

* The magickian lives in a magickal reality, a reality in which his every act has an effect on the universe as a whole. ~~Maxixaxix~~ In his world of energy all objects are simply ~~xxxxxxx~~ relatively static concentrations of energy in a plastic ~~like~~ continuum. All physical objects ~~xxxxxxx~~ to him are analogous to shapes molded up from a flat slab of clay. They remain connected by the unmolded portions of the original slab ~~but~~ ^{and} they can be created or returned to the original clay by the magickians desire. If he moves an object the connecting material ~~pulls~~ ^{moves} all the objects around it. This connecting medium was called the Aether by the alchemists. The sympathetic relationship of all objects to each other is called karma. Every action has an effect on all things; the greater the energy of an act, the greater effect it causes on its magickal environment/. The magickian then can cause change in his reality by manipulating the flow of the Aether.

The primary tool of the the magickian to cause change is his desire, directed by his will. His desire causes a vacume in the Aether that ~~is~~ must be filled to create equilibrium. Conversely the will forces the Aether to flow in a particular direction. Will and desire are not functions of the ego however. A true act of will ^{or desire} must be in allignment with the Aetheric tides to have any effect. The ego generated ~~will~~, or lesser will can't affect the universe any more ~~that~~ than ~~the magickian~~ a man could divert the course of a river with his bare hands. The true will, by flowing with the river, eventually becomes the river and can then direct its own course. ~~The mag~~ A mage doing his true will is a force of nature, unbeatable. The magickian makes himself a god, but he still

retains his humanity. He becomes god-like only for short moments during ritual. However the more ~~often~~ he alligns himself with the god within himself, the more he will be in touch with the natural forces around him. A physical body can't stand the stress of operating at the god level and would destroy itself if such a state were maintained unduly. However the adept can call forth the ~~god~~ energies within him at will. In theory the magickian can call forth the god ~~by~~ by an act of will alone however in practice it is most useful to use tools such as ritual and the various acoutremont of ~~magick~~ ^{ritual} such as wands, swords, robes, words, and such. Not all tools are effective at all times though. For instants the mysteries of death and re-birth so useful to the Christians are becoming less and less effective as time goes on. Such practices as sexual abstinence are now almost useless as an aid to magick; ~~magick~~ ^{now} ~~magickal~~ sex is ^{in fact} ~~magickal~~ one of the most powerful techniques the modern magickian has at his disposal. The ~~most~~ most effective techniques today are those most in line with the dominant ~~and~~ archetypes in the racial psyche and these archetypes are no longer the same as they were a thousand years ago when Christianity was most effective. The dominant energies now are solar/martial, love (in the sense of union) oriented energies (see below). ~~The~~ Sex then, as a symbolic form of union is a powerful magickal technique. For ~~similar~~ ^{the} reasons a Western magickian will find a system generated from traditional Western sources such as the Norse religion or Druidic nature worship to be the most effective, much more so than any system generated from a diferent culture (ie. ~~Hindu~~ Bhudaism). Dion Fortunes novels deliniate an excellent magickal system generated from European sources.

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Similarly martial activities such as ^{tai-chi or} ~~fighting~~ karate are some of the most effective meditations. Martial meditation is far from new in history. Such orders ~~as~~ as the Shao-lin monks of China and the Christian Knight Templars seem to have used these techniques.

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← The very act of fighting puts one in tune with the martial forces which are currently predominant in the mass unconscious. Moving in tune with the ~~opponent~~ ^{opponent} and the high order of concentration needed to maintain mental contact with him develops a ^e heightened sensitivity and awareness. The goal of ^{both} the fighter ~~the~~ and the magickian is to stop thinking ~~so~~ that the Tao can flow unobstructed through ~~the~~ ^{his} consciousness. If you have to think about a blow before throwing it then the blow ^{won't} ~~will not~~ be fast enough. The fighter and the magickian have to react intuitively, not think ^{rationaly}. In battle each action exists in its own moment in time;



there is no time to think. One must operate totally on reflex, always one step ahead of the opponent. In time, the ego becomes a disinterested second party, watching the fight from the back of the mind, without interfering. Fighting is a meditation moving at lighting speed. The Chinese and Japanese have been cognizant of the spiritual aspects of martial arts for centuries. Bhodadarma made martial arts training an integral part of the training of the Shao-Lin monk. the first of the Buddhist martial arts orders.

In the West, the Knight Templars probably used techniques similar to the Shao-Lin¹, imported from the Middle East. These techniques could very well have traveled to the Middle East via well established trade routes; the Templars traveled at least as far as ^{NORTHERN} India themselves. ~~The Templars were destroyed by the Inquisition for practicing magick.~~ The knight in doffing his clothing and encasing himself in steel, the metal sacred to Mars the god of war, performed the symbolic act of ^{shedding} ~~shucking~~ his mundane consciousness ^{AND REPLACING IT WITH} ~~to be replaced by~~ an exaulted one. This process is repeated by the magickian who puts on not armor but his robes or vestments. The knight places a mask, in the guise of a visored helm, upon his head, symbolic of eliminating the ego and replacing it with a super-human consciousness. Some visors were shaped as animal masks such as boars or hawks (the pig faced and hawk faced bascinet respectively), both martial animals. Many cultures, the ancient Egyptian's being the most familiar, used animal masks to aid in the invocation of god-forms. The knight ^{takes} ~~took~~ up his shield, either the round shield, shaped like a panta^{cle}, symbolic of the mundane world, or the heater, triangular to represent ^{the} a trinity. Upon the shield ~~is~~ is the knight's personal device, symbolic of the lower self or ego which shields

the exalted consciousness from the external world. If a knight was virtuous in every way and wanted to be judged against only the highest standards, he would ~~put~~ put the "knot of eternity" or pentagram upon his shield. The pentagram is still used to shield the magickian from hostile forces. Last, he would take up the sword, symbolic of the intellect and sacred to Thoth, the god of staff magick, and the lance or ~~wand~~, symbolic of the will and used by modern magickians in the form of a wand, and go to battle, to do his magick. Arming in ^{A SYMBOLIC} ~~this~~ manner is a physical practice which, like other magickal practices, can be used to direct the mind ^{IN THIS CASE FIGHTING.} into one channel. It is a technique used to concentrate the force of will onto a single object. Like a lens focusing the dispersed energy of the sun into one highly concentrated point, the external symbolic aids to magick ~~aid to~~ focus the will to a powerful, creative or destructive force. The Indian and Tibetan Tantrics, aware of this technique's effectiveness, saturated their rituals with color, light, sound, and a myriad symbolic objects and acts, all ~~dedicated to sensory stimulation and all directed towards~~ ^{ORIENTED TOWARDS} a specific goal. Tantrism should be contrasted with other Eastern ^{SUCH AS STANDARD MEDITATIONS} forms, which involve sensory deprivation and withdraw from the world. The modern magickian is most like the tantric. It is inherent in any magickal system that uses techniques of sensory stimulation that nothing is based of faith, but ^{ONLY} on careful observation, dedicated to determining which symbols have what effect. If a process is ineffectual, it remains unused. Everything, including consciousness, is a tool with which the magickian does his will.

This dedication to effectiveness is what differentiates magick from religion. Religion is generally based on faith, faith in a God or faith that certain practices will produce a result which that same faith makes you believe is desirable. A religious man believes while the magickian doubts. A successful magickian is a true sceptic. He continues to do things only if they produce results and when these practices do produce results he looks for other causes than his magick that might have produced the effect. If the magickian meets God face to face he kicks God in the shins to assure himself of the reality of the situation. Religion and magick are not completely antagonistic however. The Catholic mass for instance is a magickal ritual as it produces change in the guise of the transubstantiation of the wine and the wafer by an act of will. The question then is who's will caused that change, the priest's or God's? A magickian would say that the priest was responsible, his belief acting as a catalyst for his own power. The magickian views the gods as part of man, a convenient way of analysing the self.

However, the basic difference between magick and religion is the emphasis on the individual and his importance from a universal perspective. The religious man strives to merge into his god, to subordinate his ego into a greater being. The magickian, conversly, strives to become the god which the priest and the mystic worship. ~~However~~ Yet the presence of a god, either within or without, seems to be inversly proportional to the amount of ego, or lesser will, present in the worshiper or the conjurer. The priest and the mystic eventually are absorbed into the god that they worship while the magickian absorbs the entire universe, including a god, into himself. The techniques used in

magick and religion are often identical and the result of both paths seem superficially the same, merging with the universe. However the difference in emphasis between the priest and the magickian are enough to color the results to the point where these results are totally different.

This emphasis on the individual, forces the magickian to be totally responsible for his own actions. No one can absolve him from the karmic consequences of his actions except perhaps himself. He can blame no god or no person for anything that happens to him for he is the ultimate cause of everything that he is affected by. He is equally capable of producing a heaven or a hell to surround himself with. The magickian is not only sceptical, but careful.

The path of the mystic lies somewhere between that of the magickian and of the priest. Like the magickian the mystic is concerned with the individual but like the priest the mystic concerns himself with a god figure seen as a ~~being~~ ^{BEING} higher than the mystic. Whether this god figure is personified or the abstract concept of "nature" is immaterial. The mystic views himself as apart from the universe and it is this seperatness that is the cause of his suffering. The magickian believes that the mystic simply creates this suffering himself. The magickian is an integral part of a universe in which every act ultimatly affects the whole. The magickian can't merge with the universe as he already is the universe and his will is a ~~is~~ reflection of the direction in which the universe flows.