

THE

# MIDDLE PILLAR

The Balance Between Mind and Magic

# ISRAEL REGARDIE

Edited and Annotated with New Material by  
Chic Cicero & Sandra Tabatha Cicero

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## A Magical Classic for the New Millennium

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“Many of Israel Regardie’s books seem to be mere outlines of the intense ideas of his fertile mind. Here, the Cicero’s have expanded Regardie’s classic book to what it always should have been—thorough, accessible examination and extension of the single ritual which has become the very embodiment of magic.”

Donald Michael Kraig  
author of *Modern Magic*

“The Middle Pillar Ritual is the skeletal structure upon which hangs the fabric of future ritual performances. Based as it is upon the Tree of Life, it is the core of all solar-based ceremonial magic. Magic is self empowerment. Through becoming aware of the power zones of the Tree of Life we are provided with the tools for being more than we are. Cognizance of the Tree of Life within ourselves through using the Middle Pillar technique, awakens its energies so that our practices have a direct impact upon our everyday lives. This avoids the danger of ritual exercises becoming entertainment only. It empowers us to be vehicles of life, channels of change. Well annotated, illustrated, and greatly expanded by the Ciceros, *The Middle Pillar* offers a wider appeal to various viewpoints. We once again have this wonderful tool to offer seekers desiring practical material for entry into the world of ceremonial technique.”

Roger Williamson  
author of *The Sun at Night*, owner of Magus Books

“Regardie’s classic work [*The Middle Pillar*] is now updated by the Ciceros with much new information. This revision is a must buy for any new student of the Qabalah, as well as all who have already read Regardie’s original work. Now the Eastern tradition of the chakras has been integrated into the original text. In addition many cultural variations on the Middle Pillar ritual are offered here for the first time, as well as a musical key for vibrating the Hebrew God names during the ritual.”

David Hulse  
author of *The Eastern Mysteries* and *The Western Mysteries*

## About the Author

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Israel Regardie (1907-1985) was the author of a number of outstanding books on magic who was credited with removing the excessive secrecy surrounding modern occultism. Born in England, Regardie spent most of his life in the United States. In 1928 he took a job as Aleister Crowley's secretary and by 1932 he had become an esoteric teacher in his own right. In 1933 he joined the Stella Matutina, an offshoot of the Hermetic Order of the Golden Dawn. In 1937 he published the rituals of the Order in his classic book *The Golden Dawn*.

## About the Editors

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Chic Cicero was born in Buffalo, New York. A former musician and businessman, Chic has been practicing ceremonial magician for the past thirty years. He was a close personal friend of Israel Regardie. Having established a Golden Dawn temple in 1977, Chic was one of the key people who helped Regardie resurrect a legitimate branch of the Hermetic Order of the Golden Dawn in the early 1980s.

Sandra Tabatha Cicero was born in Soldiers Grove, Wisconsin. She graduated from the University of Wisconsin-Milwaukee, with a Bachelor's degree in the Fine Arts. Both Chic and Tabatha are Senior Adepts of the Hermetic Order of the Golden Dawn. They are the authors of several books published by Llewellyn.

## To Write to the Editors

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St. Paul, MN 55164-0383, U.S.A.

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MIDDLE  
PILLAR

**The Balance Between  
Mind and Magic**

**Israel Regardie**

*edited and annotated with new material by*

**Chic Cicero  
Sandra Tabatha Cicero**

2003  
Llewellyn Publications  
St. Paul, Minnesota 55164-0383, U.S.A.



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THIRD EDITION, edited and annotated  
Third Printing, 2003

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Second Edition, revised and enlarged, Llewellyn Publications, 1970

Cover design: Tom Grewe  
Illustrations: Sandra Tabatha Cicero

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The musical notes in the Appendix are excerpts from *The Musical Qabalah*, © 1995 by Thorn Parrott, used by permission.

Regardie, Israel.

The middle pillar : the balance between mind and magic / Israel Regardie ; edited and annotated with new material by Chic Cicero Sandra Tabatha Cicero. - 3rd ed.

p. cm.

Includes bibliographical references and index.

ISBN 1-56718-140-6 (pbk.)

1. Magic. 2. Occultism. 3. Jungian psychology. I. Cicero, Chic, 1936- . II. Cicero, Sandra Tabatha, 1959- . III. Title.

BF1999.R42 1998

133-dc21 97-51493

CIP

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A Division of Llewellyn Worldwide, Ltd.  
P.O. Box 64383, Dept. K140-6  
St. Paul, MN 55164-0383, U.S.A.

Printed in the U. S. A.

## Other Books by Israel Regardie

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*The Golden Dawn*

*A Garden of Pomegranates*

*The Philosopher's Stone*

*The Tree of Life*

*The Art of True Healing*

*The Romance of Metaphysics*

*Twelve Steps to Spiritual Enlightenment*

*The Complete Golden Dawn System of Magic*

*Ceremonial Magic*

*Foundations of Practical Magic*

## Other Books by the Ciceros

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*The Golden Dawn Magical System including:*

*The New Golden Dawn Ritual Tarot (deck)*

*The New Golden Dawn Ritual Tarot (book)*

*Secrets of a Golden Dawn Temple Self-Initiation into the Golden Dawn Tradition The Golden Dawn Journal Series*

*including:*

*Book I: Divination*

*Book II: Qabalah: Theory and Magic*

*Book III: The Art of Hermes*

*The Magical Pantheons: A Golden Dawn Journal Experiencing the Kabbalah*

DEDICATED  
to the  
revered memories  
of  
William Wynn Westcott  
and  
S. L. MacGregor Mathers

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—*Israel Regardie*

To Francis,  
whose light  
shines as brightly now  
as it ever did

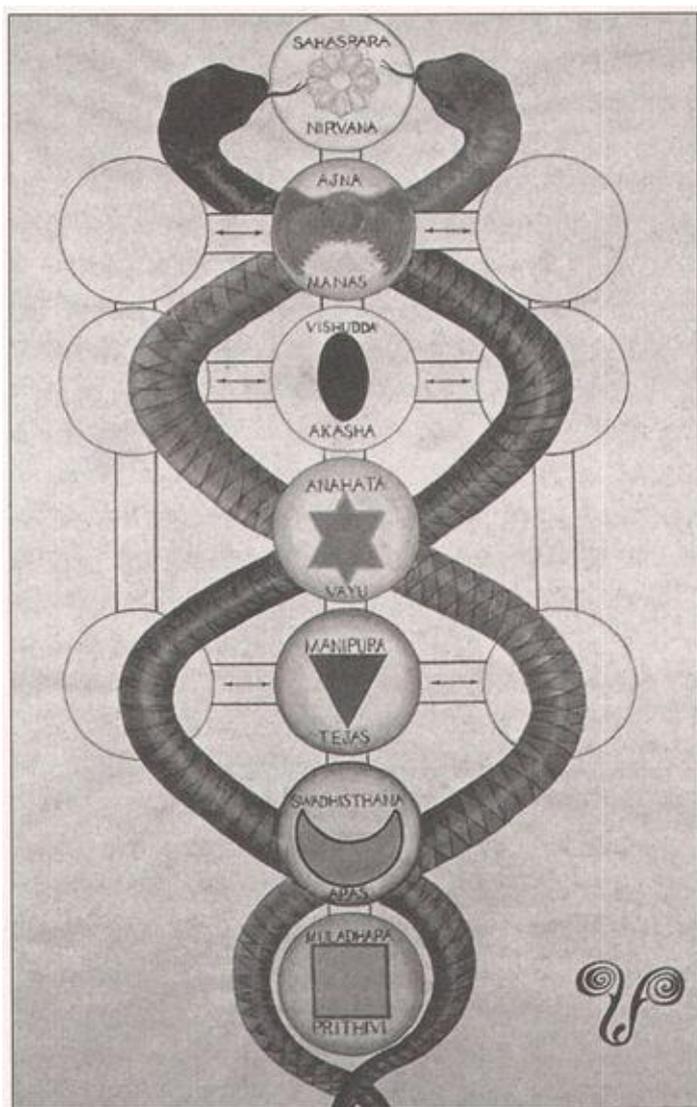
—*Chic and Tabatha Cicero*

## Acknowledgments

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The editors would like to thank the following people for contributing material to this new edition of Israel Regardie's *The Middle Pillar*: Adam Forrest, Isidora Forrest, R. A. Gilbert, Darcy Küntz, Thomas Parrott, Prof. Seàn O Mìadhachàin, and William Stoltz.

Figure 1: Cover art from the Second Edition of *The Middle Pillar*. (Painting by Marjory Paskaruk.)



## INTRODUCTION TO THE THIRD EDITION

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In the early decades of this century, little was known about the techniques of western ceremonial magic due to the veil of secrecy which had shrouded these practices. Unless a person happened to be a member of a magical organization, there was little chance of learning the procedures and initiatory practices of high magic. This changed in 1937 when Israel Regardie published four volumes titled *The Golden Dawn*, a collection of ceremonies and teachings from the Hermetic Order of the Golden Dawn. Earlier, Regardie had published two books describing the magical principles of the Golden Dawn system. *The Middle Pillar*, published in 1938, gave step-by-step details on how to perform practical exercises of ceremonial magic, something which was quite revolutionary for its time. Perhaps even more radical was Regardie's daring attempt to correlate these magical techniques to the (then) new methods and hypotheses of psychoanalysis. Since the object of study in both magic and psychology was the human mind, it was Regardie's belief that magic could be regarded as a subdivision of the science of psychology. Such a thing was quite unheard of in 1938. In fact, Regardie postulated that psychotherapists could use the techniques of magic, such as the Lesser Banishing Ritual and the Middle Pillar exercise of the Golden Dawn, in a clinical setting for the benefit of patients.

In the mid-1930s Regardie's suggestion would have raised many eyebrows, but today several enlightened therapists are coming to the conclusion that the magicians of old were the psychotherapists of their day. Over the last few years there has been considerable reconciliation between occultism and analytical psychology. A large percentage of ancient magical knowledge is being rediscovered and renamed by modern psychologists for modern times. The "gods and angels" of magic are described by the science of mind as "archetypes," while "demons" have been converted into "neuroses." The goal of both magic and psychotherapy is the well-being of the individual—his or her growth and health on every level—physical, mental, and psychological. Magic, however, also includes *spiritual* well-being. Regardie sought to tear down the artificial walls that had been built up between the ancient art and the modern science.

Regardie's *The Middle Pillar* was a milestone which boldly stated these ideas long before they became popular. Today the exercise of the Middle Pillar, as a technique for self-development, has become standard fare—so much so that it is sometimes described in New Age self-help manuals, often without mentioning its source in the Golden Dawn tradition. *The Middle Pillar* shows the clarity of writing, expertise, and love for teaching that Regardie was famous for. To this day it remains a classic among magical texts.

Who was Israel Regardie and why did he write *The Middle Pillar*? The following brief biography should give readers an awareness of Regardie's prominent place in the history of modern magic and occultism, as well as his interest in psychology.

Before his death in 1985, Israel Regardie was considered by many to be the last living adept of the prestigious magical current known as the Golden Dawn. The tradition represented by the Golden Dawn and its sister spin-off groups, the Stella Matutina and the Alpha et Omega, attracted many influential occultists of the late nineteenth and early twentieth centuries. Among these were Dr. William W. Westcott, Samuel L. MacGregor Mathers, Arthur Edward Waite, William Butler Yeats, Dion Fortune, and Aleister Crowley. Yet among this extraordinary ensemble of knowledgeable magicians, Regardie ranks high as an authority of prominence.

Born on November 17, 1907, in London, Israel Regardie moved with his family to Washington, D.C. in 1921 when he was thirteen years old. At an early age he developed an interest in the theosophical works of Madame Blavatsky, Hindu philosophy, and yoga. At age sixteen Regardie

frequented the Library of Congress, which he called his second home. It was through his contacts with the Library that he was able to find a Hebrew tutor. He learned to read Hebrew fluently, a skill that would aid him tremendously in his study of Qabalah. About this time, Regardie enrolled in an art school in Philadelphia. On March 18, 1926 Regardie discovered a newly published book which captivated his curiosity. The book was *Part One of Book Four* by Aleister Crowley. Regardie wrote Crowley in Paris and eventually received a reply to his inquiry, suggesting that he contact Crowley's press agent, Karl Germer, in New York. From Germer, Regardie bought a set of *The Equinox*, a series of magazines that Crowley published from 1909 to 1914. This was the beginning of Regardie's life-long interest in magic and mysticism which changed the course of his whole life, and he soon realized that art was not his calling. In March of 1926 the young Regardie became a member of the Washington College of the Societas Rosicruciana in America. A year or so later, Crowley offered Regardie a job as his secretary in Paris. Regardie took this as a great opportunity to learn magic from an authority.

In order to go to Paris, Regardie had to obtain a passport and a visa. He was still a minor, and was supposed to get permission from his father for the required documents. However, he never told his parents about Crowley or his own interest in mysticism. Crowley received a great deal of bad press in both the English and American tabloids, so Regardie was hesitant to tell his parents that he would be working with Crowley. Since Regardie had attended art school, he simply told them that he had been invited to study painting with an English artist in Paris. His parents gave him documents for the passport, but when it came time to obtain the French visa, Regardie typed up the papers himself and signed his father's name to it.

So in October of 1928 at the age of twenty, Regardie went to France to take the post that Crowley offered him. For the next three years Regardie lived a rather nomadic life as he tried to get his employer to teach him the magical arts.

However, Crowley did not offer to teach Regardie magic or yoga and Regardie, a shy and unobtrusive young man, did not press the issue. Instead he continued his own studies, reading every book or manuscript on these subjects that he could get his hands on.

Meanwhile, Regardie's sister, whom he scornfully referred to as "Nosey Parker," read some of Crowley's books and, since she understood nothing about magic, was appalled. She marched off to the French Consul in Washington and complained about her brother's "demise." The French Consul promised to look into the matter. This was the beginning of trouble. Four months after Regardie arrived in Paris, a French detective from the Surete Generale came to the apartment "to see what kind of wicked monster this man Crowley was." It just so happened that Crowley owned an unusual glass Silex coffee maker that the detective assumed was used for distilling drugs. The fact that Crowley was the British head of a German magical society (the Ordo Templi Orientis) led police to the false conclusion that Crowley was a German spy.

Crowley's problems came to a head when he had a falling out with his literary press agent who told the French police that Crowley was a drug addict. As a result of all this, Crowley and his wife-to-be Marie de Miramar, were given expulsion papers. The young Regardie, who had neglected to get a valid residence permit, was also told to leave the country. After spending six months in Brussels, Regardie went to England where he stayed with Crowley and his wife. By this time Crowley had discovered another publisher, Mandrake Press, but by now Crowley's notoriety in the tabloids as "the wickedest man in the world"<sup>1</sup> was enough to cause most booksellers to avoid him, and Mandrake Press soon went under. As a result, Crowley could no longer afford to keep his secretary. After attempting to repair Crowley's tarnished image by co-authoring a book called *The Legend of Aleister Crowley* (1930), Regardie and Crowley drifted apart though they remained friends. For a time

Regardie, who had settled in London, served as a secretary for Thomas Burke, the novelist.

In 1932, Regardie published his first two important books, *A Garden of Pomegranates* and *The Tree of Life*. The former represented Regardie's own Qabalistic studies, while the latter is usually considered Regardie's Magnum Opus and one of the most comprehensive texts on practical magic ever written. The book was primarily a restatement of the original teachings of the Golden Dawn and contained very little "Crowleyanity." *The Tree of Life* was dedicated to Crowley under the name Marsyas, a pseudonym that Crowley used in his poem *Aha*. About five years later in 1937, Regardie sent his old friend a copy of *The Tree of Life* with a warm note. Unfortunately, Crowley's response to Regardie's kindness was less than kind—chiding the sensitive young author with an anti-Semitic slur about his recently adopted name of "Francis" (a name given to Regardie by a lady friend who thought he had a lot in common with St. Francis of Assisi). Regardie took offense and wrote Crowley a highly inflammatory letter designed to "sting" him—which apparently it did. Crowley retaliated by circulating an abusive and slanderous letter about Regardie to all of his friends and acquaintances. The result was a final and complete break between the two men. Regardie was deeply wounded by the breakup of the friendship and was only able to pardon Crowley in his later years. (In 1970, when he wrote *The Eye in The Triangle: An Interpretation of Aleister Crowley*, Regardie's charitable nature and his ability to be forgiving toward his old friend was evident.)

The publication of *The Tree of Life* caused quite a stir in magical circles of the time. In the book, Regardie outlined a few of the magical practices and teachings of the Hermetic Order of the Golden Dawn. Although the original Order had ceased to exist in 1903, it continued to live on in its successors, the Stella Matutina and the Alpha et Omega. Many members of both Orders remembered Crowley as a disruptive insurgent from years before, therefore Regardie's previous connection with Crowley caused some members to lash out at him. Other members, most notably Dion Fortune, defended him. With her support, Regardie was invited to join the Stella Matutina. In January of 1933, Regardie joined the Order and made rapid progress through the grades, probably due to his exceptional abilities. However, Regardie was terribly disappointed with the chiefs of the Stella Matutina, who claimed extraordinarily high degrees but seemed sorely lacking in magical knowledge. The Order itself was in a state of demoralization and decay—the members and chiefs alike cared little for magic other than as an irritating prerequisite for examinations in order to obtain exalted titles. Regardie concluded that the teachings of the Order would not survive unless they were published, so shortly after attaining to the grade of Theoricus Adeptus Minor in 1934,<sup>2</sup> Regardie left the Order in December of that year. In 1937 he published much of the Golden Dawn's ceremonies and teachings in four volumes titled *The Golden Dawn*. He clearly stated his reasons for doing this in his previous book *Mystical Rosicrucian Adventure* (1936) which documented his own experiences with the Golden Dawn:

*...(It is essential that the whole system should be publicly exhibited so that it may not be lost to mankind. For it is the heritage of every man and woman—their spiritual birthright.... My motives have been to prove without a doubt that no longer is the Order the ideal medium for the transmission of Magic, and that since there have already been several partial and irresponsible disclosures of the Order teaching, a more adequate presentation of that system is urgently called for. Only thus may the widespread misconceptions as to Magic be removed.*

Some members of the Order were incensed at this action, but others were quite happy—they no longer had to copy all the Order materials tediously by hand. In Regardie's words, "Some approved

the publication of these books; a very few disapproved. That's all there is to it." Nevertheless most temples of the Stella Matutina and the Alpha et Omega slowly stagnated and died, just as Regardie had predicted. But because of Regardie's actions, all students of magic today owe him an enormous debt of gratitude. According to Francis King and Isabel Sutherland: "That the rebirth of occult magic has taken place in the way it has can be very largely attributed to the writings of one man, Dr. Francis Israel Regardie."<sup>3</sup>

Regardie made a very difficult and courageous decision to break his oath of secrecy to a lethargic Golden Dawn in order to save the valuable teachings of the Order. Given the fact that many former chiefs had the appalling habit of destroying Order documents rather than passing them on to future generations of initiates, it was the right thing to do. As a result all true seekers, regardless of their education, background, location, or finances, could benefit from the Order's teachings. Not only do Regardie's work on the Golden Dawn system ensure that its body of knowledge, sometimes called the Western Esoteric Tradition, would survive long after the original Order had ceased to exist, he is also credited with inspiring the Golden Dawn's modern revival. And of all the initiates who were associated with the original GD or its immediate offshoots (the SM and AO), Regardie, far more than any other person, demonstrated through his life, his work, and his writing, the essential wisdom and soundness of those teachings. He was the one initiate uniquely qualified for his appointed task—the task of successfully presenting magic as a therapeutic tool to the skeptical world of psychology, and ultimately, to bring psychotherapy and magic together.

In the winter of 1936-37, Regardie was bedridden in London for two weeks with a bad case of bronchitis. During this time he wrote most of what would be published as *The Philosopher's Stone*, a book about alchemy from a Jungian perspective. At the time Regardie was convinced that laboratory alchemy was fallacious, and that only theoretical, spiritual, or psychological alchemy was valid. (By 1970, however, interaction with practical alchemists such as Frater Albertus of the Paracelsus Research Society caused him to change his opinion on this. He began his own alchemical experiments in a small laboratory setting. Unfortunately, one of his experiments went awry and he seriously burned his lungs when fumes of antimony escaped in the lab. Regardie gave his alchemy equipment to a friend and for the rest of his life he suffered from the effects of the accident.)<sup>4</sup>

Seeing that war in Europe was imminent, Regardie returned to the U.S. in 1937, where he immersed himself for a number of years in the study of psychology and psychotherapy. He was grateful for his previous experience with the Golden Dawn and a lengthy Freudian analysis—"for both of which I can say in all humility and simplicity—Thank God!" These were the two influences which led him to write *The Middle Pillar* in 1938. *The Art of True Healing* would soon follow. In 1941 he graduated from the Chiropractic College of New York City with a degree in psychology, and took up practice as a lay analyst. He was particularly intrigued with the work of Wilhelm Reich.

When America became involved in World War II, Regardie discontinued his practice and joined the army, something he later considered a huge mistake. When the war was over, he continued his studies and received a doctorate in psychology.

For a time he explored Christian mysticism with as much energy as he had previously pursued Hindu, Jewish, and Buddhist systems. He was especially drawn to Christian Science, New Thought, and the Unity School of Christianity, which taught that faith, belief, and the power of positive thinking could cure physical illnesses. He concluded that the healing techniques taught by these different schools had validity, and he explored these ideas in *The Romance of Metaphysics* (1946).<sup>5</sup>

In 1947, Regardie relocated to California and set up practice as a chiropractor and a Reichian

therapist. He also taught psychiatry at the Los Angeles College of Chiropractic. During this time, he contributed articles to various psychology magazines, including *The American Journal of Psychotherapy and Psychiatric Quarterly*.

Throughout the 1950s Regardie distanced himself from occultists and concentrated on establishing his practice, which brought him a comfortable income. He had three marriages which all ended in divorce. He had no children.

His interest in magic never waned as can be seen by such books as *The Art and Meaning of Magic* (1964); *Twelve Steps to Spiritual Enlightenment* (1969); *A Practical Guide to Geomantic Divination* (1972); *How to Make and Use Talismans* (1972); and *Foundations of Practical Magic* (1979).

Regardie retired from his practice in 1981 and moved to Sedona, Arizona, where he continued to write. His later books included *Ceremonial Magic* (1980); *The Lazy Man's Guide to Relaxation* (1983); and *The Complete Golden Dawn System of Magic* (1984). He continued to give advice on health and magical matters until the end of his life.

We came to know Regardie through Grady McMurtry, former Caliph of the OTO. We had established our own independent Golden Dawn temple in Columbus, Georgia, in 1977 and were in the process of building the Vault of the Adepti.<sup>6</sup> At that time we were also involved with the OTO because we were told that the Golden Dawn no longer existed in any form. Grady was well aware that our primary interest was the Golden Dawn,<sup>7</sup> and since he and Regardie were friends, eventually he was kind enough to give us Regardie's address. We were ecstatic—we had assumed that Regardie passed on years ago. We wrote to Regardie and initiated what was to become a rewarding magical adventure and a close friendship.<sup>8</sup>

Regardie, as we knew him, was small in stature but great in spirit. In his later years, the shyness and inhibition of his youth was gone. In its place was a vitality, a ready smile, a no-holds-barred honesty, and a mischievous Scorpio sense of humor. He enjoyed good food and drink, boxing, professional wrestling, Salvador Dali, and Mozart. He enjoyed the unique red rock outcroppings of Sedona as much as he enjoyed playfully teasing the local New Age inhabitants of that town.<sup>9</sup> Although Regardie believed that no magician should be poor or have to struggle to make a living, he was adamantly opposed to the idea of spiritual gurus or magical groups exploiting students for personal financial gain.<sup>10</sup>

On March 10, 1985, Regardie died of a massive heart attack while entertaining friends at a restaurant. We had visited him in his home just ten days prior. His death was a great blow to us. A few days later, we performed the Requiem ceremony from *The Golden Dawn* in his honor, in conjunction with the reading of one of his favorite pieces, "The Prayer of the Sylphs."<sup>11</sup> Although Regardie is gone, his written works continue to teach and inspire new generations of students.

Regardie's classic book, *The Middle Pillar*, introduces a psychological perspective on magic and occultism and presents an intelligent and viable rationale promoting the practice of certain magical techniques, the effects of which can be compared to the processes of analytical psychology. Regardie gave readers clear directions on how to perform the Qabalistic Cross, The Lesser Banishing Ritual of the Pentagram, and the Middle Pillar exercise, along with its accompanying methods of circulating the light, the Vibratory Formula, and the building up of the Tree of Life in the aura.

Regardie, more than any other individual, saw the vast potential of the Middle Pillar exercise, which was first published in a rather incomplete form in the manuscripts of the Stella Matutina. Regardie realized that this simple ritual could be adapted into a variety of exercises with varying levels of complexity and spiritual development, or used for numerous purposes such as charging

talismans and healing (healing oneself or healing others). He firmly advocated that the Middle Pillar exercise was an excellent and multifaceted tool that could be easily accessed and employed by any and all for the purpose of self-development and self-healing. Regardie must be credited for the popularity that the Middle Pillar exercise and its numerous variants have enjoyed among ceremonial magicians, mystics, and New Agers for the past several decades.

Regardie also brought the disciplines of analytical psychology and magic together as a holistic mechanism for human development. As an author, Regardie's style of writing was refreshing, inspiring, comprehensible, and non-elitist. Now, nearly sixty years since *The Middle Pillar* was first published, it remains a fine introduction to the psychological processes underlying all magical work.

It was with great pleasure, then, that we responded to Llewellyn publisher Carl Weschcke's suggestion that Regardie's classic *The Middle Pillar* be reprinted and its ideas expanded on so that new generations of seekers could benefit from it. We hope that the material we have contributed to this new annotated edition is a fitting tribute to Regardie's original work, which was so instrumental in our own spiritual growth.

Part One of the third edition of *The Middle Pillar* contains Regardie's masterpiece in its entirety. We have redrawn the illustrations and added titles for Regardie's chapters. We have also applied standard rules of capitalization to Regardie's text and changed the style of certain capitalized words to italic. All endnotes are ours.

In previous editions, differences in Regardie's spelling of Hebrew words (such as *Sephiros* in place of *Sephiroth*, *Keser* instead of *Kether*, *Tipharas* rather than *Tiphareth*, *Daas* for *Daath*, and *Malkus* in place of *Malkuth*) are due to a variation in dialect—Askenazic Hebrew versus Sephardic Hebrew. His early works, including *The Middle Pillar*, featured the Askenazic dialect which was a form of Hebrew pronunciation used in central Europe.<sup>12</sup> Later, he adopted the more common Sephardic (Mediterranean) dialect which was used by many Qabalistic authors, translators, and most Golden Dawn magicians. The Sephardic pronunciation is used almost exclusively by Western magicians today. With this in mind, we have changed the spelling of the words mentioned above in this edition of *The Middle Pillar* to reflect the modern usage that most readers are familiar with.

Part Two contains our own work titled *The Balance Between Mind and Magic*. This comprises a number of chapters which we have added to supplement and enhance many of the ideas introduced by Regardie in Part One. Chapter Six contains a further exploration of the principles of Jungian psychology and Qabalah. In the Foreword of *The Middle Pillar*, written in 1938, Regardie expressed a desire to add more information on the art of relaxation and its importance to the individual's well-being. Chapter Seven provides several exercises for this, and both solitary and group work is covered. Chapter Eight examines the Eastern system of the chakras including the similarities and differences between the Qabalistic and Yoga systems of self-growth. An exercise for activating the chakras is included. The use and symbolism of the Pentagram Ritual and the Middle Pillar Exercise are investigated in Chapters Nine and Ten, which also give Egyptian, Greek, Gaelic, and Shamanic versions of these rituals for the benefit of those readers who are not especially drawn to the language of Hebrew but nevertheless would like to experience the energies involved. Also included is a revised and expanded version of the Middle Pillar by Regardie himself, along with exercises for healing and charging talismans. The Appendix reflects a portion of a larger work called "The Musical Qabalah" by Thom Parrott, which builds upon the musical correspondences of Hebrew letters and words used in the Middle Pillar and Pentagram rituals. Also included is a glossary of psychological and magical terms.

Regardie's legacy lives on through each and every individual who values and finds meaning in his written works. We strongly suspect that readers of *The Middle Pillar* will discover that Regardie was

an inspirational writer, an ethical magician, a skilled therapist, a caring healer, a great teacher, consistent guide, and a companion on the path of the Magic of Light.

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—Chic Cicero

Sandra Tabatha Cicero

Metatron House

Winter Solstice 1996

## Endnotes

[1](#) Although Crowley's reputation as "the wickedest man in the world" was undeserved, he nonetheless enjoyed the notoriety and had only himself to blame for it.

[2](#) We have in our possession a copy of a ThAM-level Enochian Exam taken by Regardie and dated November 2, 1934. He was given a satisfactory grade by his temple chiefs.

[3](#) From *The Rebirth of Magic* quoted in the Foreword of Regardie's *What You Should Know about the Golden Dawn*, ix.

[4](#) In his later years, Regardie always needed a tank of oxygen nearby. Periodically, he would disappear to "take a puff."

[5](#) Republished in 1983 as *The Teachers of Fulfillment*, (Falcon Press, 1983).

[6](#) Not in Atlanta or Athens, Georgia, as some authors have mistakenly stated.

[7](#) We had bought a house which was solely intended as a Golden Dawn temple. But it also became the site of our OTO temple. (Truly, a house divided!) At the time of Chic's Minerval initiation into the OTO in August of 1978, Grady had to walk through the framework of what would later become the walls of the Vault of the Adepti, a purely Golden Dawn creation. Grady's somewhat gruff response was "What the hell does this have to do with the OTO?" Both Grady and Regardie insisted time and time again that the two systems of magic "could not be mixed."

[8](#) The events at the Isis-Urania temple at Columbus, Georgia, have been documented in the epilogue of our book *Secrets of a Golden Dawn Temple* (Llewellyn, 1992) so there is no need to repeat them here.

[9](#) Sedona is a magnet for New Age groups. One time when we had stopped at a local Arby's for a quick lunch, Regardie could not resist engaging a group of people who were in line behind us. Regardie acted as if he was a complete novice and asked them what they were talking about. "Oh, it's very cerebral," one lady replied, and she continued to explain how they were interested in the mind's

psychic abilities. “Oh,” said Regardie, “you mean the mind has pish-ic abilities!” (“Pish-ic” was Regardie’s favorite way of mispronouncing the word “psychic.”)

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Regardie continued to play this good-natured game until our food arrived. I’m sure the group in question never had an inkling of who they were talking to. But the questioning look in their eyes as we walked away suggested that they were thinking to themselves, “Just who is that nice old guy?”

[10](#) Regardie made this abundantly clear in a series of letters he wrote to us in the summer of 1984.

[11](#) Since his death, we have maintained a respectful tradition of placing a personalized and hand-painted invitation to attend certain GD functions next to Regardie’s headstone. We like to think that Regardie would have been pleased. (Or perhaps, like Edgar Allen Poe, he would have preferred a bottle half-filled with “spirits” to accompany him in the afterlife!)

[12](#) This was probably the dialect he learned in his youth from his Hebrew tutor.

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