

# Magick

Aleister Crowley

with supplementary material from A.O. Spare

edited with introduction by Sven Davisson

I bow to the Perfected Master,  
The Victorious One,  
As emanated in the person of the Guru,  
Mahatma Guru Shri Paramahansa Shivaji,  
Osho and Baba-ji.

I pay homage to the Ancestors  
those that have gone before  
and those yet to be.

I make offering to the Lord of the Cross Roads  
that he may open the way  
and bless my hand and my pen.

I pay homage to the Lady of the Stars  
and her wingéd consort.

Issued:  
An IVix ☉ 4° ♋, ☽ 1 ☾

to Draco  
the first steps in fulfilling a promise

## **PREFACE MAGICK?**

The *Lemegeton vel Clavicula Salomonis Regis* (the *Goetia*) defines magic as “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.”

Aleister Crowley defines magick as “the science and art of causing change in accord with will.” This definition is on the surface deceptively simple. It begs the question: What is Will? The search for the answer then becomes the natural task and oath-bound obligation of the magician. This singular quest steers him through the course from postulant to Adept to Magus. It his duty to determine the nature of his True Will and align his free will accordingly. Crowley notes that all magick is black before this alignment is made.

In either case magick is the science of the natural (and not super-natural as is so often proposed by the confused, misguided or unintelligent). It is an art in the truest sense, as its method is poetry and its results not statistically quantifiable.

Magick is the West’s development of what is known in the East as Tantra, a science of the body and its subtle energies and their currents. Though Tantra has been accorded its rightful place in the Eastern countries, most especially in Tibet a country that has devoted all its energies to the study, magick has fallen into abject ill-repute until its recent history. As “orthodox,” hegemonic science has developed, magick has become increasingly relegated to the domain of the fortune teller and is considered at best an historic anomaly.

What Crowley has provided in the treatise that follows is nothing short of a complete revitalization of the art. He has elevated magick to the level of philosophy, resuscitated its validity through a cross-infusion of Eastern thought and shown that the shortest distance is the direct route.

## EDITOR'S NOTE

The sections are as follows:

- Section One: Mysticism
- Section Two: Magick
- Section Three: Magick In Theory and Practice
- Section Four: *Liber AL vel Legis (The Book of the Law)*
- Section Five: Enochian System (*Liber Chanokh*) & Solomonic Evocation (*Goetia*)
- Section Six: "The Book of Pleasure" A.O. Spare
- Section Seven: The Star Set Matrix

The first three sections of this work consist of Parts I-III of Aleister Crowley's *Book Four*. Crowley's text is given in its entirety (the few exceptions are noted in the text), as his is the most superb introduction to the Science of Illumination written in the West. Section IV currently consists of *The Book of the Law*, but does not contain the full text of its history and reception included in the full edition of *The Equinox of the Gods*. The first four sections present a full course in Magick & Mysticism and thelemic theology; the fifth section gives an example of what experimental magick can create in the illustration of the mysteries revealed by Dr. John Dee and Edward Kelly and the medieval magick of the Solomonic grimoires (in this case the *Goetia*); the sixth section provides an example of a unique manifestation of New Aeon occult theory; the seventh section provides an introduction into a specific esoteric empowerment held by a small group of adepts.

Other than those sections by Crowley (sections 1-4 and *Liber Chanokh* in section 5), all other material is the creation of the editor. In the body of Crowley's text, the editor's comments are designated by "[ ]" and are relegated to the footnotes. The only other changes to Crowley's text is the standardization of citations to the Equinox. Parts I and II of *Book Four* were written before the completion of the first volume, thus Crowley cites the Equinox by number only. We modified all citations to conform to Equinox volume(number) format.

Footnotes are enumerated by section.

## INTRODUCTION: AXIOMS

There is an old Hasidic parable: If one walks along a path at night with another who carries a lantern, he's fortunate until they part ways at a crossroads. Then he is left to grope in the dark once again. Rather than relying on others' lanterns, one should become a light unto oneself.<sup>1</sup> This is the mark of a true teacher, that they merely awaken that which is already present in the student.

### I. The Law

The Law as delivered by Aiwass, the minister of Hoor-par-Kraat, on 8, 9, 10 April 1904<sup>EV</sup>, to the Logos of the New Aeon, TO MEGA THERION, the Beast 666.

*Do what thou wilt shall be the whole of the Law.* AL I:40

### II. Will

Will is the force that compels us forward. It is that which animates our puppetry.

Will breaks down into two classifications: True Will and free will. The former is our perfected course within the world, our Path. It is our trajectory when cut loose from the centripetal force of creation—the course that we were loosed to travel from conception forward. The latter is our own grasping or ignorance of the former. We are free to hear the music of the spheres, or not. Many retain their ignorance, moving with only the vaguest murmurings of the will to live exhibited by the (supposed) involuntary breathing of the accursed beast.

*Every man and every woman is a star.* AL I:3

Each individual is shot forth from birth unto death. Just as an arrow shot forth has a predictable path, we too possess a singular course. As Stars, we have our orbits—each discreet, infinite and equal.

*Every number is infinite; there is no difference.* AL I:4

Each Being perfect and sublime is also omnipotent—capable of all actions and conceivings. All courses being open to us, an limitations are self-described. Our free will is that power which differentiates these infinite pathways and chooses from among them which way to step. Though we are free to make any decision about the running of our future, only one way is a direct route. Our True Will represents the clearest course—

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<sup>1</sup> Osho, *The True Sage*, first discourse.

that which may be referred to as “correct,” in the simplest sense, manifesting the surest footing and allowing the building of the abode of True Death.

True Will represents the directives of the infinite while our free will represents the possibilities of the infinite. Breathing is evidence of True Will (often differentiated and described as “the will to live”), while addictions are evidence of free will (they being contrary to the fundamental and assumable “will to live”).

True Will rightly should not be viewed as a contiguous path of limited choices permanently engraved upon soul at birth. It is, rather, more appropriately the catalog of all actions, at any given moment, which will lead directly to the fulfillment of the self’s purpose in realization. At all times we are presented with choices—one of which is “correct” or “appropriate” from an absolute vantage point. In this light, no matter how far one has ventured away from their “orbit,” they are only one step away from reuniting with it. Given this, the interplaying of Will and will look more like the branches of a tree. And is it not, the errors represented in the terminating branch which build to create to wondrous miracle of the oak’s fullness?

Our True Will is communicated to us in a continuing and ongoing dialogue.<sup>2</sup> Whether we choose to listen or not, it is with us. It is our Daemon, our Ka, our Holy Guardian Angel. The path of the Adept is ultimately nothing more than learning to listen to the Call. Heeding the voice is the distinguishing factor between action and right action. Simple action keeps us in accord with the “masses,” while right action keeps us in accord with ourselves. If one is truly living by the Will, then all conflict is external—the product of other’s somnambulism.

One must be ever vigilant in the hearing and strive always to understand what is said. It should never be forgotten that the path of the Adept is dangerously close to that of the madman. The path of the Magus and the corrupted city of the Black Adepts. The insane person is one who has not united self with self, thereby throwing himself open to the ramblings and fractured masks of his own mind. It is more often the case that the path of the magi leads more often to the asylum than the Abodes of the Adept.

The Call comes and must be heeded. The oath can not later be foresworn. To argue or question is to lose it, slipping back into the swamps of the “They.” When infused with Will, mere action is transformed into Being. This is the purview of  $\Gamma\psi$ , he who transforms inertia into movement.

### III. ΘΕΛΗΜΑ

*Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the man of the Earth. Do what thou wilt shall be the whole of the Law. AL I:40*

Θελημα is an appropriate way of describing our course, for we are truly Will-Beings.<sup>3</sup> This is the word of our Law.

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<sup>2</sup> “The call of conscience” described in detail by Martin Heidegger *Sein und Zeit (Being and Time)*.

<sup>3</sup> Heidegger “Dasein” *op. cit.*

*Behold! These be grave mysteries; for there are also of my friends who be hermits. Now think now to find them in the forest or on the mountain; but in beds of purple, caressed by magnificent beasts of women with large limbs, and fire and light in their eyes, and masses of flaming hair about them; there shall ye find them. Ye shall see them at rule, at victorious armies, at all the joy; and there shall be in them a joy a million times greater than this.* AL II:24

We are separated by the very nature of our contact with our discarnate sectors. We are not removed by we are set apart from the “masses.” In revolutionary times this may be obvious, at others not, cloaked as we are within the common day. Ours is a seclusion of ever-coexistent potentiality. At any given time, in any known place, it is possible for us to enter retreat. All that is necessary is a unforgettable reminder of our work at hand. In this symbolic way, certain amongst us will demonstrate their embarkation and thereby draw the support and respect from those capable of recognizing the signs (and not tales) of accomplishment.

*For I am divided for love’s sake, for the chance of union. This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.* AL I:29-30

Ours is a path of uniting—a continual congress with the starry Infinite. In our works we fuse that which has been primordially torn asunder. This union is not necessarily of opposites, since all conceptions of otherness ultimately prove arbitrary in a system of fundamental non-differentiation. The work of the mage is the coagulation of forces, whether it be by the  $2+2$ ,  $1+(-1)$  or  $0+0^4$  all of which the same and perfect at apex and nadir.

*Choose ye an island.* AL III:4

Lust is your activating force and the root of your power. Practicality is ultimately the fruit of wisdom and compassion rising with the rejection of belief. One must live among others, but this should not imply the social stranglehold of the “They”—one among many, acted upon but unable to act. Avoid over concern for their doings. Argue not against their cause nor support yours through discussion or propagation. Success may be your proof, but not through smugness.<sup>5</sup>

Without limit the world is yours. The cakes are the key here. They are an embodiment and transubstantiation of your Will. Eat them and the mundane is transformed, unfolding as a magick carpet before you.

#### IV. ΑΓΑΠΗ (PREM)

*Love is the law, love under will.* AL I:57

*Love is All.* Baba Raul Canizares

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<sup>4</sup> AL II:45 and A.O. Spare’s neither-neither “Book of Pleasure.”

<sup>5</sup> AL III:42.



There is love and Love. Prem, Agape, Divine Love is that power which brings the influence of True Will down to the magician. It is the Holy Guardian Angel's abiding love for us, which keeps his persistence in the face of our indifference. As Louis Martinié writes, "Love is the road that Will walks, guided by the Star."<sup>6</sup> Love is the means of transmitting the energy of the firmament to humankind. When channeled through a guru, the Hindus call this energy *shaktipat*.<sup>7</sup>

Love in Greek is Agape whose gematric value is 93, which is the number of Thelema. Love is then a key to the Law. Love, when aligned with Will, is the mechanism and manifestation of the ultimate attainment. Osho described this Love as being "beyond the material world," "unique," and "the highest flowering of spiritual growth, of spiritual attainment."<sup>8</sup> When the magician and meditator reaches the point of perfection, the final balance of samadhi, Love emanates from him. What was once absorbed from the universe is suddenly projected outwards at a force and level inconceivable before attainment. If one practices meditation faithfully, Osho taught, "your life can be filled with the light of wisdom. And when there is light within you, love will flow from you and spread itself far and wide."<sup>9</sup>

In his commentary, Crowley carefully distinguished the Love spoken of in Liber AL I:57 from "casual pagan love" or "love under fear, as the Christians do."<sup>10</sup> And in part two of *Magick* (Section Two, chapter VII), he elaborated, "For human love is an excitement, and not a stilling, of the mind; and as it is bound to the individual, only leads to greater trouble in the end. This Divine Love, on the contrary, is attached to no symbol."<sup>11</sup>

In his explanation of the term Prem, Baba Canizares draws the same distinction and provides a similar elucidation. Baba defines PREM as "the ultimate reality, beyond the impersonal Deity, beyond undifferentiated potential. . . a warm beam of LOVE from within, the LOVE that has no selfish motive, the LOVE that is a spontaneous expression of the Divinity of Humankind."<sup>12</sup>

Love is the force the Buddhists call "Compassion." It arises through a balance combination of Wisdom (Chokmah) and Understanding (Binah). To the higher adepts, this formula is also a means of opening a secret gateway.

Our Lady Nuit is the embodiment of Love. Every facet of her body is imbued with its energy. Her hands are lovely. (AL I:26) Her brows are lovely. (AL I:27) Her "lithe body" is "arched for love." (AL I:26) Her very body is "divided for love's sake, for the chance of union." (AL I:29) Love, actualized in the process of division and dissolution, is the key to her mystery. She promises that her love "will redeem ye from

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<sup>6</sup> In full, "As Z'Etoil is destiny and the Ti Bon Ange is will, so the Gros Bon Ange is Love... The Gros Bon Ange carries the grace of the spirit. The Ti Bon Ange holds within itself the ability to choose to employ this grace. Love is the road that Will walks, guided by the Star." Louis Martiné, "Toward a Thelemic Nation of Loa (NOVT Research Report C)." unpublished Ms. dated 11 December 1993e.v.

<sup>7</sup> See Osho's first discourse in *Search for the Miraculous* for a good description of the difference between "divine grace" and *shaktipat*.

<sup>8</sup> Osho, *The Long and the Short and the All*, p. 217, 226.

<sup>9</sup> *Ibid.* p. 226.

<sup>10</sup> Crowley, *The Law Is For All*, p. 141.

<sup>11</sup> Section Two, p. 24.

<sup>12</sup> *The New Aeon*, II(1), 1997e.v.

all pain.” (AL I:32) Love is her celebration. (AL I:62) Attainment of Love in the body of Nuit is the ultimate realization of the Great Work.

Love is AL. Love is Creation. Love is Nature. Love is Death. Love is God, where there is no God. PREM. ΑΓΑΠΕ.

## V. General Course of Study

The generalized guidelines that follow are meant to provide a structure from which to approach the, at times dense, text of Crowley’s *Magick*. It is advisable for the student to read all of the book completely from cover to cover—ideally while beginning a foundational meditation practice. The guidelines then furnish a systematic methodology for assailing the daunting edifice of his instructions.

As I wrote these guidelines, I had direct access to Crowley’s own inner order teachings (grades 0° - VI°). Crowley’s instructions provided the initial framework for this approach and I have not deviated drastically from his sequence or practical guidelines.

### 1. Asana and Pranyama (Posture & Breath Control)

Read Section One, chapters I and II and “Liber E” parts 3-4, (Section Three, pp. 155-6). *Liber AL vel Legis (The Book of the Law)* should be read and studied.

A good method of meditation that will serve one well throughout the entire course of study is Shamatha (Sanskrit: “tranquility”) meditation. It combined posture (asana) and breath work (pranyama) in order to control thought and reach a state of no-mind. This is the foundation technique taught in Tibetan Buddhism and is analogous to *vispassana* in Zen.

Posture: It is critical to keep the body straight so that the energy centers and their natural flow are aligned (more on this in lesson 3).<sup>13</sup> For this technique, one should sit cross-legged with the butt slightly elevated on a cushion (zafu or gomden) or on a bench. The hands should rest lightly on the thigh, arms extended but not rigid. This will keep the spine straight but not locked. The chin should be tucked in ever so slightly, as the head has a tendency to move forward during the course of sitting. Alternatively the hands can be joined and placed four finger-widths below the navel. The proper attitude should be, as Crowley describes, that of a tiger about to spring.<sup>14</sup>

One’s eyes should be open and set on a point in front of you about four feet away. As meditation develops, one can raise the eyes as the mind is tranquil and lowering them again if the mind becomes clouded.

Breath: The intake and outtake should be slow and easy, following a regular rhythm of inhale-hold-exhale-repeat. The breathing should come from the diaphragm and not the upper chest.

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<sup>13</sup> “It is said that the mind is like a horse riding the circulation of the subtle energies of the body. When it is riding this energy freely, it is relaxed and peaceful.” (Thrangu, “Shamatha,” p. 7)

<sup>14</sup> This is essentially the “five point” meditation posture described as ideal by Marpa.

Mind control: It is essential to control mind during meditation. We often confuse the mind with our essential self, but this is not the correct view of the mind as it places us at the whim of our twisting emotions. The mind is a tool that one learns to control through meditation and mindfulness. The analogy of a wild horse is often used by Tibetan teachers. The wild horse can be trained, conditioned, through methodical and repetitive training to be a useful asset. Through practice we reach a state of awareness (simply being aware of what we are doing right now) which extends beyond the practice of sitting meditation out into our daily lives.

This constant and continuous nature of ours is suppressed by the scattered direction of our actions. Just as the sea is covered by waves and the sun by clouds, we are covered by our own actions. The layer of activities on the surface hides that which is deep inside. Insignificant waves hide from our view the unfathomable depths of the ocean. How strange it is that the mighty is suppressed by the trivial, that a speck in the eye renders mountains invisible! But the sea does not cease to exist because of the waves. It is the soul of the waves and is present in them as well. Those who know even recognize it in the waves, but those who do not know must wait until the waves subside.<sup>15</sup>

Controlling thought is simple (method) and difficult (practice) at the same time. We are first mistaken that thoughts are the mind. And through the practice of meditation we slowly realize that thoughts move across the surface of the mind, but are not of it. When one first begins meditation it will appear that thoughts actually increase; this is due to the simple fact that we are becoming aware of just how many thoughts pass through the unbridled mind. Thoughts are just clouds across the open sky of mind.

We sit in our asana and begin breathing. Next watch the breath, focus the mind on the breath—counting the breath (inhale-hold-exhale as one number). When the mind wanders into thought, pull yourself back and start counting from one again. When you reach twenty (this takes a lot of practice and shows development in control), start again at one.

Another method of dealing with thought is to simply look at the thought directly—either as “thought” or labeling it “thought.” When one looks at a thought as it is and not the idea it presents, the thought disappears of its own accord and we are not carried away by its “conceptual” distraction.

A proper balance, or tension, should be developed between control and calm-abiding. If control is too loose then one can be easily carried away by a chain of thoughts before one realizes. If control is too tight, then the obsession with guarding against thoughts becomes its own obstacle. Just relax into the tranquility which is the mind’s natural state. A thought arises, let it go not taking the tease it offers.

There are three methods of meditating: on an external object, on an internal object and on no object at all. Ultimately the goal is to meditate simply and with no object, but an object is often helpful to the beginner as a concrete reminder of the practice. Of external objects there are two types, high and low objects (or “supports”). A high object would be a statue of Buddha, for example, while a low object would be a rock, tree or something else naturally occurring.

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<sup>15</sup> Osho in *The Perfect Way* p. 25.

Obstacles in meditation: There are several basic obstacles to meditative practice. The first is feeling tired or dull, thinking that one needs to sleep, etc. The antidote to these feelings is to think about the end results of meditation, that which we will achieve through meditation—clarity, freedom from emotional difficulties, etc. This will create renewed enthusiasm in our practice and wake us from our stupor. The second obstacle is agitation, where the mind is carried away churning with chains of thought. Agitation can be caused by external factors (e.g. a sound) which result in thought or internal factors (pride or desire). The antidote to agitation is reminding oneself of the nature of cyclic existence<sup>16</sup> and our own emptiness and impermanence.

As one progresses, many fantastic and magical things happen during the course of meditation. Waves of “realization” crash over one. One may see spirits, angels or even Buddha. It is best to remember the advice of the venerable Buddhist master, “Ignore them and they will go away.”<sup>17</sup>

Likewise, in the *Itivuttaka Sutra*, the Buddha states:

If you seek after truth, you should investigate things in such a way that your consciousness as you investigate is not distracted by what you find, or diffused and scattered; neither is it fixed and set. For the one who is not swayed, there will be a transcending of birth, death, and time.<sup>18</sup>

Another image often used by Tibetan meditation teachers is that of a bowl of muddy water. If it is let to sit, it will become clear; if it is continually disturbed, the water will remain murky.

Crowley in his discussion of the formula of IAO, outlines three principle stages of meditation.<sup>19</sup> A progression from seemingly sublime euphoria, to extreme dissatisfaction and melancholy, to (finally) a true and peaceful abiding.

In *Ornament of Clear Realization*, the great Buddhist teacher Maitreya<sup>20</sup> describes nine levels of meditative stability:

- Resting the mind (briefly)
- Resting the mind longer
- Continuously resettling the mind (mind is placed but thoughts still arise)
- Intensely settled mind (mind is vast and thoughts only small intrusions)
- Taming the mind (Joy, enthusiasm and relaxation)
- Pacification of the mind (Tame but still wandering due to attachment)
- Complete pacification of the mind (Correct attitude immediately applied to distractions)
- One-pointed mind (mind is placed *almost* completely, very slight exertion)
- Resting in equanimity (mind rests naturally)

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<sup>16</sup> *Samsara*.

<sup>17</sup> See Crowley’s warning in “Liber O” line 2 (Section Three, p. 158 of this edition).

<sup>18</sup> *Buddha Speaks*, Anne Bancroft, ed. (Shambhala Publications, 2000).

<sup>19</sup> Section Three, p.25, *op cit*.

<sup>20</sup> Cited by Thrangu Rinpoche in *The Middle Way*, p. 68.

For the purposes of meditation and, later on, ritual work, one should set aside an area or room that can be reserved exclusively for spiritual practice. At the outset it should be a simple, quiet and uncluttered space. It should reflect the clear state of mind that one aspires to attain through the work that will be done there. As one proceeds, items may be added as appear indicative to the individual of goals along the path. Despite the directive of AL III:22, one should be wary of unnecessarily cluttering one's chosen space. In the instance of the magical environment, it is always best to err on the side of simplicity.

At the initial setting aside of a sacred area, one should endeavor to cleanse the area of previous influence (good or ill). There are many traditional methods that are both simple and affective. Common ones include the use of smudge (copal, sage and cedar), bluing balls dissolved in ammonia, and Van Van floorwash.<sup>21</sup> Cleansings may be repeated as often as one deems appropriate.

The student should begin keeping a magical diary. The ability to keep an accurate record will be indispensable later on. Read "Liber E" part I, and Section Two, chapter XIII.

## 2. The Adorations

Read "Liber Resh vel Helios," Section Three, p. 181.

The practice of the four adorations is a method of continually reaffirming one's placement on the Path—a reminder of the higher pursuit of the Adept. As with all practices, one should swear an oath and be vigilant in the application of the practice. Crowley points out, however, that all but the ultimate oath is undertaken for a specific duration. Until the successful completion of the Great Work itself, the conception of what is right and fitting shifts as one ascends and all practical oaths should be taken with this in mind.

## 3. Mantrayoga

Read Section One, chapter II.

The two mantras are principally employed:

That from the Stele of Revealing (being an embodiment of the New Aeon):

A ka dua	Unity uttermost showed!
Tuf ur biu	I adore the might of Thy breath,
Bi aa chefu	Supreme and terrible God,
Dudu ner af an nuteru	Who makest the Gods and Death
	To tremble before Thee: --
	I, I adore Thee!

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<sup>21</sup> Robert Leremy has provided a wonderful collection of cleansings in his book *Spiritual Cleansings and Psychic Protection* (Original Publications, 2001).

And the Sanskrit mantra (being the crystallization of compassion):

AUMGN Mani Padme Hum<sup>22</sup>

“The Jewel in the Lotus”

In many religious and magical systems, beads are often employed for the counting of mantric repetitions. Hindus and Buddhists use a mala (strand of beads) of 108 beads, Muslims use 99 or 33 ( $3 \times 33=99$ ) beads and Thelemites 93 or 31 ( $31+31+31=93$ ) beads.<sup>23</sup> Malas are made of many different materials—the most common being sandalwood and rudraksha seed. For the purposes of work with New Aeon formulas a mala constructed of high quality Lapis Lazuli would be ideal, representing the stary blue body of Nuit. Martial colors red sandal, carnelian or other red stone is also appropriate.

Now that some equipoise has been established through the sitting practice of mindfulness training, the student may begin with working with the Pentagram Rituals. Study “Liber O” particularly parts 1-4 (Section Three, pp. 158-163). Note that the Lesser Banishing Ritual of the Pentagram has been changed from that used by the Hermetic Order of the Golden Dawn, by the addition of the sacred name Aiwass in the Qabalistic Cross. This change was implemented by Crowley and the ritual as given is that which he used in his own practice.

“The Star Ruby” should also be studied at this time (Section Three, p. 140).

This is also the appropriate time to begin focussing on the practice of Yama and Niyama (virtue), or right action. See Section One, chapter III.

#### 4. The Body of Light

Read Section Three, Chapter XVIII (Part 1), “Liber O” (parts 5 & 6).  
Also *Magick Without Tears* chapters 30, 36 and 51.

The student should become comfortable with his astral or subtle body, known as the Body of Light. After one has attained a level of proficiency at moving in this form, he should begin the establishment of a temple on the astral plane for his continued and regular use.

#### 5. Middle Pillar Ritual

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<sup>22</sup> Harpocrates as the hidden god seated upon the Lotus (primordial truth hidden within). The Master Therion modified the original Hindu mahamantra Aum (ॐ), replacing the M with the compound letter MGN, adding to 93 the secret code of the Law of the New Aeon. He thus reconfigured the approximation of the primal sound making it an appropriate mantra for the current Age of the Conquering Child. The whole adding to 100, the magical formula of the Universe, the A-Ω, the celestial All (1 by Aiq Bakar) and the manifested earth ( $10^2$ ). (see Section Three, Chapter VII)

<sup>23</sup>  $108 = 2^2 \times 3^3$ , the square playing with the cube (Crowley, 777).  $99 = 100$  (99 + the invisible element), see note above.  $93 = \Theta\text{E}\Lambda\text{H}\text{M}\text{A} = \text{A}\Gamma\text{A}\text{I}\text{P}\text{E} = 31+31+31 = \text{ל א ש ת א ל}$ .

The Middle Pillar Ritual, or MPR, is a good method for centering, practicing one's visualizations and adding a higher dimension to lessons one and two. The MPR uses traditional Qabalistic powers to energize the Sephiroth (spheres) of the Middle Pillar of the traditional Tree of Life: Kether, Daath, Tiphareth, Yesod and Malkuth. The influences of these correspond nicely to the Eastern conception of "chakras," or energy centers, of which there are principally seven: Sahasvara, the lotus above the head; Ajna, the third eye; Vishudha, the throat; Anahata, the heart; Manipura, the navel; Svadhisthana, the sex organs; and Muldhara, the base or foundation—generally the anus, perineum or prostate (in men).<sup>24</sup>

Thus the practice of the MPR is a means of obtaining familiarity with the energies of the body—learning control and utilization with time. In addition it is a superb method for centering and is ideal for beginning one's Shamatha meditation. It also provides a good working foundation to techniques taught later in the Star of Set material.

The words of the MPR should be vibrated and not merely spoken. They should reverberate outwards to the very ends of the Universe. First, the magician should rest the mind in the meditative state, developed through the practice of mindfulness training. He should become like an hollow bamboo—the vibrations of the words of power, sounds issuing from the void. When done effectively, the magician becomes akin to an instrument, the words being uttered without the need for conscious thought, clearly and smoothly.

The magician should have developed his proficiency with the Body of Light enough, so that his practice of the MPR is done on both the gross and the fine level.

The Lesser Banishing Ritual of the Pentagram, or LBRP, is traditionally employed as a precursor to the MPR. This helps clear the room of negative energy, dispels "evil" forces, etc.

This is also the time for the student to begin working with the other New Aeonian rituals developed by Crowley: "The Star Sapphire" Section Three, p. 141 and "Liber V vel Reguli" Section Three, p. 144.

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<sup>24</sup> See Equinox I(4), pp. 86-91 "Temple of Solomon the King" and diagram 83.

## THE MIDDLE PILLAR RITUAL

Visualize a sphere of brilliant, pure light above your head at the Sahasvara chakra (alternatively a million-petalled lotus), and say:

אָהיה  
**AH IH**  
(Eh-heh-yeh)

From this sphere of light, visualize a line of current moving down into your body through the Ajna chakra (third eye) to the Vishudha chakra in your throat. As this comes alive with the light, say:

יהוה אלהים  
**YHVH ALHIM**  
(Yud-hoh-vah El-oh-heem)

Next visualize the light moving down to your solar plexus Anahata (heart) chakra, saying:

יהוה אלוה ודעת  
**YHVH ALOAH ve-DAATH**  
(Yud-hoh-vah El-o-ah vah-Da-at)

Now, envision the light moving down along your central column through the Manipura (navel) to Svadhisthana chakra (sex organ), and say:

שדי אלהי  
**SHADDAI AL CHAI**  
(Shah-dah-ee El-kah-ee)

Lastly, visualize the light moving through the Muladhara (base) and down a straight line between your legs to a sphere half above and half below the ground at your feet

אדני הארץ  
**ADNI HARTZ**  
(Ah-doh-ni Ha-ah-retz)



## 6. The Dead (Ancestors)<sup>25</sup>

*He, who honors his Ancestors, walks on fertile grounds.*  
—African Proverb<sup>26</sup>

The ancestors stand at our backs and are with us in all that we do. They flow in our blood and are there in the DNA which makes up every one of our cells. We have family ancestors, cultural ancestors and species ancestors. Showing homage to the dead who have walked before us is an integral part of the Path.

Louis Martinie writes, “The dead wait in the abysmal waters which ebb and flow beneath the earth. In these waters they wait and watch and, if bidden, reach out with sure fingers to guide and regulate the affairs in the still living practioners.”<sup>27</sup>

Ancestral veneration, in one form or another, exists in most spiritually advanced practices. It is very pronounced in Vodou, Santeria, Native American and Japanese Shinto traditions. Getting right with one’s ancestors is an integral part of the path of the Adept. This is not blind adherence to the elderly, but, rather, this practice represents an appropriate recognition of that which the elders give to us, through our experience and our genetics. Heidegger writes that it our historicity that projects us forward into the future.<sup>28</sup> We emerge from the bones of our forebears out into the dynamism of the yet to unfold. Louis Martinie writes, “To speak the name of all of one’s ancestors is to speak one’s own name in its most pregnant fullness.”<sup>29</sup>

The extent to which we expand our conception of “ancestor” is up to the capacity and temperament of the magus. It may extend to the family, tribe, nation or species. One’s teachers figure prominently in the cast of one’s personal ancestors. In Tibetan Buddhist practice, they are the lineage holder’s of one’s practice school—such as Naropa, Tilopa, Marpa, Gampopa and Milerepa of the Karma Kagyu sect. There is further a Buddhist meditative technique of envisioning everyone as one’s ancestor (specifically one’s mother) across the innumerable expanse of incarnations. In a sense all of the Dead are our ancestors, just as the living are our ancestors to be and we are the future ancestor of all those who come after us. We a link in a powerful chain of incarnation; the power of those who have gone before us, channels through us to those who are to come after.

Respect for the Dead is the traditional opening of many ceremonies. This can be seen in Santeria and Vodou, as well as the opening homage of Tibetan Buddhist texts. An old Santeria proverb says, “No hay santo sin muerto.”<sup>30</sup>

In Vodou, the realm of the dead is ruled by the Gedhe loa headed by the Barons (Bawons). Vodou recognizes the primal connection between death and sexuality and this is reflected in the temperament of the Gedhe. They often break in unexpected on other

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<sup>25</sup> *Les Morts* in Vodou and the Eggun in Santeria.

<sup>26</sup> Email from Oshuniyi Odo Femi.

<sup>27</sup> Louis Martinie in *Waters of Return*, p. 11.

<sup>28</sup> See *Sein und Zeit*.

<sup>29</sup> “Watering Dry Bones,” undated Ms.

<sup>30</sup> “There is no Orisha without the spirits of the dead.” (Canizares, *Walking With the Night*, p. 61)

loa's ceremonies, are ribald, bawdy and mischievous. The Barons appear wearing a top hat (Masonic connection), dressed in black and mauve (their emblematic colors) and carrying a cane (symbol of their sexual potency). Death & sensuality represent a particularly potent esoteric gateway, which can be explored through the working of certain vectors within the Star of Set matrix. Baron is there seated at the center of the shadow sphere (traditionally known as Daath, "knowledge").

Feeding Dry Bones: One should first determine who one includes in the ancestors for veneration. The principal names should be written on parchment. Next one should create an altar (either temporary or permanent). Central upon this should be a bowl of water—which can contain either a mixture of water and anisette or sweet and bitter waters (sugar and salt water, representing the inland rivers and open sea). The name parchment can be placed either beneath or beside the water. The other decorations of the ancestral altar are up to the magician. One might want to include a black and white cross, representing Baron Samedi (leader of the other Barons), remembrances of personal ancestors, photos of deceased ancestors (living ancestors can be hung on the wall above the altar but should not be placed on it) or a human skull.<sup>31</sup>

Before the altar, meditate and give thanks to the ancestors. Read the list of their names, thinking of the qualities passed on by each one. Mambo Sallie Ann Glassman provides the following litany for the ancestors:

Pour les Ancêtres, qui nous ont précédés. Vous nous avez créés comme nous sommes. Nous vous conduisons jusqu'à l'avenir. Servez-vous de nos lèvres, nos yeux, de nos oreilles. Acceptez nos offrandes. Entrez dans nos cœurs, dans nos bras, dans nos jambes. Entrez ici. Dansez avec nous.<sup>32</sup>

Offerings of food can be given to the Dead. Cold coffee is very traditional. Food offerings can be eaten after they have sat before one's ancestors for a time. Through this one can absorb the energy (Ashé) brought through by the ancestors. Alternatively the food can be placed outside (preferably at a crossroads or in a cemetery). One's relation to the ancestors will continue to change. It is not static. The Dead will continue to give energy and we continue to pay respect and give them offerings.

Mambo Glassman writes, "We owe our Ancestors respect and honor. We can best honor them by living lives of great value, by passing on our bloodlines, and by letting Ashé move through us, through our work, and into the future that we are creating."<sup>33</sup>

Reflection on the dead, as in Tibetan tantrik rites, gives us an altered perspective on time. The recognition of the ancestors furnishes a heightened appreciation of the now, while, simultaneously giving us a glimpse of the timeless. In the words of one of my ancestors:

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<sup>31</sup> The use of a skull or skulls is quite common in Vodou and represents a very powerful addition to the sacred space. The skull should be treated with utmost respect and particular ritual techniques should be employed before the skull is first placed upon the altar.

<sup>32</sup> "For the Ancestors who preceded us. You made us as we are. We carry you into the future. Use our lips, our eyes, our ears. Accept our offerings. Enter into our hearts, our arms, our legs. Enter and dance with us." Glassman, *Vodou Visions*, p. 89

<sup>33</sup> *Ibid.*

For the home of Man is already rock,  
While his triumphs are shouted and sung,  
Whatever volcano or earthquake shock  
Tell him how young is young.<sup>34</sup>

And again:

The rocks will never miss you, nor the sky.  
The sea will be unchanging, oh, my dear;  
Tomorrow by this water, only I  
Of all things else shall know you are not here.<sup>35</sup>

Special attention is also be given at this time to learning the art of divination. The explication of the magician's Will along with the "external" variables that impact on a particular operation of magick. Crowley writes, "The power to execute the Will is but blind force unless the Will be enlightened. At every stage of a Magical Operation it is necessary to know what one is doing, and to be sure that one is acting wisely."<sup>36</sup> In this regard, chapter XVIII (Part 4) of Section Three, should be studied along with references germane to the particular system attractive to the student. For the Tarot seek out Crowley's *Book of Thoth* and for the I Ching Crowley's translation of "The Book of Changes."<sup>37</sup>

## 7. Experimental Ritual Work (Evocation)

Read Section Three, Chapters I, II, VIII, IX, X, XII, XIII, XIV, XVI (1), XVI (2), XVII.

Experiment with ritual workings of a ceremonial magical system, a superb example of which is that of Elizabethan magus Dr. John Dee and Sir Edward Kelly (given in detail Section Five). Another fine example of a system of evocation may be found in *The Lemegeton of Solomon* (Commonly known as "The Lesser Key of Solomon"). The first part, the *Goetia*, has been provided in Section Five. The work here give is the standard English edition translated by Samuel L. MacGregor Mathers and edited by Aleister Crowley.

## 8. Devotion (Invocation)

Read "Liber Astarte vel Berylli," Section Three, p. 164.  
Also Section Three, Chapters I, II, VIII, IX, X, XI, XIII, XV.

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<sup>34</sup> From "Rocks" by Ruth Moore, *The Tired Apple Tree*.

<sup>35</sup> From "The Mountain of Snow—1934" by Ruth Moore, *Time's Web*, p. 41.

<sup>36</sup> Section Three, p. 82.

<sup>37</sup> "The YI KING is the most satisfactory system for general work." Aleister Crowley.

*You “in”voke a God into the Circle. You “ev”oke a Spirit into the Triangle. In the first method identity with the God is attained by love and by surrender, by giving up or suppressing all irrelevant (and illusionary) parts of yourself. It is the weeding of a garden.*

*In the second method identity is attained by paying special attention to the desired part of yourself: positive, as the first method is negative. It is the potting-out and watering of a particular flower in the garden, and the exposure of it to the sun.<sup>38</sup>*

Choose a deity, entity, or spirit and set up an altar to them. Practice whatever devotional methods are appropriate following the guidelines in “Liber Astarte.”

A couple of examples:

#### Buddha

Set up an altar with an image of the Buddha, a Stupa and a sacred text.<sup>39</sup> In front of this set out seven water offering bowls and incense. To this can be added a photo of one’s teacher (*guru*), flowers or a butter lamp. Before this altar chant either “Om Mani Padme Hum” or “Gate Gate Paragate Parasamgate Bodhisvaha.”<sup>40</sup>

#### Oshun<sup>41</sup>

Create an altar with an image of a beautiful, sensual woman or an image of Saint Caridad del Cobre. Around this group fine things, perfumes, yellow silk cloth, and other luxurious items of ladies finery. As an offering give money (multiples of 5) and honey. In the case of honey offerings, make sure to taste the offering in front of her image before giving it to her—as someone once attempted to poison her.

Crowley’s admonition that one should resist the tendency to choose a deity to which one feels particular affinity, should be recalled. Such a choice serves only to reinforce the myopia of the magician. Instead, one should find a deity which exhibits a quality or attribute which the magician presently lacks but would like to develop in himself. In other words, one can devote oneself to the Buddha to develop Wisdom and Compassion or to Ogun to develop courage and fortitude.

The practice of devotion should not be undertaken as an exercise however. It should be entered into as 100% or not at all.

### 9. The Aethyrs (Or Aires)

Read Section Three, Chapter XVIII (Parts 1, 2 & 3), “Liber O” (parts 5 & 6). See also Section Five *Liber Chanokh*, part I, section V.

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<sup>38</sup> *Op cit.* III-18.

<sup>39</sup> These objects represent the Three Jewels that are the keys to Buddhist realization, namely the Sangha, the Buddha and Dharma (teaching) respectively.

<sup>40</sup> From the *Prajnaparamitra* or “Heart Sutra.”

<sup>41</sup> One of the Seven African Powers in Santeria.

And Crowley's *Liber 418: The Vision And the Voice*, which recounts his own workings with the Thirty Aethyrs.

First let the student become proficient with the traveling in the astral form, also known as "the Body of Light." Then let the student begin a systematic exploration of the planes, specifically those of the Enochian system of Dr. John Dee and Edward Kelly. The student is advised to carefully study *Liber 418*.

#### 10. Thelemic Mysticism

Perform "The Mass of the Phoenix" See Section Three, p. 142.

Subsequently perform the exercises outlined in "Liber Nu" and "Liber Had" Supplements to Section Three, pp. 197-200 and 201-205.

#### 11. Star Set Pathworking

See Section Seven.

#### 0. The Knowledge and Conversation with the Holy Guardian Angel

See "Liber Samekh" Section Three, p. 117.

### **VI. A Note Concerning the OTO**

*Magick* refers often to Crowley's orders the Ordo Templi Orientis (OTO, Order of the Oriental Templars) and Astrum Argenteum (AA), known variously as the Great White Brotherhood, the Brotherhood of Light, etc. As his repeated references beg the question of its continued existence, it is appropriate, here, to add a note regarding its history and lineage. For the history, summarized below, I am indebted to P.R. König's research in *Das O.T.O. Phaenomen* sections of which he was kind enough to send to me several years ago while the project was still in manuscript form.

The OTO was founded in Germany by Theodore Reuss (1855-1923e.v.) c. 1906-1912e.v. Reuss imported the fringe Masonic grades of "Memphis and Misraim" and the "Ancient and Accepted Scottish Rite" to Germany from England in 1902e.v. He was also in close contact with Karl Kellner (a German chemist) until the latter's death in 1905e.v. Kellner was one of the first European practitioners of Yoga. Reuss coalesced his Masonic influences, personal occult theories and the Yoga practices learned from Kellner into an order which eventually became known as the OTO.

After reading Crowley's *Book of Lies*, Reuss traveled to England and confronted Crowley, accusing him of revealing the hidden inner teachings of the OTO. Crowley defended himself by simply pointing out that he was not an OTO member and therefore

would have no way of knowing the secret teachings of its highest grades. Reuss agreed and promptly initiated him into the order and bestowed on him the title of X° National Grand Master General of Britain and Ireland (Charter 1906e.v.).

After Reuss's death in 1923e.v., Crowley assumed the title of Outer Head of the Order (OHO) previously held by Reuss. Refusing to acknowledge the legitimacy of Crowley's claim, several lodge's of Reuss's OTO broke off—most notably was the Swiss lodge at Monte Verità. It was at this time that the OTO, under Crowley's direction, became a thelemic order.

Upon Crowley's death in 1947e.v. and the OTO secretary Karl Germer's in 1962, several claimants existed to the title of OHO of the OTO: Grady McMurtry connected at one time with Germer and the Agape Lodge in Pasadena, CA; Marcella Ramos Motta a Brazilian associate of Germer's and member of the Fraternatis Rosicrucian Antiqua (chartered by Reuss in 1908e.v.); Kenneth Grant an English associate of Crowley's and a frequent visitor to his residence in Hastings; and Herman Metzger an initiate of the Monte Verità lodge (the Swiss Reuss-line having merged with Germer's Crowley-line in 1951e.v.).

Grady McMurtry, Hymanus Alpha, (1918-1985) was a student's of Crowley's and received several letters from him which addressed him as Caliph. This title was never used in connection with the OTO and was simply one of Crowley's jokes, based on the then standard postal abbreviation for California, "Calif." McMurtry based his claim as OHO on this supposed appointment by Crowley. Thus was the "Caliphate" OTO born. This group is now headed by William Breeze, Hymanus Beta, under the name OTO International, Inc.

Motta was also an associate of Germer and was a member of another Reuss group the FRA. When Germer died, his will stipulated that his widow Sascha would determine who the head of the OTO was. She first chose Motta, on which he based his claim. She quickly withdrew this decision and designated Metzger instead. Motta then founded the schism group Society Ordo Templi Orientis (SOTO) and began publishing his own Volume IV of *The Equinox*. The SOTO now exists in several forms and has given rise to the Hermetic Order Of Ra-Hoor-Khuit (HOOR).

Kenneth Grant founded the Nuit-Isis Lodge in London during the early fifties and in 1966e.v. declared himself OHO of the OTO. He renamed the order the Typhonian OTO, based on his development of Frater Achad's theories of the Aeon of Ma'at. In 1988e.v. a handwritten document surfaced seeming to show that Crowley appointed Grant OHO of the OTO.

Metzger declared himself OHO in 1963e.v. based on the decision of Germer's widow. In 1969e.v. Metzger's group schismed into yet two more European OTO off-shoots.

It seems that the end-goal of declaring oneself OHO is to obtain Crowley's literary corpse, the all important copyrights. This business has and will continue to be the purview of the courts. *Marcella R. Motta vs. Samuel Weiser, Inc.* (Maine, 1984e.v.) and *Grady McMurtry, et al. vs SOTO* (California, 1985e.v.) found against SOTO in favor of the Caliphate. Both parties, however, neglected to notify either court that other claimants existed. In *William Breeze vs. Haenssler Vaerlag* (Germany 1990e.v.), the judge ruled that Breeze could not administer his US copyrights in Germany and further acknowledged that many groups existed claiming to be the OTO. In 1998e.v., the

District Court Josefstadt, Vienna, Austria ruled that no realties would be paid by Editions Ananael to either OTO (Caliphate) or A.R. Naylor, Crowley's present literary executor, until the question of ownership is settled.

These legal wranglings show, if nothing else, that there exists no truly legitimate succession to Crowley's OTO. McMurtry based his claim on a joke. Germer was in no real position to give the order over to either Motta or Metzger. And Kenneth Grant has drifted so far afield from Thelema as to deligitimize any documented claim—in Crowley's own words, ironically quoted by Grant himself, "Ma'at can wait."<sup>42</sup>

This brings us then to the question of the spiritual successor to Crowley's order. I am aware of one order extant in the world which can rightly claim to have direct access to the Secret Chiefs. It is arguable that through their contact with Aiwass the Lord of the Aeon, Crowley's own Holy Guardian Angel, this group and its reigning King are the true inheritors of Crowley's spiritual current.

## VII. Readings

Required:

*777 & Other Qabalistic Writings*, Aleister Crowley

Recommended & Further:

Thelema

*The Law Is For All*, Aleister Crowley

*The Holy Books of Thelema*, Aleister Crowley

*Liber Aleph*, Aleister Crowley

*Sein und Zeit (Being and Time)*, Martin Heidegger

Magick

*The Equinox I (1-10)*

*The Sacred Magic of Abramelin the Mage*, S.L. Macgregor Mathers, trans.

*Magick Without Tears*, Aleister Crowley

*Liber 418: The Vision And the Voice*, Aleister Crowley

*The Magick of Thelema*, Don Milo Duquette

Setian Gnosticism

*Seven Faces of Darkness*, Don Webb

*Sexual Magick*, Katon Shual

*Hermetic Magic*, Stephen Flowers

Meditation

*The Middle Way Meditation Instructions of Mipham Rinpoche*, Thrangu Rinpoche

*The Perfect Way*, Osho

*Eight Lectures on Yoga*, Aleister Crowley

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<sup>42</sup> Nema, *Maat Magick*, p. .

## Santeria

*Santeria: Walking With the Night*, Baba Raul Canizares

*Spiritual Cleansing*, Robert Jeremy

Baba Canizares Orisha Series

## Chaos Magic

*Condensed Chaos* and *Prime Chaos*, Phil Hine

*Liber Null & Psychonaut* and *Liber Kaos*, Peter Carroll

The works of William S. Burroughs, esp. *The Place of Dead Roads*, *The Wild Boys* and *The Western Lands*

## Teutonic Occult Theory

*Futhark*, Edred Thorsson

*The Secret King*, Stephen Flowers

## Vodou

*Waters of Return*, Louis Martinié

*The Life and Work of Marie LaVeau*, Raul Canizares

*Mama Lola*, Karen McCarthy Brown

*Vodou Visions*, Sallie Ann Glassman

## Enochian

*Enochian Dictionary*, Donald Laycock

*True & Faithful Relation...*, Dr. John Dee

## Tarot

*The Book of Thoth*, Aleister Crowley

“Thoth” deck, Aleister Crowley

“New Orleans Voodoo Tarot” deck, Glassman & Martinié<sup>43</sup>

## Comparative Religion:

*The Baghavad Gita*

*The True Sage*, Osho

*Mulamadhyamakakarika*, Nagarjuna (trans. Jay L. Garfield *Fundamental Wisdom of the Middle Way*)

*Gates of Buddhist Practice*, Chagdud Tulku

*The Teachings of Don Juan*, Carlos Casteneda

*The Nag Hammadi*

*The Satanic Bible* and *Satanic Rituals*, Anton LaVey

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<sup>43</sup> The inclusion of Santeria as a suit within NOVT is arguably problematic as it is a different religion and not “nation” of Voodoo. (Conversation with Philippe Gagnon, President of the Orisha Consciousness Movement)