

Initially written as a diversionary and comic folly for my three children, who as far as I know never actually read it before they were nearing their tweens, I also had two disguised ulterior motives— to set out for myself a theoretical cosmology that might explain and permit the practice of magic in our universe; and to elucidate a practicum for magic and ritual that might be attractive to the Gaian order to which I then belonged. Our scribensis or recorder certainly found it so.

However, as my children are now nearing middle-age, and my own thoughts on the subject have crystallised, particularly around the practice of imaginative Q- Cabala (occult Kabbalah), the theology of the Anima or Spirit, and the practice of miracles, I have felt that some more serious notes on all of these matters are now necessary.

### MAGIC AND MIRACLE

Magic as such, if it is possible, is the operation on space-time and material phenomena of noumenal will; in other words, the technology of idealism. Like any human activity, this may either be in accord with aesthetic and ethical values or not. Some hold that it never can be; others that it once was but now is not; still others that it depends on the moral quality of intention, or that of the devas who are summoned to work it, and even then that it is subject to strict rules of etiquette and decency; a fourth group holds that it is entirely right for anyone with such power to exercise it however they like. The position of our intermittent Order has consistently been that of the third approach described.

Fairly obviously to me, if it happens at all, magic like anything else can be good or bad, or sometimes something intermediate between the two, a mere trifle or diversion without intending to usurp the authority of any other power.

On a practical level magic is either done directly by an individual, or else indirectly by calling upon a higher power. These higher powers on the so-called spiritual plane, supernatural beings or substances, may also be either what we commonly term good or evil. Some are malevolent, bent on the subjugation and perversion of reality and humankind; others such as the Divine or its angels or devas, are entirely benevolent. When magic is done through any of these entities, good or bad, it is of the startling and spectacular kind we call miracle. Practitioners term it 'high' or 'deep' magic.

Through trial and error, members of the Golden Dawn (some nice, some not) discovered, around the turn of last century, that the seven great religions of the world offered at once the most powerful and safest parameters within which to perform the type of magic we term 'miracle'. By this we mean the technology of idealism practiced indirectly by calling upon a higher power or by entering a supernatural dimension from which such power might be drawn.

This manual is in effect a cryptic guide to the performance of both magic and miracle. It is entirely up to the practitioner whether it is used for the common good or for evil. However, the Gaian system is specifically oriented to the good. Of the various types of miracle or high magic practiced by our order, magical Q- Cabala is discussed elsewhere. The remainder of this article will deal with religion-mediated magic and higher power derived miracle.

## SEVEN GAIAN PATHS OF MAGIC AND MIRACLE

(In the following section, *craft magic* and *shamanism*<sup>(1)</sup> provide the basic elements and correspondences or 'keys' used in the higher religion-mediated magic of 'miracle', whilst *religious cosmologies* additionally provide an *organising principle*<sup>(2)</sup>.

1. 'Magic'	Craft & Low Magic, Shamanism
2. 'Hinduism'	The Vedas, Yogas
3. 'Buddhism'	Bodhisattva State of Awareness
4. 'Taoism'	Seven Sages, Elaborate Ritual
5. 'Judaism'	K- Kabbalah
6. 'Islam'	Sacred Texts, Words & Commands
7. 'Christianity'	Apostolic Miracles, Golden Dawn

Whilst the Gaian belief system conforms to Christian cosmology, it also accepts the tenet of the Golden Dawn that there are six other different and equally efficient methodologies or 'flavours' for achieving the Land of Sarras, and for effecting miracle. These together with Christianity are the seven great religions.

That is, the skill of being human, including the exercise of dormant magical and miraculous skills, is interpreted as manifested through seven different lenses of understanding and practice. These include principally the neolithic pagan system of naturalist mysticism and practical idealism which we call Magic with a capital 'M'. But they also include, in the east, Vedic (or Hindu), Buddhist and Taoist-Confucian perspectives; and in the west, Judaic, Islamic and Christian belief systems.

For me, the cornerstone of these is the seventh system, the *Catholic orthodox dogma of Christianity*, as summarised in the *Athanasian* creed. My own premise is that nothing that is not in accord with this is acceptable or true, and I find that this basic but complex understanding gives life to all the others.

However, it is not necessary to be a Christian to be a witch or magician in the Gaian sense, although I think it helps. We accept as novices not only those who are Hindu, Buddhist, Taoist, Jewish, Islamic or Christian, but also sceptics who though agnostic about religious cosmology, live by traditional human ethics. Provided they are willing to accept magical experiments and social observances of the Gaian order as if its cosmology were true, for the sake of collective functional harmony.

For human beings are variable in temperament and inclination, so that all of the above sub-paths converge on the Land of Sarras, true object of the Tree of Life and of religion. This breadth of access is in accord with the most ancient traditions of Kabbalah (discussed elsewhere), and with the teachings of its gatekeepers the spiritual Therapeutiae, or ascended masters. The third 'cornerstone'<sup>(3)</sup> high above this heptad, magical and religious, yet within the Gaian cosmology, is an *emergent Divine consciousness* or 'Anima' that underpins our planet and universe.

In Christian terms, this is the 'Sacred Heart' or 'Holy Spirit' underlying creation, but also in its fully manifest form, the 'Shekinah' or 'Bride of Christ'.

Whilst the technology of idealism is most perfectly harnessed under the auspices of the higher powers [angels or devas], whereby 'magic' becomes miracle; it is only further made the object of achieving and drawing down Sarras under the salvific auspices of the Divine. The object of this Book is to provide in a practical format the magical correspondences that will fulfil the aims of either magic or 'miracle'. It is up to the practical reader whether cosmic, theurgic and psychic aims are also satisfied.

It is instructive that each of the Seven possesses certain styles and guidelines not only for the personal spiritual journey, but also more cryptically for the raising of the merely magical to gnostic- or angel- mediated Miracle. Different personalities naturally have specific affinity with one mystic system over another. Our practice found that a '*mytho-theological syncretism*' or '*Gaian mythopoeia*' based on Druidic cosmology and the inspired works of Dante, Jung and Teilhard (and others) not only successfully provides a '*master key*' by which each of the Seven might be unlocked and empowered, but also becomes the fourth 'cornerstone'<sup>(4)</sup> by which the entire system is held together. The essence of Gaian practice then becomes an intricate and interlocking cosmology represented by several principal streams.

The first practical methodology is that of Animism and Traditional Magic, based on sympathy and contagion, and on Jung's archetypal correspondences in the system that he termed 'synchronicity' or 'meaningful coincidence'. This is the oldest technology of idealism, a religion of healing and dreaming based on altered states of consciousness in which magical keys are sought by guided meditation and meaningful correspondences that are intentional rather than accidental. This system, relying on a body of imagining folklore, is the basic style. That is, it is characteristic not only of traditional societies but also of all magical technologies, the practical basis of all the other paths. It represents the first 'cornerstone'<sup>(1)</sup>.

The Magic of the Shamans has three defining aspects. These are, refining a sense of magical communion with and numinous awe for natural objects; development of a complex set of traditional correspondences or 'keys' to magical operations by contagion or sympathy; and cultivating a dreaming attitude, that in turn enables 'rising on the planes'. This last practice allows permeability with the other world and formal diplomacy with its inhabitants, who are custodians of operations in the mundane world of space-time. Magic and mysticism become equivalent.

This naturalistic system practiced in indigenous societies is also the most universal. It is the primeval system of magic dominant in traditional cultures of Africa, the Americas, Australia and Polynesia, and is also the basis of Pagan magic in Europe.

Shamanism and its western offshoot Druidism are the most studied collections of naturalistic and traditional mysticism, both with practical magical application. They are technologies for access to the Other World of devas using deliberately altered states of consciousness by means of ritual, for purposes of divination, healing, transformation or other supernatural operations. Druidism, from which the Gaian system draws, is specifically concerned with Trees and other natural objects as mediators of oracle, whose divinatory natures may be woken in shamanic trance.

As traditional Craft or low magic is basic to the higher practices of miracle, its operations using ritual and correspondences must be learned before any work involving the higher planes and their devas is possible.

At the other polarity of the Gaian system of magic is a set of understandings and laws governed by Christian concepts. These operate either minimally according to the rules of Magia that permit rare magical operations, and then only in a Catholic context; or more liberally in a style derived from Rosicrucian rituals and esoteric freemasonry. We found in our own applied metaphysics that a syncretism of Celtic mythopoeia, medieval Christian scholastic dogma, and Gaian cosmological analysis offers the perfect means by which each of the seven paths can be interpreted.

If Christian magico-mysticism constitutes the 'seventh' path, it also claims something in common with Aristotle's concept of a final cause in its relation to the others.

#### RELIGION-MEDIATED HIGH MAGIC AND MIRACLE

Apart from naturalistic magical systems such as totemism or shamanism, the remaining paths reflect either eastern or western stylistic approach. Each may be adopted singly, or jointly with all or any of the others, depending on personal resonance. Generally speaking, eastern modalities will appeal to those who have affinity with Asian cultures, western to those with European cultural origins. However, there are also many useful cross-cultural practices that transcend the practitioner's own background, resonating due to their ritual colour.

The oldest of these systems of religious magico-mysticism is that of Hinduism, set forth in the Vedas and Yogic literatures. Principal aspects applicable to magical practice include various specialised yogas, including tantric and mantric meditations; the conceptual framework that expounds stages of karmic consciousness; and the use of colour [tattvas], dance, breath-control, soma and ascetic practices.

From this eastern edifice arose Buddhism. It emphasised a final stage of Nirvana, peacefulness and needless detachment as the basis of magical consciousness; the attainment of the Bodhisattva state in transcendent emulation of and communion with masters; and the ethical prerequisites for both of these aspects of perfection.

A third and wholly distinct oriental practice is that of Taoism, particularly as set out in the philosophy of Confucius and the Seven Sages. This modality emphasises the practical necessity of individual and universal harmony within nature and society; the fundamental role of elaborate ritual and discipline in achieving mastery; and the role of dualism between opposite forces in both ethical and magical operations.

Turning to the West, the oldest religious system is that of Judaism. Its principal cosmological and magical conceptual framework is that of Kabbalah and the Tree of Life, also fundamental to Christian Rosicrucian and Golden Dawn practices. From this cosmology developed specific therapeutic and theurgic practices.

The most recent expression of western mysticism has been that of Islam, originally promulgated by the prophet Mohammed. Its practical aspects include the methodology of ecstatic meditation, such as through inspired pilgrimage or the experience of sub-created beauty through harmony, especially in music, architecture and gardens; the importance of courtesy and chivalry in development of a divinatory persona; and the specific magical role of divine names, texts and words of command set forth in either speech or letters.

Islam, like Christianity, not only specifically prohibits magic for its own sake, but also restricts it to miracles of apostles, prophets or saints. An 'apostle' is a person who accepts the moral and metaphysical teaching of a religion. Cosmologically, Islamic magic proceeds from three mystical and inexplicable bases: 'the Unity', and contained within it 'the Transcendence' and 'the Immanence'. Merely to focus the mind on these things is to achieve the miraculous.

Integrating each system with the others is the seventh Christian edifice of magic including Cabalistic Hermeticism, and its later development in the Masonic and Rosicrucian movements of the last two hundred years. From this developed the uniquely Gaian understandings of the Anima Mundi as the third person of Divinity; and of its manifestation both in the feminine quality of Immanence in Nature, as well as finally in a developing divine consciousness, the Shekinah.

Any of the Seven might be used for the approach to Miracle involving the Other World and its entities. Only the first path of shamanism, synchronicity, contagion or sympathy, theta-consciousness, and correspondences is universally required.

A major difference between the methodology of eastern and western 'meditation' used as a magico-mystical path is that the Orient encourages pacifying, simplifying and sublimating of mental content toward the goal of detachment; whereas the western Occult promotes ecstasy through content-based meditation and fantasy. Islam for example extols meditation on the nature of Paradise as suggested to the mind in its ectypes on earth and in the writings of prophets; whilst Buddhism extols emptying the mind of all images and words in order to attain peaceful absence of attachment. Either of these states may become preconditions of the magical interface between mind and matter.

## RELATION BETWEEN THE SEVEN AND THE EIGHT

(In the following section, the reader should refer to the 'Eight Paths of Magic' in the 'Forward' section of this Manual... those marked with an [x] are discouraged.

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|--------------------------------------|------------------------|
| 1. 'Meditation'.                     |                        |
| 2. 'Rising on the Planes'.           |                        |
| 3. 'The Keys' or 'Correspondences'.  | 'Spell-craft'.         |
| 4. 'Soma'.                           | 'Psycho-somatic Path'. |
| 5. 'Dance & Drumming'.               |                        |
| 6. 'Life-force' or 'Breath Control'. | 'Blood Rites' [x].     |
| 7. 'Darkness'.                       | 'The Scourge' [x].     |
| 8. 'Agape' or 'Rite of the Chalice'. | 'Sex Magic' [x].       |

The seven mystical paths can be related to the above eight paths of Magic. The fundamental Animist system is related to the 2<sup>nd</sup> and 3<sup>rd</sup> paths, that is to 'rising on the planes' and to the 'magical keys'. Rosicrucian and medieval Christian mysticism is related to the final or 8<sup>th</sup> path of the 'agape'. This is also the focus in both Ogdoadic and Pythagorean magical practice, exemplified in the 'rite of the chalice'.

Vedic mysticism uses 'meditation' as its primary magical vehicle, and therefore uses the 1<sup>st</sup> path most extensively. However through the Yogas the 4<sup>th</sup>, 5<sup>th</sup> and 6<sup>th</sup> paths, 'soma', 'dance' and 'breath control' also become mind-matter conduits.

Buddhist systems uniquely among modern religions use the 7<sup>th</sup> path of 'darkness'. This is sometimes known as 'confronting the heart of darkness'.

Paganism also nominates this as one of its eight paths, whilst it is importantly a part of final 3<sup>rd</sup> degree initiation in traditional witchcraft, in neo-pagan communities, and in the Gaian and Golden Dawn traditions. In all of these it represents entry to a final stage of magical empowerment, an ordeal that permits a gnostic methodology.

Taoist-Confucian systems use 'ritual' most extensively, and are therefore related primarily to the 3<sup>rd</sup> path of Magic, though with a specifically oriental emphasis on harmonious dualism.

Judaism is fundamental to Gaian mysticism, since it developed the 'Kabbalah', the system of 'active meditation' that relates primarily to the 2<sup>nd</sup> path.

Islam uses 'meditation', 'lifestyle' and 'ritual' as vehicles of Miracle, and therefore relates to 1<sup>st</sup> and 3<sup>rd</sup> paths, with specifically occidental symbolism. Some sects, such as Dervishes and Sufis, use 4<sup>th</sup> and 5<sup>th</sup> paths, 'soma' and 'dance', with middle-eastern rather than occidental or oriental cultural character.

## GAIAN NOTES ON MIRACLE

Whichever style is preferred, miracle firstly requires gnostic magic involving an angelic, devic or divine intermediary; and secondly in our Order ritual practices governed by Christian or other religious principles.

A further characteristic is that miracles are rare (or 'miraculous'), and that the power (or 'poser') of their performance is inversely related to frequency.

These three features mean that religion-mediated and more infrequent 'miracle' becomes preferable to 'magic' on practical, ethical and aesthetic grounds. The effects are more powerful, the equilibrium of the universe is less disturbed, and rituals to achieve its effects are drawn from 'noumena' outside the ego.

Of course, 'noumena' are also from outside the material universe, ideal phenomena and entities, therefore not really 'phenomena' at all, and therefore like ghosts or devas are associated with awe and even a kind of dread. Similarly their invoking rituals occur in both our world and the Other World (both universes) at once, with the same necessary 'out-of-the-body' feeling. However this should not cause alarm, provided the invoked entities are benevolent, and the appropriate courtesies and cautious formalities are observed.

It should however be noted that in general, frequent or excessive contact with devas, even benevolent ones, or immersion in magical ritual, is commonly said to risk a kind of psychic burning, with spiritual effects akin to physical sunburn. Some have even observed somatic effects comparable with radiation sickness. Such effects seem to be kept under control by balancing less frequent noumenal exposure with the demands of a healthy lifestyle, and by the protective screen of grounding.

The final purpose of Gaian mysticism is invocation of the feminine Anima Mundi, or third person of Divinity. Its intermediate tactical aim is the application of 'Cabala', or Gaian Kabbalah, to mystical path working that permits scrying to Sarras, and personal actualisation. This normally involves meeting and interacting with one's own guardian deva that is typically a hidden aspect of the psyche.

One difficult means of doing this is by the Abramelin Operation, although this is a hazardous method as it involves working with sub-natural demons. The author recommends the less perilous methods of astral travel or Kabbalah.

After this mystic actualisation has been achieved, the third degree initiate can retrace the paths of the Tree of Life both spiritually and magically empowered by any of the Sephiroth or Paths through which downward descent to the mundane world is achieved. Subsequently particular Sephirothic qualities may be sought.

Scrying journeys to the Other World away from our own seeking contact with its devas or immersion in its qualities, if done under the auspices of any of the seven noble paths, are termed 'evolution'. This is the journey of spiritual development or self-actualisation, the ultimate restorative psychotherapy.

Conversely, the meditative journey back to our world bringing or invoking the pure qualities sought in the supernatural world is termed 'involution'. The process of 'miracle' is achieved by involution, usually augmented by sufficient physical correspondences to suggest and symbolise the desired effect.

Additionally, the Anima of the planet and universe is rendered conscious, even articulate, by communion with other 'involved' humans and nature. In the Gaian belief system, this is the third person of Divinity, the feminine Immanence.

The process can then be repeated many times. Although Kabbalistic meditation and a scrying journey on the Tree of Life are recommended, elements and methodology can derive from any of the seven great magico-mystical systems described.

An 'infernal' version of the system similarly adopts useful aspects of the seven methodologies, but the magician's object is descent from the Abyss, not Sarras. This must be strenuously avoided, as the magician will be possessed by demons.

Our preferred system Cabala (Gaian Kabbalah) employs any or all of the seven methodologies in path-working on the Tree of Life to achieve the 'miraculous', starting from magical frameworks of traditional folkloric practice, whilst syncretising them through the fifth 'cornerstone' of Christian or other religious *theurgy*.<sup>(5)</sup>

If read correctly, this manual is a textbook of miracles disguised as a children's book or beautiful object, on which levels I hope it also works.

A.C-W.

... ..

'Turn your face from the green world, and look where all seems barren and cold!' (Tolkien 1955, 1966: 249) [Search for the Sacred Tree<sup>1</sup>].

'Trees [are] the principal means by which Gaia communicates with us.' (Book of Bealtaine, 2010: Errata, Book of Shadows).

'The aim of all Golden Dawn orders, including this one, is to draw down Paradise on Earth, and construct a body for articulation of the Divine' (Gaia, 2022).

[reviewed/ 26 May 2022; note\_1: 'where all seems barren and cold', i.e. method least expected]



## Endnotes – Gaian Cornerstones

1. Traditional Magic
2. Seven Great Religions
3. Divine Anima – 3<sup>rd</sup> Person of Divinity
4. Gaian Cosmology, 'Mythopoeia'
5. Golden Dawn Theurgy – K- C- Q- Cabala

## 4\_ Gaian Cosmology – Grail and Edenic Mythopoeia

1. Celtic Graal
2. Druidism & Tree Alphabet
3. Nine Important Days
4. Dionysus the Areopagite
5. Chrétien de Troyes
6. Dante d'Alighieri
7. Scholastics, esp. Thomas Aquinas
8. John Milton
9. Carl Gustav Jung
10. Teilhard de Chardin
11. The Inklings
12. Gaia Paradigm – Lovelock, Margiulis; Primavesi

### 4.11\_ The Inklings – Romantic Revival Christian Idealism

1. C.S.Lewis
2. J.R.R. Tolkien
3. Charles Williams
4. Owen Barfield
  
5. Evelyn Underhill
6. Dorothy L. Sayers

## 5\_ Golden Dawn – K- C- Q- Cabala

1. Hermeticism
2. K- Kabbala, C- Cabala & Q- Qabalah
3. Golden Dawn
4. Order Crotona Fellowship – Psychodrama, Findhorn
5. Order of the Coinherence – Substitution, Exchange
6. New Age Wicca
7. Evolution – Therapeutic Pathworking
8. Involution – Magical Qabalah – Miracles
9. Theurgy of the Anima