

MEZLIM

An Independent Journal for the Working Magus

Volume 1, Issue No. 5

Candlemas 1991

\$6.00 / £2.50





L.V.X.

CONTENTS

Editor's Forum	1
Kenneth Deigh	
The State of Magick Today	3
Don Michael Kraig	
The Shadow Tarot	5
Linda Falorio	
The Urban Shaman	9
Kenneth Deigh	
The Milk of the Stars	14
Sam Webster	
ParaTheatrical Research	25
Antero Alli	
Psychological Perspectives on Magick	29
Diane Tabor	
Voice of the Sheya	31
ΔMENARA	
Ry'Leh Rising	34
Kenn Day & Rick McCollum	
The Circle	42
Laurali	
Letters	43
Reviews	44
Tips for the "City Mage"	46
A.I.W.A.F.	
Magick and the Stars	47
A.I.W.A.F.	
Hands on Tarology	49
Silver Raven Wolf	

EDITOR'S FORUM

What is the state of Magick today?

We live in a world of increasing instability. Everything we know of the world can be swept away, for it stands on the fragile legs of Knowledge. Between Science and Art, we constantly discover more and more of our universe, unveiling the vast reaches of our imagination.

It is in this world of thrilling contrasts, traumatic revelations and global communication that Magick is coming of age. Dancing it's way into the mainstream of consciousness (being vilified all the while), magick is popping up in the strangest places. We see signs of it in modern depth psychology, in quantum mechanics and chaos physics. Unrealized by the masses, Magick is reawakening.

This is the New Aeon, a potential Golden Age for Magick and Magi. This is the age of sovereignty for all who are prepared to do their Work and their Will.

We stand poised on the lip of the abyss.

Collectively we have spent the last aeon preparing ourselves for where we now stand. We have gathered the data, performed the experiments, unveiled the mysteries and developed the global

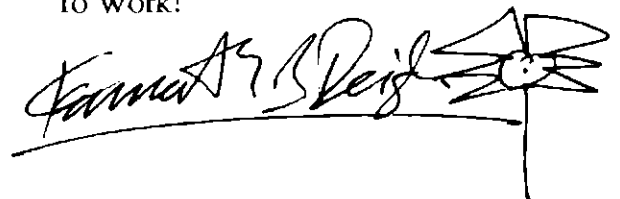
community which will allow us to move on to the next stage in our evolution. If we dare.

As individuals we live in a world of astonishing diversity and opportunity. Where the wisdom of the ages is available - and often refuted by modern methods. Our heritage is the Egg of Reason, that warm and rigid conceptual construct which led us to believe that everything in the universe could be rationally explained by the process of science.

That Cosmic egg is cracking under the weight of human evolution, and it will soon lie in pieces. It is up to us to determine what arises from that broken sphere. Will we be the Phoenix or simply the fading scent of a decaying civilization that could not move beyond its self-imposed limitations?

This is the role of the modern Magus. To challenge the limitations and definitions that we have inherited. To create a new world with the resources of the old, and to enter that world as Magickal children. To learn, explore and become.

To Work!

A handwritten signature in black ink, reading "Kenneth S. Peig". The signature is stylized and includes a small drawing of a flower or starburst shape to the right of the name.

MEZLIM

STAFF

MEZLIM Volume I, Issue No. 5 © N'Chi 1991.

Published on Candlemas, 1991. **MEZLIM** is published quarterly on the cross quarters by N'Chi, P O Box 19566, Cincinnati, OH 45219. Copyright reverts to the individual artist or writer upon publication. Single sample copy is \$6. Annual subscription rate is \$20. Add \$7 per year for subscriptions outside the United States. All material published herein is protected by international copyright law. No part of this publication may be reproduced, except for the purpose of reviews, without written permission from the publisher. For information about reprinting articles, copying materials for personal use or to contact the authors, please address all inquiries to N'Chi. All editorial submissions must be accompanied by a SASE. Please allow 2-3 months for reply.

N'Chi and **MEZLIM** subscribe to the premise that we are entering a new aeon - a new age - which is bringing and will continue to bring many changes in the way we see ourselves and the world around us. We are dedicated to presenting information, views, images and ideas concerned with our transition into this new world which we are creating. Our editorial policy is androgynous, egalitarian and eclectic, supporting all growth oriented, magickal movements.

The views expressed in the articles, reviews, and other contributions published in **MEZLIM** are those of the authors and not necessarily those of the editors and publisher. **MEZLIM** does not endorse or guarantee any service or product offered in any advertisement or article. The publisher and editors make every effort to ensure the accuracy of all information published, but cannot be held liable for errors, changes, or omissions.

Display advertising is available for the upcoming issue of **MEZLIM** at the following rates:

Full page - \$370, half page - \$210, quarter page - \$100, eighth page - \$60. All advertising for the next issue (Beltane, 1991) is due by March 18, 1991.

Writer's guidelines: All contributions should be letter quality type (high quality pin printing is also acceptable) and submitted on 8 1/2 x 11 paper. Submissions should be on pertinent topics with a length of from 500 to 4500 words. Authors should include full contact information and SASE.

Editor's Note: Magickal spellings, QBL equations and all other specifics of the manuscripts in **MEZLIM** have been maintained exactly as presented in the original text submitted for publication so as to ensure the accuracy of the transmission as detailed herein.



Printed on recyclable paper.

MEZLIM IS PUBLISHED BY
N'Chi

MANAGING EDITOR/PUBLISHER
Kenneth Deigh

ASSOCIATE EDITOR
ΔKether Elan

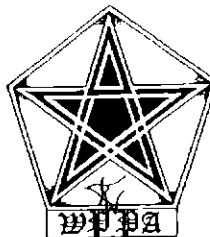
TECHNICAL ASSISTANCE
David Charles Todd

PRODUCTION MANAGER
Kenneth Deigh

ADVERTISING COORDINATOR
Michele Rockne

CONTRIBUTING WRITERS
Don Michael Kraig, Linda Falorio,
Purusas 252, Kenneth Deigh, Sam Webster,
ΔMENARA, Antero Alli,
Diane Tabor, Silver RavenWolf,
Laurali, A. I. W. A. F.

CONTRIBUTING ARTISTS
Soror Tala, Mishlen Linden,
Jane Woodcock, RAG,
Edison Girard (cover illustration)



This publication is a Member of
the Wiccan/Pagan Press Alliance.
For more information about the WPPA write to:
P. O. Box 1392
MECHANICSBURG, PA 17055

THE STATE OF MAGICK TODAY

By Donald Michael Kraig

Sometimes, from the way people write and act, I'm inclined to wonder if people realize that there was Ceremonial Magick B.G.D.—Before the (Hermetic Order of the) Golden Dawn. Well, of course there was. So what's the big deal about the G.'. D.'?

First of all, it must be understood that very little was known about Ceremonial Magick at the time. Most of what was known came from Eliphas Levi; and much of what he wrote was conjecture and folderol anyway. The importance of the Golden Dawn (to magicians) was two-fold. First, it presented a system of preparation, study and technique for learning magick. Second, the leading minds of the G.'. D.'. were able to take a variety of disparate magickal systems and unite them into a unitary whole. I contend that they created a complex, though logical system, although I am sure that others would disagree with me on this. I would also add, although this is not directly related to magick, the Golden Dawn was able to attract some of the leading minds of the time, much as the Algonquin Round Table did a few decades later.

But the point I want to stress is that the Golden Dawn created something new. They created a true mystery school with their own system of development and magick based on ancient tradition. Today, most self-proclaimed magicians are content to mouth words written a century ago and modified by others since. This is not magick. This is Hero worship!

Several issues ago I wrote about the legal

battles and war of words between two self-styled "Rosicrucian" groups. For some reason, there is a great need among some people to be members of the one, true, only, ancient, traditional, catholic, etc., etc. magickal order of the (fill in the blank). I contend that this is due to the fact that the Age of Aquarius (call it what you will) is only beginning, and will not reach its high point for some time. As a result, people who still have a mind-set from the previous age need the signs of that (Piscean) age—a leader to follow who can provide "irrefutable" proof of reality beyond one's own experience.

A word to the wise: Read chapter 88 from **The Book of Lies**.

Hence, the occult community still has bogus operators. One person, who said that he would get rich by "selling crystal suppositories to new age yuppies," now is a titular leader of a group that claims to be both oriented toward the Golden Dawn and Crowley. I've seen some of their materials and they seem to be nothing but stuff from Crowley and the Golden Dawn with different names added or material from one ritual added to another. Ho hum.

Another group offers initiation by proxy—they'll initiate someone else in your place. They, too, claim to be in the tradition of the Golden Dawn. Ho hum.

Both of the above groups, by the way, charge large sums of money for their non-existent "secrets." A word to the wise: Read

chapter 88 from **The Book of Lies**.

I should not come down too hard on Ceremonialist sheep (oops, I mean magicians) and the greedy sorts who would extort money from them. After all, Wiccans tend to play the “my tradition’s older than yours is” game with equal ferocity. And that isn’t even going into the equally useless “I’m a Witch, you’re a Neopagan” debate.

Does the past really matter?

Well, yes, to a certain extent, it does. Those who do not learn from their predecessors will inevitably make the same errors. How many times have Golden Dawn-type groups had internecine struggles and schisms—just as the original group did? Why have none of these semi-public groups learned from the mistakes of the original G.!. D.!??

Thus, study of past magicians and techniques is important. A letter in the Samhain 1990 issue of *Mezlim* said that direct source material on Tantra is available from one organization. While it is true that I have studied those teachings, albeit from AMOOKOS in England and not the ION, and can recommend the information from both of them, I agree with the writer of that letter that one should go back to first-hand information rather than some of the dubious material that claims to be correct. For example, a good deal of the information in my article came not just from a living teacher, but from the Yoga aphorisms of Patangali. In fact, I recently read two articles in “The Occult Digest” from around 1912 that used almost the same descriptions as I used.

To sum up, while it is valuable and important that people learn from the past, it is nothing more than hero worship to do no

more than what was written by Crowley, Mathers, Regardie, Grant, Gardner, Starhawk, Adler, Sanders, et. al.

But this is not the only major difficulty with magick today. For it is possible to go too far over to the side of experience without the studied background to understand that experience in a magickal and/or sociological context. For example, I have been to too many rituals where nothing—save ego masturbation by the leaders—took place. I have also listened to people who take hours to explain their “unique” system of magick, when they could have simply said, “I use the sigil system of Spare” or “I use a combination of evocation and herbal magick.” They think they have developed something new—which, of course, requires a new set of catch words and phrases—when they are just using new terms to describe something that has been around for thousands of years. Ho hum.

I am glad to say, however, that I have seen (especially over the last year) a growing number of magicians who are familiar with the past and are building their own systems and their own groups to create powerful systems of magic. These new systems take off where the famous, contemporary magicians (who either stopped working or died between the period of 1900-1960) ended.

Thus, I believe that the current state of magick is at a turning point. For the most part, it is still composed of the antiquated ideas taken from the Piscean age. But more and more research and practical work are being done, and the possibilities are truly endless. I also have great hopes that the magicians of today will be the finest doctors, artists, musicians, actors, writers and even politicians of the future—perhaps we can help the world into the Age of Aquarius.

THE SHADOW TAROT

Birthing The Dark Feminine Within



Illustration © 1990 by Mishlen Linden

by Linda Falorio

The Shadow Tarot is a tarot of the dark energies of the Soul: Those Dark Feminine powers within each of us that must be brought into the light and nourished if humanity is ever to evolve beyond its current limited vision. Fifty-five months of intensive magickal workings have brought through 22 paintings of the Tunnels of Set as we — my magickal partner Fred Fowler and myself — experienced them in our

extensive explorations of their labyrinthine twistings and turnings beneath the dayside paths of the Tree of Life.

Such “Tarot Trumps of the backside of the Tree of Life”, had been outlined by Aleister Crowley in **Liber 231: “The Genii of the 22 Scales of the Serpent and of the Qliphoth”**, and discussed in detail by Kenneth Grant in **Nightside of Eden**, where he speaks of the Tunnels of Set as “a network of dream cells in the subconscious

mind." Here he advises that rather than ascending the Paths via Malkuth, as in Golden Dawn pathworking techniques, the underlying Tunnels of the Tree are to be explored by projecting consciousness through Daath: "the gateway of the manifestation of non-manifestation".

Each of the paintings of the Tunnels of Set that comprise **The Shadow Tarot** are designed to open this gateway for those who are drawn by their beauty and their mystery. Using the ancient magickal sigil as a focus, with surrounding visual images, each yantra facilitates magickal access to a repository of dark feminine power: Realm of the Ancient One, Faceless One, Dark Goddess, Ereshkigal, Bearer of the Blood.

The Shadow Tarot exists to bring the World — both Microcosm and Macrocosm — back into balance. It is but one manifestation of a lifelong quest for healing and wholeness that has led us through the labyrinthine worlds of Magick, advanced degrees in psychology, work as psychotherapists and psychic healers, painting, writing, and the reification of dreams. The work has grown out of our evolving interests, yearnings, and needs: Many simultaneous threads that I shall attempt to weave.

We came from quite different spaces - he, from a Humanist-Scientific background; I, from Roman-Pagan-Catholic. We converged at a time in our lives more than twenty years ago when we were trying to get to the unconscious roots of our conscious thoughts, emotions, and behaviors in order to gain more freedom in following our creative Wills. Naturally enough, our paths soon led us into Magick, in quest of our Daimons through "Knowledge and Conversation of the Holy Guardian Angel".

This took a little while. And as every idea contains the seeds of its own opposite, we were at the same time introduced to the concepts of "atavistic resurgence", and "retroversion of the senses", to the work of Austin Osman Spare, and, to Kenneth Grant's **The Nightside of Eden**.

Meanwhile, our work with individuals having severe mental/emotional disorders led us to some profound conclusions about the human condition and the possibilities of magick. It soon became apparent that we each create our own realities. Aside from questions of biochemistry, genetics and biology, what distinguishes a "healthy" individual from one who is not so "healthy" is the size of their personal universe. Severely ill individuals live in a very narrow world, bounded by fear.

Fear is an interesting phenomenon. Fear is a primitive, instinctual reaction to the intrusion into our safe, bounded realities of the Unknown: What cannot be contained, or accounted for. Fear thus has a very useful survival function. By it, we are able to define what we are not, define the limits of our universe, and thus define The Enemy, preserving the boundaries of our preferred "reality tunnel." Unfortunately, this has the effect of severely limiting possible liberating world views (e.g., the notion that "if man was meant to fly, God would have given him wings" kept humanity earthbound for many millennia.)

All fear is fear of death. We fear death of the physical body. We fear death of cherished concepts that prop up our created worlds. We fear death that is dissolution of the ego when the Irrational and Primitive swamp rational left-brain consciousness.

The antidote to fear is love. Magicians, shamans, sorcerers, and mystics from time

immemorial have sought to expand the boundaries of their universe by expanding the limitations of their fear through "love under will". For example, the practice of meditating in a graveyard while sitting atop a heap of human bones, and many other such meditations, involves the "Niyama of Venus", or "retroversion of the senses": Uniting consciousness through love with all that is perceived as "not I".

In the process of creating our solar-phallic world, we have been told, the dark shells of the Qliphoth were "cast off" as "imperfect", not acceptable - "not I".

But what are these worlds, really? What we found when we launched ourselves into these nether regions of the soul and psyche was a profound, beautiful and intense world, full of power, full of passion: That of the Dark Feminine within. We found powers of the deep and primitive backbrain combined with rapidly evolving stellar consciousness - the Nameless Aeon of the remote past in creative miscegenation with the Wordless Aeon of far flung and unfathomable futures.

We are more whole than when first we entered upon our dark explorations, our awarenesses have altered and expanded, we have evolved in ways we had not dreamed of. We learned that in our solar-phallic world, women as well as men must learn to honor these energies and powers that have come to be in Shadow only because of the overweening brightness of the light.

"As above, so below". As stellar-sorcerers, we have ultimately become interested in the evolutionary/planetary task of bringing these "dark" energies of consciousness into conscious awareness, expanding our universe through "love under will" in the tradition of mystics and mages of the past.

For, in moving beyond solar-phallic consciousness and reconnecting with our vital human core (dark core of power) by altering individual consciousness, an engram, or pathway is created in the collective unconscious whereby the group soul is affected and new areas of consciousness are opened to an ever expanding human awareness. In this lies the power of our magicks to effect profound change, the possibility of accelerating the awakening of humanity to fully conscious participation in the planetary Gaia, and the ultimate evolution of our planetary life-wave into cosmic-stellar realms.

We are engaged in the continuing process of birthing exciting new realities via the energies of **The Shadow Tarot**. We invite those magicians, wiccans, shamans, sorcerers, and psychonauts who feel drawn to such exploration to come join us in this work, which has become one of both personal and global evolution to wholeness and healing. Join us in opening consciousness to the energies of our future selves spiraling back through time to show us the luminous beauty of who we one day might come to be.

The following is a condensation of two rituals created by Mishlen Linden, for reifying the current of **The Shadow Tarot**.

From THE TRIANGLE OF FLESH; and NIGHTBIRTHING:

A Ritual for the Solo Magician

by Purusas 252

"This rite is used for both introducing oneself to the forces contained in the cards and formation of the Tunnel of Set inside the Temple. Lay the cards in order, studying

facing inward toward the center, each card barely touching the next. Let this sit and "cook" for a day. (Note: If one does not have access to the cards, pieces of parchment, etc. on which the sigils from LIBER 231 have been drawn may be used instead.) The proper incense is of the Moon. Fumigate the room well.

The medium of sound is one of the surest ways to "feed" and establish contact with these beings. Let your body find its natural power zone, and choose a vowel. Sing that note into awareness. Visualize prana/light as it spreads out from your mouth into the circle. Feed the circle in this way. Hissing is also a viable form of vocalization. Tibetan overtone chanting seems to be the strongest method, and it is performed as described above, but without letting air go through the nose, which creates a nasal and inhuman sound. The air is drawn from the lower chest and vibrates the entire cavity, thereby releasing power.

Sit within the Typhonian circle thus created. Down on hands and knees, fingers splayed outward, invoke the guise of the Spider. The web leads out to each card, and shortly, one of the images of the cards will appear in your mind. Draw the card astrally along the web towards you, using movements of the hand as if you were pulling rope. Place the astral image of the card within your "womb".

Lying on your back within the circle with your legs apart, invoke the Primal Mother and give birth to your Child, the synergization of your Self and your chosen atavism. Com-union may than be established.



Phoenix Bookshoppe

*Offering the finest in occult and
metaphysical books and supplies.*

MAIL ORDER NOW AVAILABLE

**Hermetics • Kabbalah
Tarot Cards • Incense**

7031 Plainfield Road
Cincinnati, OH 45236
(513) 984-6724

Mandrake

Books for the New Aeon

93 reasons to pick up a Mandrake book or catalogue:

Amoookos • Tantra Magick • Timothy • D'Arch
• Smith • Books • Of • The • Beast • Surrealism
• & • The • Occult • Sickert • Jack • The • Ripper
• The • Magus • Nuit Isis • Tantra • Magick • Helrunar •
Visual-magick • Thundersqueak • Sex • Secrets • Black •
Magicians • Exposed • Words • Made • Flesh • Skoob •
Occult • Review • Crowley • Art • American • Francis
• Barrett • Golden • Dawn • Maat • Star • In • West •
Liber • Al • Oz • Austin • Spare • Sigillization • Rosa •
Mundl • Correct • Sadist • Strategem • Starllt • Mire •
Dadajl • Kaula • Tantra • From • India • Magical • Art •
Liber • II • Strange • Katon • Shual • Sexual • Magick •
Jean • Overton • Fuller • Magical • Dilemma • of • Victor
• Neuburg • Snoo Wilson • More Light • Michael • Magee
• Tantrik • Astrology •

And More

Look out for our titles in
good bookshops
or write for free catalogue to:
PO Box 250
Oxford OX1 1AP (UK)
or phone (UK) 0865 243671

Trade Inquiries Welcome



THE URBAN SHAMAN

Alive and Working in the Big City

by Kenneth Deigh

This article is to address the specific plight of the modern shaman who lives in that most barren of wastelands - the "Major Metropolitan Area." This is for those of you whose connection to the earth is limited to an herb garden under a fluorescent light next to the kitchen sink and a philodendron over the bathtub; for those of you who find traffic lights and checker cabs popping up in your underworld, and who can't drum all night during vision quests because your neighbors live thirtysix inches due west of your Temple.

Perhaps the single most important difference between the world of the aboriginal shaman and our modern patchwork of societies has to do with stability. The world of the ancient shaman maintained a certain continuity from one season to the next, one generation to the next. That is, the people he dealt with spoke the same language, lived by the same code and dreamed in images similar to those of their recent ancestors. Whenever something happened to break this flow of similarity, it seemed like an act of the gods.

Today we live in a constant and unavoidable flow of such changes; and to effectively cope with our lives, we must be able to deal with these changes on a daily basis without "falling apart." Even if your particular metropolis isn't terribly cosmopolitan, you are still expected to interact with people from a wide spectrum of diverse cultures, who reflect differing languages, customs, myths and archetypal

symbols. Because of this diversity, we must dig ever deeper into our own experience of our selves as human to find the common denominators which unite us all.

What is a shaman?

Since we no longer live in the simplistic world of the Elders, we can hardly define ourselves by their terms. The modern shaman may see Hlrsself as a "Speaker for the gods," a guide between worlds, a healer, a judge, a counselor or a conglomeration of all these and more. As with so many things, this term has become mostly a matter of self definition. If someone chooses to define Hlrsself as a shaman and effectively fulfills the definition of that role as SHe defines it, then SHe is - by definition - a shaman.

There is no one tradition which can reveal all the mysteries with which we live.

Now to brass tacks - a shaman is a person who is more than just "sensitive" to the worlds around them. A shaman is able to move at will into altered states and into the Microcosm of Hlrs Inner World - while also being able to return and "ground out." SHe is able to interact with the archetypes of that world and to guide others through that internal landscape, protecting them and introducing them to the inhabitants of their own totemic pantheon.

In a time when the tribal shaman had



Illustration © 1990 by Jane Woodcock

only a single cultural identity to deal with, sorting through the eccentricities of each individual must have been comparatively simple. With the added complexity of today's world comes an astonishing array of internal mechanisms which would have no

doubt baffled the best of our ancestral healers.

There is no "straight and narrow" path to follow for the student of shamanism in the present age. There is no one tradition

which can reveal all the mysteries with which we live. There is only your own process - your own inner direction - to lead you to continuous growth and recognition.

The modern "Urban Shaman" is at a distinct disadvantage. Not only is it up to you to define your own job description and meet your own qualifications; you must also seek out your own educational curriculum, teachers and other resources; and, track down and charge your clientele so that you can afford to support yourself. This brings up any number of problems that need to be addressed before you can work effectively.

Even highly evolved entities need to eat. This fact is all too often forgotten in the avid quest for spiritual attainment. The somewhat mythical shaman of yesteryear had a veritable monopoly on a constant client base. In return for his services, the community fed and clothed him, and no doubt offered him other perks as well.

Times have changed. Unless you happen to be independently wealthy, you will need to consider two important factors before embarking on your career as a shaman:

1) You do not have an existing client base. As a matter of fact, about 60% of the people in your community would probably brand you a witch/warlock/satanist and burn strange christian symbols on your front porch if you really rubbed their noses in your lifestyle.

2) There are a lot of people out there making good money by performing bits and pieces of shamanism. (i.e., Doctors, Chiropractors, Psychologists, et al.) Chances are that they will probably not want to share the turf with you. This can lead to all sorts of nastiness about licenses, malpractice and misrepresentation.

These considerations lead to one of the more basic choices you will need to make. Not "to be a shaman or not to be a shaman," but whether to share the experience or to keep it to yourself. You can certainly work a "real job" and continue your shamanic journeys without anyone else being involved. Or you might choose a vocation that allows you to serve your community as a shaman, but under the guise of a Therapist, Counselor or Doctor.

Above all, it is important to make sure that you are following a path that is healthy and helpful for yourself - or you won't be any good to anyone. No one in their right mind would accept spiritual advice from a person who is an obvious failure in their own life.

The Inner Working

Just as the external world has become more crowded and demanding, so has the Inner World, the Underworld which we enter while in Shamanic Consciousness. No longer are the symbols only of nature; and, when they are, they may carry quite different meanings from one person to the next.

Just as an example, what would the following vision mean to you?

A wolf is prowling through the streets of a city. Only a few people glimpse its passage, and even they turn away unconcerned. It begins to mix with the people, taking on the form of a shadow, a dog and finally a child. It works its way into the center of the city, only appearing in its true form when no one else can see it. At the center of the city is a great hall, filled with people and surrounded by even more people waiting

to enter. As you watch this mass of people you realize that you are the wolf/shapeshifter, and that you must enter the hall. You begin to dance through the people and they part to let you through, smiling at you as you pass. You come at last to a dais with a large throne. On the throne sits a beautiful old man dressed in flowing white robes, passing out wisdom and blessings to all the people who have come to see him. Almost as soon as you catch sight of him he sees you as well and smiles broadly, beckoning you to join him on the dais. As you reach him he rises and takes your hands. You can feel his love for you and his joy at seeing you. You realize that he sees your true form. As you watch him, he shifts into a double image and you realize that he is also a wolf and shapeshifter - and that no one else in the crowd can see your true forms.

This vision is taken from the visionquest of a young shaman who lives in the city and had never seen a wolf outside of a zoo. It took months for Hlr to unravel the meanings in each of the images, and, in doing so, come to a much greater understanding of Hlr own process.

Before you can relate to the symbols of anyone else, you need to understand your own.

When you spend most of your waking hours with people who have no conception of an Inner World, it can be difficult to validate the work that you do there. Yet the inner work that you do will be your pathway to understanding. Before you can relate to the symbols of anyone else, you need to understand your own. This will mean

finding your way to the core of your own Inner World, coming face to face with the manifestations of your own universe, and accepting responsibility for that whole cosmos and all within it.

What secrets lie at the hidden heart of this cosmos? What occult depths haunt you in your ongoing trials of life? These are the questions that will constantly arise, for the highest responsibility for the shaman is to remain truly human; to be completely involved in the process of evolution.

This is the challenge of the shaman; to be willing to suspend your disbelief and step into a world in which anything can - and will - happen. You must be willing to relinquish all that you are and have been; let it become a corpse and rot away, providing fertile soil in which your future self may blossom. You become an ongoing process of life and death, aware of your cycles and how those cycles are reflected in all things around you. From the thrum of the power lines in a strong wind to the whirring patterns of pigeons taking flight, from the laughter of children around an open hydrant to the brightly lit skyline, all things are connected.

We do not live in a lesser world than our ancestors, but a different one. A world of startling contrasts, daily miracles and immense possibility. A world which requires our constant attention to its perpetual transformations as we work to bring it into a greater balance with all that has been and all that shall be.



*Print
Unlimited*

523 Main Street · Covington · KY · 41011
(606)291-1999 · (606)291-5554
FAX (606)291-1999

*DESIGN · WORD PROCESSING
Call Print Unlimited for all your printing needs!*

The Rite of the Milk of the Stars, mark.6 to replace The Lesser Banishing Ritual of the Pentagram

© September 1990, Sam Webster

The Quantum Cross

CHAOS

reaching below, then with both arms
sweeping outward until overhead and say

COSMOS

drawing both arms downward passing
hands over body

EROS

letting arms rise until perpendicular with
body, palms down

NUOS

turning palms upwards

SYNCHRONOS

bringing hands together at solar plexus,
one cupping the other

ALLAGE

flattening hands upon heart.

Calling the Quarters

F.I.A.T. pentagram in east

M.A.A.T pentagram in north

A.P.E.P. pentagram in west

A.T.O.M pentagram in south

The Conjunction of the Archæ

Before me **THERION**

Behind me **BABALON**

On my right hand **HADIT**

On my left hand **NUIT**

The Grand Conjunction

So also is the end of the work and the
Lord Adonai is about it on all sides
like a Thunderbolt pointing east
and a Pylon pointing south
and a Snake pointing west
and a Phallus, pointing north
and in the midst thereof I am
in what Sign obtains
like the Woman that jetteth out
the milk of the stars from her paps;
yea, the milk of the stars from her paps.

The Quantum Cross

**CHAOS - COSMOS - EROS - NUOS -
SYNCHRONOS - ALLAGE**

Scholion

“the rituals shall be half known and half
concealed...”

This ritual emerged out of a profound
need on my part to no longer worship
Jehovah. This worship I can no longer
justify in light of the wars among His
followers and equally for their intolerance
for those not of their communion. To this
day I am not yet convinced that Jehovah is
not an evil God.

However, the Lesser Ritual of the
Pentagram (LRP) is one of the most elegant
rites in the repertoire of the Ceremonial
Mage. The harmonies between its symbols
and its effects run very deep and thus it has

been of great use to magi for over one hundred years. It is the first ritual learned by most magi and so it has a very special place in their hearts.

Nevertheless it calls upon Jehovah and does so in a supplicating and self-abnegating manner, indeed "For **Thine** is the Kingdom." This is intolerable for this self-sovereign mage and a thelemic pagan such as myself. Thus, the challenge becomes one of creating a ritual with a similar degree of elegance.

What I mean by this "elegance" is that in the LRP there is a regular progression through the numerical cycle down the Tree of Life from #1 to #6, from Kether to Tiphereth. This is extended through a fourfold manner, the directions and the elements, as well as in the preliminary invocation, into the number 10. Thus, the LRP covers and in essence invokes the whole Tree, the whole of manifest existence. This pattern occurs several times throughout the ritual reinforcing this connection with the heights and the depths, the extremes of existence. This is particularly important as by this means is Creation recapitulated. In most magickal systems from the Aboriginal Shamanic to the Urban Scholar-Magi, it is by invoking and recapitulating the Act of Creation that the practitioners identify themselves with the divine and do their magick. Can this be done without calling upon Jehovah? Yes.

Before we can enter into how this is done in the above presented ritual, I wish to examine Crowley's effort in creating this type of ritual and discuss why it did not serve my purposes here.

First off, I like the **Star Ruby** and often use it. However, there is a fundamental elegance in the LRP that the **Star Ruby**

does not include. This is the use of tetragramatons when charging the pentagrams. Crowley uses Therion, Nuit, Babalon and Hadit. Part of the power, as I see it, in the LRP is that each of the words it uses to charge the Pentagrams are tetragramatons: YHVH, ADNI, AHYH and AGLA. These are four-fold words charging four things, providing a four-fold balance to the six-rayed star that is formulated in the Grand Conjunction. This is again a ten, the Whole Tree. (With the addition of the one that is the column within which the Star shines we have 11—magick.) Further, Crowley chose a gendered-biased cross to formulate at the opening and closing of the **Star Ruby** which makes it less than wholly desirable for women. Also it maintains the supplicatory attitude of the LRP. Yet I find the difference between the LRP (especially the banishing mode) and the **Star Ruby** to be as the difference between a conventional chemical explosion and a nuclear blast.

How then to create a ritual that incorporates the desired formulae, eliminates undesired symbolism, and does so in a manner supportive of sovereignty? Can we also make this rite modifiable to the Will of the individual user, i.e., can it be thelemicly open? Yes.

To begin, let us take a moment to clarify our notation. Assuming your familiarity with the LRP, you will recall that it opens with the Qabalistic Cross, the replacement for this gesture is the Quantum Cross presented above. We will go into the meaning of this shortly. The LRP next proceeds to the charging of pentagrams with words of power in each of the four cardinal directions. This is referred to here as Calling the Quarters. Next the Archangels are conjured in their stations at the Quarters, here referred to in the Greek mode as archons, thus the Conjunction of the

Archae (using the Greek plural). Lastly, to refer to the final invocation before the concluding Qabalistic Cross, we will call it the Grand Conjunction. "Grand" refers to its summing up all of the forces previously called upon. It is a conjunction for it calls with the power of Law, "con" = with, "jure" = law. The Law is that principle stated at the opening of the Golden Dawn Hall of the Neophytes: "For by names and images are all powers awakened and reawakened."

The Quantum Cross

The Quantum Cross is so called for it is an invocation of the fundamental forces and structures used by magickers. As such it constitutes a Whole Unit. This is expressible in the Greek as a Quantum. In pattern it is very similar to the Qabalistic Cross. This will become evident after examining the meaning of the words. "Chaos" is exactly what it looks like, though I find it best to pronounce it "Kha-os," with a short 'ah'. This is the foundation out of which all comes: An abyss. Classically, this is stated in Sepher Yetzerah: "You stand between an abyss of height and an abyss of depth, an abyss. . . , etc." Out of absolute disorder/complete potential emerges the manifestation of order which in Greek is "Cosmos". This, in Qabalistic mode, I view as the Tree of Life itself, which is, as it were, the Malkuth of the Ain Soph Aur, the Light, which in turn is the emanation "Chaos," the unpatterned. Form begins with Kether. These two words, "Chaos" and "Cosmos" cover the vertical component of this gesture, the "Atoh Malkuth" part of the Qabalistic Cross. However, here they are reversed in location as Order is founded upon Chaos and all action is descendent from Order.

Now having Order, Cosmos, there is

division. The whole is now divided for love's sake for the chance of union. Thus we have the merciful power of "Eros", love, expanding to fill the Cosmos. This is balanced by the dividing, measuring, formulating power of mind: "Nuos". Here the neoplatonic influence in Qabalah is brought to light. For in the same way as "ve-Gedulah ve-Geburah" expresses that same expansion and definition process, so does Eros and Nuos. It has been clearly demonstrated historically that Qabalah is the union of Neoplatonic cosmology with the Hebrew theurgic practice. This reformulation uses that same pattern, but moves it into a non-Jahvistic frame. Agape and thelema might be used here, but I did not wish to restrict them to sephirothic formulae and attribution.

Where the Qabalistic Cross continues with "le Olam" or "now and forever," we have here "Synchronos", which says in one word the same thing: Union of Time. This bears special significance in the modern era with C.G. Jung's disclosure of the principle of synchronicity. Magick can be described as the willful manipulation of synchronicity.

The Qabalistic Cross concludes with the word "Amen." This is a word taken from the Egyptian word for 'hidden'. It is also the name of the God from which Jehovah was split off: Amun (Amen), the Hidden God (remember that the proper sacrifice to Jehovah was the ram, the zoomorph of Amun). In ritual, it signified assent to what had been said. Yet it does so by saying either that it is hidden, "it is a mystery to me;" or that "we will keep it hidden," i.e., secret. This approach is pathological to me and therefore inappropriate.

At the conclusion to this recapitulation of the whole of Creation: From Chaos, by Order, through Love and Consciousness, for

All Time comes: What? The last word here must express the essence of Magickal action. If Magick is the art and science of causing change in conformity with will, what is more appropriate than Change itself? Thus, again in the Greek we have Allage: Change. This word is pronounced "al-lah-Yee." Here, as throughout this essay, I will leave the numerology to the industrious.

This word has a special place in this ritual. As this word must serve as the essence of Magickal action, it really could be any word that expresses the work-at-hand. Therefore, it is incumbent upon the user of this ritual to replace this word with what ever word encripts the nature of the change the given working is to accomplish. Because of the unusual character of this word, Allage, and the place that it holds, I will term all such words that are intended to be replaced with more specific words in specialized workings as "Metawords." In the **Milk of the Stars** there are three such metawords.

To give the reader some idea of the energetic quality of Quantum cross I present the following series of visualizations-observations. These are observations because they are what emerged upon working this ritual during its creation and subsequent use. They are visualizations as they also engender the energetic response they describe.

As CHAOS is called upon from beneath the practitioner, visualize a crack yawning open beneath your feet, the opening of the Gates of Hell. This is the realm of Chaos, substance unformed by intelligence. Out of it, at your bidding, rises the substance of Chaos, cacaostrum, which I see in the likeness of prismatic darkness. Grab hold of this and, swinging your arms outward and

upward at the extent of their reach, whirl the cacaostrum around your body in an arc and overhead until your hands meet and you say: COSMOS.

Here, in the Heavens, the unpatterned is given order and turns into brilliant and scintillating Light or LUX. Draw this down from overhead through your body, breathing it in. Connect this vertical line with the Gate below you, taking root in the Void. Now, immersed in Light, attend to your self-compassion and feel that Love, let it expand outward - filling the Cosmos. Realize that your head is above the Heavens and your feet below the Hells; and, in you they are One. Now let the expanding wave of compassion raise your arms until they are perpendicular to your body's axis, palms downward, and vibrate EROS. Finding the point of balance in the midst of your compassion, rotate your hands until the palms face upward and vibrate NUOS. Bring your hands together until they form a Cup at the waist, solar plexus or navel. Holding the Universe in your hands, vibrate as they come together SYNCHRONOS. Flatten this cup against your breast, bringing into your Heart the Universe you held; and, being thus united with the Creator-Creatrix of All and with the All of Creation, in order to begin therein and within yourself the process of change, speak ALLAGE. Now, so united with the Divine, proceed through the rest of the ritual.

As an aside, in the Lammas '90 issue of *Mezlim*, there was an article on a tantric banishing ritual which mentioned that in using the LRP, one was instructed to change any part of it as required except for the opening and closing. I presume this refers to the Qabalistic Cross. This unfootnoted reference is most peculiar to me as I have never seen in all of the magickal literature that I have read any hint of suggestion that

any one should change the LRP in any part; nor have I ever seen any injunction not to change the opening and closing. I call upon the author of that article to publish his or her sources. As far as I know, that ritual is, with minor variations, fairly canonical and usually taught as unchangeable. While I agree that any part of any ritual is quite changeable, I, for one, would like to know of any tradition that instructs its practitioners to change such a rite.

Calling the Quarters

The next movement in this ritual formula introduces, and for the most part determines, whether the rite is called Lesser, Greater, Supreme or otherwise. Let us take a moment to discuss this terminology before continuing the discussion of the **Milk of the Stars**. For the sake of notation we will call the process of making a "Lesser" ritual into a "Greater" ritual (and so on) "elevating" the "class" of the rite. The determining factor here is how much effort is being put into calling the quarters; although it should be noted that additions are often made to the Grand Conjurations as well, when the class of the rite is elevated. The purpose of this process is to increase the power of the rite. This is done by increasing the number of things invoked during the rite, bringing more force to bear, as it were, upon the object of the rite. This also serves to increase the amount of attention the practitioner must maintain in the ritual which further increases its power. Perhaps these are one and the same thing.

Elevating the class of the **Lesser Ritual of the Pentagram** is done by first replacing the Earth pentagrams that are drawn at each of the quarters with pentagrams of each of the four elements. Also included at this point are the "grade signs" or gestures

made in the characteristic posture of a deity possessing in some measure the nature of the element. This raises the class of the rite to that of the Greater Ritual of the Pentagram.

Many folk have looked at Crowley's **Liber O in Magick in Theory and Practice** and not recognized the implicit instructions concerning the performance of the GRP. This is because it was assumed that the practitioner would know to make the necessary replacements in the LRP to render it of the greater class.

The point must be made here that although not all published rubrics of these pentagram and hexagram rituals include making the Sign of the Enterer or the "Projecting Sign" with the word projected into the pentagram or hexagram to charge it, I assume that this is done. I have noted that some schools do not teach the use of this all important gesture. This is, to my mind, a willful minimizing of the potential power of these rites. This sign is the principle method for emitting the energies to be used here with the pentagrams and hexagrams, and also elsewhere when all manner of talismans and tools are charged. So important is this gesture that it is immediately taught to the Neophytes of the Golden Dawn upon their initiations.

The same process of elevations occurs with the hexagram rites, although there are a few finer shades of differentiation available. This is in keeping with the symbolism as the hexagram covers the 6, 7 and 8-fold divisions of the universe to the pentagram's 4, 5 and 6, rendering a further refinement of precision. With the **Lesser Hexagram Rite** the elemental hexagrams are classically differentiated. Regardie proposed an innovation using the Unicursal Hexagram of Saturn throughout the rite.

While this may appear to be lowering the "class" of the rite, being that it is an invocation of Saturn, it is operating in the planetary scale and thus above that of the elements. Regardie's use here may be compared with the use of the Earth pentagram in the LRP, being highly generalized and covering, as it were, for all of the planets. **The Greater Hexagram Rite** involves the use of the differentiated planetary hexagrams with the same opening and closing as the Lesser, the INRI or the ABRA formulae.

One element that we see in the **Greater Hexagram** which we do not see in the pentagram rites until that class referred to as the "Supreme," is the drawing of a sigil in the center of the hexagram. This is used to further differentiate the force invoked by the gesture and figure that is the hexagram. However, there is evidence that the *Stella Matutina* used the Kerubic signs in the **Greater Pentagram**. One further difference between the Pent- and Hex-agram rites is that the hexagrams are drawn while vibrating ARARITA and then charged with the word of power for the respective planet.

What moves the class of a rite still further (such as in the "Supreme" Rite of the Hexagram or Pentagram) is adding another layer of symbols during the call of the quarter, or in hexagram terms, the planet. With the **Supreme Hexagram Rite**, the pentagram with relevant sigils and gestures is drawn in reference to the element of the Zodiacal sign in which the planet is situated at that time. This naturally also invokes the zodiacal force as well, the purpose of this "Supreme" form.

In the **Supreme Pentagram Rite**, the Spirit pentagram is drawn before the elemental pentagram, both with relevant sigils and gestures. Also words of power are

vibrated during the several drawings. There is one point of contention about the gesture given during the Spirit pentagram. Regardie's *Stella Matutina* versions indicate the use of the L.V.X. signs, while Crowley mentions the Portal signs of the Rending and Closing of the Veil. This latter is attributed in the Portal rite to the Spirit pentagrams. It is my preferred mode as the following description makes plain:

With the forming of the Spirit pentagram, the "Gate of the Element" is formulated. With the rending of the Veil, the Gate is opened. The Elemental pentagram is then drawn beyond the Gate in the Realm of the Element as a beacon summoning the beings and forces of the element. The Grade Sign is given in salute to the approaching forces, indicating the practitioner's being of the godly nature of the element. It has been my experience that this form works better for me than the L.V.X. mode.

One other ritual, *L. Vav vel Reguli*, I consider also of this class due to its use of dance and an elaborated opening and closing. It also uses reference to a Kiblah or power spot. However, there is some controversy with its classification as such because it only uses one pentagram in each quarter. Nonetheless, that pentagram, being averse, to my mind constitutes a special case that, with the general energy and purpose, qualify it for the "Supreme" class. This is best studied in Crowley's notes following the rubric in **Magick in Theory and Practice** and in my own **Liber LASH TAL**. A still more direct and recommended source is the rite itself.

Lastly, there remains one further class, that shown by the **Watchtower** ritual which Regardie speaks of in his **Ceremonial Magick**. Here the principle elaboration is

the orisons, prayerful speeches added at the quarters and in the center to further exult the consciousness of the practitioner. I refer to this as a separate class because it builds upon the "Supreme" formulae in a distinct way, using orisons or prayerful speeches at the quarters and elsewhere. Other examples are the **Bornless rite**, or **Liber Samekh** and the **Ritual of the Secret Doors**, which was published in the Beltane '90 issue of **Mezlim**.

Now to the method used in the **Milk of the Stars**. By the above description the **Milk of the Stars** is plainly of the class of the Lesser pentagram rites. The pentagrams are drawn in a widdershins circle to increase the outward flowing current. It was my experience in the development of this rite that the cleansing, purifying flow was inadequate when this was performed deosil.

The words chosen are all tetragramatons for the reasons noted above. They are all mentioned explicitly in the **Holy Books of Thelema** except for **ATOM**. This is a corrected spelling of **Tum**, returning it to the Egyptian from the British by including the initial glottal stop and restoring its meaning as the Undivided One, which through the Greeks we have inherited as "atom."

Beginning with the East, we come to our second metaword. Although **F.I.A.T.** appears in **L. A'ash vel Capricorni Pneumatici** in a manner most favorable to this working, I see its function both there and here as a place holder for the Tetragramaton of this Aeon: **Do What Thou Wilt**, the secret four-fold word that is a blasphemy against all the gods of men. Thus, here it serves as a metaword, and it is appropriate for practitioners to replace it by the "tetragramaton" of their choice. During the opening of **Temple Enochi** the word

'**Enochi**,' spelled **ANKI**, was so used.

"**Fiat**" in Latin means "so shall it be," as in "**Fiat Lux**", "let there be light." This is the **Word**, the **Logos**, and thus, **Air**. Its action is as that of a **Thunderbolt** out of the **Blue**, as will be expressed in the **Grand Conjunction**.

MAAT is Egyptian for **Truth**, **rectitude**, **accuracy** and the **substance of magical power** in the same way as the **G.D.** refers to **L.V.X.** Thus, it is **Earth elementally**, as this is where **truth** comes into being, where **accuracy** has meaning. Its action is as that of a **Phallus**, providing the active half of the formula of **Giving Birth**.

APEP is the **Serpent of the Depths**, rising up out of the waters of the **Duat**, the **stainless abode**, and is figured in this manner in the **Grand Conjunction**. The **Snake** is the emblem of **power** and here refers to **Water** in the same way as **water** and **power** are described in the **Tau Te Ching**; "ever flowing seeking its own level, nourishing all things yet remaining itself."

ATOM is the **Nature of Being**, and as the whole of **Matter** is **Energy** ($E=mc^2$), **Atom** is **Fire**. It is the pillar established in the void as it is the beginning of being or order, **Cosmos**, out of the **Chaos**. It is **Kether** before the rest of the **Tree** was formed. It is **Hadit** crying, "there is no god where I am!" It is the **One**, formed in the midst of **Chaos** or the **void-of-form**, before division into the multitudinous **Universe**.

It may be noted that this collection of tetragramatons and symbols include both sexes, animate and inanimate powers, the reptilian and mammalian races, and both energy and matter.



Illustration © 1990 by RAG

The Conjunction of the Archæ

The Beings called upon in the same place as where one would call upon the Archangels in the LRP are here simply called Archæ (s. archon). "Arch," pronounced "ark," in Greek means the first or the beginning, thus "in the beginning" is "en arch." Thus these Beings are principles; sources of certain qualities or natures. Together, I see these four as divided into

two types: Therion and Babalon operate on the Human scale, and Nuit and Hadit on the Cosmic scale.

THERION I envisage in an emphatically male form with a horned, mammalian head (a species of combined bull and goat). His brow is emblazoned with a burning thunderbolt reminiscent of the torch on the head of Baphomet.

BABALON I see as a woman reclining upon a couch and colored entirely red. She

is huge, the top of Her head is twenty to thirty feet off the ground level on which I stand, which is also the level of the surface of Her couch. Around Her twines the Serpent Apep. Indeed, in Her is all power given.

In my understanding of Therion and Babalon, they function as the current god-forms of the thelemic magickal couple in much the same manner as the tantrics have forms for their practicing couples to take. In terms of the attitude held by some that Crowley, the man, was Therion and is the only one who is Therion, this particularization of the allusion in Liber AL to the beast and the scarlet woman would render the text valueless for any one else but Crowley. As my experience has shown me that the **Book of the Law** has profound use for practitioners of the magickal art, I believe this attitude to be erroneous. Howsoever, when taken as Archetypes, they become powerful forms for embodying the current of thelema.

NUIT I image in the form seen on the Stele of Revealing, as an overarching woman in dark blue, flecked with stars. This image is similar to Her form on the Aeon card of the Thoth Deck. Also I see an erect Phallus rising up in the space over which She is arching much like a vulva.

HADIT I visualize as a winged globe


rising above or in front of the Pylon; and, with increasing intensity of vision, I see the whirling waveform-particles of the electrons orbiting the nova-nucleus of the Atom that is the globe of Hadit.

Nuit and Hadit together comprise the forms of those powers and principles that lie beyond the Human, and, as such, embody the remainder of the Cosmos and beyond.

The Grand Conjunction

This verse, which replaces the rather straightforward "About me flame the pentagrams and in the column shines the six-rayed star" (or whichever version you are accustomed to) in the Grand Conjunction of the classic LRP, addresses a layer of symbolism somewhat beyond that of the classic form. It is taken, with slight modification, from verse 65, the last verse of chapter 5, the last chapter, of Liber LXV, the **Book of the Heart Girt with the Serpent**. This verse sums up the symbolism of the entire book and thus the whole needs to be studied to fully apprehend the depths of the images. However, a few words can be said here.


In the first line, there is a pun on the word "end." This both refers to the terminus of the working and its purpose.

<p>HERMETIC SOCIETY OF THE GOLDEN DAWN</p>  <p>Her Magically Temple</p>	<p>the Portal QUARTERLY JOURNAL</p> <p>HERMETIC STUDIES OCCULT SUBJECTS</p> <p>REVIEWS • ARTICLES & INTERVIEWS WITH</p> <p>Robert Anton Wilson, Alan Richardson, Timothy Leary, Gerald Suster, Pat Zalewski, Pete Carroll, and more!</p>
<ul style="list-style-type: none"> • TEMPLE INITIATION • GRADED CURRICULUM <p><i>Local or out-of-area students</i></p>	
<p>31849 Pacific Hwy South, Suite 107 Federal Way, Washington 98003</p>	

<p>magickal childē</p> 
<ul style="list-style-type: none"> • Hard Core-New Age • Free Mail Catalog • Reader on Premises
<p>Open 7 days 35 W. 19th St. (212) 242-7182, Fax 681-0361</p>

The purpose is stated imagistically in the following: Like the Serpent girt about the Heart, so is the Lord Adonai about the working, that is, the space of the working, the circle so cast. In "the Lord Adonai" we meet the third of our three metawords, as the Lord Adonai is the individual's "Holy Guardian Angel," their Genius or Daemon, or their own Godly Nature. Thus, it is appropriate to replace "the Lord Adonai" with the name of your angel or your own name, as you see fit. Nonetheless, a sister practitioner, an adept, having worked the rite, pointed out that ADNI could be distributed about the four directions of the circle and be attributed to the four images that now follow.

The Thunderbolt, Pylon, Snake and Phallus are animadverted to, that is, pointed to and invoked/projected, in a deosil circle, counterbalancing the earlier circle enscribed. Their symbolism has been



SKOOB ESOTERICA
are publishers of Kenneth Grant
Gerald Suster
and other occult authors.

We bring out a quarterly journal
SKOOB OCCULT REVIEW.

For details write to
Caroline Wise & Chris Johnson
SKOOB ESOTERICA
SKOOB BOOKS PUBLISHING
19 BURY PLACE
LONDON WC1A 2JH
ENGLAND

discussed above. Semantically with "the Lord Adonai," they parallel the phrase "And about me flame the Pentagrams."

At the last, the practitioner self-identifies as being in the center of the working, as the "Woman that jetteth out the milk of the Stars from her paps." Besides being the title of this rite, it is in fact its central image. The milk of stars is that which they pour forth: Light. The practitioner is self-identifying as the source or out-giver of that light. This is imaged as the Woman, Nuit, who is Infinite Space and the Infinite Stars thereof. Thus, the stars themselves are her paps, her breasts which give out their light, their radiation, upon which all life feeds to live. Therefore, it is necessary for each practitioner to express this in whatever gesture for them may be most fitting.

I often follow this invocation of the Milk of the Stars with two optional invocations. KHABS AM PEKHT—KONX OM PAX—LIGHT IN EXTENSION and then ABRAHADABRA.

"Khabs Am Pekht" is an Egyptian way of saying "Starlight Raying Forth" and the words that follow are different versions of saying the same thing in Greek and in English. "Konx Om Pax" was apparently derived from Khabs Am Pekht and was used in the Eleusinian Mysteries. Together with "Light In Extension," they are used in the opening of the Golden Dawn Neophyte Hall to charge and consecrate it.

Abrahadabra is considered by some to be the "Word of the Aeon" and thus comprises the essential formula for all magick during this time period, especially the act of initiation. Its symbolism is too varied and extensive to enter into here, but I use its eleven-fold nature to reestablish the Tree of Life in my body, including Daath, after

distinctions within myself in the previous line, and, in effect, throughout the rest of the ritual.

In one sense, this ritual is not a banishing, but an opening up to the inherent wholeness of existence. This is what removes all of the interference that is being experienced by the practitioner. However, here the metaphor is not a chasing away of the "baddies," but a healing of All. This ritual is a map of the return to the Whole, the Holy.

The Quantum Cross (repeated)

At last we come to the final Quantum cross, a repetition of the earlier gesture. For those who would prefer a mode of speech more grammatical than the straight speaking of the forces invoked, I give a transliterated version of the same as a sentence, one hopefully grammatically correct, as my Greek is imperfect as yet. The Greek was originally chosen for this task due to its similarity to the English. Thus:

ek Chaos, eis Cosmos, dia Eros kai Nuos, en Synchronos estin Allage,

or

Out of Chaos, Into Order, Through Love and Consciousness, In Eternity, Is Change.

Conclusion

"And so is the end of the work..." To what purpose do we do these rituals, throwing stars at the walls? I see this as the tuning of the sphere of energy that dwells around the body. For good reason is this called the Aura, from the Hebrew "aur," or light. With the Milk of the Stars, there is a certain melding of the Lesser Banishing and Invoking modes of the Pentagram. Nonetheless, it seeks to accomplish the first

task: Making space for us to operate in, a space of place and a space of mind. We can model the aura like magnetic tape that is filled with static or a floppy disk that is unformatted and unreadable. Through rites like the banishing rituals, we step up the energy around ourselves until the static is smoothed out into a single coherent field or the floppy is fully erased. This physical process is technically called degaussing. Then, with the invoking rites, we write to that tape, that disk, that auric-field what we wish to be there.

Once we have established within ourselves (and surely our auras are part of ourselves) any given pattern, synchronicity begins to work. By means causal or non-causal, the verdict is not in on this; that which we give meaning and value to is, as it were, attracted to us. Thus, when we invoke Fire, fiery occurrences happen around us. When we invoke Jupiter, jovian things occur; Libra, libran; and so on. Thus, these rituals are the fundamental armory of the Magick of Light. Therefore, it is essential for each of us to appropriate those rites that in our judgment are good, and purge them according to our own insight. Then indeed shall this Knowledge go aright.



PARATHEATRICAL RESEARCH:

The Miraculous Interaction of Self-Governing Bodies

by Antero Alli

Miracles happen. I am not so concerned with the "why" as I am with the how, specifically: How to replicate those conditions wherein the miraculous can occur within a group dynamic. As director of ParaTheatrical Research of Seattle, I lead individuals in the process of designing their own rituals for triggering miraculous interactions. They are miraculous insofar as they invoke (by sound and word) and/or evoke (by feeling and motion) a strong internal condition of vertical stability affording external, horizontal expression.

In his book, *The Gospel of Relativity* (Harper & Row, 1973), Walter Starcke uses the term "double vision" to describe a mystical state allowing for a simultaneous awareness of vertical, or spiritual bonding, and its outward, or horizontal, transmission to the world of others. As Starcke points out, the horizontal realm refers to all interactions with others, society and "the world at large"; as the vertical refers to one's internal connection with the "stars above, the soul within and the Earth below." It is my assumption that the intersection between the absolute (vertical) and the relative (horizontal) realms is as close as we get to the miraculous inside the human condition. Whenever individuals interact with each other from a point of vertical integrity, the result is often phenomenal.

There is a cultural illusion to

"miraculous phenomena." Miracles can appear absolutely phenomenal when we're still under the influence of conditioned taboos against self-government. Why? Vertical stability implies a steady reliance on one's own spiritual sources for inspiration. As many spiritual mavericks realize, this often necessitates a complete rejection of any external dogma, spoon-fed religion and/or imposed belief system whatsoever in favor of gnosis, i.e., finding out for oneself. Once this experimental learning style is established, it naturally encourages the development of real autonomy in individuals, and, when propagated in collectives, the emergence of subcultures.

Miraculous interactions are not for everybody. Not everyone has the time, commitment and empathy for surrendering to their piece of the divinity and sharing this with the world around them. Those that do must face and live with a terrible yet ultimately liberating truth: Our local consumer-oriented society is lockjawed into a non-stop, horizontal feeding frenzy...as we have been conditioned to "need" constant external confirmations of internal security, status, reality maps and socio-moral ethics.

Beyond the necessity for confessing the cultural nightmare, the initial task of engaging the miraculous usually starts with the shock of undoing oneself...of dismantling the socially-accepted version of oneself to reconstruct a more vertically resonant model of being. (See: Dr. C. S. Hyatt's outrageous book, *Undoing Yourself*, and our joint project, *Pregnant Universe*; both by Falcon Press.) Two traditional gateways for restabilizing vertical reliance are: 1) Enforced Solitude, and 2) Intimacy

with Void...two forms of sense-deprivation.

Inducing vertical resonance presupposes a kind of internal dependence or, ability and willingness to realize one's non-responsibility to others as a device for intensifying self-commitment. Initially, this acts as an anxiety-producing social shock until people are assured of its value in context to future interaction. (The sooner this is demonstrated, no matter how small the example, the sooner the group learns to trust the precarious yet valuable process of undoing.) Internal dependence aims to disconnect one's attention from the external environment by reconnecting it inside the body. (See: **Zen Mind, Beginner's Mind** by Suzuki; Princeton Press.)

Most social gatherings promise rewards like emotional security, personal status, philosophical discourse, and/or courtship potential to gather and keep people together. When these "payments" are replaced by a more austere, asocial intention like self-commitment, social expectations suddenly collapse and seek another reason for being. People want to know why they are meeting. The term "asocial" differs from "anti-social"...the former implying solitude in service of interaction, while the latter carries more "sociopathic," isolationist intentions.

An asocial intention can be socially sanctioned by an open group pledge stating that: Everybody is responsible for their own safety and creative process. This releases people from the obligation to seek or give assurance, approval and other "considered" social conventions in lieu of an alternative purpose for being together. Each individual agrees to stabilize their own energy and work towards a creative state on their own, as a preparation for interaction. When it is

understood from the start that the group is working towards cultivating an asocial climate for group ritual interaction, the ground is set to invite the miraculous.

In our group work, this process starts as each participant relates to the space of the setting by moving through it, while physically communicating their spatial awareness as they go. Everybody moves across the floor in their own way, at their own pace, responding to the space itself. This goes on for about ten minutes. Once the space itself has been emotionally sanctified as a value, each participant locates a region within the setting to take temporary dominion over. Everyone finds their own spot on the floor.

People put their territorial instincts to work by owning their space, much like animals stalk and claim turf. The purpose of this animal act is to concentrate and contain one's attention inside the boundaries of one's "spot" to build an uninterrupted focus for nourishing internal dependence. In our ritual process of intentional territoriality, we've discovered idiosyncratic motion to be most effective for taking charge of one's personal space. It appears that a movement truly inherent to oneself is a kinetic signature more difficult



Catalogue
upon
request

Abuss

Open
11am to 7pm
wednesday to
sunday

Specializing in wicca, magick, shamanism,
celtic lore, herbs, channeling, Egyptian, crystals,
books, tapes, supplies, jewelry, & tarot decks.

34 cottage st. (rt. 141) box 1022
easthampton, MA 01027
1-413-527-8765

to duplicate, forge and thus gain entry to.

Since this approach to ritual-making is generic (there is no dogma save for a kind of libertarian adherence to individual integrity), it relies heavily on self-commitment. The opportunity to demonstrate this is provided in the physical warm-up cycles which are dedicated to feeling the body deeply. Everyone designs their own conditions for entering a kinetic creative state by fulfilling the following four objectives, in their own way (for approximately eight minutes each), within the confines of their chosen spot:

- 1) STILLNESS...any posture affording utter physical inaction;
- 2) A FLEXIBLE SPINE...any turns to render the spine more flexible;
- 3) STRETCHING MUSCLES...any moves to awaken sleeping muscles;
- 4) GENERATING BODY HEAT...any activity that breaks a sweat.

What this sets into motion is a charged, collective state of responsible anarchy. A roomful of people are raising their physical energy. We have seen, on numerous occasions, how people are more likely to enter unknown areas of interaction when they are feeling their bodies deeply. While the physical warm-up challenges and eventually strengthens one's inherent solitude, it also develops a quality of self-reference encouraging people to drop down out of their heads and into the rest of their bodies. This is especially useful to the next stage of the ritual process which cannot occur without an empty mind and a willingness to bypass thinking.

The Void is, as a rule, quite pointless to talk, think or write about. It is not subject to ideas, images or for that matter, anything conceptual mind is capable of creating to describe it. Yet, there are ways to refer to it.

In everyday terms, it is perhaps the degree of comfort felt with not being anything or anybody...of being nothing. It is obvious that the local, void-ignorant culture places immense socio-political taboos on nothingness...nobody wants to be a "nobody." There are no security, status, symbolic or social rewards awarded for being nothing. Then, what's the point?! As all self-governing bodies soon realize...there is an immense freedom and creativity stemming from those invisible sources producing visible effects.

Intimacy with Void (hereafter call No-Form) is the crux of undoing oneself and is of critical concern to anyone researching the miraculous. In paratheatrical research, No-Form is utilized as a device for engaging and dissolving subjective identification with internal states, forces and aspects. In this ritual medium, No-Form starts out with a standing position rather than traditional zazen sitting posture. Here, the "uncarved block of our potential state" is considered more for its value as a precursor to action than for its traditional role as a gateway to enlightenment, or samadhi.

The No-Form stance prepares the aspirant for cultivating enough receptivity to be physically animated by a vertical source. As No-Form cannot be willed or summoned directly, we have discovered the following conditions to be conducive to its presence: Watching the breath; emphasizing the exhale; relaxing the desire to control and/or direct the outcome; adjusting one's No-Form stance to increase balance and spinal alignment; to stand and let the body rest; and, anything that bypasses the internal monologue of thought fragments and disassociated imagery.

After No-Form activates...a quality or force can be selected through one's existent

contact point. The contact point is that inner region (no matter how small) where direct, intuitive absorption with a particular energetic is already happening; one has only to locate it, in other words. The forces drawn upon here are universal enough to touch everybody. It may be useful to refer to them in a Jungian model of the Self (as in "aspects of Oneself") consisting of such archetypes as: The Four Elements, Masculine/Feminine, Destroyer-Creator-Nourisher, Shadow, Dr. Death, Chaos & Order, and countless others. (Due to the values of No-Form and solitude, this approach cannot be confused with psychodrama or group therapy; it is an interdisciplinary medium with its own specific principles.)

From No-Form, participants learn to locate their contact point with an aspect of Oneself they choose beforehand to explore. For example, if we contact the "masculine force," it is the current state of the masculine we subject ourselves to and not a socially-accepted stereotype, or self-image. (This is only possible with a strong degree of authenticity in the previous No-Form state.) We merge with the living force of the masculine as it is in the here and now and then, allow this to infuse our No-Form state with its quality, color and intensity.

Self-commitment is now the degree of passion and/or devotion expressed to serve this singular source of energy by completely surrendering to it. Like clay in the hands of an invisible sculptor, individuals are "moved" more than they are moving... "shaped" more than they are shaping... and "created" more than they are creating, per se. From this position of vertical integrity, individuals gradually learn to relate with those around them while remaining true to whatever internal source they are serving.

In a group of internally-animated individuals, interaction no longer springs out of social obligation but from the natural fruition of serving one's source: The total giving of oneself (not to be confused with "giving oneself away"). The outward flowing radiance of spiritual presence circulating spontaneously amidst the ritual is often exhausting and invigorating in its intensity. Granted, it takes much practice and numerous meetings to rub against the grain of social conditioning enough to witness this kind of intimacy, let alone attempt to maintain it for any significant time (an hour seems to be about the limit; "the spirit is willing but the flesh is weak"). Yet, the real miracles remain timeless, extended moments where passionate self-commitment releases a continuity of consciousness not unlike catching a good, windy glance into the breathtaking infinite itself.

Postscript: After each contact point and its subsequent immersion, we always return to a No-Form stance to dissolve our now previous attachment to the forces evoked. This assists in the process of disidentification without which a kind of ego-inflammation can ensue, obscuring the present time reality, i.e., the ritual is over.

The Audio Initiations Series
SEXUAL ENERGY
MEDITATIONS
an instructional cassette
with Antero Alli
(This is not a lecture.)
When four vital currents in the
body converge, alchemy becomes
tantra and sexuality, an expression
of the spiritual.
\$12. (pstpd.) to ANTERO ALLI
BOX 45758 SEATTLE WA 98145

PSYCHOLOGICAL PERSPECTIVES ON MAGICK

The Importance of Ritual

by Diane Tabor

While I am only a beginner at practicing the art and science of Magick, I have been studying psychology for about eight years. As I began to explore the inner world through ritual and visualization, I recognized some striking parallels between the practice of magick and the depth psychology of Carl Jung.

Presented below is a partial analysis, using Jungian concepts, of why magick works and why ritual is so important to that process.

Many people who profess an interest in Magick are interested mainly in immediate gratification. They want to be able to get what they want quickly and without effort. Some make an initial attempt at ritual work but quit if they fail to see any immediate results. To some perhaps, the rituals seem unnecessary, or they simply don't want to take the time.

However, in Magick, and especially in High Magick, ritual has such a central importance that it is essentially impossible to become a magus of any power without it. There are at least three reasons why ritual has such an important role.

The first is that successful Magick relies on tapping the subconscious mind wherein our true power lies. The subconscious mind, however, speaks only the language of symbols and symbolic action. Before any real power can be drawn for a purpose, a line of communication between the

conscious and unconscious minds must be established and kept open.

Setting up this line of communication involves learning to speak a language of image and energy...a language of archetypes. These archetypal images have been known to us since the deep past. Though they may be expressed in many different ways, they speak to us of our collective experience. The important point is not the images or symbols themselves, but rather the meanings they express.

Archetypes represent ways in which the psyche understands the universe and existence in it. They reflect the essence of what the psyche desires to bring about, learn, or express.

These archetypes are our psychic heritage, and as such are ours to use, but they are present within us as potentialities only...until they are accessed by the conscious mind. Once the vital connection is made, these images may be utilized to draw power with which to cause change in the self or in the 'real' world. Making this connection is one of the most fundamental functions of ritual.

Archetypes may be expressed in one of two ways. Most well known are the personified archetypes, which appear in human, super-human or animal forms. The most direct way in which the subconscious can identify these energies is through this act of personification. Once personified, these entities can often be dealt with in more familiar ways...even verbally.

I do not mean to imply that these

manifestations are imaginary beings. Rather, I mean to say that these images function as the complex 'names' of very real and powerful entities which also constitute a real danger to the careless or unprepared. To manipulate these powers with the conscious will is not an easy task, nor one to be taken lightly.

This leads us to the second reason ritual is so important. Because these entities are so powerful, a relatively stable Personality structure might even be considered a prerequisite for drawing and channeling the energies involved in advanced Magick work. Successful systems of Magick, therefore, will not only teach initiates how to do their will, but also help them balance their own internal energy, promoting a stronger Personality structure.

In the Sheya system for instance, the first three personifications - Woman (mother), Man (father), Child - are elements which may be seen as the most basic in the formation of a balanced personal identity. Though one aspect may be more active without causing problems, if any are fully repressed (not given expression in the personality) the personality is out of balance.

For example, where the child aspect is over-dominant, the person fails to develop the maturity and responsibility needed to deal with the forces encountered in Magickal work. The weak personality may even destroy itself through karmic forces activated from the selfish or reckless use of Magick.

In contrast, the balancing of these forces through ritual work provides a stable foundation from which one can more safely deal with the expression and manifestation of personal will upon subjective reality.

The issue of balancing the personality brings to mind a second type of archetype which is almost always incorporated into ritual...the transforming archetypes. These include such symbolic forms as the circle, the quaternary (set of four) and the higher self (as in the fourth entity of the Sheya system) or God. Transforming archetypes emerge spontaneously (in dreams for instance) when the personality is moving toward change, particularly a balancing change that will result in a more integrated personality and personal growth.

In Magick, these transforming archetypes are consciously manipulated, incorporated into ritual, and serve as a signal to the subconscious mind that transformative work has begun.

Used in combination with the personifications of energy, these symbolic forms enable the subconscious mind to prepare for the utilization of energy and allow one to draw upon it, but the energy must still be focused before it can be harnessed.

This brings us to the third reason ritual is so important in Magick. When practiced on a daily basis, ritual helps develop the mental discipline needed to focus the power and project the will upon reality.

Everyone will agree that to have a powerful physical body one must exercise. This requires both physical energy and the vehicle with which to form action. A similar situation holds for the mind. To utilize its power one must have the psychic energy (drawn from the subconscious) and the vehicle with which to manifest the symbolic material. The similarity between the two systems may be represented like this:

Continued on page 45.

VOICE OF THE SHEYA

An Interactive Magickal Forum

This section of Mezlim is open to any person operating the Sheya system who would like to share their work with us. We hope that this forum will give the widespread community more chance to communicate and establish an energetic web of interaction. Operants of other systems are likewise encouraged to submit material for an eclectic column.

*The following article is of the author's subjective experience of an internal working of **the Spell of Enki** (published in the Samhain issue of Mezlim).*

I stand at the center of the universe. The ways are open. There is no restriction, no sin, only endless opportunity. I need but to extend my will to create...

None of the concerns of mortality reach me here. I am here for a reason mortals could not understand, would not dare. I am braced against my fear with my purpose. I am here to converse with my Holy Guardian Angel. I am ready.

I am Sheya, a magus of the transformative path of integration. I work with manifestations, so I will build a space, create a definition. I fill with life and thrive.

I sink down, sweeping with limbs, life and consciousness, into the void, emptying all the remaining residue of my illusion up to this moment. Here I dissolve, merging with the no-thing of all, the all of no-thing. Here also I gather, for I am to build a mighty temple, one I will need much material to construct.

I flow through this eternal moment, my

will focusing as I sweep up to create my vehicle. I place my first cornerstone with the charge of Enochi to insure its integration throughout construction, and to begin the call.

E

I run a footing to the next cornerstone. I place this corner with the charge of Dhyanna for this temple is taking form. I continue the call.

N

The mystic plan of my temple takes shape as I reflect the two with a third corner; charged with Maggah, for this is to be a living temple.

K

The three make one. The one has three and three and two. I reflect the three with one; I charge Khiyatta, giving consciousness for now there is pattern.

I

The three reflected by one make the one reflect three. The three and one equal the one and three making one. The one has four and four and six and three. There is space. The space has integration, form, life and consciousness. It also has a center, a perfect reflection charged with the totality of its components.

ENKI

I stand as the center pillar of my cosmos, born of my Will, to know my Will, for this is the Way. From this center there are infinite reflections. I have built my space. I have named this space Enki, and have given

it four Aspects for cornerstones. Now I will define the Aspects of Enki, using the language of builders.

ALEPH

I Am the voice of the great elder serpent who dwells outside of time and space and cannot be seen nor felt, nor understood by god or man. My word is the birth of thing and life. And this is the first Aeon.

NUN

I Am heavy with form, for I Am the milk of gods and the blood of man, the child of gods. I Am the Mother, feeding the infant dragon, the Lord of Light to be. I Am the waters come down. And this is the second Aeon.

KAPH

I Am the warrior of Thebes, Father of man and the messenger of life. From me comes the shadow of life and the blazing gate of death. Even as I Am preceded by the wound of my sword, so do I precede She who will wield me in peace. And this is the third Aeon.

YOD

I Am the Child, remembering the word of the voice of the great serpent who has become me. I create my own mother and father within me and become my own child. I am both Man and Woman, Goddess and God. In this vessel of light, I awaken and sing my song of desire... †

ENOCHI

The temple is defined. Will equals purpose and process equals Will, for this is the way. Hadit ve Nuit ve Hadit. I observe my creation as it observes me. What I seek is here, called by purpose and process. How do I converse with you, who are a reflection of myself? I will dance for you/me/us. It is

† From the Liturgy of the Sheya Enoch
- BE'eR KAYaM BeN BARaK

the dance of the universe which we have just created.

I become primal life, pulsing with unquenchable desire. I concentrate all my power into a single shaft and become a bolt of pure energy.

I AM THE SWORD

I become substance, still and dense, suspended in the center of this reality. I have formed myself as a sphere, a huge barren planet. The sword of flaming life which has been coursing throughout the universe, continuously reflecting back through the center, finds the center occupied by this planet and buries itself fully into and throughout its form.

I AM THE WOUND

I am a rent solid of imprisoned freedom. I am the agony of death as I slay myself, as I slay the slayer, myself. Death is an end to a life that was, but life cannot be destroyed, only reoriented. Death is birth. Death only exists for those left behind.

There is a movement in the stillness. There is shape for the formless. I am genesis, a new life-form. My barren landscape sprouts myriad manifestations of my primitive life-form. I evolve, forming an atmosphere. oceans and continents teeming with living forms. Evolution is process. The process is guided by my purpose, for I am God here. The living forms have bound this life and this substance with a purpose in and of themselves.

In the center of my world this purpose and process focus, making a new Will. This Will is the spirit of the planet, the reflection of the Will of its creator, which is the soul of the planet. Will can do naught but express itself. This spirit expands, finding a focal outlet in the tunnel of the sword.

There is an emerald isle on the surface of my planet. It is unique in that there is perfect balance. The foliage is lush but not choked. The animals abound, but there is food and shelter for all. Life is strong here. In the center of this island there is a formation of rock resembling a temple. It is beautiful, flawless, open on all sides, top and ...beneath. There is a hole in the planet here, from the surface to the core. The temple is a love poem, a gift of form to life, life to form, created during the terrible consummation of their marriage.

The spirit of the planet reaches this point, and expressing itself to its universe, transforms into a huge flower. The roots of this flower are at the heart of this living planet. It's green stem rises to a blossom which is red at the center, with yellow petals, trimmed in blue.

I AM THE ROSE

The rose unfolds, its perfume given to all, and the universe sighs with pleasure. I find myself at the center of the rose. I am a hawk-headed cherub, the result of all that has transpired, here at the blossom of the core. I am fully conscious of my being and I revel.

I AM THE CHILD WHO CARRIES HIR MOTHER AND FATHER WITHIN HIR WOMB.

In this awareness I stand, as a gentle rain begins to fall. The crowned and conquering child that is my-self looks out and feels the thrumming universe that is my-self, singing my applause to me as I dance for my enjoyment. I have built a universe for myself, to know myself...again. I am Gnosis. I have divided and I have integrated. I am Alpha and Omega and my purpose is love, for love is oneness.

I AM THE SERPENT ARISING, REBORN INTO THE WORLD.

There is nothing that is not here. Nothing that my cosmos lacks. The dragon rises and is already risen. I am looking at my Holy Guardian Angel and see my self looking at my Holy Guardian Angel. I reach out even as I am reached for. I call out even as I am called to.

TO ME! TO ME! ALL THAT I DESIRE. BELOVED HEART OF MY HEARTS. TO ME!

The world dissolves. The sword, the form, the wound, the rose, the child no longer separate. I am once again a pillar supporting the temple.

TO ME!

The Temple is internal, just as it is eternal. Purpose...process...are nothing now. I am an undefinable feeling that experiences.

TO ME!

Pure being. There is nothing to be said.

I slowly become aware of myself. This is painful somehow. Why do I re-manifest? Ah yes, my Will. I did not come here to dissolve, to cease to be, but to live and thrive. I am a master of manifestation, having given myself a grand and glorious adventure, and I am going to enjoy it to my fullest.

I sweep my arms out and up, gathering my universe at the first point of integration. There is a sound like thunder as I banish. But as I banish, I invoke, and I pull Nuit to Hadit.

I stand at the center of the universe. The ways are open.

Δ MENARA Temple Enochi, 1990

RY'S RISING

Story: Rick McCollum
& Kenn Day
Art: Kenn Day
Lettering: Rick Peters

Chapter Four

The story:

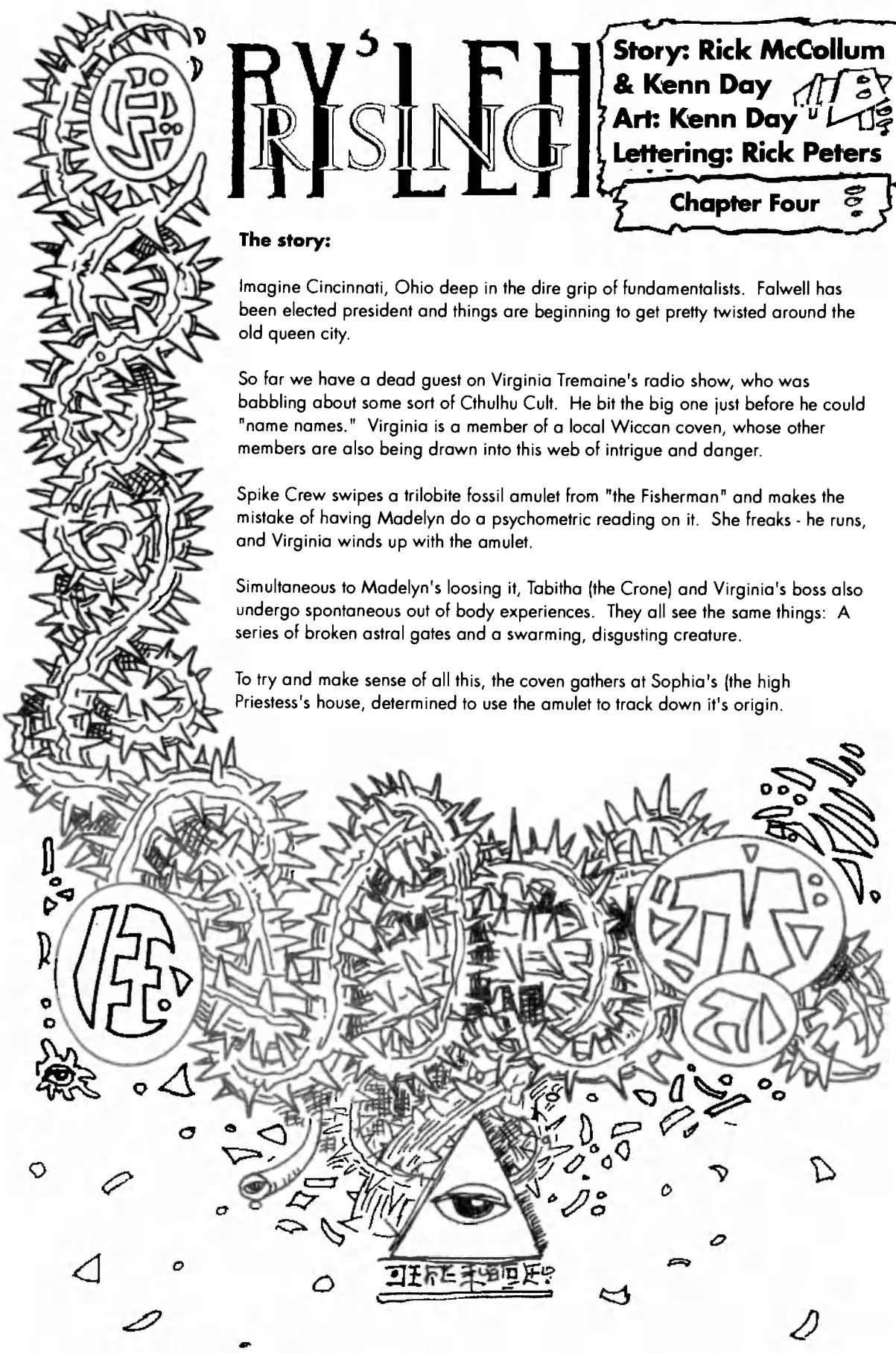
Imagine Cincinnati, Ohio deep in the dire grip of fundamentalists. Falwell has been elected president and things are beginning to get pretty twisted around the old queen city.

So far we have a dead guest on Virginia Tremaine's radio show, who was babbling about some sort of Cthulhu Cult. He bit the big one just before he could "name names." Virginia is a member of a local Wiccan coven, whose other members are also being drawn into this web of intrigue and danger.

Spike Crew swipes a trilobite fossil amulet from "the Fisherman" and makes the mistake of having Madelyn do a psychometric reading on it. She freaks - he runs, and Virginia winds up with the amulet.

Simultaneous to Madelyn's loosing it, Tabitha (the Crone) and Virginia's boss also undergo spontaneous out of body experiences. They all see the same things: A series of broken astral gates and a swarming, disgusting creature.

To try and make sense of all this, the coven gathers at Sophia's (the high Priestess's) house, determined to use the amulet to track down it's origin.

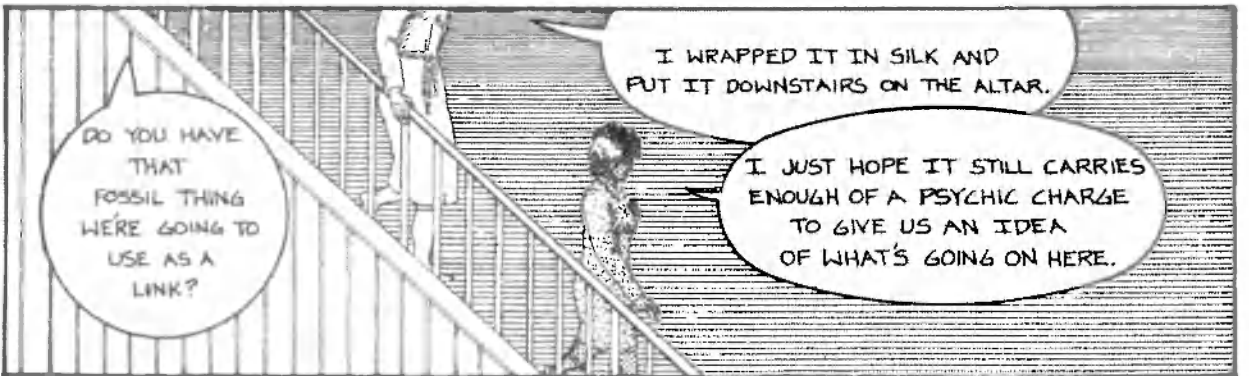




WHERE'S THE KID?

WE REALLY DON'T KNOW WHAT WE'RE DOING. IT WOULDN'T HELP MATTERS TO HAVE A NEOPHYTE UNDERFOOT.

I SENT LEAH HOME. SHE'S TOO YOUNG...TOO VULNERABLE TO DEAL WITH SOMETHING THIS SERIOUS.



DO YOU HAVE THAT FOSSIL THING WE'RE GOING TO USE AS A LINK?

I WRAPPED IT IN SILK AND PUT IT DOWNSTAIRS ON THE ALTAR.

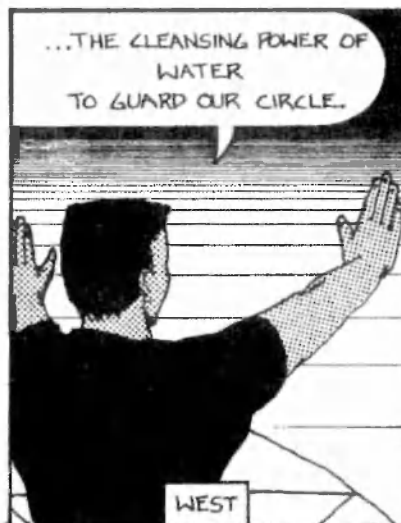
I JUST HOPE IT STILL CARRIES ENOUGH OF A PSYCHIC CHARGE TO GIVE US AN IDEA OF WHAT'S GOING ON HERE.

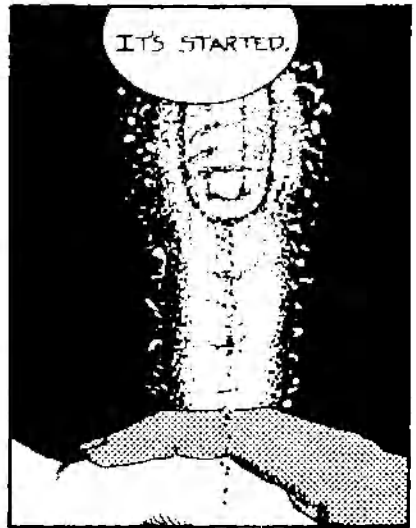


IT'S A SHAME THAT MADELYN ISN'T UP TO HELPING. SHE'S SO SENSITIVE.

EXACTLY WHY SHE'S NO GOOD RIGHT NOW.

HMMM.



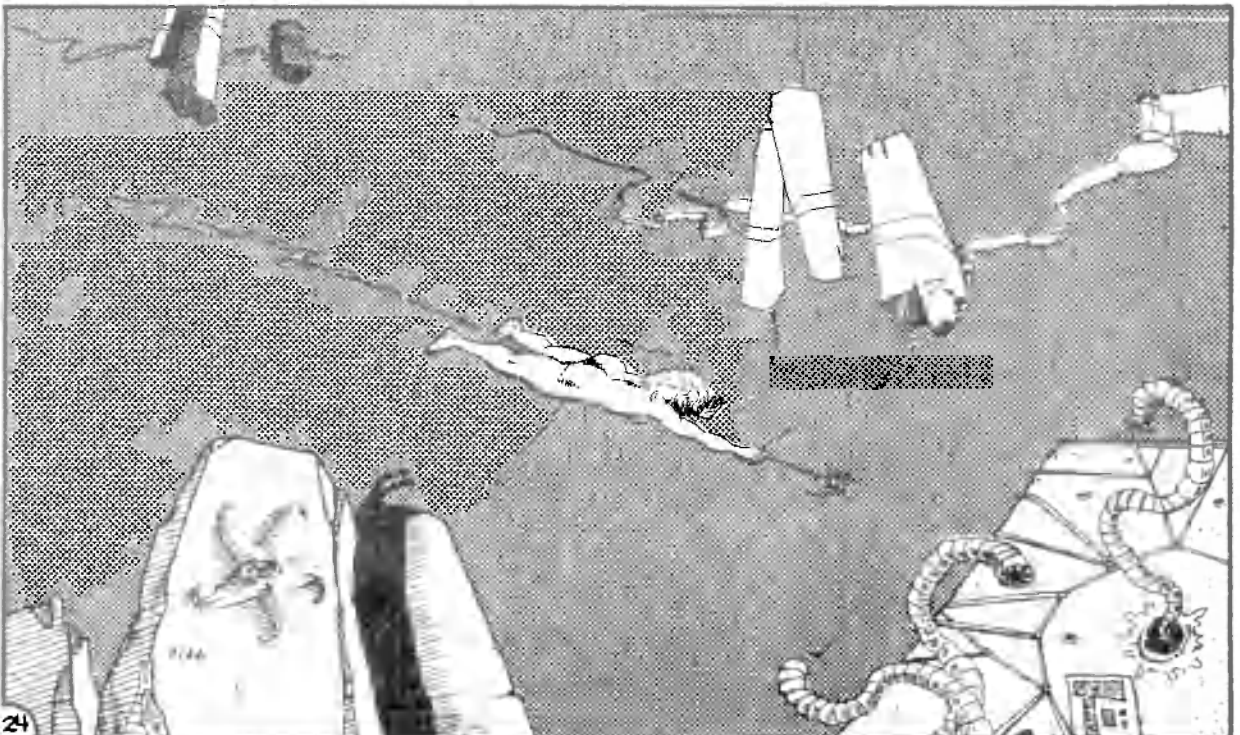
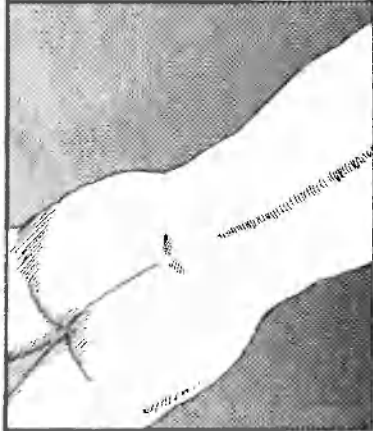


IT'S STARTED.

IM MOVING INTO A STRANGE ASTRAL REALM.

IT FEELS AS IF THE AMULET IS EAGER...

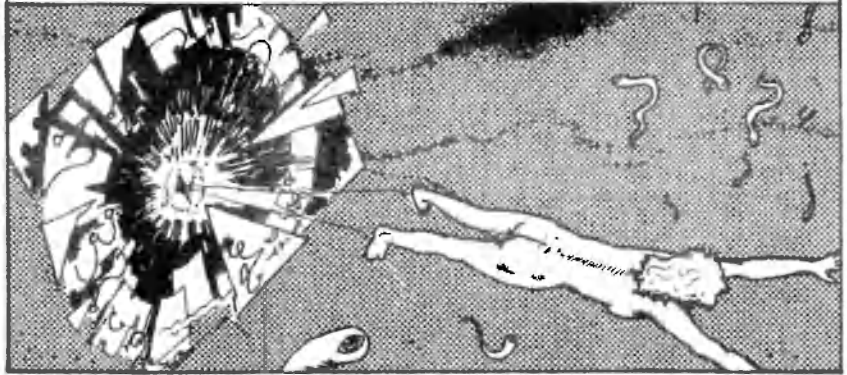
TO RETURN... SOMEWHERE.



24



THE ATMOSPHERE AND LANDSCAPE ARE GRADUALLY CHANGING, BECOMING MORE OMINOUS. I'M PASSING THROUGH GATES THAT HAVE BEEN BLASTED OPEN FROM THE OTHER SIDE.



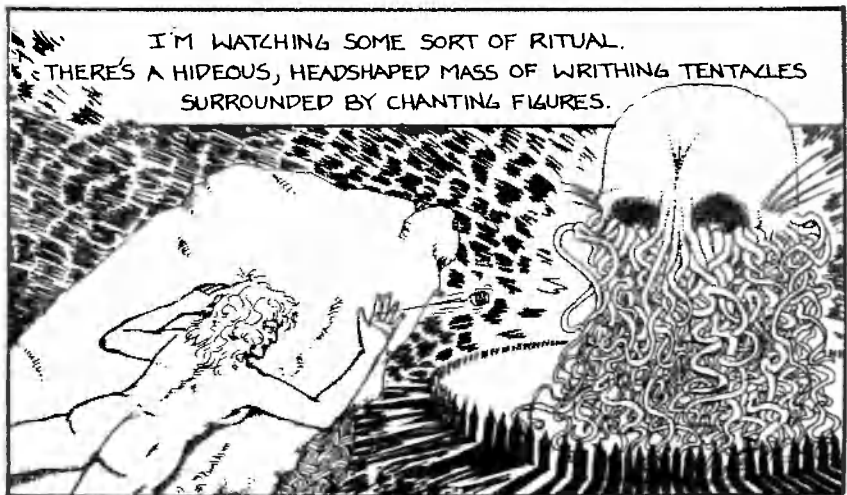
TIME PASSES SLOWLY FOR THOSE WHO WAIT.



THE GATES ARE BECOMING MORE BIZARRE. IT'S AS IF THEY WERE SOMEHOW ... ALIVE ...



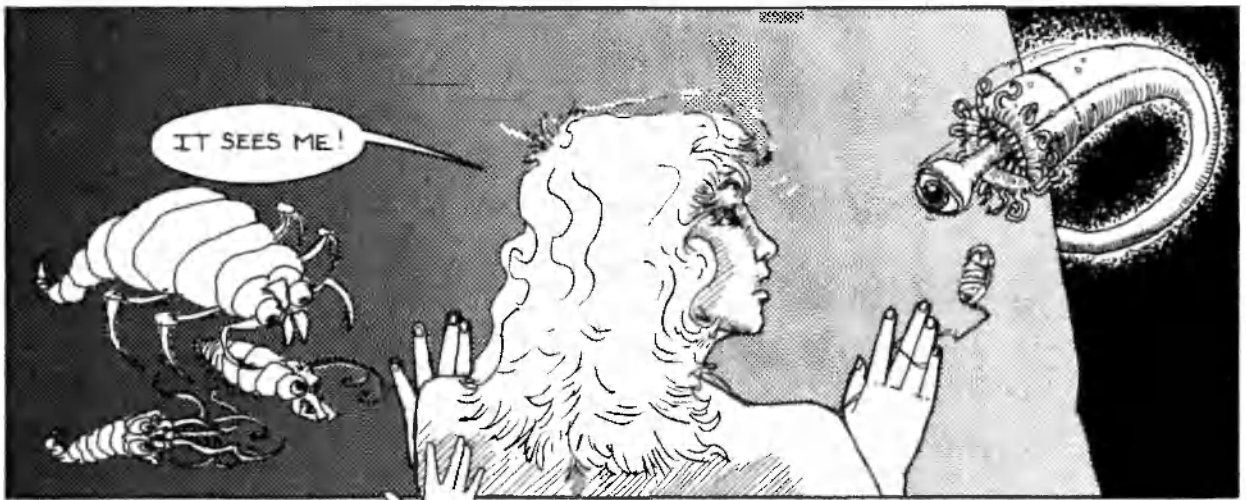
THE BASEMENT GROWS COLDER.



I'M WATCHING SOME SORT OF RITUAL. THERE'S A HIDEOUS, HEADSHAPED MASS OF WRITHING TENTACLES SURROUNDED BY CHANTING FIGURES.







IT SEES ME!



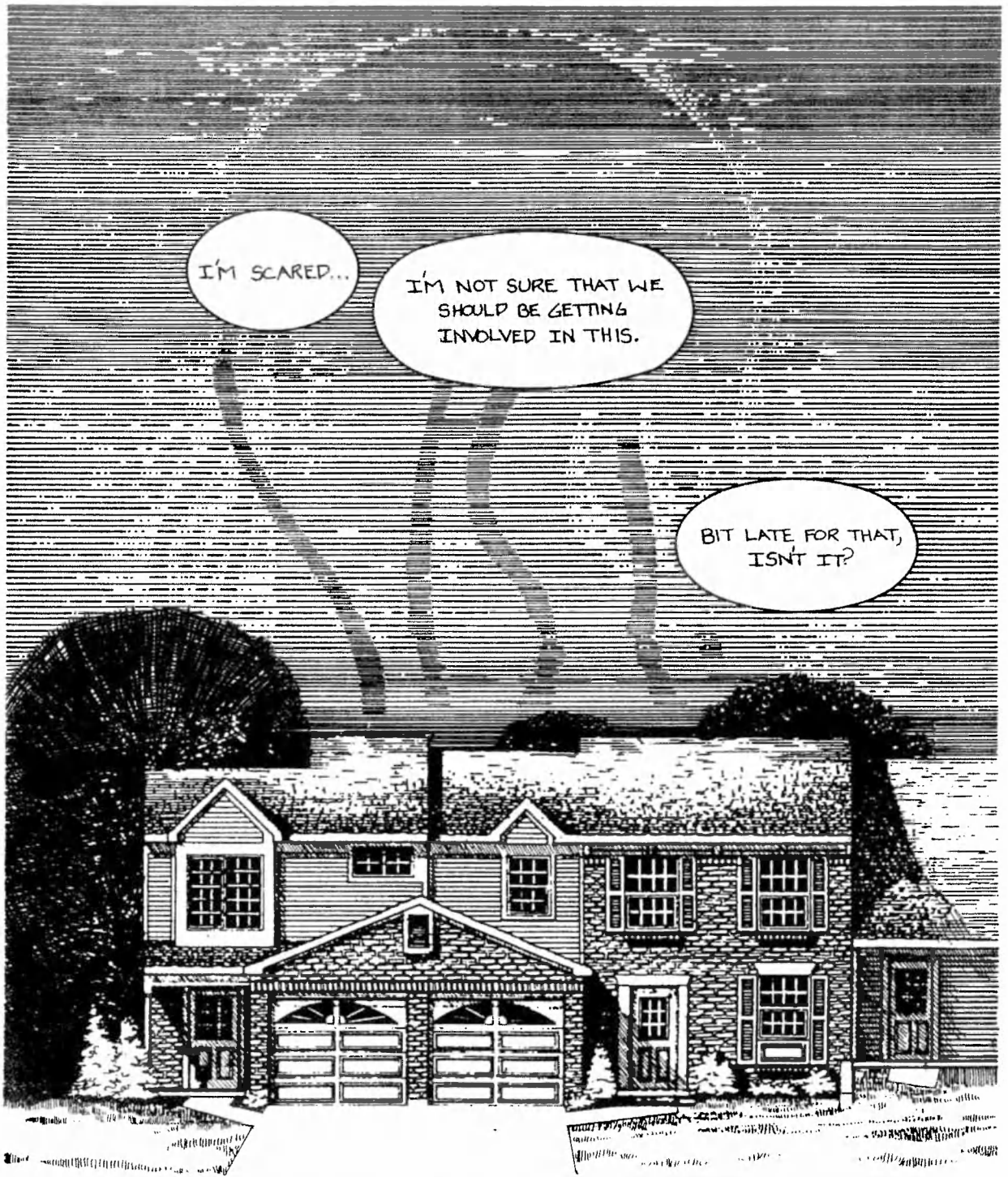
GODDESS PROTECT ME!



I WAS AFRAID I WOULDN'T MAKE IT BACK.

YOU WEREN'T THE ONLY ONE.

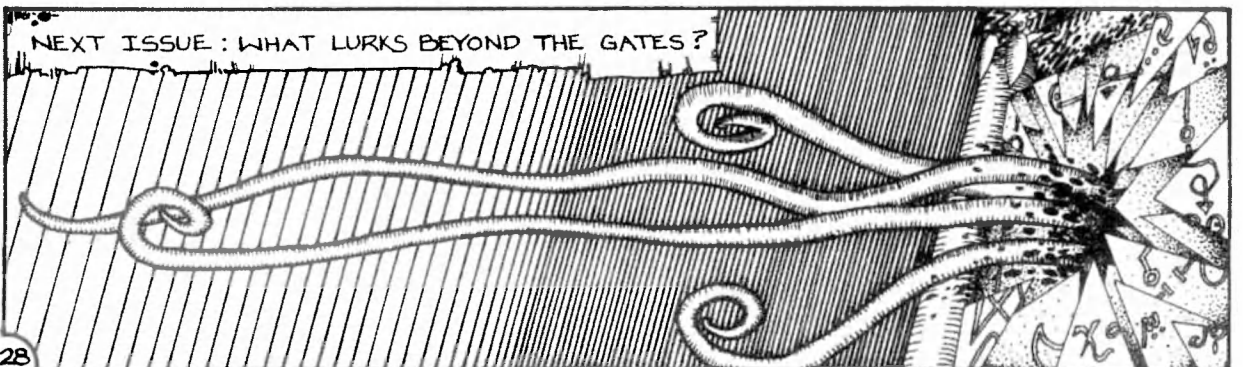
HUSH NOW.



I'M SCARED...

I'M NOT SURE THAT WE SHOULD BE GETTING INVOLVED IN THIS.

BIT LATE FOR THAT, ISN'T IT?



THE CIRCLE

by Laurali

Greetings to all you out there. Did you miss me? I'm back anyway, in more ways than one. Recently, I was away in my self-imposed spiritual death camp...working at least 11 hours a day at an exhausting job, slowly killing my Self in the process. I almost forgot how to smile after awhile.

I was trying to listen to too many voices outside of myself—about what was right for me. The confusion became overwhelming, until I remembered that the most important voice was my own—and started listening to myself again. Now I have returned to the center of my universe. The child who seeks to experience her pleasure and the woman who seeks to fulfill her own needs have returned to their rightful places within me.

I quit my job; walked out without looking back. I spent time learning once again to relax, to play, to feel. I am beginning to learn how to love myself, and the first lessons are the hardest—forgiveness and acceptance. To be free to be truly myself, I must learn to love myself unconditionally and not expect others to fill that gap for me. To reach for my potential, I must know myself completely. That which is not loved, does not reveal itself truly and thus cannot be truly known.

Who am I? A process, a part of the divine; but there is so much that I must go through yet in my process in order to find my wholeness and do my Will. I am walking the fine line between justice and mercy, might and love—with only my newfound trust in my Self to rely on. I am important; I am all that I desire; but my doubts are always around me, waiting for an

opportunity to sidetrack my growth.

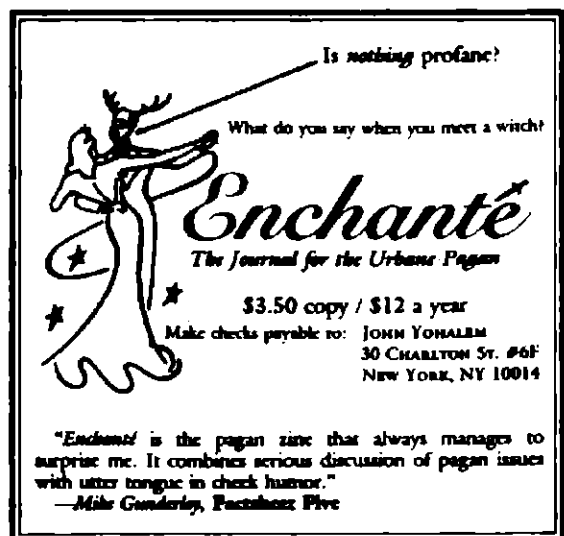
Life always seems to flow in circles. I took the job as a part of my growth process, and I suppose it fulfilled its purpose. I'm not sure about what exactly that purpose is yet. The details are still too recent in my mind, too close to see clearly.

The circles of life form spirals of growth. I feel like I've learned these lessons before, only not quite in this way, not to this degree. Spirals are unending as is my growth and my process. Does anyone ever get tired and try to stop growing?

All steps upon my path lead to knowledge of some sort, but I want to make sure that my process has a purpose. I must focus myself upon my goals and not be deterred by other "work".

To be once again on my path is both challenging and frightening—as are most growth experiences, I know. I realize that others, such as yourselves, have gone before me and yet others follow behind, making their own destinies. But, at least now I have a focus for my work: To love myself in order to free myself to do my Will.

So mote it be.



Is *nothing* profane?

What do you say when you meet a witch?

Enchanté
The Journal for the Urbane Pagan

\$3.50 copy / \$12 a year
Make checks payable to: JOHN YONALLEN
30 CHARLTON ST. #6F
NEW YORK, NY 10014

"*Enchanté* is the pagan zine that always manages to surprise me. It combines serious discussion of pagan issues with utter tongue-in-cheek humor."
—Mike Gonderley, *Facetious Five*

LETTERS

Dear Editor,

I am writing to thank you for the Invocation to Enki which I found in the last issue of Mezlim (Samhain 1990).

The occult community can always benefit from literary works such as this invocation. This is a wonderful piece to study. Not only did it provide the opportunity to learn more about Enki (God of Water, Wisdom and Magick), but I also got to indulge myself and my creative energies in its performance.

Personally, I found the Invocation to Enki to be very flexible, making it possible to use many various styles in performance. It is stated in the article that drum accompaniment works well with the piece; this is true. It is also true that the piece works well on its own without extra props. I feel that this is due to the beautiful undulating style which is constant throughout the invocation. (How appropriate for a God of Water!)

However, even though the structure of this piece is naturally exquisite, we must remember that the most important part of any invocation is the responsibility of the invoker. Many exciting invocations have been spoiled due to the fact that the honesty and heart of the invoker were lacking during delivery.

This is a terrific invocation. I hope that it continues to inspire many others to take the time to study, interpret and utilize it. Enki is definitely worth the energy and effort!

Enki Ehya!

Gwendydd

TRANSFORMATIVE MAGICK FOR THE NEW AEON

The basic course of study in the Sheya system consists of an introduction and 11 lessons which cover the following areas of preparation and training for the prospective Sheya:

- Detailed presentations of each of the basic Aspects of the system including evocation, invocation and related work.
- Techniques to assist the student in acquiring the necessary focus, discipline and vision to proceed with the work of self transformation and understanding.
- Techniques for developing a safe environment for transformative work including raising the Temple, energy balancing, middle pillar exercises, grounding and banishing.
- Detailed discussion of the basic tools and symbols of the temple, their consecration and use.
- Direct correspondence with the author of the system, offering ongoing commentary and response to any questions arising from your own experience with the system.

We believe that you will find these lessons to be of great assistance to you in your quest for greater understanding and realization of your potential. The lessons are designed to present a total system of Magick in a logical and understandable fashion - A system that you can use in your life - now!

Please address all inquiries to:

N'Chi

P O Box 19566

Cincinnati, OH 45219

REVIEWS

Lost Souls

Linda Falorio

Sarcophagus Press

From Linda Falorio

P.O. Box 9011

Pittsburgh, PA 15224

If H. P. Lovecraft were alive today, I have no doubt that the stories he would write would bear an amazing resemblance to those of this collection.

Lost Souls contains four short stories: *The Hunted*, *The Eater of Lost Souls*, *Great Dismal* and *Requiem*. In the tradition of HPL, each story brings a doomed and haunted person or persons face to face with the terrifying spectre of the unknown and unknowable. The variations lie in the paths taken to this inevitable encounter, and the individual's response to what is revealed.

Unlike my own experience of Lovecraft, where I felt as if he were somehow fulfilling some obtuse karmic burden by writing, I get the definite feeling that Falorio enjoys the process of spinning these tails. Each of the stories shows an adept use of chthonic imagery and metaphor, as well as Falorio's obvious love of paradox. The endings are left suitably vague to allow your own imagination to fill in the details; gruesome or otherwise.

Lost Souls takes the reader from the American midwest to the jungles of Sri Lanka, from barren, windswept beaches to haunted swamps and beyond. Enjoy the ride.

Astrologik

The Interpretive Art of Astrology

Antero Alli

From ParaTheatrical Research

P O Box 45758

Seattle, WA 98145

Astrologik is not just another astrological primer. Those of you who are familiar with Alli's work in **AngelTech**, **All Rites Reversed** and his various other "rebellious manifestos" will not be surprised to find that he wants to completely redefine astrology as well. Planets become forces; houses become states and signs become styles in this redefinition of what astrology is and how you can use it in your life.

The style of **Astrologik** is 100% Antero Alli; fresh, sporadic, spontaneous and silly - with a strong dash of quirky wisdom and his usual insatiable irreverence.

One thing shines out clearly and that is that Alli certainly knows his stuff. The redefinitions are all quite comprehensible and reflect a definite grasp of how the system works as a whole. I went through the book with my own chart and was able to gain considerable insight from his system.

So, if you're tired of "the way things are done" in classical astrology, or would just like to experience a breath of extremely fresh air, give this a look. You may not recognize the form, but the content is "all there."

Attention publishers!
If you have a publication which you would like to be reviewed in Mezzim, please send a copy to our review editor.

REVIEWS

(continued)

PHOENIX & ARABETH'S 1991 Calendar of Holy Days and Spiritual Festivals

From: Phoenix & Arabeth
P. O. Box "R"
Ukiah, CA 95482

This seems to be a rather exhaustive collection of important dates from around the world. There are actually very few days on this calendar that aren't filled with important events: Everything from the birthday of Isis to the Feast of Iemanja (Brazil).

Because of the crowded atmosphere, it makes a lousy appointment calendar, but it more than makes up for that by providing a handy reference for a number of things, including the translation of each month into Greek, Roman, Egyptian, Babylonian, Sumerian, Hebrew, Assyrian, Armenian, Hindu, Tibetan, Chinese, Mayan, Sioux/Ojibwa, Celtic, and Druidic...to name a few.

The calendar is printed in reflex blue on white paper stock and has a wide variety of very attractive illustrations highlighting the mythology of various civilizations. (I'm still trying to figure out which of these two obviously talented artists does the figures and which does the backgrounds.)

For a sample of the illustrations from this calendar, see page 24 and page 52.

Psychological Perspectives on Magick

Continued from page 30

Body - Physical Energy - Action
Formation - Doing
Mind - Psychic Energy - Symbol
Formation - Willing

If the lines of communication have not been established, the energy cannot be drawn. If the mind cannot be focused through concentration, projecting this energy and willing it into manifestation, nothing much can be accomplished.

Ideally, in Magick these two vehicles, the body and mind, can be utilized together to bring about the desired results.

Some may disagree with my thesis that the subconscious mind taps the power for manifestation. They feel that their power comes from an outside source...a supreme being. Personally, I recognize this power as a manifestation of a supreme being, but do not perceive it as being outside myself.

In the end it makes little difference, since ritual and symbolic transmission of meaning have always been a major part of religion as well. These are the means by which the contents of the will become manifest whether you call it prayer and worship, or Magick.

And thus it seems that a language of symbols and an open line of communication are necessary whether you are addressing the gods or your higher self. Either way, discipline and strength of purpose are the means to the desired end. Through the centuries ritual has been proven to be a powerful tool with which to accomplish self transformation, and so it remains today.

A.I.W.A.F.'s TIPS FOR THE "CITY MAGE"

This article is intended not as a step-by-step, last word guide on MAGICK in general, but only as some helpful suggestions that I have picked up along the way. Use what you will, discard the rest.

When first arriving on the Magickal scene, we are often "put off" by descriptions of elaborate temple spaces with appropriate altars, tools, etc. If you have the bucks, elegance is the only way to go, but what about the plight of the city dweller with a one, two or three room abode and no space to spare? Here are a few tips along those lines:

A double cube altar can be constructed in the shape of a tall, skinny, "parsons table" and becomes an altar when two pieces of satin are draped over it. The rest of the time it can hold a lamp, toaster, or your pet parakeet. (Write me, and I'll send plans.)

Need two pillars? Try the cardboard tubes that carpets are rolled on. (See a carpet dealer, and he/she'll probably be glad to give you as many as you want.) Plywood bases can be added without difficulty. (Again, write and I'll send diagrams.) Another suggestion: Use styrofoam bases, and cylinders, and then glue or pin them together. The possibilities are endless.

Elemental tablets at the "quarters" can consist of symbols for the four fixed Astrological signs on pieces of cardboard tacked, or taped on the wall.

The four fixed Astrological signs are

Leo-Fire, Taurus-Earth, Aquarius-Air, Scorpio-Water. Directions (N/S/E/W) will depend on the Magickal system you are using.

Votive candles at the quarters in votive glasses of the proper color can add power to your ceremonies. Use thirteen ounce coffee cans as stands, and the candles can be stored in the cans when not in use.

Enter the temple that I have described during mundane times and you will find a room with Astrological signs on the walls, a tall skinny table (with or without a parakeet), and cardboard tubes and coffee cans in the closet. Pretty innocent, huh?

Have thin walls and nosy neighbors? Use appropriate background music when you need to chant, shout, or vibrate those "neatsy" words of power. They may bitch about the volume, but not nearly as much as they would if you didn't mask the ritual.

The above may indicate that I think that Magick is something that should be hidden due to its evil or shameful nature. Nothing could be further from the truth. However, I don't think that setting other people up to think that you are crazy, evil, or weird is a good idea unless there is something worthwhile to be accomplished.

If you have enjoyed this article, let the folks at MEZLIM know and we can make it a frequent, regular, (or frequently irregular) feature.

Please write if you have questions or comments about the things that I have mentioned; anything else in general; and, also if you have any tips or suggestions of your own. I would like to hear from you.

Write in care of MEZLIM.

MAGICK AND THE STARS

By A.I.W.A.F.

Well Magickal Ones, we have experienced the winter season, and now we are entering a period when the Earth is beginning to stir and re-awaken.

This is a good period for planning strategy, practicing our "Crafts", working with our Tools, and MAKING LOVE BY THE FIRE!!!

The cold, dark time of the year is also good for those unpleasant tasks that don't seem quite as fitting during "sunnier" periods. (You know what I mean.)

A.I.W.A.F.'S FORECAST: IMBOLG/CANDLEMAS THROUGH BELTANE (February 02 through May 01.)

FEBRUARY

Pluto is going retrograde on the 21st, making the "Dark Side" a little more potent for those who can work with this tricky energy. The New Moon in Aquarius on the 14th would be a good time for group growth-related activities. (So get together and DO SOMETHING!) The Full Virgo Moon on the 28th will be ideal for romance, love spells, etc.

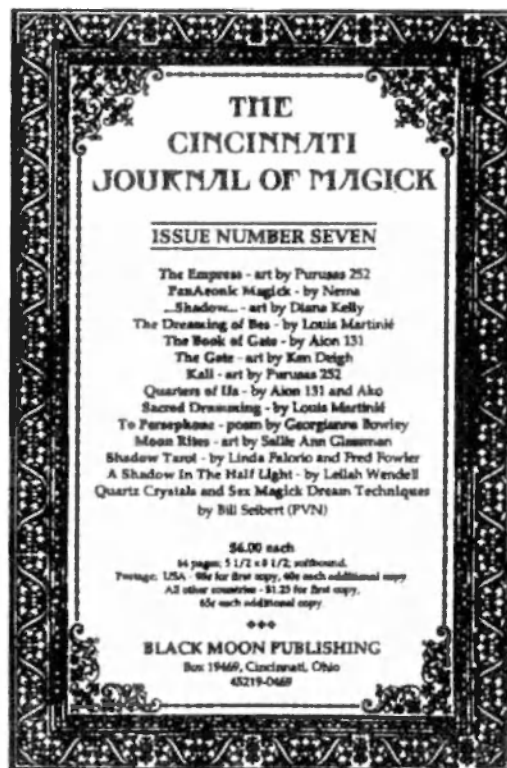
MARCH

Jupiter opposes Saturn on the 15th and is a bit disadvantaged by his retrograde motion. This would be a good time for

accomplishing "traditional", mundane tasks; (if you know how to do anything like that). Jupiter goes Direct on the 30th and the "straight" energy lessens. The New Pisces Moon on the 16th would be a great time for beginning "deep level" work on either side of the fence that you choose. The Libra Moon on the 30th is great for Love, Lust, or something similar. It should be really potent with Jupiter hanging "hot" and motionless in the sky.

APRIL

Mercury goes retrograde on the 4th and direct on the 28th. (Please don't think this is supposed to mean that your brain is allowed to go "out to lunch" for three weeks.) Uranus and Neptune both go retrograde on the 18th which should be an excellent time for deep-level transformative work. The New Aries Moon on the 14th is a good energy for initiating new projects (or people). And please use that ass-kicking Full Scorpio Moon on the 28th to MAKE SOMETHING HAPPEN!!!!



A.I.W.A.F.'s FORECAST FOR YOU

FEBRUARY 02 THROUGH MAY 01.

AQUARIUS - Jan 20 through Feb 18 - This is a time when you will accomplish much, but it won't all be fun. You may have to fight for what you hold dear. But if you plan well, you'll win the "war." Good fortune is indicated.

PISCES - Feb 19 through Mar 20 - Your dreams are likely to come true in February. Yes, that one. Be prepared for a hassle in late March. And be prepared for a strange person with "far away" eyes that may show up anytime.

ARIES - Mar 21 through Apr 20 - You are going to make a significant change in direction concerning your personal or Magickal Path. A sex partner like no other will stay for a time and then go wherever they always go.

TAURUS - Apr 21 through May 21 - Your world is going to get shaken up. You need to decide "who is going to do the shaking." Figure out some changes you need to make and get the ball rolling, before something else rolls it!

GEMINI - May 22 through Jun 21 - You are going to lose a partner and will be sad. Then you will find a new partner and will be happy. (I think I see a trend.) You will have ample energy throughout this period. (You'll need it.)

CANCER - Jun 22 through Jul 23 - Your love-life is making some significant moves, and some of them aren't fun. Be prepared for improvements in March. Good

fortune is indicated if you can stay clear of the turkeys.

LEO - Jul 24 through Aug 23 - This will be a period when you accomplish much. Something fortunate and unexpected is going to improve your personal life. You are going to find a partner to work with, fight with, love with, etc.

VIRGO - Aug 24 through Sept 23 - A personal change is possible, and will improve much if it takes place. This will be a sensitive period and you'll be very intuitive. You are going to begin a new pursuit that provides much information.

LIBRA - Sept 24 through Oct 23 - You will come down with cabin fever, be convinced the winter is a drag, AND THEN.....you'll meet someone that will change all that. Hang on for the ride, or hide in your cabin.

SCORPIO - Oct 24 through Nov 22 - This will be a very active period, and you'll win more than you lose. Things will slow down after the Vernal Equinox and you can reap the harvest of your earlier efforts.

SAGITTARIUS - Nov 23 through Dec 21 - You will spend the winter hours like you spend most of the summer ones. Eating, Drinking, and Making Merry (or whoever). Don't change your style, but remember a few of those "winter projects" that have been around for awhile.

CAPRICORN - Dec 22 through Jan 19 - Communication is what this winter is going to be all about. Travel and "networking" will be necessary and you'll accomplish much. (And you aren't going to travel alone.)

HANDS ON TAROLOGY

What the Books Don't Tell You

by Silver RavenWolf

It is a Tuesday afternoon, and I have literally waxed myself into a corner of my dining room. My youngest son is banished to the living room and the VCR while I take a long look at my gleaming floor before the rest of the pack get home from school. I know that once they hit that door, I can kiss my Mop 'n' Glo shine good-by.

As I marvel at my mundane labor, there is a knock at the side door. Shit. "Who's there?", I call. (Except that I already know who is standing there, attempting to avoid my flapping scarecrow hung on the door... being a Witch and a Tarologist does have its advantages now and then.)

"It's me, Howard!"

"Yeah, I know. I've been expecting you." I have learned from experience that Howard is rolling his eyes and flashing a lopsided grin at my scarecrow.

"Are you busy?" (Now it is my turn to utilize a facial expression.)

I explain my situation and tell him to open the door. He patiently waits until the brisk autumn wind favors my floor with a quick dry.

"Have you read for me lately?" His tone of voice is anxious and there is a crease on his brow.

Lesson #1: Always tell the seeker the truth, at least to the extent where they understand what is coming out of your mouth.

"No, Howard, things have been really busy around here lately."

Lesson #2: Never tell the seeker too



NEW MOON RISING

A Journal of Magick and Wicca

Featuring Don Michael Kraig

& Scott Cunningham

1 year (6 issues): \$13

\$17 1st class/ Canada/ Mexico; \$25 overseas

Please make all checks payable to:

MYSTIC MOON

8818 Troy St. Dept. X

Spring Valley, CA 92077

ABRASAX



A PUBLICATION OF THE
ORDO TEMPLI BAPHE-METIS

Published Quarterly:
September, December, March
and June

4 issues \$14.00
Sample Copy: \$5.00

P O Box 1219
Corpus Christi, TX 78403-1219 USA

(Please make checks and money orders payable
to: James A. Martin.)

much about your personal life. You are supposed to be assisting them, not the other way around. If you give up too much information on yourself, they may think you are actually human and then the trouble really begins.

“Well, I just wondered because I’ve met a new woman and I want to know where she is heading with me. There is something about her that makes me very uncomfortable.”

I call out to my son to bring my “basket”, a round and unusually designed wicker box that holds my cards and cloth.

Lesson #3: The correct atmosphere is needed for the seeker to be comfortable, even on the spur of the moment; and all tools used to create that atmosphere should be harmonious with your personality as well as the seeker’s. Never let the person you are reading for know that you have several decks of cards from which to choose. You know best which one to utilize for the particular person or situation involved. Therefore, NOBODY gets to peek into my box!

As we wait for my son (who is glad Howard dropped by because now he can walk on my floor) we chat. Rather, Howard is happily blathering on the surface and I am trying to read what is underneath.

Lesson #4: Learn to read facial expressions and body language. Listen carefully to voice tone and modulation. FEEL the energy the person is generating, both within and without themselves. Try NOT to physically touch the seeker, especially if they are of the opposite sex, at least until you discern where their head is at. I know this sounds extremely foolish, but I have had male querents who have

mistaken the briefest body contact for a proposition. “Normals” or “Cowens” as some Witches call them, are more apt to make this blunder than magickal people. Also, it is a good idea to protect your personal space, no matter what the sex of the seeker.

As I clean off the table and find a chair for Howard (I had them stacked so I could dance unhindered with my mop — not my broom mind you) I have determined that although he is interested in the new lady in his life, he really came to visit because he is having difficulty letting go of an old relationship. He is not at all focused. The past constantly clouds his vision. He doesn’t know which is worse, the pain of rejection or the memories that constantly flood his mind, replaying the good times over and over and over again.

Howard has a bad case of unrequited love, and he has not completed the normal cycle of grief.

Lesson #5: Most first-time visits are driven out of the individual’s last ditch desire to solve a distress in their life, and all other affordable avenues have been exhausted. No kidding — you usually ARE the last proverbial cookie in the jar. The most popular questions are those of the heart or those that involve other people, since this information is not something they can go to the store and pay for. Questions about money usually pop up after the seeker knows you a bit, and can let the wall down that surrounds the mystery of their financial affairs. People guard their money much better than they protect their hearts.

Today, I don’t let Howard touch my cards. I lay out the cloth and shuffle them. As with all Tarologists, I have my own way of doing things, and a system I have developed

over the years. It is mainly one of "follow your instincts". Although I generally use the same spread, every now and then, my hands stray to something different. When this happens, just accept it, and keep going.

Lesson #6: Keep your facial expressions and personal comments under control while building the spread. The seeker is already anxious, don't make them squirm. Always beware of your own ego.

I have given Howard my "speech" about the cards (when I first read for him last summer). This is a seven minute explanation of what the cards can and cannot do for the seeker. It ends with, "I am not omniscient, nor do I try to be. If I can't answer a question, I'll tell you point blank that I simply do not know."

Howard listens patiently while we talk about the new woman, but he is tapping his foot and fooling with his moustache. I know Howard is not getting what he wants. When we are through, he says, "But, don't you see Lisa?"

"No, I do not. She does not appear here."

Lesson #7: Never, ever play the game of "test the Tarologist". If necessary, pack up your toys and go home, or send the seeker merrily on their way. There are times when the seeker is after something entirely different than a reading and they will play along with you. Don't be angry when you realize you are being deceived. It's their loss, not yours.

Now we get down to why Howard is really here. I ask a few pointed questions and all barriers come tumbling down. Here is where the actual counseling begins.

Lesson #8: A good Tarologist is an excellent listener. Even if you perform a

terrible read for someone (and this happens occasionally), if you learn to shut your mouth and open your ears, the seeker will leave satisfied anyway. People love to talk about themselves and their problems. It is important to them that someone is actually willing to hear what they say. Often, friends and family are sick of hearing about their problems, and have long since formed their own opinions on the subject. They simply don't want to be bothered with the problem any more. Here is where you come in.

I know that Howard has been wrestling with Kim and their unfortunate relationship since late last summer. There are many stages that he must work through before he resolves all the negative feelings he still carries with him. Each time Howard shows up at my door, we try to take one more step in a positive direction. This is not always easy, and the Tarologist must learn to be patient, but firm.

Lesson #9: Know when to call it quits. Reading is an adventure with your ego. Therefore, you must keep on your toes when it comes to the subject of the seeker's dependency on you. Be aware of your limitations and know when to advise that the seeker no longer needs your services. This rarely happens, but there are those individuals who will hang on to you like a life raft because their lives are constantly afflicted with the Titanic syndrome. Most people will visit you for a period of time, usually up to six months, and then move on with their lives. These are the psychologically strong and healthy people.

Keep a list of referral agencies handy at all times. Include local hot-lines, medical specialists that you know are reputable, and the nearest Women in Crisis Center. I keep a pen and pad in my box to write this information on. "Do you have a pen?" sort

of breaks the mood. The paper is an unusual color so they don't lose it on their trip from my side door to their vehicle. "Please put this in your wallet," is a good suggestion.

But, Howard doesn't need an agency at this time. He just needs to talk to a breathing body in a relaxing atmosphere. My dining room is the hub of our home. By looking at it, you can tell that we have achieved, to the best degree possible, the Ozzie and Harriet household — something that is quickly turning into the Great American Myth. I know that Howard, and others, are not apt to tell their friends and neighbors that I may be Dracula, incarnate.

Lesson #10: Many states still carry old laws on their books that any type of tarology, fortune telling, or spell casting is

illegal. If you decide to charge for your time (which is acceptable because you are rendering a service), check to make sure you are not operating against your state laws. A visit from a policeman is usually not a pleasant experience. I know that in both Pennsylvania and Connecticut, this type of endeavor is against the law. However, we are working to rewrite these laws. I do not personally charge for my services, as I am very select about whom I let into my home. That is my personal preference.

After an hour, Howard takes his leave. He smiles, never entirely believing what I have said (which is good — I don't like pedestals), and drives off into the sunset. I, however, go back to my earlier task of cleaning the dining room; except this time, I'm smiling too, even though my son has just christened my floor with apple juice.



CLASSIFIEDS

Classified ads are being accepted for future issues of MEZLIM. Classified ads are 40 cents per word per issue. There is a \$6 (15 word) minimum for ads, and payment in U.S. funds by U.S. check or international money order should accompany your ad. Please include your phone number and address for our files. If you are not already a subscriber and would like a copy of the issue in which your ad will appear, add \$6.

Ads are accepted at the publisher's discretion. MEZLIM in no way endorses or takes responsibility for any of the ads published herein. However, we are attentive to reader feedback and will halt ads for which we receive complaints.

Deadline for ads for next issue (#6): March 18, 1991.

Address your ads to:

MEZLIM Classifieds
P O Box 19566
Cincinnati, OH 45219

PRODUCTS & SERVICES

MAGICKAL BOOKS, TAPES and SERVICES by Antero Alli, author of Angel Tech & other rebellious manifestos. For a free Katalog, write Antero Alli, Box 45758, Seattle, WA 98145 USA.

TECHNICIANS OF THE SACRED:

Suite 310, 1317 N. San Fernando Blvd.
Burbank, CA 91504 USA

Dedicated to the practice and preservation of Voudoun and other Neo-African religious systems. Religious & Magical Orders of: La Couleuvre Noire & Ordo Templi Orientis Antiqua. Soci t  Journal of Neo-African Religions. African and Neo-African religious and Magickal supplies. Complete catalog of supplies, books, music, temple goods, esoteric class tapes. Ritual work by request. \$7.50.

SUN/RAIN SHELTERS

At last! A free-standing shelter that won't fall down in a light breeze or drizzle! Easy to erect and available in just the size you need! Perfect for campers, merchants, anyone in need of a great portable shelter. Complete package, ready to assemble! No tools required! Prices from \$129. For further details, contact Karen Heaster c/o Sun/Rain Shelters, P.O. Box 26054, Cincinnati, OH 45226. Phone: (513) 533-0001.

CLASSIFIEDS

Place your ad today for the next issue of MEZLIM! Reach the magickal marketplace with your products and/or services. Tell the magickal community about what you want in our Want Ads. Invoke the power of our Classifieds today.

PRODUCTS & SERVICES (cont.)

COMPUTERIZED ASTROLOGICAL SERVICE From Amethyst. Compatibility Profile: Compares and contrasts the interrelationships of any two charts. Transit forecasts: Keeps you abreast of positive trends and challenging periods for a specified length of time. The Ultimate Astro Profile: Detailed, 40-50 page astrological profile created just for you! Prices from \$20. For further information contact: **Amethyst Computerized Astrological Service** 11933 Montgomery Rd. Cin., OH 45249

• CREATIVE ADORNMENT •

Personalized jewelry by Karen, designed and created for your aesthetic needs. Now available at a pagan gathering near you! Look for our new designs at Winterstar this February. Something specific in mind? Contact Karen c/o Mezlim.

DRACONIS LODGE edition of LIBER AL soon to be available. For more information write (S.A.S.E.): HOLY BOOK P. O. Box 86740, Portland, OR 97286. Note: This book reveals the secret word of the Aeon.

PERSONALS

CHAOS MAGICIANS. Writer and magician taking survey for article on chaos magic US/UK. To participate, write magical history and interests, reading material and personal definition of chaos to: D. Knowlton, 8389 Mayfield Rd. #149, Chesterland, OH 44026. Return address optional.

Psychologically healthy? Androgynous? Successful? Magickal? Feel like the last of your species? Seeking communication(s) with others who have managed to find success in both the Inner and Outer Worlds. Intent? A community of peers with whom I can grow further. Interested? Contact ΔKTR c/o Mezlim.

ANNOUNCEMENTS

THRESHOLD - A creative occult network. Send for latest information: Threshold P.O. Box 89143 Atlanta, GA 30312 Fax 404-879-0604.

Your support of our magazine, through purchasing ads and responding to our advertisers, helps to keep Mezlim an active and productive part of the growing magickal community. Thank you.



L.V.X.