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M I D D L E
P I L L A R

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THE MIDDLE PILLAR

By

ISRAEL REGARDIE

By the same author:

THE TREE OF LIFE

THE GOLDEN DAWN (4 vols.)

THE ART OF TRUE HEALING

MY ROSICRUCIAN ADVENTURE

A GARDEN OF POMEGRANATES

THE PHILOSOPHER'S STONE

A CO-RELATION OF THE PRINCIPLES OF
ANALYTICAL PSYCHOLOGY AND THE
ELEMENTARY TECHNIQUES OF MAGIC



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DEDICATED
to the
revered memories
of
WILLIAM WYNN WESTCOTT
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S. L. MACGREGOR MATHERS.

PRINTED IN THE U. S. A.

"The Wisdom of Enlightenment is inherent in every one of us. It is because of the delusion under which our mind works that we fail to realise it ourselves, and that we have to seek the advice and guidance of the highly enlightened one before we can know our essence of mind. You should know that so far as Buddha-nature is concerned, there is no difference between an enlightened man and an ignorant one. What makes the difference is that one realises it, while the other is kept in ignorance of it."

SUTRA OF WEI LANG

FOREWORD

This book was completed in February 1936, anterior to the writing of *The Art of True Healing*, whilst I was still resident in London. My point of view since that time has undergone considerable revision, mostly by way of extension. I could easily have altered the text to conform to my present thinking on such matters as the importance of the art of Relaxation in relation to the welfare both of body and mind. But I have refrained from doing so since such alteration would interfere with the integrity and continuity of the book as an expression of myself at that time.

For me *The Middle Pillar* marks a certain stage of psychological development. I prefer not to tamper with temporal markings and inner milestones. Such a stage may correspond with that of other people who may thus find it of no little value, I hope, to themselves. Possibly in the near future I may dilate at greater length and freedom upon the important implications of Relaxation and Psychological Analysis insofar as they have bearing upon spiritual development and unfoldment.


January 31st, 1938
New York City

ISRAEL REGARDIE

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CHAPTER ONE

OME one of the most significant and extraordinary characteristics of modern thought is the widespread circulation of books on psychology in its various branches. There is a general interest in matters dealing with the mind — especially with that aspect of the hinterland of the mind which has been named the Unconscious for want of better words and also because its realm at the moment is so ambiguous to us. There could hardly be an educated individual who has not some slight degree of acquaintance with this analytical psychology. Even if this familiarity ran only to an acquaintance with several of the more commonly employed *cliches* — such as libido, the unconscious, conflicts and resistances, neuroses and complexes — that in itself would be indicative of a phenomenon which surely has occurred seldom before in the history of civilised thought.

To meet this widespread interest in matters psy-

chological, a number of books have been written to give the general reader some notion of that peculiar world with which it is the province of the analyst to deal. Quite a number of these are extremely informative, providing a very sane and balanced view of the subject. On the other hand, as is inevitable, there is a large number which might just as well have remained unwritten. One of the most curious misconceptions promulgated by some of these latter is the fact that analytical psychology — and here I use this term in its widest sense to cover the various schools inaugurated by Freud, Jung, Adler, etc.— is a thing quite apart, and that the one thing which stamped our ancestors as barbarians and savages was their utter lack of acquaintance with psycho-therapy. It would be totally absurd for anyone to minimise all that has been achieved by modern psychology, due to the efforts of such astute investigators as Freud and Jung. But it is abundantly clear that their protagonists — psychological extremists — go entirely too far in disclaiming the intelligence and insight of our predecessors. For the facts are, as but little research indicates, that so far from being ignorant of analytical psychology, the ancients, and particularly those of the East and hither East, had evolved a highly complex and elaborate scheme not only of analysis, but also of spiritual development and synthesis.

Some orthodox die-hards may question the rela-

tionship of modern psychology with discredited oriental and archaic techniques for the unfolding of man's higher or spiritual nature. In practice, however, such a relationship does indubitably exist. It is a fact of clinical and consulting-room experience. For, during the course of a protracted analysis, the cruder and more superficial unconscious levels having been uncovered and moral conflicts resolved, symbols and theme-motifs of a religious or spiritual nature do make their entry across the threshold of consciousness. This entry is by way of dream, intuition, and by direct apprehension. Not only is this so, but they exert a potent influence on the entire personality, producing integrity, a new and more equilibrated attitude towards life, and an unification of the various strata of consciousness which collectively we call man.

What modern psychology has quite possibly accomplished is an advance over the efforts of our predecessors in the way of a cathartic technique. Moreover, because of modern devices, the methods of analytical psychology have been brought nearer to the understanding and convenience of the ordinary man of the street. In the past, the techniques of attainment, Mysticism, Magic, and Yoga, or by whatever name such systems were denoted, were always several removes from the ken of the average individual.

The psychologies of the past may be summarised by the use of the words Yoga and Magic. The sub-

ject of Yoga has already been excellently dealt with by several able and competent writers, requiring therefore but little mention here. Such a book as *Yoga and Western Psychology* by Geraldine Coster must certainly take its place historically as a genuine and first-rate contribution to the progress of analytical psychology. There is also the compilation of the Buddhist Lodge *Concentration and Meditation*, a handbook on that subject of great merit. A number of modern psychologists have also examined the subject of Yoga and meditation as a whole, and have found much that is sympathetic to and explanatory of their own systems. And furthermore, the mystical systems posit a goal and a general schema which expand the rather hazy and indeterminate character of a very large part of our psycho-therapeutic systems.

Analytical Psychology and Magic comprise in my estimation two halves or aspects of a single technical system. Just as the body and mind are not two separate units, but are simply the dual manifestations of an interior dynamic "something" so psychology and Magic comprise similarly a single system whose goal is the integration of the human personality. Its aim is to unify the different departments and functions of man's being, to bring into operation those which previously for various reasons were latent. Incidentally, its technique is such that neurotic symptoms which were too insistent

upon expression either become eliminated or toned down by a process of equilibration.

It will be obvious, then, that by Magic we are not considering a theatrical craft or jugglery — and certainly not that mediaeval superstition which was the child of ignorance begotten by fear and terror. These definitions should be expunged from our thinking. For centuries Magic has been quite erroneously associated with such pathologies as witchcraft and demonolatry due to the duplicity of charlatans and the reticence of its own so-called authorities. Even today, the custodians of this knowledge, harassed by personal problems and more especially by their own power complex are still adamant in their traditional refusal to circulate a more accurate description of the nature of Magic. Possibly even they have lost all understanding of its principles. No wonder is it that misconception exists. With the exception of very few works which have attracted the attention of but a fractional part of the reading public, little has been written to act as a definitive exposition of what Magic really is. Inasmuch as something of the nature of modern Psychology is at least partially understood by a fair section of the educated world, were it said that Magic is akin to and concerns itself with that same subjective realm of psychology, some notion of its character and objectives come within hailing distance.

So far as the average man or aspirant to Magic is concerned, unquestionably the analytic tech-

nique should comprise the first stage of the routine employed in spiritual development. For until one understands himself according to that peculiarly penetrating light which Psychology has thrown upon our motives, he cannot hope to bring effectively into operation the dormant side of his nature. And lest anyone casually dismiss this desirable self-knowledge as a goal easily attained to or, it may be, already obtained, one can only utter a solemn warning that this is not so simple as at first sight seems. That self-knowledge is necessary to the pursuit of Magic is self-evident. At once we are faced at the portal by guardians armed to the teeth. Such queries confront us as: suppose the interest in spiritual culture were motivated by a desire to escape from the turbulence of physical life? What if one's stubbornly defended point of view were only an elaborate rationalisation to conceal the sense of insecurity, the dull but insistent ache of inferiority? These are quite often the unrecognised factors which compel refuge in the religious avocation—even in various branches of science too. The search for, and quite often assumed discovery of some paternal-like God or a testy senior after the fashion of Jehovah, frequently has its origins in an adolescent rejection of the father. This, deliberately forgotten, has become so deep, that the inner psychic necessity for the authority and affection of the father is unconsciously projected outwards into a terrifying and awe-inspiring deity. Discernment of

the true motives of conduct and attitude towards life is, therefore, an absolute essential. This accomplished, then may be examined that other side of the medallion which is man's own psyche.

As a practical system, Magic is concerned not so much with analysis as with bringing into operation the creative and intuitive parts of man. A psychological technique can never be a wholly integrative one until it accepts this spiritual side of man and assists the analysand in the recognition of or acquaintance with its activity. At this moment, the treatment of these matters remains almost entirely within the domain of Magic alone. Fully does it recognise the necessity for integration. Not only does it accept and recommend the results of analysis, but it proceeds still further. If analysis aims at the acceptance of the Unconscious, and the validity of its co-existence with consciousness, then Magic may be said to be a technique for realising the deeper levels of the Unconscious. These are levels of power and realisation whose value we can but dimly grasp through contemplation of religious figures of the past. Buddha, Jesus, Krishna, St. Francis, and a host of others are instances of such illuminated men—of individuals who have striven, all in different ways, to know themselves and attain to a realisation of their true divine nature. If so we wish the techniques they employed we may mentally, however, they are identical in spirit call devotion, meditation, contemplation. Funda-

with what we now propose to discuss as Magic. In the latter, however, the entire process of attainment has been systematised and developed almost into an exact science, having as its foundation the discovery of Godhead. While there may be very few in life who can attain to the full realisation of their divine origin and nature, yet for all of us there is some value to Magic, some degree of fulfilment or attainment available. There is none so small as cannot employ it to some good and noble end. None so great as cannot better himself morally and otherwise, thus rendering himself more efficient to cope with and understand life and the world both about and within him. These are objectives which, notwithstanding the magnitudes of their vision, are within the reach of every man.

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It is not yet the moment to enter into a disquisition on the intricacies of magical ritual. But in order to expound fundamental psychological and spiritual principles it is necessary to refer to what are known technically as the Two Pillars. Half-way between the East and West, and North and South, in a properly instituted Temple are placed two upright pillars. One of these is coloured white, the other black. These pieces of lodge furniture are emblematical of the two opposites functioning in

the diverse operations of nature. Just as the Temple represents in miniature the whole of life by which we may ever be confronted, or, rather, the manifold parts of our own inner nature, so these two pillars symbolise some aspect of these phenomena. They represent light and darkness, heat and cold. In man, they stand for love and hate, joy and pain, mind and emotion, life and death, sleeping and waking. Every pair of opposites conceivable to the human mind find their representation in the implication of these two pillars.

Now one of the most important ideas communicated to the student of Magic, in his ceremonial initiation when he is led from one station to another, is that an extreme leaning either to one or the other of the opposites is a very dangerous thing. It is unwise to swing to opposite poles of life's pendulum. "Unbalanced power is the ebbing away of life. Unbalanced mercy is but weakness and the fading out of the will. Unbalanced severity is cruelty and the barrenness of mind."

Were we to change the terminology of the speech, instead of the word 'Mercy' we might substitute 'emotion', or 'generosity' or 'love'; for 'Severity' we may substitute 'power', 'the rational side of us', or 'justice' or 'tyranny'. Either of these qualities when carried to an extreme, unmodified by the other, is conducive to an unhealthy state of psyche. Thus it is, that in so religiously authoritative a book as the Bhagavad-Gita, which some consider

one of the finest pieces of devotional and philosophical literature yet penned, we find it stated "Be free from the pairs of opposites."

The whole of life — it is in fact the law of Nature itself — seems to be dominated by these extremes or opposites. "Two contending forces and one which unites them eternally. Two basal angles of the triangle and one which forms the apex. Such is the origin of creation; it is the Triad of Life." Only a little reflection will convince the reader of the truth of this theorem. Until we have acquired wisdom and understanding, we swing during the seventy year span of our lives between self-esteem and self-disgust, from an exaggerated estimation of our fellows to their utter and final condemnation. Age, it is true, does bring moderation and temperance with it. But were this more balanced attitude towards life cultivated, taught or adopted earlier or before middle age set in, how much more efficient could we not be, and what could we not achieve? The technique under consideration consists primarily in the conscious reconciliation of opposing forces. It is this which has been called the development of the Golden Flower.

Before proceeding further, it is a very interesting piece of speculation to consider the trinities of various religions. Most of them resolve themselves when all theological argument and intellectual quibbling are eliminated, into some such relationship as Father, Mother and Son. Osiris, Isis and Horus are

an excellent example. This is true also of the Christian system where, upon careful consideration we find the Holy Ghost defined as a feminine aspect of godhead. And in the Hebrew Qabalah we have the Trinity on the Tree of Life of CHESED Mercy, GEVURAH Might and TIPHARAS Equilibrium or Beauty. Co-relating this latter triad with traditional symbolism, CHESED is masculine, referred to Jupiter, a paternal wisdom symbol. GEVURAH, feminine, is attributed to Mars, indicative of great power. One alchemical aphorism expresses this duality in the words "Man is peace and woman is power." Bearing all these in mind, we conclude that as CHESED represents the Father and GEVURAH the Mother, so TIPHARAS which is Beauty, is the reconciler between them. Interestingly enough, TIPHARAS is referred to the Sun, and corresponds to the third member of the theological trinity, the Son.

Looking at these trinities as so many expressions of psychological fact — that is, as previously defined, as factors active within the psyche itself — we are struck by the similarity of the religious point of view with the idea of the Middle Way. It is the pursuit of this middle path which leads to self-conquest and the steady growth of the Golden Flower, the wakening of the imprisoned soul within.

The Father and Mother may be said to correspond to the two Pillars of the Temple, to the two extremes or opposites. In this sense they are the

tendencies exhibited by all the phenomena of Nature. They are the extremes of spirit and matter, love and hate, life and death, ebb and flow, systole and diastole. Nature itself is the embodiment of the two extremes, the two opposites of the Trinity. Man, unenlightened man, one in whom neither wisdom nor understanding has been brought to birth, likewise fashions his life in the way of these two extremes. Or rather, these extremes fashion his life for him. For he is, as though by compulsion, driven by some external force he knows not of, between the poles of extreme love and hate, swinging from kindness and maudlin generosity to bursts of uncontrolled anger, hate and meanness. His actions, almost without a single exception, are so many semi-hysterical flights from pole to pole of his emotions. He is, as it were, under the dominion of the Father and the Mother.

To the student of the psyche, to the one who seeks wisdom and the knowledge of his higher Self, the counsel has always been given to avoid the opposites. His task is to refrain from the compulsion of extreme actions.

In certain schools of Magic, where the rites of initiation were celebrated by Adepts who at one time thoroughly understood the technique they employed, initiation ceremonies depicted the burial of the higher Self and its rebirth by means of a technical system of Magic and Meditation. Therein, the higher Self was always represented by some

sacred figure of the major religions — a man who was nearly always shown as the Son of God. The essence of the ethical injunctions of these systems was to develop the Son within. "Unless Christ be born in you . . ." "Look within; thou are Buddha." I do not believe these images could possibly have reference to any historical individual we know of. But rather I surmise these refer to the gradual bringing into conscious operation of a spiritual point of view, of an equilibrated attitude towards life, an attitude not exclusively directed to any extreme. Recognising the polarity of life, such a point of view sought to steer a middle way between the tortuous and extreme activity of Nature. It is the way of the Reconciler, of keeping to the path between the two Pillars; that balanced and harmonious position in which the candidates of the ancient initiation systems found themselves at the major crisis and climax of their initiation. This is the technique of bringing to birth the golden Sun of TIPHARAS, the Sun of beauty and harmony who is the third person of the trinity. Thus it is that one system nowadays conceives of the Great Work as partaking of the recognition of the Crowned and Conquering Child Horus — he who, while partaking necessarily of the nature of both the Father and the Mother, is simultaneously an entirely different and unique being. Through the result of the union of opposing forces, his nature tends to a new viewpoint in the conquest of life. For the Father and

Mother are "those forces whose reconciliation is the key of life."

To illustrate in another way the import of this concept, let us describe it from a practical and physical point of view. One of the major inconveniences which afflicts a large portion of mankind is constipation. In many instances of this disorder, no organic disturbance exists at all; the trouble being principally a functional one. (Though it must be here interpolated that even if it were organic, there is sufficient psychological evidence to indicate that this likewise may ensue from an identical series of causes.) Very often, this malady does not respond to any kind of medical treatment. It is not uncommon for patients to testify that they have been recommended massage, surgical operations, drugs, nature cure and all the other types of cures. In spite of these the illness persists unchanged. Enquiry elicits that there is, frequently, a conscious conflict between two courses of conduct. More often than not, however, the real seat of the conflict is not in consciousness at all, but exists in a far deeper level of mind, in the Unconscious. It was probably around puberty that an already existent conflict developed such acuteness and severity as to require for the psychic safety of the ego to be repressed completely out of sight.

From this, we might conclude — and there is some psychological evidence to this end — that the conflict is one between the instincts and social dic-

tates. That is, because of parental training there is a blind refusal to recognise the necessity for the proper and legitimate expression of the instincts. It is a denial of one side of the personality, a denial without justification or reason. It is as though, while admiring the beauty and form of the lotus, we wished not to be reminded of the slimy source where grow the roots of the plant, and therefore cut the stalk right through, severing the flower from its necessary root. This cutting of the lotus stalk has its counterpart in human minds, many of us having been cut off from our roots. For this denial of the instinctual life, in which the conscious existence after all has its roots, and this persistent repression, cause some degree of dissociation. That is, a severance of the integrity and unity of the psyche. The psychosis, if sufficiently intense and prolonged, produces symptoms of various sorts ranging from lack of vitality, irritability, constipation, and a host of other physical and nervous disorders.

With such a problem, there is but one logical method of attack. It is to recognise quite clearly that the physical symptoms are the results of an internal conflict, a conflict between the needs of the body and the self-sufficiency or cowardice of the mind. It is a conflict between the necessity to the expression of emotion and feeling, and the imperious urge of the ego to escape from a vulnerable constituent of its nature, that principle which at

one time had been susceptible to hurt and injury. With the frank recognition of the conflict, one should endeavour to recollect the events of his early childhood, bringing up as many memories as possible of that period, experiencing neither shame nor remorse at his discoveries. Confronting these memories with the knowledge that as an adult in whom is the light of reason, he understands that his mature mind can dissipate the infantile emotion connected with early experiences, in which shame or inferiority or insecurity was felt. In this way, he links and applies mind to emotion, thus avoiding within him the uncontrolled play of the opposites. Their existence is neither denied nor frustrated. This is a vital point to be understood. No denial or rejection should be countenanced of what manifestly is an actual fact, no stubborn refusal to admit and accept a part of his own nature. As we have seen, the denial of any function of the self leads to dissociation, and the latter results in nervous and physical disorders.

Face the fact that at one time there was a denial of one phase of life, and thus accept the conflict. Accept it, knowing that so long as we remain human, these conflicts are bound to be our lot. In our present stage of evolution, they are part and parcel of human nature, and so cannot be avoided. But what can be eliminated is the ignorant attitude so often adopted towards them. For these opposites, the two Pillars of the Temple, their

magical images or prototypes, represent "those eternal forces betwixt which the equilibrium of the universe dependeth. Those forces whose reconciliation is the Key of Life, whose separation is evil and death." This, then, is the solution to conflict. They must be reconciled.

Let me recapitulate. There must be the clear recognition of the conflict. Its exact nature must be analysed and faced, and its presence accepted in all its implications.

One must endeavour to bring up into consciousness, so far as the capabilities of the mind permit, all the memories of childhood. In a word, he should attempt to perform a species of what is called in the Buddhist system the *Sammasati* meditation. This consists in a cultivation and rigid examination of memory. The idea involved here is not that these recollections in themselves are worth anything, but that raising them up to the surface releases a great deal of tension associated with early experiences. There is often a tying up of nervous energy in childhood experiences, in trivial events which are allowed to be forgotten and to sink into unconsciousness. But this forgetfulness does not overcome the shock of nervous exhaustion connected with them. On the contrary, they set up what are called resistances—resistances to the flow of life and vitality from the primitive and vital layers of the Unconscious level.

“What matters,” remarks Georg Groddeck the brilliant German physician-psychologist, “is not to make conscious anything at all of the Unconscious, but to relieve what is imprisoned, and in so doing it is by no means rare for the repressed material to sink into the depths instead of coming into consciousness. . . . What is decisive in the success of treatment is the removal of resistance.”

Beginning with the actual events of the day upon which the reader determines to commence this exercise, the meditation should gradually extend its field of vision until ultimately the events and occurrences of the earliest years are brought into the light of day. The technique is principally one of the training of the mind to think backwards. Difficult though at first it may seem, practice leads the student slowly and gradually to facility in the art of remembering. The facts of memory confronted fearlessly, without shame and discomfort, the resistance to the flow of vitality between the various levels of consciousness is broken down, restoring physical, nervous and spiritual health.

As the childhood memories are exposed, the student will see for himself in what way the conflict now bothering him came into manifestation. Since by definition a neurosis is a maladaptation of the psyche to life itself, by this process of remembering he will see in what way he failed to respond properly to the phenomena of his existence.

Realising this, and recognising thoroughly the nature of his conflict, he must now endeavour to ignore it. More accurately a more positive attitude should be adopted. He must develop in an entirely new direction. It must be remembered, however, and this is important, that to ignore any symptom of conflict as manifested in mind or body, is dangerous until the conflict in question has been recognised and accepted. The unconditional acceptance almost invariably acts as its resolution. Any other attitude constitutes an escape.

The escape mechanism is that so frequently adopted by the neurotic and must be avoided. It is the way of the coward. To face the conflict is to rob it and its consequences of crippling fear. Honesty with oneself acts as a catharsis. One finds himself endowed with a new courage and greater ability to face one's problem in an entirely new and more practicable way. Given the recognition of the conflict causing constipation, the symptom itself may be severely ignored, relying upon the bowel after the lapse of some days to recommence functioning of its own accord. The conflict and the warring between the two sides of the psyche, tied a knot as it were in consciousness preventing the perfect functioning of the whole. The immediate result of this is an impediment in the free movement of nervous energy in the body-mind system, causing stasis in that part of the system having a relation-

ship or correspondence with the factors concerned in the conflict.

Occult theory as we have it from tradition may be extremely useful here. With some degree of practical experience, we could easily discover the precise nature of the original conflict by a consideration of that part of the organism to the symptoms of which our attention is attracted. For example, consider one troubled by nephritis. One of the most significant aspects of the magical tradition is Astrology. In this latter science the kidneys are referred to the operation of the planet Venus. As we know from mythology, Venus is the deity concerned with love, feeling and emotion. We would surmise therefore that in the event that the love or emotional life of an individual has been frustrated or repressed to such a point where the psyche finally refused to continue living whilst hampered by such a neurosis, some expression of that frustration could be transferred to the neighborhood of the kidneys. Were the frustration complete and devastating to the psyche, it is not impossible that we should find a cancer—the symptom *par excellence* of the death-wish, the so-called suicide complex indicative of a division in the psyche's integrity.

Moreover, we could proceed a step further. We might enquire as to whether the affliction were on the right or left, remembering the Qabalistic defini-

tion of the Left Pillar as the side of Mercy, and that on the Right as the Pillar of Severity. "Unbalanced mercy is weakness and the fading out of the will. Unbalanced severity is cruelty and the barrenness of mind."

Enquiry might elicit the fact that an afflicted left kidney were symptomatic of one who had been afraid to taste life to the full. Or on the other hand, out of sheer compensation, had lived so completely as to have over-indulged. The right kidney would indicate symptoms of severe and violent repression on principle—where the entire emotional life had been so subjected to continuous frustration because of an ethical standard that the outraged eros reacted upon the body either with acute nephritis or it may be with cancer.

Where there is trouble with the legs, the patient being unable to stand and confined to the bed, some psychological thinkers proffer some such explanation as this. The legs are the things we stand on, that which gives support to the body. In the symbolic pageantry utilised by the Unconscious—and it must be understood that the activity of the Unconscious proceeds almost exclusively through what are to us symbols—the instinctual life is our mental support. It is that which we tend to rely upon, our stability and foundation, during life. Should therefore our understanding of life fall short of what it should be for us—and obviously that

standard varies with different people — so that we unduly repress our instincts to the point when the resulting sense of insecurity and anxiety become intolerable, the psyche achieves a revenge through an affliction of the supports of the personality. Thus it is that we learn, so it is said, by illness. When our supports, no matter of what nature, have been annihilated, we sometimes seek to enquire into causes and origins. When the enquiry is honestly furthered, with a sincere view to self-knowledge, and internal resistance broken down by meditation or analysis, no doubt recovery would ensue. That is to say, the disappearance of the alarming symptoms, and a return of normal function.

The solvent to these difficulties, the practical solution of the problem, consists primarily in the elimination so far as possible of fear. Of course, from the larger point of view, fear is an essential part of our make-up. Man is so puny a creature on the face of the earth, and Nature is vast and terrible in her operations. How else could it be that fear eats at the heart of each of us? But this is a wholesome fear — a fear which is the beginning of wisdom. The emotion under consideration is a pathological thing — fear of the future, fear of position, a needless worrying about affairs which cannot be helped or changed, at least not by hugging a constant fear that they will change in a

manner that is painful and sad. From the spiritual point of view, fears such as we have named act as a great freezer, as an inhibitor of action and of the free flow of vital energy from within. The man who is afraid to embark upon a given course of action because it may lead to failure, or whose apprehension of success and of the future generally, is hardly likely to accomplish very much. "Fear is failure" says one magical aphorism, "and the forerunner of failure. Be thou therefore without fear, for in the heart of the coward, virtue abideth not."

One of the most interesting instances of the psycho-therapeutic attitude to fear and anxiety and the escape-problem as a whole was Groddeck's treatment, when he was a physician before applying psychology to his problems, of certain cases of indigestion and nervous dyspepsia. One of the psychological theorems regarding this form of discomfort is that it is due to anxiety. We all know how bad news or worry affects the digestion, from turning the food sour to taking away the appetite. But the root cause of this particular anxiety is not the problem in hand, but the anxiety which has its roots in an early conflict and is made the worse by the occurrence of an immediate problem evoking conflict and anxiety. Groddeck's treatment — almost the homeopathic principle — emphasised or comprised a diet of precisely those foods which formerly disagreed with his patient. If eggs were the cause of indigestion the diet would comprise

eggs until eventually the psychic would give up attempting to evade the associations which had been linked to eggs, and the digestive trouble would in time disappear. To force the psyche to face its problems and accept them was his idea rather than that the psyche should continually balk from and attempt to flee the symptoms it threw up in the body. The unconditional acceptance of the conflict, and the associations connected with it, was the first step towards cure. The technique is, in a word or two, an attack on the escape mechanism. Integrity cannot be won by an escapist attitude towards life. The reward of the attitude which escapes from problems and the reality of life is more likely than not to be nothing but the gnawing pain of guilt and sin.

The same method is often made use of in other forms of therapy. Amongst these, for example, is the treatment of nightmares by analysis. The terror experienced in nightmare, causing the dreamer to awaken bathed in perspiration, angered by a palpitation of the heart, and experiencing an inexplicable sense of impending catastrophe, is likewise due to some conflict or other. Its nature, being unconscious, can only be determined by the context of the dream, and by the lengthy process of confession, free association, and reductive analysis.

But if the dreamer can be trained in his waking state to realise that the nightmare is only the expression of an internal conflict, then he has pro-

ceeded halfway to the point where it will cease to bother him. He must accept the presence of such a disorder rather than attempt to escape it, because escape is not an adequate solution of a psychic problem.

This discovery was brought home to us during the war. Amongst the soldiers at the front were those who would not recognise the very obvious fact, that war was a dangerous matter and that they were afraid. This they would not accept, though underneath a veritable torrent of fear was raging, and the whole of the instinctive impulse was to bolt from the scene of battle. Those who recognised this impulse but at the same time saw that flight was impossible and that the war had to be seen through, came to no mental or spiritual harm. It was the former type, suffering from a terrible fear but boasting that they were not in the least afraid, who became affected by shell-shock. Shell-shock — the shock experienced by the nervous system through the devastating noise of explosion, had nothing to do with their actual trouble at all. The cause was simply a cowardly refusal to face the conflict raging in the psyche. And when this became so intolerable, an actual split occurred in consciousness, so that there was a gap in memory, awareness and in efficiency.

With the acceptance of the theory of conflict as a cause of nightmare, a subtle change gradually creeps into the nightmare-dream. The following is

one rather fine example, together with the method of dealing with it.

A woman patient frequently dreamed that she was hanging from a rope in a room which had an enormously high ceiling, about fifty or sixty feet high. The rope was affixed by a hook to the ceiling, and the weight imposed upon the hook was gradually loosening the plaster around. Any moment, the hook would tear loose from the ceiling, and the body would be dashed to the ground. At this juncture of the dream, unable to face the terror of being hurled to death on the ground, the woman awoke in a frenzy of fear, screaming. The advice given in this particular case — and since the dream is a typical nightmare, the same technique may be widely recommended — was to suggest to the woman the advisability of meditating on the dream before falling to sleep at night. The suggestion was to lengthen the term of the dream so as to invite the nightmare and observe what happened when the plaster did finally break, tearing the hook from the ceiling.

Constant and deep reflection on the dream's theme before sleep was the method by which the Unconscious could so be influenced as to induce a vigilant attitude even during the progress of the phantasy. The topic of meditation would also be the conscious application of the idea of non-resistance. Let the catastrophe occur, and see what happens. If the phantasy is being perched on a high

cliff and at any moment there is the danger of being hurled to the ground, awaking at mid-point in a sweat of fear, then gradually train the mind to thrust out all resistance to the fall. By methods such as these resistance and repression is broken down and fear eliminated from the sphere of consciousness.

Here, some word should be said about repression and the means of its elimination. A great many people have come to believe, through a very casual reading of some of the early psycho-analytic literature, that psychology countenances the removal of repression by means which are unethical and anti-social. Nothing could be further from the truth. Repression is always defined as an unconscious and automatic process. It is a process by which the personality protects itself against distasteful concepts, by thrusting them without the horizon of consciousness into the dark and forbidding region of the Unconscious. Since this process begins very early in life, the Unconscious is by middle age stuffed with a mass of repressed material — ideas about parents and relatives, associations connected with environment, infantile beliefs and actions. Suppression, on the other hand, is a deliberate and conscious thing. It presupposes a process of conscious selection and elimination, in which one alternative is suppressed in favour of another.

It is repression, the unconscious process of thrusting things out of sight, which is the dangerous

method. It is dangerous because repressed emotions and feelings lock up memory and power in the Unconscious. Because ideas become associated with each other, forming definite complexes, there is, if repressed memories begin to grow by association, a splitting off of one side of the mind at the expense of the other with a consequent locking up of energy and vitality which should be available for the entire personality. The conquest of repression proceeds as with the conquest of internal conflict previously described.

There is no need to live an anti-social or vicious life, one of self-indulgence or of degradation as so many people think. To be free from a repression does not argue that one should have behaved like "a young man about town." Though that is not to say that a reasonable satisfaction of the instinctual life should be eschewed where this is at all possible. But the frank realisation and acceptance of the human personality as many-sided, and a refusal to blind oneself to experience no matter of what kind, will go far towards relieving the partition erected between the Unconscious and the Conscious, and removing resistance and repression.

To restate the attitude expounded in this chapter, I conceive of analytical psychology as the spouse of the ancient system of Magic. For psychology has succeeded in evolving a system which can be applied to almost any individual who wishes to know the several departments and constituents of his

own personality. Possibly for the first time in the history of civilised thought, there is a technique which is of inestimable value to the average man. It is of supreme value to the student of Magic and Mysticism, who, too often, labours under several delusions of what it is that he hopes to accomplish, and in what length of time he will do so. A study of analysis will prove first of all that he cannot proceed quicker than his own Unconscious permits him. This will prevent gate-crashing, and an irrational enthusiasm and desire for speed. Secondly, through the elimination of erroneous ideas as to himself, the phantasms of wish-fulfilment and insensate day-dreaming, he will have obtained a more comprehensive account of what magical and meditation systems can accomplish, and what degree of achievement in these spheres is open to him. He will be entirely less subject to delusion and deception because his attraction to Magic will not have been caused by the unconscious desire to escape from the pressing problems of his immediate existence with which he finds himself unable efficiently to cope.

Moreover, he will have familiarised himself with the true extent of his own sense of inferiority. The compulsive necessity of becoming unduly aggressive because of an imagined or pathological inferiority will no longer urge him to an intolerable sense of deficiency. Being acquainted with the fundamental problem of insecurity which every thinking

individual is bound to have, since man is so apparently insignificant and unimportant when compared to the vastness of the universe, he will not be liable to adopt extreme religious or scientific notions from so-called spiritual experience or laboratory experiment to buttress up his own desire for some one thing which is secure and reliable.

Analysis is the logical precursor of spiritual attainment and magical experiment. It should comprise definitely the first stage of spiritual training. Were it possible, and were there magical schools in existence, it would gratify me enormously to see magical training preceded by six or twelve months of application to reductive analysis, pursued by sympathetic physicians or lay-analysts who had long and intimate experience with clinical work. The magical schools must open a Department of Analytical Psychology, if their own systems are to attain public prominence worthy of attention and patronage. Such schools, though offering courses of training considerably prolonged, would eventually develop such a type of individual that the public would eliminate "dangerous" from its association with Magic, and be obliged to take cognisance of the soundness of its technique. This union of two systems would, for Magic at any rate, build up psychological credit, and a sense of great reliability and prestige would accrue to it.

One of the greatest obstacles to success in Magic, to any kind of worth-while result in the mystical

sciences, is that the psycho-emotional system of its average student is hopelessly clogged with infantile and adolescent predilections which have not been recognised as such. The ego is compelled to extreme courses of action, as though by compulsion. And underneath his every activity lurks the unconscious spectre — fear. It is precisely with these monsters of phantasy that analytical psychology can deal effectively, and it is from such absurd obstacles that the magical student is a confirmed but unconscious sufferer.

By associating Magic with analysis, we should be able to avoid the pitfalls into which our predecessors fell so headlong. The production of genius — more specifically a religious and mystical type of genius — ever the goal of Magic, should be more within our grasp than ever before, and considerably more open to achievement.

These ideas are mentioned not because a systematic union of Magic and Psychology will be here presented, but in the hope that this effort will spur some psychologist acquainted with magical and mystical techniques to attempt such a task. Whoever does succeed in welding the two indissolubly together, to him mankind will ever be grateful. For such a union comprises the marriage of the archaic with the modern, the Unconscious with the Conscious — the precursor of the birth of the Golden Flower not for any individual alone but for mankind as a whole.

CHAPTER TWO

THERE are then, roughly, the broad divisions of certain principles common to both Psychology and to Magic. And it will be conceded by all that the problems relating to fear, anxiety, insecurity and inferiority, in connection with the broad divisions of the Conscious and the Unconscious, are fundamental to both systems. Therefore, before being able to consider any of the techniques of the methods employed by Magic, it is essential that we analyse a little further this classification of the psyche into the Conscious and the Unconscious. While a simple outlook has certainly its advantages, yet difficulties arise demanding a further subdivision and calling for the consideration of additional factors operative within the Unconscious. It is really not so simple as seems at first sight. Magic employs a somewhat more extensive view of the two primary aspects of the psyche. And it is necessary to consider at greater

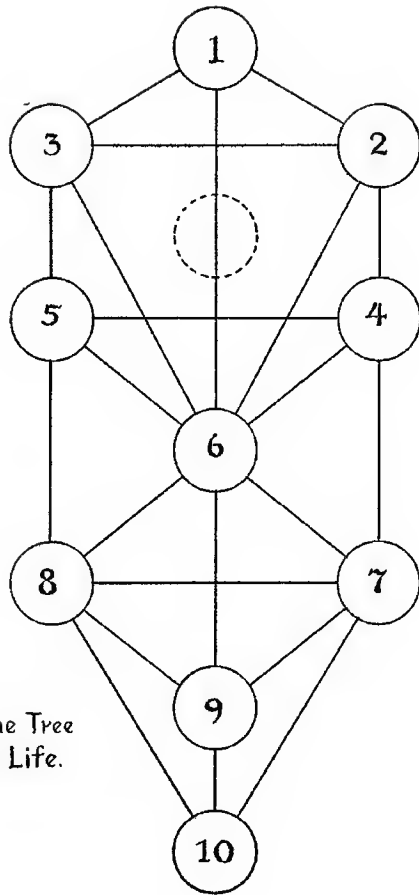
length the intricate nature of Man, so that we may realize more or less exactly what it is that in magical experiments we are desirous of achieving.

It seems to me that the division of the psyche into Conscious and Unconscious is entirely too simple to prove adequate as a means of explanation. The almost over-used instance of the ice-berg — with one-seventh of its mass above the surface and six-sevenths below — is all right as far as it goes. But does it go far enough? If that division is to avail us at all in practice, that portion of the psyche which is below the surface of our normal awareness demands more insight into its nature and rather deeper analysis. There is, therefore, some wide realization of the inadequacy of this division, varying with the different schools and systems of practice. Thus in the Freudian school we meet with the primary concepts of the libido, which is defined with particular emphasis on the sexual urge. There is also the slightly broader classification of psychic activity into a triad of the Id, the Super-ego, and the Ego.

In the system propounded by Dr. C. G. Jung, we meet as before with the libido, though here it is defined not as sexuality but in far more philosophical terms as the sum total of psychic energy and vitality, and its expression is through instinct, desire and function. The faculties of the mind also are described in a four-fold pattern, operating in a positive and negative way. There are the feeling,

thinking, sensation, and intuitional functions of the psyche, each capable of a passive or an active response, depending upon whether the psyche be introverted or extroverted. The Unconscious itself is also conceived to have a dual aspect. That part of it which is personal and individual, and that great stream of power, archetype and image of which the former is only a part — the Collective Unconscious. It is a universal and uniform substratum common to the whole of mankind. We may consider it to be the historical background from which every psyche and every consciousness has proceeded or evolved. It is the primordial basis upon which each race and people and civilization evolves its own individual pattern. It is this that the mediaeval alchemists called *Anima Mundi*.

While having innumerable points of contact with the above psychologies, the magical conception differs in several respects. For one thing, it prefers to use a diagram to express its viewpoint, believing that reflection upon this glyph, which for centuries has been an object of meditation, will yield illuminating ideas associated in the Unconscious with its parts. Secondly, it believes that man is a more complex being than the newer schools would allow. The diagram it employs is a Qabalistic glyph called the Tree of Life. This shows the ten spheres or Sephiroth as they are called arranged in a geometrical pattern to form three columns or pillars. That to the left shows three spheres one above the other,



The Tree
of Life.

and is called the Left Pillar or the Pillar of Mercy. The Right Pillar or that of Severity also shows three spheres, while the central pillar is indicated by four spheres one above the other, the Pillar of Benificence. To each one of these spheres is ascribed a different characteristic of the Self. That is, the diagram expresses the integral nature of man according to ten quite distinct functions. It is the unity of these ten factors which together comprise what we choose to call man.

The Id, to use the Freudian term, is the most central core of man, the deepest level of his Unconscious, being represented on the Tree by the upper-most sphere of the middle pillar. Reference to the chart opposite will elucidate the problem enormously, clarifying my explanations. At the outset, a word or two must be added about the employment of foreign words and an unfamiliar terminology. It is, in my opinion, a regrettable fact that objections should be raised to unfamiliar and strange words. When some new language is to be learned, the alphabet is at first difficult to acquire. This happens in Magic, for in most instances there are no terms existent in English to express the idea to be conveyed, and where such a term does exist it does not have the appropriate psychological or spiritual background to indicate what is required of it. It is my object, nevertheless, to co-relate such terms where they do exist with those of the Qabalistic system, to indicate that it has long recognised

these concepts now being dealt with by Psychology. Not only so, but it has evolved a profound technique whereby such potencies may be brought into manifest operation.

The magical correspondence of the psychological Id, or Es as Dr. Georg Groddeck called it, is the YECHIDAH—a word meaning the Monad, the Self, the paternal Ens of Light. It is the “essence of mind which is intrinsically pure,” to adopt a definition of an Eastern religious text. It is also the Buddha-nature, the realization of which is that alone which differentiates the enlightened man, the sage, from him who is ignorant and unenlightened. Just as in physics, where the electron may be considered either as an electrical particle or as a system of radiations or waves, so this YECHIDAH may be considered from two quite distinct points of view. It is the innermost kernel of the Self, the deepest core of consciousness itself, unconsciousness to our ordinary awareness—while on the other hand it is the life-flow itself, the current of libido, which is the sum-total of our vitality and our life.

Since the translation of Eastern texts has been made available, many psychologists have pounced on several Chinese terms for inclusion within the technical nomenclature of their own systems. One such term selected by Jung to have reference to a concept such as explained above in connection with the YECHIDAH, is Tao. This term, so ambiguous

to the Western mind accustomed to precision and accurate definition, has been variously translated as God, or a goal, or heaven. The sinologue Wilhelm prefers the word “Meaning” and Jung employed it as having a closer association with the conception which he wished to explain, for it is precisely this factor in consciousness which, eventually, provides a meaning for life and for man. And in the diagram which is provided in *The Secret of the Golden Flower* to which Jung wrote an erudite and profound European commentary, the placing of the psychic factor *Tao* is similar to the position of YECHIDAH upon the Qabalistic Tree of Life.

Though I wish to avoid metaphysics so far as is possible, certain theories demand expression. In order to retain accuracy with simplicity, it must be stated that the Qabalistic tradition posits a universal stream of Life, described in terms of Light, behind as it were the Monad. That is to say, the YECHIDAH, so far from being an ultimate division in itself, is but one particular point or section of the universal life or the Collective Unconscious, and owes its separate existence to that pulsating stream behind it.

It is interesting here to record that Groddeck surmised that the Unconscious, in the ordinary Freudian sense, is the precursor of reason, the brain-mind; whereas the It produces the Unconscious, the brain and everything else that belongs

to life. The Unconscious is a part of the psyche, the psyche a part of the It. He also believed that whatever happens in or through a man, from the moment of conception to the occurrence of death, even what he reasons out for himself and does of his own free will, *everything* is directed by this unknown It.

If we wish to consider the Self in its widest sense as consisting of so many layers of consciousness, not unlike an onion, having ten peelings or skins, then the YECHIDAH is the deepest, or central layer. Those immediately above it — and it must be remembered that this is figurative speech, and that the spatial analogue does not hold good here — are what we name the CHIAH and NESCHAMAH. These would correspond to the anima and the animus in the system elaborated by Jung.

Again referring to the Chinese mystical text commented upon at length by Jung, we will see that according to the Chinese the whole of Nature is permeated by two principles, one positive or masculine, the other negative or feminine. These are named the Yang and the Yin. These two principles are present in the human psyche, and looking at it from the widest possible point of view, we could assume that the Conscious level of the mind is the Yang, and the Unconscious is the Yin. But this division, because it is the widest generalisation, is inadequate and is capable of further classification. Because within the Mind there are both posi-

tive and negative elements, factors which are those of thought and feeling. This holds true also of the Unconscious, and though we have referred this to the Yin, within its sphere there is both a Yang and a Yin operation. If we refer to one of the deepest levels of the Unconscious, then this Yang and Yin operation is what Jung means by the Animus and Anima, and what the Qabalah indicates by CHIAH and NESCHAMAH.

It may be useful to quote definitions of these two psychological principles to provide authoritative explanations as we proceed. One pupil of Jung's, Joan Corrie, the author of *ABC of Jung's Psychology*, says the following: "The anima is in contact with the objects of the inner reality — the images of the collective unconscious — as the persona is in contact with the objects of external reality. The anima is an archetypal figure that might almost be described as the precipitate of man's age-long impressions of woman — not his conscious reasoned ideas, but the unconscious inherited mould into which she is cast." The anima is a correspondence of the Neschamah which is feminine and passive, representing the true spiritual vision of intuition or the imagination.

Here it may be interpolated that it has always been an axiom of the magical system that the being which is active physically is passive spiritually and vice versa. In many an occult work do we find some

such statement as this: "Man is termed the positive member of the two sexes. In reality only his physical body is positive. His etheric body is purely negative. . . . On the other hand, while the female is commonly supposed to be the negative of the two sexes, it is really her physical body that is negative, for her etheric body is positive, and the real creative pole of the sexes." It will readily be conceded that every person is psychologically bisexual. He is a combination of both masculine and feminine elements, and within him operate the Yang and the Yin. In man the feminine elements, and in the woman the masculine or positive traits, are alike unconscious. And the deepest and truest archetypes of these unconscious traits are in the anima and animus, the CHIAH and NESCHAMAH. Here, after a fashion, is the explanation of the frequently observed phenomenon of the unparalleled tenderness and love of which many a man is capable, and the harsh and cruel lengths to which certain types of women may go when infuriated or aroused.

True, therefore, to its compensating or balancing principle, the soul or Unconscious of a man has a feminine bias which we refer to the anima, while that of a woman has a masculine bias, the animus. This latter is defined as a constantly changing figure, its energies in a state of continuous fluctuation. The animus is not a persistent unvarying

figure as is the anima. The typical woman finds her conscious feeling expression centered in one person of the opposite sex; she is monogamous externally. But, internally, her unconscious is apparently polygamous, "for the name of her animus might be 'legion.' He represents the *logos* principle, the masculine reason of her unconscious nature."

On the Tree of Life, this animus principle is equivalent to CHIAH, the Will; this word also means life, animal life. This principle is the first creative vehicle of the Es, as its other pole is NESCHAMAH, understanding and love. The Will is in essence a dual principle; it presupposes a beginning and an end. For obviously to will a thing is at once to admit that you have not that thing. To desire to be a thing is to assume that you are not the thing desired. True love, however, is centred always upon one object, an object with which the lover seeks to identify himself to the exclusion of all else. It is this love which fundamentally is implied in the term anima. To love is to understand. Understanding bestows insight and intuition. This is anima.

Tao, animus and anima, or YECHIDAH, CHIAH and NESCHAMAH, constitute the innermost core of what we have chosen to call the psychic onion, the primordial principles operating in the deepest levels of the Unconscious. It might be said that this is the level which is always in

direct contact with the racial and universal levels of the Collective Unconscious — that dynamic and ubiquitous stream of life and vitality of which the YECHIDAH, together with its vehicles, comprise just one particular centre of consciousness.

Before proceeding further, and since I have used the onion as a metaphor of the self, it may be wise to quote a paragraph of Groddeck's *Exploring the Unconscious*: "We all of us fancy that we must have a core at the center, something that is not merely shell; we would like to hold within us some specially dainty kernel, to be a nut protecting the future, the everlasting. And we do not realise, cannot realise, that we have in fact no kernel, but are made up of one leaf on top of another from outermost to innermost, that, in fact, we are onions. But in the onion every leaf shares its essential nature. The onion is honest right through, and only becomes dishonest, rotten, if it tries to grow a kernel different from the rest of it, and to destroy the peel as though it were something false, something no honourable onion should acknowledge. . . . Everything in us is a peeling, but in every peeling is the essential nature of the whole. The self is an onion self." This is similar to the Buddhist conception.

The triad of principles just considered, the Super-nals, being the more primitive part of the psyche, the ancient centre which harks back to the count-

less epochs of the distant past, we must now turn our attention to its compensating and balancing aspect, the conscious ego. This clearly is a much more modern and recent development in the ageless history of the Self — a comparatively modern evolution — a channel by means of which we have become conscious of the original primeval and fundamental unconsciousness from which we have emerged. And because of this development of awareness concerning these deeper levels of ourselves, so are we able to examine and understand them. It is by this particular evolution that we are able to make conscious the content of the Unconscious. This definition of evolution is practically identical with the definitions of both Psychology and Magic — that is, that their objects are to expand the horizon of the mind, to enlarge the sphere or scope of consciousness itself. These methods are those of evolution itself.

In Magic, this conscious ego is denominated the RUACH. It comprises those spheres on the diagrammatic Tree of Life which are numbered from four to eight inclusive. It is an aggregate of functions rather than an integrated and single unit — which is probably one reason why some psychologists believe that this part of us is as yet very unstable in its formation. Also that the unfavourable and faulty circumstances surrounding the childhood of most people greatly enhance the ten-

dency to disintegration which already exists. This aggregate comprises memory, will, feeling and thinking, clustered about the ego itself, which is the central sphere — five in number. Its life-blood is the current of thought and perception just as the life-blood of the Supernals is the libido, the current of life and energy. The Jungian concept of the ego, or Conscious mind, is the Persona, the personality which comes into relation with external things. It is a mask. It is the individual's mode of adaptation to the world, his character as it appears to be and as he quite often himself conceives it. It is an evolved mechanism to acquire contact with the outside world, so that by means of experiences thus obtained the It, or the YECHIDAH, may come to a self-conscious realisation of its own divine powers and high nature.

It is in connection with this persona, this thinking RUACH that we would do well to reflect upon two aphorisms of the Eastern psychological systems. At first sight, it would appear that they are mutually exclusive and contradictory. In one Eastern book it is written, "The mind is the slayer of the real. Let the disciple slay the slayer." This alone will be a problem to the average student. In the West, generally speaking, the universe is considered as having two large divisions, the physical and the mental or spiritual, the two latter being spoken of as synonyms. So that if the mind itself

is defined as a hindrance to the perception of reality, most of us would be plunged in a rather difficult quandary.

The second is "The essence of mind is intrinsically pure." Should we desire to translate terminology, we will find I think that the Jungian Tao, or the very deepest level of the Unconscious, is as near an exact definition of "the essence of mind" that we could find. It is only a popular and false misconception of psychological concepts that relegated the Unconscious into a mere receptacle of the evil shadow-beings of human nature. Some have considered it exclusively as a receptacle retaining the primeval slime deposits, harbouring the most violently explosive material. But in point of fact, as but little practical acquaintance with the problems of Analysis proves, the Unconscious does not harbour exclusively explosive motives. The Unconscious stream only becomes explosive when the RUACH, the Conscious mind, has repressed its legitimate and just activity. The taint of the RUACH is a self-sufficient conscious outlook. Its vice is an over-refined and emasculated attitude towards life. A river dammed somewhere along its channel is bound to flow over, and when this does occur the river cannot be blamed. Should there be necessity to erect a permanent or even a temporary dam, suitable precautions should be taken to ensure that some other channel is kept open whereby

the excess waters may seek their outlet. So also with the Unconscious. Itself — the essence of mind which is intrinsically pure — it is neither dangerous nor explosive. But if the individual be prevented from having access to life due to some maladaptation to environment, some failure fully to express both the Yang and the Yin of his nature, that repression acts as a constant source of irritation, presenting always some likelihood of a psychic explosion.

It is this false dam, the obstacle which is erected along the river's course — psychological resistance — which is the "mind" which slays or prevents the realisation of reality. How many of us really understand life and the world as they really are? That is without projecting upon our perceptions, the desire of what we should like to be? Few have insight into our deepest motives, the real causes of our attraction to our friends, of revulsion from our enemies. There are not many, I surmise, who can at all times account for their actions in terms of consciousness. The majority of us are moved a great deal of the time by involuntary compulsion. It is a true saying that habits are a necessity imposed upon us by evolution to ensure the smooth functioning of the psyche. But they are necessary only in so far as they do permit the psyche to function freely. And with many it is just that mass of habits and predilections which is the barrier to the

free activity of the psyche. To question people as to the purpose of their habits, a survey of their activity and why they were formed originally, is to obtain much illumination as to what is implied by the phrase "The mind is the slayer of the Real." In point of fact, it is not the mind which inhibits our perceiving what is real, what is worthwhile and desirable in life. It is the *false* development of mind — that mass of prejudices, emotional biases, improperly formulated philosophies and superstitions, relics of the inheritance from misguided parents — which is here denoted.

And until we do understand its nature and perceive its extent, never shall we be freed from its dominion, or released from its compulsion. And until we have thoroughly understood our own behavior, motives, and the mechanism of our own attractions and repulsions, we have no insight.

Possibly then we should be able to perceive that underlying this conscious mind — which hitherto we assumed as the sole reality, the only criterion of judgment — is a vast area of inspiration and beauty which is the intrinsically pure essence of mind. If we could open ourselves, or become fully conscious of, this essence so that its content without distortion were capable of ascending within sight of our focus of consciousness, then should we begin to realize as never before the true nature of life and its problems. "In such a case" remarks Dr.

Jung in his *Collected Papers on Analytical Psychology*, "the Unconscious vouchsafes us that furtherance and assistance which bountiful Nature is always ready to give man in overflowing abundance. The Unconscious possesses possibilities of wisdom that are completely closed to consciousness. . . . It creates prospective combinations just as our consciousness does, only they are considerably superior to the conscious combinations both in refinement and extent. The Unconscious may therefore be an unparalleled guide for human beings." When this state or condition of consciousness has been arrived at, when what formerly was unconscious has been brought within the horizon of consciousness, the entire character of life becomes changed and illuminated. Previously it was a thing of fear and horror. Nearly all men, underneath, possess some sense of inferiority and insecurity. All seek in one way or another to rise above that inferiority, and to discover some rock of security to which they may feel anchored. It is when we have attained to a realisation of the "pure essence of mind" that inferiority is practically banished and security obtained; and then we can deal with life and our fellows.

The ninth sphere or Sephirah on the Tree of Life is that of the NEPHESCH, which means the Animal Soul. It is the sphere proper of the animal instincts and urges, what may in truth be called the Freudian Unconscious — that which was con-

scious at one time or at one stage of development but which has since been lost to consciousness. It is regarded as comprising those psychic faculties which are not conscious. All the various automatic, habitual and routine actions; all the things that we say and do "without thinking" and all the thousand things we never really "do" at all, these processes are assigned to the Unconscious realm, to the principle of the NEPHESCH. To it is related the cerebellum, the hind section of the brain, and it is intimately connected with the glandular and sympathetic nervous systems. As such it is that part of our being which regulates the circulation of the blood, the pulsation of the heart, our digestion and respiration. All the promptings of desire and the urges of passion that spring unbidden within us, have their seat in NEPHESCH. This is the underworld of the psyche through which we get comparatively close to Nature, to the elemental side of life. It is the undermind in which function the primary instincts of self-preservation and reproduction. It is the seat of the sex instinct itself. The Jungian concept of the Unconscious might be the appropriate term for this side of life, as is held by the Freudian school, where as the much abused word Superconscious would be distinctly descriptive of the Supernal Sephiroth of the YECHIDAH, CHIAH and NESCHAMAH corresponding to the Jungian Unconscious.

The tenth Sephirah is that of the physical brain

and the active physical body. Here it is that we find the receptacle in which the other principles have their abode, and the instrument through which they function. This tenth sphere, MALKUS, the sphere of action, we may consider as active, as Yang, when compared to YESOD, the Yin, which we may define as the seat of the impelling instincts, predatory lusts and animal impulses. On the other hand, the RUACH, which is an active thinking principle, we likewise may describe as Yang in relation to the Yin of the Supernals, which are quiet, passive, and hidden behind the scene. MALKUS has innumerable other correspondences, but a consideration of these does not at the moment concern us.

It is obvious that disorders in the proper function of the higher or interior psychic principles will have their corresponding effect on the body, which, as the tenth Sephirah, is but the synthesis of the preceding nine. Any conflict between parts of the psychic make-up will accordingly present a physical disturbance corresponding in position and intensity to the exact nature of the lesion. By purely empirical methods the ancients developed a vast series of correspondences between the various parts of man's body and his psychic constituents. It is this tradition which forms in reality the fundamental basis of what is true and valid in such arts as character-reading, palmistry, phrenology, and the such. For as within, so without. And what is

present within the mind is bound in some way to react upon the obverse of the psycho-physical medallion.

There is another method of classifying the components of the psyche by means of a rather different view of the Tree of Life. The method just completed considered each separate sphere. But at the same time we may look at the Tree from the point of view of its levels or layers. In this event, taking the first Sephirah alone, we have what technically is known as the Archetypal World. It is that underlying essence of the Unconscious which is the most primordial of all, its functions reaching back into the immeasurable past. It is a stratum whose characteristic is those symbols and archetypes which were first assimilated to the simple homogeneous structure, if it may be called, of the evolving consciousness. The Hindu system calls this condition or state TURYA or ecstasy, absolute consciousness, and its experience in consciousness is of that rapturous type which the Mystics of all ages have testified to as Union with God. In this Divine World, we contact those subtle images which the ancients called the Gods. Or rather the ordinary every-day sphere of consciousness becomes invaded by a volitional upwelling of these archaic images and archetypes—the first set of psychic forms, subtle, intangible, and dynamic, through which the libido flows on its outward journey from the It.

The 2nd and 3rd Sephiroth constitute what is called the Creative World, the state of SUSHUPTI. It is that stratum of the primordial psychic sphere in which function the principles of the anima and animus, wisdom and understanding. Therefore its reaction upon the ego would be through a stimulation of the creative faculties, and an enhancement of its entire horizon and field of awareness. As the second state of consciousness, it has a correspondence with dreamless sleep. Yet even this description is inadequate, for dreamless though its characteristic may be, it is too vital to be defined in so passive a way. In certain philosophic literatures, it is held that SUSHUPTI is a state in which even criminals commune with the higher nature, and enter into the spiritual plane. It is said to be the great spiritual reservoir by means of which the tremendous momentum towards evil living is checked. Though involuntary with such people, it is constantly salutary in effect.

The next level to be considered is comprised of the 4th to the 9th Sephiroth inclusive; it is called the Formative World or SWAPNA. This is the world of dreams; it is the level of the instinctual drives and the dynamic urge to expression. Its images, the pageantry of dreams and the fantastic adventure of the night, are those supplied by the experience of the day although the dramatisation of the actual dream is the exclusive content and prerogative of this plane.

Where there is an effort on the part of the higher Genius or It to transmit noble impulses or inspiration from its own divine realm, the state of SWAPNA has to be passed through. This passage colours the tenor of the impulse, imparting to what may originally have been pure thought and transcendentalism an emotional tone or feeling which is expressed in terms of symbolism. Thus whatever ideas are impacted upon our consciousness from higher spheres are tinted with the dream symbolism of the Formative World. A wide knowledge of the nature and significance of symbols, and an acquaintance with the operation of SWAPNA is necessary if the original message and its meaning are to be divined. Here we have, also, the emotional mechanism providing the drive and impulse to physical action, the endocrine glands. For the physical positions of the more important glands correspond to important centres and dynamisms of this particular level of the psychic structure.

The 10th Sephirah corresponds to the active world, JAGRATA, the top layer of consciousness, the ego, that surface consciousness which attends primarily to the business of every day life. It is an evolution emergent from the dark secret levels of the Unconscious and, paradox that it is, has usurped the function and rule of the source from which it has sprung. On these four different levels of consciousness, which the Qabalists have called

the four Worlds, the several principles of man have their operation and unceasing activity.

It is precisely with these different phases of man's psychic nature that the technique of Magic deals. Here is the motive of a former suggestion that analysis should be so co-ordinated with Magic as to comprise the first stage of development. For in climbing the Tree which is the formal expression to denote the realisation of the Sephiros from the bottom upwards, the first approached is the 9th, that principle of man which is called the NEPH-ESCH. That is to say, the next level of consciousness beneath the ordinary waking state of the Active World, is the level of dreams and lurid image and picture. It is the most superficial layer of the Unconscious — using this term as the composite of the Formative, Creative, and Archetypal levels of the Tree of Life. The Formative World is that of the warring instincts and unconscious conflicts, the realm of the predatory lusts and passions. It is with this particular level that the analyst must deal in the majority of his patients in order to resolve those conflicts that have their existence in that plane. If there be conflict and incessant warfare here, how can the flow of spiritual energy descend from the higher Sephiros, or, depending upon one's point of view, ascend from the deeper levels of consciousness? If the direct result of an unresolved conflict is to tie a knot as it were in the psyche, naturally there is no free passage for

the libido, which is thus thwarted and frustrated. How can access be obtained to the more primitive, diviner parts of the psyche, those archaic levels of the Unconscious whose nature is entirely spiritual, where function those principles which aspire to the super-human shining heights, if the channel be dammed and the way barred by conflict? If the message or revelations from these lofty heights are changed in nature and perverted by the presence within the mind of a powerful and ugly complex, how can there be real magical and spiritual development?

Since Analytical Psychology confines itself, by its own definition, to an examination and a clarification of the two upper and most superficial levels of consciousness, this process must be considered the preliminary aspect of magical routine. Where Analysis preaches the gospel of re-education in the attitude towards life, and when we find psychological patients producing magical designs or *mandalas* of the type that Jung reproduces in *The Secret of the Golden Flower*, here we have an encroachment upon or a usurpation of the realm and function of Magic, and a transcending of the limitations of the ordinary analytical technique.

Just as the technique of Analysis must comprise the first stage of development, so to my mind the second stage is occupied by various elementary techniques of Magic. I say elementary advisedly, for it is only those elementary techniques which the

average Westerner may ever feel inclined to take upon himself, being debarred from more intense application to the magical art by such limitations, among other things, as time, the necessity for a business and domestic life, etc. The more advanced magical routines are for the exceptional person, and comprise the training of the human psyche to complete spiritual mastery. Splendid vision though this is, an ideal goal for the few, it is nevertheless outside the capacity of most of us who are obliged to live the ordinary life of the twentieth century man or woman.

The preliminary techniques we may consider under several headings, viz: —

1. The Qabalistic Cross.
2. The Lesser Banishing Ritual of the Pentagram.
3. The formulation of the Middle Pillar and the Tree of Life in the Sphere of Sensation.
4. The methods of Circumambulation, and The Vibratory Formula of the Middle Pillar.
5. Ceremonial Magic.

For the moment, I shall content myself with presenting a bird's-eye view of each so that a picture of the entire scheme may be envisaged. The first method describes a formulation upon the body of a geometrical figure the effect of which is de-

signed to call into operation the deepest levels of the Unconscious. If I say at the outset that every technique of Magic is intended in different ways to open the conscious ego's field of vision to the deeper, more spiritual aspects of the divine nature, there can be no possibility of misunderstanding. The procedure of the Qabalistic Cross is through the cultivation of a species of, what is called in psychology, the fantasy, of encouraging the imagination to build images through which the power of the It may flow unimpeded.

Though the most elementary, it is in reality one of the most important phases of magical work. Indispensable to the beginner, it is of just as much value to the more advanced student. It is an axiom of Magic that it is the divine will alone which is capable of conferring illumination and enlightenment, and so acting that every action of the ego has its correct place in the scheme of things. Thus it is that the Qabalistic Cross is the ideal means of placing the ego under the direct surveillance of the YECHIDAH, the divine will in every human being. It is an excellent method for rendering the consciousness porous and susceptible to the dictates of the more responsible and humanitarian levels of the Unconscious.

The Lesser Banishing Ritual of the Pentagram, described as the second method, is the sequel to the former exercise. It is a technique designed to eliminate from the psychic sphere those interior

elements which are undesirable. By an effort of the imagination, the student visualises those qualities or conflicts or psychic lesions which are not required. By means of vibrating certain sonorous sounds called anciently Divine Names, whilst tracing certain lineal figures both in the air and within his imagination, he is enabled to project them from him. With the projection outwards, and assisted by the increased flow of libido, they may be disintegrated by him. Other forces, archetypes of the deeper levels, are formulated and invoked to assist in so difficult a task. The entire ritual, properly performed, is one calculated to lead the student slowly but gradually towards the heights envisaged by the system.

The most important routine method of spiritual development in the entire Magical system is, in my estimation, the third exercise in my classification. If the student remembers the Tree of Life he will see that the Middle Pillar is a series of five spheres arranged in a single upright column. The exercise proceeds by the visualization of these Sephiroas as circles or spheres of light in various significant parts of the physical body. More accurately, they are to be realized as centres already existent in the aura, which is for this purpose defined as an egg-shape of subtle electric matter, a magnetic field which surrounds and interpenetrates the material body of man. The object of this visualisation is to awaken these Sephiroas in balanced activity as a

means of providing the higher Genius, as the It may be named, with a psychic mechanism by which it may freely function within consciousness at the intent of the ego.

It will be recalled, as stated as an axiom, that certain of the psychological principles of man have their correspondence with various organs and limbs and parts of the physical body. The exercise called the Middle Pillar is a demonstration of this axiom, giving the attributions of these principles as a practical experiment to be attempted. The visualisation of the Sephiroas and the measured vibration of Divine Names arouse the centres of this aura, or Sphere of Sensation, from their former latent condition. The effect is gradually to bring into operation the dormant and hitherto unsuspected parts of the psyche. The results of this practice evince, for one thing, an unparalleled increase of vitality and power. This induces and is succeeded by a calmer judgment, less perturbable by the affairs of the external life, though the capacity for dealing with it remains unimpaired. It produces a solution to spiritual perplexity, bringing to an end the curse of indecisiveness, assisting the mind to a more responsive and open attitude to the dictates or intuitions of the higher Self.

At first, only the Middle Pillar receives attention. But as practice renders the student expert, even dexterous in manipulating his visualisations, he will find it worth while to lengthen the duration

of the practice, increasing the field of his attention. Balance and equilibrium brought within achievement by the formulation of the centres of the Middle Pillar, then the Sephiroth of the two side Pillars of Mercy and Severity are added to the picture. Progress is bound to be slow and gradual here, but given patience and perseverance a new sphere of power and spiritual perception will unfold itself.

As a means of giving poise to neurotic patients, and of assisting the task of analysis, the practice of the Middle Pillar may be recommended to psychologists. For by these means the conscious mind is rendered calm and still, the desirable condition to permit the ascent of the archetypes and inspiration of other levels of consciousness. During the period of attention to the Middle Pillar, dreams far more readily cross the threshold of consciousness, and as time proceeds, they seem very definitely to pertain to less superficial aspects of the psyche, to the regions which normally are very difficult to contact — the Creative and Archetypal Worlds of the animus, the almost exclusive concern in the past of poets, mystics and magicians.

The fourth routine exercise, the Vibratory Formula, is fundamentally an extension of the Middle Pillar visualisation. Its technique proceeds in a way similar to the earlier exercise. But here we confront a rationale of a different order. The theory here is that by awakening a power or level of conscious-

ness within man's own sphere it is possible to contact the corresponding force in the external world or a similar level of perception and experience in the Collective Unconscious. Its intent is not only the development of the individual by rendering him conscious of his other principles, but to transform him into a willing vehicle and instrument of the Universal mind, of that great and uniform substratum common to the whole of mankind. It is within the power of man, by these methods, to associate himself with the almost omnipotent vitality and spiritual value of those divine powers which as an aggregate comprise the universe. It is the first step towards what is colloquially termed Adeptship, that path by which man is translated into a voluntary co-worker with Nature in the task of evolution.

The final exercise is Magic proper — the art of Ceremonial Magic. By now it should be abundantly clear that not all Magic is ceremonial; that not necessarily does it proceed by way of ceremony or ritual. Nor does it always require the usual paraphernalia of robe, candle, incense and lodge-room. There is much in Magic which is not too dissimilar with the methods of meditation. That is to say, it follows an interior route, and is a means of dealing with the psyche by way of the actual psychological instruments of psyche without reference to any external object, symbol, or piece of equipment. It is the technique of an equilibrated introversion.

Just as the exercises described above comprise the second stage of Magic as analysis is the first, so Ceremonial Magic as a distinct method is the third. I will iterate that charlatans and misguided enthusiasts have done only too much to confirm general opinion in the belief that Magic is sheer quackery, but the earnest student who has applied faithfully these fundamental principles, will, by his enriched nature, bear testimony to its value, both therapeutic and spiritual.

Ceremonial Magic has been misunderstood by overzealous beginners principally because there has been no general understanding of the principles here laid down as rudiments of the work. Except in the rare cases of those born with a definite flair, it is quite impossible to succeed in Ceremonial Magic until a great deal of development has been obtained. And by development, I imply the awakening or formulation within of the Sephirohs of the Tree of Life. Development implies the arousing of the dormant power of the psyche. Above all else it means the ascent into consciousness of the light and love and wisdom of the higher Genius, the YECHIDAH. Until that light shines above and through the student, and the magical power is operative within, Ceremony must remain what it is for most people: a thing of habit and custom — a set of observances perfunctorily to be performed, celebrations in which there is no trace of virtue, of value, of power.

The divine power once awakened, and the light of the higher Self pouring through the mind, then Ceremony appears in an entirely different guise. It becomes a magical engine for the harnessing and directing of the power and consciousness of the psyche. Ceremony may be realised now as a means of mobilising the hitherto unknown factors in man's constitution, and employing them for various ends, which depend entirely on man himself and the extent of his knowledge and spiritual development. Here is no place to utter portentous warnings about the use and abuse of magical powers and spiritual knowledge. Within the psyche itself is a sentinel which never sleeps. It is a guardian of the moral law whose punishment is so dire and devastating that there is no appeal save by expiation of crime. From the dicta and judgments of this inner Self there is no escape, except through the admission and the acceptance of the abuse, followed by a grim determination for ever to avoid a similar deed.

CHAPTER THREE

SOME years ago, the principles of this exercise of the Qabalistic Cross were published in my book *THE TREE OF LIFE*, and I repeat the rubric as follows:

1. Touch the forehead, say ATOH (Thou art).
2. Bring the hand down and touch the breast, say MALKUS (the Kingdom).
3. Touch the left shoulder, and say VE-GEDU-LAH (and the Glory).
4. Touch the right shoulder and say VE-GE-VURAH (and the Power).
5. Clasp the fingers on the breast, say LE-OLAHM AMEN (forever, Amen).

The words employed are in the Hebrew tongue.

Hebrew is so employed because the magical system first attained prominence in Europe since it was adopted by some Jewish philosophers whom we call Qabalists. Apart from this usage of Hebrew words, there is not the slightest implication of Hebrew theology or philosophy. The gestures themselves are a variance of the ordinary Christian Cross, making use of the last few phrases of the Lord's prayer. That it is utilised in magical work is due to the fact that it constitutes an ideal method of equilibrating the personality and raising the mind to the contemplation of higher things.

The first name in the invocation is ATOH. This is a Hebrew word meaning "Thou," the second personal pronoun. To explain this in the simplest possible way, may I say that there is some justification in metaphysics for this usage. The reader who has studied some philosophy will have noted reference to a triad of concepts — such as the thinker, the thing known, and the act or result of cognition. The ancient authorities of the Qabalistic philosophy conceived that the deepest or most spiritual principle in man, which they argued was man's highest notion of divinity, was just such a triad of a thinker, knowledge, and the act of knowing. To each one of these principles or functions of the higher Self, they therefore attributed a personal pronoun as a symbol. The thinker, the YECHIDAH itself, manifestly was "I." "Thou" was referred to the thing known. And the third person "He" was

referred to the activity of the thinker — though all three were considered an indissoluble unity. But bearing in mind at all times the concept of the middle way by which the extremes of the opposites may be avoided, they chose as the word to express the higher Self in this slight ritual the second pronoun "Thou."

The other words employed are names of Sephiroth on the Tree of Life. GEVURAH or POWER is that centre numbered 5 on the diagram. GEDULAH or MERCY is the fourth. These two are the centres represented by the two lodge room Pillars, the two opposites encountered in everyday life. It is of these two centres that speaks the ritual injunction already quoted about unbalanced severity being cruelty and oppression.

MALKUS is the 10th Sephirah. It is translated by the word "Kingdom" inasmuch as the ancients considered that man's nature was a kingdom of inconceivable extent, a kingdom of vast and wide complexity, one having over it a divinely ordained ruler, the YECHIDAH. The last phrase of the Ritual is of little significance, save as it completes the gesture. The word OLAHM means "forever." But it can also mean "world" or "universe." We would assume that it is so placed as a peroration because within the miniature universe which is man, there are innumerable elements and principles in constant activity, the entire ten Sephiroth of the Tree of Life.

If the reader will bear these brief explanations in mind, the description of the rubric which follows will be seen to have more significance than otherwise might be the case.

ATOH is a reference to the higher Genius, the It. MALKUS refers to the body, this with the YECHIDAH being the dual expression of the living human organism, the two expressions of the Yang and the Yin, using these latter terms in their widest connotation. GEVURAH and GEDULAH, the two extremes of power as the highest aspects of the ego, signify the two modes of that ego's capacity for action and reaction. The final gesture, closing on a point which is between these two extremes indicates the voluntary decision of the evolving psyche to seek a balanced position, the Middle Way, a place which partakes of both the opposites and yet which is not subject to their equal but opposing pulls.

It has been emphasised that the fundamental task of both analytical psychology and Magic is to attempt to bring into operation the higher Genius — or to bring into full working consciousness the content of the hidden and buried Unconsciousness. We should remember the parables of the archaic philosophical religions whose fundamental tenet was that within man was a spirit, a dynamic centre of consciousness which, because of its contact and association with matter, had been plunged into a profound sleep, a state of somnam-

bulism. The problem is: How may this slumbering level of the primeval consciousness be awakened within us? By endeavoring to extend the horizon of consciousness, to enlarge the field of awareness so as to embrace what previously was unconscious, is obviously a logical method. To become aware of all our actions, our thoughts and emotions and unsuspected motives, to regard them in their true light as actually they are and not as we would like them to be or as we would wish the onlooker to perceive them. It requires, to take this step, an extraordinary degree of honesty and courage, both indispensable virtues to the student of psychology and Magic. The more of this suppressed and forgotten material stored in this at one time unknown or dormant side of our nature that can be raised into the clear light of the day, by exactly so much do we awake from that inert stupor into which we have in the past been plunged. And also, by just that much do we liberate ourselves from the compulsion to Nature's instinctual commands, and become freed from what Levy Bruhl has called the *participation mystique*. It is a phrase coined to express that peculiar unity with nature which primitive man felt and enjoyed, that participation in the unconsciousness of nature which only became disrupted as the evolution of mind made itself apparent, a slinking serpent within the peaceful Garden of Eden. But mankind, despite thousands of years of evolution, has not yet freed itself

as a whole from this subjection to the unconsciousness of Nature whereby it moves and feels without deliberation and without conscious volition. Here and there we do find an individual who has realized the snare and burden in which he has lived, and attempted accordingly to release himself from the bonds in which he had been bound.

Any system, therefore, which recognizes these deep unconscious levels of awareness and vitality, insisting moreover upon that recognition, assists in the evolution of mankind. The Qabalistic Cross, so called, considered as a preamble to more serious and difficult work, indicates just this awareness of other levels of consciousness, and the necessity of bringing them into operation within the human psyche. Not only so, but it recognises that these newly awakened levels of power and consciousness may be deeply disturbing to the novice who attempts this voyage of discovery. Therefore, what is essential is that not only should they be awakened, but that they should be recognised and equilibrated in a balanced disposition. This also it is the object of the Qabalistic Cross to accomplish.

One more word before proceeding to a description of the technique of its performance. The tradition holds that these words should be vibrated and not merely enunciated. That is to say, the student must discover for himself that method of humming or of pronouncing these words which will assist in the production of a vibration. Some find that

these words uttered in a still voice is best adapted to the requirements. Others, including the present writer, have found through experiment and frequent test that a moderately deep pitch, slightly higher than the ordinary speaking voice, is most suited to produce the desired vibration. Each syllable should be evenly vibrated, no one being accented at the expense of another. The test of the vibration, strange though it may seem, is that it should detonate in the palms of the hands and the soles of the feet. When vibrating a word forcibly, but not necessarily loudly, a tingling sense should be felt in every cell and nerve of the body, and it should seem particularly that in the hands and feet every atom and cell has become alive and is in a state of rapid vibration. Little more than this can be said in explanation without actual demonstration. But it is such a simple matter in which to attain proficiency that no difficulty should be experienced. The metaphysical theory involved here is that by means of vibration, the actual formation of the body-mind system may be changed and renewed. That is to say, the proponents of the system urge for a consideration of the fact that within a period of seven years the body has undergone a complete biological change and, during that time, has renewed its entire cell structure. It has ejected old and deceased organisms, and by means of the metabolic process, has built itself a new cell organisation. The vibratory technique, therefore,

hastens the expulsion of dead tissue and unwanted molecules and particles so that new ones being absorbed into the system, whilst attention is devoted to expanding the field of consciousness, a purified body is produced through which that higher consciousness may more readily function. It is principally a question of tactics. One could on the one hand content oneself solely with the task of widening the field of consciousness, altogether to the exclusion of bringing the body system within the scope of this purifying process. Or, on the other hand, the entire time and attention could be given solely to the production of certain obscure bodily changes—as do some oriental hatha yogis, to the exclusion and at the expense of desirable factors of consciousness. Magic, very sanely, combines the advantages of both points of view, eliminating the dangerous and harmful features common to the others. Always in a salutary way is the path between the two extremes indicated.

When actually performing the Qabalistic Cross it is well to face the East, the place of the rising of the Sun. This takes advantage of a prevailing symbolism which identifies the YECHIDAH with enlightenment and wisdom, a spiritual concept always determined by and defined in terms of Light. It is from the East that the Light arises. Standing motionless, with the eyes closed should that render the act of reflection easier, endeavour to contemplate the nature of the YECHIDAH, that it is by

definition, the quintessence of light, life, love and liberty, and that these are the qualities of the essence of mind which is intrinsically pure.

One very essential point constantly requiring recollection is that in the magical symbolism, as well as in that of psychology, as has been demonstrated, the various psychic principles have a spatial co-relative in the human body. That is, certain principles correspond to or have a special affinity with certain organs or limbs of the body. This certainly is a fact within everybody's experience. Emotion is almost always associated with the heart, reason with the head, passion with the genitals. The magical tradition simply classifies and considerably extends this list of affinities.

Whilst considering the YECHIDAH, recognising that it represents freedom and that its nature is light itself, the student should endeavour to visualise just above the crown of his head a spherical form of Light. The diagram facing page 113 will indicate its likely position. The symbolism places this above the head because, in the first place, since the YECHIDAH is the root of man's consciousness, it is a principle of whose presence the majority of us have never become really aware. This is not to deny its existence, but only to affirm our previous ignorance. Moreover, magical symbolism, which incidentally is of the same type as that employed by the Unconscious, also affirms that this divine Genius, being the highest principle

within of which we still have no awareness, has not yet fully incarnated within us. That is to say, it is a potency which overshadows us — a principle which the race will be able to realise fully only some thousands of generations hence. The consensus of experienced opinion has it, therefore, that this overshadowing, no matter whether actual or only metaphorical — does assuredly exist, and that the psychic correlative of an overshadowing is a centre just above the crown of the head. Fantastic this certainly may sound at first. But I cannot make any attempt to justify it or to defend it. And were I called before a tribunal of intellectual criticism, I would only recommend that the practice be followed as a definite scientific experiment, and the results experienced.

Let therefore the student consider his higher and divine Genius, the core of his Unconscious, as of the nature of Wisdom and Love and Light, visualising its sphere of activity as having an affinity with the region immediately above the head. After some seconds of this quiet recollection, let him raise his hand above his head, then lower it to the forehead and vibrate the first word ATOH as though formally to affirm the presence of that Genius. The hand employed should then be brought in a straight line down to the region about the diaphragm. Vibrate the word MALKUS. As this is done, let the mind dwell on the fact that as the hand descends, so does a stream of light de-

scend from above, a steady brilliant ray of light permeating him through and through. A shaft of light is thereby formed which extends from the crown of his head to the soles of his feet. Strictly speaking, MALKUS, the last Sephirah, is referred to the feet. For convenience's sake, however, we touch the breast or solar plexus with the mental recognition that it is the region of the feet that actually we have reference to and to which the shaft of light is directed. This forms the first half of the exercise. Some seconds pause should take place here, in order to visualise and feel as strongly as is possible the presence of a brilliant ray of light.

Then, shifting the attention from the central pillar of Light to the left shoulder, let the student consider that here is a reservoir of enormous power, and vibrate the word ve-GEDULAH. A ray of light should be commenced here in the imagination, and visualised to penetrate the breast until it reaches the right shoulder, when the remaining word ve-GEVURAH is vibrated. Thus is formulated the horizontal shaft or the cross-bar of this Cross of Light.

The first gesture traced a light-beam from head to foot, while the second one traced the ray from shoulder to shoulder. Interlocking the fingers on the breast, and vibrating the final word le-OLAHM, AMEN, the student should endeavour to see a cross of light actually standing within him. None

but very few may hope at once to succeed in feeling this, in obtaining the pulsing sensation of a Cross of Light vibrating within. It will require persistent and regular exercise before this sensation makes itself apparent. It is a significant development, marking a definite stage in growth. Some little preliminary practice in the art of visualisation may be necessary, as well as in acquiring the ability of giving utterance to the Names so that the sound appears to vibrate in a given spot. When this is acquired a Name can be vibrated in the head, the palms of the hand, in the thighs or feet, or elsewhere *at will*. As skill is obtained, and the sense of the Cross of Light becomes more marked and definite, the opening practice can be extended. That is to say, prior to visualising the center of light above the head, the student should endeavour to expand the sphere of his consciousness. By this, it is meant that he should try to imagine with eyes closed that the body grows and grows until the height increases enormously. Let him formulate in his own mind that the physical form heightens to such an extent that the head gradually touches the ceiling, goes through the roof, and finally that the semblance of a vast figure with head in the clouds of space is obtained, the feet resting securely on earth. In fact, from this exalted point of view, the earth seems but a small globe beneath the feet. Having obtained this sense of expansion, and it may be accompanied by a heightened sense of con-

sciousness or of ecstasy, then let him visualize during the first vibration that the ray of light descends from the heavens upon his head, penetrating him and eventually illumining the region of his feet which are set firmly upon the earth. The sense of expansion is a definite one, rendering the performance of the gestures of the Qabalistic Cross a much more vital and significant experience.

The reasons given for the necessity of this astral expansion lies in the fact that the ancient mystical systems hold that the transcendental nature of man, the essence of mind, is infinite in nature, a positive void of which no quality can be predicated. As one Eastern scripture puts it: "Learned audience, the illimitable void of the universe is capable of holding myriads of things of various shapes and forms, such as the sun, the moon, the stars, mountains, etc. . . . space takes in all these, and so does the voidness of our nature. We say that the essence of mind is great, because it embraces all things, since all things are within our nature."

The instruction to expand consciousness, or to formulate the astral form as of gigantic proportions standing solitary in space, containing within itself all the forces and worlds of the entire universe, is a literal fulfilment of the above metaphysical postulate. Likewise, in some of the few Hermetic fragments that we inherit, there is similar advice. In fact, it states the technical process so excellently

that I am moved to reproduce it here: "Increase thyself to immeasurable height, leaping clear of all body, and surmounting all time, become eternal and thou shalt know God. There is nothing impossible to thyself. Deem thyself immortal and able to do all things . . . become higher than all Height and lower than all Depth . . . to be everything at the same time in earth and sea and heaven. Think that thou art as yet begotten, that thou art in the womb, that thou art young, that thou art old, that thou hast died and art beyond death: perceive all these things together . . . and thou shalt know God. But if thou shuttest up thy soul in thy body, and abasest thyself and sayest 'I know nothing, I can do nothing, I am afraid of earth and sea, I cannot mount to heaven, I know not what I was or what I shall be;' then what hast thou to do with God?" (Corpus Hermeticum xi. [ii]). Something of the sort can be seen in the writings of Plotinus. In any event, metaphysical or psychological or nonsense, only constant practice will determine whether it has validity and value, or whether these are simply delusions of unbalanced minds. The final test must be a pragmatic test; it is that of science itself.

It will now be seen why it was stated above that this practice is essential to all magical work. In fact it should precede or form part of any series of mental exercises upon which one may embark. Inasmuch as it does endeavour to ally the personality

with the true sources of life, permitting them in any event a species of open channel to enter into consciousness, no words can under-estimate or exaggerate its importance. This is not to suppose that at once will the casual performer of the Qabalistic Cross become aware of the secret self of the Unconscious, "the flame which burns in the core of every man." That is certainly not the implication for he who runs may not read. What is implied is that continuation in the way of regular practice brings with it a recognition of the transcendental self. Or, to put it in another way, a bridge is formulated between the Conscious and the Unconscious, permitting the mind to be made porous to diviner things. Gradually and almost imperceptibly, the student will become aware of the inspiration of that higher Genius. The principal error on the part of earlier writers on Magic — and my earlier literary efforts are also included within the scope of these strictures — was that constantly they spoke of ecstasy and divine illumination and transports of spiritual delight. These experiences may be true of the more advanced or evolved student. For the average individual they can have but little meaning. What actually does occur is that there is a gradual connecting up of one level of consciousness with another. This links on to another, and so forth. Until finally, the every-day waking consciousness becomes permeated with an awareness of divine creative faculties which have fertilised its

intolerable barrenness. This awareness marks the end of that interior sense of sterility and frustration. Here we have, in a word, the rationale of such mystical phraseology as "union with God" the "spiritual marriage," "alchemical nuptials," etc. There is, to state it differently, a gradual engaging of the clutch. By this method there is no violent grinding of gears. There is only an imperceptible and slow change-over to another speed, or rate of vibration as it is called, to another mode of functioning. The every-day wake-a-world consciousness becomes more refined and sensitive, aware of new possibilities, displaying an understanding of and an insight into life and experience which it never had before. A wide tolerance is developed. And an all-inclusive sympathy for and concern in man's problems is manifested where formerly there was self-centredness and disinterestedness in anything that did not touch upon personal problems. These are tests, experiential facts open to all, facts which are of value only to him in whom that insight awakes by dint of persistent effort. For no one else has it the least validity.

The Qabalistic Cross provides the preamble as well as the peroration to another exercise. This is named the Lesser Banishing Ritual of the Pentagram. The rubric of it is as follows:

1. Perform the Qabalistic Cross.
2. Face East. Stretch out right hand holding

a dagger. Trace a Banishing Earth Pentagram. Vibrate the word YHVH. (Pronounced Yod-heh-vav-heh).

3. Still holding out hand and dagger, turn to the South. Trace another Pentagram in precisely the same way and vibrate the word ADNI (Ah-doh-nai).
4. Then turn to the West and trace Pentagram. Vibrate AHIH (Eh-he-yeh).
5. Turn North. Trace Pentagram and vibrate AGLA (Ah-ge-lah).
6. Return to the East. Extend arms in the form of Cross.
7. Say: "Before me Raphael."
8. "Behind me Gabriel."
9. "On my right hand Michael."
10. "On my left hand Auriel."
11. "For before me flames the Pentagram,"
12. "And behind me shines the Six-rayed Star."
13. Repeat the Qabalistic Cross.

The function of this ritual, though capable of extension in several other directions, is pre-eminently one of banishment. Its aim is to eliminate from the sphere of the mind those qualities or

sensations which the critical ego deems unnecessary. Its rationale is that a system of vibration may act upon the human organism in a purifying and strengthening way. Every molecule, every cell, astral, mental and physical, is affected by this Ritual, since the basis of every psycho-physical activity of man is grounded in these centres of energy and spiritual force. These microscopic points, or monads, are the minute sensitive points of spiritual consciousness — each of them a YECHIDAH or It to its own particular system or small universe. In the reality of their existence and function is based the deepest sense of man's individuality, and the basis of matter also. Mind and body are not two separate things but dual manifestations of one and the same unknown unit.

The result of the celebration of the Qabalistic Cross, the vibration of the Divine Names, the formulation of the four Pentagrams, and the invocation of the archangelic forms in the four quarters, is that gradually coarser elements are ejected from the sphere of sensation. To take their place other particles, more sensitive and refined, of a higher grade of spiritual substance, are attracted to the personal sphere and become infused into the character and nature of the physical and psychological constitution. The nature of these newly-acquired particles is such as not to impede the free flow of libido or of power and inspiration from the under-

lying levels of the Unconscious to the superficial awareness of man. In this way, a very real purification takes place, enabling the influence of the higher Genius to penetrate the refined and porous brain to diffuse throughout the personality a more profound insight, and a keener zest and appreciation of life, and it bestows a greater ability to cope with it.

The ritual itself is not a simple movement, but is composed of several phrases. The first is that of the Qabalistic Cross already explained. The second consists of the tracing of a limiting circle, marked at each of the four angles or cardinal quarters by a Pentagram. Third, the invocation of the Archangelic guardians. Fourth, the repetition of the opening gesture.

Having expanded consciousness, and visualised himself as a towering Cross of Light, let the student face the East of his room, stretching before him his right hand. It is customary to employ a straight-bladed dagger with a cross hilt, but this is relatively unimportant for the novice; the fingers alone being quite adequate to the work. To trace the Pentagram bring the outstretched arm over to the left side, to a point in front corresponding to just about the middle of the thigh. Move the arm upwards to a point which would correspond to the top of the head. Descend on the right to about the middle of the right thigh. This movement will have traced a large inverted "V", about three feet high,

Banishing



Move the outstretched arm over towards the left to slightly above the left shoulder. Then carry it horizontally to a point just above the right shoulder and then diagonally downwards to the point originally started from. Difficult and complex it may sound, but in practice it is very easy. If a five-pointed star is drawn on paper, it will be seen at a glance what the import of the above directions are. They have been delineated at length above because, incredible as it seems, the writer has found some individuals performing the most outrageous gestures in the belief that they were tracing Pentagrams. The only point to remember is to make a fairly large figure, about three feet high, and above all that it should be a well proportioned Pentagram, and not a deformed or eccentric one. Some little practice may be required to achieve this, especially in making the final diagonal so as to complete the gesture exactly where the initial ascending line began.

This is all straight-forward enough. But this is the mere physical aspect of the exercise. In practice something more is demanded of the practitioner. While tracing these Pentagrams with his

arm outstretched, his visualising faculty must be active and alert. He must endeavor to imagine these four pentagrams as flaming figures of a bluish-golden hue similar to that produced by igniting methylated spirit. After completing the physical tracing of the figure, he should be able to perceive by the mind's eye, with the eyes closed, the Pentagrams flaming quite vividly in front of him. Naturally this requires much practice. And save for him whose faculty of visualisation is already very well developed, it is, unfortunately, a faculty not easily come by. Only exertion and continual practice will develop this.

Thus the first stage of the Ritual is the visualisation of the Pentagram while actually tracing it with finger or dagger. When the commencing point of each Pentagram has been returned to, let the student pause, and, imagining a central point in that figure, bring up his arm to that centre, stabbing or charging it energetically with outstretched dagger. It is at this juncture that the Divine Name should be vibrated, slowly and evenly. It suffices to vibrate each Name but once. Each of these four Names associated with a Pentagram in a different cardinal quarter has to be vibrated in precisely the same way as was directed for those names connected with the Qabalistic Cross. It should be endeavoured to feel them operating within. Also visualise that as they are vibrated, the power of the Name travels out through the Pentagram's

center to the end of that particular cardinal quarter. This procedure is to be followed in each quarter, the only variation being the different Name employed.

It will be noted that each of these Names is comprised of four letters each. In the mystical system of the ancients each was attributed to one of the four elements or the four modes of activity comprising our make-up, and the Ritual has direct effect upon these. It would take too long and serve no good purpose to dilate upon the reason why these Names were supposed to be effectual, and why certain Names were associated with certain quarters and not to others. Suffice here to say that the tradition has found them effectual for the purpose under consideration, and the experimental work of modern students has confirmed this psychological association. The student desirous of delving more deeply into the subject, wishing to discover the system by which symbolic names are attributed to certain quarters or to the Ten Sephiroth, will find much material in *The Tree of Life* and *My Rosicrucian Adventure*, as well as in *The Golden Dawn*.

The last Pentagram having been traced in the North, the student returns, still holding arm with dagger outstretched, to the East where he started from. With his arms extended to form a Cross, and being aware about him of the four Pentagrams

vitalised by the vibration, he now commences a further phase of the ritual. Here is demanded of him the visualisation of the vast archangelic figures standing behind each pentagram, as though the latter were a sort of flaming shield supported by those magical or telematic images.

Some word or two needs to be expressed about Archangels and Angels. Most readers, unfamiliar with the nomenclature and general tenets of the magical philosophy, may feel inclined to balk at this juncture. The postulate, however, is quite a logical one. For the philosophy of Magic conceives of one root source from which all life sprang, one fundamental life current, infinite and omnipresent, expressing itself in diverse ways. This we can call if we wish, God, libido, the Collective Unconscious — depending upon what system of religion or metaphysic we subscribe to. Within this universal Life are archetypal images — nodal points which act as termini or power stations through which, as it were, the root life-stream flows and is diluted or transmuted so as to be assimilable or available to a lower form of life. These primordial archetypes of the Collective Unconscious are the psychic “forms into which repeated ancestral experiences have moulded the typically human mode of apprehension.” Generally speaking then, these primordial archetypes, man’s first definition of the manifold forces of nature, comprise what in Magic we mean by Gods and Archangels and Angels.

One very clever expositor, referring to the manner in which the ancient magicians conceived of these archetypes or magical images, expresses the idea thus: "They took each factor in Nature and personified it, gave it a name, and built up a symbolic figure to represent it; just as British artists have by their collective efforts produced a standard Britannia, a female figure with shield charged with the Union Jack, a lion at her feet, a trident in her hand, a helmet on her head, and the sea in the background. Analysing this figure as we would a Qabalistic symbol, we realize that these individual symbols in the complex glyph have each a significance — in fact, an occult glyph is more akin to a coat of arms than anything else. . . . A magical figure is the coat of arms it represents. These magical figures are built up to represent the different modes of the manifestation of cosmic force in its different types and on its different levels. They are given names, and the initiate thinks of them as persons, not troubling himself about their metaphysical foundations. . . . An angelic being, then, may be defined as a cosmic force whose apparent vehicle of manifestation to psychic consciousness is a form built up by the human imagination."

When facing East, therefore, and vibrating powerfully the name RAPHAEL, the student should attempt to build up in his imagination, or to visualise a vast Angelic figure, conceived of in the traditional conventional style, of vibrating yellow

and mauve hues. The whole figure, the visualisation complete, will be gracious and slight and airy, and the mauve which touches up and brings out the vivid pale yellow will cause the robes to flash and shimmer, giving the impression of shot silk. It may also appear that a gentle breeze is wafted from behind the figure.

In the South, the archangelic form to be imagined will have a predominance of flaming red, touched here and there by vivid flashes of emerald green. In the hand of the figure will be seen an uplifted sword of steel, while little tongues of fire will lick the browned earth about the bare feet. An intense radiation of heat should be sensed from Michael.

Watery characteristics will mark the nature of GABRIEL in the West, and blue offset by orange will be its colour. A blue chalice of water will be held aloft by the telematic figure, which will sometimes seem as though it were standing in a rushing stream of clearest water. Sometimes, it may seem as though there were a small waterfall behind the figure, pouring cascades of water into the Temple or room.

In the North, the angel AURIEL will appear to be standing on very fertile ground, grasses and wheat being about the feet. Sheaves of corn will be held in both the outstretched hands, and on the whole, the prevailing colours will be a mixture of citrine, olive, russet, and some little black.

The technique of here employing these tele-matic or magical figures of the Archangels, once the appropriate names have been vibrated and some realisation obtained of the presence of the correct type of spiritual power flowing through the figure, is to imagine that the emanation from the Archangel penetrates and cleanses the personality. That is to say, in the East from behind the archangel RAPHAEL should be felt a gentle wind or breeze which, permeating the entire body, blows from it every trace of impurity. From MICHAEL in the South, warmth at first of gentle degree should be felt, increasing in intensity to a powerful heat which burns and utterly consumes every blemish which troubled the personality. This purging should be felt as consecrating one to the service of the higher Self. The same technique should be applied to GABRIEL in the West, except that one is purified with water, while in the North one is invested with the stability and fertility of AURIEL, Archangel of the Earth.

Of course this sounds a most complex and complicated procedure to pursue. But with practice, the entire exercise will be found to be easy. First of all, the student should recognise that a wise man knows how to limit himself. He will limit himself at the start to obtaining mastery of the mechanical part of the Ritual without reference to the initiated technique. That is to say, his aim should be to commit the ritual to memory so completely

that at any particular quarter there is no groping for the appropriate names. Then each phase should be studied separately until skill and ease are achieved. He should apply himself to familiarising himself with the sense of expansion of consciousness and visualising the descending ray of light which formulates itself into a vast radiant cross within him. A certain degree of accomplishment gained in this exercise, and already being skilled in the tracing of perfectly geometrical pentagrams in mid-air, the next task is to obtain about him a clear formulation of the blazing pentagrams, vivified by the vibration of the appropriate divine Names being hurled through them. Application to the technique of purification by means of again expanding consciousness, whilst surrounding himself with the colossal magical figures of the archangels comprises the next important stage. The final task is to visualise, before performing the Qabalistic Cross again, a pentagram of fire burning on the breast. Seen on the back is a hexagram, its ascending triangle being red in colour, and its descending triangle of blue, both triangles to be interlaced. I hope the student will not be frightened by this mass of directions, for he can be assured that the exercise is not nearly as obscure or terrifying as it sounds. Practice will make perfect, and the realisation of the goal to be acquired will provide sufficient confidence to enable him to pursue the practice still further until complete mastery is achieved.

In this way, his mind being made quiescent, and his body and emotional apparatus purified, the consciousness of the hidden grades or levels of his being may gently and gradually ascend and manifest to his perceptions, thus assisting him in his inward growth, in the conquest of ignorance and the acquisition of self-knowledge.

Before closing this chapter, one final set of directions remains to be communicated with regard to this practice. Once skill has been acquired in performing accurately and effectually this Lesser Banishing Ritual of the Pentagram, the student may endeavour to perform the entire ritual in his mind. Seating himself comfortably in his chair, facing East, he should endeavour, without so much as rising or without any audible vibration of the words, to expand the form of his sphere of sensation and bring down the light of the Higher Self upon him. He ought also to be able to *imagine* himself as standing, moving forward to the East and tracing the Pentagrams without moving the physical arm, silently or mentally vibrating the appropriate magical words. Likewise with the Archangels. The mere determined effort to visualise them and mentally pronounce their names will call up the figures, and evoke the type of force which should flow through them.

My sole caution is against attempting what obviously is an advanced practice until literally months have been spent working away at the

physical performance of this exercise. The writer knew some people who neglected to take this piece of sound advice. Their work became very careless and slapdash, and whatever advantage was to be obtained from the ritual was never forthcoming.

This astral ritual is, as I have said, an exercise to be undertaken only when a good deal of mental stability and control has been obtained — results which follow from persistent application, two or three times a day for many weeks or months, to an enthusiastic and vigorous performance of the Lesser Banishing Ritual of the Pentagram. Sudden spurts of enthusiasm followed by prolonged bouts of inactivity avail nothing in magical work. In fact, such an attitude towards the subject is indicative in itself of, if not neurosis, then of a very powerful conflict raging in the Unconscious. It indicates that the opposites are still operative within the mental sphere, and that the Golden Flower of stability and equilibrium has not yet begun to blossom. The student would do well to become fully aware of the conflict, determining to be affected neither by violent enthusiasms nor by equally violent depressions. Above all, he should perform quietly and patiently the Banishing Ritual. Let him continue steadfast, with courage and equanimity, in the daily celebration of his chosen work

CHAPTER FOUR

IT IS my confirmed belief that several weeks at the very least of patient application to the Lesser Banishing Ritual of the Pentagram should precede any effort to perform the Middle Pillar. For one thing, it will have trained the student in several little tricks of routine and magical technique quite apart from the intrinsic virtues of the exercise, which is to purify and cleanse the entire sphere of personality to the end that the higher Self may manifest through a purified body and mind. If the exercise has been laboured at for two or three months, performing it two or three times during the course of each day, the student will approach the further stages of Magic well-prepared, quite able to cope with and accommodate the increased vitality and power which will pour through him.

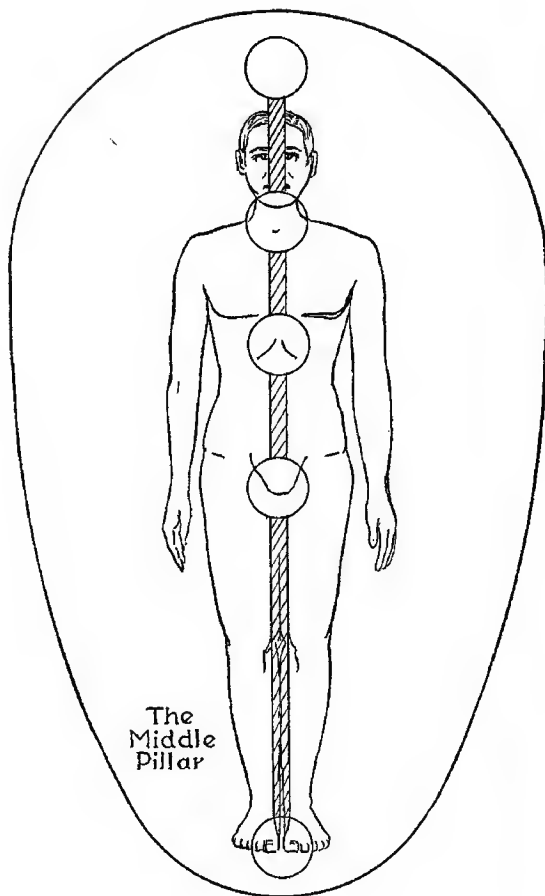
It will be realised how necessary analysis is as a preliminary routine to Magic. The student should

have arrived at a fair understanding of himself, his motives, and the mechanism of his mind, and integrated himself more or less thoroughly so that no dissociation or serious neurosis exists within the psyche. For the presence of a powerful complex of associated ideas in the Unconscious, or a marked dissociation splitting off one part of the psyche from the other, will have the effect of short-circuiting the flow of energy generated or released by the Middle Pillar. An explosion in the form of a complete nervous breakdown, or even of the destruction of mental stability, will be a likely result. Many instances have been known of unprepared students contracting fatal physical illnesses through attempting work of this nature, though this is more true where Eastern exercises have been unwisely attempted. Some of these unfortunates, when the dissociation was rendered complete, have succumbed to chronic melancholia or taken their own lives. These warnings are not intended to be portentous or terrifying, but only to impress upon the student the solemnity of these undertakings, a journey of self-conquest than which nothing could compare in importance or seriousness.

To my mind, the exercise described as the Middle Pillar is the groundwork of all actual developmental work. It is a process which is the basis of Magic. That this has been but seldom realised is obviously at the root of the futile attempts to do Ceremonial and perform Ritual, of which the gen-

eral public hears every now and again. Even students of Magic of many years standing have been guilty of negligence in this respect, and also in failing to recommend it to their successors.

The name of the exercise is taken from the position of the central Sephiroth on the diagrammatic Tree of Life. This exercise concerns those centres numbered 1, 6, 9 and 10. It also includes the shadowy centre drawn in dotted lines, placed between 3 and 4. For various reasons I cannot go into detailed metaphysical explanations as to the underlying philosophy of this shadowy Sephirah, though students who desire more information about it will discover the elaboration of this theme in my *Garden of Pomegranates* and *My Rosicrucian Adventure*. Suffice to say here that it arises from a consideration of the process of evolution on the one hand, and the two pillars previously referred to, on the other. The ancient philosophers who developed this system believed that as man evolved, that is to say as he developed sufficient control over his emotions as to be able to remain poised in a detachment from the dual pull of the opposites, so there developed within him a new faculty of discrimination and spiritual discernment. Psychologically this idea has been verified. For it has been said that as the over activity of the superficial mind, the flitting from one thing to another, prevents creativeness, so equally does inertia, dullness and the unwillingness to move. In fact, any



of the two extremes or opposite modes of behaviour or thinking are characteristic of the unevolved man. As was said by one Magician "The Secret of Wisdom can be discerned only from the place of balanced power"—that is from between the two Temple Pillars. Poise at a third point, which neutralises to some extent the violence of the swing of the psychic pendulum from one extreme to the other, is the result of cultivating equanimity, representing an equal capacity to be either at rest or active, interested or withdrawn at will, and not from emotional compulsion.

This central point between the two symbolic pillars of the opposites, the place of balanced power from which the working of the opposites may correctly be viewed, is the implication of DAAS, which is the name of this shadowy Sephirah. Rightly it is shadowy, and the word is used advisedly for in the majority of us who have not cultivated the difficult art of avoiding the opposites, the development of this new principle has proceeded with the utmost slowness. It is a new factor of adaptation or equilibrium, especially between the two broad divisions of consciousness — the ego on the one hand with its desire for adjustment to modern life with its refined and non-natural conditions, and on the other hand with the superficial levels of the instinctual life, concerned with primitive things, of self-assertion and the unbridled gratification of its every whim and caprice.

It is this new factor of adjustment which comprises the principal impetus to what has been variously called in the East the Golden Flower, and in mediaeval Europe the growth of the Red Rose upon the Cross of Gold. It is the Stone of the Philosophers, the medicine of metals.

To the four central Sephiroth plus the shadowy DAAS as the fifth, are attributed divine names — which, as in the former exercise, are to be vibrated powerfully in conjunction with the imaginative formulation of various images.

Let me expatiate upon these divine Names by stating that they may be considered as the keynote or vibratory rates of various degrees or grades of consciousness. In their prolonged investigation into the hidden knowledge and the secret side of man's nature, the ancients who were as empirical scientists as our psychologists today, came to associate various sound-values or rates of vibration with various parts of the body, and also with particular types of magnetic force and strata of consciousness. No religious or metaphysical theory need attach to the employment of these names. The system rests entirely upon its own merits. The simplest way of regarding them is, as explained above, as vibratory rates. Again, they may be considered as key notes by means of which access is obtained to the consciousness of the different parts of our being, the existence of which hitherto we have been kept in ignorance.

With each of these five centres there is associated a divine Name to be used as a vibratory formula. The attributions as we have received them, together with the traditional name of the Sephiroth, are given below with the names of the principles active in the human psyche. The numberings are those that appear on the Tree.

1. Keser YECHIDAH
 AHIH (pronounced Eh-he-yeh)
Daas The Link
 YHVH ALHIM (Ye-hoh-voh E-loh-heem)
6. Tipharas RUACH
 YHVH ALOAH ve-DAAS
 (Ye-hoh-voh El-oah ve-Da-as)
9. Yesod NEPHESCH
 SHADDAI AL CHAI (Shah-dai El Chai)
10. Malkus BODY
 ADNI HARTZ (Ah-doh-nai ha-Ah-retz)

The divine Names and the names of the Sephiroth should naturally be committed to memory, as also the following scheme of their position or relation to parts of the human frame.

KESER, the first Sephirah, is a centre of Light, and in the Qabalistic Cross, it is attributed to a centre posited slightly above the crown of the head. It refers to that higher Genius or It which,

not yet fully incarnated within, broods above, a silent watcher. It is for each of us the source of inspiration and freedom and enlightenment. It is life itself.

DAAS, the shadowy Sephirah, which develops in the course of evolution as we learn the domination of our mental and emotional propensities, is situated at the nape of the neck. Its position is at a point on the spine just below the occiput, about one or two inches above the larynx, and its diameter may be imagined to be about four inches in extent. It is conceived to be a symbolic link, self-induced and self-devised, between the higher Genius on the one hand, and on the other, the ego, the conscious self referred to that group of characteristics clustered around TIPHARAS.

On the Middle Pillar, DAAS connects the higher faculties to the ego, KESER to TIPHARAS. This latter Sephirah is resident in the neighborhood of the heart, and its sphere extends from the diaphragm or solar plexus more or less to the spine. Its centre may be imagined to be the lowest point of the sternum or breast-bone to which the ribs are attached, its diameter being about six inches.

Below TIPHARAS is YESOD, a centre which is referred to the region occupied by the generative organs, and its size should be visualised as of the same dimensions as TIPHARAS. The final centre is MALKUS, referred to the feet, and it

will be found by experience that the ankles comprise the periphery of a visualised sphere about four inches or so in diameter, the center being the sole of the foot.

The method of working this practice called the Middle Pillar is to stand upright, hands to side, eyes closed, breath being inhaled and expired steadily. Above all the mind should be quiet, calm and still. When familiarity with the exercise is obtained, it may be performed sitting or lying down. These preliminary conditions being fulfilled, let the student begin by transferring his attention to that region immediately above the crown of his head, where he should endeavour to visualise a sphere of white brilliance. To accomplish this may take some little while. Several attempts may be required before any realisation of this centre occurs. But when it has been obtained, let it be regarded with a certain sense of devotion, and contemplated as being the spatial correlative or correspondence of the vital core of his being. This devotional attitude should enliven it considerably, and the sense of light and power, the first avenues of sense by which this higher phase of consciousness may be grasped, should increase wholly beyond anticipation. At this juncture let him vibrate three or four times, slowly, the name EHEIEH. This is a Hebrew divine Name meaning "I AM" (or more accurately "I WILL BE") a statement which in reality is all that one can truthfully say

of the Self. Every other characteristic and quality belongs not to its own intrinsic nature but to the vehicles and sheaths of consciousness through which it functions.

Steadfast in the contemplation of this source of power and enlightenment, he should endeavour to feel that an all-penetrant beam of brilliance is emitted downwards towards the nape of the neck. Here it widens, expanding to form a brilliant centre similar to, though smaller in diameter than, that above the head. Applying the same vibratory technique here, while realising that this is not his divinity but its conscious link or point of contact with his ego, the student should again feel the radiation of power and vitality. So marked and powerful should this become at this juncture that even in the palms of his hand will the vibration of energy be felt as almost of a physical nature, and quite possibly a prickling sensation will be noticed in the head and neck. A quite indescribable sense of poise and mental quiescence should also be experienced — no inconsiderable attainment, no small acquisition in these days of hurried business life and social fluttering.

After several vibrations of the appropriate name, again the beam of light should descend to the heart or region of the solar plexus, and from there a warmth and a quite different sense of power will gently radiate as though from an interior sun. Here too, a Name should be slowly vibrated in such

a way, which can only come through practice, as to detonate precisely in the physical area being contemplated and not in another. It must be felt to vibrate in the region between the diaphragm and the point opposite to it on the spinal column.

Pass in contemplation from the heart to the centre of the generative organs. Visualise the sphere of light and vibrate the Name, employing the same technique as before and noting carefully the reaction in consciousness. Some minutes having been spent arousing this centre and vitalising it with power, pass downwards to the feet where the magical centre will be found to awaken quite easily. In point of fact, it will be discovered that the mere contemplation of KESER, the centre above the head, will by reflex action bring into operation the MALKUS centre, these being the two poles, height and depth, of the Middle Pillar.

This very briefly is the technique. Little can be said which the zealous student will not be able to discover through application to it. If the student spends about five minutes in the contemplation of each Sephirah on the middle column, the exercise will take approximately twenty-five minutes to half an hour. And surely there is no one so busy today who cannot devote at least one half hour a day to the task of self-mastery, to the cultivation of spiritual insight, and in the quest of his own divine nature.

My own plan of personal instruction, one de-

veloped some three years ago, was to perform this exercise sitting beside that student I had decided to teach. The principle involved was that of induction. I assumed that by bringing into operation the centres within my own sphere of sensation while sometimes, though not invariably, holding the hand of the student, the unawakened centres of the latter would react and revolve out of sympathy, or by reflex. It amounted, in a word, to a sort of initiation, and powerful it may become too. And I discovered that whereas the average student took some while before stumbling upon the best means of producing the desired results by the Middle Pillar, those few students whom I had initiated in this way were capable of performing the exercise immediately after in a highly successful way, even when away from my presence and atmosphere.

When seeking for the ideal technique of initiation, to perfect a rite of initiation from a purely individualistic point of view, one of the methods I hit upon was the combination of the Middle Pillar formula with an actual Ceremony. That is to say, by ceremonially invoking a spiritual force by means of the appropriate pentagram or hexagram ritual, vibrating congruous divine Names, and performing the Middle Pillar in a room or Temple thus powerfully charged by the manifestation of this spiritual force, the result was all the more effectual and definitely realised in consciousness.

A simple ceremony which invokes the divine and archangelic currents of elemental force, using invocations composed of ecstatic passages from various sacred Scriptures, is almost ideal for the purpose. Not only does this method succeed in providing a neophyte with an introduction to the light of his own higher Genius and to the realm of magic, but it is a supreme technique of self-initiation. Various changes may be rung on a simple theme. And according to the student's own ingenium and spiritual aspiration, so will he devise several methods of employing the techniques I have described above.

There will be some who will propound belaboured theories as to suggestion — that because I consciously or otherwise suggested to these students that there were magical centres existent within their own system, their Unconscious accepted the suggestion and produced the looked-for result. Others, yet again, will murmur the magical word “telepathy” — arguing that I projected, though not necessarily deliberately, certain ideas or sensations from my mind into that of the receptive student who thus was influenced against his own better judgment or scepticism. With none of these am I wholly in accord, though in each of them may be some germ of truth. None of them answer the facts of experience. And I can only suggest that these people would do far better to apply themselves zealously to a little experimental work rather

than waste time in vain explanations and baseless theories.

Some will note that this exercise corresponds in some ways to the Yoga chakra system. There is, assuredly, correspondence. But there are several very important differences and variations. The first, a minor difference, is the number and position of the centres involved. But this does not require discussion. What is fundamental, however, is the entirely different approach. The Yoga technique commences its meditations from the lowest chakra and works upwards to the Sahasrara above the head. On the other hand, in the Western system, the Middle Pillar starts from the highest and works downwards. In a word, the Western ideal is not to escape from the body but to become involved more and more in life, in order to experience it more adequately, and in order to obtain a mastery over it. The ideal is to bring down godhead so that one's manhood being enriched may thereby be assumed into godhead. Always does this system begin from the real centre of working — the higher Genius which, by definition, is in contact eternally with whatever infinite deity there may be. That is to say, through the YECHIDAH we have immediate access to all the dynamic inspiration and spiritual power of the Collective Unconscious.

By the magical hypothesis, the higher Genius corresponds within man to the possible relationship of God to the universe. That is to say, man being

the microcosm of the macrocosm, a reflection of the cosmos, is a universe within himself, a universe ruled and governed by his own divinity. So whatever magical work is undertaken must always be in accordance with the dictates and under the surveillance of that higher Genius. And since, at first, there is no immediate method of realising whether any particular magical effort has the approval, to state it simply and naively, of the higher Self, the sole course of action must be for the student to place himself in alignment with that Genius. This is done by invoking it at the outset of any magical operation, and trusting to be made a vehicle of wisdom and understanding. The first movement of the Middle Pillar — as also the Qabalistic Cross, which is a quick method of obtaining the same result — achieves precisely that. For since the source of life and love has always been conceived of as light, the preliminary step is to perceive that brooding brilliance above which is the emanation of, or the direct centre through which manifests, that higher Genius, or with which the latter is in especial sympathy. And the remaining steps are deliberately to open one's manhood as it were to the descent of divinity — to bring down the light into the personality. Here it must be emphasised lies the vital distinction between the Yoga chakra system of the Hindus and the magical exercise of the Middle Pillar. At first such a descent is characterised by an increased sense of power and vital-

ity. Gradually this widens to emotional quiescence and control with a mental poise, followed by a gradual broadening and enhancement of the entire mental horizon.

There is yet another highly useful application of this formula. It is to the art of healing that I refer. Formerly when I employed massage and magnetic healing in my professional work I found the Middle Pillar and the spiritual energy that it generates and makes available of inestimable value. Cases of nervous exhaustion, catarrh, constipation, incipient consumption, pleurisy, and many another will respond in an incomparable manner to this combination of massage and the willed communication of power. That is to say, using effleurage and friction, especially on the spine, as the principal massage technique one should place oneself en rapport with the higher Self by the contemplation of the centre of light above the head. By silently vibrating the divine Name appropriate, one is enabled to tap a tremendous source of healing power which is infinitely greater than that which ordinarily one has at one's disposal as an average human being. This magnetic or spiritual power flows through one steadily and powerfully. Directed by a calm will, and assisted by a clear visualised idea of the result desired, it may be communicated like an electric current through the arm and hands to the finger tips. Thence it enters the patient's body as the palms of the masseur's hands glide over the surface

being treated. It requires some little practice to retain awareness of this divine Light while engaging in so strenuous a physical effort as deep massage, but it is not an impossible one. It is a great help if the visualisation of the sphere above the head is attempted whilst walking, for example. When this can be done, then its employment for the purposes of healing is quite simple. I can commend it unequivocally, both to physicians and psychologists. It is my hope that analysts will take over the technique for use in their own consulting rooms. Let them adopt it in its entirety as the one ideal method of inducing the right state of mind appropriate to free association and the cathartic confession. Should its present form be considered unsuitable, I reiterate that it has possibilities which render it worthy of being remodelled in the light of present-day psychological knowledge to suit modern contingencies.

There are several little physical helps which greatly enhance the degree and amount of power which can be made available. Correct breathing, especially, is one of them. There could hardly be a better adjunct than breathing in a rhythmical manner. The latter in itself, quite apart from the Middle Pillar, is supremely efficacious in producing quiet and calm. The entire system is stilled and strengthened as the lungs slowly take up a rhythm, and keep to it indefinitely.

First of all the student should train himself in

the method of breathing correctly — that is to say, in the method of filling his lungs with air from the very bottom. He should combine abdominal with both diaphragmatic and costal breathing. The act of inspiration, if carefully observed, consists of these three phases. First the abdominal part of the lungs are filled, then that underlying the diaphragm, and finally as the shoulders are slightly lifted the thorax itself becomes filled. They are so continuous as to appear an undivided act. In this way, every cell of the entire lung surface comes into contact with the oxygen inhaled, which is thus passed into the blood-stream. Most of us usually breathe very insufficiently, only a fraction of the cellular surface of the lung coming into contact with the inhaled air. Thus there is always a large quantity of residual air in the lower reaches of the lungs. There is always a large surface of the lung area which is not employed; and a quantity of carbon dioxide and cells in an impoverished state of health are ever present.

This method of breathing introduces a far greater content of oxygen into the lung, destroying therefore, by combustion, toxins and undesirable elements, and also producing a better state of health. There are many individuals who, because of conflict and neurosis, have attempted to flee from life. They have attempted to evade a full contact with the stream of vital experience, and this psychological attitude of evasion has reacted

upon the bodily functions. One of these particularly affected is that of **breathing**, the lungs falling into the habit of functioning at about half their proper capacity. The circle is a vicious one. For inadequate breathing by itself induces an enfeebled state of health, perpetual exhaustion, catarrh, and many another ill. Likewise, this constant state of ill-health reacts upon the mental outlook, confirming and strengthening the escapist attitude towards life because the individual is now only half alive, incapable of reacting to the pleasures and joys of life. For mind and body, as so often reiterated in these pages, are not two distinct units. The functions of the one interlap with and interpenetrate the functions of the other. More accurately they should be regarded as the two functions of one entity, two methods whereby it may acquire experience. Too much therefore cannot be said of the necessity for cultivating the lungs to operate at full capacity. This cultivation cannot be too often stressed, for life is power, and power is life and consciousness, indispensable in the path of Magic which leads to the knowledge of the higher Self.

The proper method of deep breathing having been acquired, the cultivation of a rhythmic breath should be the next step. The most suitable and simple method is the four-beat rhythm. If the student will inhale very slowly, mentally counting one, two, three, four and then exhale to the same

beat, he will discover that this undoubtedly is the best rhythm for inducing that state of calmness and peace which is so necessary for meditation and reflection. And, in passing, let me add that the state of quiescence sought after is one not of passivity and negativity. It is one of alertness and eagerness. What one should cultivate is a quiescence in which every mental faculty is alert, waiting to be used. A tranquility characterised by a sense of enormous power and capacity is the state to be aimed at, one in which there is the maximum of awareness and inner poise.

Success in the technique of the rhythmic breath is an unmistakable symptom which cannot fail to be recognised when it arises. There is first the sense of peace, satisfaction and quiet joy, without the least cessation of one's mental capacity. Next follows a sense of vibration felt all over the body, as though every cell and molecule were acting in unison and moving, as it were, in a single direction. The result of this vibration is to transform the lungs and the entire body into a single storage battery, generating and storing electricity and power, transmuting them into will and faculty. Hard upon this, if the rhythm be persisted in, comes a quiet ripple over the diaphragm or solar plexus — a difficult symptom to describe, because it produces no perceptible physical or recognisable change, though the sense of the rhythm is none the less distinctly felt. When this occurs, and when

one becomes aware of a single vibration through the body, and a gentle vibration or sense of luminosity and lightness in the brain, the student may be assured that he has achieved success in this particular practice.

This state gained, the Middle Pillar should be proceeded with, and the Names could be silently vibrated in tune with the rhythmic inhalation and exhalation of the breath. The sense of the brilliance above which I prefer to think of as the "lamp above the head," or as others have called it "the candle of vision," becomes much more perceptible and marked. Very often it develops into an awareness of a whirling sphere of fiery light radiating peace and illumination into the mind and body. Little more need be said, for I have no desire to provide material which may act upon suggestible minds. There are people so constituted as to be able to produce symptoms of any described kind with the least application, and with practically no spiritual effect upon themselves or their mental or moral nature, and certainly no progress in that path which leads to the knowledge of the higher Self. Silence with reference to symptoms and results is therefore most desirable.

CHAPTER FIVE

THE formula of the Middle Pillar has many and varied uses. It serves as an excellent prelude to any type of spiritual work. For those whose penchant or principal interest is the art of meditation as the supreme means of placing themselves in alignment with the higher Self, no better opening to that meditation could be found. It also serves, as suggested above, as the only worth-while preparation for serious magical work. It is that technique which generates the magical power which by its presence spells success in the routine of Ceremonial or Ritual Magic. Those who have not applied themselves to this practice — or have not stumbled upon its essential core by accident, as very often happens — are certainly not those who have in any way proved the efficacy of the art of Ceremonial. They believe that the ultimate factor which confers success is any one of a thousand things save this particular preliminary

one. We read in some authoritative tomes that the factor in question is the whirling dance, or music played by violin or harp, the mystical circumambulation or the mental spasm sometimes caused by invocation or adoration. In practice, however, should any of these routines succeed in producing the requisite and longed for result, it is, as it were, in spite of themselves. That is to say, they are purely secondary and subordinate techniques. Their method is hit or miss, and does not rest upon a sound basis of attainment nor upon a sure understanding of magical principles. The practice of the Middle Pillar is the introductory or preparatory means of aligning the personality with the inner self, of identifying and unifying all the levels of the true consciousness which we, in our complacency and blindness, choose to call the Unconscious.

Reverting back to the technical side of things, there is yet another development of the Middle Pillar which requires description. Having been awakened from latency into some degree of activity, it is necessary that the power that the centres generate should be circulated through the invisible or psychic system. Failure to do this is, in my estimation, one of the most potent sources of nervous trouble and disturbance experienced by dabblers in occultism, who have experimented with various amateur or incompletely delineated methods of awakening the psychic centres. The energy

thus awakened streams back and forth from the centre. But unless some method is devised for distributing it and thus relieving the pressure, the centre itself will in the course of time suffer derangement through over-stimulus, and there is bound to ensue some serious disturbance to the nervous and psychic system. Nervous breakdowns have been common-place amongst those who have unwisely attempted these things on insufficient knowledge, and neuroses have reaped a timely and bounteous harvest among students of the occult.

With every one of the five centres active and throwing power into the mind and body, and there is a clear awareness of an actual column extending interiorly from the crown of the head to the soles of the feet, an entirely different technique must now be pursued. The student should return to the contemplation of his KESER, the lamp of invisible light above the head. Imagining this centre still to be in a state of radiation, let him will that its energy circulates through the system in this wise. It descends from the head towards the left shoulder. Passing through the entire length of the left side of the body, the magnetic current strikes the sole of the left foot. Thence it passes over to the right sole, upwards through the leg and thigh and body to the right shoulder, eventually returning to KESER.

Possibly this may sound fantastic to some readers. Impossible and incredible to others. But the

fact remains that it can be done and simply too. It requires, above all, to be attempted in the spirit of honest investigation and tried again and again until the current of energy responds to the firm command of the will, thus following the course directed. Once clearly commanded, the current flows in that direction quite automatically and on its own momentum. The mind, naturally, must be calm and concentrated, not prone to wander off into pleasant excursions on the day's events.

In this way, a great deal of the power generated is circulated through every particle of the body, so that each of these cells feels alive as never it has felt before. This, be it remembered, quite apart from the enhancement of the general field of consciousness. What I have described may be called for clarity's sake the formula of Circulation Number One.

It is now necessary to circulate the stream of power in yet another direction. The object is to ensure that no single area of the sphere of sensation be omitted from its vitalising and cleansing passage. Once again returning to the vision of the light above the head, this time imagine and will that the current of spiritual power descends from KESER in a forward direction. That is to say, it passes downward in front of the face, descending through that region along the neck and chest, down the thighs to the feet. When it strikes the thighs, the stream turns backward along the soles of the feet,

along the calves at the back, ascending the spinal column and neck until, once more, it reaches KESER. Both this formula and the preceding one should be repeated several times, until they become quite simple. The process should be accompanied by the rhythmic breath, so that the descending current coincides with the exhalation of breath, while the ascending current accompanies the inhalation. It is really very easy, and it is only the description of it which sounds involved and complex. This formula we will call Circulation Number Two.

The third formula of circulation is rather different. The two preceding methods will be discovered to have produced wheels of power spinning around the periphery of the aura or sphere of sensation at right angles, as it were. The third formula is more akin to the motion of a spiral. Having returned on each of the former occasions of circulation to the contemplation of KESER, imagine the upright column of brilliance, corresponding to the Middle Pillar, formulated through the centre of the body. Pass now to the visualisation of MALKUS emanating its inherent power of stability and equilibrium and fertility. Perhaps the easiest way to conceive of the motion of the third formula is to imagine the act of swathing or bandaging a leg. You wrap the gauze tightly around the lower part of the limb, gradually ascending the leg in closely wound spirals. This, simply, is the technique of the

formula under consideration. You should imagine a ray of power coming out from the right side of MALKUS, moving over to the left foot. Here it descends under the legs, and comes up on the right a little higher up the spiral. Repeat the same movement again and again, until eventually you feel the distinct sensation of a whirling of spiritual power which gradually rises from the feet to the thighs, its spiral-current still fairly close and connected, over-lapping those immediately below. From the thighs, the whirling or spiral proceeds up the trunk tightly enwrapping or enswathing it with a bandage of pure white light. This continues, until once more the current returns to rest in KESER. This completes the formulae of circumambulation, as the method is sometimes called. These circulatory movements will be referred to again later, and the student is asked to pay special attention to them.

The Chinese yoga instruction *The Secret of the Golden Flower*, has a sentence or two which is very apposite to this technique of the mystical circumambulations: "Therefore when the Light circulates, the powers of the whole body arrange themselves before its throne, just as when a holy king has taken possession of the capital and has laid down the fundamental rules of order, all the states approach with tribute. . . . Therefore you only have to make the Light circulate; that is the deepest and most wonderful secret. The Light is easy to move,

but difficult to fix. If it is allowed to go long enough in a circle, then it crystallises itself; that is the natural spirit-body. This crystallised spirit is formed beyond the nine Heavens. It is the condition of which it is said in the Book of the Seal of the Heart: silently in the morning thou fliest upward."

To summarise the practice, the Middle Pillar consists of several phrases. There is the preliminary establishment of a rhythmical intake and exhalation of breath. The formulation of the five centres on the Middle Pillar, each one separately. And finally, the several formulae for the distribution of the power thus generated.

As one becomes more and more familiar with this process with the passage of time, the practice being continued daily, little artistic flourishes as it were may be introduced to enhance its efficiency and assist the process of interior development. Some caution, naturally, is needed. Common sense is essential. The student does not wish to generate or open himself to more power than easily he can accommodate. This would prove, if not dangerous, then quite useless. For one thing, it would impede his own development and progress.

The additions referred to are the colours of each centre to be visualised whilst vibrating the name. This notably changes and stimulates the reaction of the Sefirah. Care is needed, and that is why it is recommended that for months the student should not apply himself to this colour scheme,

contenting himself exclusively with the visualisation of the light-centres as white in colour. KESER is of pure white brilliance, and the rays that it emits and radiates upon the personality are of the same hue. Lavender-blue is the colour that is traditionally associated with DAAS. TIPHARAS is gold, whilst YESOD is purple or puce.

It is when we approach the consideration of the MALKUS colour that we experience some difficulty. Tradition gives us several scales of colour all of which are of equal efficacy. The sphere of MALKUS is divided by two diagonals into four sections; citrine at the top, black at the bottom, with russet and olive occupying the two side sections. More simply, it is sometimes useful to visualise this Sephirah solely as a jet black sphere, or yet again as of a dark green colour. The student must suit himself here, finding out by practice which visualisation produces the best results.

When he has pursued such a practice for many months, let him extend the scope of his efforts to the formulation not only of the Middle Pillar, but the Sephirotes of the two side columns as well. By doing this, he formulates within the Sphere of Sensation the three Pillars of the complete Tree of Life. The technique and the procedure to be followed is precisely that delineated with regard to the Sephirotes of the Middle Pillar. The only gap in the student's knowledge are the divine Names

of the Sephirotes of the two side Pillars, and these I give below together with the appropriate colours.

When there is much time at the student's disposal, and when he has won sufficient confidence in his ability, an additional aid is to employ the archangelic names in addition to the divine Names with the several centres. For example, when visualising TIPHARAS as a glowing golden sphere, he will slowly vibrate three or four times the Name YHVH ALOAH ve-DAAS. Then he will pause while concentrating on the sphere. He will connive to realize in full consciousness the implications of this sphere — its attributions with regard to astrological planets, its spiritual qualities, and its relation to his own divine consciousness. This meditation performed, let him commence to vibrate in the same way and the same number of times the archangelic name of RAPHAEL, again extending the meditation to realize that the latter name means divine healing. It implies that light which descends with "healing in its wings." And so on for the remaining centres.

Below are the names attributed to each Sephirah of the Tree of Life, their archangels, the appropriate region of the body in which they are to be visualised, and the colour of the visualisation: —

1. Keser	Ahah	Metatron	Crown of head	White
2. Chokmah	Yoh	Raziel	Left side of brain	Grey
3. Binah	Yvhv	Tzaphkiel	Right side of brain	Black
Daas	Yvhv Alhim		Nape of neck	Lavender-blue
4. Chesed	Al	Tzadkiel	Left shoulder	Blue
5. Gevurah	Alhim Gbor	Kamael	Right shoulder	Red
6. Tipharas	Yvhv Aloah ve Daas	Raphael	Heart	Gold
7. Netzach	Yvhv Tzavoos	Hanael	Left hip	Green
8. Hod	Alhim Tzavoos	Michael	Right hip	Orange
9. Yesod	Shaddai Al Chai	Gabriel	Genitals	Puce
10. Malkus	Adonai ha-Aretz	Sandalphon	Feet	Mixed colours

It will be noticed that the attributions of DAAS are deficient in an archangelic name. This is because the sphere is, in reality, no part of the traditional Tree of Life. The latter consists of ten spheres only, and it was with these ten spheres that the ancients occupied themselves and provided the necessary correspondences. The philosophy appertaining to DAAS is almost entirely a modern one. But there is another mediaeval system which, attached to this Qabalistic system, provides us with an invocation of the element Spirit. A great deal of research on this was done by Dr. John Dee and his skryer Edward Kelly, both of whom called it the Angelic or Enochian system. My experience confirms that the archangelic names contained in one of these very potent magical invocations are very sympathetic to the nature of DAAS, which is described as a link between the ego and the Higher Self. These names may very logically be attributed to DAAS and be used with it. They are Elexarpeh, Comananu, and Tabitom. The method of vibrating these archangelic names is to split each one into syllables, each one receiving the maximum amount of vibration. Let care be taken so that the vibration detonates solely in DAAS.

The Middle Pillar as already described, together with the formulae of circulation, constitutes the first half of this particular formula. The other half is denominated The Vibratory Formula of the

Middle Pillar. To perform it properly presupposes a great deal of familiarity with the results to be obtained from the Middle Pillar and the complete Tree of Life exercise. It, however, proceeds a stage further. The former exercise devoted itself solely to awakening the centres considered as psychophysical symbols or co-relatives of various principles operating within the psyche.

The Vibratory Formula, so called, envisages another goal. Its object, once the interior Sephiroth have been established and some awareness obtained of the principles they represent, is to ally or connect up those psychological principles to their replicas in the Collective Unconscious. The traditional magical theory is that since man is a reproduction in miniature of the universe, his own interior constitution must be modelled on the pattern of the larger universe of the Collective Unconscious. Just as the individual Unconscious is not, as we have seen, a simple unit but comprises several constituents, so also the Collective Unconscious. Moreover, the tradition holds that by awakening any principle within, or by becoming conscious of any factor operative within the psyche, it is possible by an extension of the sphere of its operation to tap the corresponding aspect of that centre or psyche in the Collective sphere. The deeper levels of the Collective Unconscious bear to the individual Unconscious the same relationship as do the deepest levels of the latter to the con-

scious thinking ego. That is, they comprise the root and hidden sources of life, integrity and illumination. It is the equilibrated realisation of these sources of life which make the difference between the enlightened man and the ignorant one. And these roots are the sources of life upon which the whole of existence in all its aspects depends.

Since Magic has as its avowed intention the discovery of the Higher Self, and then to associate that Higher Self with the rest of the spiritual nature in a mood of co-operation, one way of accomplishing this co-operation is to connect deliberately the levels of the individual Unconscious with the different planes of the Collective Unconscious. The result of the acceptance of the existence of the personal Unconscious acts as a solvent of the habitual resistances to its free operation. Therefore, co-operation with that part of Nature, the Higher Self, is the implication of that acceptance. Likewise the acceptance of the Collective Unconscious in the manner described, with the realisation that the whole of life is an indissoluble unity, accordingly raises that conscious co-operation to a higher and much more deliberate level. It removes evolution from the purely personal alignment with Nature, to a realisation of the divine object of individual existence. With it comes the intuition in full consciousness how best that object may be fulfilled in relation to all other men and to life as a whole.

If I describe its technique, some understanding perhaps of its purposes may be divined. It presupposes, as said, some familiarity with the Middle Pillar. It demands, moreover, that the Middle Pillar should be in active formulation as an interior column of brilliance at the particular moment when the Vibratory Formula is to be employed. The student, then, begins to visualise in the atmosphere before him the Name of that particular Sephirah which represents the level of consciousness he proposes to deal with.

I must here interpolate that traditionally the letters of the Hebrew Alphabet were employed for the purposes of this visualisation. But I see no reason why the ordinary person should be obliged to burden himself with the necessity of studying Hebrew for this purpose. In the case of the serious student who wishes to make a profound study of the Qabalah from a purely magical point of view, and wishes to engage in the full ceremonial and ritual aspects of this tradition, I should be the first to insist that Hebrew be made a part of his curriculum. It would enter into every department of Magic, in its wider implication, that he would touch. For the average student, however, English or Roman letters may be just as well employed. And I recommend that in the visualisation only the consonants corresponding to the appropriate Hebrew characters of a Name be employed, not the vowels. That is why in the rubric of the Penta-

gram Ritual, and in the table of Correspondences above, I have spelt the divine Names in consonantal form only. The pronunciation of them is provided elsewhere.

The Name visualised in Roman letters in the air, let the student imagine that he has drawn these letters into the lungs by means of a deep inspiration of air. The Names should be visualised in flames; in flames corresponding in colour to the Sephirah being employed. That is to say, if it be the fifth Sephirah, the Name should be visualised in scarlet and vivid red flame. But if the seventh Sephirah is being considered, the Name ought to be formulated as in an emerald green of surpassing brilliance and clarity.

The Name having been inhaled into the lungs by means of an inspiration, it should be silently and powerfully vibrated, the entire attention being concentrated upon this to the exclusion of all else. While in the lungs, the white light of the KESER ought to be felt descending upon the Name, consecrating it to the service of the higher Self. Then the Name should be visualised, whilst the breath is retained, as descending from the lungs via the Middle Pillar to the feet. Here it should be again vibrated very powerfully. When the entire Tree of Life within is pulsating sympathetically to this vibration, the Name rises rapidly once more to the lungs where once more it is subjected to a silent vibration.

The exhalation of the breath accompanies an audible vibration of the Name. It also accompanies a gesture to be made which consists of two movements. The first is the placing of the left foot about six to twelve inches forward. The second is the raising of both hands to the side of the head, on a level with the eyes, and then flinging them forward as though to project a force emanating from within. As the arms are flung forward, the exhalation and powerful vibration aloud of the Name takes place. This gesture is called the Projecting Sign. The visualised Name should be perceived as going forward in space until it strikes as it were against the confines of the universe. Here it gathers power, from the infinity of the Void, as it were, whence it commences to surge backwards in the mind's eye upon the student.

Some seconds after the projection and audible vibration of the Name the student should bring his left foot sharply back, and after dropping both hands to the side, raise the forefinger of the left hand to his lips. This is called the Protecting Sign, or sign of silence. It is the traditional gesture of the Egyptian God Harpocrates — one of the symbols employed to represent the holy child that grew from the union of the two opposites. It thus represents the growth, silent and unseen, of the Golden Flower.

Whilst employing the sign of silence, the student should contrive to imagine that the Name which

has been projected by the first Sign to the outer limits of space, surges back upon him, penetrating him through and through. His whole being should be flooded with a divine light, and a sense of ecstasy should overwhelm the mind and vision.

Standing quietly in this sign, the practitioner should meditate upon the spiritual value involved in the nature of the Name he has used. There should dawn upon his mind by direct perception an understanding and a wide sympathy with that spiritual power to which he has opened himself and which now flows unimpeded through him. It is often accompanied at first by a complete blank-out of every faculty of the mind, so that for at least some seconds one is lost utterly to oneself. It seems that in that brief moment we are swung forcibly across the gulf of the Abyss into another and diviner region by the vibratory momentum of the power of the Name. It is a distinct recognition of, and participation in, that type of experience which has variously been called mystical and religious. It is a rare and holy event for the individual ceases, it may be for but a single instant of time, to be a man. He is caught up in a diviner sphere, and is enwrapped by the transcendental folds of the descending tongues of the spirit. For but a moment or two only — for the very nature of consciousness, with its feeble instrument the brain, is such as to be unable to endure for very long this white heat of ecstasy. And then once more the ego, dazed and

stunned by so awe-inspiring and terrific an experience, recovers its equilibrium, resumes its normal function, and asserts itself once more. But the nature of that consciousness is never the same afterwards. It has changed in that an impression of higher things is left, a sense of exaltation and of expansion. It dimly understands that godhead has descended into its sphere, and that it has been raised into divinity.

It must be understood that this technique is applicable to any of the Names belonging to the Ten Sephirohs. And moreover, it must also be clearly understood that the vibration should be repeated several times as described, and that the three formulae of circumambulation or circulation must be employed with this Vibratory formula as they were with the Middle Pillar.

One authority on Magic describes the effect thus: "It is a sign that the student is performing this correctly when a single vibration entirely exhausts his physical strength. It should cause him to grow hot all over or to perspire violently, and it should so weaken him that he will find it difficult to remain standing. It is a sign of success, though only by the student himself is it perceived, when he hears the Name of the God vehemently roared forth, as if by the concourse of ten thousand thunders; and it should appear to him as if that Great Voice proceeded from the Universe and not from

him. In the above practice all consciousness of anything but the God-Name should be absolutely blotted out; and the longer it takes his normal perception to return, the better."

My own personal experience of this formula while confirmatory, is not quite so drastic as the above description would make out. Two or three little hints may be given to the student which may be helpful. The first of these is with regard to breath-capacity. Shallow breathing renders the Vibratory Formula null and void, or at any rate of little value. It seems to confirm the yoga theory of a certain relationship existing between the breath and consciousness. The Western system as such does not countenance or employ the Yoga theory whereby the rate of breath is slowed down in order to restrain the motion of the mind. But from the physical point of view, which is valid in its own sphere, those lungs which are capable of filling to their fullest capacity, and are capable of retaining the breath for over thirty seconds, are more likely to be useful for this formula than weak and puny lungs.

Another important point is that the experiment should be performed in as nearly an empty room as possible. Or, where this is not practicable, all heavy furniture should be cleared as far from where the student stands as is compatible with the size and arrangement of the room. The reason for

this is simple. The sharp pang of ecstasy, the dizziness induced by full inhalation and prolonged retention, and the enormous power which this Vibratory Formula generates are so tremendous that until the student accustoms himself to it by frequent repetition, he may find himself incapacitated for a second or two. The perspiration by the way induced by this practice is a peculiar one, being very similar in consistency and odour to that generated by Pranayama of the Yoga system.

The incapacity experienced is such that he may, while lost to himself, stumble forward and fall. If, during the practice, the fall is to be encouraged, then it is as well that it should be on to a carpet or something soft. It would spoil the effect of the practice were the student to break up the induced state of consciousness by casting his eye about anxiously and with fear in order to avoid doing himself a physical injury by hitting some piece of furniture.

When the practice however has been repeated some dozen times or so, the entire psychic and physical system becomes accustomed to the severe strain imposed upon it without manifesting any sign of weakness. The student will find himself enabled to make the Sign of Silence without falling or stumbling, even though the surge of power within him may feel unbearable, and the rapture of ecstasy too intolerable to stand. But "Wis-

dom says be strong. Then canst thou bear more joy. Be not animal; refine thy rapture."

Repetition and becoming accustomed to the mental and spiritual phenomena induced by the formula makes the ecstasy more bearable and enables one to become strong in that spiritual joy, and capable of resisting the physical symptoms of weakness.

There are innumerable other techniques which are included under the comprehensive term Magic: Divination, clairvoyance, astral projection, God-forms and many others. The only matter requiring some few words here is that of Ceremonial. But the principles underlying this are so simple that the student who has understood the psychological principles laid down earlier in the book will have no difficulty in understanding its function. The purpose of Ceremonial is that of all magic — the awakening of the interior man, the aligning it with the consciousness and powers of the universe about him. Its method, though, seems to the novice slightly different from the others. Actually, however, its procedure is identical with the other techniques, except that it brings them down to the physical plane. That is to say, instead of performing a series of purely introverted exercises, Ceremonial Magic devotes itself to enacting on the physical plane a series of psychic events. That is to say, it combines, according to its own principles,

the benefits of introversion with those of the extraverted temperament.

We have seen that the ten Sephiroth represent different principles in man. The former chapters have described various methods of dealing with these constituents and with bringing them into operation. Ceremonial Magic would apply itself to this problem of the manifestation of interior psychological principles in this way. It would take a room or Temple, and so arrange it as to represent either the Tree of Life as a whole, or some particular aspect of a portion of it. The philosophy of the diagrammatic Tree is explained in various Qabalistic works, and an understanding of that would determine the arrangement employed. Certain stations would be set up in the Temple, with officers placed there to represent the activity and operation of a certain Sephirah. Thus a Ceremony, if it has been arranged by individuals who were thoroughly conversant with magical principles and with the basic principles of the Tree of Life, would be a celebration in dramatic form of the powers of these ten Sephiroth. The celebration of it physically, with each officer aware of the Sephirah represented and knowing how to bring the power of that Sephirah into operation either by the Vibratory Formula or by the assumption of the traditional God-form ascribed to that Sephirah, will have made available an enormous amount of power. The penetration of this spiritual force into

the sphere of sensation, and its reaction upon the consciousness of all present, is likely to produce a result in consciousness similar to, but much more concentrated and powerful than, the effects of the magical methods above described.

Little more need be said, but each student can work out the idea more completely. A great deal more material on the subject of Ceremonial Magic may be found in my *Tree of Life* and *The Golden Dawn*. But for the moment, my remarks may be limited to the above. And I must again emphasize what has been reiterated through the entire length of these pages. Ceremonial Magic will avail the student nothing, and be of no practical use to him at all, until he has applied himself with great sincerity and application to the simpler practices delineated above. The Pentagram Ritual, the Qabalistic Cross and the Middle Pillar comprise the simple steps to spiritual development. It is only when these steps have been taken, and skill in their performance achieved, that he may feel it right and proper to approach that great edifice of Ceremonial Magic which is like a ladder, the bottom rung of which is rooted upon the earth so that all may climb quite easily. Its heights, however, are lost in the clouds of spiritual attainment where none may go until he has accomplished all that is possible here and now, and until he has integrated himself through and through. As has so often been stated here, I consider that Analytical

Psychology must be regarded as the first part of that onward journey to the heights at the end of the distant plains. Not until the mind and the emotional system have been cleansed and unified by the cathartic process of Psycho-therapy, can the full spiritual benefits of magical work be reflected into the mind of man.

