovered of this is in a work entitled *Fragment of a Græco-Egyptian Work upon Magic*, by Charles Wycliffe Goodwin, M.A., published in 1852 for the Cambridge Antiquarian Society. Reprinted in the late 'nineties by Budge in his *Egyptian Magic*, it became widely known among the devotees of Theurgy, and was carefully edited and elaborated by experienced Magicians. Reproduced below is the improved version :

"Thee I invoke, the Bornless One.

"Thee that didst create the Earth and the Heavens.

"Thee that didst create the Night and the Day.

"Thee that didst create the darkness and the Light.

"Thou art Osorronophris ; Whom no man hath seen at any time.

"Thou art Iabas. Thou art Iapos. Thou hast distinguished between the just and the unjust. Thou didst make the female and the male.

"Thou didst produce the Seed and the Fruit. Thou didst form men to love one another and to hate one another.

"I am Mosheh<sup>1</sup> thy Prophet unto Whom thou didst commit thy Mysteries, the ceremonies of Israel.

"Thou didst produce the moist and the dry, and that which nourisheth all created things.

"Hear thou me, for I am the Angel of Paphro Osorronophris ; this is Thy True Name, handed down to the Prophets of Israel.

"Hear me : Ar : Thiao : Rheibet : Atheleberseth : A ; Blatha : Abeu : Ebeue : Phi : Thitasoe : Ib : Thiao.

"Hear me, and make all Spirits subject unto me ; so that every spirit of the Firmament and of the Ether ; upon the Earth and under the Earth ; on dry land and in the Water ; of Whirling Air, and of Rushing Fire and every Spell and Scourge of God may be obedience unto me.

<sup>1</sup> Here the Magician may insert his own name and place in the magical hierarchy.

"I invoke Thee, the Terrible and Invisible God, Who Dwellest in the Void Place of the Spirit : Arogogorobrao : Sothou : Modorio : Phalarthao : Doo : Apé : The Bornless One.

"Hear me, and make all Spirits subject unto me ; so that every spirit of the Firmament and of the Ether ; upon the Earth and under the Earth ; on dry land and in the Water ; of Whirling Air, and of Rushing Fire and every Spell and Scourge of God may be obedient unto me.

"Hear me : Roubriao : Mariodam : Balbnabaoth : Assalonai : Aphnaio : I ; Thoteth : Abrasar : Aeouu : Ischure, Mighty and Bornless One.

"Hear me, and make all Spirits subject unto me ; so that every spirit of the Firmament and of the Ether ; upon the Earth and under the Earth ; on dry land and in the Water ; of Whirling Air, and of Rushing Fire and every Spell and Scourge of God may be obedient unto me.

"I invoke Thee : Ma : Barraio : Ioel : Kotha : Athorebalo : Abraoth !

"Hear me, and make all Spirits subject unto me ; so that every spirit of the Firmament and of the Ether ; upon the Earth and under, the Earth ; on dry land and in the Water ; of Whirling Air, and of Rushing Fire and every Spell and Scourge of God may be obedient unto me.

"Hear me ! Aoth : Abaoth : Basum : Isak : Sabaoth : Isa !

"This is the Lord of the Gods ! This is the Lord of the Universe ! This is He whom the Winds fear !

"This is He, Who having made Voice by His Commandment, is Lord of all Things, King, Ruler and Helper.

"Hear me, and make all Spirits subject unto me ; so that every spirit of the Firmament and of the Ether ; upon the Earth and under the Earth ; on dry land and in the Water ; of Whirling Air, and of Rushing Fire and every Spell and Scourge of God may be obedient unto me.

"Hear me : Ieou : Pur ; Iou : Pur : Iaot : Iaeo : Ioou : Abrasar : Sabrium : Do : Uu : Adonaie : Ede : Edu : Angelos ton Theon : Anlala Lai : Gaia : Ape : Diarthanna Thorun.

"I am He ! The Bornless Spirit ! having sight in the Feet ! Strong and the Immortal Fire !

"I am He ! The Truth !

"I am He ! Who hate that evil should be wrought in the World !

I am He that lighteneth and thundereth. I am He from Whom is the Shower of the Life of Earth: I am He, whose mouth ever flameth: I am He: The Begetter and Manifester unto the Light.

"I am He: The Grace of the World!

"The Heart Girt With a Serpent,' is my Name!

"Come thou forth and follow me, and make all Spirits subject unto me: so that every spirit of the Firmament and of the Ether, upon the Earth and under the Earth; on dry land and in the Water; of Whirling Air, and of Rushing Fire and every Spell and Scourge of God may be obedient unto me.

IAO: SABAO

"Such are the words!"

Perhaps an even better type of God invocation is the one to follow. There are many Theurgists who prefer it, as a type of ritual, to the preceding. The Invocation of Thoth which I will now quote is based very largely on the Book of the Dead, particularly on the Chapter of the Coming Forth by Day, and a section of a priestly address to Pharaoh, cited by Maspero. The whole ritual, however, shows no signs of patchwork, being perfectly coherent, consistent and ecstatic.

"O Thou Majesty of the Godhead, Wisdom-Crowned Tahuti, Lord of the Gates of the Universe, Thee, Thee I invoke!

"O Thou whose head is as an Ibis, Thee, Thee I invoke!

"Thou who holdest in Thy right hand the magic wand of Double Power, and who bearest in thy left hand the Rose and Cross of Light and Life, Thee, Thee do I invoke!

"Thou whose head is as Emerald, and whose Nemyss as the Night-sky blue, Thee, Thee do I invoke!

"Thou whose skin is of flaming orange as though it burned in a furnace: Thee, Thee do I invoke!

"Behold, I am yesterday, To-day and the brother of the Morrow! I am born again and again. Mine is the unseen force wherefrom the Gods are sprung, which giveth life unto the dwellers in the watch-towers of the Universe.

"I am the charioteer in the East, Lord of the Past and Future, who seeth by his own inward light. I am the Lord of Resurrection, who cometh forth from the dusk, and whose birth is from the House

of Death. O ye two divine hawks upon your pinnacles who keep Watch over the Universe! Ye who company the bier unto its House of Rest, who pilot the Ship of Ra ever advancing to the height of heaven! Lord of the Shrine which standeth in the centre of the Earth!

"Behold! He is in me and I in Him! Mine is the radiance wherein Ptah floateth over his firmament. I travel upon high! I tread upon the firmament of Nu! I raise a flashing flame with the lightning of mine eye, ever rushing onward in the splendour of the daily glorified Ra, giving my life to the dwellers on Earth. If I say Come up upon the mountains the celestial waters shall flow at my word. For I am Ra Incarnate; Khephra created in the flesh! I am the eidolon of my Father Tmu, Lord of the City of the Sun.

"The God who commands is in my mouth. The God of Wisdom is in my heart. My tongue is the sanctuary of Truth; and a God sitteth upon my lips. My word is accomplished every day, and the desire of my heart realizes itself like that of Ptah when he created his works. Since I am Eternal everything acts according to my designs, and everything obeys my words.

Therefore do Thou come forth unto Me from Thine abode in the Silence, Unutterable Wisdom, All-Light, All-Power.

"Thoth, Hermes, Mercury, Odin. By whatever name I call Thee, Thou art still un-Named and Nameless for Eternity. Come Thou forth, I say, and aid and guard me in this work of Art.

"Thou star of the East that didst conduct the Magi. Thou art the same all present in Heaven and in Hell. Thou that vibratest between the Light and the Darkness, rising, descending, changing for ever, yet ever the same. The Sun is Thy Father! Thy Mother the Moon! The Wind hath borne Thee in its bosom: And earth hath ever nourished the changeless Godhead of Thy Youth.

"Come Thou forth, I say Come thou forth, and make all spirits subject unto me! So that every spirit of the firmament, and of the Ether; upon the Earth and under the Earth; on Dry Land and in the Water, of Whirling Air and of Rushing Fire, and every spell and scourge of God may be obedient unto me!"

It is little known among students of Magic to-day that the great Neoplatonist, Proclus, was the composer of several hymns and invocations. Most of these have, unfortunately, been lost, and only a few of them have been preserved and handed down to us.



Thomas Taylor has translated five of these hymns, publishing them in 1793 in an appendix to his volume entitled *Sallust on the Gods and the World*. Each of the five is extremely good, and the student would do well to acquaint himself with them. In order to present some idea of their value, the Hymn to the Sun is reproduced below :

“ Hear golden Titan ! King of mental fire,  
Ruler of light ; to Thee supreme belongs  
The splendid key of life’s prolific fount ;  
And from on high Thou pour’st harmonic streams  
In rich abundance into matter’s worlds.

Hear ! for high rais’d above th’ ætherial plains,  
And in the world’s bright middle orb Thou reign’st  
Whilst all things by Thy sov’ reign power are fill’d  
With mind-exciting, providential care.  
The starry fires surround Thy vig’rous fire,  
And ever in unwearied, ceaseless dance,  
O’er earth wide-bosom’d, vivid dew diffuse.  
By Thy perpetual and repeated course  
The hours and seasons in succession rise ;  
And hostile elements their conflicts cease,  
Soon as they view Thy awful beams, great King ;  
From deity ineffable and secret born. . . .

O best of gods, blest dæmon crown’d with fire,  
Image of nature’s all producing good,  
And the soul’s leader to the realm of light—  
Hear ! and refine me from the stains of guilt ;  
The supplication of my tears receive,  
And heal my wounds defil’d with noxious gore ;  
The punishments incurr’d by sin remit,  
And mitigate the swift, sagacious eye  
Of sacred justice, boundless in its view.  
By Thy pure law, dread evils constant foe,  
Direct my steps, and pour Thy sacred light  
In rich abundance on my clouded soul ;  
Dispel the dismal and malignant shades  
Of darkness, pregnant with invenom’d ills,  
And to my body proper strength afford,  
With health, whose pretence splendid gifts imparts.  
Give lasting fame ; and may the sacred care

With which the fair-hair’d muses gifts, of old  
My pious ancestors preserved, be mine.  
Add, if it please Thee, all-bestowing God,  
Enduring riches, piety’s reward ;  
For power omnipotent invests Thy throne,  
With strength immense and universal rule.  
And if the whirling spindle of the fates  
Threats from the starry webs pernicious dire,  
Thy sounding shafts with force resistless send,  
And vanquish ere it fall th’ impending ill.”

I wish to give one more Invocation in this same category before proceeding to give quotations of the rituals used in ceremonies of Evocation. I have, unfortunately, been obliged to omit a great deal of the following ritual, for reasons of space, and as it stands here it is about half its proper length. Written by Crowley, and published by him in *Oracles*, it is based upon certain magical formulæ and documents which were in use in the Hermetic Order of the Golden Dawn. Its excellence and fiery devotion requires no word of comment from my pen.

“ O Self Divine ! O Living Lord of Me !  
Self-shining flame, begotten of beyond !  
Godhead immaculate ! Swift tongue of fire,  
Kindled from that immeasurable light,  
The boundless, the immutable. Come forth,  
My God, my lover, spirit of my heart,  
Heart of my soul, white virgin of the Dawn,  
My Queen of all perfection, come Thou forth  
From Thine abode beyond the Silences  
To me the prisoner, me the mortal man,  
Shrined in this clay : come forth, I say, to me,  
Initiate my quickened soul ; draw near  
And let the glory of Thy Godhead shine  
Even to earth, Thy footstool. . . .  
Thou Queenly Angel of my Higher Will,  
Form in my spirit a more subtle fire  
Of God, that I may comprehend the more  
The sacred purity of Thy divine  
Essence ! O Queen, O Goddess of my life,  
Light unbegotten, scintillating spark  
Of the All-Self ! O Holy, holy Spouse  
Of my most godlike thought, come forth ! I say,  
And manifest unto Thy worshipper. . . .

My actual Self ! Come forth, O dazzling One  
 Wrapped in the glory of the Holy Place  
 Whence I have called Thee : Come Thou forth to me  
 And permeate my being, till my face  
 Shine with Thy light reflected, till my brows  
 Gleam with Thy starry symbol, till my voice  
 Reach the Ineffable ; come forth, I say,  
 And make me one with Thee ; that all my ways  
 May glitter with the holy influence  
 That I may be found worthy at the end  
 To sacrifice before the Holy One. . . .  
 Hear me Thou !

Eca, zodocare, Iad, goho,  
 Torzodu odo Kikale qaa !  
 Zodacare od zodameranu !  
 Zodorje, lape zodiredo Ol  
 Noco Mada, das Iadapiel !  
 Ilas ! Hoatahe Iaida !

O crowned with starlight ! winged with emerald  
 Wider than Heaven ! O profounder blue  
 Of the abyss of water ! O Thou flame  
 Flashing through all the caverns of the night,  
 Tongues leaping from the immeasurable  
 Up through the glittering Steeps unmanifest  
 To the ineffable ! O Golden Sun !  
 Vibrating glory of my higher Self !  
 I heard Thy voice resounding in the Abyss :  
 ' I am the only Being in the deep  
 Of Darkness : let me rise and gird myself  
 To tread the path of Darkness : even so  
 I may attain the light. For from the Abyss  
 I came before my birth : from those dim halls  
 And silence of a primal sleep ! And He,  
 The Voice of Ages, answered me and said :  
 Behold ! For I am He that formulates  
 In Darkness ! Child of Earth ! the light doth shine  
 In darkness, but the darkness understands  
 No ray of that initiating light !'

. . . Leave me not alone,  
 O Holy Spirit ! Come to comfort me,  
 To draw me, and to make me manifest,

Osiris to the weeping world ; that I  
 Be lifted up upon the Cross of Pain  
 And sacrifice, to draw all human kind  
 And every germ of matter that hath life,  
 Even after me, to the ineffable  
 Kingdom of Light ! O holy, holy Queen !  
 Let Thy wide pinions overshadow me ! . . .

I am the Resurrection and the Life !  
 The Reconciler of the Light and Dark,  
 I am the Rescuer of mortal things,  
 I am the Force in Matter manifest.  
 I am the Godhead manifest in flesh.  
 I stand above, among the Holy Ones.  
 I am all-purified through suffering.  
 All-perfect in the mystic sacrifice,  
 And in the knowledge of my Selfhood made  
 One with the Everlasting Lords of Life  
 The glorified through trial is my Name.  
 The Rescuer of Matter is my Name. . . .

I see the Darkness fall as lightning falls !  
 I watch the Ages like a torrent roll  
 Past me ; and as a garment I shake off  
 The clinging skirts of Time. My place is fixed  
 In the Abyss beyond all Stars and Suns.  
 I AM, the Resurrection and the Life.

Holy art Thou, Lord of the Universe !  
 Holy art Thou, Whom Nature hath not formed !  
 Holy art Thou, the Vast and Mighty One !  
 O Lord of Darkness and O Lord of Light !"

In one of the earlier chapters some reference was made to the Dee Invocations, and to their power. The facts which stamp these invocations or keys as they were called are, roughly, these. Over one hundred squares filled with letters were obtained by Dee and his colleague Kelly in a manner which no one yet has quite made out. Dee, for example, would have before him one or more of these tables, as a rule 49" x 49", some full, some lettered only on alternate squares, on a writing-table. Sir Edward Kelly would sit down at what they called the Holy Table and gaze into a Shewstone or Crystal in which, after a while, he would see an Angel, who would

point with a wand to letters on one of these charts in succession. To Dee would Kelly report that the Angel points, for example, to column 4, rank 29, of the chart, and so on, apparently not mentioning the letter, which Dee found on the table before him and wrote down. When the Angel had finished his instruction, the message was rewritten backwards. It had been dictated the wrong way round by the Angel since it was considered too dangerous to communicate in a straightforward manner, each word being so powerful a conjuration that its direct pronunciation and mention would have evoked powers and forces not wanted at that moment.

Rewritten backwards, these invocations appeared written in a language which the two Magicians called Enochian. Far from being a meaningless jargon it has a grammar and syntax all of its own, as may be seen by consulting Casaubon who gives a translation of many of the keys. By many it is considered far more sonorous and impressive than even Greek or Sanskrit, and the English translations, though in some places difficult to understand, contain marvellous passages of a sustained sublimity and lyrical power that many poets and even the Bible do not surpass.

For example: "Can the Wings of the Wind understand your voices of Wonder? O ye the Second of the First, whom the burning flames have framed in the depths of my Jaws! Whom I have prepared as cups for a wedding or as flowers in their beauty for the chamber of Righteousness. Stronger are your feet than the barren stone: and mightier are your voices than the manifold winds! For you are become a building such as is not, save in the mind of the All-Powerful."

Nineteen of these Keys exist; the first two evoke the element called Spirit; the next sixteen invoke the four elements, each having four subdivisions; the nineteenth may be employed to invoke any of the so-called Thirty Aethyrs by the change of one or two special words. I propose quoting another of these Keys in Enochian followed by an English translation:

"Ol Sonuf Vaoresaji, gohu IAD Balata, elanusaha caelazod; sobrazod ol Roray i ta nazodapesad, Giraa ta maelpereji, das hoel ho qaa notahoa zodimezod, od comemahe ta nobeloha zodiens; soba tahil ginonupe perje aladi, das vaurebes obolehe giresam. Casarem ohorela caba Pire: das zodonurenusagi cab: erem Iadanahe. Pilae farezodem zodernurezoda adana gono Iadapiel das homo-tohe; soba ipame lu ipamis: das sobolo vepe zodomeda

poamal, od bogira sai ta piapo Piamoel od Vaoan. Zodacare, eca od zodameranu! odo cicale Qaa; zodorje, lape zodiredo Noco Mada, Hathahe IADA!"

"I reign over ye saith the God of Justice, in power exalted above the Firmament of Wrath, in whose hands the Sun is as a sword, and the Moon as a through thrusting Fire; who measureth your Garments in the midst of my Vestures, and trussed you together as the palms of my hands. Whose seats I garnished with Fire of Gathering, and beautified your garments with admiration. To whom I made a law to govern the Holy One, and delivered ye a Rod, with the Ark of Knowledge. Moreover, you lifted your voices and swore obedience and faith to Him that liveth and triumpheth, whose beginning is not, nor end can be; which shineth as a flame in the midst of your palaces and reigneth amongst you as the balance of righteousness and truth.

"Move, therefore, and shew yourselves! Open the mysteries of your creation. Be friendly unto me, for I am servant of the same your God; the true Worshipper of the Highest."

Although as a rule the specimens of ritual that Eliphas Levi provides in his several writings are very poor in quality, and do not commend themselves to practical employment at all, there is one notable exception in his *Transcendental Magic*. He entitles this ritual the *Prayer of the Sylphs*:

"Spirit of Light, Spirit of Wisdom, whose breath gives and takes away the form of all things; Thou before whom the life of every being is a shadow which transforms and a vapour which passes away; Thou who ascendest upon the clouds and dost fly upon the wings of the wind; Thou who breathest forth and the limitless immensities are peopled; Thou who drawest in and all that which came forth from Thee unto Thee returneth; endless movement in the eternal stability, be Thou blessed for ever!

"We praise Thee, we bless Thee in the fleeting empire of created light, of shadows, reflections and images: and we aspire without ceasing towards Thine immutable and imperishable splendour. May the ray of Thine intelligence and the warmth of Thy love descend on us; that which is volatile shall be fixed, the shadow shall become body, the spirit of the air shall receive a soul, and dream be thought. We shall be swept away no more before the tempest, but shall bridle the winged steeds of the morning and guide

the course of the evening winds, that we may flee into Thy presence. O Spirit of Spirits, O eternal Soul of Souls, O Imperishable Breath of Life, O Creative Sigh, O Mouth which dost breathe forth and withdraw the life of all beings in the ebb and flow of Thine eternal speech, which is the divine ocean of movement and of truth !”

The following rituals all deal with that branch of Magic pertaining to the Evocation of Spirits, and need but little comment or explanation other than has already been provided in the chapters dealing with that subject. The form of the Second Conjunction of *The Goetia*, the best of all in that work, is thus :

“ I do invoke, conjure and command thee, O Thou spirit N., to appear and to show thyself visibly unto me before this Circle in fair and comely shape, without any deformity or tortuosity ; by the name and in the name IAH and VAU, which Adam heard and spake ; and by the name of God AGLA, which Lot heard and was saved with his family ; and by the name IOTH which Jacob heard from the Angel wrestling with him, and was delivered from the hand of Esau, his brother ; and by the name ANAPHAXETON, which Aaron heard and spake and was made wise ; and by the name ZABAOTH, which Moses named, and all the rivers were turned into blood ; and by the name ASHER EHYEH ORISTON, which Moses named, and all the rivers brought forth frogs, and they ascended into the houses destroying all things ; and by the name ELION, which Moses named, and there was great hail such as had not been since the beginning of the world ; and by the name ADONAI, which Moses named, and there came up locusts, which appeared upon the whole land, and devoured all which the hail had left ; and by the name SCHEMA AMATHIA, which Joshua called upon, and the sun stayed his course ; and by the name ALPHA and OMEGA, which Daniel named, and destroyed Bel, and slew the Dragon ; and in the name EMMANUEL, which the three children, Shadrach, Meshach and Abednego, sang in the midst of the fiery furnace, and were delivered ; and by the name HAGIOS ; and by the Seal of ADONAI ; and by ISCHYROS, ATHANATOS, PARACLETOS ; and by O THEOS, ICTROS, ATHANATOS, and by these three secret names AGLA ON TETRAGRAMMATON, do I adjure thee and constrain thee. And by these names, and by all the other names of the LIVING and TRUE God, the LORD ALMIGHTY, I do exorcize and command thee, O Spirit N., even by Him who spake the Word and it was done, and

to whom all creatures are obedient ; and by the dreadful judgments of God ; and by the uncertain Sea of Glass, which is before the divine Majesty, mighty and powerful ; by the four beasts before the throne, having eyes before and behind ; by the fire round about the throne ; by the holy angels of Heaven ; and by the mighty wisdom of God ; I do potently exorcize thee, that thou appearest here before this Circle, to fulfil my will in all things which shall seem good unto me ; by the Seal of BASDATHEA BALDACHIA ; and by this name PRIMEUMATON, which Moses named, and the earth opened and did swallow up Kora, Dathan and Abiram. Wherefore thou shalt make faithful answers unto all my demands, O Spirit N., and shalt perform all my desires so far as in thine office thou art capable hereof. Wherefore, come thou, visibly, peaceably and affably, now without delay, to manifest that which I desire, speaking with a clear and perfect voice, intelligibly, and to mine understanding.”

In *The Magus* Barrett gives a slight variation of the above ritual. Identical with the *Goetia* version to the verse mentioning Kora, Dathan and Abiram, with the exception of a few minor changes in names principally, there follows a whole section which is unique only to Barrett's ritual, and because of the barbarous words therein, it deserves quotation :

“ And in the power of that name PRIMEUMATON, commanding the whole host of heaven, we curse you, and deprive you of your office, joy and place, and do bind you in the depth of the bottomless pit, there to remain until the dreadful day of the last judgment ; and we bind you into eternal fire, and into the lake of fire and brimstone, unless you forthwith appear before this circle to do our will ; therefore, come ye, by these names ADONAI, ZABAOTH, ADONAI, AMIORAM ; come ye, come ye, come ye, Adonai commandeth ; Sadai, the most mighty King of Kings, whose power no creature is able to resist, be unto you most dreadful, unless ye obey, and forthwith affably appear before this circle, let miserable rain and fire unquenchable remain with you ; therefore, come ye, in the name of Adonai, Zabaoth, Adonai, Amioram ; come, come, come, why stay you ? Hasten ! Adonai, Sadai, the King of Kings, commands you : El, Aty, Titcip, Azia, Hin, Hen, Miosel, Achadan, Vay, Vaah, Eye, Exe, A, El, El, El, A, Hau, Hau Hau, Vau, Vau, Vau.”

From the methods of Honorius I have taken the invocation which follows and slightly abridged it. Inasmuch as it is an evocation of the Spirit King Amaimon, who figures as one of the Hierarchs in *The Goetia*, and since its commemoration is Christian in tenor, it is reproduced below that a comparison may be made with the preceding ritual, the tenor of which is Jewish.

"O thou Amaimon, King and Emperor of the Northern parts, I call, invoke, exorcise and conjure thee, by the virtue and power of the Creator, and by the virtue of virtues, to send me presently and without delay, Madael, Laaval, Bamlahe, Belem and Ramath, with all other spirits of thine obedience, in comely and human form! In whatsoever place thou now art, come hither and render that honour which thou owest to the true living God who is thy Creator. I exorcise thee, invoke thee, and upon thee impose most high commandment by the omnipotence of the ever-living God, and of the true God; by the virtue of the holy God and the Power of HIM who spake and all things were made, even by His holy commandment the heavens and earth were made, with all that is in them! I adjure thee by the Father, by the Son and by the Holy Ghost, even by the Holy Trinity, by that God whom thou canst not resist, under whose empire I will compel thee: I conjure thee by God the Father, by God the Son, by God the Holy Ghost, by the Mother of Jesus Christ, Holy Mother and perpetual Virgin, by her sacred heart, by her blessed milk which the Son of the Father sucked, by her most holy body and soul, by all the parts and members of this Virgin, by all the sufferings, afflictions, labours, agonies, which she endured during the whole course of His life, by all the sighs she uttered, by the holy tears which she shed whilst her dear Son wept before the time of His dolorous passion and on the tree of the Cross, by all the sacred holy things which are offered and done, and also by all others, as in heaven so on earth in honour of our Saviour Jesus Christ, and of the Blessed Mary, His Mother, by whatsoever is celestial. I conjure thee by the Holy Trinity, by the sign of the Cross, by the most precious blood and water which flowed from the side of Jesus, by the sweat which issued from the whole of His body, when He said in the Garden of Olives: 'My father, if it be thy will let this Cup pass from me'; by His death and passion, by His burial and glorious resurrection, by His ascension, I conjure thee furthermore by the crown of thorns which was set upon His head, by the blood which flowed from His feet and hands,

by the nails with which He was nailed to the tree of the Cross, by the holy tears which He shed, by all which He suffered willingly through great love of us, by all the members of our Saviour Jesus Christ.

"I conjure thee by the judgment of the living and the dead, by the Gospel words of our Saviour Jesus Christ, by His preachings, by His sayings, by all His miracles, by the child in swaddling clothes, by the crying child borne by the mother in her most pure and virginal womb, by the glorious intercession of the Virgin Mother of our Saviour Jesus Christ, and by all which is of God and of the Most Holy Mother, as in heaven so on earth. I conjure thee, O thou great King Amaimon, by the Holy Angels and Archangels, and by all the blessed orders of Spirits, by the holy patriarchs and prophets, and by all the holy martyrs and confessors, by all the holy virgins and innocent widows, and by all the Saints of God."

Very similar to the foregoing is this next ritual quoted from the *Key of Solomon the King*. It is a Qabalistic invocation, however, and it contains no Christian elements at all. The major point of interest is that after the proem, each paragraph is a conjuration by and through the name and power of each of the Ten Sephiroth of the Tree of Life. This ritual is the first ritual of evocation in the *Key*, the second one being very similar indeed to the second conjuration of the *Goetia*.

"O ye Spirits, ye I conjure by the Power, Wisdom and Virtue of the Spirit of God, by the uncreate Divine Knowledge, by the vast Mercy of God, by the Strength of God, by the Greatness of God, by the Unity of God, and by the Holy Name EHEIEH, which is the root, trunk, source and origin of all the other divine names, whence they all draw their life and their virtue which Adam having invoked, he acquired the knowledge of all created things.

"I conjure ye by the indivisible name IOD, which marketh and expreseth the Simplicity and the Unity of the Nature Divine, which Abel having invoked, he deserved to escape from the hands of Cain his brother.

"I conjure ye by the name TETRAGRAMMATON ELOHIM, which expreseth and signifieth the Grandeur of so lofty a Majesty, that Noah having pronounced it, saved himself, and protected himself with his whole household from the Waters of the Deluge.

"I conjure ye by the name of God EL strong and wonderful,

which denoteth the Mercy and Goodness of His Majesty Divine, which Abraham having invoked, He was found worthy to come forth from the Ur of the Chaldeans.

"I conjure ye by the most powerful name of ELOHIM GIBOR, which showeth forth the strength of God, of a God all-powerful, who punisheth the crimes of the wicked, who seeketh out and chastiseth the iniquities of the fathers upon the children unto the third and fourth generation; which Isaac having invoked, he was found worthy to escape from the sword of Abraham his father.

"I conjure ye and I exorcise ye by the most holy name of ELOAH VA-DAATH, which Jacob invoked when in great trouble, and was found worthy to bear the name of Israel, which signifieth Vanquisher of God, and he was delivered from the fury of Esau his brother.

"I conjure ye by the most potent name of EL ADONAI TSABAOTH, which is the God of Armies, ruling in the Heavens, which Joseph invoked, and was found worthy to escape from the hands of his Brethren.

"I conjure ye by the most potent name of ELOHIM TSABAOTH, which expresseth piety, mercy, splendour and knowledge of God, which Moses invoked, and he was found worthy to deliver the people Israel from Egypt, and from the servitude of Pharaoh.

"I conjure ye by the most potent name of SHADDAI, which signifieth doing good unto all; which Moses invoked, and having struck the Sea, it divided into two parts in the midst, on the right hand and on the left. I conjure ye by the most holy name of EL CHAI, which is that of the Living God, through the virtue of which alliance with us, and redemption for us have been made; which Moses invoked and all the waters returned to their prior state and enveloped the Egyptians, so that not one of them escaped to carry the news into the Land of Mizraim.

"Lastly, I conjure ye all, ye rebellious Spirits, by the most Holy Name of God ADONAI MELEKH, which Joshua invoked and stayed the course of the Sun in his presence, through the virtue of Methrahton, its principal Image; and by the troops of Angels who cease not to cry day and night, QADOSCH, QADOSCH, QADOSCH, ADONAI ELOHIM TSABAOTH, that is Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are Full of Thy Glory; and by the Ten Angels who preside over the Ten Sephiroth, by whom God communiceth and extendeth His influence over lower things, which are

KETHER, CHOKMAH, BINAH, GEDULAH, GEBURAH, TIPHERETH, NETSACH, HOD, YESOD and MALKUTH.

"I conjure ye anew, O Spirits, by all the Names of God, and by all His marvellous work; by the heavens; by the earth; by the sea; by all the depth of the Abyss, and by that firmament which the very Spirit of God hath moved; by the sun and by the stars; by the waters and by the seas, and all which they contain; by the winds, the whirlwinds, and the tempests; by the virtue of all herbs, plants, and stones; by all which is in the heavens, upon the earth, and in all the Abysses of the Shades.

"I conjure ye anew, and I powerfully urge ye, O Demons, in whatsoever part of the world ye may be, so that ye shall be unable to remain in air, fire, water, earth, or in any part of the universe, or in any pleasant place which may attract ye; but that ye come promptly to accomplish our desire, and all things that we demand from your obedience.

"I conjure ye anew by the two Tables of the Law, by the five books of Moses, by the Seven Burning Lamps on the Candlestick of God before the face of the Throne of the Majesty of God, and by the Holy of Holies wherein the KOHEN HA-GODUL was alone permitted to enter, that is to say, the High Priest.

"I conjure ye by Him Who hath made the heavens and the earth, and who hath measured those heavens in the hollow of His hand, and enclosed the earth with three of His fingers, Who is seated upon the Kerubim and upon the Seraphim, and by the Kerubim, which is called the Kerub, which God constituted and placed to guard the Tree of Life, armed with a flaming sword, after that Man had been driven out of Paradise.

"I conjure ye anew, Apostates from God, by Him Who alone hath performed great wonders, by the Heavenly Jerusalem; and by the Most Holy Name of God in Four Letters, and by Him who enlighteneth all things and shineth upon all things by his Venerable and Ineffable Name, EHEIEH ASHER AHEIEH, that ye come immediately to execute our desire, whatever it may be.

"I conjure ye, and I command ye absolutely, O Demons, in whatsoever part of the Universe ye may be, by the virtue of all these Holy Names: ADONAI, YAH, HOA, EL ELOHA, ELOHINU, ELOHIM, EHEIEH, MARON, KAPHU, ESCH, INNON, AVEN, AGLA, HAZOR, EMETH YIII ARARITHA, YOVA HAKABIR MESSIACH, IONAH MALKA, EREL KUZU, MATZPATZ, EL SHADDAI; and by all the Holy Names

of God which have been written with blood in the sign of an eternal alliance.

"I conjure ye anew by these other names of God, Most Holy and unknown, by the virtue of which Names ye tremble every day: BARUC, BACURABON, PATACEL, ALCHEEGHEL AQUACHI, HOMORION, EHEIEH, ABBATON, CHEVON, CEBON, OYZROYMAS, CHAI, EHEIEH, ALBAMACHI, ORTAGU, NALE, ABELECH, YEZE; that ye come quickly and without delay into our presence from every quarter and every climate of the world wherein ye may be, to execute all that we shall command ye in the Great Name of God."

Agrippa's *de Occulta Philosophia* contains several short rituals for daily use, each being specific for the evocation of those entities conforming to the day. The ritual for Sunday for instance is:

"I conjure and confirm upon you, ye strong and holy angels of God, in the name Adonai, Eye, Eye, Eya, which is he who was, and is, and is to come, Eye, Abray; and in the name Saday, Cados, Cados, Cados, sitting on high upon the cherubim; and by the great name of God himself, strong and powerful who is exalted above all the heavens; Eye, Saraye, who created the world, the heavens, the earth, the sea, and all that in them is, in the first day, and sealed them with his holy name Phaa; and by the name of the angels who rule in the *fourth heaven*, and serve before the most mighty Salamia, an Angel great and honourable; and by the name of his star, which is Sol, and by his sign, and by the immense name of the Living God, and by all the names aforesaid, I conjure thee, Michael, O great Angel! who art chief ruler of this day; and by the name Adonai, the God of Israel, I conjure thee, O Michael! that thou labour for me, and fulfil all my petitions according to my will and desire in my cause and business."

When, during the ceremony of Evocation, signs are apparent that the manifestation of the Spirit is taking place, when the incense smoke is being whirled towards the Triangle and assuming a tangible form, an Oration or Welcome to the Spirits should be recited. The form recommended by Barrett is:

"BERALANENSIS, BALDACHIENSIS, PAUMACHIA, and APOLOGIA SEDES, by the most mighty kings and powers, and the most powerful princes, genii, Liachidae, ministers of the Tartarean seat, chief prince of the Seat of Apologia, in the ninth legion, I invoke you,

and by invoking, conjure you; and being armed with power from the supreme Majesty, I strongly command you, by Him who spoke and it was done, and to whom all creatures are obedient; and by this ineffable name, Tetragrammaton Jehovah which being heard the elements are overthrown, the air is shaken, the sea runneth back, the fire is quenched, the earth trembles, and all the host of the celestials, and terrestrials, and infernals do tremble together, and are troubled and confounded; wherefore, forthwith, and without delay, do you come from all parts of the world, and make rational answers unto all things I shall ask of you; and come ye peaceably, visibly and affably now, without delay, manifesting what we desire, being conjured by the name of the living and true God, Helioren, and fulfil our commands, and persist unto the end, and according to our intentions, visibly and affably speaking unto us with a clear voice, intelligible and without any ambiguity."

In the same book, Francis Barrett gives us another short address to be recited when the manifestation of the required entity is completed; that is when the Spirit stands perfectly clear and visible in the Triangle.

"Behold the pentacle of Solomon which I have brought into your presence; behold the person of the Exorcist in the middle of the exorcism, who is armed by God, without fear, and well provided, who potently invocateth and calleth you by exorcising; come, therefore, with speed, by the virtue of these names: Aye Saraye, Aye Saraye: defer not to come, by the eternal names of the living and true God, Eloy, Archima, Rabur and by the pentacle of Solomon here present which powerfully reigns over you; and by the virtue of the celestial spirits, your lords; and by the person of the exorcist in the middle of the exorcism; being conjured make haste and come, and yield obedience to your master, who is called Octinomos. Prepare yourselves to be obedient to your master in the name of the Lord, Bathat or Vachat rushing upon Abrae, Abeor coming upon Aberer."

When all the questions of the Exorcist have been duly answered by the evoked Spirit, and all the desires of the Magician have been so satisfied that no longer is there necessity for retaining it in the Triangle of Manifestation, it should be given leave to depart from the scene of Evocation. The customary procedure is to recite a

License to Depart, and the form of Licence shown in the *Key of Solomon the King* is as follows :

“ By virtue of these Pentacles, and because ye have been obedient, and have obeyed the commandments of the Creator, feel and inhale this graceful odour, and afterwards depart ye unto your abodes and retreats; be there peace between us and you; be ye ever ready to come when ye shall be cited and called; and may the blessing of God, as far as ye are capable of receiving it, be upon you, provided ye be obedient and prompt to come unto us without solemn rites and observances on our part.”

## APPENDIX

## BOOKS RECOMMENDED FOR STUDY

- The Candle of Vision.* A. E. (Macmillan & Co., 1918.)  
*Mysteries of Magic.* Eliphas Levi. (London, 1897.)  
*The Secret Doctrine.* H. P. Blavatsky.  
*The Holy Kaballah.* Arthur Edward Waite. (Williams & Norgate, 1926.)  
*Raja Yoga.* Swami Vivekananda.  
*Introduction to the Study of the Kaballah.* W. W. Westcott.  
*The Chaldean Oracles.* W. W. Westcott.  
*Equinox.* Aleister Crowley. (Privately printed, 1909-1914.)  
*Magick.* The Master Therion. (Lecram Press, Paris, 1929.)  
*The Egyptian Book of the Dead.*  
*The Sacred Magic.* S. L. McGregor Mathers. (Redway, 1889.)  
*The Key of Solomon the King.* (Redway, 1889.)  
*The Ocean of Theosophy.* Wm. Q. Judge.  
*The Mysteries:* Iamblichus. (Transl. Thomas Taylor.)  
*The Gods of the Egyptians.* E. A. W. Budge. (Methuen, 1904.)  
*Mystical Hymns of Orpheus.* (Transl. Thomas Taylor.)