

Section 2. Magick 101: On a Thelemic Approach to Magick

Do what thou wilt shall be the whole of the Law.

INTRODUCTION

The subject of Magick is a vast and difficult subject. What is Magick? Is the 'k' silent? And what is the purpose? Union with God?

Why bother?

There are a number of different techniques and different formula; the best is to find what works for you, and practice. The following items in this document are excerpts from various sources which outline a wide variety of subjects, from the theory of Magick to banishings and ritual construction.

Love is the law, love under will.

Aleister Crowley: "Magick in Theory and Practice"

I) DEFINITION. Magick is the Science and Art of causing Change to occur in conformity with Will.

II) POSTULATE. ANY required change may be effected by the application of the proper kind and degree of Force in the proper manner, through the proper medium to the proper object.

III) THEOREMS.

1) Every intentional act is a Magickal act. By "intentional" I mean "willed". But even unintentional acts so seeming are not truly so. Thus, breathing is an act of the Will to Live.

2) Every successful act has conformed to the postulate.

3) Every failure proves that one or more requirements of the postulate have not been fulfilled.

4) The first requisite for causing any change is thorough qualitative and quantitative understanding of the conditions.

5) The second requisite of causing any change is the practical ability to set in right motion the necessary forces.

6) "Every man and every woman is a star". That is to say, every human being is intrinsically an independent individual with his own proper character and proper motion.

7) Every man and every woman has a course, de-

pending partly on the self, and partly on the environment which is natural and necessary for each.

Anyone who is forced from his own course, either through not understanding himself, or through external opposition, comes into conflict with the order of the Universe, and suffers accordingly.

8) A Man whose conscious will is at odds with his True Will is wasting his strength. He cannot hope to influence his environment efficiently.

9) A Man who is doing his True Will has the inertia of the Universe to assist him.

10) Nature is a continuous phenomenon, though we may not know in all cases how things are connected.

11) Science enables us to take advantage of the continuity of Nature by the empirical application of certain principles whose interplay involves different orders of idea connected with each other in a way beyond our present comprehension. For instance "irrational", "unreal" and "infinite" expressions.

12) Man is ignorant of the nature of his own being and powers. Even his idea of his limitations is based on experience of the past, and every step in his progress extends his empire. There is therefore no reason to assign theoretical limits [note: i.e., except--possibly--in the case of logically absurd questions such as the Schoolmen discussed in connection with "God"] to what he may be, or what he may do.

13) Every man is more or less aware that his individuality comprises several orders of existence, even when he maintains that his subtler principles are mere-



ly symptomatic of the changes in his gross vehicle. A similar order may be assumed to extend throughout nature.

14) Man is capable of being, and using, anything which he perceives, for everything which he perceives is in a certain sense a part of his being. He may thus subjugate the whole of the Universe of which he is conscious to his individual Will.

15) Every force in the Universe is capable of being transformed into any other kind of force by using suitable means. There is thus an inexhaustible supply of any particular kind of force that we may need.

16) The application of any given force affects all the orders of being which exist in the object to which it is applied, whichever of those orders is directly affected.

17) A man may learn to use any force so as to serve any purpose, by taking advantage of the above theorems.

18) He may attract to himself any force of the Universe by making himself a fit receptacle for it, and arranging conditions so that its nature compels it to flow toward him.

19) Man's sense of himself as separate from, and opposed to, the Universe is a bar to his conducting its currents. It insulates him.

20) Man can only attract and employ the forces for which he is really fitted.

21) There is no limit to the extent of the relations of any man with the Universe in essence; for as soon as man makes himself one with any idea the means of measurement cease to exist. But his power to utilize that force is limited by his mental power and capacity, and by the circumstances of his human environment.

22) Every individual is essentially sufficient to himself. But he is unsatisfactory to himself until he has established himself in his right relation with the universe.

23) Magick is the Science of understanding oneself and one's conditions. It is the Art of applying that understanding in action.

24) Every man has an indefeasible right to be what he is.

25) Every man must do Magick each time he acts or even thinks, since a thought is an internal act whose influence ultimately affects action, though it may not do so at the time.

26) Every man has a right, the right of self preservation, to fulfill himself to the utmost. Men of "criminal nature" are simply at issue with their true Wills. The murderer has the Will to Live; and his will to murder is a false will at variance with his true Will, since he risks death at the hands of Society by obeying his criminal impulse.

27) Every man should make Magick the keystone of his life. He should learn its laws and live by them.

28) Every man has a right to fulfill his own will without being afraid that it may interfere with that of others; for if he is in his proper place, it is the fault of others if they interfere with him.

From "Magick in Theory and Practice" by Aleister Crowley. Please see that work for illustrations of these principles, which have been deleted here for brevity's sake.

B.P.C.I.

B: BANISH

Weapons: Dagger or Sword. Element: Air.

To banish is to remove that which is unwanted, inimical or superfluous from yourself, your instruments and/or the place where you are working.

P: PURIFY

Weapons: Cup or Ewer. Element: Water.

To purify is to cleanse yourself, your instruments and/or the place where you are working.

C: CONSECRATE

Weapons: Oil or Censer. Element: Fire.

To consecrate is to dedicate and devote yourself, your instruments and/or the place where you are working.

I: INITIATE

Weapons: Will and Love, Toil and Aspiration, Four

Powers of Spinx. Element: All.

To initiate is to transform yourself, your instruments and/or the place of working.

This formula is to be used the creation of each item in your armory. It is also recapitulated in **every** ceremony you perform. Rituals for Banishing, Purification and Consecration are provided below. Initiation rituals depend on a multitude of factors.

Basic Elements of Ceremonial Ritual

The basic elements of a ceremonial ritual or working are:

1. Banishing
2. Purification
3. Consecration
4. General Invocation
5. The Oath
6. Invocation
7. Charge to the Spirit
8. License to Depart
9. Banishing
10. Writing of the Record.

Not all of these steps are required for every ritual, though the general formula should be followed as fully as possible and in the order provided.

Signs and Rituals

THE SIGN OF THE ENTERER



The Sign of the Enterer, or the Sign of Horus is used repeatedly in ritual. In particular, it is part of the technique of Vibration of Divine Names and is thus used in the Rituals of the Pentagram. It is sometimes used to charge magical targets, such as Talismans. It is also

given in the East during circumambulations. {See the description in Liber O.}

THE SIGN OF SILENCE

The Sign of Silence, of the Sign of Harpocrates almost always follows that of the Enterer. It is also very useful, in conjunction with the associated God-form, as a protective device. {See the description in



Liber O.}

L. V. X. SIGNS

The LVX Signs are used for the so-called Analysis of the Keyword, which opens and closes the standard Hexagram rituals. They refer to the myth of the death and resurrection of Osiris. The signs are usually given together as a series. {See descriptions in Liber O.}



Osiris Slain Mourning of Isis Apophis and Typhon Osiris Risen

Banishing Rituals

The following rituals have been in standard use among magicians for at least the last three-quarters of a century.

The Pentagram rituals are specifically designed to address (i.e. banish or invoke) the classical Elements: Fire, Water, Air, Earth and Spirit. The Lesser Ritual of the Pentagram was given to Neophytes of the Hermetic Order of the Golden Dawn. It is called “Lesser” because it uses only the Pentagram of Earth, understood to contain all the other Elements in admixture. It is therefore especially appropriate for general Banishings and should precede and follow all ritual work. Crowley considered it to be not only an integral part of every magical practice but he also said of it “Properly understood, it is the Stone of the Wise.”

The Star Ruby is a version of the Pentagram ritual penned by Crowley for the use of his A.’A.’ students and colleagues. While it has the added benefit of a purely Thelemic design, it is also considerably more advanced and difficult to perform than the Lesser Ritual of the Pentagram. Most especially, it requires the ability to solidly visualize the Pentagram, at rest and in motion. This ability is greatly developed by the regular practice of the Lesser Ritual (and the Yoga practice Dharana). The Star Ruby does not appear to have a use in Invocation per se, but seems to be tailored especially for Banishing.

Hexagram Rituals are designed to banish and invoke Planetary energies. Like the Pentagram rituals, the Lesser Ritual of the Hexagram is considered to address



all the Planets, in toto and in general through the use of only the Hexagram of Earth. It should follow the Lesser Pentagram ritual, especially when preceding or following any type of Planetary magick.

The Star Sapphire is a mysterious ritual. Like the Star Ruby, it is clearly a Thelemic version of the Hexagram ritual, for the use of the Order A.'.A.'. However, it does not seem to lend itself either to Banishing or to planet-specific Invocations. I include it here to balance the Star Ruby and to spark interest in this beautiful and enigmatic ritual.

Of the Pentagram and Hexagram rituals, Crowley wrote (in Liber O):

“2. These rituals should be practised until the figures drawn appear in flame, in flame so near to physical flame that it would perhaps be visible to the eyes of a bystander, were one present. It is alleged that some persons have attained the power of actually kindling fire by these means. Whether this be so or not, the power is not one to be aimed at.

3. Success in “banishing” is known by a “feeling of cleanliness” in the atmosphere; success in “invoking” by a “feeling of holiness.” It is unfortunate that these terms are so vague. But at least make sure of this: that any imaginary figure or being shall instantly obey the will of the student, when he uses the appropriate figure. In obstinate cases, the form of the appropriate God may be assumed.

4. The banishing rituals should be used at the commencement of any ceremony whatever. Next, the student should use a general invocation, such as the “Preliminary Invocation” in the “Goetia” as well as a special invocation to suit the nature of his working.

5. Success in these verbal invocations is so subtle a matter, and its grades so delicately shaded, that it must be left to the good sense of the student to decide whether or not he should be satisfied with his result.”

THE LESSER RITUAL OF THE PENTAGRAM

- i Touching the forehead say **Ateh** (Unto Thee).
- ii Touching the breast say **Malkuth** (The Kingdom).
- iii Touching the right shoulder, say **ve-Geburah** (and the Power).
- iv Touching the left shoulder, say **ve-Gedulah** (and the Glory).

- v Clapping the hands upon the breast, say **le-Olahm, Amen** (To the Ages, Amen).
- vi Turning to the East make a pentagram (that of Earth) with the proper weapon (usually the Wand). Say (“i.e.” vibrate) **I H V H**.
- vii Turning to the South, the same, but say **A D N I**.
- viii Turning to the West, the same, but say **A H I H**.
- ix Turning to the North, the same, but say **A G L A**. (Pronounce: Ye-ho-wau, Adonai, Eheieh, Agla.)
- x Extending the arms in the form of a Cross say:
- xi **Before me Raphael;**
- xii **Behind me Gabriel;**
- xiii **On my right hand Michael;**
- xiv **On my left hand Auriel;**
- xv **For about me flames the Pentagram,**
- xvi **And in the Column stands the six-rayed Star.**
- xvii Repeat (i) to (v), the Qabalistic Cross.



THE STAR RUBY

Facing East, in the centre, draw deep deep deep thy breath closing thy mouth with thy right forefinger prest against thy lower lip. Then dashing down the hand with a great sweep back and out, expelling forcibly thy breath, cry **APO PANTOS KAKODAIMONOS**. With the same forefinger touch thy forehead, and say **SOI**, thy member, and say **O PHALLE**, [The secret sense of these words is to be sought in the numeration thereof.], thy right shoulder, and say **ISCHUROS**, thy left shoulder, and say **EUCHARISTOS**; then clasp thine hands, locking the fingers, and cry **IAŌ**. Advance to the East. Imagine strongly a Pentagram, aright, in thy forehead. Drawing the hands to the eyes, fling it forth, making the sign of Horus and roar **THÉRION**. Retire thine hand in the sign of Hoor-paar-Kraat.

Go round to the North and repeat; but say **NUIT**.

Go round to the West and repeat; but whisper **BABALON**.

Go round to the South and repeat; but bellow **HADIT**.

Completing the circle widdershins, retire to the centre and raise thy voice in the Paian, with these words **IŌ PAN**, with the signs of N.O.X.

Extend the arms in the form of a Tau and say low but clear: **PRO MOU IUNGES OPICHŌ MOU TELE-TARCHAI EPI DEXIA CHUNOCHES EPARISTERA DAIMONOS PHEG EI GAR PERI MOU HO ASTÉR TŌN PENTE KAI EN TÉI STÉLÉI**

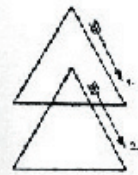
HŌ ASTÉR TŌN EX ESTÉXE.

Repeat the Cross Qabalistic, as above, and end as thou didst begin.

THE LESSER RITUAL OF THE HEXAGRAM

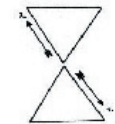
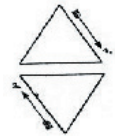
This ritual is to be performed after the "Lesser Ritual of the Pentagram".

- i Stand upright, feet together, left arm at side, right across body, holding the wand or other weapon upright in the median line. Then face East and say:
- ii **I.N.R.I.**
Yod. Nun. Resh. Yod.
Virgo, Isis, Mighty Mother.
Scorpio, Apophis, Destroyer.
Sol, Osiris, Slain and Risen.
Isis, Apophis, Osiris, IAO.
- iii Extend the arms in the form of a cross, and say: "**The Sign of Osiris Slain.**" (*See Illustration*)
- iv Raise the right arm to point upwards, keeping the elbow square, and lower the left arm to point downwards, keeping the elbow square, while turning the head over the left shoulder looking down so that the eyes follow the left forearm, and say, "**The Sign of the Mourning of Isis.**" (*See Illustration*)
- v Raise the arms at an angle of sixty degrees to each other above the head, which is thrown back, and say, "**The Sign of Apophis and Typhon.**" (*See Illustration*)
- vi Cross the arms on the breast, and bow the head and say, "**The Sign of Osiris Risen.**" (*See Illustration*)
- vii Extend the arms again as in (iii) and cross them again as in (vi) saying: "**L.V.X., Lux, the Light of the Cross**".
- viii With the magical weapon trace the Hexagram of Fire in the East, saying, "**Ararita**" (Aleph-Resh-Aleph-Resh-Yod-Taw-Aleph). This Word consists of the initials of a sentence which means "One is His Beginning: One is His Individuality: His Permutation is One."



{This hexagram consists of two equilateral triangles, both apices pointed upwards. Begin at the top of the upper triangle and trace it in a dextro-rotary direction. The top of the lower triangle should coincide with the central point of the upper triangle.}

- ix Trace the Hexagram of Earth in the South, saying "**Ararita.**" This Hexagram has the apex of the lower triangle pointing downwards, and it should be capable of inscription in a circle.
- x Trace the Hexagram of Air in the West, saying "**Ararita.**" This Hexagram is like that of Earth; but the bases of the triangles coincide, forming a diamond.
- xi Trace the Hexagram of Water in the North, saying "**Ararita.**" This Hexagram has the lower triangle placed above the upper, so that their apices coincide.
- xii Repeat (i) - (vii)



The Banishing Ritual is identical, save that the direction of the Hexagram must be reversed.

THE STAR SAPPHIRE

Let the Adept be armed with his Magick Rood [and provided with his mystic rose].

In the centre, let him give the L.V.X. signs; or if he know them, if he will and dare do them, and can keep silent about them, the signs of N.O.X. being the signs of Puer, Vir, Puella, Mulier. Omit the sign. I.R.

Then let him advance to the East and make the Holy Hexagram, saying:

Pater et Mater unus deus Ararita.

Let him go round to the South, make the Holy Hexagram and say:

Mater et Filius unus deus Ararita.

Let him go round to the West, make the Holy Hexagram and then say:

Filius et Filia unus deus Ararita.

Let him go round to the North, make the Holy Hexagram and then say:

Filia et Pater unus deus Ararita.

Let him then return to the Centre, and so to The Centre of All (making the Rosy Cross as he may know how) saying **Ararita Ararita Ararita** (In this the Signs shall be those of Set Triumphant and of Baphomet.



Also shall Set appear in the Circle. Let him drink of the Sacrament and let him communicate the same.) Then let him say:

Omnia in Duos: Duo in Unum: Unus in Nihil: Haec nec Quatuor nec Omnia nec Duo nec Unus nec Nihil Sunt.

Gloria Patri et Matri et Filio et Filiae et Spiritui Sancto externo et Spiritui Sancto interno ut erat est erit in saecula Saeculorum sex in uno per nomen Septem in uno Ararita.

Let him then repeat the signs of L.V.X. but not the signs of N.O.X.: for it is not he that shall arise in the Sign of Isis Rejoicing.

Purification and Consecration

PURIFICATION

“Asperges me, Domine [or Therion], hyssopo et mundabor; lavabis me, et super nivem dealbabor.” (Translation: Thou shalt purge me with hyssop, O Lord [or Beast] and I shall be clean; Thou shalt wash me and I shall be whiter than snow”)

“pure will unassuaged of purpose, delivered from the lust of result, is every way perfect.” (CCXX, I, 44)

For the purification of the Temple space, it is typical for the Magician to use one of these rituals in the East, then make a descending water triangle with either the Cup itself or sprinkling with the Water, saying **“By the power of Water, I purify this Temple”** in each quarter.

CONSECRATION

“Accendat in nobis Domine [or Therion] ignem sui amoris et flammam aeternae caritatis.”

(Translation: Enkindle within us, O Lord [or Beast], the fire of love and the flame of eternal charity.”)

“I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body.” (AL, II, 62)

For the consecration of the Temple space, it is typical for the Magician to use one of these rituals in the East, then make an ascending fire triangle with either the Wand or the smoking censer, saying **“With the power**

of Fire, I consecrate this Temple” in each quarter.

ABOUT PURIFICATION AND CONSECRATION

In “Magick In Theory and Practice”, Crowley wrote:

“We must constantly examine ourselves, and assure ourselves that every action is really subservient to the One Purpose.

It is ceremonially desirable to seal and affirm this mental purity by Ritual, and accordingly the first operation in any actual ceremony is bathing and robing, with appropriate words. The bath signifies the removal of all things extraneous to antagonistic to the one thought. The putting on of the robe is the positive side of the same operation. It is the assumption of the fame of mind suitable to that one thought.

A similar operation takes place in the preparation of every instrument, as has been seen in the Chapter devoted to that subject. In the preparation of the place of working, the same considerations apply. We first remove from that place all objects; and we then put into it those objects, and only those objects, which are necessary. During many days we occupy ourselves in this process of cleansing and consecration; and this again is confirmed in the actual ceremony.

The cleansed and consecrated Magician takes his cleansed and consecrated instruments into that cleansed and consecrated place, and there proceeds to repeat that double ceremony in the ceremony itself, which has these same two main parts.”

“The method of consecration is very simple. Take the wand, or the holy oil, and draw upon the object to be consecrated the supreme symbol of the force to which you dedicate it. Confirm this dedication in words, invoking the appropriate God to indwell that pure temple which you have prepared for Him. Do this with fervour and love, as if to balance the icy detachment which is the proper mental attitude for banishing.”

See Crowley’s Magick in Theory and Practice (Part 3 of Magick: Book 4), Chapters XIII and XIV

General Invocations

THE ANTHEM FROM "THE SHIP" AND
LIBER XV

Suggested for use as a General Invocation

Thou who art I, beyond all I am,
Who hast no nature and no name,
Who art, when all but thou are gone,
Thou, centre and secret of the Sun,
Thou, hidden spring of all things known
And unknown, Thou aloof, alone,
Thou, the true fire within the reed
Brooding and breeding, source and seed
Of life, love, liberty, and light,
Thou beyond speech and beyond sight,
Thee I invoke, my faint fresh fire
Kindling as mine intents aspire.
Thee I invoke, abiding one,
Thee, centre and secret of the Sun,
And that most holy mystery
Of which the vehicle am I.
Appear, most awful and most mild,
As it is lawful, in thy child!
For of the Father and the Son
The Holy Spirit is the norm;
Male-female, quintessential, one,
Man-being veiled in woman-form.
Glory and worship in the highest,
Thou Dove, mankind that deifiest,
Being that race, most royally run
To spring sunshine through winter storm.
Glory and worship be to Thee,
Sap of the world-ash, wonder-tree!
Glory to thee from gilded tomb! Glory to thee from
waiting womb! Glory to Thee from earth un-
ploughed! Glory to Thee from virgin vowed!
Glory to Thee, true Unity Of the eternal Trinity!
Glory to Thee, thou sire and dam And self of I am that
I am!
Glory to Thee, beyond all term, Thy spring of sperm,
thy seed and germ!
Glory to Thee, eternal Sun, Thou One in Three, Thou
Three in One!
Glory and worship be to Thee, Sap of the world-ash,
wonder-tree!

(THE SO-CALLED) PRELIMINARY INVO-
CATION OF THE GOETIA

Suggested for use as a General Invocation

Thee I invoke, the Bornless one. Thee, that didst create
the Earth and the Heavens:
Thee, that didst create the Night and the day. Thee, that
didst create the darkness and the Light.
Thou art Osorronophris: Whom no man hath seen at
any time.
Thou art Iäbas: Thou art Iäpos: Thou has distinguished
between the just and the Unjust.
Thou didst make the female and the Male. Thou didst
produce the Seed and the Fruit.
Thou didst form Men to love one another, and to hate
one another.

I am Mosheh Thy Prophet, unto Whom Thou didst
commit Thy Mysteries, the Ceremonies of Ishrael.
Thou didst produce the moist and the dry, and that
which nourisheth all created Life.

Hear Thou Me, for I am the Angel of Paphrö Osor-
ronophris: this is Thy True Name, handed down to the
Prophets of Ishrael.

Hear Me: -- Ar: Thiao: Rheibet: Atheleberseth: A:
Blata: Abeu: Ebeu: Phi: Thitasoe: Ib: Thiao

Hear Me, and make all Spirits subject unto Me: so
that every Spirit of the Firmament and of the Ether:
upon the Earth and under the Earth: on Dry Land and
in the Water: of Whirling Air, and of rushing Fire: and
every Spell and Scourge of God may be obedient unto
Me.

I invoke Thee, the Terrible and Invisible God:
Who dwellest in the Void Place of the Spirit: -
- Arogogorobrao: Sothou: Modorio: Phalarthao:
Döo: Apé, The Bornless One

Hear Me, and make all Spirits subject unto Me: so
that every Spirit of the Firmament and of the Ether:
upon the Earth and under the Earth: on Dry Land and
in the Water: of Whirling Air, and of rushing Fire: and
every Spell and Scourge of God may be obedient unto
Me.

Hear me: -- Roubriao: Mariobam: Balbnabaoth: As-
salonai: Aphniao: I: Thoteth: Abrasar: Aëoöü:
Ischure, Mighty and Bornless One!

Hear Me, and make all Spirits subject unto Me: so
that every Spirit of the Firmament and of the Ether:
upon the Earth and under the Earth: on Dry Land and
in the Water: of Whirling Air, and of rushing Fire: and
every Spell and Scourge of God may be obedient unto
Me.



I invoke Thee: -- Ma: Barraio: Ioel: Kotha: Athorebalo:
Abraoth:

Hear Me, and make all Spirits subject unto Me: so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth: on Dry Land and in the Water: of Whirling Air, and of rushing Fire: and every Spell and Scourge of God may be obedient unto Me.

Hear Me! -- Aoth: Abaoth: Basum: Isak: Sabaoth: Iao:
This is the Lord of the Gods: This is the Lord of the Universe: This is He Whom the Winds fear.
This is He, Who having made Voice by His Commandment, is Lord of All Things; King, Ruler and Helper.

Hear Me, and make all Spirits subject unto Me: so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth: on Dry Land and in the Water: of Whirling Air, and of rushing Fire: and every Spell and Scourge of God may be obedient unto Me.

Hear Me: -- Ieou: Pur: Jou: Pur: Iaot: Iaeo: Ioou:
Abrasar: Sabriam: Do: Uu: Adonaie: Ede: Edu:
Angelos ton Theon: Anlala Lai: Gaia: Ape: Diathana Thorun.

I Am He! the Bornless Spirit! having sight in the Feet:
Strong, and the Immortal Fire! I Am He! The Truth!

I Am He! Who hate that evil should be wrought in the World! I am He, that lighteneth and thundereth.

I am He, from whom is the Shower of the Life of Earth:
I am He, whose mouth ever flameth:

I am He, the Begetter and Manifester unto the Light: I am He, the Grace of the World:

“The Heart Girt with a Serpent” is My Name!

Come Thou forth, and follow Me: and make all Spirits subject unto Me so that every Spirit of the Firmament, and of the Ether: upon the Earth and under the Earth: on dry land, or in the Water: of whirling Air or of rushing Fire: and every Spell and Scourge of God, may be obedient unto Me! Iao: Sabao: Such are the Words!

Oath and Invocation

THE OATH

The Oath is the foundation of all magical work, as it is an affirmation of the Will. It binds the Magician

forever to do the one thing that she is incarnated to do and nothing else. The Law of Thelema grants absolute Liberty to do one’s Will...and nothing else. It is therefore both the greatest of all freedoms and the strictest of all disciplines. The Oath of a specific operation ties that work into the Great Work, thus consciously uniting the finite Will of the operator with the infinite Universal Will to which she aspires. This places universal force at the Magician’s disposal and but also commits her to the successful performance of that operation. By virtue of the Oath, she agrees to be the tool by which the Divine Will is accomplished. There may be no shirking or passing the buck. It is the weight of the world and the key to the mastery thereof.

CEREMONIAL FORM OF THE OATH

- i Stand upright in the center of the Circle and strike once upon the Bell.
- ii Declare who you are, giving your motto, naming the Initiatory Grades and or Degrees you have attained and giving the Signs and Words of those Grades. Thus you shall trace the chronology of your magical career up to the present moment.
- iii State the purpose of the ceremony.
- iv Prove that it is necessary to perform the ceremony and to succeed in it. Accept the responsibility and the karma of being the instrument of destiny in this particular case.
- v Swears before the Lord of the Universe that you *will* perform the ceremony, that *nothing* will prevent it and that you will not leave the sacred space until it has been duly accomplished.
- vi Strike once upon the Bell
- vii Make the Confession: Admit to your humanity, to your lack of understanding, and to your weakness, yet claim to aspire to something higher, to the Great Work. Your gestures during the Confession should indicate your humility. Tremble at the thought of performing such an enormous undertaking.
- viii The Universe commands that it must be! Once again fortified with zeal and courage, rise and reaffirm the Oath. Know in your heart that you are the One Chosen to perform this task of Universal import.

See Crowley’s Magick in Theory and Practice (Part 3 of Magick: Book 4), Chapter XVI (1)

THE INVOCATION

“In the straightforward or “Protestant” system of Magick there is very little to add to what has already

been said. The Magician addresses a direct petition to the Being invoked. But the secret of success in invocation has not hitherto been disclosed. It is an exceedingly simple one. It is practically of no importance whatever that the invocation should be "right". There are a thousand different ways of compassing the end proposed, so far as external things are concerned. The whole secret may be summarised in these four words: 'Enflame thyself in praying.'

Aleister Crowley, *Magick In Theory And Practice*

Of the many forms of Invocation, Crowley felt that the method of identification was superior. Here is a breakdown of that method with reference to our invocation of Tahuti, Liber Israfel.

Preparation

The symbolic form of the god is first studied with as much care as an artist would bestow upon his model, so that a perfectly clear and unshakeable mental picture of the god is presented to the mind. The attributes of the god are enshrined in speech, and such speeches are committed perfectly to memory.

- i The invocation begins with a prayer to the god, commemorating his physical attributes, always with profound understanding of their real meaning. At the conclusion of this a mental image of the God, infinitely vast and infinitely splendid, should be perceived, in just the same sense as a man might see the Sun. {In *Liber Israfel*, the first part begins with the words "Majesty of Godhead, wisdom-crowned TAHUTI, Thee, Thee I invoke. Oh Thou of the Ibis head, Thee, Thee I invoke"; and so on.}
- ii In the "second part" of the invocation, the voice of the god is heard, and His characteristic utterance is recited. {In *Liber Israfel*, the second part begins with the words: "Behold! I am yesterday, today, and the brother of tomorrow."} The magician should imagine that he is hearing this voice, and at the same time that he is echoing it, that it is true also of himself. This thought should so exalt him that he is able at its conclusion to utter the sublime words which open the third part.
- iii In the third portion of the invocation the magician asserts the identity of himself with the god. {In *Liber Israfel*, the third part begins "**Behold! he is in me, and I am in him.**" At this moment, he loses consciousness of his mortal being; he is that men-

tal image which he previously but saw. This consciousness is only complete as he goes on: "**Mine is the radiance wherein Ptah floateth over his firmament. I travel upon high. I tread upon the firmament of Nu. I raise a flashing flame with the lightnings of mine eye: ever rushing on in the splendour of the daily glorified Ra --- giving my life to the treaders of Earth!**" This thought gives the relation of God and Man from the divine point of view. The magician is only recalled to himself at the conclusion of the third part; in which occur, almost as if by accident, the words: "**Therefore do all things obey my word.**"}

- iv In the fourth portion the god is again invoked, but as if by Himself, as if it were the utterance of the will of the god that He should manifest in the magician. {In the fourth part of *Liber Israfel*, which begins: "**Therefore do thou come forth unto me**", it is not really the magician who is addressing the God; it is the God who hears the far-off utterance of the magician. If this invocation has been correctly performed, the words of the fourth part will sound distant and strange. It is surprising that a dummy (so the magus now appears to Himself) should be able to speak!} At the conclusion of this, the original object of the invocation is stated.

See Crowley's *Magick in Theory and Practice (Part 3 of Magick: Book 4), Chapters II and XV*

Liber Israfel

LIBER ISRAFEL

sub figura LXIV

A.·. A.·.

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[This book was formerly called "Anubis," and is referred to the 20th key, "The Angel."]

0. The Temple being in darkness, and the Speaker ascended into his place let him begin by a ritual of the Enterer, as followeth.

Procul, O procul este profani.

Bahlasti! Ompehda!

In the name of the Mighty and Terrible One, I proclaim that I have banished the Shells unto their habitations.

I invoke Tahuti, the Lord of Wisdom and of Utterance,

the God that cometh forth from the Veil.
 O Thou! Majesty of Godhead! Wisdom-crowned
 Tahuti! Lord of the Gates of the Universe! Thee,
 Thee, I invoke.
 O Thou of the Ibis Head! Thee, Thee I invoke.
 Thou who wieldest the Wand of Double Power! Thee,
 Thee I invoke!
 Thou who bearest in Thy left hand the Rose and Cross
 of Light and Life: Thee, Thee, I invoke.
 Thou, whose head is as an emerald, and Thy nemmes
 as the night-sky blue! Thee, Thee I invoke.
 Thou, whose skin is of flaming orange as though it
 burned in a furnace! Thee, Thee I invoke.
 Behold! I am Yesterday, To-Day, and the Brother of
 To-Morrow!
 I am born again and and again.
 Mine is the Unseen Force, whereof the Gods are
 sprung! Which is as Life unto the Dwellers in the
 Watch-Towers of the Universe.
 I am the Charioteer of the East, Lord of the Past and of
 the Future.
 I see by mine own inward light: Lord of Resurrection;
 Who cometh forth from the Dusk, and my birth is
 from the House of Death.
 O ye two Divine Hawks upon your Pinnacles!
 Who keep watch over the Universe!
 Ye who company the Bier to the House of Rest!
 Who pilot the Ship of Ra advancing onwards to the
 heights of heaven!
 Lord of the Shrine which standeth in the Centre of the
 Earth!
 Behold, He is in me, and I in Him!
 Mine is the Radiance, wherein Ptah floatheth over the
 firmament!
 I travel upon high!
 I tread upon the firmament of Nu!
 I raise a flashing flame, with the lightning of Mine
 Eye!
 Ever rushing on, in the splendour of the daily glorified
 Ra: giving my life to the Dwellers of Earth.
 If I say "Come up upon the mountains!" the Celestial
 Waters shall flow at my Word.
 For I am Ra incarnate!
 Kephra created in the Flesh!
 I am the Eidolon of my father Tmu, Lord of the City
 of the Sun!
 The God who commands is in my mouth!
 The God of Wisdom is in my Heart!
 My tongue is the Sanctuary of Truth!
 And a God sitteth upon my lips.
 My Word is accomplished every day!
 And the desire of my heart realises itself, as that of Ptah
 when He createth!
 I am Eternal; therefore all things are as my designs;

therefore do all things obey my Word.
 Therefore do Thou come forth unto me from Thine
 abode in the Silence: Unutterable Wisdom! All-
 Light! All-Power!
 Thoth! Hermes! Mercury! Odin!
 By whatever name I call Thee, Thou art still nameless
 to Eternity:. Come Thou forth, I say, and aid and
 guard me in this work of Art.
 Thou, Star of the East, that didst conduct the Magi!
 Thou art The Same all-present in Heaven and in Hell!
 Thou that vibratest between the Light and the Dark-
 ness!
 Rising, descending! Changing ever, yet ever The
 Same!
 The Sun is Thy Father!
 Thy Mother is the Moon!
 The Wind hath borne Thee in its bosom: and Earth
 hath ever nourished the changeless Godhead of
 Thy Youth!
 Come Thou forth, I say, come Thou forth!
 And make all Spirits subject unto Me:
 So that every Spirit of the Firmament
 And of the Ether.
 And of the Earth.
 And under the Earth.
 On dry land
 And in the Water.
 Of whirling Air
 And of rushing Fire.
 And every Spell and Scourge of God the Vast One, may
 be obedient unto Me!
 I invoke the priestess of the Silver Star, Asi the Curved
 One, by the ritual of Silence.
 I make open the gate of Bliss; I descend from the
 Palace of the Stars; I greet you, I embrace you, O
 children of Earth, that are gathered together in the
 Hall of Darkness.

(A pause.)

The Speech in the Silence.
 The Words against the Son of Night.
 The Voice of Tahuti in the Universe in the Presence of
 the Eternal.
 The Formulas of Knowledge.
 The Wisdom of Breath.
 The Root of Vibration.
 The Shaking of the Invisible.
 The Rolling Asunder of the Darkness.
 The Becoming Visible of Matter.
 The Piercing of the Scales of the Crocodile.
 The Breaking Forth of the Light!

(Follows the Lection.)

There is an end of the speech; let the Silence of darkness be broken; let it return into the silence of light.

The speaker silently departs; the listeners disperse unto their homes; yea, they disperse unto their homes.

Charge and License to Depart

CHARGE TO THE SPIRIT

In cases of evocation or talismanic magick, the Magician, by virtue of the God with whom she is now united, would then command the appearance and obedience of the desired Spirit. The Charge recapitulates the Purpose of the Ceremony in the form of commands issued to the Spirit and sometimes an Oath to fulfill this purpose is taken by the Spirit. Crowley wrote:

“A spirit should be made to lay its hand visibly on the weapon by whose might it has been evoked, and to **“swear obedience and faith to Him that liveth and triumpheth, that reigneth above him in His palaces as the Balance of Righteousness and Truth”** by the names used in the evocation. It is then only necessary to formulate the Oath or Charge in language harmonious with the previously announced purpose of the operation.”

In cases of pure invocation, the Charge takes the form of a general command to the Universe to recognize the new authority of the Magician. A common form of this charge is:

“Hear me and make all Spirits subject unto Me; so that every Spirit of the Firmament and of the Ether: upon the Earth and under the Earth, on dry land and in the water; of Whirling Air and of rushing Fire and every Spell and Scourge of God may be obedient unto Me.”

(The So-called) Preliminary Invocation of the Goeta

LICENSE TO DEPART

“And now I say unto all Spirits called forth or attracted to this Rite, depart in peace unto thine habitations and abodes – and may the blessing of the Highest be upon thee in the name of (insert God name appropriate to the operation), and let there be peace between thee and me; and be thou very ready to come, whensoever thou art invoked and called, either by a word, or by a will, or by this mighty Conjunction of Magick Art.”

See Crowley’s Magick in Theory and Practice, (Part 3 of Magick; Book 4), Chapter XVI (2) and XVII.