

HERMETIC MAGICK

**The Origins of Hermetic Magic
The Western Mystery Tradition**

The Origins Of The Hermetic Theory Of Magic

Ceremonial Magick and Sorcery

Practical beginnings for Hermetic Ceremony

Hermetic Mantram

The Pattern Of The Trestleboard

THE ORIGINS OF HERMETIC MAGIC

By [Eric Pommer](#) © 1997

Very little attention has been given the the origins of Hermetic Magic in most Ars Magica supplements. Houses of Hermes makes mention of Hermes Trismegistos, but doesn't go into detail. After doing some research, I discovered a wealth of historical and legendary information that can be incorporated into an Ars Magica saga.

The information is provided below as it might be written in Hermetic texts. Obviously, the information is highly mythified. This is currently the accepted history of Hermetic magic in the Thorendon saga, though it is hotly contested by some magi.

Hermes the Thrice-Great

All ye of our Order, bear witness to the secrets I have discovered, for they tell a tale of our place in the world that is good and worthy to the ear. Trust not that our Order began with Bonisagus and his magic, nor even the cults of Rome; our Order is eternal, though like Almighty God it manifests on earth in varied and mysterious ways.

Nowhere is it written from whence Hermes Trismegistos did come. The Egyptians did call him a god, and wrote that he came from the sky; but no true god was he, for it is known that he did die in the days before Rome. Strong was Hermes in the magical arts, and from him all knowledge of magic did flow.

In the days before Noah, Hermes did found an Order of learned men, trained in the ancient rites of our Art. Skilled in prophesy, these men of the first Order of Hermes, our eldest forefathers, foresaw the coming of the Great Deluge, which God did send to punish man for his wickedness. Fearing for the loss of their knowledge and their ceremonies, they used their magic to build certain winding apartments beneath the ground at a place called Syringes. On great stone pillars hidden in these secret vaults, they transcribed the mysteries of their Order in the sacred tongue of Hermes. Plato himself speaks of these secret halls in his *Timaeus* and *Critias*.

After the Flood

While his followers perished in these vaults during the flood, Hermes himself was able to hide aboard the Ark in the shape of a raven. Thus was Hermetic Magic able to survive the Flood. It was Hermes who helped the sons and grandsons of Noah to rebuild and repopulate the earth. He scribed a great work called the Corpus Hermeticum, which consisted of forty-two texts in all. Fifteen of these books detailed the Magical Arts, while the rest were devoted to music, to medicine, to mathematics, and other worthy knowledges. The most important of these was the Ma'ar, the book of Truth, for Hermes was wise in the rule of law.

The sons of Noah divided the nations of the earth after the flood, and with the help of Hermes did they build cities, for all the earth was of one speech, and all men open to the ways of magic. Soon did the sons of Noah and their sons build a great tower in the city of Babel, which they would by magic raise unto Heaven, that they might see the throne of God. But God came down to see the tower they did build, and was displeased. He confounded their tongues, and scattered them across the earth. Even did he close the minds of men to magic, that they would not work as one any longer.

Until this time, it is thought, all men had the Gift, and all could learn the magic of Hermes. After the scattering of tongues, many could no longer understand the mysteries, or were confused by them. It is likely the birth of the exotic traditions began here, at Babel, called Babylon in the Greek.

Soon after this time, and before the time of Abraham, Hermes did look for those who could understand the mysteries, for even now did many men fear them. And so did he find Menes, Pharoah of Egypt, a wise and goodly man. The Pharoah called Hermes by name of Thoth, and proclaimed him a god, for he had much knowledge and power. And Hermes taught the Pharoah many things, even the Magical Arts, which the Pharoah was eager to learn. With the wisdom of Hermes did the Pharoah do many great things; he united the Kingdom of Egypt, he built the great City of White Walls. even did he hunt many great beasts and turn them to stone.

The Egyptians

Hermes gave to the priests of Egypt the writings of the Corpus Hermeticum, and even to them did he teach how to read and understand his work. And it came to pass that all the scribes of Egypt did learn the sacred tongue of Hermes, that they could communicate to each other without words, which men had not done since Noah's time. And those who could grasp the mysteries did Hermes take for himself, and so did he teach them, and they became the second Order of Hermes, which men called the Priests of Thoth.

And Menes, Pharoah of Egypt, ruled well and honoured justice and law. And so did the Priests of Thoth follow the laws which Hermes had made. And there was peace and good harvests upon the land for all the days of Menes the Pharoah. And when he died, his people worshipped him as a god, and so Hermes built a great pyramid of stone, and made it to be a tomb, and used great magics that the body of Menes should not age, or turn to dust. And so even did the people of Egypt raise such pyramids for their favoured Pharoahs for the rest of their days, and they did also study the Arts of Necromancy, that they might keep their bodies as Hermes had done. And ever still does the tomb of Menes shame even the largest fortress of Europe, and even so the tombs of the other pharoahs, of which none approach the size of that built by Hermes.

And it came to pass that Hermes was greatly saddened by the death of Menes, for they had been as father and son. And so did Hermes think to depart from Egypt. To his High Priest did he give a great gift, the Book of Thoth, which was a work of the most powerful magics. Even

did Hermes say to his High Priest, Make thee a casket of shittim wood, and overlay it with pure gold inside and out, and onto it place guards and wards of great strength. And make thee a magical key of pure gold, that this key be the only means to open the casket. Keep this key always, and let no other take it from thee. And Hermes said, Place thou the book within the casket, and let no one but thyself and thy successors read its pages, for it contains great knowledge. And even did the High Priest obey the commands of Hermes, and so the casket was hidden in the innermost sanctum of the temple, and none but the High Priest himself was permitted its secrets.

And the secrets of the Book of Thoth were these; how to attain everlasting youth and vigour on the earth; also did it teach men to capture the spirits of demons and angels, that they might be placed inside statues with help of herb and gem, even so they might speak and make prophesy. And the secrets of transformation, that a man might forever control the substance of the four elements, even was it written therein. And all these secrets were known to the High Priest of Thoth, of the second Order of Hermes.

And so it came to pass that Hermes departed Egypt and travelled into the wilderness, and was not seen for many years. And the Priests of Thoth taught the Corpus Hermeticum to the people of Egypt, and practiced the Magical Arts, and built great cities and temples. Yet the Priests of Thoth loved the mysteries more than the law, and so did they stop teaching the Ma'ar, and even so did justice and truth fade from their hearts. And the priests began to fight amongst themselves, even did they argue with their elders, and neglect their duties. And without the strength of law which binds men together, the Priests could accomplish nothing, for as at Babel they had no common tongue.

And it came to pass that the Shepherd Kings from the East invaded Egypt, and brought with them powerful sorcerers. And the Priests of Thoth were not united, and so did they fight as children against the sorcerers of the Hyksos. And the High Priests feared for the Book of Thoth, and they took it from the inner sanctum and fled with it to a land where the ancient mysteries are not coveted by men. Even do they await the return of Hermes, that the book be again given to his chosen people.

And it was two hundred years upon the earth when Hermes returned to Egypt. And he saw the rule of the Shepherd Kings, and how the sorcerers of the Hyksos did raid his temples, and great was his anger. And he spake unto the winds of the sky and the stones of the earth, and they did raise for him an army against the invaders. And his army made war with the Shepherd Kings, and did defeat them, and Hermes did humble the sorcerers of the Hyksos with his power, and even did he cast them from his temples. Yet his anger dwelt still with his priests, who had foresaken his laws, and he said unto them, No more shall I teach thee, nor call thee my people.

The Prophecy

And Hermes did prophecy: Unto the people of Egypt shalt many hardships be delivered, and thy knowledge will be forgotten. And I shalt inscribe upon an Emerald Tablet the heart of the mysteries, and it shalt be forever hidden from thee. And it shall come to pass that a learned man shall lead great armies unto Egypt, and its people shall fall before him. And unto him shall I grant the knowledge of the mysteries, and even will he build with them a great empire.

Unto the desert did Hermes return, and never again was he seen in Egypt. And his priests had not his wisdom nor the Book of Thoth to guide them, and even did they move about like a beast without a head. And so were many of the Arts forgotten, and even did the magicians of Egypt practise false arts, that they might please their Pharaoh. And it came to pass that Moses came unto Egypt, and brought with him the wrath of God, and there was much hardship in the land of Egypt. And the magicians tried to stop the plagues and could not, for they were no longer true to the mysteries.

And it came to pass, as was foretold by Hermes, a learned man did lead great armies into Egypt. And this man was Alexander the Greek, pupil of Aristotle, and wise in many things. And his armies did fall upon the armies of Egypt, and devoured them like lions. And Alexander did conquer Egypt, and did build a city to bear his name.

And unto Alexander was brought Manetho, whose name means Gift of Thoth, and he was a gifted scribe. Even did he scribe the long history of Egypt, and even the forgotten mysteries did he translate into Greek. And Alexander was much amazed at the wisdom of Hermes,

and commanded a great library be built to house the work of Manetho, for Alexandar loved wisdom. And even did they build the library in Alexandria.

And Alexandar studied the mysteries and was desirous to learn more, and so he did travel to the Oracle at the Oasis of Ammon, that he might learn where Hermes had hidden the Emerald Tablet. And the Oracle was strong in prophesy, and knew that unto Alexander would the tablet be given. And so he did tell Alexandar of the crypt of Hermes, and even did he tell him where to find it, and Alexandar made haste to journey there. And he went into cave, and even did he look upon the body of Hermes. And the body did look as if in sleep, yet no life did dwell therein. And at the feet of the body was the tablet, and Alexandar did take it and depart. Thus was the prophesy of Hermes fulfilled.

The history of Hermetic Magic between the destruction of Alexandria and Bonisagus' interpretation of the Emerald Tablet is still being debated.

THE WESTERN MYSTERY TRADITION

By [Dolores Ashcroft-Nowicki](#) ©

In the late eighteen-hundreds Helena Petrovna Blavatsky introduced the West to the Mysteries of the East. In doing so she re-vitalised the way in which we in the west think about religion: she changed us for good. Theosophy became all the rage and group and societies sprang up all over Europe and England. A great deal of good came out of this because it made it obvious to those who thought deeply that the East held a lot of magical knowledge we had never heard about. It made the West hungry for more.

But it was not enough. There were those who, while they admitted the importance of what Blavatsky had done, felt that the West should seek out its own ancient ways of the higher Mind. They turned to Greece, to Rome, to Sumeria and of course to Egypt seeking to understand what the ancient believed in and how they worshipped. The East, they argued, has much to offer, but it most benefits those of Eastern descent. The romance of it all caught the imagination of many, but, as always, for some it was the research, the study, the serious side of it all that beckoned.

Slowly, gradually they began to unravel the long forgotten rites and beliefs of the Western Tradition. This was very different to that of the East. Thousands of years lived in a cold, harsh, and dangerous climate had made life a hazardous business. It made Westerners evolve in a very different way. They are people of action and intent, motivated to search and build and so their belief system needs a more positive approach and a philosophy to match. A more active discipline that emphasise the Westerners' need to overcome obstacles. Then the Golden Dawn burst upon the scene and within a few short years our world had changed beyond belief and would never be the same again. This lecture, however, is not about history, rather it is about the way of the Western Tradition itself, its many off-shoots, its ways of training, its beliefs and sources. However before one even begins to think about training it is important to know something of the subject itself.

With the possible exception of sex, the occult and all things pertaining to it must be the most misunderstood, misinterpreted and misjudged subject of our time. Bring up the word magic in casual conversation and 90% of the time your listeners will equate it with **BLACK MAGIC**, blood sacrifices, spiritual and moral degradation, ritual abuse of children and wholesale perversion. They will listen politely if they are British, with blatant disbelief if they are European and then mark you down as mad, bad, and dangerous to know.

Now while it is true that there will always be those who delight in the pain and humiliation of others, who seek not knowledge and wisdom but simply power over others, they form a very small part of the occult. What is more to the point, you will find an even higher percentage of such people in the orthodox religions and/or the ordinary walks of life. Those who rage hysterically against the occult are often to be found among those who support vivisection, commit incest, beat up their wife and families and run amok with guns. They forget the nine million men women and children who were hung, burnt, and tortured to death during the Burning times.

Most of these objectors see occultists as people who run around naked luring young and innocent youths and girls into lives of perversion. If only one tenth of this were true, virgins would be an endangered species and the rest of us would be dying like flies of exhaustion and double pneumonia. In Britain very few people go sky-clad or star clad

for two very good reasons: 1) the climate, you would have chilblains and frost bite in very tender parts of your anatomy, and 2) there are very few places in Britain private enough to do such things. More often than not a group of Scouts or Guides will tramp past, or a posse of leather shorted tourists will decide to have their picnic in the middle of your circle, or , worst of all, a delegation of Japanese businessmen will appear and take photographs.

Remember that here we are speaking of The Old Religion, which is just one aspect of the Western Way. There are a few of them that still work in the old ways but most of them have long warm woolen wood cloaks in which to hold their rites, while the ceremonial magician often wears vestments that may have been handed down over a hundred years or more. The majority of occultists work actively with the Forces of Light and those great Beings responsible for the Cosmic Laws of the universe.

Those who today study the ancient mysteries practice the teachings of wise men and women who lived and taught when the world was younger and more stable. For the most part they are deep-thinking people who search for ways to bring the best of the old ways into alignment with the best of the new, in order to serve the needs of the future. But persecution is by no means dead. The modern occultist is still denied the right in many places to believe and to worship as they wish. This despite the UN charter giving all the basic right to worship as they please. The pyre and the rack may have gone, but the threat of publicity, the tabloid press, loss of jobs and social ostracism still pose a threat.

Despite this people still search for entry into schools such as the Servants of the Light because they hold an inner vision. They feel, and rightly so, that by entering one of the sacred contacted schools they will become part of the living tradition that has never ceased to practice the ancient mysteries.

Of those ancient mysteries most used today the best known are the Eleusinian or Greek, the Egyptian, Celtic, and Qabalistic, as well as those pertaining to the mysteries of the great School of Alexandria and its wonderful library, deliberately set on fire - though more was saved than is generally known. These are the Traditions that have had - and still have - the greatest influence upon the Western world.

The Western mind inquires, dissects, experiments, probes and puzzles out the secrets of the world about it. It is not enough to know, they must also know Why and How, When and Where. Then comes a need to improve, change and adapt what they have discovered. In the East there is acceptance of the higher will, a way evolved over many centuries, a willingness to allow Fate to have the last word, something that is not acceptable to the West. Both ways are valid for those born to them, but when a choice of teaching is offered it is better to choose one's own racial type.

Sumeria, Chaldea, Egypt and Greece were the cradles of the Western Way. Greece was the birthplace of abstract thought, and philosophers like Thales of Miletus, Anaxamander and Anaxagoras taught a thought process that was excitingly new to Western minds. It opened a cosmic-sized pathway along which the curiosity-ridden mind of the West could travel. These new ways of thinking enabled the human mind to really see and understand the true nature of the world around and within him. From this sprang the first new mode of thought since the decline of the great Egyptian temples of learning. Once its value was recognised, its use was expanded and incorporated into the training of the neophytes and used to its full potential. In many ways our present position as we come to the end of both a century and an Age is analogous to what happened in ancient Greece. Our mental and physical capabilities have expanded so fast and so far that we do not always take enough time to consolidate them and are in danger of out-running ourselves. We are in the middle of learning how to think in new and sometimes very strange ways.

While the Greeks were learning to think around corners, the school of Alexandria concerned itself with the collection and preservation of what was ancient knowledge even then. Within its walls a cross-section of the finest minds of the time might be found. Herbalists from Cathay exchanged ideas with Therapeutoi from the Desert Peninsula and astrologers from Sumeria, white robed Druids walked with the dark-skinned priests of Nubia. The Rune Masters of the cold, far North taught their art to the shaven headed Egyptian priests from Heliopolis, and the scribes copied it all down. It was a place where the known and often unknown world sent its finest minds to both learn and teach. Such harmony between nations has never been surpassed, rarely has it even been equalled.

In the mist-wrapped islands of the far North there were other, older colleges of learning whose founding priests had come as survivors from the drowned lands of the West. Theirs was perhaps the most ancient of all schools; the primal source of the Mysteries as we know it - the fabled Atlantis. On the shores of Britain and the surrounding islands, once perhaps the furthest outposts of their empire, the Atlanteans raised places of learning to train those who proved themselves worthy of the teaching. It is from this time that so many of the legends and myths of the Celts have come down to us. There are still faint echoes of this ancient world, and it surfaces in our old customs and festivals. It was from this source that the Celts received their love of poetry and music.

All Western schools lay emphasis on personal effort, both mental and physical, as a means of obtaining self-knowledge. Time has not changed this aspect of the Western Mysteries. You will find no real school of the Mysteries that offers knowledge without effort - none, that is, that has anything of value to teach. In the East, humanity lived at a slower pace, in a warmer and more productive climate foodwise. A more introspective approach was taken which suited the lifestyle, but for the West a more active way was needed.

In our time the mind of humanity is stirring once more and preparing to make another leap of understanding of the cosmos in which we live and of ourselves, both mentally and physically. As a species we are changing, becoming taller, stronger and developing new areas of the brain. Once more men and women are beginning to approach the Pylon Gate of the Mysteries because those ancient priests had experienced the same kind of leap and left records and clues that can and will help us to make our own transit in the coming Age. Some look and pass on, others hesitate, enter, then retreat back to the safe, warm known world. But there are always a few who will enter and stay and find what they have been seeking within its walls. It is not always the same thing; each man and woman is different and find what it is meant for them to find, which is not always what they want or would like.

As we move towards the end of this century, material, teachings, knowledge that was prepared for us hundreds if not thousands of years ago, and hidden against the time when it would be needed, will come to light. Old manuscripts, reprints of books not fully understood when

they were first written, a fuller understanding of facts, fables, myths long forgotten as well as new scientific discoveries that will underline them will come into the open. We are already finding material with which we may build a bridge across the gulf of time that separates one era from another .

Reluctantly and screaming every step of the way, science is being forced to look at what they call The Paranormal, and admit its existence. They have discovered, as did the Egyptians 3,500 years **BC**, that the mind is an incredible tool that has in no way reached its full potential, The ancient search to *Know Thyself* has been resumed in earnest. When you come to the Pylon Gate you are answering the same call as did those young hopefuls who assembled outside the temples of On, Eleusis, and Alexandria, waiting and hoping to be chosen for training by the priests. Only the years stand between you; the urge to know is still the same, but we have no need to travel far from home and family: communications, e-mail, fax machines and so on mean we can search the libraries of the world for information. But - the need for dedication, time and study is still there, more so in fact. We also have the Qabalah with which to compare and file what we find.

The symbol of the Tree of Life is so wonderfully flexible that it can and does incorporate all tradition within itself. Though pertaining in its highest form to the purest mystical traditions of the Jewish faith, it lends itself without difficulty to the ways of all Western thought. To do justice to it requires a lifetime of dedicated work. The Western tradition does not use it or even fully understand it as do the learned Rabbis of the the ancient city of Sefat in Israel, but we do treat it with the respect it merits. In those Western schools where it forms the basis of the curriculum, great effort is made to see that it is not debased.

One of the first rules you learned in Alexandria was never to decry the faiths and belief systems of others. Share the teaching of your own path, and listen to the wisdom of a different way, but do not seek to turn anyone away from the path of their race. If they wish to change they must seek it for themselves.

The Western Mystery Tradition uses the Tree of Life for its capacity to hold, explain, unite, and expand the multi-patterned universe in

which we live. Its study gives a firm foundation to Jew, Gentile, Christian, Craft, Orphic or Egyptian tradition.

The call that rings you to the Pylon Gate of the Western Way will also take you into dangerous, un-mapped and even lawless regions of the Inner Kingdom of the mind. Your first need is to reclaim that kingdom for your own and learn to rule it wisely and well. This is known as The Quest and it is the subject of many a myth and fairy tale all over the world. The Prize at the end of the Quest changes from from race to race, but it is always there for the seeking. The Western aim is the integration of the whole person, not a casting away of the physical, but a recognition of its vitality, its powers and potential.

This kind of knowledge and the wisdom that comes from the study, use, and practice of it is not something you can learn in a weekend seminar. It requires a solid basis of data, theory, and years of practice and constant updating. It must be pursued with the same dedication and determination and *respect* you would give to years of studying for a Ph.D. Only *you* can do the work; the teacher simply shows you how to use what you are learning. Asking questions is good, for a question is intended to obtain a clearer view of the subject; any school that does not encourage questions on the subjects it teaches should be viewed with suspicion. A student comes to a school like an onion with many layers built up over the years. Those layers have to be peeled off, and this is neither easy nor painless. It should be regarded in the same way as a Rite of Passage undergone in order to gain a greater sense of Self. Such a time marks the passing from one kind of existence to another and much wider one.

The Western Way is not meant to be exclusive, but rather it is for as many as will come seeking it. The values, ideals, and principles of the Western Mysteries may appear strange to some, for they are used to a world where everything must be seen to have a high monetary value in order to have worth. The Mysteries follow the law that stipulates that those who come to the Gate of the Mysteries are judged on their abilities and their capacity for hard work, not what they may or may not have in worldly wealth. In the old days on acceptance into the temple a neophyte stripped naked before the door and ceremoniously knocked for entrance. He/she was then bathed and given a coarse robe, sandals and a cloak, and fed bread, salt and wine and anointed with oil; thus the body and the soul were cared for and welcomed into

the Temple. When you come to the Door in the modern world, this should be held in the mind as an example.

At this time, close the end of what is possibly the most momentous and most crucial century in the recorded history of humankind, we are reaching back into the past for clues to help us through the next decade, to unite the simplicity of the old with the impetus and knowledge of the new. If we succeed we might possibly make it to the next century. But such gifts of the mind as trained by the methods of the Mysteries are not to be had just for the asking, nor will all who come to the gate pass through to attain the high levels they hope for. We have become too used to the idea that what we want, we are entitled to have. Unfortunately this is not the way it happens.

Some minds are peculiarly adapted to working in such ways, but it is a talent like music, singing, being able to paint or write or sew. It requires certain gifts, an ability to imagine things visually so well that the everyday world seems strangely unreal when you return to it. A lucid and adaptable memory that can supply information rapidly, concisely and cross index items with ease and correctness. A mind that is encyclopaedic in its ability to store information of all kinds, with insatiable curiosity. Total dedication to the study, sometimes to the exclusion of all else. A certain dramatic flair for ritual, a love of silence and loneliness for what it can offer to the still mind.

But unless you try, you will never know if you could have succeeded. If you do try, the least of your rewards will take you far beyond what you would have been. Your concentration and ability to cope with Life's storms will be increased, you will be able to cope with situations others find impossible. You will have more ability to control your environment and your life and will enjoy it more.

Some of those who do pass through may go a certain way and decide to go no further: this is enough for them in this lifetime. They may return to it in another time and go on from where they have left off. We say in the Mysteries that it takes three lifetimes to make an initiate. The first when you come to it new and uncertain, touching the edges so to speak; the second where you enter the Mysteries and go as far as you can or wish to go; the third life you progress rapidly to where you stopped last time and go on from there.

What does such a training offer a candidate? A priceless gift, that of knowing yourself. To many who seek immediate power over others this seems like a big let down. But the wise ones of ancient times knew very well that the love of power can corrupt even the finest and most dedicated. They always trained their pupils to look first of all at themselves, to know and be able to assess their best and worst traits and talents. This is a long and tedious job, it takes years and often the impatient ones leave because there is no excitement, no battle on the astral, no moments when they are **THE MIGHTY MAGICIAN THAT CONQUERS ALL**. If that is your aim, forget the Mysteries, train as an actor, become a writer of fantasy books, become a dreamer, you will do better that way.

Some people dream of doing great things; wise people stay awake and do them.

If you cannot control yourself, you cannot control others well and wisely, or your environment.

The Magi of the West aim to lift physical matter to the higher levels of spirituality, not to abandon it . To study and practice the Western Mysteries does not mean you have to abandon the orthodox faiths of your upbringing. All faiths truly based on the Light are part of the greater whole. But you will always reach a deeper level of understanding with regard to that faith, because your perception of its underlying principles will have been brought into a much sharper focus.

Those new to the Mysteries are at first filled with enthusiasm about all of this. They want to tell everyone about it. This is understandable; you are like those that were called to serve the Saviour of the Piscean age, you become evangelistic, the spreader of good news. But you will meet with doubt, hostility and even at times violence. The age of persecution is not yet past. We have been fortunate for many years in being tolerated but our beliefs are not yet fully accepted. But the pendulum is always swinging and it may yet fall back to outright condemnation of our ways and when that comes it will be a great testing time. You may well find yourself nailed to an emotional cross.

As you go deeper into the Mysteries, the world in which you once lived will be turned upside down. This is made clear to everyone who enters a contacted school. The Inner Plane Teachers accept nothing

without testing it, sometimes almost to destruction. You will be called upon to accept any changes in your life, if not right away then certainly within the year. This does not mean you have done anything wrong; you are simply being cleared of all that has become unnecessary in your life and in your way of thinking. It is the first part of the cleansing of the Channel of Light you were intended to be. For those who are destined to become channellers of the Teacher themselves this is even more traumatic and far reaching. In actual practice there are no absolutely clear channels, we all have areas of blockage in our mental and spiritual make-up.

Many students who enter our school give up by the fifth lessons of the main course. It is not exciting enough for them, they are frightened by the amount of change occurring in their lives, or they find the work too difficult. Of all these, about one third return, often years later, having adjusted their lives, or arranged it so that the dues of the Hearth Fire have been met, or simply because they have grown up enough to cope with it.

This kind of training is long, hard, arduous, demanding, time-consuming and at times dull and boring to boot. Endless repetitions are required, not so much for memory as for the purpose of getting you to react to the same experience on different levels of understanding. But the personality sees this as the same thing and hates it. But there are good times as well as bad, the elation of finally understanding something you have been working with for months. Realisation when you pick up a book and are able to grasp every nuance of what the author is saying. Long conversations with friends of like mind and training. Or simply understanding the universe around you and knowing that you are part of it and it is a part of you.

Every day brings unseen advances more control over one's mind and emotions. A stronger, better character emerging out of the old one. Better, deeper relationships, the ability to do one's every day work with better control and enthusiasm. The days when someone comes to you because they feel you will understand their pain or trouble, or that they can trust you. The one will become the many and your time of service will have begun. Time and again people come to the gate of the Mysteries asking what it can offer; when you pass through, it changes to "How May I Serve?"

Many come seeking magic in the Disney sense. That is a beautiful fantasy: save it for pathworkings. *Real* magic causes changes inside the mind, body, and soul. It is caused by your own desire to change and grow. It has nothing to do with your teacher; he or she is merely a rung on a ladder which you are climbing to get a better view of yourself. The change you undergo is all to do with your desire to know in order to serve. The same instinct causes the legendary phoenix to cast itself into the fire of its desires and rise renewed from the flames. Every phoenix starts out as an unhatched egg. You can either let life boil you and bash your head in with a spoon, or roll along until you find a warm place in which to grow and hatch out. When you do, you will be like the ugly duckling: clumsy and unsightly and untrained. You will go through many moultings and many changes of plumage before you obey the summons to the mountain-top and begin to build your fiery bed on which you will endure the final change.

Does all this sound as if I am trying to put you off joining a Mystery School? Well, in a way I am.

Unless you come to us knowing what you are in for, you will get discouraged and dejected and will finally leave, unable to believe in what is before you. You will lose and we will lose. Don't just look at one school, look at many. You are an individual, schools are different. What suits one will not suit another. We know we cannot be the school for everyone - not everyone is the right pupil for us. Choose carefully, and ask questions if you wish. Wait for the feeling that says, "this is the one".

When you find it, sit down and think over its' material and what it will be asking of you. Family must be considered. The changes you will go through will also affect them. Sometimes - often in fact - partners will be violently opposed to your studies. Sometimes the changes involved will mean a change of job, house, country, beliefs and even... partners. Ask yourself if you can accept the discipline involved. Can you spare the time for reading and study? It is no good if you will have to give up in six months' time. Many never even start because the first lessons are not magical enough for them. Others because they do not begin doing rituals right away. Well, you don't put nitroglycerine into a baby's cup and then hand it to him to throw on the floor. Ritual work for the unprepared is just as dangerous and not just for the student. If

you prove to be a good student, your supervisors will work you even harder and be even tougher on you. Only the best is good enough for the Masters.

Don't think you can make it to the top in a year... Take a look at a few of the things you will need to have in your mental data bank. Biology, psychology, and chemistry, physics, archaeology, geology, philosophy and literature - your own and other countries' - history, art, mathematics, music, languages, voice training, things like sewing and cutting out robes, woodwork for making your own wands and altar. Anthropology, comparative religions, dancing, singing, astrology, tarot, geomancy, memory training, palmistry, crystals, healing, colours and vibrations... there are some more but I do not want to frighten you too much. You won't have time to get bored if you are serious about this.

The aim of a school is not to grab as many students as it can, but to turn those they have into fully trained, responsible occultists. So many begin with enthusiasm and then tail off when studies interfere with a full social life, dancing, clubs, cinema, television etc. It is heart-breaking and annoying to spend time and effort on a promising pupil and then see them drop out often without even the courtesy of a letter. Your time is precious; so is ours. If you mean it, be welcome: we will train you hard and well. Every tutor has been through what you are experiencing, they can help you recognise the stumbling blocks and help you over them, if you really want to do that. There are no doors in the Pylon gates - but only the most determined get through.

THE ORIGINS OF THE HERMETIC THEORY OF MAGIC

by Mark D F Shirley

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The origins of the Hermetic Theory of Magic, by Cogitabunda *scholae Bonisagi.*

I have already described the magical practises that existed before the formation of the Order of Hermes, and that still exist today, beyond its purview. In this essay I intend to examine the origins of the magic of the Order. To do this I must first look at the life and works of Bonisagus, who formulated the Theory of Hermetic Magic. I will then proceed to identify the magics of the other eleven Founders, and how they contributed to the theory of magic.

Bonisagus was born circa AD 710 in what is now the German Empire of Rome. He was one of the few remaining heirs to the magics of forgotten Rome, more specifically the Cult of Mercury. The Temple of Mercury was one of the foremost priesthoods in Rome before the Empire. This priesthood used its powerful ritual magic to help defend Rome from its worst enemies and to protect her conquering armies as they united the Mediterranean world. In the second century BC, the high priest Plentarch of the Pompeii temple had codified the rituals of the Cult of Mercury into thirty-eight spells, each of which had to be studied separately. Most of these spells were elaborate rituals that required scores of wizards who were tightly bound to each other by training and purpose - the more that were gathered, the more powerful was the spell. With the coming of the Empire, trouble came to the Mercurian priesthood. Infighting and jealousy of the relative standing of various temples with the emperor began to fragment the Mercurians. Soon, the emperors themselves became fearful of the power wielded by these Mercurian priests, and their agents contributed to the disunity within the order. By the middle of the second century, no two temples were on speaking terms, and some temples overtly threatened and attacked others, looting their precious stores of knowledge and wealth. The emperor Septimus Severus finally declared the Temple of Mercury outlaw, revealing that its priests did not offer worship

to the pagan gods or to the divine emperors, but instead, worshipped the power of magic itself. Throughout the empire, Mercurian priests hid from the legions, seeking places of power far from human habitation and taking their knowledge of magical power with them.

It is from these priests that many of the Founders where ultimately descended. Their power was drastically reduced because of their enforced separation from each other, but distrust and selfishness had prevented them from getting together. Instead, they started to study other magics than the Theurgy (see my previous essay) that had been the mainstay of the Cult of Mercury's power. Much of this magic came from the days before Rome, magic that the Cult had eschewed in favour of the rituals of Mercury. Pliny the Elder and his *Naturalis Historia* became the new authority, having recorded the natural magic of ancient philosophers such as Aristotle, Hippocrates and Sophocles, along with the lore of the Celts and Gauls. Few wizards retained their Mercurian pasts, and so few were worthy of note by the middle of the ninth century.

Then came Bonisagus. His teacher, Albertus, was one of the few that had retained the rituals of Mercury, though he was unable to use any but the simplest of these magics. Upon taking Bonisagus as a student, Albertus resolved to seek out other wizards and gather the lore of the Cult together once more. Through diplomacy, inviglement and downright theft, Albertus and Bonisagus managed to obtain thirty of Plentarch's 38 spells. This was perhaps more of the Cult's magics gathered in one place that had ever been since the death of Christ. This was the legacy handed to Bonisagus, and this, coupled with his razor-sharp brilliance, were two of the three essential ingredients that were to facilitate the formulation of Hermetic Theory. The third ingredient was Bonisagus' own native magic. As well as the learning that Albertus had given him, Bonisagus had the gift of prophecy. He was given to sudden and violent fits in which he would experience visions of startling clarity.

These mystic insights were the final keys to unlocking the theories brewing in the mind of the young Bonisagus.

Throughout his travels with his master, he had witnessed many different types of magic. This, coupled with studying the assembled lore of Mercury, brought him to wonder whether there was an overall guiding principle of magic. He wondered whether it would be possible for a single magus to display all of the magical powers that he had seen. By examining these magical traditions, he discovered similarities. Mercurian magic gave him the Forms of the Elements. Natural Magic indicated the importance of animals and plants in any coherent view of magic. Being a Christian and believing in the Divine status of the rational soul, as separate from the souls of animals, he saw the need for a Form that would deal with humans as opposed to other creatures. Two traditions of magic gave him two more Forms - a Dinaric spirit-master by the name of Guorna the Foetid demonstrated to Bonisagus (nearly at the cost of his life) the power of the mind, and a now-forgotten group of mysterious wizards called the *praestigia* taught him the uses of illusion. The *Ars Vis* is only required in a coherent system of magic, which is what Bonisagus was trying to achieve. This final art seemed natural to follow from his studies, and while he took the precedent from Aristotle's "fifth element" - the Form of Magic Itself was a creation wholly of the Master.

Use of these powers, though, was somewhat erratic, and he had by no means mastered them all. Bonisagus sought a way in which these ten basic Forms could be controlled. The ancients showed him the way. From the teachings of the Neoplatonists (Plotinus and his successors), Bonisagus adopted the act of creation as the first of his Techniques. This gave him the idea of the Verb-Noun structure of modern Hermetic magic, and he pursued the art of destruction through the Atomists - Democritus and Epicurus. Continuing his inspiration from the Ancients, Bonisagus developed the concept of transformation from the writings of Apuleius, especially *The Metamorphoses*. Divination was the source of the *Ars Intellegentiae*, as practised

by the soothsayers of Rome and Greece. The art of Control stemmed mainly from the worthies of the Cult of Mercury such as Plentarch and Martius of Tyre.

I don't want the readers of this essay to get the impression that Bonisagus was no more than a plagiarist, or at best a collector of Lore. He was so much more than this. The concept of coupling Technique and Form that is the mainstay of Hermetic Magic was derived in its entirety from the genius of Bonisagus. The identification of the five Techniques and the ten Forms was genius in itself, for it encompasses every action that a magus would desire to perform through magic, with very few exceptions - and those exceptions are believed to be fundamental limits of magic, like piercing the Lunar Sphere. The symbol of House Bonisagus of two crossed keys symbolises the feat of the Founder - the golden key represents Tradition, the silver Innovation, and the symbol as a whole the harmonious interaction of the two.

The other major feat of Bonisagus was the invention of the *parma magica*. To him, it was an intellectual exercise, separate from his *opus* of Hermetic Theory, but related to it. However, it was the *parma magica* that allowed the existence of the Order of Hermes in the first place, and this is where the maga Trianoma enters the story. Trianoma hailed from the Carmargue, and through her hard work she had managed to form an uneasy alliance of wizards to face the threat of the Moors in Iberia. They were called the Pyrenean Alliance, for they considered the Pyrenees to be as far as they were prepared for the Moors to get. The Alliance worked, for a while, and they were able to aid the Franks, lead by Charles Martel, to keep the Moors in Iberia. However, the Alliance was one of necessity - it only existed because of the mutual threat of the Umayyad Caliphate. It was fraught with distrust and treachery, for at this time, magical power was gained through taking it, by force if necessary, from others. Trianoma first came into contact with Bonisagus when searching far afield for more allies. She had heard stories about him from other wizards, and went to see if she could recruit his

help. Bonisagus was unwilling to get involved in a magical battle, however, he was more than willing to teach Trianoma what he knew. For five years Trianoma became Bonisagus's apprentice, learning his new theory and the *parma magica*, and fully realising the potential of what she learnt. With this knowledge, particularly the *parma magica*, wizards could meet in relative safety, and there would be no need for distrust. With magical knowledge vastly superior to that wizards already practised made freely available, the need for theft and double-dealing would be negated.

With her new-found magic, Trianoma went in search for her former colleagues of the Pyrenean Alliance. The first she approached was Mercere, who was affable and reasonable, and became excited about the concept of an order of mages. The two of them then approached the other members of the Alliance, but only managed to persuade Flambeau, Jerbiton, Verditius and Guernicus of the benefits presented by Bonisagus's new magic. The others were wary (believing it to be a trap), arrogant or sceptical. Guernicus proved the hardest to convince, and only signed up with Trianoma when he realised the calibre of those he would face were he not a member. These four went to the home of Bonisagus in the Black Forest with Mercere, while Trianoma continued to roam Europe in search of other wizards. The five who arrived at Durenmar were taught Hermetic magic in the meantime, and through their knowledge (for they were all powerful wizards in their own rights), Bonisagus refined his theories.

Trianoma travelled first to Ireland, but of all the native magicians there, she was met nothing but ridicule from all but one. The druids had their own order already, however informal, and their own teaching methods, and saw nothing of worth in the rigid spells of Bonisagus. The exception was a young druid by the name of Díedne, and she travelled to Germany while Trianoma continued searching. She next went to the northern wilds of Jutland, following rumours that she had heard about a witch-bear. This proved to be an

inexperienced wizard by the name of Bjornaer, who, having her own enemies, was all too eager to improve her own meagre skills. Bjornaer suggested that Trianoma travel next to the Bialowecza Forest and seek a priestess of the Goddess by the name of Merinita, whom she had heard of. It took her a year of searching to locate Merinita, who was a legend even at that time. The priestess was all too willing to share her knowledge in a new order, and needed little coaching. Next stop for Trianoma was the Dinaric Alps in what is now the Kingdom of Hungary. She was looking for the feared witch Guorna the Foetid, but she had passed on. However, Trianoma did locate two of her former apprentices, by the names of Tytalus and Tremere. Both were accomplished spirit-masters, and once Tytalus had been convinced to join, Tremere followed, not wishing to be threatened by his 'brother'. Trianoma continued to search for wizards in the lands of Byzantium, but failed to find any who were willing to join the Order, so she returned home. Meanwhile, a thirteenth wizard had arrived at Durenmar, unbidden by Trianoma or any of the other wizards. No-one had ever heard of this Criamon before, and his magics proved to be completely different to that of the others. Bonisagus accepted him as his final advanced pupil, and the Order was formed.

So what of the magic of the Founders?

Bjornaer was one of the youngest Founders, older only than Tremere. She came from an ancient line of shapeshifting wizards whose only magic was the ability to take different shapes. She had broken tradition of her people by learning the skills of the cunning folk, and was ostracised by them for that. She found the teaching methods of Bonisagus utterly alien to her, not being descended from the tradition of the Cult of Mercury; and of all the Founders, she adapted to Hermetic magic least well. It was Merinita that taught her Hermetic magic - the priestess had picked up Bonisagus's theory with consummate ease, and was able to teach Bjornaer because their traditions were similar. Bjornaer's contribution to the Order's

magic is overlooked in this modern age, but it was by no means inconsequential. She assisted Bonisagus with the art of transformation, which had been based up to then on natural philosophy - which had proved useless with living beings. Her knowledge of the form of Animal was likewise important in the formation of the modern concepts of this power.

Criamon practised the purest magic of all of the Founders, for he was the only one amongst them that used theurgy to the exclusion of all other magic. He lived an ascetic life, and was able to elevate himself to a higher mental state, and thereby use magical powers born purely of his will. His lineage is now obscured in the records of his House, but it is generally accepted that he was of a cadet line of the main Cult of Mercury, who practised theurgy according to the teachings of Plotinus. The rest of the Cult couched their magical practises in complicated rites and incantations, whereas Criamon's ancestors enacted magic by entering a meditative state and contemplating their god. Criamon himself was keen to promote the Order's foundation because he saw it as a means to insure his privacy, and stop him being bothered by other wizards; leaving him time to pursue the Enigma in his meditative journeys. Criamon taught the Order the ability to control Twilight, which now forms a mainstay of an apprenticeship. Without this specialist knowledge, many more magi would be lost to Final Twilight in their prime.

Díedne, like Bjornaer, was a member of a magical tradition which was not rooted in the Cult of Mercury. Some opposed her joining the Order, seeing her as a threat, but she was backed by Trianoma, Bonisagus, Merinita and Jerbiton. Her people practised a form of natural magic, and were also skilled seers. What attracted Bonisagus though, was her facility to improvise spells - mostly minor magics, but requiring no lengthy incantations or set formulae. This skill of Díedne's tradition was incorporated into Hermetic magic as Spontaneous spells, but he was frustrated that he could not give Hermetic magi the full power in these magics possessed by Díedne and her followers.

Díedne was a druid, a role which encompassed teacher, priest, advisor and magician to the Brythonic, Gaelic and Gaulish people. Of the few remaining druids, many refused to give up their roles in mundane society according to the edicts of the Order.

Flambeau was born a noble in Iberia, at a time that the Umayyad Caliphate was strongest. He was the most powerful member of the Pyrenean Alliance, and many respected his magic. His control over the elements was goetic magic - lengthy rites in the Mercuric tradition gave him the power to call upon the destructive power of fire at a moment's notice. His master was probably most similar to what we would nowadays refer to as a 'spirit-master', calling upon terrible spirits of death and destruction, though these are generally not considered to be demons. Flambeau inherited these powers as well, thus his magical strategy in battle was flexible and brilliant: he could alternately provide an excellent distraction with a dazzling column of flame or silently remove his opponents and their steeds without a sound. Despite the popular opinion of House Flambeau, their Founder was clear-headed and slow to anger, and once he had been convinced of the advantages of the Order, he was its strongest proponent.

Guernicus was originally known for his skill with the element of Earth. He shared some skills with Flambeau, for he had bargained with a multitude of earth spirits and enlisted their aid. His knowledge of the occult virtues of gemstones was also unrivalled, and he was able to tap their powers to create magical effects. Guernicus was better known for his great scepticism over the success of the order, estimating that it would last no longer than the lifespan of its youngest member. Trianoma, sick of his cynical comments, manoeuvred him into accepting the role of magistrate, policing the other wizards, keeping peace and enforcing the Code. He studied the arts of Intellego and Mentem with fervour, and passed this knowledge onto his apprentices. He also worked with Jerbiton to develop

rituals that would be unique to his House, and enable his successors to do their job efficiently.

Jerbiton was another who was a noble by birth, a member of an old Roman patrician family that had survived into the Dark Ages. He was well-known for his fine taste for the human pleasures - music and other arts. He travelled a lot after inheriting his magical powers from his master, and grew excited about the prospect of the Pyrenean Alliance, seeing it as a chance for wizards to co-operate in peace and develop traditions of art and philosophy. This was clearly not the case, and he was therefore somewhat sceptical when he heard about the Order of Hermes from Trianoma. He went to study with Bonisagus, and soon saw the wisdom of the Order, and became very involved in its organisation, basing its structure on the government of Rome. Jerbiton was a natural magician, though his knowledge was somewhat piecemeal, absorbing different aspects of magic as he came across them. He was therefore pleased to learn a more coherent form of magic. His biggest gift to the new Order was some texts he had inherited from his master detailing magics of the Cult of Mercury hitherto unknown to Bonisagus. Jerbiton was the most knowledgeable of the Founders of Ritual magic because of this inheritance, and he was happy to share his knowledge with the rest of the Order.

Mercere was a natural magician and alchemist. Like many wizards of the age, he had a wanderlust, but his was surpassed by none. His travels took him to distant Araby and Persia, where he learnt the secrets of alchemy. He was probably the most powerful natural magician of the day, and taught Bonisagus nearly as much as he learnt, refining the art of transformation in Hermetic theory. After the magical accident which put pay to his Gift, Mercere continued to support the Order with his enthusiasm and determination.

Merinita, as already mentioned, was a priestess of the Goddess, whom she referred to as 'Moist Mother Earth', 'the Eternal

Spirit of the Wilds', and 'the Queen of the Heavens', among other names. Her magic was powerful and mysterious, born of the very earth itself, and there is little doubt that she was the most accomplished of the Founders in matters of magic, saving perhaps only Bonisagus. Her magic was in tune with nature, but bore remarkable similarities to the Roman magic of the Cult of Mercury, and it is possible that she was descended from the priesthood of Roman deities such as Juno, Ceres, or terrible Cybele. She assisted Bjornaer to get over her mental block with Hermetic magic, and taught the other Founders the secrets of Longevity potions. With Bonisagus she developed the Three Cords of binding a familiar, while ensuring that a bond could not be established without mutual trust and agreement between man and beast. Her knowledge of living things, particularly plants, was unrivalled. After spending a couple of decades assisting the formation of the Order and her House, she returned to the wilds. The modern focus of House Merinita with the fae was a product of the first primus Merinitae, Quendalon, who is widely believed to have been a faerie himself. Faerie magic is only nominally Hermetic.

Tremere was the youngest and weakest of the Founders, and was considered for joining the Order on the strength of his master's reputation. Guorna the Foetid was a powerful spirit-master, though Tremere found it difficult to learn her arts fully. Tremere had the power of Enchantment, and was somewhat skilled at manipulating the minds of others, but this proved to be of little use in the Order, with the development of the *parma magica*. Tremere was prolific at training apprentices - he took to Hermetic magic well, because he was not already deeply entrenched in another magical tradition, like all of the other Founders. His greatest contribution to the Order was the rite of certámen, which he developed with the assistance of Bonisagus - this was a boon to the Order as it enabled magi to settle differences without causing loss of life. Tremere became the master of certámen through his own secret tricks, which he taught to all his apprentices but no other. Through the political

power that mastery over certámen gave, the House of Tremere soon became a leading force in the Order, lead by Tremere himself, who was the longest living of all of the Founders.

Trianoma appears to modern eyes as a paragon of virtue, and a veritable polymath. Not only was she a skilled wizard (she managed to hold her own against the assaults of Tylalus), but she was a puissant diplomat, a clever theoretician and, most of all, a visionary. Her importance is overlooked today, for, when the Order was big enough to divide into Houses, she and her apprentices decided not to form their own House but to become part of House Bonisagus. She continued to work behind the scenes, smoothing over the schism in House Merinita upon the return of Quendalon, covering up the depravations of Crasseus, a Criamon who went mad at the end of the ninth century, and various other deeds for which she is rarely properly accredited. Little is known about her magic before she learnt Hermetic magic, except that she was of the Roman tradition. It is likely that she was a natural magician, but it was her facility to absorb learning from Bonisagus during her advanced apprenticeship that she is best known for. She mastered the intricacies of the theory in remarkable time, then immediately went out to demonstrate its advantages, sending magi on to Durenmar to be taught by her mentor.

Tylalus was the most pugnacious of the Founders, and the threat that he posed was one of the main driving forces to the creation of an Order where magi could live in peace. He was a powerful spirit-master, having been trained by Guorna the Foetid, and commanded many spirits which he sent against his enemies - who were, as far as he was concerned, all other wizards. He had a fair bit of knowledge about the spirits controlled by the Cult of Mercury, this knowledge having been passed down from Guorna. They used earth spirits to guard their temples, water spirits to guide Roman ships, and air spirits to carry messages. Spirits of darkness would see of their enemies, and planetary spirits would advise the high priests of the cult. Tylalus knew of all these spirits and more, and didn't

want the Order to form at first, because this would mean a dilution of his power. Once Trianoma had demonstrated the versatility of Hermetic magic to him, his opinions changed. He saw the Order as a breeding ground for more worthy opponents, and joined, turning his violent attentions towards those that didn't. It was perhaps this fascination with spirits that led to the disgrace of the House in the tenth century. Tytali nowadays avoid the magical tradition of their Founder, realising its perils.

Verditius hailed originally from Sicily, though his tradition harked back to Ancient Greece. At the time of the foundation of the Order, Verditius and his young apprentice were perhaps the only two priests of Vulcan left in Europe. The cult of Vulcan was important in days of Rome for Vulcan was the god of the River Tiber as well as of volcanoes and artificers. Verditius was well-known for his inability to cast spells; however, his skill lay in awakening and enhancing the natural magic of inanimate objects. He practised astral magic, calling down the power of the stars and locking them into items of his own manufacture. It was his apprentice Fenistour who discovered how to bypass this spell-casting inhibition by guiding the magic through specially prepared objects which were created according to the principles of astral magic. Verditius possibly contributed more to the magic of the Order than any other of the Founders, Díedne excepted. Before he and Bonisagus met, there was no provision in Hermetic theory for the creation of magical objects, for it was a skill that Bonisagus knew nothing about. After learning Hermetic magic, Verditius was able to adapt what he knew about creating magical items so that it fitted in with Bonisagus's theory. There were still some things that the two found difficult to adapt, which is why the Verditii are the Order's premier creators of magical objects, as they still practise the remnants of Verditius's original magic.

CEREMONIAL MAGICK AND SORCERY

By Manly P. Hall

An Holy Excerpt from his Greate
Alchymeckal Worke of 1928:
The Secret Teachings of All Ages:
An Encyclopaedic Outline of
Masonic, Hermetic, Qabbalistic
and Rosicrucian Symbolical
Philosophy

*"The majority of modern mediumistic apparitions are but **elemental creatures masquerading through bodies composed of thought substance** supplied by the very persons desiring to behold these wraiths of decarnate beings."*

*"...in the arcanum of magic it is declared that '**he controls the soul who controls the blood of another.**' "*

CEREMONIAL magic is the ancient art of invoking and controlling spirits by a scientific application of certain formulae. A magician, enveloped in sanctified vestments and carrying a wand inscribed with hieroglyphic figures, could by the power vested in certain words and symbols control the invisible inhabitants of the elements and of the astral world. While the elaborate ceremonial magic of antiquity was not necessarily evil, there arose from its perversion several false schools of sorcery, or black magic.

Egypt, a great center of learning and the birthplace of many arts and sciences, furnished an ideal environment for Transcendental experimentation. Here the black magicians of Atlantis continued to exercise their superhuman powers until they had completely undermined and corrupted the morals of the primitive Mysteries. By establishing a sacerdotal caste they usurped the position formerly occupied by the initiates, and seized the reins of spiritual government. Thus black magic dictated the state religion and paralyzed the intellectual and spiritual activities of the individual by demanding his complete and unhesitating acquiescence in the dogma formulated by the priestcraft. The Pharaoh became a puppet in the hands of the Scarlet Council -- a committee of archsorcerers elevated to power by the priesthood.

These sorcerers then began the systematic destruction of all keys to the ancient wisdom, so that none might have access to the knowledge necessary to reach adeptship without first becoming one of their order. They mutilated the rituals of the Mysteries while professing to preserve them, so that even though the neophyte passed through the

degrees he could not secure the knowledge to which he was entitled. Idolatry was introduced by encouraging the worship of the images which in the beginning the wise had erected solely as symbols for study and meditation. False interpretations were given to the emblems and figures of the Mysteries, and elaborate theologies were created to confuse the minds of their devotees. The masses, deprived of their birthright of understanding and groveling in ignorance, eventually became the abject slaves of the spiritual impostors. Superstition universally prevailed and the black magicians completely dominated national affairs, with the result that humanity still suffers from the sophistries of the priestcrafts of Atlantis and Egypt.

Fully convinced that their Scriptures sanctioned it, numerous medieval Qabbalists devoted their lives to the practice of ceremonial magic. The transcendentalism of the Qabbalists is founded upon the ancient and magical formula of King Solomon, who has long been considered by the Jews as the prince of ceremonial magicians.

Among the Qabbalists of the Middle Ages were a great number of black magicians who strayed from the noble concepts of the Sepher Yetzirah and became enmeshed in demonism and witchcraft. They sought to substitute magic mirrors, consecrated daggers, and circles spread around posts of coffin nails, for the living of that virtuous life which, without the assistance of complicated rituals or submundane creatures, unfailingly brings man to the state of true individual completion.

Those who sought to control elemental spirits through ceremonial magic did so largely with the hope of securing from the invisible worlds either rare knowledge or supernatural power. The little red daemon of Napoleon Bonaparte and the infamous oracular heads of de Medici are examples of the disastrous results of permitting elemental beings to dictate the course of human procedure.

While the learned and godlike daemon of Socrates seems to have been an exception, this really proves that the intellectual and moral status of the magician has much to do with the type of elemental he is capable of invoking. But even the daemon of Socrates deserted the philosopher when the sentence of death was passed.

Transcendentalism and all forms of phenomenalistic magic are but blind alleys -- outgrowths of Atlantean sorcery; and those who forsake

the straight path of philosophy to wander therein almost invariably fall victims to their imprudence. Man, incapable of controlling his own appetites, is not equal to the task of governing the fiery and tempestuous elemental spirits.

Many a magician has lost his life as the result of opening a way whereby submundane creatures could become active participants in his affairs. When Eliphas Levi invoked the spirit of Apollonius of Tyana, what did he hope to accomplish? Is the gratification of curiosity a motive sufficient to warrant the devotion of an entire lifetime to a dangerous and unprofitable pursuit? If the living Apollonius refused to divulge his secrets to the profane, is there any probability that after death he would disclose them to the curious-minded? Levi himself did not dare to assert that the specter which appeared to him was actually the great philosopher, for Levi realized only too well the proclivity of elementals to impersonate those who have passed on. The majority of modern mediumistic apparitions are but elemental creatures masquerading through bodies composed of thought substance supplied by the very persons desiring to behold these wraiths of decarnate beings.

The Theory and Practice of Black Magic

Some understanding of the intricate theory and practice of ceremonial magic may be derived from a brief consideration of its underlying premises.

First. The visible universe has an invisible counterpart, the higher planes of which are peopled by good and beautiful spirits; the lower planes, dark and foreboding, are the habitation of evil spirits and demons under the leadership of the Fallen Angel and his ten Princes.

Second. By means of the secret processes of ceremonial magic it is possible to contact these invisible creatures and gain their help in some human undertaking. Good spirits willingly lend their assistance to any worthy enterprise, but the evil spirits serve only those who live to pervert and destroy.

Third. It is possible to make contracts with spirits whereby the magician becomes for a stipulated time the master of an elemental being.

Fourth. True black magic is performed with the aid of a demoniacal spirit, who serves the sorcerer for the length of his earthly life, with the understanding that after death the magician shall become the servant of his own demon. For this reason a black magician will go to inconceivable ends to prolong his physical life, since there is nothing for him beyond the grave.

The most dangerous form of black magic is the scientific perversion of occult power for the gratification of personal desire. Its less complex and more universal form is human selfishness, for selfishness is the fundamental cause of all worldly evil. A man will barter his eternal soul for temporal power, and down through the ages a mysterious process has been evolved which actually enables him to make this exchange. In its various branches the black art includes nearly all forms of ceremonial magic, necromancy, witchcraft, sorcery, and vampirism. Under the same general heading are also included mesmerism and hypnotism, except when used solely for medical purposes, and even then there is an element of risk for all concerned.

Though the demonism of the Middle Ages seems to have disappeared, there is abundant evidence that in many forms of modern thought -- especially the so-called "prosperity" philosophy, "will-power building" metaphysics, and systems of "high-pressure" salesmanship -- black magic has merely passed through a metamorphosis, and although its name be changed its nature remains the same.

A well-known magician of the Middle Ages was Dr. Johannes Faustus, more commonly known as Dr. Faust. By a study of magical writings he was enabled to bind to his service an elemental who served him for many years in various capacities. Strange legends are told concerning the magical powers possessed by Dr. Faust. Upon one occasion the philosopher, being apparently in a playful mood, threw his mantle over a number of eggs in a market-woman's basket, causing them to hatch instantly. At another time, having fallen overboard from a small boat, he was picked up and returned to the craft with his clothes still dry. But, like nearly all other magicians, Dr. Faust came at length to disaster; he was found one morning with a knife in his back, and it was commonly believed that his familiar spirit had murdered him. Although Goethe's Dr. Faust is generally regarded as merely a fictional character, this old magician actually lived during the

sixteenth century. Dr. Faust wrote a book describing his experiences with spirits, a section of which is reprinted below. (Dr. Faust must not be confused with Johann Fust, the printer.)

"While the black magician at the time of signing his pact with the elemental demon may be fully convinced that he is strong enough to control indefinitely the powers placed at his disposal, he is speedily undeceived. Before many years elapse he must turn all his energies to the problem of self-preservation. A world of horrors to which he has attuned himself by his own covetousness looms nearer every day, until he exists upon the edge of a seething maelstrom, expecting momentarily to be sucked down into its turbid depths. Afraid to die -- because he will become the servant of his own demon -- the magician commits crime after crime to prolong his wretched earthly existence. Realizing that life is maintained by the aid of a mysterious universal life force which is the common property of all creatures, the black magician often becomes an occult vampire, stealing this energy from others. According to mediaeval superstition, black magicians turned themselves into werewolves and roamed the earth at night, attacking defenseless victims for the life force contained in their blood."

Extract From the Book of Dr. Faust, Wittenberg, 1524

(An abridged translation from the original German of a book ordered destroyed.)

"From my youth I followed art and science and was tireless in my reading of books. Among those which came to my hand was a volume containing all kinds of invocations and magical formulae. In this book I discovered information to the effect that a spirit, whether he be of the fire, the water, the earth or the air, can be compelled to do the will of a magician capable of controlling him. I also discovered that according as one spirit has more power than another, each is adapted for a different operation and each is capable of producing certain supernatural effects.

"After reading this wonderful book, I made several experiments, desiring to test the accuracy of the statements made therein. At first I had little faith that what was promised would take place. But at the very first invocation which I attempted a mighty spirit manifested to me, desiring to know why I had manifested him. His coming so

amazed me that I scarcely knew what to say, but finally asked him if he would serve me in my magical investigations. He replied that if certain conditions were agreed upon he would. The conditions were that I should make a pact with him. This I did not desire to do, but as in my ignorance I had not protected myself with a circle and was actually at the mercy of the spirit, I did not dare to refuse his request and resigned myself to the inevitable, considering it wisest to turn my mantle according to the wind.

"I then told him that if he would be servicable to my desires and requests and needs for a certain length of time, I would sign myself over to him. After the pact had been arranged, this mighty spirit, whose name was Ashteroth, [*"Ashtar" -B:.B:.*] introduced me to another spirit by the name of Marbuel, who was appointed to be my servant. I questioned Marbuel as to his suitability for my needs. I asked him how quick he was, and he answered, 'As swift as the winds.' This did not satisfy me, so I replied, 'You cannot become my servant. Go again whence you have come.' Soon another spirit manifested itself, whose name was Aniguel. Upon asking him the same question, he answered that he was swift as a bird in the air. I said, 'You are still too slow for me. Go whence you came.' In the same moment another spirit by the name of Aciel manifested himself. For the third time I asked my question and he answered, 'I am as swift as human thought.' 'You shall serve me,' I replied. This spirit was faithful for a long time, but to tell you how he served me is not possible in a document of this length and I will here only indicate how spirits are to be invoked and how the circles for protection are to be prepared. There are many kinds of spirits which will permit themselves to be invoked by man and become his servant. Of these I will list a few:

"Aciel: The mightiest among those who serve men. He manifests in pleasing human form about three feet high. He must be invoked three times before he will come forth into the circle prepared for him. He will furnish riches and will instantly fetch things from a great distance, according to the will of the magician. He is as swift as human thought.

"Aniguel: Serviceable and most useful, and comes in the form of a ten-year-old boy. He must be invoked three times. His special power is to discover treasures and minerals hidden in the ground, which he will furnish to the magician.

"Marbuel: A true lord of the mountains and swift as a bird on the wing. He is an opposing and troublesome spirit, hard to control. You must invoke him four times. He appears in the person of Mars [a warrior in heavy armor]. He will furnish the magician those things which grow above and under the earth. He is particularly the lord of the spring-root. [The spring-root is a mysterious herb, possibly of a reddish color, which mediaeval magicians asserted had the property of drawing forth or opening anything it touched. If placed against a locked door, it would open the door. The Hermetists believed that the red-capped woodpecker was specially endowed with the faculty of discovering spring-root, so they followed this bird to its nest, and then stopped up the hole in the tree where its young were. The red-crested woodpecker went at once in quest of the spring-root, and, discovering it, brought it to the tree. It immediately drew forth the stopper from the entrance to the nest. The magician then secured the root from the bird. It was also asserted that because of its structure, the etheric body of the spring-root was utilized as a vehicle of expression by certain elemental spirits which manifested through the proclivity of drawing out or opening things.]

"Aciebel: A mighty ruler of the sea, controlling things both upon and under the water. He furnishes things lost or sunk in rivers, lakes, and oceans, such as sunken ships and treasures. The more sharply you invoke him, the swifter he is upon his errands.

"Machiel: Comes in the form of a beautiful maiden and by her aid the magician is raised to honor and dignity. She makes those she serves worthy and noble, gracious and kindly, and assists in all matters of litigation and justice. She will not come unless invoked twice.

"Baruel: The master of all arts. He manifests as a master workman and comes wearing an apron. He can teach a magician more in a moment than all the master workmen of the world combined could accomplish in twenty years. He must be invoked three times.

"These are the spirits most serviceable to man, but there are numerous others which, for lack of space, I am unable to describe. Now, if you desire the aid of the spirit to get this or that, then you must first draw the sign of the spirit whom you desire to invoke. The drawing must be made just in front of a circle made before sunrise, in which you and your assistants will stand. If you desire financial assistance, then you

must invoke the spirit Aciel. Draw his sign in front of the circle. If you need other things, then draw the sign of the spirit capable of furnishing them. On the place where you intend to make the circle, you must first draw a great cross with a large sword with which no one has ever been hurt. Then you must make three concentric circles. The innermost circle is made of a long narrow strip of virgin parchment and must be hung upon twelve crosses made of the wood of cross-thorn. Upon the parchment you must write the names and symbols according to the figure which follows. [see GIF included in this series] Outside this first circle make the second as follows:

"First secure a thread of red silk that has been spun or twisted to the left instead of the right. Then place in the ground twelve crosses made of laurel leaves, and also prepare a long strip of new white paper. Write with an unused pen the characters and symbols as seen on the second circle. Wind this latter strip of paper around with the red silken thread and pin them upon the twelve crosses of laurel leaves. Outside this second circle make a third one which is also of virgin parchment and pinned upon twelve crosses of consecrated palm. When you have made these three circles, retire into them until at last you stand in the center upon a pentagram drawn in the midst of the great cross first drawn. Now, to insure success, do everything according to the description, and when you have read off the sacred invocation pronounce the name of the spirit which you desire to appear. It is essential that you pronounce the name very distinctly. You must also note the day and the hour, for each spirit can only be invoked at certain times."

While the black magician at the time of signing his pact with the elemental demon may be fully convinced that he is strong enough to control indefinitely the powers placed at his disposal, he is speedily undeceived. Before many years elapse he must turn all his energies to the problem of self-preservation. A world of horrors to which he has attuned himself by his own covetousness looms nearer every day, until he exists upon the edge of a seething maelstrom, expecting momentarily to be sucked down into its turbid depths. Afraid to die -- because he will become the servant of his own demon -- the magician commits crime after crime to prolong his wretched earthly existence. Realizing that life is maintained by the aid of a mysterious universal life force which is the common property of all creatures, the black magician often becomes an occult vampire, stealing this energy

from others. According to mediaeval superstition, black magicians turned themselves into werewolves and roamed the earth at night, attacking defenseless victims for the life force contained in their blood.

Form of pact with the spirit of Jupiter:

"The aforesaid Bond of Spirits, together with the seal and character of the planetary angel, must be written on virgin parchment and laid before the spirit (for signature) when he appears; at that time the invocant must not lose confidence but be patient, firm, bold, and persevering, and take care that he asks nor requires nothing of the spirit but with a view to the glory of God and the well-being of His fellow creatures. Having obtained the desires of the spirit, the invocant may license him to depart."

"Form of Bond of Spirits Given in 1573

"I, Pabiel, ministering Spirit and messenger of the presiding and ruling Spirit of Jupiter, appointed thereunto by the Creator of all things visible and invisible, do swear, promise, and plight my faith and troth unto thee in the presence and before the great [Heb.] Yod Heh Vau Heh and the whole company and host of Heaven, and by all the Holy Names of God do swear and bind myself unto thee by all the contents of God's Sacred Writ, by the Incarnation, Death, and Passion, by the Resurrection and glorious Ascension of JC, by all the holy Sacraments, by the Mercy of God, by the Glory of Joys of Heaven, by the forgiveness of sin and hope of eternal salvation, by the Great Day of Doom, by all Angels, Archangels, Seraphim, Cherubim, Dominations, Thrones, Principalities, Powers and Virtues, above rehearsed, and by whatsoever else is holy or binding, do I swear, promise, and vow unto thee that I will appear, come, and haste unto thee and at all times and places and in all hours, days, and minutes, from this time forward unto thy life's end wheresoever thou shalt call me by my name or by my office, and I will come unto thee in what form thou shalt desire, either visibly or invisibly, and will answer all thy desires and give testimony thereof and let all the powers of Heaven witness it.

"I have hereunto subscribed my hand and confirm my seal and character unto thee. Amen."

Modus Operandi for the Invocation of Spirits

The following condensed extract from an ancient manuscript is reproduced herewith as representative of the ritualism of ceremonial magic. The extract is from The Complete Book of Magic Science, an unpublished manuscript (original in the British Museum), with pentacles in colors, mentioned by Francis Barrett in his *Magus*.

"Opening Prayer

"Omnipotent and Eternal God who hath ordained the whole creation for thy praise and glory and for the salvation of man, I earnestly beseech thee that thou wouldst send one of thy spirits of the order of Jupiter, one of the messengers of Zadkiel whom thou hast appointed governor of thy firmament at the present time, most faithfully, willingly, and readily to show me these things which I shall ask, command or require of him, and truly execute my desires. Nevertheless, O Most Holy God, thy will and not mine be done through JC, thine only begotten Son our Lord. Amen.

"The Invocation.

[The magician, having properly consecrated his vestments and utensils and being protected by his circle, now calls upon the spirits to appear and accede to his demands.]

"Spirits, whose assistance I require, behold the sign and the very Hallowed Names of God full of power. Obey the power of this our pentacle; go out your hidden caves and dark places; cease your hurtful occupations to those unhappy mortals whom without ceasing you torment; come into this place where the Divine Goodness has assembled us; be attentive to our orders and known to our just demands; believe not that your resistance will cause us to abandon our operations. Nothing can dispense with your obeying us. We command you by the Mysterious Names Elohe Agla Elohim Adonay Gibort. Amen.

"I call upon thee, Zadkiel, in the Name of the Father, and of the Son, and of the Holy Ghost, blessed Trinity, unspeakable Unity.

"I invoke and intreat thee, Zadkiel, in this hour to attend to the words and conjurations which I shall use this day by the Holy Names of God Elohe El Elohim Elion Zebaoth Escerehie lah Adonay Tetragrammaton.

"I conjure thee, I exorcise thee, thou Spirit Zadkiel, by these Holy Names Hagios O Theos Ischyros Athanatos Paracletus Agla on Alpha et Omega loth Aglanbroth Abiel Anathiel Tetragrammaton: And by all other great and glorious, holy and unspeakable, mysterious, mighty, powerful, incomprehensible Names of God, that you attend unto the words of my mouth, and send unto me Pabiel or other of your ministering, serving Spirits, who may show me such things as I shall demand of him in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

"I intreat thee, Pabiel, by the whole Spirit of Heaven, Seraphim, Cherubim, Thrones, Dominations, Witnesses, Powers, Principalities, Archangels, and Angels, by the holy, great, and glorious Angel Orphaniel Tetra-Dagiel Salamla Acimoy pastor poti, that thou come forthwith, readily show thyself that we may see you and audibly hear you, speak unto us and fulfil our desires, and by your star which is Jupiter, and by all the constellations of Heaven, and by whatsoever you obey, and by your character which you have given, proposed, and confirmed, that you attend unto me according to the prayer and petitions which I have made unto Almighty God, and that you forthwith send me one of your ministering Spirits, who may willingly, truly, and faithfully fulfil all my desires, and that you command him to appear unto me in the form of a beautiful Angel, gently, courteously, affably, and meekly, entering into communication with me, and that he neither permitting any evil Spirit to approach in any sort of hurt, terrify or affright me in any way nor deceiving me in any wise. Through the virtue of Our Lord JC, in whose Name I attend, wait for, and expect thy appearance. Fiat, fiat, fiat. Amen, Amen, Amen.

"Interrogatories.

[Having summoned the spirit unto his presence, the magician shall question him as follows:]

"'Comest thou in peace in the Name of the Father and of the Son and of the Holy Ghost?' [And the spirit shall answer:] 'Yes.'

"Thou art welcome, noble Spirit. What is thy Name?' [And the spirit shall answer:] 'Pabiel.'

"I have called thee in the Name of Jesus of Nazareth at whose Name every knee doth bow in heaven, earth, and hell, and every tongue shall confess there is no name like unto the Name of Jesus, who hath given power unto man to bind and to loose all things in his most Holy Name, yea even unto those that trust in his salvation.

"Art thou the messenger of Zadkiel?' [And the spirit shall answer:] 'Yes. '

"Wilt thou confirm thyself unto me at this time and henceforth reveal all things unto me that I shall desire to know, and teach me how I may increase in wisdom and knowledge and show unto me all the secrets of the Magic Art, and of all liberal sciences, that I may thereby set forth the glory of Almighty God?' [And the spirit shall answer:] 'Yes.'

"Then I pray thee give and confirm thy character unto me whereby I may call thee at all times, and also swear unto me this oath and I will religiously keep my vow and covenant unto Almighty God and will courteously receive thee at all times where thou dost appear unto me.'

"License to Depart.

"Forasmuch as thou comest in peace and quietness and hath answered unto my petitions, I give humble and hearty thanks unto Almighty God in whose Name I called and thou camest, and now thou mayest depart in peace unto thine orders and return unto me again at what time soever I shall call thee by thine oath, or by thy name or by thine order, or by thine office which is granted thee from the creator, and the power of God be with me and thee and upon the whole issue of God, Amen.

"Glory be to the Father, and to the Son, and to the Holy Ghost.'

[Note:]

"It would be advisable for the invocant to remain in the circle for a few minutes after reciting the license, and if the place of operation be in the open air, let him destroy all traces of the circle, et cetera, and return quietly to his home. But should the operation be performed in a retired part of a house, et cetera, the circle may remain, as it might

serve in a like future operation, but the room or building must be locked up to avoid the intrusion of strangers."

The agreement set forth above is purely ceremonial magic. In the case of black magic, it is the magician and not the demon who must sign the pact. When the black magician binds an elemental to his service, a battle of wits ensues, which the demon eventually wins. With his own blood the magician signs the pact between himself and the demon, for in the arcanum of magic it is declared that "he controls the soul who controls the blood of another." As long as the magician does not fail, the elemental will fulfil to the letter his obligation under the pact, but the demon will try in every possible way to prevent the magician from carrying out his part of the contract.

When the conjurer, ensconced within his circle, has evoked the spirit he desires to control and has made known his intention, the spirit will answer somewhat as follows: "I cannot accede to your request nor fulfil it, unless after fifty years you give yourself to me, body and soul, to do with as I may please."

If the magician refuses, other terms will be discussed. The spirit may say: "I will remain in your service as long as on every friday morning you will go forth upon the public street giving alms in the name of Lucifer. The first time you fail in this you belong to me."

If the magician still refuses, realizing that the demon will make it impossible for him to fulfil his contract, other terms will be discussed, until at last a pact is agreed upon. It may read as follows: "I hereby promise the Great Spirit Lucifuge, Prince of Demons, that each year I will bring unto him a human soul to do with as it may please him, and in return Lucifuge promises to bestow upon me the treasures of the earth and fulfil my every desire for the length of my natural life. If I fail to bring him each year the offering specified above, then my own soul shall be forfeit to him. Signed.....[Invocant signs pact with his own blood.]

The Pentagram

In symbolism, an inverted figure always signifies a perverted power. The average person does not even suspect the occult properties of emblematic pentacles. On this subject the great Paracelsus has written: "No doubt many will scoff at the seals, their characters and their uses,

which are described in these books, because it seems incredible to them that metals and characters which are dead should have any power and effect. Yet no one has ever proved that the metals and also the characters as we know them are dead, for the salts, sulphur, and quintessences of metals are the highest preservatives of human life and are far superior to all other simples." (Translated from the original German.)

The black magician cannot use the symbols of white magic without bringing down upon himself the forces of white magic, which would be fatal to his schemes. He must therefore distort the symbols so that they typify the occult fact that he himself is distorting the principles for which the symbols stand. Black magic is not a fundamental art; it is the misuse of an art. Therefore it has no symbols of its own, It merely takes the emblematic figures of white magic, and by inverting and reversing them signifies that it is left-handed.

A good instance of this practice is found in the pentagram, or five-pointed star, made of five connected lines. This figure is the time-honored symbol of the magical arts, and signifies the five properties of the Great Magical Agent, the five senses of man, the five elements of nature, the five extremities of the human body. By means of the pentagram within his own soul, man not only may master and govern all creatures inferior to himself, but may demand consideration at the hands of those superior to himself.

The pentagram is used extensively in black magic, but when so used its form always differs in one of three ways: The star may be broken at one point by not permitting the converging lines to touch; it may be inverted by having one point down and two up; or it may be distorted by having the points of varying lengths. When used in black magic, the pentagram is called the "sign of the cloven hoof," or the footprint of the Devil. The star with two points upward is also called the "Goat of Mendes," because the inverted star is the same shape as a goat's head. When the upright star turns and the upper point falls to the bottom, it signifies the fall of the Morning Star.

PRACTICAL BEGINNINGS FOR HERMETIC CEREMONY

by FRA. LVX et NOX ©

The Thirteenth Principle of Hermetic Magick is that the reciprocal nature between fundamental inner traits and Cosmic traits allows the conscious will to assume communion through contact with environmental correspondents, symbols, and especially alertness of one's own vital power; and to encode the appropriate force with one's focused intent, as in the case of Magick, or to encode one's subjectivity and environmental responses to the theme of the force, as in the case of the mysticism.

At one time, mysticism or the Ascending tendency of the Kabballah, and Magick, or the Descending tendency of the Kabballah were seen as hostile; yet this century has seen a wiser approach by linking the two.

For it is necessary to achieve a sympathetic shift in consciousness to make the links needed for Magick, and there is a conscious use of this link and often of environmental correspondents to bring about a modification of subjectivity by a magickal force.

Recall that when a force is summoned, encoded, and sent to perform a task, this operation is called Evokation, and when subjectivity is infused to create new competence, the operation is known as Invokation.

The key is shaping the consciousness with a theme and focusing it into a will, that gathers and then encodes the power appropriate to the theme. Evokation tends to a four--step process resembling the elemental cycle, and Invokation tends to a three--step process resembling the elemental cycle; and Invokation tends to a three--step process resembling the union of the three principles. The Magus becomes Fire or Sulphur, by forming a coherent will; the force responds as Water or Mercury, the empowered trait becomes Salt, or the conscious correspondent of intent and force, through symbols, ritual structure, theoretical and thematic understanding becomes Air; and then a target situation or result brings the work to Earth. More sophisticated ceremonies recapitulating the Secret Ascent or the Worldly Cycle of the Zodiac, or the structure of the Kabbalist Tree of Life, could also be useful.

Having an actual script for a Magickal Rite is not only very useful for the technical part of the Work; but it will be shown to be extremely valuable for strengthening the Artistic and Venusian aspect of the work of this Manifesto.

The scheme above, scripted or not, does have to call forth real power as well as being psychologically evokative. For we repeat that this Manifesto affirms the literal truth of Hermetica; and there is more to Magick than psyching yourself out, or to put it another way, having touch only with Water and Air.

Deep rhythmic breathing while keeping still in body and thought will either put you to sleep, or if you maintain your alertness, will bring you, in a very Earthy way, into contact with the Power. By meditating on the practical way that an Element or Planet or Zodiac sign is seen in life, you will find an Earthy touch with each power, as well as working on the artistic possibilities of each; seeing the entire scheme working together while engaging in this kind of breathing will put one into contact with these powers at their actual work.

Doing this meditation for an hour and then a simple but well--understood ceremony on a daily basis, for a month will surely give the needed contact, even if the meditation does not appear to produce anything spectacular.

Once any practical effect is willed and achieve while having an earthy touch with the power, an inner or an Outer result being the emphasis, one will have what can only be called a Fiery touch with the power also.

There is another method, not exclusive with the above.

By preparing a symbol of one's purpose, raising one's power, and directing one's power of concentration to that symbol as singly as possible, one can often bring that symbol to reality. This often requires a longer period for more objective effects, as this is a more Lunar operation which allows the subconscious to weave magical forces to this symbol.

This sort of Magick is known as Astral or Virtual Magick when done on it's own. However, developing an ability to make representative symbols that can be visualized as strongly as possible, it will become

clear, is a quite powerful adjunct to Ceremony; we will once more draw upon this point..

In this Manifesto, we add a special aspect of Venus as well as the traditional Lunar auspice of this technique, inasmuch as we understand that successful Art compliments our more Mercurial powers in working Magick as a complimentary purpose of our artistic work.

For doing artwork while preparing to become proficient at ceremony, in general and especially with this work, is the best way to call power and awaken the faculty to use the power.

Also, the Power is in the environmental correspondences, including the traditional "weapons" or ikons of Hermetic Magick, and knowing and using these will hasten the approach of magickal powers.

There are good books on power--exercises and upon the many correspondences, especially the 777 of Aleister Crowley.

The simplest and most powerful are colors, herbs, incense, and numbers. For visual artists and text artists who know how to give a good description or carry off a good chapter structure all of these will be useful in keying their art to their ceremony.

The most useful colors are indigo for Saturn, blue for Jupiter, red for Mars, green for Venus, orange for Mercury, yellow or sometimes gold for Sol, and violet or silver for Luna.

For the Elements, red is traditional for Fire, blue for Water, yellow for Air, and black or all the first three and black for Earth; Sulphur is red, Mercurius blue, and Salt yellow.

The planetary colors represent the refracted light of the rainbow, and the elements represent reflected light, since they are more tangible in the world of Earth. The middle, Green stripe is symbolic of Venus as the marriage of the Planets. The Zodiac, for ritual purposes, uses the seven colors, in the Roy G. Biv order; mixing in the Water and the Earth signs, except for Capricorn, which receives Indigo; subtleties of this scheme repay study.

Numbers and colors are building blocks for permanent magickal symbols; this procedure will be described presently.

However, there are deeper considerations that must be considered in any rite, whether or not color, incense, or a script are used:

- 1). Names of Power
- 2). Magickal Weapons
- 3). Direction and Motion
- 4). Symbols, Gestures, Numbers, Formulae
- 5). Preliminary Banishing and Calling, other operations
- 6). Enigma, Metaphor, and the 3=4 principle.
- 7). Scripting

Only point 7). will be covered in the next section, when this final phase of the theory is more explicitly stated in terms of Artwork.

Names of Power are names that are more than psychologically charged when chanted or vibrated.

Chanting invests power and more, invests concentration in them and is more mental; vibration is an actual power move supposing that the exhaled breath is the medium that released the encoded power to the world.

One might chant while rehearsing a ritual and building up power, and possibly a chorus would chant during ritual to provide atmosphere and persons recipient to the encoded power, but the encoder should vibrate at the moment of decision even if they have built their power and understanding of the word through chanting. Visualization is a useful adjunct to such preparation, as is conscious development of broader or more precise meaning of the word while it is being chanted. This should be complimented by times of a silent mind during preparatory chanting.

They are spoken only at key times in the ritual, when they power is most directly being worked. The names in 777, the names of the very advanced Enochian system of Magick, which is definitely a later study; of Neoplatonism and the Hebrew Kabbalah and Gnosticism, all carry power and all are found in an afternoons' reading. Yet they

are also capable of being manufactured, especially for an Artist; and these will be just short of the terrible power of the keys of Enoch.

They must be pronounceable, consistently used, powerfully spoken, personally meaningful. They are greatest when the corresponding color is visualized at the time that they are vibrated.

Weapons, or as the author prefers, tools, representing and consecrated to the forces of Magick combine color, inscribed or painted names of power, and often number, to make a point of physical contact between trait and force. The tools each undergo a ceremony to consecrate them, and they should be used individually or at most by very trusted persons only. After repeated use, the tools gain power and focus. They are generally used on an altar.

A hollow red wand represents Fire; a Blue or Silver cup represents Water, a yellow--handled knife represents Air.

Earth is represented by a Pentacle; a painting, usually round wooden, and carved, with 4 quarters for red, blue, yellow, and black; a motto of ones best and most general purpose around the rim; a symbol for Spirit in the center, often a white circle; and imposed on top, a seven pointed star, or a six--sided star with the Sun in the middle; and some prefer to have an octave instead. The Pentacle represents Earth in the broad sense of the tangible collection of all the forces of Magick one could work with; structured by ones broadest and best intent.

There are two ways to represent the planets, and also a third, as well as the Zodiac.

One means to represent these forces is to make a second, solid wand, with a white undercoat which is left unpainted at the top segment; a black bottom stripe at the lowest segment, and Planetary or Zodiac colors in the middle, in a meaningful order. This is used for gestures and to symbolize active use of these forces.

Second, to symbolize integrated existence with all of the Planetary forces is a necklace or breastplate, known as the Lamén. The Lamén is similar to the Pentacle in using motto, symbol, and an indication of integrated forces, but this represents the Inner reserve of the Quintessence and the Elements should be a lesser factor in the Lamén. The Pentacle is the situation or the means of the Magus, and the

Lamen is the system, or plan, or integrity of the Magus that allows control of those means. Each should be designed accordingly.

These two tools undergo Rites for each and all Planets; the Lamen should be reserved for a time when one understands an overall vision of one's ritual work; but some Magi prepare Planetary Wands first to consecrate the Elemental Tools.

The third way is to make tools for each planet; this has become less common. Saturn is often represented by a scythe; Jupiter by a wheel or by coins, Mars by a sword or spear or a whip; Venus by a Girdle, or sandals with a Venus--shaped toe strap; Mercury by a pen, feather, a Caduceus Wand or mixed coins; Sol by a Lamp, sometimes by a simple Lamen, Luna by a Silver crescent or a silver bowl.

Imagination, research, Mythology, and 777 will uncover other possibilities; this is especially true if one wishes individual Zodiac tools.

Tools for the principles are somewhat unusual, but sometimes there has been a whip for Sulphur, a fan or Dagger for Mercurius, and a chain for salt; a search of the Grimoirs of old will show many other idiosyncratic weapons for these forces that earlier operators have devised.

Weapons often have the Names of Power and such symbols as numbers and so forth painted on them, backed by their complimentary colors.

Aside from objective power, the tools are useful bases for enhancing one's power of visualization and color association.

Both the Words of Power and the Tools really contain power; and so does the use of directions and the motion in a ritual; it is these most deeply powerful parts of ritual that allows less directly powerful names, gestures, and such to be formulated.

The four Cardinal directions are associated with the Elements, and the Elements are called from these directions; and the Planets from the direction of Fire; unless some other element describes a more accurate insight into how they are to be used for the situation and purpose of the ceremony; and sometimes they are called in directions for their natural sympathy, position in the sky at the time, and so on.

Some Magi use East for Fire because it is the direction of the rising sun and some use South because it is in its' highest point relative to the Earth when it appears in Cancer.

Air is opposed to Fire, and Earth to Water.

There are subtleties behind this arrangement, and one of the repayments of considering them in detail are other schemes for arranging the elements relative to direction and spatial division,

More importantly yet, clockwise turning or spinning about the altar will attract force and counter--clockwise motion will banish and disperse force. These do not seem to be optional, though some Magi make variations for some of the Outer planets.

All of these considerations are Analytical; they examine the parts.

Gestures, Numbers, and Formula synthesize, or move towards synthesis after an initial period of analysis. They are the Air or Earth for the Fire and Water of calling and receiving the power.

The first ten numbers symbolize the concepts of the ten Sephira, and with some ingenuity all the numbers above ten can combine or elaborate the functions of these numbers, or by adding the digits together 'till one of the first ten are obtained, it is possible to find a numerical symbol consistent with the Hermetica that will represent just about any concept.

Magi often include a number whose implications they have worked out on their Lamens, generally equating it with their Motto. Often they use a system of assigning numerical values to letters to obtain a correlation between a verbal and a numerological scheme. Remember that Hebrew, for example, was used as a number system as well as an Alphabet.

For example, the number 11, $1+10$ or $1+1=2$, is taken to mean the work of infusing the world with the original naive creative wonder, or for some, with the purity, of the quintessence. The number 40, 4×10 is taken to be a number of very concrete manifestation, where the constructive urge of Jupiter has found work with the forces collected and shaped in sphere ten, perhaps managing to be unchanged in original intent after having passed through the other spheres. Note that 11, by adding its digits becomes 2, and 40 becomes 4; also note that

40 could be said to include the more mystical 0 in its' conception as well as 4 and 10.

Thus, some analysis might begin the process of assigning meaning to a number, but finally the number exists to find a sense that synthesizes all of them: and the process of achieving this understanding is both the means of consecrating that number and the end towards which it is consecrated.

For all of these numbers are really equations of relationships between the first 10 numbers and for symbolic purposes, some equations are only equalized in a metaphorical, metaphysical sense.

For example, the numerical formula of this Manifesto is $15=69$; because $7+8$ or Mercury and Venus equals 15, $6+9=15$, and $6+9$ reminds us that Sol and Luna are the powers that Mercury and Venus sculpt in this work. A study of the Kabbalah, especially supported by further study of its expression in the Tarot, will reveal other concepts collected there.

We have also discussed the formulae $2=(3=4=5)=1$ and $7=1$; additionally we may represent the way that the three phases of each of the elements is represented in the Common Cycle of the Zodiac as $3=4=12$; and we may represent the role of the Planets and the Secret Ascent as $(3=4)=12=7$; and all of these may be modified if they are used in a specific operation that may be represented by a specific number.

This approach to number allows an intuitive or metaphorical result from logical and analytical means; and many magi claim that actual lines of power connect numbers that have been treated this way. That issue is a decision for individual magi and artists to make. Narrative artists; those using text and those not, should take note.

Mottos are more directly verbal expressions of a Magickal plan, and often they are in a foreign, ancient, Dead, or synthetic language of one's choice. They can be spoken when swearing an oath, or when purpose or culmination are reached.

For example, Aleister Crowley chose the motto *Perdurabo*, or I Will Endure To The End.

Magickal formulae are the mottos of operations rather than operators. They are usually spoken at the moment of salt/Earth/ Saturn/10; they might be an anagram of all names or at least sources of power; for example, VeMeLu could culminate a work of dream, Magick, and Art; or the Hebrew names of the spheres might also be used: NeHoYe. The Number could be 789 or 6, or some other, depending on the imagination of the operator.

These are vibrated like Names of Power. Even if the aesthetic sense of the Operator does not allow for the inclusion of spoken Magickal formulae, examining and contemplating them is a very good mental preparation for the actual operation itself.

All the above may be considered as a Mercurial equivalent of Visualization.

Gestures can be made to ones' liking, if only they combine theme, purpose, force, and consistency; people exploring the concept of checkrows may wish to consider adding contact with Checkrows for especially powerful or decisive moves.

The basic purposes and stages of operation are enhanced by having gestures. Direction of Calling, Evokation or Invokation, wether one banishes or calls, a gesture to begin and to culminate and to terminate, all profit by having a gesture assigned to them.

It is good to have a gesture for each force, especially for Invokation, and especially if one desire consistent and deeper success at invoking a force.

Repetition and experience will infuse ones' own homemade gestures with power over time.

Especially for this Manifesto, a symbol for marrying two forces should be devised.

Like the prior two concepts, gestures are best if they integrate many concepts into a common higher meaning that has some personal aspects. Artist should well understand that most concepts collect other symbols into themselves as a part of their intrinsic meaning.

With imagination, a script for a ceremony could be made with what has been written, and effect could be achieved.

Yet there remains a significant safety and power factor to consider, and some details of the types of operations to be consider before beginning work.

For the place of working must be banished certainly of the Elements, and usually of the Planets; by motion, direction, by words of power, by tools, and by symbols and visualization when these have been developed.

Then, all forces should be called in, and the preferred ones emphasized afterwards in the ceremony itself.

This task assures a link with the ambient forces and that the forces are not joined by themes or incoherence, none of which ever are to the Will of the operator. Calling the forces is a question of success, and banishing a matter of safety.

We have mentioned Evokation, which Mercury shapes, Invokation which Venus shapes, Consecration which Luna shapes, creation of Talismans and Amulets which Saturn shapes along with Luna.

Additionally, there is Initiation, where contact with a force allows reintegration of the ego; this is shaped by Sol.

If ceremony is understood, Invokation and Evokation will see to themselves; but the theory is useful.

Mercury shapes Evokation only inasmuch as a message is sent; any force can be evoked and any force can develop that Evokation. Mercury can be the Air that knits as well as the water that develops Evokation. Venus controls Invokation to the extent that it is a marriage of likenesses.

Since this Manifesto marries Venus and Mercury to enhance the quality of Artistic messages and processes, one might wonder which one is more essential to the work.

In fact, the essential operation is to explore both; using Evokation for inspiration and Invokation for producing an effect upon the audience at least as often as the reverse. Here is a practical use of the formula 15=69.

Partly this is from the perspective of daring that is a feature of this work, in taking the risks of an Artist doing Magick. Also, this derives

from a deeper motive to fully exploit a concept discussed at the beginning of this section.

Every Invokation first involves a message to the desired Myth or Force; every Evokation inspires the Magus with the corresponding trait and reserve of force within. The work of Mercury and Venus are already married in terms of the operations they guide being married to one another; and if Venus can balance any operation and echo it's marriage to Mercury in doing so, then surely a union of Art and Magick is the most logical development and application of the union of mysticism and Magick.

Sol and Luna always cross this union, and their operations are no exception; the full artistic theory of this Manifesto cannot be understood without them.

Luna is the governor of the Preliminary Banishing and Calling; and also the consecration of Magickal tools. Luna is also of great significance for other kinds of consecration, which is finally the work of Saturn.

This is a practical secret of the Lunar phases; for the knowledge of those who wish to go beyond pure theory.

The waxing moon, leaving the sun, has the power to dispense and to aid in integrating power to a purpose; the waxing moon has the power of the clockwise direction. The waning moon releases, disperses, and banishes. The full moon gives us a time to unite divided halves for higher power in synthesis; the dead moon gives a time to retreat to our own core resources.

The individual Calling and Banishing works at all times, but a greater strength will be noted in one or another phase of the moon, 'till initiation allows you to call on your private reserves of power more fully.

Symbols that are given the power to bind and attract are called talismans and their ceremony is performed at the waxing; symbols which are given the power of counterclockwise motion are consecrated at the waning, and these are called amulets.

Each in their own way, the full and dead moons are good times to call works of Magick to a culmination.

All the above should be considered for Astral Magick, which is Lunar at foundation even with our Venereal enhancements.

Saturn should be called to give borders and a beginning, method and end to more specific symbols of an operation; this prevents counter--reaction, unwanted means being used to an end, or a work outliving its' time. Only through the scythe of Saturn does Luna remember to birth. The Moon holds all; by itself the Amulets and Talismans work on their own time and the moon, holding every means is dreamy and indifferent to what means are used or to see the end come about in practice.

Sol is concerned with integration; and in the point at which the individual consciousness turns synthesis and analysis into more concrete traits; Sol touches on all traits if the Moon gathers them home to Earth.

Sol does the work of initiation or the permanent linking of Cosmic traits to corresponding inner traits.

The operator should seek initiation into all the Elements and then the Planets. This will show in the power, truth, beauty and integrity of all rites and art done in the course of this Manifestos' operation.

Consecration of the tools is Evokation, initiation is Invokation but perfecting each operation requires an operation of the compliment. Consecrate your tools as an initiate; put your tools to work in invoking with great power and sympathy with the contacted force.

All of this has thematic and technical implications for the Art that focuses the use of these theories.

Dream, imagine, think, and apply this Idea now; then read the explication of this statement.

The last operation to be described here is an example of our final theoretical point of Magick explicit and art implied: the power, truth, and beauty of enigma and secrecy, correctly understood and applied.

Another perspective of this general theory, by Eliphas Levi, equates the elements with basic powers or virtues that a magician needs: Fire is action, Water daring, Air knowledge, and Earth Silence. These were also equated with Leo, Scorpio, Aquarius and Taurus.

This Manifesto proposes that these virtues need to be reconsidered to marry Eros and Hermes. We repeat the Thirteenth Principle; that the reciprocal nature between fundamental inner traits and Cosmic traits allows the conscious will to assume communion with and to encode the appropriate force with ones' focused intent, as in the case of Magick, or to encode subjectivity or force one with the other as appropriate to the task; to achieve exalted virtues in either case.

This Manifesto proposes that Fire and Sulphur shall be Power; action infused with the force matching the intent.

Water and Mercurius shall be Beauty, not only daring but an appreciation for what is dared and an appreciation of the pursuit itself; elegance to shape power. Air and Salt shall be Truth; not just an abstract awareness but a personal identification with and sympathetic understanding of the subject of intent.

Further, we remove these virtues from specific Astrological attributions, though Aries, Pisces, and Aquarius suggest themselves for the first three: But we will give them deeper and more flexible ability which these signs only indicate; and no such scheme will work for understanding of our fourth virtue.

According to the former explanation, the Silence of earth meant secrecy in doctrine, operation and aspiration in Magick. Yet never in the past did this protect the knowledge from the malicious or the unworthy and only empowered them briefly when they gained secrets to guard; and silence before manifestation never yet harmed a well woven work by breaking or saved a botched work with it's empty guard.

At times Prudence, or the Truth of the Environment and Times, suggested secrecy in this sense with wisdom; we leave this question to the Truth of Air.

Yet Silence, or Enigma, may be known in a higher sense that has always kept its' root in the nourishing Earth This mystery has two senses: tactical and strategic.

According to one understanding, all things leave the quintessence by having a certain vibration; and all things are entered by butler vibrations or overcome by mightier vibrations unless they do this

themselves or unless they adopt the higher strategy of Silence. For if hearing, and every other sense is a reaction to vibration, Silence is either a genuine absence of a vibration, or a vibration that always achieves a sympathy with that which would detect and attack.

Silence is the capacity to become or at least issue the compliment to any obstacle or attack. This is the means, this higher silence, to enter the subtle and overcome the mighty. Yet there is a higher meaning to the virtue of Silence.

Secrecy, Silence, or Enigma, not only guarded the basic techniques of Magick, though never from natural intuition or ability. Silence also guarded the literal meanings of many metaphors, different for various lodges and circles and traditions; metaphors used to teach the Truth of various insights and perspectives. The previous Adepts were correct, to a good degree, in shrouding the Enigma of their insight with Silence, yet the frequent mistake was to guard enigma as if Prudence had stated that Enigma must be guarded against the Inquisition that could not receive Enigma.

The real purpose to guard Enigma is to guard the opportunity of a newcomer to see the insight from a parable by a sudden shift in insight; this is an initiation.

This is the power to unite a part of the mind with a concept appropriate to that part of the understanding, and so usable by that same trait; this is an appreciation of the idea for itself, this is a firsthand occupancy or even identification with the idea. To grasp the meaning of a metaphor is to find power, beauty and truth; to hold them Integrated in Enigma and Silence.

This much the Adepts understood, and many others know what it is to miss a conundrum and to have it explained: at that moment, a mystery dies.

The Adepts feared that to speak the Mysteries would kill their awakening in all who heard too early. Here, the Adepts feared too much and harmed Enigma the more. Thus twice were you asked to remember your questions.

For Enigma will always be borne anew. If a person has had a puzzle spoiled, only to think on the dead conundrum and find its' unborn

twin, a new insight found by pursuing the life of the dead and taking a single step, at a sudden moment, to the side. Or a person may think, to their own surprised delight, of a new mask for a known and wooden--voiced truth; and there is even the possibility that the holder of an enigma, if they speak to the power, beauty, and truth of a

Indeed, in the old Mystery schools, the revelator or hierophant or sybil often spoke the sense of the mystery at the end at a climactic peak, to the desired effect. The only flaw in this plan is not that their Mysteries were spoken, in time, to the unready, but that they were spoken by those unready in the Mystery that has just been explained.

There is a surer means yet, for those who equally work Art and Magick; a statement or symbol may have many meanings, some connected and some to be accepted on the power of their own Truth and Beauty, for every essence has a time in the Earth and a time to be itself also. Let symbols and Enigmas, where possible, carry meanings that unfold over time with contemplation and practice; this is the strategy to which this Manifest aspires.

This Manifesto draws a distinction between puzzles and Enigma. For puzzles carry the answer in their own gap, but Enigma forces the worker to fill the answer from a new awakening of insight; at least a new use of an old faculty; and if a Cosmic correspondent responds to this with marriage, there is an Initiation; and not only through the work of Sol.

Here is the central secret of the truth, beauty and power of this Manifesto: the means by which the Magick may always work with Art, and by which the silent enigmas of this Manifesto may be identified in their work and mystery. Here is the means by which a final theoretical integration of these concepts may allow Art to be discussed clearly by its' own name.

For all this is an inward doctrine with broader outward powers yet. The two kinds of Silence are of a kind: in accepting the Enigma of each thing, we may apply tactical silence, and by daring to let our Enigmas to find a voice. we know our Art and our Magick will always awaken more and more mystery; we know that by accepting this challenge and working true that we will always have the silence to give sound to those truly powerful and beautiful voices kept locked away by those who have never heard the silence of enigma. We have

the silence, secrecy, the integrity to counter the dust of death in words gone dry, and in images faded into their own paint.

For as tactical silence is the secret of integrity against the subtle and mighty foe, it is the integrity which allows this Manifesto to speak forth and always call a new mystery forth in its own growth. All of this said on mystery is the full meaning of $3=4$ and of performing every marriage by Venus; and it will be seen again that in full, $3=4=5$.

This Manifesto will let its ideas part from it, for a time, will let the world be shut away, certain that in time, everything separate from this work (especially that which is most hostile) will find its own time as a symbol to give meaning to, and to invest power in. Willingly does the work of this Manifesto let some of its idea go the way neither of truth nor beauty; by letting them take in the planets in their own way, this work of Mars will bring them home when they have gotten power to make mystery. In working with power, beauty, and truth, three may choose earth or may choose the silent quintessence as the beginning of a new project. Three has two avenues to be come four and start over; this is five and every work of Mars in splitting from one thing is taken into the work of Venus again. Let the dice of Jupiter roll also; let Saturn reap in it's due time.

Therefore the mystery that Eros balances all the works of this Manifesto; the mystery that $3=4=5$; and the enigma of integrity in silence are all one mystery of quintessence and of earth; of power, beauty and truth integrated by a secret love that dares to speak forth the enigma of its name. Two more principles, belonging to this Manifesto more than general Hermetic Theory will be expounded presently; but the essence is already given; and a final caution concerning balance that might be best understood with the whole of our perspective behind it.

Add to this that fortune, perhaps, can be the final arbiter of any one immediate phase of all this work, and that our counter is a deeply embedded mystery of this Manifesto: work indeed.

HERMETIC MANTRAM

by Author Unknown

My Soul is One with the Universe, and my Spirit is an emanation from Deity.

I am commissioned by the Infinite One to assist in the scheme of His creation.

I am assisting in the progressive evolution of creation, and in so doing my soul and its infinite possibilities are progressing in proportion to my desire to use all my powers and possibilities in Spirit and in Truth.

My physical organism is my natural universe, over which I alone will rule. It is my material cloak, or garment, through which I will manifest the powers of my Divine Nature.

I am progressing rapidly toward the subjugation of matter and the complete lordship over all sub-mundane atoms of life, which exist only by my permission, as peaceful obedient servants within the lower animal realms of my domain.

They exist by virtue of their functions in the work of creation, which I am now assisting; but they are, and ever must be, subservient to the higher realms of Spirit to which I by right belong.

I am eternal Spirit. My Soul is Immortal. No power in this infinite universe can alter my immortal nature, nor control my Soul's glorious destiny of eternal progression; because My Soul is One with the Universe and My Spirit is an emanation from Deity.

THE PATTERN ON THE TRESTLEBOARD

by Paul Foster Case

This Is Truth About The Self

0. All the Power that ever was or will be is here now.
1. I am a center of expression for the Primal Will-to-Good which eternally creates and sustains the Universe.
2. Through me its unfailing Wisdom takes form in thought and word.
 3. Filled with Understanding of its perfect law,
I am guided, moment by moment, along the path of liberation.
 4. From the exhaustless riches of its Limitless Substance,
I draw all things needful, both spiritual and material.
 5. I recognize the manifestation of the Undeviating Justice
in all the circumstances of my life.
 6. In all things, great and small,
I see the Beauty of the Divine Expression.
 7. Living from that Will,
supported by its unfailing Wisdom and Understanding,
mine is the Victorious Life.
 8. I look forward with confidence to the perfect realization
of the Eternal Splendor of the Limitless Light.
 9. In thought and word and deed, I rest my life,
from day to day, upon the sure Foundation of Eternal Being.
 10. The Kingdom of Spirit is embodied in my flesh.