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who does not know where to start, yet the information is also of value to the long-suffering student who cannot make sense out of the conflicting mumbo jumbo presented as Magick.

This book is practical on all levels. It is a perfect blend of practical and esoteric Magickal practices, starting from first principles. I will try to help you find latent talents, to help you become aware of your true potential, and show you how to understand Magick and how to use it in this day and age. Everything you will need to complete your studies is contained here—other than equipment—and you will not need to spend a fortune on this! The amount of equipment used is entirely up to each student; some prefer to have a lot, others use very little. In all cases, you will be shown how to select and use equipment correctly and how to make use of everyday items thereby saving money. You may decide to practice the techniques without using any equipment. The choice is left entirely to each individual.

The system of Magick offered within is original and workable. The principles are universal; that is, they apply to everyone. You are not asked to subscribe to unworkable ideas and dogmas or give up anything other than unreality. The whole idea is to give you as many ideas as possible, and the important thing is not to just accept ideas because they are told to you and equally not to reject them because they do not appear to equate to what you already know. The whole point of the study is to learn to think for yourself so you can make your own decisions, because in the final analysis, the only Magickal system that will work for you is your own.

Now, this book can provide structure and form; it can provide universal principles and cosmic invariables. It can act as a catalyst and it can do all sorts of things, but it cannot actually produce your true Magickal system. You are the only person in the world who can do that. It may sound as if it is a difficult process, but it is not.

Chapter One

MAGICK IS
THE ULTIMATE SCIENCE

This book is about Magick—true Magick. It will help you understand the subject, work out your own rituals, and use Magick as it is meant to be used—as an aid to a better life and an understanding of that life.

Contemporary study of Magickal subjects confuses novices and practitioners alike, because it contains a number of outmoded rules and superstitions that do nothing for the art and science of Magick. This book has been written to help restore Magick to its rightful place in our creative cycle. True Magick is not complicated; Magick belongs to anyone who wishes to use it; true Magick comes from within the individual—not from some initiate or secret society. After all, who initiated the first initiate? Magick is a highly individual and personal creative process, and to be effective, each individual must formulate his or her own Inner Temple, contact his or her power source, and work Magick in his or her own way. The basic rules and laws are the same for everyone and these will now be given to you. From then on, it is up to you. Let us start by defining just what Magick is and what it is not.

Magick is not dressing up in brightly colored robes, chanting strange incantations, or collecting grades and titles. This may flatter the ego and be of limited use in some cases, but it is not Magick. Pathworking and meditation are not Magick. They are tools—aids. So what is Magick? Magick, true Magick, is the art of using controlled thought to produce a result. If you doubt this, then ask yourself: why are you interested in Magick or why do you involve your-
It feels right for you. It is, but maybe not in the way that you previously thought.

Before starting any Magickal work, we need to look at how Magick works in the light of reason. All thought produces results. By thought, I mean deliberate thought activated by the will—not daydreaming or normal conscious thought—which is analytical, critical, and makes comparisons for evaluation. Willed thought produces results—physical results—and thought uses power to create. In normal life, we are generally unaware of this process, yet it happens all the time as we create around us all that we desire or do not desire. Magick is the art of knowing how to use this creation process to produce results that are desirable. Before going on any further, we will take a careful look at the mental process used in creative Magickal thinking. There are three areas of the mind which concern us: the conscious, the subconscious, and the will.

The subconscious mind is the powerhouse. It creates around us all that it believes to be true, according to the instructions we give it. Everything around you here and now has been created for you by your subconscious mind and has been attracted to you like a magnet. It is impossible to stop this creation process. Even when you leave Earth life, it will carry on creating for you and serving you. For that is its purpose: to attract to you all that you need. It does not reason; it just accepts instructions that are believed to be in your best interest. Before it will change its creative pattern, it has to be convinced that the new instruction is valid. This is where the will and the conscious mind come into the picture.

The will has to get past the barriers of the conscious mind. No matter how strong the will is to change something, it has to convince the conscious mind before that new instruction can reach the subconscious mind. The conscious mind only sees facts in the light of present subconscious creative patterns, which is why some people are unable to see a fact glaring at them. It is contrary to their deep beliefs.

When you were very young and the critical faculties were wide open, your subconscious mind was trying to establish what your will wished. Most children are presented with facts that are accepted without question. These facts are totally believed and so for you they become true. Some of these facts were probably true; some of them were probably untrue. Nevertheless they were all accepted. The subconscious mind will seek to reinforce the conscious mind when a new direction is given to it and so the whole process becomes a circle. The more the will is exercised, the more the conscious mind looks for facts to substantiate its previous beliefs. So new results are impossible or at best extremely slow, for constant expression of the will eventually gets some reaction from the subconscious mind, even if it takes a lifetime.

How do we cause a new creative pattern? Why bother? And what has this to do with Magick? Quite simply, the subconscious mind is there to create for you whatever you wish. It knows no limits and is neither good nor bad. It just is. Give it an instruction and it will carry it out to the letter. Surely this is worth bothering with! There are many ways of getting through false beliefs to the creative mind, and Magick is the best way for some of us. True Magick, free from superstition and false ideas, gets results, and that is the purpose of this book: to show you how to do this. So how do you get the subconscious mind to respond to your will? Whatever that may be? By simply using two facts and combining these with positive thought. They are: 1) suspension of the critical conscious mind; and 2) belief.

The idea of combining positive thought with the suspension of the critical conscious mind and belief is used in meditation and self-hypnosis, and yields results of a fashion. But by far the best way is to use controlled imagination or visualization. Anything visualized and believed
comfortable bed, but on a hard floor. The head may be lifted slightly, but that is all. This may sound counterproductive. One would imagine that a hard floor would be very uncomfortable and distracting. The reverse is true. Instead of being supported by a bed, the body is mildly uncomfortable. To get around this, the body must relax even more. Try it for yourself—you will soon see that this is the case.

As a final point, it may seem crazy to lie on a bed of nails, but with the right training and attitude of mind, it is possible to relax very deeply into trance states with this method. The way that it works is quite simple: if you are uncomfortable you must relax even more to get around discomfort. The greater the discomfort the deeper the relaxation. I do not advise you to try a bed of nails, but I certainly endorse the use of a hard floor!

Preparing for Relaxation

You are about to commence a period of relaxation in which you will learn to relax the whole of your body into a condition of peace, tranquility, and calm. You will experience peace and tranquility that will stay with you throughout your daily life, providing you practice regularly. The more you practice, the more you will feel the benefits, as calm and poise become part of your life.

Preparing for Relaxation

You are going to prepare for relaxation by putting your body into a pleasant state of rest and comfort, by turning your attention to the five extremities of your body: raising and lowering them to a position of rest, one at a time. Direct your attention to your left leg, raise it a few inches, hold for a moment, and allow it to sink to the floor and rest. Direct your attention to your left leg, raise it a few inches, hold, and allow it to sink to the floor and rest. Now do the same with your right arm, raise it slowly, hold, allow it to sink and rest. Now your left arm, raise, hold, let it sink and rest. Finally we move to your head, raise it slightly, hold and allow it to sink and rest. Now you must regulate your breathing to a slow and steady rate. Do not strain in any way. Breathe in, hold, breathe out. Breathe in, hold, breathe out, and so on. Continue to breathe slowly in and out for a while. When your breathing is steady and relaxed, begin the gradual relaxation of your body.

Direct your attention to your feet and imagine they are becoming heavier and heavier, then relax your lower legs from ankles to knees, feel them relaxing. Move your attention to your thighs—these are large muscles. They are easy to relax; allow them to do so. Now turn your attention to the hips—let them relax and sink slowly downwards. Feel them relax. Your legs and your feet will feel comfortably relaxed as they get heavier. Turn your attention to your abdomen—feel the muscles relax; allow them to do this slowly and gently. Let them sag and then become heavy. Imagine that as those muscles relax so your internal organs also relax. The muscles of your back are becoming heavy. From the base of your spine to your neck you are relaxing. Allow your entire back to sink, to relax deeply. Relax into peace from your neck to your feet. Your fingers are relaxing, they become limp as they sag under their own weight. The muscles of your forearms are also relaxing; let them go limp. Your upper arms relax and go limp. Let your shoulders sink downwards; allow them to relax. Let the muscles of your neck relax; let them go limp. The whole of your body from neck to feet should be relaxed and comfortable. Let your jaw relax and find a comfortable position under its own weight. The muscles of your face are relaxing. Relax your eyes under their own weight. Your forehead relaxes deeply. Your entire body should be very relaxed. Continue to relax into peaceful tranquility. There is nothing else to do but rest. Your body will heal itself and your nervous system will be strengthened and you will acquire more energy day by day, as you practice this exercise. You will lose tension
The net result is stress, nervous tension, and emotional breakdown. As the problem increases, more and more people succumb to the misery and many give up altogether, or turn to hack remedies or modern medical techniques. Neither work effectively; the hack remedies—and there are many in many disguises—depend on belief, so unless you have complete faith, they will never work; modern medicine prescribes what can only be described as dangerous chemicals. These may seem like the easy way out, but they are not. Apart from side effects and the fact that the individual comes to depend on these drugs, the principles used are quite wrong. Drugs treat symptoms; they do not treat causes—this is very important yet little realized. Now I am not about to imply that you should abandon your medication or throw caution to the wind. By using relaxation, you can learn how to manage without these things, but this is a gradual process as you will see.

I would suggest that you allow relaxation to do its job. By practicing the techniques that you will be given shortly, on a regular basis, you will soon notice the benefits, and as you increase in strength and confidence, you will learn how to manage without artificial chemicals. The sensible way to treat stress is by offering meaningful advice and understanding. The answer is always very simple and natural. We have been taught to accept everything that appears obvious as being absolute fact. Facts are created by our minds. This is the secret of Magickal work. What the mind can conceive it can achieve. The power of the mind is truly limitless—for better or for worse. Therefore it is very easy to create conditions of poverty, misery, bad luck and illness, without being consciously aware you are doing it.

The conditioned reflexes we have each inherited from society are seen as facts. If you believe them to be true, you will, of course, react in a negative fashion. Stress, worry, depression, and anxiety are the result. This forms a vicious circle, because what is believed to be true comes true, so the problem goes from bad to worse. It is just as easy to create the opposite effect and, therefore, halt the cycle by simply changing your attitude of mind. Change your mind and you change your circumstances. Before any change can take place, it is necessary to discover peace and tranquility and then make this a habit. From then on the road to recovery is open. However, it must be discovered—it cannot be induced by drugs.

The method I shall now describe will, if followed carefully, result in tremendous changes in terms of health and peace of mind. So ask yourself this, do you really want a happy, peaceful life with the ability to cope easily? Or are you quite content to muddle along in a state of perpetual confusion, stress, and worry? All I ask is that you practice the relaxation exercise I will give you on a regular basis. Do not be put off, do not make excuses, and do not let anything or anybody get in the way of what is to be your own personal path to peace.

Results are always proportionate to effort. I cannot promise instant success, but I can tell you from personal experience that if you persist, you will know peace. You will enhance your life in ways you never thought possible. When you are relaxing you must be able to relax fully, so find somewhere quiet where you will not be disturbed. A bedroom is ideal. Privacy is the key word. If you have somewhere secure, you will find that it is far easier than if your mind is constantly returning to the possibility of someone barging in on you. You can also inform people that you are not to be disturbed during relaxation sessions. Prevention is always better than cure.

Having attended to these problems, all that remains to do is to sit or lie comfortably. Sitting is often the best way to begin, but lying down gets far better results. When you are reasonably proficient, you may deepen the relaxation exercise even more. This is done by lying down, not on a
Do not duck out—use your ingenuity; be enterprising and resourceful. It always pays off.

Now let us have a look at the essential items. There is a mania at the present time for buying books on Magick and equipment. Usually nothing is ever done with these articles. They adorn shelves and temples and they are shown off to interested friends. Now let me make this clear—I am not saying you should not buy equipment and books. It is a good idea to have some of these things, providing that there is a need for them, providing that there is a definite purpose. Before you buy, think, "Do I really need this?" "What do I need this for?" You see, it is so easy to look at the claims as to the potency of certain incense, books, and equipment, and then react. What are you reacting to? Superstition, not fact. Real Magick is within you and it is easily found if you know where to look. Now, as far as equipment is concerned, you will actually need very little.

Every item must be there for a purpose. Avoid buying anything you can make yourself. There is a lot to be learned from these crafts and, of course, you are adding more to the general personal involvement. Apart from this, only buy those things that you really need and which you use to enhance your ritual work. There is no point in paying out a small fortune for a Magickal Sword. Instead, look around the junk shops or buy an ornamental one. They are bound to be cheaper and just as good. Work on the Sword and personalize it. I will tell you how later.

Finally, if you do have a temple, then do follow the advice I am giving you. Clear everything out and start again, looking at every item to see if it is of value. If you do not have a temple, start to think of ways you can make one, as you will need some quiet place in which to work undisturbed. King Solomon was reputed to have had a magnificent temple, but then again he could afford it. It is a good idea to have a mental picture of an ideal temple. Move toward this, but do not try to do it in a week. Good working temples are built up gradually and with care and thought. The more you put in of yourself, the more you will get out, and this has little to do with money. Gold pillars and ebony altars may look good, but what real value are they if they can be purchased without a second thought. A cardboard Shield made with love and care is worth far more than some expensive article bought casually with a credit card. Care and dedication really matter. Work within your present financial limit. You do not have to sacrifice to the Gods. They will not even notice, but your real-self will. Involve yourself with your temple and inject your personality into it. Make it yours!

The Silent Center Within

Those of you who are engaged in realistic Magickal work will find the practical work and advice that follow of enormous value. Not only will it give you peace of mind and help you to cope more easily with stress, but it will also form a valuable aid to inducing the right attitude of mind prior to ritual work. Peace = Power; therefore, a calm, tranquil mind can do far more than one in a state of turmoil or bothered by the problems of the day. The secret of successful Magickal work lies in controlling the mind, because Magick is the science of using the mind. Therefore the ability to begin Magickal work in a condition of peace and tranquillity is bound to remove the problems of fear, doubt, uncertainty, and tension that often prevent success.

In today's world we live with pressure and stress. We are taught and shown from an early age that we must sweat and strain to achieve results. We rush around to keep up with the pace of everyday existence and we must concern ourselves every second of the day with attempting to control the many confusing facets of our civilized soci
likely to be stopped by a fraction of an inch of cloth—unless you believe that it will. Sexual fetishes often become entangled in Magick and this is one of those times.

Finally you ought to have some place in your temple where you can use a cassette recorder. The main use of sound reproduction in Magick is to provide you with sound effects and music. Rituals without music are very dull affairs. The right type of music, as with color and scent, will greatly enhance your Magickal work, especially in meditation rites. You can, of course, use classical music—"The Planets" by Holst is quite useful. Some of you might prefer church organ music or meditation music and there is an excellent selection available today. Modern music is not suitable. Make and keep an index of your music; head the card with the type of ritual or meditation for which you intend to use the music.

Having described the ideal temple and its basic equipment, we must consider those of you who have no space available. For you, think in terms of a temporary temple; any room is suitable and you do not have to move a lot of furniture around. You will need something you can use as an altar. The quarter lights and central light can be put away in a closet until you need them. Then just find a place to put them around the room when you are working, so you have points of reference for the all important quarters. Do make certain that you are not going to be disturbed. Before the rite, lay everything out; and at the end, clear it away. Disguise it in some way, so that other people will not notice. You can use small wall brackets for lamps; these can be quickly converted to hold ornaments. Alternatively you can make or purchase four stands on which you can place your quarter lights. Use a bit of ingenuity—there is always a solution to insufficient space. In truth you do not need to have a temple. Eventually you will learn to do without such things and without any equipment. For the time being, do make every effort to find some place for

your temple, since much in the way of ritual experience can be lost.

Necessity, too, is often the mother of invention, and quite often, I have had to put up with what has been far less than the ideal. If you cannot have the ideal, do not let this stop you. Make the best of existing circumstances. Eventually you will attain the ideal and you will learn by your experience. During many years of Magickal work, I have had to get around many awkward situations. Quite often circumstances dictated how my temple had to function. I was fortunate that my first temple was quite large. It was a converted spare bedroom situated upstairs, away from the view of people who came to the house. My second temple by contrast was very stark; the altar was sandwiched between a wardrobe and a dressing table. The quarter lights were on four wooden stands made from parquet flooring. That was it—no floor design, no drapes, no useful brackets for thuribles, and so forth. At the end of each rite, everything had to be cleared away and put into a locked cupboard. The altar had to be disguised by putting ornaments on it. Certainly far from ideal, but it did work and I learned firsthand many things that I would not have learned otherwise.

I very rarely use a temple setup now. I carry my temple around in my mind. Before I leave this subject, I ought to describe my last situation, which seemed to be impossible. The only available space was a broom cupboard that measured sixty-six inches long and thirty-three inches wide. Inside this space I managed to get a double cube, two six-foot high pillars, lamps, thurible, weapons, and a cassette recorder. On more than one occasion two of us worked Magick rituals in there. You had to be very careful about the amount of incense you used. On a hot summer day you really began to appreciate the values of nudity. However, it was a challenge that was met and bettered. Life, and particularly Magickal work, are constant challenges.
shapes and sizes. Some are pure charcoal and others are quick-lighting. Igniting the pure charcoal is quite simple. Place it flat on the sand in the burner, add a small quantity of methyl alcohol, and then light it. When the flames die down, the charcoal will start to glow. The quick-lighting blocks merely need lighting with a match or taper. Take care as these things do tend to splutter. Once the block is lit, simply add a small quantity of incense and the perfume will soon fill the temple. A word ought to be said about incense. There are many people who supply incense, but not many of these people know what they are doing. In Magick, any mixture of bits and pieces that only seems to be right will not necessarily work, and so it is with incense. Scents bring associations into the mind, so it is important that you get the right associations.

In Magick you have to use the five senses; the mind and body react to these stimuli. There are traditional scents for all four elements, the planets, the zodiac and the spheres on the Tree of Life. In fact for any Magickal work, you need to use the right scent. It will promote the right associations and reactions. The amount of work that goes into making incense is quite staggering. It is a job for experts. Avoid using cheap readymade scents. The ideal place for your incense burner is in the south where the element Fire naturally belongs. It is a good idea to have some general incense that you can burn at regular intervals, just to keep the place smelling nice, or for peaceful meditations and deliberations of a general nature. Evesham or Prinknash incense are very good for this. You can probably buy these and charcoal blocks at your local church supply shop. A useful alternative is joss sticks. The better quality ones such as Earth Scents or Spiritual Sky burn for about half an hour each and are available in many different scents. Color and scent help create the right atmosphere for Magick so do use them.

You will need other items in your temple. First, the four weapons: these are the Sword, Rod, Cup and Shield. At this stage there really is no need to buy or make these. Before using the weapons, you need to understand the elements and how they apply to you. This will be covered later. For now it will suffice to say that the Sword and Cup will inevitably have to be purchased, while the Rod and Shield need to be made. There is not a great deal of expense involved or laborious work. Having these weapons is eventually a good idea, but leave the matter until later.

Robes are always a good idea. When you enter your temple for working, you need to feel differently. There are two points to consider: first is pre-ritual relaxation, which helps you put aside everyday matters and attune to the Magickal part of your mind; second is ritual attire which helps you feel right for the temple. You are an ordinary human being outside; inside you are a Magickian, and it helps if you feel and look the part. You can compromise by having an alternative form of dress. Anything that helps you feel different should be used. Robes can be as elaborate or as simple as you like, but they should enhance the ritual. Many variations are possible. You can have a plain robe—white or black. You could also use a robe the color of your birth sign; or for different rites wear various colored sashes or cords. You do not need to have a different robe made specifically for every ritual. This would be very expensive and totally unnecessary. Remember that the robe you are using is a Magickal tool to help attune your mind. While on the subject of robes, we ought to mention the Wiccan practice of working naked. You do not have to do this. The reason that is often given is that nudity helps the power to flow. Let me assure you that the power that can heal disease or bring great personal happiness is hardly

\[^2\] Joss sticks are quite popular. They are oriental incense sticks. Joss means "lucky," hence the term.
You do not have to go to this trouble, but any involvement in your temple is bound to pay off, as you are projecting your personality into the room. You are making it an extension of yourself. Try as many different ideas as you like; it will not do any harm.

With altar cloths remember that you do not have to purchase high quality silk or velvet, unless you feel like doing so. Ordinary cotton or similar cloths are just as good. They are as Magickal as you make them. However, do not allow superstition to cloud your judgment. The placing of the altar causes many arguments between different practitioners when common sense ought to prevail. Remember that the temple has to be functional. It is not a shrine to some god; it is a workshop. As always, it is a personal choice based on circumstances. It is best to have the altar in the center. This way you can face any direction. No matter what the dogmatists say, you do not have to work toward the east. Generally you can work eastward in Spring then change to south in Summer, west in Autumn and finally north in Winter. If you do not like the idea of a central altar, then place it on the wall of your choice, or move it around as suggested.

The temple lights are the next step. Do not use electric light. Natural light from candles or oil lamps look much better and affords opportunity for ritual work. First, have some form of illumination on or above the altar. This represents the central light and is used to signify the inner power which you have; other temple lights ought to be lit from this flame. You have a choice between candles and oil lamps. The latter are often more useful because you can get colored funnels and can control the flame light from low (which is useful for meditation) to high (if you are reading a script). In addition to the all important central light, you should have four other lights to represent the quarters. Again, use lamps or candles—the choice is yours. The quarter lamps are placed on shelves or stands against the appropriate wall. They are used symbolically, especially in opening and closing of the temple. More will be said about the quarters and the four elements later, but for now it will suffice to say that these four lights are important, so do not neglect them.

Any old lamp produced in a hurry and stuck on a box near a wall will get proportional results. The more you put in, the more you get out. There is no need to spend a fortune on these things. It is the care and thought which is put into the selection of and the work with Magickal equipment that matters. Make your choice of equipment with care. Do not just purchase something because it is cheap or expensive. The cost does not matter, but the intention does. The quarter lights ought to be colored. This helps you know which wall represents which quarter and which element. If you have difficulty in getting colored oil lamps then use colored candles. It really is worth it and you are helping to build the correct associations.

The next important items are pillars. The pillars are used for many things but mainly as a symbolic doorway through which you pass to your Inner Temple. You will be shown how to use these later on, but in any case do have something to represent this important doorway. Large pillars can be made from three to four inch diameter plastic pipe painted in meaningful colors—one in black, the other in white. Lamps may be placed on the top, but do make certain that they have a fairly wide base so that they do not fall over. Failing this, a pair of candle holders placed on the altar or quarter will do. It is the inner work that matters and pillars are useful aids to this end. In Magick you have to use association. We have talked briefly about color, and now let us look at scent.

There is no need to buy an expensive brass thurible or censer. Any metal dish will do. Fill this with sand and you have the ideal incense burner. To burn incense, you need to burn some charcoal blocks; these come in assorted
Just like the laboratory, before we move in the benches and cupboards, we need to decide where we are going to put things for maximum use of space and efficiency. Also, remember that you are dealing with flammable items, such as oil lamps, candles, and hot charcoal. You can have carpeting, but if you do, make sure you have a fire extinguisher or at least a bucket of sand, just in case. Both carpets and oil lamps have one thing in common, they burn. With sensible precautions, a carpet is quite all right. You could use floor tiles—the choice of color is entirely up to you. Remember, white tiles need a lot more cleaning than colored ones. So tiles or, if you can afford it, parquet flooring serve just as well. Having tried various formats over the years, I have found that ordinary hardboard nailed directly to the floorboards produces a nice flat surface. It is not a fire hazard and does not cost a fortune. If you like, you can paint it with quick drying paint, or you can paint a floor design. Again the choice of color is up to you. Now before you start painting Magick circles and angelic names on the floor, let me explain about such things. The idea of working in a circle is correct as you will see later, but the common practice of setting up a circle and clearing the place of working by various purifying and banishing rites is superstitious nonsense. The idea is that you ought to chase away all undesirable influences and then stand protected in your Magick circle. What are these undesirable influences? They are supposed to be demons and elemental spirits. At first glance, this may appear quite logical; however, it is not.

The real Magick circle lies in your mind and it certainly is not there to keep out demons and spirits. The only undesirable influence ever likely to invade your temple are the ones brought in by superstitious beliefs and by other people. Superstition should never be part of Magick as it will turn the whole process into a shambles. Likewise, keep other people out of the temple unless you either
I'm the only answer. In it you can shut out the world and
work at your Magickal practice without being disturbed.

Let us now have a detailed look at the building up of a
typical Magickal temple. The size and dimensions are of
little relevance as long as there is enough space to work in.
Always allow for the fact that one day you may feel like
having fellow Magicians inside your temple in order to
work group rituals. The best place to put a temple is as far
away from public view as possible. If you have visitors or
friends staying, they may start asking awkward questions.
Cellars or attics are ideal. If this is not possible, then a
spare bedroom will have to be used. Put a strong lock on
the door as curiosity can often get the better of people and
you will be surprised how attitudes can change when
other people discover that you have these sorts of inter-
est. Their minds—motivated by Dennis Wheatley and
films like The Heretic—will get more curious and then fear
and superstition will step into the picture. Usually what
they do not know or understand they will invent and
imagination becomes quite fertile, invariably in the wrong
way. You will need to invent some sort of cover story or
you will need to exclude people from your home. After
many years of personal experience, I have chosen the lat-
ter. However, it is up to you to decide.

Having found a spare room, clear everything out. If
you need to decorate, then do so. There are no special col-
ors. Simply decorate to taste. If the room has a window,
you will have to find some way of covering this up, so that
anyone outside cannot see what is going on.

What is a temple for? What are we going to use it for?
The answer will dictate where everything goes. The temple
is a place of work. It is a place where we find peace from
everyday life, where we can exert a Magickal influence,
where we can learn about such things. Everything should
be placed according to a pattern that is both universal and
personal. The scheme is quite simple and natural as it is
based on the symbol of the Encircled Cross of the Four Ele-
ments. Everything in creation conforms to this scheme and
the use of these mysterious elements, which are vital in
effective Magick. More will be said about this later.

Now you need to work on the temple. You have four
walls, so each could represent an element. If you are lucky
enough to find that your chosen temple aligns to the mag-
etic points of the compass, well and good. If not, it does
not really matter. Circumstances will often dictate choice.
Pick a wall to represent east as this is the usual starting
place. The rest follow in the natural order of the compass.
Now standing in the center of the temple with the eastern
wall facing you, the southern wall is to your right, the
western wall is behind you, and the northern wall is to
your left. These walls will be marked in some special way,
so that you always know where you are. Here are some
useful associations.

The east represents the rising Sun at dawn and the
season of Spring. It also represents the element of Air and
the Magickal Sword. The south represents the midday Sun
and the heat of the Sun in Summer, together with the ele-
ment Fire and the Magickal Sword or Rod. The western
wall represents the setting Sun in the evening, the Au-
tumn, and the element of Water and the Magickal Cup or
Chalice. The north represents the starlit sky of midnight,
the Winter, the element Earth and the Magick Shield or
Pentacle.

In the center where you are standing is the seat of
power and the eternal light of your real-self. The elemental
colors are these: Air—yellow, Fire—red, Water—blue, and
Earth—green. Later we will work these attributions into
the temple. For now just bear in mind which of these walls
represent these important points or quarters, as they are
sometimes called.
Chapter Two

THE MAGICKAL TEMPLE
OR PSYCHIC LABORATORY

We will now move on to the Magickal temple and the basic equipment that you will need. Some of you will already have a temple; others will not. No matter. I will describe the building up of a fully functional temple. Then, we will discuss how you can best adapt it to your circumstances.

Putting aside all previous ideas of a temple, let us look at what a temple really is. In short, it is nothing more than a workroom or psychic laboratory. In a real laboratory, you would expect to find test tubes, balances, Bunsen burners, and so on—the tools with which a chemist carries out his or her work. The equipment and layout is chosen and arranged by the chemist to suit his or her particular needs. Naturally one does not clutter up the laboratory with irrelevant items. The whole place is, in fact, an extension of the chemist and his or her ideas. It is a place where one can work in comfort, where everything has a place and everything has a use. Like the chemist's laboratory, the temple also has equipment with which the Magickian works. It is arranged according to his or her needs, and it is also an extension of the Magickian.

The chemist deals with acids and alkalis, the Magickian with energy. Both use their minds and exert an influence over their own environment. The temple is a working laboratory. Like the chemist, the Magickian needs space to work away from the hustle and bustle of everyday life. It is quite impossible to work effective rituals with the television blaring away and the neighbors dropping in for a chat. You need to have somewhere secluded, and a tem-
must appear! What I mean is that a Magickal act must have a physical result. Anything other than this can only be classified as failure. Magick is really and truly about getting results. Nothing else will do. Naturally, there are cries of "materialist," "Black Magickian," and so on.

Let me put the record straight once and for all. There is no such thing as black and white Magick. First, there is energy, which is never-ending, abundant, and given freely. It is neither positive nor negative. Second, there is you, you have the right to use this energy. Third, there is free choice in the way in which you choose to use this energy. Use it destructively—negatively—or constructively—positively. Both get results. Energy conforms to patterns, and the understanding and use of these patterns is called Magick. It is the intention which matters. If you knowingly use energy for destructive ends, you will use the same energy as you will if you use it for constructive ends. Destruction could be called "black" and construction "white," but even this is not accurate. What is right for one person, may not be right for another. It is your choice and you must make it. Forget all about black and white, good and evil, and so on. Think about choice and intention and let these be your guide.

Do be patient and let the ideas in this book guide you to what is right for you. Magick is made in the mind, mainly by using the imagination. Do not confuse visualization with imagination. If you can see pictures in your mind clearly, this is well and good. Imagination is easy—we can all do it as you will see. You have probably heard of the subconscious mind, and the way this can be influenced through hypnosis and so on to achieve results that were impossible under normal circumstances. The subconscious mind knows no limits and can achieve anything you wish. The problem is in getting it to do these things. Magick is the safest way to use this power, and imagina-
position to look at your desires so you can decide which are of value and which are true. Really and truly, you are not actually giving up anything; you are becoming selective. You are exercising choice; you are deciding and you are in control. Now can you see why I asked you to set aside those things that are dear to you? It was done so you could gain even more, only this time you gain things that are right for you, rather than acquiring useless items and thoughts that inevitably block your progress. You must learn to let go. Think of this as a mathematical equation. Letting Go = Gain. To give is to gain. It is scientific, Magickal, and it works. The more you cling to things, the more you in fact lose. By giving, I do not mean squandering or losing out by being overgenerous and foolhardy. I mean applied cosmic fact. Give and gain—that is the law.

As a final point, you are about to plant a seed—a Magickal seed. In real life you would not dream of planting this in a bed of weeds; why do this Magickally? Clear the ground and start from scratch. I promise you that you will not lose anything, but you will gain more than you may realize now. Getting your personal base cleared of unnecessary restrictions allows you to look for real Magick. The process is not as difficult as you think as long as you keep your goal in sight, and that goal is your true Magickal potential. Life is not trying to deny you this success. You always get exactly what you want. The problem up to now has been that you probably did not know what you really wanted, so you got something else.

Before looking for this Magickal potential, it would be a good idea if we defined just what this Magickal potential is. You are looking for your true potential. In other words, you are looking for a system of Magick that works every time and brings you personal happiness, success, and fulfillment—nothing less. So please do not compromise by setting your sights lower. Let us take this further by defining exactly what Magick really is. In a moment, I want you to write down your definition of Magick. Give your own definition. Again, this is not a trick question. I want you to clear away any false ideas and replace these with the right ones. Do this now.

Right: let us compare notes. If you have written any of the stock phrases on your list, such as “Magick is the art of causing changes and so forth,” you are not giving your ideas, but someone else’s. Do try again. It is your views that are important. Now what have you got that is really yours? Let us see how near you are to the truth. Magick is the science of using and understanding the power of the subconscious mind to achieve a desired result—a physical result. Time and time again we will return to this simple yet powerful statement and you will see how true this really is. Quite often the physical end of Magick is forgotten. It is of little use to spend a lot of time each day in a profound state of meditation and then fill up your notebooks with astral experiences and interesting information if you do not use it. Meditate by all means, but meditate for a purpose and an end product. With all real Magick, there has to be a result. Crowded notebooks may well flatter the ego, but they do not solve problems—they create them.

The word create is vitally important in Magick. The whole idea is to create using power. Directing power by using the mind in a creative manner is really Magick; anything else is pseudo Magick. Creation itself creates; so do we, usually without knowing it. To become proficient at Magick means that you do know what you are creating. You decide, you exercise choice, and you apply power. At the end of the operation, you expect a result—not another entry in your notebook. If you invoke for a Mercedes-Benz 260e, a Mercedes-Benz 260e should appear—not a bicycle or some other car, but a Mercedes-Benz 260e. Anything less means that there is something wrong with your technique.

Magick is not totally about spirituality. It is about material facts and to think otherwise is sheer folly. As I have said, if you invoke for a Mercedes-Benz 260e, then one
ing to your needs, and it will assist you in evolving to the knowledge of your real self. It will help you become yourself, in your own way, as an individual linked to the whole, separate yet belonging, responsible for your own actions using your own free will. The basics given to you will, if you wish, lead on to other systems, be they Orphic or Hermetic, Naturalistic or Cabbalistic. You are not being restricted in any way, nor are you accepting previous dogma.

Now, here are two important things that I want you to do. I want you to set aside all that you know about Magick, then question every idea, one by one to see if it is indeed true. Second, I want you to take all your books on Magick and put them away, just for a short while. If you have a temple, clear everything out. "I cannot do that," I hear you say. Why not? Stop and think why not? That single word *why* is probably the only real word of power in existence. You will come to know it and use it in a powerful way. I have asked you to do something and I will also give you reasons, but I want you to discover something far more valuable than my words or your reactions. In a moment, I would like you to stop reading and take a pen and paper. Think and then write down your thoughts. First, what kind of reaction did you have to this idea—was it positive? Maybe later on? Or negative? This is not a trick question. I am genuinely trying to point you toward the truth about yourself. Your real Self! Do this now.

Let us expand a little. Again, I want you to stop reading shortly and write down your thoughts. If the answer was "yes," why did you agree to this? Was it because you really thought this was a good idea or did you say yes for some other reason? Think about this and then write it down. If your answer was "maybe later on," ask yourself what you are trying to protect. Define exactly when "later on" is. If your answer was "no," then give your reasons. Perhaps you do not like someone else telling you what to do, or are you also being protective? Really think about this—do this now.

Now let us continue. In front of you is a whole world of information about yourself if you could just see it. For a start, you will fall into one of three categories. Receptive, evasive, or assertive. If you are receptive you probably do things for other people at your own expense and you probably accept ideas from other people without thinking. You must learn to be more assertive and question. If you are evasive, you have a great deal of difficulty making decisions and you must learn to be more decisive. If you are assertive, the chances are you are being overprotective. What is it you are protecting? It could well be that you are protecting parts of yourself that are of no use to you. A very important statement was once inscribed at the Delphic Oracle: "Know thyself." It is valuable for you to discover why you are as you are at this point in time. You are probably not being truly yourself. In reality, you will probably become a blend of all three of these categories—but in a much higher form and with a predominance of one of them. Before coming to a definite decision about this clearance that I have suggested, I want you to explore a few more concepts about this subject—no matter which category you think you belong to.

Before Magick can work, your study or knowledge of the subject has to be firm and correct, just as the foundation of a house is vital to its entire structure. What sort of foundation should we have? One that is true. Step one is often the most difficult because it involves letting go. By giving up everything like this, you detach yourself and are then able to look at the concept of Magick "away" objectively from a distance. This sets up another reaction, called desire, and desire power is what Magick is all about. Those who teach that desire is wrong are supreme fools. Desire is like a magnet. It pulls things toward you, both good and bad. When you are detached like this, you are in a unique
evolve, do get the material side of life in perspective. No God put all this material potential here just to tempt us. That would be sadistic; why tempt your own prime creation? Material aspects do have their problems. The real materialists are the ones who suffer from greed—to them the material is a constant source of living hell and all because of the wrong attitude. Possessions and comforts are neither good nor evil. It is sometimes our attitude that is wrong. Self-denial without some solid reason or incentive is just as bad as greed. For instance, it is stupid to fast just because religious dogma insists. It is, however, a good idea to use a fast for a reason, like enhancing the awareness or cleaning out the body. The idea that you may do something for someone else, but not for yourself, is wrong—very wrong. There is no reason for this other than perhaps superstition. If you tell yourself often enough you will believe it, and if you believe it, it will come true.

If you are at present hard up, confused, searching for something, trying to evolve or coping with life’s endless problems, then remember that all this is happening because you are causing it to happen. As far as your subconscious mind is concerned, this is what you really want. Most of these wants were pushed into your subconscious before you were old enough to resist, but nevertheless, they are there. So why not exchange them for the things you really do want? Throw away dogma, superstition, and wrong thinking. Ask “why?” Why? And “why” again? Evolve to the knowledge of you and your needs using creative Magickal power to this end.

The end product of Magick is physical—not imaginary. A Magickal act without a physical result is not Magick. Meditation and pathworking will provide you with information, not as a gift from the “Inner Guardians of the Gods,” but because you are entitled to it. When you get information, use it for yourself and others, but use it all the same. The system of Magick that I am going to reveal will show you how to manipulate all aspects of your life accord-
this evolvement business. Does it really seem conceivable that the supreme, creative, all-knowing force would create something as imperfect as humankind and then throw us out of heaven, leaving around clues so that we may climb back up the mythical ladder to our source? God must have made a mistake in our creation, or at least overlooked something along the way. It may be that some people consider that God did, in fact, make a mistake, but I think that those who believe this are not dealing with God, but with their own idea of God. God, the God, cannot make mistakes. God is absolutely and utterly perfect in every way and cannot in any way be wrong, unjust, ill-feeling, and so on. Anything less than perfect cannot be God.

So where does this leave us? The idea of evolving is an old one, and like so many old ideas, it is wrong. We were created perfect and still are. It is just that we do not know this; we have forgotten it and substituted some rather strange ideas instead. The fall came when we became curious about the things that would harm ourselves and others. Because of free choice and power, we got ourselves into a mess and lost track of reality. We were given the entire physical universe as a paradise to live in, given power to create physical things, and given free choice, yet we somehow managed to turn this into a hell, all by ourselves. Yes, we must each evolve, not up a ladder but rather back to the knowledge that Earth is supposed to be a paradise, and to the wisdom of correct thinking in a spirit of love and oneness. It could be argued that the fall was to learn Magick and the mechanism of creation, but can you see the folly of this? We sit around having everything and being bored senseless because everything has been provided. We all need adventure and excitement, and we have been given power to create art, music, and science; we can explore the unknown; there are many outlets for this energy.

The material aspects of life are important, and although it may seem fashionable to take a vow of poverty to evolve, do get the material side of life in perspective. No God put all this material potential here just to tempt us. That would be sadistic; why tempt your own prime creation? Material aspects do have their problems. The real materialists are the ones who suffer from greed—to them the material is a constant source of living hell and all because of the wrong attitude. Possessions and comforts are neither good nor evil. It is sometimes our attitude that is wrong. Self-denial without some solid reason or incentive is just as bad as greed. For instance, it is stupid to fast just because religious dogma insists. It is, however, a good idea to use a fast for a reason, like enhancing the awareness or cleaning out the body. The idea that you may do something for someone else, but not for yourself, is wrong—very wrong. There is no reason for this other than perhaps superstition. If you tell yourself often enough you will believe it, and if you believe it, it will come true.

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ever, it became necessary to appease the gods—even with ritual sacrifice. The image or symbol ended up being misunderstood, and we have had trouble with it ever since. There can be no excuse for bowing and scraping to an image that was, after all, created by humans in the first place. So, let us keep the old gods and the new ones in perspective. They still have a use, but we must let common sense prevail. Magick is a noble art and an exact science, and it works because it is a science, as well as being your divine right.

Each and every one of us is using power all the time. As students of Magick, we become aware of this power and use it as we will. The most heated debates that concern the use of Magick involve discussion of Black and White Magick. It is worthwhile to explore power as it relates to Black and White Magick so you can understand now to use power correctly. We were created to create whatever we will, using power and exercising our right of free choice. What we create in our minds will actualize, once the subconscious powerhouse accepts the idea. We're responsible for all our creative actions in the same way that we are responsible for the ripples on the surface of a pool into which we have just dropped a pebble. God—and I mean the ultimate creative entity—does not approve or disapprove. Any action we take is our choice and we must live with it. This is the real idea of karma. We are responsible for whatever we do. This is not a divine threat; it is common sense. It does not mean we have to be holy saintlike and suffer all kinds of penalties if we make a mistake. As we sow, so shall we reap. So it makes sense to w the things we want and try not to affect others adversely.

Power is neither positive nor negative, good nor bad, nor any other division we can think of. It just is, and it is invariant and given freely, so that we may create freely, hopefully, with wisdom. It does not help those who are deemed to be good. It does not put down those who are deemed to be bad. There is no such thing as good and evil—it is all a question of attitude toward any given situation. What is good for one person may be totally bad for another. We have been conditioned to think that certain things are good and others bad. But are they really so? Perhaps it is a case of accepting lines from the past again.

Each one of us must decide what is good and bad for us and then use our power center to achieve that end. It is one thing to make a mistake; it is quite something else to knowingly do something you consider bad or evil. Like attracts like; every cause has an effect. If you sow what you know to be evil, then you will reap evil, and for some, that is just what they want—strange as this may seem! So-called Black Magickians come under three main headings:

1) Those who get a sort of thrill from being nasty to others, usually the church, the establishment, or anyone else who happens to disagree with them;

2) Those who indulge in sex and violence;

3) Those who supposedly misuse their Magickal powers for material reasons.

The first type of Black Magickian needs some sort of extroverted behavior to enhance his or her feelings of hatred for others. This is not Magick—it is an overinflated persecution complex, mixed with amateur theatricals. The second type contains healthy oversexed people who need something other than the usual bizarre sexual acts, and they think the mysterious world of Magick supplies the extra ingredient.

The third type—the materialist—is sometimes despised more by the so-called White Magickians, who consider that power and Magick should only be used to evolve. Now, before you make a decision, just think about
will actualize physically, and the more potent the visualization, the better the result. Magick uses a special imaginary language called symbology. Symbols are geometric patterns of power that the subconscious mind understands, that combine with other visual imagery that enhances the effect, as you will see later. Magick without this inner working is merely superstition and theatricals. And those of you who find you have trouble with this should remember that clear pictures are not necessary—just know that the image is there. The more relaxed you are, the easier it is to visualize. So bear this in mind: tension is the enemy of ritual. Any Magickal symbol is there to be used, not prayed to. It is there to be used and understood. Does anyone really understand the Pentagram? Or has it been accepted because someone else accepted it, who in turn thought it would be a good idea to work it into lodge rituals? After all, it is traditional! Or is it? In this system, we will use the symbol from which all the others are derived—the Encircled Cross, sometimes known as the Cabbalistic Cross. We will work with it in a way that leads to an understanding of the symbol. We will work in a way that produces results. Now let us look at beliefs.

Belief and Magick are inseparable. Magick cannot work without belief and belief is the simplest form of Magick. There are, of course, different types of belief. On the one hand, there is blind belief in something—usually without reason. Superstition is an example of blind belief, and superstition has no place in Magick. True belief is another matter. It is sane, logical, will stand up to any test, and can be proved to the person who has it. True belief comes from faith in true facts and cosmic laws and usually needs a lot of self-searching to obtain. The best way to get to truth is to ask "why" until you get there. Never accept someone else’s line of thinking until you get to the truth by asking "why." Then, when you know "why," you can accept and believe, or reject and disbelieve. Remember that disbelief is also a form of belief, and it can cause the subconscious to actualize. All beliefs actualize. This is why superstitions work, because for some they are believable even if to others, they may appear silly.

To change blindly accepted beliefs requires the constant use of the will, the critical faculties, and the question "Why?" We need to explore our subconscious beliefs because if we do not, we probably will have a lot of confusion within that may keep us from moving ahead [or keep us from being able to work with Magick]. For example, two hundred years ago, a Magickian passed on information to a neophyte, etc. With the Magickal information also came personal modifications, superstitions and misunderstandings. Two hundred years later the line of power is still valid or the same, but by now it carries seven (several) generations of personalized thinking as well. So now new initiates are in danger of accepting quite a lot of rubbish.

Another thing to watch out for is the fact that students of esoteric subjects love to join secret societies. If you come up against lines and contacts from the past, secret chiefs and spirit guides, and truths that may never be revealed, then perhaps it would be wise to give the secret society a wide berth or you could become as they are—with the blind leading the blind. Positive beliefs produce positive actions and results. If you believe something, it will come true, since belief will activate the will in a positive way, which will then bypass the unbelieving conscious mind. The reverse is also true: the will can be exercised to change old beliefs for better ones, for better results, for a better life. Magick presents symbols via the imagination to the subconscious mind in believable form.

It is important to use the right symbols in the right way with the right beliefs—free from superstition. Unfortunately people built many undesirable qualities into visual imagery. By all means have a rain god if it will produce rain when people most need it. As superstition crept in, how-