

The Ritual Magic Manual



A Complete Course in Practical Magic

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exclusively for students of the

Golden Dawn School of Magic and Alchemy

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Magical Evocation of the Averse Forces

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Introduction

Magical Evocation

Magical Evocation of the Averse Forces is the most feared, maligned, and misunderstood aspect of Ceremonial Magic. Interestingly, it is one of the most potentially valuable as well. Many readers will wonder what, if anything, Demonic Evocation has to do with the Golden Dawn or with Rosicrucian Magic. Indeed, many Rosicrucian Adepts have no idea how or where this aspect of Magic fits into the System, even though they have stood upon the Names of the Qliphoth on the floor of the Vault of the Adepti. The knowledge that follows in this chapter was once reserved exclusively for Rosicrucian Adepts who not merely had attained the Knowledge and Conversation of the Holy Guardian Angel but had risen with Osiris in the Tomb of Frater CRC as well, thus attaining the strength of Gevurah.¹ Indeed, the work of the Sword is the work of the Major Adept, and all others should fear, shun, and avoid it. Let the unprepared turn back in self-righteousness and terror to the innocence and safety of the light, lest they fall unwary into the pit and be lost forever to the dog-faced denizens of darkness.

Evocation to Visible Appearance is an extremely powerful form of Ritual, designed primarily for working with the Averse Forces in a safe and sane fashion. S. L. MacGregor Mathers spent a great deal of time studying and translating Magical Grimoires including the *Greater Key of Solomon*,² the *Lesser Key of Solomon*³ (also known as the *Lemegeton*), the *Grimoire of Armadel*,⁴ and the *Book of the Sacred Magic of Abra-Melin the Mage*.⁵ Israel Regardie contended that the Magical Grimoires contain the remnants of an ancient form of Psychology, although in a greatly corrupted form. This corruption is likely due to the official condemnation of Magic in all its forms by the Christian Church during the Middle Ages. Thus the repressive paradigm prevalent in Europe during the Middle Ages degraded the ancient and sacred science of Theurgy into the vulgar Sorcery of the Grimoires and corrupted its sublime aims into the puerile desires of its guilt-instilled and greedy practitioners.⁶

¹ Herewith is revealed a profound magical secret, although "neither torches nor glasses shall aid those without eyes to see."

² *Clavicula Solomonis, The Key of Solomon the King* [1456?], trans. and ed. S.L. MacGregor Mathers, 1st paper ed. (York Beach: Weiser, 1989).

³ *Goetia, The Lesser Key of Solomon*, trans. S. L. MacGregor Mathers and ed. Aleister Crowley (Chicago: The Occult Publishing House, 1903).

⁴ *The Grimoire of Armadel* [17th century], trans. S.L. MacGregor Mathers, new ed. (York Beach: Weiser, 1995).

⁵ *The Book of the Sacred Magic of Abra Melin the Mage* [1458?], trans. and intro. S.L. MacGregor Mathers (Chicago: De Laurence, 1932).

⁶ Norman Cohn, *Europe's Inner Demons, The Demonization of Christians in Medieval Christendom* (Pimlico: London, 1975) provides an excellent historical analysis of this phenomenon.

At the close of the Twentieth Century, as well as of the Millennium, we live under very different conditions than did the Magicians of earlier times. Science has greatly diminished the power of Dogma to determine how we see the world, and Psychology has emerged to fill the role once played by Theurgy. We live in an age of religious tolerance, wherein Christians may again begin to embrace the value of Magic. Indeed, Christ the Magus is the ideal of Christian Magicians. Let the intolerant and the self-righteous remember that the religious leaders of his day accused Christ himself of evil magic, of commanding demons by the power of the Prince of Demons.

Hierarchies of Demons

An important obstacle to overcome in the practice of Magical Evocation is the difficulty to find a suitable Hierarchy of Averse Forces. The Hierarchies in most of the Grimoires are hopelessly corrupt, largely due to the practice of young religions to demonize Gods and Angels from the pantheons of pre-existing and contemporaneous spiritual traditions. For example, Baal and Astarte, the great God and Goddess of the Caananites, appear diabolized in the infernal Hierarchy of the Goetia, in the *Lemegeton*, as the demons Beelzebub and Asteroth. Other Grimoires even include Isis, the sublime Mother Goddess of Egypt, as one of the denizens of Hell.

Fortunately, however, the Hierarchies of Forces attributed to the Qabalistic Tree of Life by the Hermetic Order of the Golden Dawn provide a perfect vehicle for Magical Evocation. These Hierarchies descend through all four of the Qabalistic Worlds and onward into the Realm of the Averse Forces. Unto Aziluth, the Highest of the four Qabalistic Worlds corresponds a Divine Name attributed unto each Sephirothic, Zodiacal, Planetary, and Elemental Force. Likewise, unto Briah, the next descending World, corresponds the Name of an Archangel, and unto Yetzirah, the name of an Angel or Choir of Angels presiding over each of the Forces. Unto Assiah, the lowest Qabalistic World corresponds a Name for the Sphere of the operation of each Force, and in the Infernal realm beyond Assiah corresponds the Name of an Averse Force. Thus we find in the Tree of Life an excellent model and vehicle for use in Magical Evocation.

Preparation for Evocation

Magical Evocation of the Averse Forces is one of the most perilous tasks an Adept must undertake. Within the initiatic framework of the R. R. et A. C., the Initiate should not undertake work of Evocation until the 6=5 Grade of Adeptus Major. As a Minor Adept, the Magician at length achieves the Knowledge and Conversation with his or her Holy Guardian Angel (also known as Divine Genius) and progressively invokes the Forces of the Tree of Life through the Subgrades. Only then,

having grown into the full consciousness of Tiphareth and contact with the Divine and Angelical Forces, is the Adept ready to strive to achieve the strength of Gevurah. The Magical Weapon attributed to Gevurah is the Magic Sword, and the primary magical task of the Adeptus Major is the confrontation with the Averse Forces.

Before advancing to the Compassion and Love of Chesed, the Adept must first fully integrate the Strength of Gevurah by reworking the Forces of the Tree of Life, Sefirah by Sefirah through Gevurah in the 6=5 Subgrades of Adeptus Major. The Major Adept must therewith evoke, constrain, and subdue each of the Averse Forces. In the R. R. et A. C., the initiatic Rites of the Order, a rigid regimen of Magical Invocation, and significant self-abnegation together prepare the Adept for this perilous undertaking.

Without such formal preparation, the solitary practitioner should by some means or another first have come into the fullness of the Knowledge and Conversation with his or her Holy Guardian Angel. The student should have additionally successfully invoked and banished each of the Divine, Archangelical, and Angelical Forces in the Rituals of this book before setting out to evoke, constrain, and subdue any of the Averse Forces. Should this not be the case, the solitary practitioner should leave Magical Evocation strictly alone. Evocation is not a game to toy with, but a dangerous undertaking even for a Major Adept. The result of ignoring this warning could be spiritual disaster, ruin, obsession, or even psychosis.

Psychology and Evocation

One may best understand the function of Magical Evocation within Rosicrucian Magic from a psychological perspective. Modern psychology offers the Magician important insight into processes known to Theurgists for thousands of years. The notion of the Unconscious, an aspect of the psyche lying beneath the threshold of conscious awareness, provides new insight into the nature of the Entities previously understood as Demons. Israel Regardie suggested that: "The term 'complex' has achieved a fairly wide notoriety during the last quarter century since the circulation of the ideas of Freud and Jung. It means an aggregation or group of ideas in the mind with a strong emotional charge, capable of affecting conscious thought and behavior."⁷ Living in the dark realm beyond the light of consciousness, the complexes enjoy a sort of semi-autonomy within the psyche.

Whether the Magical Forces, Angels, and Demons exist objectively or rather merely subjectively within the psyche of the Magician is an epistemological question that goes beyond the scope of the present discussion. For practical purposes, it is quite useful to consider the Forces at

⁷ Israel Regardie, *The Art and Meaning of Magic* (Toddington: Helios, 1964), p. 32.

times as though they were objective and in other instances to treat them as though they were purely subjective psychic contents of the Magician. This is not dissimilar to the scientific understanding of light. We may best understand certain properties of light by considering it as a wave and others by considering light as a particle.

We may thus gain new insight into the nature of Demons by considering the Averse Forces as subjective Forces within the Psyche of the Magician. These complexes exist beyond the threshold of consciousness, beyond the light of reason so to speak, in the darkness of the psyche. In Qabalistic terms, the four Worlds of Aziluth, Briah, Yetzirah, and Assiah, with their corresponding Gods, Archangels, and Angels are Forces of Light. They exist in the Light of consciousness. The Averse Forces, Qlipoth, Spirits, and Demons are unconscious Forces, which exist in the dark realm beyond our conscious awareness.

Indeed, the Demons are but the "Shadows of the Gods." A lotus flower opens gracefully in the light, but its root grows in the dark slime beneath the water. Each of the Forces attributed the Tree of Life may be likened to a lotus flower. The Divine Names, Archangels, Angels, and Spheres corresponding to each Force are like the petals of the lotus, bathing in the light of consciousness. The corresponding Qlipoth, Spirits, and Demons are the root of the lotus growing in the dark slime. The Gods, Archangels, and Angels are rational or conscious Forces. The Averse Forces comprise the dark, non-rational, frequently repressed, instinctual, and emotive counterparts of the same.

These Dark Forces exert a great power over consciousness. They move us instinctually, emotionally, and frequently completely unobserved and unnoticed. Who has not experienced being "carried away" by a strong emotion, like anger, which colors consciousness temporarily with nearly irresistible power? Who has not said, at one time or another, "I just don't know what came over me?" Indeed, unconscious Forces play a far more active and fundamental role in day-to-day life than we are normally aware. They manifest autonomously, in response to stimuli in the environment, and independently of our will and awareness. It is the task of the Major Adept to grow in awareness of, to make conscious, and to master these Forces.

From this perspective, Magical Evocation bears a certain resemblance to the process of psychotherapy, since it involves the bringing of unconscious contents to light. By evoking the Averse Forces into the Triangle of Art, the Magician brings them into the light of consciousness, virtually comes to see them, and attempts learn about their nature, function, and mode of operation in the process.

Before the Evocation, this had remained completely unconscious or, so to speak, in the darkness. With time, the Adept learns to quickly recognize these Forces whenever they manifest in his or her day-to-day life and to direct their operation to the service of greater psychic unity

and harmony. As Israel Regardie put it: "No longer are they [the Demons] independent spirits roaming the astral world, or partial systems roaming the unconscious, disrupting the individual's conscious life. They are brought back once more into the personality where they become useful citizens so to speak, integral parts of the psyche, instead of outlaws and gangsters, grievous and dangerous enemies threatening psychic unity and integrity."⁸

It is frequently easier to recognize the manifestation of these Forces in retrospect rather than during their manifestation moment-to-moment. These processes are very subtle and extremely easy to overlook. The Magical Diary or Journal is therefore an important tool in becoming conscious of these Forces, as we frequently notice them first during the process of reflection.

Thus we have seen that modern psychology illuminates processes underlying Ceremonial Magic. It would behoove psychologists and psychotherapists as well, however, to pay closer attention to Ceremonial Magic. Through Rituals like Magical Evocation, Ceremonial Magic has a great deal to offer psychology as well, especially regarding technique and methodology.

Safety in Evocation Rituals

Until this point, every Ritual in the present book has appeared so that the solitary practitioner may easily and readily invoke and banish each Magical Force without the aid of a Magical Order. This chapter includes only one Ritual, however. The solitary practitioner, if he or she has performed each of the preceding Rituals in this book, should have no problem in adapting the following Ritual to work, in turn, with each of the Averse Forces, by employing the Hierarchies given within each of the Invocation Rituals, together with the corresponding Names and Sigils from the Infernal Hierarchies listed in appendix II, "Magical Correspondences." These precautions are necessary to attempt to avoid the catastrophe that would doubtlessly ensue, should the casual reader skip the rest of the work and attempt to begin directly with Magical Evocation.

It remains to clarify how to perform Magical Evocation in safety. The Averse Forces are indeed Unbalanced Forces whose Energy is highly unstable and dangerous. Proper insulation is the most important key to relating to them in a safe fashion. For example, by way of analogy, electricity in itself is neither good nor evil. Although guaranteed to kill you, should you grab a live wire with enough current flowing through it, with proper insulation electricity may nonetheless light up an entire city. Likewise, although they are extremely dangerous, the Magician with proper insulation may safely handle the Averse Forces.

⁸ Ibid., p. 36.

In a Ritual of Magical Evocation, the Magician organizes his or her defenses to provide sufficient insulation for complete safety. The Magician's first line of defense is the Triangle of Art. This is the space wherein to evoke the Demon to visible appearance and to constrain it during the Ritual. According to Rosicrucian Tradition, another alternative instead of a triangle is to employ polygons whose numbers of angles correspond to the nature of the Force. For example, the Evocation of the Qliphoth of Hod could employ an octagon, that of the Spirit of Jupiter, a square, and so forth. In practice, however, the traditional Triangle of Art, specially prepared for the Ritual, is generally quite sufficient. The Adept may nonetheless wish to experiment with polygons other than a triangle for use as constraint devices, since there exists historical precedent in the Rosicrucian Tradition for this variation.

Place the Triangle of Art in the East of the Temple or in the Direction usually associated with the Force. For example, to evoke the Demon of Air, set up the Triangle of Art in the West, the Quarter toward which the Magician should face to skry to the Plane of Air. One line of Tradition then suggests the use of vast amounts of thick, smoky incense for the Entity to use as a material basis to appear. In recent decades, however, research has suggested that the smoke method is but a blind, or "smoke-screen," for the actual procedure, which is to place a mirror inside the Triangle of Art.⁹ For the latter method, arrange the Triangle vertically so that the Magician can easily see his or her reflection therein. Although the Adept should experiment with both methods, research reveals the latter to be more effective. There is a distinct advantage to using a mirror in the Triangle instead of smoke, since the Entity appears together with the reflection of the seer, thus facilitating the projection of psychic contents into the Triangle.

Construct the Triangle of Art of plywood, and paint it white. Paint a black triangle outline about two inches inside the edge, and glue a round mirror in the center. Then add the Names and Sigil in crayon or in any other easily removable material before each Ritual. In the following illustration, the Triangle of Art bears the Names and Sigil appropriate for the Evocation of Zazel, the Demonic Spirit of the Planet Saturn, which follows in this chapter. The Divine name, Archangel, Angel, Intelligence, and Sphere appear in Hebrew in the outer triangle. The inner triangle contains the Name and the Sigil of the Demon. The Names in the outer section constrain the Spirit within the Inner Triangle. For the Spirit to escape, it must first pass by all the Divine and Angelical Forces of Saturn that constrain it.

The Magician's second line of defense is the Magic Circle. The R. R. et A. C. Magic Circle shown below is suitable to evoke any Averse Force from

⁹ This method was apparently rediscovered by "Poke" Runyon of the Ordo Templi Astarte.

the Tree of Life. The outer ring contains the Divine Names that correspond to the Signs of the Zodiac in the same arrangement in which they appear on the Rose Cross Lamén and in the correct colors. The second ring contains the Divine Names attributed to the Planets and to the corresponding Sephiroth in the order of the Vault of the Adepti's planetary walls. The inner ring contains the Names of the Archangels of the Elements as well as the Divine Names of the Sephiroth that are the root of each Element. Thus the Magic Circle contains all the Divine Names in balanced disposition attributed to the Sephiroth, Zodiac, Planets, and Elements.

The Magic Circle may be on the floor with chalk, if necessary, but it is far more versatile and effective to construct it of round piece of white fabric about seven feet in diameter. The Names corresponding to the Forces should be painted on the fabric in the appropriate colors, as shown in the following table.

Force	Name	Color
♈	יהוה	Red
♉	יהו	Red- orange
♊	יהה	Orange
♋	הוהי	Yellow- orange
♌	הויה	Yellow
♍	ההיו	Yellow- green
♎	והיה	Green
♏	וההי	Blue-green
♐	ויהה	Blue
♑	היהו	Blue-violet
♒	היוה	Violet
♓	ההוי	Red-violet
♈	יהוה אלהים	Blue-violet
♉	אל	Violet
♊	אלהים גבור	Red
♋	אלוה ודעת	Orange
♌	יהוה	
♍	אלהים צבאות	Yellow
♎	יהוה צבאות	Green
♏	שדי אל חי	Blue

Kether	אֶתְרָה	White
Chokmah	חָכְמָה	Grey
Binah	יְהוּדָה אֱלֹהִים	Black
Malkuth	אֶרֶץ הָאֲרָץ	Black
△	מִיְכָאֵל	Red
▽	גְּבַרְיָאֵל	Blue
△	רַפָּאֵל	Yellow
▽	אֲוֵרִיאֵל	Black

First the constraints of the Triangle of Art, then the balance and harmony of the Divine and Archangelical Names around the Magic Circle protect the Magician. The Energy of any Unbalanced Force, even if it somehow managed to penetrate these defenses, would become so balanced in the process as to render it completely harmless. The Magician's third and final line of defense is the Invocation Ritual preceding the Evocation summoning the Light Forces of the same category. Thus the Divine, Archangelical, and Angelical Forces that correspond to the Demon protect the Sphere of Sensation of the Magician.

During the Evocation the Magician affects the Averse Force, constrained within the Triangle of Art, through sympathy with the Lamens that he or she wears. This Lamens contains all the relevant colors, geometrical figures, Names, and Sigils of the Entity's Hierarchy of Forces, including the Name and Sigil of the Averse Force itself. A complete set of such Lamens appears among the color illustrations contained in this book, one for each of the Sephirothic, Zodiacal, Planetary, and Elemental Forces.

The Aim of Evocation

The true function of the Magical Evocation of the Averse Forces lies concealed in the *Book of the Sacred Magic of Abra-Melin the Mage*. The Abra-Melin working consists of a six-month Invocation of the Holy Guardian Angel of the Magician, followed by several days of the Invocation of the Angels, and finally by several days of the Evocation of the Averse Forces. This is a far different system than those outlined in other Grimoires, most of which seek demonic aid for a laundry list of trivial purposes like finding buried treasure. In the Abra-Melin Ritual, the primary aim of Evocation of the Averse Forces is to solicit an oath of obedience from them to the Magician's Holy Guardian Angel.

This is an extremely interesting procedure with far reaching psychological implications. Indeed, this is a magical cure for the malady of which the Eastern Lamas, Yogis, and Mystics accuse us: "That in the West, Consciousness is cut off from its roots." There can be no lotus flower without the root in the dark slime. Our fear and condemnation of the dark and demonic in the West have led to a condition wherein the

unconscious, instinctual aspects of the Divine have been diabolized, shunned, and feared. Thus repressed, these Forces take on a twisted sort of autonomy and indeed manifest in a fashion disruptive to consciousness.

Therefore, the Magician extracts an oath of obedience from the Demon as the climax of the Evocation. In Rosicrucian Magic, the Demon does not swear this oath to the Ego of the Magician. Such an oath would be like the demonic pacts described in certain Grimoires and would place the Magician's Ego in great peril, likely leading to inflation, obsession, or to a state of mind once described as demonic possession. Furthermore, unlike the Abra-Melin system, the Demon does not even swear its oath to the Magician's Holy Guardian Angel. In Rosicrucian Magic, the will of the Magician magnified by the power of the Magic Sword obliges the Demon to swear an oath of allegiance and obedience to the Divine Force corresponding to its own nature and to place its entire Energy at the disposition of the corresponding Archangel. For example, in the Ritual that follows, the Magician obliges the Demonic Spirit of the Planet Saturn, Zazel, to swear allegiance and obedience to the Divine Force of Saturn, YHVH Elohim, and to place its Energy at the disposition of the corresponding Archangel, Tzaphkiel.

This magical act unites the conscious and unconscious aspects of Saturn or of that aspect of Psyche corresponding to Saturn. Thus are the Infernal and Averse Forces constrained, contained, and brought into proper relationship with the Divine and Angelical Forces as well as with the consciousness of the Magician. Although the Divine and Angelical Forces remain opposite in nature and irreconcilable with the Infernal and Averse Forces, the Adept nonetheless thereby creates a unified pair of opposites, a dynamic functional polarity of Magical Forces. The Dark Forces are brought into correct relationship with Divine guidance, and Divinity comes to dispose over its dark, chthonic, instinctual power.

The Magician thereby grows in awareness, learning to recognize the operation of these Forces in day-to-day life and to liberate him or herself from their blind Force. At length, the Magician learns to act in coordination with Divine guidance and True Will, consciously directing and administrating the Dark Forces like the conductor of a symphony. Thus the Major Adept becomes the conductor of an orchestra of Forces that once conducted him (or her), unseen and unobserved, from the darkness.

Thus we may understand what an R. R. et A. C. paper published by Israel Regardie means when it says: "Hear thou, then, a mystery of the knowledge of evil. The 5=6 Ritual of the Adeptus Minor saith that 'Evil helpeth forward the Good.' When the Evil Sephiroth are expelled from the Nephesh into the Evil Persona, they are, in a sense, equilibrated therein. The evil persona can be rendered a great and strong, yet trained, animal whereupon the man rideth, and it becometh a strength unto his

physical base of action...Now then shalt thou begin to understand the saying 'He descendeth into Hell,' and to comprehend in part this strength, and thus to understand the necessity of evil in material creation. Wherefore, also, revile not overmuch the evil forces, for they have a place and a duty, and in this consisteth their right to be. But check their usurpation, and cast them down unto their plane."¹⁰

¹⁰ *The Golden Dawn (The original Account of the Teachings, Rites, and Ceremonies of the Hermetic Order of the Golden Dawn)* [1937], revealed by Israel Regardie, 6th ed. (St. Paul: Llewellyn, 1989), p. 107.