

Magical Evocation

By Franz Bardon (Extracted from "The Practice of Magical Evocation")

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If the magician takes into his hands a book on evocation, or if he has, in his library, several books dealing with this subject, he will find a certain connection between all the instructions, and if he takes them all together he will be informed how to call a being and which formulae have to be used for that purpose etc. In none of the books, however, will he find the actual pre-conditions for a successful evocation.

Therefore it is not at all surprising that nearly all attempts go wrong. From the hermetic point of view any contact with a spirit being of a certain sphere may be regarded as a sort of evocation, irrespective of the fact whether spiritistic methods, methods of necromancy or any other methods are applied for establishing such a contact. The question of whether the desired being actually appears on account of the various methods applied remains unanswered, for only the person who tries them could give a true statement about it. If sometimes such an attempt made according to the methods laid down in those books leads to a success, it is still undecided, whether the results have come out because of the method, for other practices could also have played a decisive part. For instance, in the case of spiritistic evocations, success can be brought about by some quite different factors, even if a great amount of evidences is available indicating that the success is the result of the method of evocation suggested. The sub consciousness of the oral medium may be the cause for the spiritistic success, if it is a success at all. Furthermore, the subconscious creation of phantoms, elementals, elementaries, which the operator's increased attention and power of imagination might have created during the evocation, can in such a case, not be attributed to the being but to the operator's own individuality.

This fact is hardly ever acknowledged by the person concerned. I shall give - from the hermetic point of view - a full description of everything absolutely necessary for a successful evocation, i. e. the actual magical connection with beings of any sphere. Above all, the magician or the person intending to busy himself with magical evocation should know that without the development of one's astral senses, especially those of clairvoyance and clairaudience, a successful evocation cannot be thought of. It would be the same as if a blind man wanted to follow an unknown street without a guide. Clairvoyance and clairaudience is the first condition for consciously getting into contact with a being by the help of active magic. If the magician does not care for this condition, or if a person dares to try an evocation without having his astral senses trained accordingly, he can be sure that he will, like all other operators, be disappointed and have no success at all. At the same time he is in danger of being degraded to a necromancer or sorcerer if, during an exalted state, he should have any partial success of whatever sort, regardless of the fact that his plans and intentions rest on good motives.

The magician must, under all conditions, be able to make use of his astral senses during his operation, because then he is able to control exactly the whole procedure and is not in danger of being deceived or of working without success. A magician whose astral senses are well developed knows at once whether the being involved is merely a creation of

imagination or whether it is the being he wanted to appear from a certain sphere. An evocation, from the hermetic point of view, is therefore the conscious getting into contact with a certain being, not effected by passive intercourse - as described in "Initiation into Hermetics" in the chapter dealing with the conscious passive connection with beings - the magician being used as a medium, but outside of his body.

The being or power of any sphere which is to be evoked outside the body of the magician, may either be called into the magic triangle, or the magic mirror, or onto a material impregnated with a fluid condenser to be condensed there. At the beginning the magician will not be able to do without the magic implements.

Later, as soon as he has enough experience and as soon as he has a certain sphere under his complete control, i. e. as soon as the beings of that sphere are fully under his power, pay him obedience and loyalty and, by that, acknowledge his magical authority, he can do without magical aids. The experienced magician then is in the position to call any being of the sphere he has under his power and to work with it, without using magical aids.

He can call a being to any place at any time, how and when he wishes to do so, without the aid of the circle or triangle and without any special preparations. A beginner, on the other hand, must necessarily use magic aids, for they are a support for his consciousness and are therefore necessary for a successful evocation.

If the magician has complete control over a sphere without having to use any magical weapons, he advances to the next higher sphere and again makes use of his magical aids until he also controls that sphere completely. The magician must always bear three principles in mind when he wants to bring about a successful evocation:

1. If he intends to call a spirit being of a certain sphere into his sphere, no matter whether he calls it into the triangle, the mirror, or into a fluid condenser, he must bear in mind that the being is only able to move about in an atmosphere appropriate to its own sphere. He therefore must artificially create the spheric atmosphere by accumulating the light, the material of the sphere, either into the triangle, or preferably into the whole room in which he is working. If working with a magic mirror it has to be impregnated or condensed respectively with the according light material of the sphere.

When operating in the open air, the impregnation must be kept within such limits that the beings or powers that are to manifest themselves have sufficient room to move about. The accumulated or impregnated light must have a colour which is in accordance with the colour-law of the individual planet. I have already given the reader and student a detailed information on this question of impregnating or accumulating light in space in "Initiation into Hermetics" in the chapter dealing with space-impregnation. If, for instance, a being of the Moon-sphere is evoked outside oneself, the light, or rather the material to be accumulated, must be of a silvery white colour; in the case of a being of Mercury the light-material must be opalescent; beings from Venus must have a green, beings from the Sun a golden yellow, from Mars a red, from Jupiter a blue, from Saturn a violet light, etc.

If, for instance, the magician calls a being of the earth-element, he must get the element of the earth into the magic triangle or the magic mirror by the help of his imagination. If he wants to call to him a being from the Moon, he must create the vibration of the Moon sphere. No being is able to dwell in a sphere not appropriate to it. If, in case of citation, this principle is not adhered to, a being might be forced to come to our physical sphere, but it would, in such a case, have to create, by itself, the necessary spheric vibration. The magician would, in this case, lose his control over the being, and his authority, too, would suffer from such a failure, for the being would consider the magician as not perfect and would therefore not pay him respect and would refuse to obey him. Strictly adhering to and acting according to this principle is most important when evocations are carried out, and this must never be forgotten by a true magician.

2. The magician must be able to place himself, with his consciousness, during the evocation, into the sphere of the being cited, so that the being will behold him. This transplanting of one's spirit is done under the laws of the Akasha-principle, i. e. by the magician's putting himself into a state of trance in which he does not know any time or space, and it is in this state that he cites, according to his will, and due to his authority etc. the being concerned. Without these faculties the magician is not able to make a being appear.

3. The magician must call forth, by means of his magical authority, the being's awe and obedience, for otherwise no being - no matter whether positive or negative - would respect him. The magical authority or influence of the magician does not work on a being due to the magician's personality, but because he has influenced or bound himself with an intelligence superior to the being or appears as a deity in the aspect authoritative to the being. It is thus not the magician who makes his influence work on the being, but the authority of the superior being or of the highest possible intelligence; of the evoking deity itself.

When practicing evocation, the magician will first influence or ally himself with the superior intelligence. He will only take on the shape of the highest quality for his self-assertion as an authority and show it in obstinate cases in which the being should try to oppose anyhow.

If the magician were to try to influence the being evoked by his own personality only, the being could refuse to obey him, or could, for the worse, deceive him in a most shocking manner. If, however, the being is actually receiving his orders from a superior intelligence, or even God in any aspect, not from the magician himself, then the being must, under any circumstance, obey the order. The magician has already learned from "Initiation into Hermetics", the identification with an intelligence or with a divine aspect where I wrote about the community with the individual god.

One can see from what has been said above that these three principles have never been mentioned in any instructions, because no author has ever had personal experience in the magic of evocation. They have therefore derived their teaching methods from other

written sources which, in fact, were also incomplete. Without adhering strictly to the three basic principles no successful evocation is possible!

Before a magician starts with the evocation of beings he must have the whole procedure precisely entered into the book of formulae and should, if possible, know it by heart, so that he is not delayed during his operations by any looking up. It is possible that difficulties will arise at the beginning of the magician's practice, but soon the repeated evocation of beings will increase his self-confidence. Besides that, he will realize that an evocation is not just the calling of a being, but a regular ritual, composed of a whole number of magical operations. The magician must make sure that no hiatus exists in this rite, for each hiatus would be a disturbance not only to the magician, but also to the being evoked.

A faultless operation is that which the Grimoires call the complete circle. This expression does not refer to the circle that is drawn by the magician for his protection, and as a symbol of the microcosm and macrocosm, which is of the relationship to God, but it refers to the total coherent magical operation. The purpose of the evocation, too, must be laid down in writing before its beginning, for during the evocation no additional questions may be raised.

As one can guess from the whole procedure of preparation, a cautiously prepared and precisely completed magical evocation requires much time. If, by repeated intercourse with one and the same being, the magician has established a good connection, so that the being pays him absolute obedience and thereby completely acknowledges his magical authority, the magician may, to save time, arrange a different way to contact the being either by an abbreviated individual rite, or even just a word for the evocation of the being and by getting the being's approval for this, or he may cause the being to choose an abridged method to which the being itself and its servants are bound to react at any time.

This abridged method, too, has to be written into the book of formulae conscientiously, so that during its practical application no mistakes occur. This is especially important should the magician have entered into a number of connections with beings.

If the simplified method is offered by a being who, at the same time requests the magician not to write down the procedure, but just to remember it well, the magician must respect such a request. Even if the magician is allowed to make some provisional notes on this abridged procedure, these notes, like the whole book of formulae, must never get into the hands of other people, not even into the hands of a genuine magician, the only exception being those cases where the being, the originator of the simplified procedure, agrees to the magician's handing the procedure over to somebody else, or even asks for this. Otherwise the magician should never dare to evade a prohibition or even break it, unless he does not mind his authority being shaken. What this would mean for a magician need not be further discussed here.

A being first appears to a magician in the same manner as it is accustomed to move about in its own native zone. If the magician is not pleased with the way in which the being

appears, he may, by means of his magical authority, cause the being to appear in the shape he approves of. There are no restrictions in this respect, and it is up to the magician to decide which shape the being evoked should, by help of his imagination, take on. The sex, too, is in this case of no consequence. The magician will, however, do well not to insist, for instance, in a being's appearing in a male shape, if in its relevant sphere it has been a female creature, although the being would have to do even this, should the magician insist upon it. Therefore, beginners in magic operations are recommended to let a being appear in the shape familiar to its own zone.

The magician converses with a being in his own familiar language. Since he is, in any case, in an elevated state, in the state of trance, his language automatically changes into the spiritual language, into the so-called metaphorical language and is so understood by the being. The being, too, who normally uses its own language, will converse in this spiritual language, which again will be translated automatically into the language with which the magician is familiar. Due to this fact the magician will at first have the feeling that the answers by the being come from his own subconscious much in the same manner as a person's inner voice is heard. By and by the magician will get used to this and will finally realize that the being is actually speaking outside him, and after repeated work in this field it will appear to him to be the same as if he were talking to one of his fellow-men.

The unwanted accompanying factors mentioned in the Grimoires, for instance the vandalism of beings, creaking's, thunderstorms, flashes of lightning and other disturbances which are said to usually accompany evocations are totally unknown to the genuine magician and may only occur with necromancers and sorcerers who have undergone no magical training, or with people who have left the necessary preparatory operations unobserved or who have made only little preparation for a true evocation.

A genuine magician will not experience any unwanted accompanying phenomena, and his evocations will run as smoothly as if he were carrying out any other physical, astral or spiritual actions. In the beginning a magician will do well not to ask a being too many questions, but to address it with only a few concrete questions. They should refer to the sphere from which the being has come. No questions should be asked that would infringe upon the dignity of the being. At a later date a being, an intelligence, a head or the servants set at the magician's disposal, may be asked to play an active part; they need not be used for the conveyance of knowledge only. The beings, in general, like to serve a genuine magician and help him in an unselfish manner as much as lies in their power. A magician certainly will never be so silly as to ask a spirit being to bring him treasures or to do for him heavy physical work, since the effect of the being's display of power in our physical world depends on the fuel (i. e. the material used for its materialization) that the magician puts at its disposal.

At first the beings will only be able to do mental work. Later, when the magician has enough experience, they will do astral and after some time also physical work for him, though the magician is recommended not to burden a spirit being with physical jobs, for it would have to carry out such duties in exactly the same manner as the magician with

his acquired magic faculties. The beings make use of the same powers that are used by the magician for his personal operations. This means that to do physical work they need the fluids of elements, i. e. the electrical or magnetic fluid, and take into account the Akasha-principle, just as the magician himself. The beings usually draw the matter or substance and the power out of the atmosphere of the magician. Therefore a magician should always bear in mind that every evocation is done at his own cost. This is reason enough for the magician not to carry out an evocation for the mere satisfaction of other people's curiosity, and he will, as already mentioned, practice an evocation first of all to help his fellow-men, or to increase his power over beings and elements and so acquire more personal experience.

For the actual evocation of beings no spells or similar nonsense is necessary. Since, during the whole time of the evocation, the magician is in an elevated state, in a true relationship with God, he places himself with his consciousness into the sphere of the chosen being and, after having called out its name, asks the being to appear to him. The being hears the magician, at once reacts to his call, and quite willingly comes near him. A true magician will never be obliged to threaten a being or do anything of that sort in order to make the being obedient to his will. This may only happen with stubborn demons to whom the magician demonstrates the power of his relationship to God. In the case of a true relationship to God, hardly any being, no matter what rank it may have, will ever dare to place itself in opposition to the divinity, for the divinity is the power by which the being was created, and therefore it must be respected.

Since, for the magician, the saying is true that the stars influence, but do not force, it is left to the magician to fix the time for the evocation according to astrological rules, provided that he has a fundamental knowledge of astrology and is therefore able to fix the favourable planetary moments in respect of the relevant beings.

All the various ways of evocation described in grimoires are not for magicians but for sorcerers. Therefore, for a true magician, the instructions given in a grimoire are useless, and consequently the magician will put them aside. He knows the true path of initiation, he knows, too, how an evocation is to be carried out, and he is therefore convinced that he will fully succeed in his operations.

After the end of the evocation it is the magician's duty to send the spirit being back to its sphere, i. e. to discharge it. He accompanies it with his consciousness and, in doing so, he has an inner feeling of satisfaction and certainty that the being will return to the sphere from which it has been called and from which it has come. All the implements used for the evocation are returned by the magician to their depository and all accumulated powers are again discharged by his will and imagination. And this is the end of the evocation.