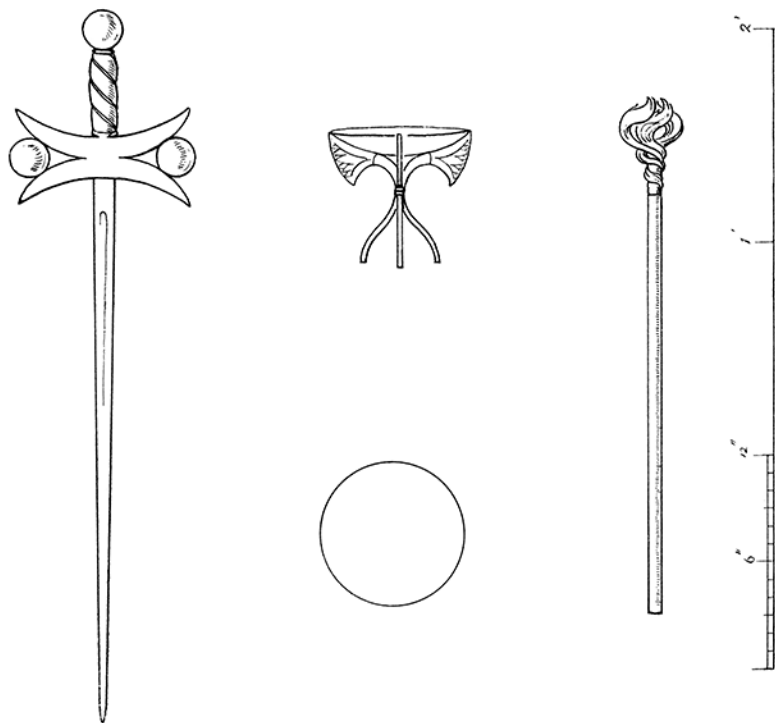




THE WAND, CUP, SWORD, AND DISK OR PANTACLE (drawn to scale).

THE WAND

CHAPTER VI

THE WAND

THE Magical Will is in its essence twofold, for it presupposes a beginning and an end; to will to be a thing is to admit that you are not that thing.

Hence to will anything but the supreme thing, is to wander still further from it—**any will but that to give up the self to the Beloved is Black Magick**—yet this surrender is so simple an act that to our complex minds it is the most difficult of all acts; and hence training is necessary. Further, the Self surrendered must not be less than the All-Self; one must not come before the altar of the Most High with an impure or an imperfect offering. As it is written in Liber LXV, “To await Thee is the end, not the beginning.”

This training may lead through all sorts of complications, varying according to the nature of the student, and hence it may be necessary for him at any moment to will all sorts of things which to others might

seem unconnected with the goal. Thus it is not *à priori* obvious why a billiard player should need a file.

Since, then, we may want *anything*, let us see to it that our will is strong enough to obtain anything we want without loss of time.

It is therefore necessary to develop the will to its highest point, even though the last task but one is the total surrender of this will. Partial surrender of an imperfect will is of no account in Magick.

The will being a lever, a fulcrum is necessary; this fulcrum is the main aspiration of the student to attain. All wills which are not dependent upon this principal will are so many leakages; they are like fat to the athlete.

The majority of the people in this world are ataxic; they cannot co-ordinate their mental muscles to make a purposed movement. They have no real will, only a set of wishes, many of which contradict others. The victim wobbles from one to the other (and it is no less wobbling because the movements may occasionally be very violent) and at the end of life the movements cancel each other out. Nothing has been achieved; except the one thing of which the victim is not conscious: the destruction of his own character, the confirming of indecision. Such an one is torn limb from limb by Choronzon.

How then is the will to be trained? All these wishes, whims, caprices,

inclinations, tendencies, appetites, must be detected, examined, judged by the standard of whether they help or hinder the main purpose, and treated accordingly.

Vigilance and courage are obviously required. I was about to add self-denial, in deference to conventional speech; but how could I call that self-denial which is merely denial of those things which hamper the self? It is not suicide to kill the germs of malaria in one's blood.

Now there are very great difficulties to be overcome in the training of the mind. Perhaps the greatest is forgetfulness, which is probably the worst form of what the Buddhists call ignorance. Special practices for training the memory may be of some use as a preliminary for persons whose memory is naturally poor. In any case **the Magical Record prescribed for Probationers by the A.·A.·.** is useful and necessary.

Above all the practices of Liber III must be done again and again, for these practices develop not only vigilance but those inhibiting centres in the brain which are, according to some psychologists, the mainspring of the mechanism by which civilized man has raised himself above the savage.

So far it has been spoken, as it were, in the negative. Aaron's rod has become a serpent, and swallowed the serpents of the other Magicians; it is now necessary to turn it once more into a rod.¹

¹ As everyone knows, the word used in Exodus for a Rod of Almond is מטה דשקר,

This Magical Will is the wand in your hand by which the Great Work is accomplished, by which the Daughter is not merely set upon the throne of the Mother, but assumed into the Highest.¹

The Magick Wand is thus the principal weapon of the Magus; and the *name* of that wand is the Magical Oath.

The will being twofold is in Chokmah, who is the Logos, the word; hence some have said that **the word is the will**. Thoth the Lord of Magic is also the Lord of Speech; Hermes the messenger bears the Caduceus.

Word should express will: hence **the Mystic Name of the Probationer is the expression of his highest Will**.

There are, of course, few Probationers who understand themselves sufficiently to be able to formulate this will to themselves, and therefore at the end of their probation they choose a new name.

adding to 463. Now 400 is Tau, the path leading from Malkuth to Yesod. Sixty is Samekh, the path leading leading from Yesod to Tiphereth; and 3 is Gimel, the path leading thence to Kether. The whole rod therefore gives the paths from the Kingdom to the Crown.

¹ In one, the best, system of Magick, the Absolute is called the Crown, God is called the Father, the Pure Soul is called the Mother, the Holy Guardian Angel is called the Son, and the Natural Soul is called the Daughter. The Son purifies the Daughter by wedding her; she thus becomes the Mother, the uniting of whom with the Father absorbs all into the Crown. See Liber CDXVIII.

It is convenient therefore for the student to express his will by taking Magical Oaths.

Since such an oath is irrevocable it should be well considered; and it is better not to take any oath permanently; because with increase of understanding may come a perception of the incompatibility of the lesser oath with the greater.

This is indeed almost certain to occur, and it must be remembered that as the whole essence of the will is its one-pointedness,¹ a dilemma of this sort is the worst in which the Magus can find himself.

Another great point in this consideration of Magick Vows is to keep them in their proper place. They must be taken for a clearly defined purpose, a clearly understood purpose, and they must never be allowed to go beyond it.

It is a virtue in a diabetic not to eat sugar, but only in reference to his own condition. It is not a virtue of universal import. Elijah said on one occasion: "I do well to be angry;" but such occasions are rare.

Moreover, one man's meat is another man's poison. An oath of poverty might be very useful for a man who was unable intelligently to use his wealth for the single end proposed; to another it would be

¹ The Top of the Wand is in Kether—which is one; and the Qliphoth of Kether are the Thaumiel, opposing heads that rend and devour each other.

simply stripping himself of energy, causing him to waste his time over trifles.

There is no power which cannot be pressed into the service of the Magical Will: it is only the temptation to value that power for itself which offends.

One does not say: "Cut it down; why cumbereth it the ground?" unless repeated prunings have convinced the gardener that the growth must always be a rank one.

"If thine hand offend thee, cut it off!" is the scream of a weakling. If one killed a dog the first time it misbehaved itself, not many would pass the stage of puppyhood.

The best vow, and that of most universal application, is the vow of Holy Obedience; for not only does it lead to perfect freedom, but is a training in that surrender which is the last task.

It has this great value, that it never gets rusty. If the superior to whom the vow is taken knows his business, he will quickly detect which things are really displeasing to his pupil, and familiarize him with them.

Disobedience to the superior is a contest between these two wills in the inferior. The will expressed in his vow, which is the will linked to his highest will by the fact that he has taken it in order to develop that highest will, contends with the temporary will, which is based only on temporary considerations.

The Teacher should then seek gently and firmly to key up the pupil, little by little, until obedience follows command without reference to what that command may be; as Loyola wrote: "perinde ac cadaver."

No one has understood the Magical Will better than Loyola; in his system the individual was forgotten. The will of the General was instantly echoed by every member of the Order; hence the Society of Jesus became the most formidable of the religious organizations of the world.

That of the Old Man of the Mountains was perhaps the next best.

The defect in Loyola's system is that the General was not God, and that owing to various other considerations he was not even necessarily the best man in the Order.

To become General of the Order he must have willed to become General of the Order; and because of this he could be nothing more.

To return to the question of the development of the Will. It is always something to pluck up the weeds, but the flower itself needs tending. Having crushed all volitions in ourselves, and if necessary in others, which we find opposing our real Will, that Will itself will grow naturally with greater freedom. But it is not only necessary to purify the temple itself and consecrate it; invocations must be made. Hence it is necessary to be constantly doing things of a positive, not merely of a negative nature, to affirm that Will.

Renunciation and sacrifice are necessary, but they are comparatively easy. There are a hundred ways of missing, and only one of hitting. To avoid eating beef is easy; to eat nothing but pork is very difficult.

Levi recommends that at times the Magical Will itself should be cut off, on the same principle as one can always work better after a "complete change." Levi is doubtless right, but he must be understood as saying this "for the hardness of men's hearts." The turbine is more efficient than a reciprocating engine; and his counsel is only good for the beginner.

Ultimately the Magical Will so identifies itself with the man's whole being that it becomes unconscious, and is as constant a force as gravitation. One may even be surprised at one's own acts, and have to reason out their connection. But let it be understood that when the Will has thus really raised itself to the height of Destiny, the man is no more likely to do wrong than he is to float off into the air.

One may be asked whether there is not a conflict between this development of the Will and Ethics.

The answer is Yes.

In the Grand Grimoire we are told "to buy an egg without haggling"; and attainment, and the next step in the path of attainment, is that pearl

of great price, which when a man hath found he straightway selleth all that he hath, and buyeth that pearl.

With many people custom and habit—of which ethics is but the social expression—are the things most difficult to give up: and it is a **useful practice to break any habit just to get into the way of being free from that form of slavery.** Hence we have practices for breaking up sleep, for putting our bodies into strained and unnatural positions, for doing difficult exercises of breathing—all these, apart from any special merit they may have in themselves for any particular purpose, have the main merit that the man forces himself to do them despite any conditions that may exist. Having conquered internal resistance one may conquer external resistance more easily.

In a steamboat the engine must first overcome its own inertia before it can attack the resistance of the water.

When the will has thus ceased to be intermittent, it becomes necessary to consider its size. Gravitation gives an acceleration of thirty-two feet per second on this planet, on the moon very much less. And a Will, however single and however constant, may still be of no particular use, because the circumstances which oppose it may be altogether too strong, or because it is for some reason unable to get into touch with them. It is useless to wish for the moon. If one does so, one must consider by what means that Will may be made effective.

And though a man may have a tremendous Will in one direction it need not always be sufficient to help him in another; it may even be stupid.

There is the story of the man who practised for forty years to walk across the Ganges; and, having succeeded, was reproached by his Holy Guru, who said: "You are a great fool. All your neighbours have been crossing every day on a raft for two pice."

This occurs to most, perhaps to all, of us in our careers. We spend infinite pains to learn something, to achieve something, which when gained does not seem worth even the utterance of the wish.

But this is a wrong view to take. The discipline necessary in order to learn Latin will stand us in good stead when we wish to do something quite different.

At school our masters punished us; when we leave school, if we have not learned to punish ourselves, we have learned nothing.

In fact the only danger is that we may value the achievement in itself. The boy who prides himself on his school knowledge is in danger of becoming a college professor.

So the Guru of the water-walking Hindu only meant that it was now time to be dissatisfied with what he had done—and to employ his powers to some better end.

And, incidentally, since the divine Will is one, it will be found that

there is no capacity which is not necessarily subservient to the destiny of the man who possesses it.

One may be unable to tell when a thread of a particular colour will be woven into the carpet of Destiny. It is only when the carpet is finished and seen from a proper distance that the position of that particular strand is seen to be necessary. From this one is tempted to break a lance on that most ancient battlefield, free-will and destiny.

But even though every man is "determined" so that every action is merely the passive resultant of the sum-total of the forces which have acted upon him from eternity, so that his own Will is only the echo of the Will of the Universe, yet that consciousness of "free-will" is valuable; and if he really understands it as being the partial and individual expression of that internal motion in a Universe whose sum is rest, by so much will he feel that harmony, that totality. And though the happiness which he experiences may be criticised as only one scale of a balance in whose other scale is an equal misery, there are those who hold that misery consists only in the feeling of separation from the Universe, and that consequently all may cancel out among the lesser feelings, leaving only that infinite bliss which is one phase of the infinite consciousness of that ALL. Such speculations are somewhat beyond the scope of the present remarks. It is of no particular moment to observe that the elephant and flea can be no other than they are; but

we do perceive that one is bigger than the other. That is the fact of practical importance.

We do know that persons can be trained to do things which they could not do without training—and anyone who remarks that you cannot train a person unless it is his destiny to be trained is quite unpractical. Equally it is the destiny of the trainer to train. There is a fallacy in the determinist argument similar to the fallacy which is the root of all “systems” of gambling at Roulette. The odds are just over three to one against red coming up twice running; but after red has come up once the conditions are changed.

It would be useless to insist on such a point were it not for the fact that many people confuse Philosophy with Magick. Philosophy is the enemy of Magick. Philosophy assures us that after all nothing matters, and that *che sarà sarà*.

In practical life, and Magick is the most practical of the Arts of life, this difficulty does not occur. It is useless to argue with a man who is running to catch a train that he may be destined not to catch it; he just runs, and if he could spare breath would say “Blow destiny!”

It has been said earlier that the real Magical Will must be toward the highest attainment, and this can never be until the flowering of the Magical Understanding. The Wand must be made to grow in length as well as in strength; it need not do so of its own nature.

The ambition of every boy is to be an engine-driver. Some attain it, and remain there all their lives.

But in the majority of cases the Understanding grows faster than the Will, and long before the boy is in a position to attain his wish he has already forgotten it.

In other cases the Understanding never grows beyond a certain point, and the Will persists without intelligence.

The business man (for example) has wished for ease and comfort, and to this end goes daily to his office and slaves under a more cruel taskmaster than the meanest of the workmen in his pay; he decides to retire, and finds that life is empty. The end has been swallowed up in the means.

Only those are happy who have desired the unattainable.

All possessions, the material and the spiritual alike, are but dust.

Love, sorrow, and compassion are three sisters who, if they seem freed from this curse, are only so because of their relation to The Unsatisfied.

Beauty is itself so unattainable that it escapes altogether; and the true artist, like the true mystic, can never rest. To him the Magician is but a servant. His wand is of infinite length; it is the creative Mahalingam.

The difficulty with such an one is naturally that his wand being very

thin in proportion to its length is liable to wobble. Very few artists are conscious of their real purpose, and in very many cases we have this infinite yearning supported by so frail a constitution that nothing is achieved.

The Magician must build all that he has into his pyramid; and if that pyramid is to touch the stars, how broad must be the base! There is no knowledge and no power which is useless to the Magician. One might almost say there is no scrap of material in the whole Universe with which he can dispense. His ultimate enemy is the great Magician, the Magician who created the whole illusion of the Universe; and to meet him in battle, so that nothing is left either of him or of yourself, you must be exactly equal to him.

At the same time let the Magician never forget that every brick must tend to the summit of the pyramid—the sides must be perfectly smooth; there must be no false summits, even in the lowest layers.

This is the practical and active form of that obligation of a Master of the Temple in which it is said: “I will interpret every phenomenon as a particular dealing of God with my soul.”

In Liber CLXXV many practical devices for attaining this one-pointedness are given, and though the subject of that book is devotion to a particular Deity, its instructions may be easily generalized to suit the development of any form of will.

This will is then the active form of understanding. The Master of

the Temple asks, on seeing a slug: "What is the purpose of this message from the Unseen? How shall I interpret this Word of God Most High?" The Magus thinks: "How shall I use this slug?" And in this course he must persist. Though many things useless, so far as he can see, are sent to him, one day he will find the one thing he needs, while his Understanding will appreciate the fact that none of those other things were useless.

So with these early practices of renunciation it will now be clearly understood that they were but of temporary use. They were only of value as training. The adept will laugh over his early absurdities—the disproportions will have been harmonized; and the structure of his soul will be seen as perfectly organic, with no one thing out of its place. He will see himself as the positive Tau with its ten complete squares within the triangle of the negatives; and this figure will become one, as soon as from the equilibrium of opposites he has attained to the identity of opposites.

In all this it will have been seen that **the most powerful weapon in the hand of the student is the Vow of Holy Obedience**; and many will wish that they had the opportunity of putting themselves under a holy Guru. Let them take heart—for any being capable of giving commands is an efficient Guru for the purpose of this Vow, provided that he is not too amiable and lazy.

The only reason for choosing a Guru who has himself attained is that he will aid the vigilance of the sleepy Chela, and, while tempering the Wind to that shorn lamb, will carefully harden him, and at the same time gladden his ears with holy discourse. But if such a person is inaccessible, let him choose any one with whom he has constant intercourse, explain the circumstances, and ask him to act.

The person should if possible be trustworthy; and let the Chela remember that if he should be ordered to jump over a cliff it is very much better to do it than to give up the practice.

And it is of the very greatest importance not to limit the vow in any way. You must buy the egg without haggling.

In a certain Society the members were bound to do certain things, being assured that there was "nothing in the vow contrary to their civil, moral, or religious obligations." So when any one wanted to break his vow he had no difficulty in discovering a very good reason for it. The vow lost all its force.

When Buddha took his seat under the blessed Bo-Tree, he took an oath that none of the inhabitants of the 10,000 worlds should cause him to rise until he had attained; so that when even Mara the great Arch-Devil, with his three daughters the arch-temptresses appeared, he remained still.

Now it is useless for the beginner to take so formidable a vow; he

has not yet attained the strength which can defy Mara. **Let him estimate his strength, and take a vow which is within it, but only just within it.** Thus Milo began by carrying a new-born calf; and day by day as it grew into a bull, his strength was found sufficient.

Again let it be said that **Liber III is a most admirable method for the beginner,**¹ and it will be best, even if he is very confident in his strength, to take the vow for very short periods, beginning with an hour and increasing daily by half-hours until the day is filled. Then let him rest awhile, and attempt a two-day practice; and so on until he is perfect.

He should also begin with the very easiest practices. But the thing which he is sworn to avoid should not be a thing which normally he would do infrequently; because the strain on the memory which sub-serves his vigilance would be very great, and the practice become difficult. It is just as well at first that the pain of his arm should be

¹ This book must be carefully read. Its essence is that the pupil swears to refrain from a certain thought, word, or deed; and on each breach of the oath, cuts his arm sharply with a razor. This is better than flagellation because it can be done in public, without attracting notice. It however forms one of the most hilariously exciting parlour games for the family circle ever invented. Friends and relations are always ready to do their utmost to trap you into doing the forbidden thing.

there *at the time when he would normally do the forbidden thing*, to warn him against its repetition.

There will thus be a clear connection in his mind of cause and effect, until he will be just as careful in avoiding this particular act which he has consciously determined, as in those other things which in childhood he has been trained to avoid.

Just as the eyelid unconsciously closes when the eye is threatened,¹ so must he build up in consciousness this power of inhibition until it sinks below consciousness, adding to his store of automatic force, so that he is free to devote his conscious energy to a yet higher task.

It is impossible to overrate the value of this inhibition to the man when he comes to meditate. He has guarded his mind against thoughts A, B, and C; he has told the sentries to allow no one to pass who is not in uniform. And it will be very easy for him to extend that power, and to lower the portcullis.

Let him remember, too, that there is a difference not only in the frequency of thoughts—but in their intensity.

The worst of all is of course the ego, which is almost omnipresent

¹ If it were not so there would be very few people in the world who were not blind.

and almost irresistible, although so deeply-seated that in normal thought one may not always be aware of it.

Buddha, taking the bull by the horns, made this idea the first to be attacked.

Each must decide for himself whether this is a wise course to pursue. But it certainly seems easier to strip off first the things which can easily be done without.

The majority of people will find most trouble with the Emotions, and thoughts which excite them.

But it is both possible and necessary not merely to suppress the emotions, but to turn them into faithful servants. Thus the emotion of anger is occasionally useful against that portion of the brain whose slackness vitiates the control.

If there is one emotion which is never useful, it is pride; for this reason, that it is bound up entirely with the Ego . . .

No, there is no use for pride !

The destruction of the Perceptions, either the grosser or the subtler, appears much easier, because the mind, not being moved, is free to remember its control.

It is easy to be so absorbed in a book that one takes no notice of the most beautiful scenery. But if stung by a wasp the book is immediately forgotten.

The Tendencies are, however, much harder to combat than the three lower Skandhas put together—for the simple reason that they are for the most part below consciousness, and must be, as it were, awakened in order to be destroyed, so that the will of the Magician is in a sense trying to do two opposite things at the same time.

Consciousness itself is only destroyed by Samadhi.

One can now see the logical process which begins in refusing to think of a foot, and ends by destroying the sense of individuality.

Of the methods of destroying various deep-rooted ideas there are many.

The best is perhaps the method of equilibrium. **Get the mind into the habit of calling up the opposite to every thought that may arise.** In conversation always disagree. See the other man's arguments; but, however much your judgment approves them, find the answer.

Let this be done dispassionately; the more convinced you are that a certain point of view is right, the more determined you should be to find proofs that it is wrong.

If you have done this thoroughly, these points of view will cease to trouble you; you can then assert your own point of view with the calm of a master, which is more convincing than the enthusiasm of a learner.

You will cease to be interested in controversies; politics, ethics, religion will seem so many toys, and your Magical Will will be free from these inhibitions.

In Burma there is only one animal which the people will kill, Russell's Viper; because, as they say, "either you must kill it or it will kill you"; and it is a question of which sees the other first.

Now any one idea which is not The Idea must be treated in this fashion. When you have killed the snake you can use its skin, but as long as it is alive and free, you are in danger.

And unfortunately the ego-idea, which is the real snake, can throw itself into a multitude of forms, each clothed in the most brilliant dress. Thus the devil is said to be able to disguise himself as an angel of light.

Under the strain of a magical vow this is too terribly the case. No normal human being understands or can understand the temptations of the saints.

An ordinary person with ideas like those which obsessed St. Patrick and St. Antony would be only fit for an asylum.

The tighter you hold the snake (which was previously asleep in the sun, and harmless enough, to all appearance), the more it struggles; and it is important to remember that your hold must tighten correspondingly, or it will escape and bite you.

Just as if you tell a child not to do a thing—no matter what—it will immediately want to do it, though otherwise the idea might never have entered its head, so it is with the saint. **We have all of us these tendencies latent in us;** of most of them we might remain unconscious all our lives—unless they were awakened by our Magick. They lie in ambush. **And every one must be awakened, and every one must be destroyed.** Every one who signs the oath of a Probationer is stirring up a hornets' nest.

A man has only to affirm his conscious aspiration; and the enemy is upon him.

It seems hardly possible that any one can ever pass through that terrible year of probation—and yet the aspirant is not bound to anything difficult; it almost seems as if he were not bound to anything at all—and yet experience teaches us that the effect is like plucking a man from his fireside into mid-Atlantic in a gale. The truth is, it may be, that the very simplicity of the task makes it difficult.

The Probationer must cling to his aspiration—affirm it again and again in desperation.

He has, perhaps, almost lost sight of it; it has become meaningless to him; he repeats it mechanically as he is tossed from wave to wave.

But if he can stick to it he will come through.

And, once he *is* through, things will again assume their proper aspect;

he will see that mere illusion were the things that seemed so real, and he will be fortified against the new trials that await him.

But unfortunate indeed is he who cannot thus endure. It is useless for him to say, "I don't like the Atlantic; I will go back to the fireside."

Once take one step on the path, and there is no return. You will remember in Browning's "Childe Roland to the dark Tower came":

For mark! no sooner was I fairly found
Pledged to the plain, after a pace or two,
Than, pausing to throw backwards a last view
O'er the safe road, 'twas gone: grey plain all round,
Nothing but plain to the horizon's bound.
I might go on; naught else remained to do.

And this is universally true. The statement that the Probationer can resign when he chooses is in truth only for those who have taken the oath but superficially.

A real Magical Oath cannot be broken: you think it can, but it can't.

This is the advantage of a real Magical Oath.

However far you go around, you arrive at the end just the same, and all you have done by attempting to break your oath is to involve yourself in the most frightful trouble.

It cannot be too clearly understood that such is the nature of things: it does not depend upon the will of any persons, however powerful or

exalted; nor can Their force, the force of Their great oaths, avail against the weakest oath of the most trivial of beginners.

The attempt to interfere with the Magical Will of another person would be wicked, if it were not absurd.

One may attempt to build up a Will when before nothing existed but a chaos of whims; but once organization has taken place it is sacred. As Blake says: "Everything that lives is holy"; and hence the creation of life is the most sacred of tasks. It does not matter very much to the creator what it is that he creates; there is room in the universe for both the spider and the fly.

It is from the rubbish-heap of Choronzon that one selects the material for a god!

This is the ultimate analysis of the Mystery of Redemption, and is possibly the real reason of the existence (if existence it can be called) of form, or, if you like, of the Ego.

It is astonishing that this typical cry—"I am I"—is the cry of that which above all is not I.

It was that Master whose Will was so powerful that at its lightest expression the deaf heard, and the dumb spake, lepers were cleansed and the dead arose to life, that Master and no other who at the supreme moment of his agony could cry, "Not my Will, but Thine, be done."

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