

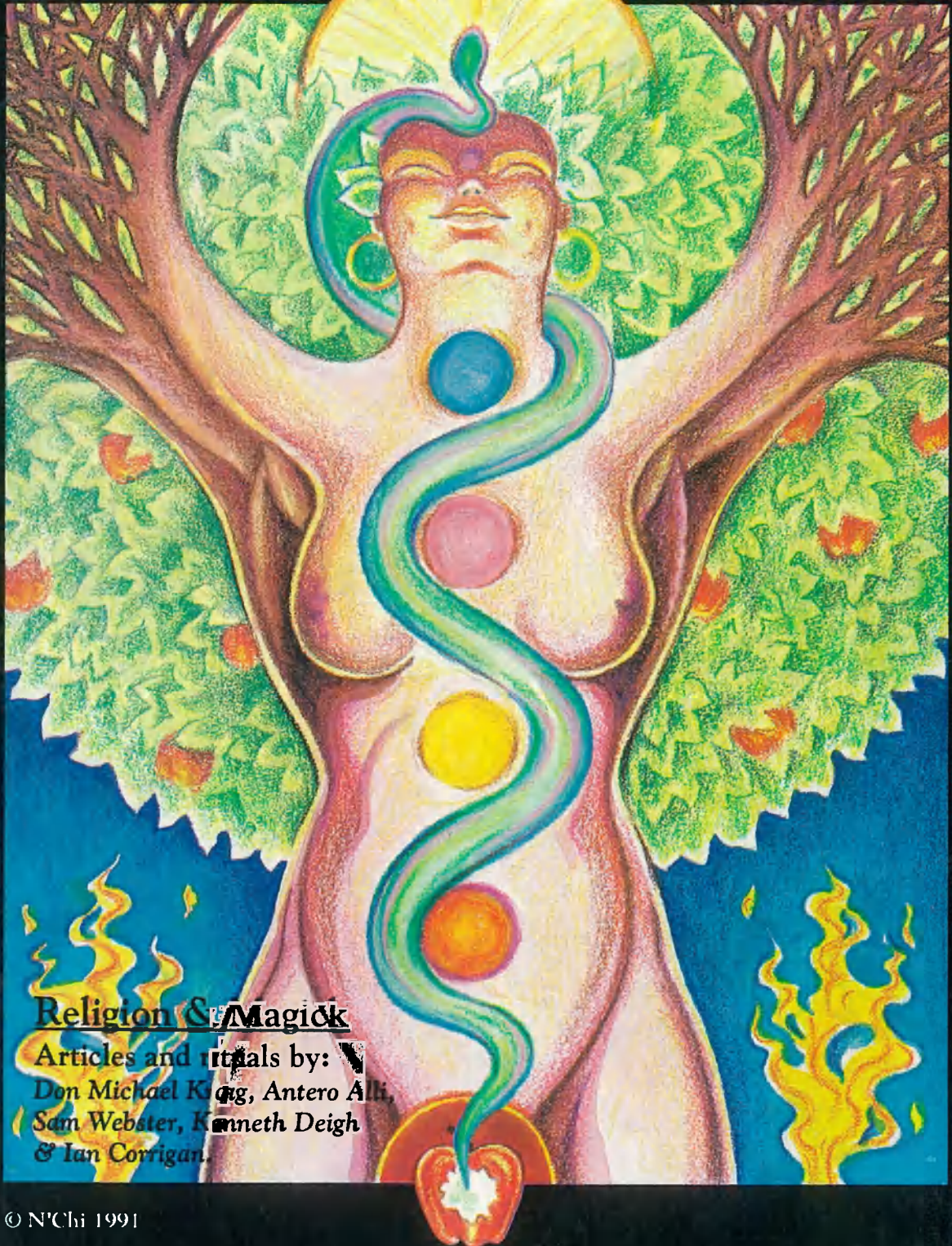
MEZLIM

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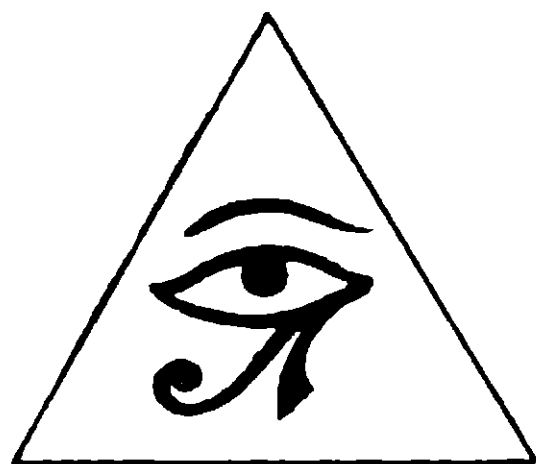
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Religion & Magick

Articles and rituals by:
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& Ian Corrigan.



L.V.X.

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EDITOR'S FORUM

A few weeks ago, while attending one of the major NeoPagan gatherings in the Midwest, I was invited to participate in a Men's Ritual.

My experience with the Men's Movement is quite limited. I was involved in an overnight Men's Mysteries gathering a few years ago, which focused on self examination and discovery of what it meant for each of us - as individuals - to be men. We worked to recognize and strip away social scripts of "masculinity" and to see what might lie beneath. We discovered that, without women present to project our internal feminine onto, many of us became much more aware of our androgynous wholeness - as men and as humans. I felt that it was a positive growth experience, although I still felt uncomfortable with the sexual exclusivity of it.

The feeling I was left with after this more recent Men's Ritual was very different. The beginning was okay. We did a processional "spirit canoc" (with lots of antlers) up to the women's circle, where we traded a shell full of seeds for some fire. Then we walked on up the hill, called our circle and lit our own fire. After several evocations of the god, we settled around the fire and passed around a drinking horn full of sacramental wine. So far so good.

Here things began to pick up steam. One fellow got up and asked a couple of his closest friends to join him at the fire. Then he asked them to do a trust exercise with him, catching him as he fell towards the fire to keep him from falling into the flames. That was nice too. Then someone suggested that we needed to be able to teach our sons what it means to be a man. Others joined in with their own ideas of what it

was to be a man. ...Standing tall, keeping your word, sticking to commitments, being a good parent, being ready help a friend...I interrupted this catalogue of masculinity to point out that these attributes could be as easily applied to any human being, man or woman. I didn't hear anything that had to do with "being a man."

I was curious - what were we celebrating that made us so different? The reply I got went something like, "we're getting rid of racism and other forms of prejudice, but one thing that will always be with us is the difference between men and women."

It went downhill from there. I ended up breaking circle and wandering off to my campsite. I heard the women howling and yelling from the main fire and thought "well, at least they're doing something." I found out later that the women had heard the men shouting and one of the leaders had said "I'll bet we can make at least as much noise as that."

Perhaps I'm missing something. Maybe it is more important to be a man or a woman first, and then a hairdresser, fireman, diskjockey, wiccan or even, somewhere on down the line, a human being. Not that there are not wonderful mysteries that arise from the experience of incarnating in a male or female body, but personally I've found that these mysteries are most enjoyable and illuminating when celebrated together!

L.V.X!



Kenneth Deigh
Kenneth Deigh
Managing Editor

MEZLIM

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Spirituality versus Religion

by Donald Michael Kraig

The mechanistic dogma that has both advanced and stifled this world over the past few centuries is coming to an end. The basic rule of mechanism is simply that cause A will always produce result B if the physical conditions C are identical. Put mathematically: If C, A=B. In the past several decades, however, we have seen this "law of nature" shattered. Magicians always knew that the above equation left out non-physical input. Quantum mechanics has shown: If C, A=B or D or E or F... Einstein was so upset over losing his own surprisingly mechanistic (in my opinion) view of the universe that he rejected the quantum theory that was derived from his own theory of relativity. "God does not play dice with the universe," he said.

Power has left the individual and gone to the religious organizations.

The true loss that has resulted from the mechanistic world view is the loss of connectedness that truly exists between everything. Contrary to what some people think, the ecological problems our world is suffering through are not caused by greedy businessmen. They are caused by people who view the world in an isolated, this-or-that, we-or-them manner. Timbermen's jobs or trees. Hamburgers or rainforests. Our point-of-view or the wrong point-of-view.

In fact, they are related. Cut down the

trees and the timbermen (or perhaps their children) will eventually be out of jobs. Destroy the rainforests to grow beef and eventually the number of people eating hamburgers will decrease. The easy answers of the philosophy-as-a-bumper-sticker-saying crowd are simply not correct.

Perhaps the worst such separation of viewpoint from reality is the notion that spirituality and religion are the same and you cannot have one without the other. For the majority of Americans, this seems to be the attitude. Spirituality is not something that is part of your life. Rather, it is something you do in your church or synagogue, or while watching the 700 Club on TV.

The result of this separation of spirituality from daily life and the uniting of spirituality with religion has been the disempowerment of the masses. God/dess is no longer here; S/He can only be contacted through the intermediary of priest, minister, rabbi or the nut on channel 36. Power has left the individual and gone to the religious organizations.

I hereby reclaim my own power. God/dess is here, with me, at this very instant, just as S/He can be with you. Spirituality and religion are related, but not united. Frequently, they are in total opposition.

My notion of spirituality is the ability to have direct, personal access to the Divine. I can do it through any means because the Divine is everywhere, not just on TV or in a specific building.

According to one source, the main philosophy behind Tantra is the theory of "The Fall." This has nothing to do with the Garden of Eden. Rather, it simply means that if you fall to the ground you use the ground (by pushing against it) to help yourself rise again. Thus, anything can help us to become more spiritual (including such things as the eating of meat, drinking of wine and having sex with a person who is not your marriage partner, all of which were forbidden by Hindu religious rules) if we can find the spirituality that is within those things which others see as non-spiritual. Tantra is not "screwing yourself to enlightenment" as some would claim. Rather, it is the recognition and honoring of the Divine in everything and using that realization of the Divine Spirit in all to help communicate with the Divine and thus empower and spiritualize yourself.

I have heard some people say that Wicca is a religion and the "craft" of Witchcraft is the magick of that religion. The outcome of this attitude is that you can practice the religion without doing magick and you can do the magick without being part of the religion. Thus, herb magick can be done without any form of spirituality. Wrong!

The herbs that are used in natural magick are from the soil. Both are manifestations of God/dess. Realizing and working with these energies, as well as the chemical make-up of the plants, energizes and helps further empower your magickal working.

The mistake is assuming that I meant one must practice some form of Wicca in order to also practice the craft of the Craft of the Wise. Look again. I did not say that herb magick cannot be done without being a member of a Wiccan group or practicing a form of Wicca. What I said was that herb magick cannot be done without some form

of spirituality. (This, of course, does not include the simple use of the natural chemical healing power of herbs.)

Virtually every book on herb magick focuses on the idea of thanking the gods and goddesses or working with a particular deity or spirit when doing a particular magickal ritual.

Here in America most people think of spirituality as a subset of religion. I am not so naive as to think that I can change America. But I do hope that you will think about looking at religion as being a subset of spirituality instead of the opposite. It is that direct contact with the Divine, a contact we each can have, that empowers us all. As a result of such personal contact, the magicians who practice both natural and/or ceremonial magick can grow in strength without the need for hierarchies and the endless power struggles that seem to inevitably result.

...freedom is always seen as a danger by tyrants.

The diversity of our natures, and the singleness of our goals, are what make us united and strong. This manifests from a personal relationship with the Divine, not from following the orders of hierarchical religious structures.

As a result, we are a danger to traditional religious organizations. Not because we are going to proselytize or subvert their organizations, but because we are free of them. And freedom is always seen as a danger by tyrants.

Sex-Centric Religion

Why It Moved Underground and What to Expect When It Surfaces

by D. Rose Hartmann

Most of us who were brought up within the Reality Net of the Judeo-Christian Belief System have been taught that Sex and Religion are anathema to each other or, at least, as disparate as bunnies and rocks. Just what is the function of this social construct? Could Sex plus Religion equal a threat to the System?

The purveyors of the Belief System informed us with a slew of moralistic horror stories assuring us that passivity and obedience are "good" while action and disobedience are "bad." Thus, the Status Quo Police keep the Net intact by subtly injecting its future string sources (i.e., its people) with fear and timidity. Controlling the masses by feeding them the laws of the dominant "culture" may seem a far less violent means of "governing" than a blatant use of force, but it results in a herd-wide mind/body shackling which is all the more dangerous to individual freedom because of its insidiousness. (Have you ever wondered why young children are required by law to go to school and why at school they are made to pledge their allegiance to the flag daily or be ridiculed and outcast by classmates and teachers alike?) The Grand Inquisition has merely changed its style to the Grand Institution. When living in a Reality Net which is fastened by "Thou Shalt Nots," doing "What Thou Wilt" is a serious crime and punishable by poverty, imprisonment, or exile.

The very first chapter of the Bible taught

us that to act according to our natural instinct - in Eve's case, the Will to Know - would result in suffering. (Curiosity killed the cat, remember?) Much like a will-full child, who may risk a scolding from her parents in order to "know" the Delight of the Forbidden Cookie, Eve's famous act was at once obedient to her own Will yet disobedient to the Reality Net (Eden) of which she was part. "Oh Adam, it's so good; you must try a bite." Yet the "first" woman's Will to Knowledge, Power, and God/desshood, all of which the eating of the apple suggested, was stronger than her fear of punishment. In the cases of both Eve and the will-full child, the respective reigning authorities, God and Parents, administered the respective punishments of eviction and a spanking.

From experience and teachings we gradually learned that "good" little children - those who obey the rules and repress their will and desires - are rewarded with love, praise, good grades, and more gifts on Holidays. Since being loved or liked is one of the strongest needs of the human animal, most of us found it necessary to sacrifice our wills in exchange for parental affection, teacherly approval, and friends to play with. But in doing so, we resign ourselves to terminal lambhood, and sleep safe and sound within the corral of the grand shepherd, while overhead a neon star-sign flashes the law: Thou Shalt Not Disobey. Later, when we attended the institution of school, we learned that Questioning Authority is frowned upon almost as much as Acting Against Authority. And the Will of the Individual is devoured by the

Monster Will of the Ruling System.

From the Bible, we also learned not to trust the ranting of serpents (symbols of wisdom, immortality and the Goddess, as well as the phallus), and that it is most convenient to blame Women for all misfortune, since it was She who caused the Fall in the first place. Yet back in the days of the first patriarchs, sex itself was considered neither sinful nor in opposition to spiritual "success." It certainly was not considered a base animal act to be "transcended." The Old Testament records begatting going on everywhere. Multiple wives were "in" and babies - particularly male babies - were seen as blessings from Jehovah.

What do you mean: Politics makes the World Go Round?

However, the wasting of "holy" sperm was sinful. To spill the "magic" elixir anywhere but within the sacred vessel of the womb was considered a blasphemy against the Fertility God. Some linguistic scholars have even gone so far as to claim that the god-name Yahwah (Jehovah) was derived from a Sumerian word meaning "juice of fecundity" or "seed of life." Perhaps the modern Catholic hatred of contraceptives has little to do with "morals" and a lot to do with the ancient idea that the wasting of seed is a sin. Consider that such socially harmless pleasures as masturbation, felatio, cunnilingus, anal sex, and even sex with a menstruating woman, are seen by the omniscient eyes of "God" and State as tabu, sin, and even as punishable crimes. Why should the State or Church concern itself with the sexual pleasures and preferences of its people? Why should the State or Church take pains to legislate what styles of "love" may be enacted behind closed doors? The motive behind the stricture against

seed-wasting is, and always was, political. An institution's strength is measured by its weight. The more babies (especially male babies) born in the Reality Net of an institution, the heavier and more powerful that institution becomes. The more drones, the happier the Queen.

But the ball of sex itself was not considered an enemy of religion until Christianity caught it and, undoubtedly sensing its true power, disguised and distorted it with the contagions of shame, guilt, and fear. Those of us who attended churches and Sunday schools are probably familiar with the amazing inventions of one St. Paul, acknowledged writer of Corinthians. St. Paul, a proud misogynist who seemed to believe that all sexually attractive women were she-devils in disguise, im-pressed our minds and bodies with lots of anti-sex aphorisms such as "It is good for a man not to touch a woman." Unfortunately, St. Paul must have clued into the fact that no institution was strong enough to stamp out the sex drive (the Church was always in need of future wool sources, anyway), and so he aimed to simply disempower sex by shooting it full of fear and shame. (Even now young girls are forced to repress their sexual urges lest they earn the reputation of school slut, while teenage boys sprout pimples from guilt and anxiety as they masturbate to Playboy centerfolds in dark closets.)

Saint Paul writes that if a man must touch a woman, "It is better to marry than to burn." It is very likely that Paul knew something of the powerful sexual rites of the Pagans, and that part of the reasoning behind his association of joyful, empowering sex with eternal punishment in hellfires was to effect the building of a Huge and Thick Wall of FEAR between sex and religion. As many sociologists and philosophers have

noted, a people is most easily controlled if its sexuality is regulated. (Is it only coincidence that many of our greatest heroes, artists, and warriors, were those men and women who reclaimed their sexuality and enjoyed it as they willed?) St. Paul correctly anticipated that the mating of sex and sin would beget a fearful, self-hating, life-denying, easily controlled group, which would forego the powerful sexual rites of the Pagans and rush through intercourse with little joy and only temporary relief, praying that "God" might not see them. In the case of sexual ritual: "All Haste is of the Devil." And here it is evident that one human's God is another's Devil. As Nietzsche told us, "Christianity gave Eros poison to drink; he did not die of it but degenerated into a vice."

Longing for the Good Olde Days when religion and joy waltzed the dark night away.

If we take a look at the roots of religion, we find that ritualistic sex or Sex Magick, was the favorite religion of our ancestors. In fact, the word "lust," in Olde German, meant religious joy. The word "religion" itself is derived from the Latin "religio," which means union. Long before it became popular to believe that suffering and submission were the roads to the happy hunting grounds in the sky, WoMan used Sex as a means to communicate with the Intelligent Will of the Planet, or as Dylan Thomas so beautifully put it: "The force which through the green fuse drives the flower."

The earliest sex rituals were intended to invoke the fertility Gods and Goddesses and influence them to give of their bounty. It was believed that whatever acts were performed with conscious intent (i.e., in

ritual) would be imitated by the Gods and Goddesses - a turnabout of the Hermetic aphorism "as above, so below." Early sex magickians counted on the voyeuristic tendencies of the Sky "Father" and Earth "Mother." The stronger the orgasms achieved by the priest and priestesses during the ritual, the better the chance that the Gods and Goddesses would "hear" and be turned on enough to make love, spew seeds, and bless the soil with lush fecundity. If the Gods and Goddesses were not induced to sexual embrace, no rain would fall, the earth would be barren, and the people - out of sync with the Planetary Will - would die.

But everyone I know does It! So why all the hoopla?

What is so mysterious, so awe-ful, about Sex? Even the Judeo-Christian book of the Law (which I've learned to blame for most of the misery of humankind) tells us that "for this cause (procreation) shall a man leave his father and mother and shall be joined unto his wife and they two shall be one flesh. This is the great mystery."

Mysterious or not, our cats and dogs do it without thinking. But what is going on? Some kind of teleological process unbeknownst to us? The serious play of some celestial genetic engineers? A random game of dice thrown by an insane God/dess or No-One? Well, perhaps we cannot, at this point in timespace, fathom the mystery, but we can, or so the Sex Magickians tell us, become Involved. The "trick" of successful sex magick lies in the practitioner's ability to maintain consciousness and play the energies - in other words, the sex magickian re-cognizes primal sexual power and employs His mind and Will as director of these energies. Sex magick is done with awareness.

Currently, the "occult" secrets of the sex-centric religions are being published and consumed by readers everywhere. Is Sex Magick the ultimate frontier? Is Sex Magick the ladder on which we can climb to God/desshood?

Sex magick means:

(1) employing erotic energy in order to find and strengthen one's True Will, to cultivate self-mastery, and to gain control over one's circumstances and/or creations. To apply this focussed energy or power to aid in the fulfillment of one's desires. To participate in the "Great Work" by invoking certain forces or archetypes with the aim of conceiving a magickal child.

(2) utilizing erotic energy as a metaphorical sword to slice through the veil of duality, thereby liberating the magickians of their masks and enabling them to realize the bliss of being a piece of the body of God/dess and/or to becoming a microcosm of the God/dess Hlself. (This ecstatic experience is similar to that of the ultimate psychedelic "high.")

The two goals of Sex Magick are by no means mutually exclusive. To become empowered individually and strengthen the power of Will, one must first crack the shell of the conditioned or learned self and open up to the Will of the Planet, or God/dess. Once one surrenders Hl learned personality and consciously embraces the Will of the Planet, one's life seems to step in time with the God/dess - the joyful dance begins. Upon the re-cognizance of the True Will, one discovers Hl bliss, and follows it. Through repeated communications with the True Will, one finds Hlself in the wonderful realm of synchronicity, wherein, more often or not, desires seem to be "automatically" fulfilled.

Do you want to change your life?...or do you want to change yourself? Are these questions entwined like lovers or are they just holding hands?

The poet William Blake wrote that "The Fool sees not the Same Tree as the Wise Man." Do your circumstances change when you do? Does the world look different when you are different? As Wittgenstein noted while reading a book on philosophy: "If a monkey looks in, no philosopher looks out."

So whether you are considering employing Sex Magick as a method to experience the mystical bliss of Oneness or as a means towards gaining the mastery to become and to do "what thou wilt," the first step is the crucifixion of the false or conditioned self, known by some students of Zen as the "monkey mind." With the death of the "monkey mind" comes the resurrection of the True Will, or to paraphrase the poet, the Force Which Through the Monkey Suit Drives the Human. Stripped of our "monkey see, monkey do" conditioning, we connect, combine, and amalgamate with the Force Which Drives the Flower, as well as the Fish, the Wind, the Fire, the Planet, the Universe, the Gods, the Goddesses, etc.

D.H. Lawrence, a "pusher" of sex-centric religion whose wonderful literary achievements helped to strip sex of some of its bad reputation, said, "in the pure, fierce, passion of sensuality, I am burned into essentiality." The essentiality which Lawrence describes is the True Will, which is at once his own, yet also the Will of Everything, or God/dess. Or, to borrow the words of a 12th century Hermetic philosopher, the experience can be described as an encounter with the God/dess whose "center is everywhere and circumference nowhere." Once we get in

touch with our True Will, we can relax and let the God/dess live us. There is no greater joy than letting yourself be lived by a God/dess. And what better way to get to know the God/dess of your life's Desire than to make love to HIt.

Just Say No to your monkey mind. Just Say Yes to the powerful God/dess within. Sex Magick as a means of re-birth.

Some of our wiser ancestors discovered that prolonged and frenzied dancing, enthusiastic drumming, consumption of psychedelic drugs, and, especially ecstatic marathons of gorgeous love-making, worked to dissolve their weak monkey wills. These men and women found that the more they surrendered themselves to ecstasy, the more Lifeforce or God/dess would fill them, and the more empowered they would feel. In the surrendering to Passion, during the sexual ritual, one would "lose" only one's mask, yet gain access and communication to the God/dess within. It was a common practice for prepatriarchal priests and priestesses (and also Neo-Pagan celebrants) to offer themselves to their Goddess of Choice by way of sexuality and pleasure. This was known as the Great Rite. Many cultures also brought up sacred prostitutes as keepers of the Temples of the Goddesses. These women were believed to be "vessels" of the female divinity and were highly respected and esteemed by their society. The prostitutes never sold themselves, but chose to give themselves freely, in honor of the Goddess, to those men and women the Goddess deemed worthy.

The sex-centric cults popularized the art of excess as ritual throughout the Mediterranean and European countries.

"Enough! or Too Much" was the cry of the ritualist; prudence was a quality which the God/desses would not sanctify. The Earth and Her bounty, the Flesh and Blood, Everything that Lived was seen as Holy. This, of course, was the exact opposite of the ascetic-type of self-abnegation preached by Paul and other life-hating prophets. One could not know one's point of surrender or one's capacity for Power and Love until one's limits were tried. It seems that the members of many sex-centric religions achieved the desired results by their practices, for the cults of Celebration were as popular as Coca-Cola in the 1920s (before the cocaine was removed.)

If sex magick worked so well, why did all the sex-centric religions move underground?

History tells us that the rise of the Hungry Monster of Papal Power gave the practitioners of sex-centric and pagan religions a choice: Denounce your Wills, your beloved Gods and Goddesses, your joyful ways of living, and swear to repent for your sins for the rest of your lives and spend all your waking moments in service under the Will of the One White Male God or...we'll burn you. But threats cannot keep a good thing down, and many of the sex-centric religions simply moved underground. (The word "occult", of course, means hidden.)

During the Renaissance (a rare time in history when the wisdom of the ancients re-emerged from its necessary underground hiding place), it was common to refer to sexual orgasm as "the little death." Perhaps it is not too far-fetched to guess that many poets and playwrights of that time "played" with the idea that it was through sex that one could be reborn.

As many of these poets and playwrights were thought to harbor genius, let us infer, for a moment, that they weren't altogether pulling our legs when they told us that orgasm is analogous to death. Let us temporarily suspend our habit of doubt and attempt to believe that an actual psychic "death" can occur during orgasm, and that "two people may destroy one another in sex." In the prolonged practices of Tantra or Sex Magick, lovers work, accumulate, concentrate, focus, and consciously disseminate the sexual energy. Orgasmic power is multiplied to a thunderous blast. Rather than a pleasurable genital relief - the "sneeze in the loins" so often the goal of normal sex - the magickal orgasm is potent enough to blow our sense of self away. It is ideally an orgasm of the entire body and mind. A spiritual or psychic rebirth, then, is possible for those who work to develop their powers through sex and then utilize this energy to "kill" the sticky identities which they did not choose and which don't serve them. In other words, during the conscious and willful letting go of our boundaries during the sexual act, we can discard the conditioned programs and liberate our Potential. We may also decide to re-program ourselves in a manner more to our liking. (The masks of personality or ego, are not "bad." In most cases, such masks are necessary to our lives and enjoyments. However, because of the


repressive climate in which many of us were brought up, the conditioned self very often acts in opposition to the True Will or Nature, thereby keeping us from knowing and/or fulfilling our Desires and Potentials.)

Sex Magick is often employed to cause specific changes or results. Some magickians will concentrate upon or call out the name of a favorite god or archetype during the sex ritual, hoping to invoke the attributes of the god into his own consciousness for later use. One may also, through concentration on one or more archetypal Powers, attempt to amalgamate with the desired force with the goal of conceiving a "magickal childe."

Note: The magickal childe is not necessarily a human child. It is a term representative of any Creation or Artwork born of the union of the magickian and the power or force (or Angel) invoked during the sex ritual. For example, a magickian who desires to write a novel might invoke the God Hermes during the sex ritual and aim to integrate and utilize that force to aid in the fulfillment of His Will. However, a "magickal childe" may also be a human child. The idea of using sex magick to attract a specific energy or "soul" for incarnation has been the goal of many magickal orders.

Sexual Alchemy? Or does sex plus magick equal gold?

In the shadows of the fast-growing trees of Renaissance art, poetry, literature, and scientific achievement, grew a more occult plant - that of magickal art and theory. Even though the Renaissance seemed a liberal time compared to the prior inquisitional madness of the Dark Ages, the keepers of the magickal arts preferred to lay low, so magick spread and flourished under

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the wings of “secret” societies or “fads” such as Alchemy.

Most rational-minded folk saw the alchemists as insane WoMen who wasted their lives away in “mad” attempts to change lead into gold or find an “elixir” for immortality. However, many modern researchers, including Jung, Marie Louise Franz, and Robert Anton Wilson, believe that the “alchemical gold” was not a metal at all, but a metaphor for the Soul of the Alchemist.

In “spiritual” alchemy, the Laboratory was the alchemist’s body, and the goal was to separate the True Will or Self from the conditioned will or monkey mind. The easiest way to do this was to burn away the dross self in the fire or forge of sexual passion. (It is no accident that the alchemists were often referred to as “puffers.”) Once the separation was achieved and the alchemist stopped living mechanically and began to live consciously, SHe would cultivate the Will or Self, attempting to make It as hard as a rock or a Philosopher’s Stone so that It might keep Its form after the death of the physical body. If the Self was not purified by separation and calcified by “work,” the mechanical monkey suit would simply dissolve into the AEther, and the unformed, unrecognized, and unmade seed of the individual Soul would melt into the Cosmic Sea faster than an ice cube thrown in boiling water. This idea is similar to that contained in the Buddhist Diamond Sutra, which also suggests that an immortal soul is not a given, but something that the individual must make for HIrself through hard work and discipline.


A fringe benefit of the “work” was that the alchemist who managed to cultivate and charge the Will was said to actually achieve an apotheosis while still alive on

the earth. The alchemist who had succeeded in creating the Philosopher’s Stone would receive a boon of Power, enough power, it was said, to enable HIr, if SHe so willed, to transmute lead into gold and/or change external circumstances at Will.

If you want to become a God/dess, you’ll have to do it yourself!

If the way to God/desshood demanded hard work on the part of the individual and could not be achieved by the vicarious worship of Saints or Messiahs (no matter how many golden tithes one donates to the Church), why weren’t the sexual secrets of the Alchemists and Tantrics more popular in the West? And why did the alchemists disguise their practices in absurd metaphor so as to keep their wisdom and power for

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themselves? Why did the sex-centric religions move underground? For that matter, why is sex magick still somewhat tabu today?

The obvious reason is that religious Institutions would lose their power and its slaves if the people took responsibility for their own souls. God forbid! Fire and Brimstone for billions of years to all who choose to open their windows and shout "My Will, not Thine!" Pull out the eyes of all those who have the courage to burn their monkey suits in the furnace of their passion. From the viewpoint of the Religious Institution, the transfiguration of its inmates from monkeys into Living Loving Joyfully Suffering Powerful HUMANS would be ALL HELL BREAKING LOOSE!

Most of us have been stolen by various institutions and we don't even know it.

Most modern "religions," including the religions of patriotism and materialism, DO NOT increase our potent-ial powers - rather they steal that seed of power which is our birthright. The monster religions of Church, State, and Centralized Business have been invented by berserk and greedy "magickians" for the sole purpose of making us weak and impotent. It is the goal of these MONSTER Religions to make us feel so small that we will strive, work, and SLAVE to be a part of the thing which be-Littled us. The Power and Will of the Monster Religions are only as strong as the Slaves which feed them. The Power and Will of the Planet, the great God/dess, lives and moves with us or without us. IT WILL NOT FALL WHEN THE SLAVES WAKE UP AND GO ON STRIKE!

Sex Magick aims to real-ize one's True Will, so that one might plug in to the Power

source of the planet, stop swimming upstream, and gain the potent-ial to fulfill one's Desire. Something like Turn On, Tune In, and Make It Happen.

But what if sex magick gets into the hands of the "wrong" entities?

On New Year's Day, 1991, I nursed my hang-over by practicing the art of being a couch potato and watching whatever movie happened to appear on the Showtime station. (I don't have a remote control.) I enjoyed the experience of viewing Terry Gillian's Baron Von Munchausen for the second time, before the popular film My Stepmother is an Alien was aired. In this movie, Kim Basinger plays the part of an extra-terrestrial who is out to get a scientific secret from physicist Dan Ackroyd which would stop the destruction of her planet. In the course of the plot, Ms. Basinger resorts to using sex as a means to get the necessary information from Ackroyd. She's never experienced sex before, but had learned all the right moves during a quick study of one of Ackroyd's pornos. What amused and amazed me was Ms. Basinger's remarkable insight concerning the power of sex. Astounded by the energy produced during the sexual act, she blurts out "Think of all the energy produced. Properly channeled that energy could propel half your people out of the galaxy."

Basinger, or more accurately, the author of her dialogue, clues us into the key to successful sex magick - the energy released during sex must be intelligently and willfully channeled. If we are unaware that energy exists, that we create it, it runs amok like Frankenstein's monster, and we become its pawns, serving it rather than letting it serve us. (Consider the common phrase

"He's always thinking with his little head.")
 The sex magickian consciously employs sexual energy as the means to find and charge His own True Will.

Perhaps Ms. Basinger wasn't too far off when she inferred that properly channeled sexual energy could propel us out of the galaxy. I have been told by more than one sex magickian that in the ecstasy of orgasm are potential wings which will enable us to fly into yet unexplored space - whether that space be the external universe or the vast beatific mystery of our own minds.

The reader who is interested in experimenting with sex magick will find a variety of methods to choose from. The author recommends zooming into the sex magick section of your favorite occult bookstore, leafing through several books, and choosing whichever book feels sexiest to you.

ERIC

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The Madness of Reality The Sanity of the Absurd

by
Esmerelda Drake

It's all Purusas 252's fault. Her article "A Word on Madness" (see MEZLIM, Beltane '91) inspired me to look at the madness in my own life, and also to look at another side of the concept of madness. I'd like to share my thoughts with you on another type of madness altogether, and how it works through our lives.

At some point in our lives, all of us will no doubt question our sanity. The fact that we work magick, which "normal" people, firmly ensconced in "reality" believe is not only impossible but actually a deluded form of behaviour, only increases that likelihood, as Purusas' article pointed out.

If you go to the source of our concerns about going mad via magick, it can often be traced back to the realization that magick is not a mainstream social practice, and



therefore we have doubts about its validity, our ability to practice it and our sanity because the way of life which we have chosen is not in any way sanctioned by society. Whenever we do great magick, unless we have people of a like mind around to share it with, we get no "attaboys." Michael

Jordan making a basket is the type of thing that gets our society all excited, not travelling to other planes or shifting universal reality into paths that we desire.

However, there are some out there who couldn't care less what society thinks—they make it a point to seek out madness, and then, once found, to revel in it. These people thrive on the unconventional and behave in ways that are at odds with conventional wisdom on purpose to show the absurdities of our society's view of what is acceptable social behaviour and what is not.

These people practice Crazy Wisdom. Crazy Wisdom is known throughout the world in many cultures, from the Rotten Belly societies of the Plains Indians of North America to the ribald Bhutanese saint, Drukpa Kunley, who, although a lama and a monk, got falling down drunk on a regular basis, slept with all the women he could (once even subduing a gigantic mountain demoness by fucking her into submission), and insulted high lamas and the orthodox Tibetan religious structure any time he got the opportunity.

That these types of people were mad seems obvious; however, it is not the soul-eating madness Purusas speaks of—rather, it is a madness of the divine, and the attitudes and actions of these crazy adepts speak powerfully to the iconoclasts of today. For those of us who choose to fart in the face of conventional behaviour, the stories of these crazy adepts cause us to feel a kinship with them, make us laugh, and give us a shared reality we can both understand and enjoy.

Sometimes crazy wisdom can be found in the most ordinary of places. On my bulletin board at home, right next to my picture of Bob Dobbs, is a tiny slip of paper that came from a fortune cookie. It reads:

Life is a tragedy for those who feel
and a comedy for those who think.

That's crazy wisdom. In those two simple phrases resides the seed of crazy philosophy:

LIGHTEN UP, DAMMIT!!!

Yeah, you. Mr. and Ms. Magus. With your Orders and Societies and your matching black robes and your ever-so-serious "I have the real wisdom around here" attitudes. Lighten up. Can you not see the absurdity of what you do?

Don't get me wrong. I work magick too. It is potent, and it works. But like all the things we choose to take seriously, if you look at it *objectively* instead of *subjectively*, it really is absurd. Chanting to archetypal thought forms in languages we barely understand. Enochian. "The Language of the Angels." Had Edward Kelley been drinking too much wine, or what? On the surface, the whole idea seems absurd, when viewed in the light of "conventional" reality. But it remains a fact that the Enochian systems are among the most powerful magickal tools, if not *the* most powerful magickal tools, that the magician has at HIR disposal. And if John Dee and Edward Kelley had been afraid of "madness" in the usual sense of the word, how would they ever have had the courage to discover it?

Slights, insults, other people's opinions of how you run your life or work your magick — these things have no power to hurt you.

And here I am, writing this on a day when I have taken everything too seriously— my job (which I retreated from early in the day because I was taking the bullshit too seriously); my lover, whose refusal to see me over the weekend because he had things to do that were legitimately more important to his life than coming over to frolic with Esmerelda, caused me sadness; and myself, who for entirely too many "brief, shining moments" allowed myself to wallow in the seriousness and despair of it all—I will burn some asafetida in honour of the complete absurdity of myself. It stinks, so do I. I earned it.

The job stress that caused me to bugger off early in the day was no more than the usual state of things where I work. My lover telling me that he could not see me this weekend didn't *cause* me to feel bad—I *chose* to feel bad. Sights, insults, other people's opinions of how you run your life or work your magick—these things have no power to hurt you. You hurt *yourself* by allowing such intangibles to get the better of you. It is absurd. Life is a joke, and if you allow it to get the better of you then it has the last laugh. Don't give it that pleasure. Lighten up.

I believe, and I think that many magicians believe also, that the world around us is an illusion—an artificial construct of ideas and images that vary from day to day and from time to time depending upon where our mental state and our intellectual focus are at any given time. My world does, anyway. Three hours ago I was slogging about in the pits of Despair. Now I am laughing with Coyote at the absurdity of it all. What has changed? Have I changed? Well, I am three hours older, and sitting in front of my computer instead of waiting for the bus, but other than that, I am the same Esmerelda. It is an illusion. The “reality” of my existence hasn't changed—merely my perception of it.

So what does this teach us? Why have I digressed in this fashion? Well, I feel that by learning to see life and all manner of “norms”—whether societal or magickal—(because even though magicians may seem unconventional to the average Joe, the fact remains that they are, in fact, conventional in their own structured ways) as impediments to happiness and progress, and to view them as inherently un-real and absurd, individuals can avoid that madness which Purusas 252 spoke of—the madness

that comes from trying to rectify magickal reality and common reality. What need is there to rectify these two paths that are by nature a matter of personal perception?

The Magus who doubts Hlr sanity one moment is back and competently working magick the next. Where is the value in the worrying? If you fear your magick, quit working. If you take it too seriously—lighten up. It's illusion anyway. If “reality” truly was a concrete thing, and not illusion, how could we alter it through magick? We couldn't.

Cultivate The Fool—the trusting, naive Soul—who, with Hlr trickster companions, Coyote and Raven, strides confidently off the magickal cliff, secure in the fact that the cliff, the aethyr, and the fall to one's death are but *perceptual* realities with no *inherent* reality whatsoever. Do what thou wilt; follow your bliss; don't worry, be happy—your magick is what you make it. It's Wile E. Coyote magick—if you don't look down, you won't fall! And take heart—heed the words of the Chinese philosopher Chuang Tzu:

He who knows he is a fool
is not the biggest fool;
he who knows he is confused
is not in the worst confusion.

And in the words of the Oglala Trickster Iktomi:

Since everybody laughs at me, I will
laugh at them.

Here's hoping you have the last laugh!

XXX



Hymn to Nephthys

From the Egyptian Book of Cavems (pls CX-CXIV Piankoff) translated from the Egyptian by Terence Duquesne

O Nephthys whose face is concealed
Who is in attendance on Osiris
Give me your embrace
See I am passing your cavern

With my soul accompanying me
I illuminate the Netherworld
And I illuminate the face
Of this triumphant king

O you whose face is concealed
Give me your embrace
This soul of yours
Is raised up by my disk
So give your embrace
To this triumphant king

O you whose face is concealed
Give me your embrace
Your body hidden within it
And give your embrace
To this triumphant king

O you whose face is concealed
Give me your embrace
You who protect
The spirits which are your own
And give your embrace
To this triumphant king

O you whose face is concealed
Give me your embrace
You whose body is concealed
In the train of your brother

And give your embrace
To this triumphant king

O you whose face is concealed
Give me your embrace
Great one of counsels
Judge of speech
And give your embrace
To this triumphant king

O you whose face is concealed
Give me your embrace
With voice lifted up
In the Land of Silence
And give your embrace
To this triumphant king

O you whose face is concealed
Give me your embrace
You whose body is made mysterious
Behind your sister
And give your embrace
To this triumphant king

O you whose face is concealed
Give me your embrace
I make your soul breathe
And I reassemble your body
So give your embrace
To this triumphant king

O you whose face is concealed
Give me your embrace
I make my solar disk
Come to rest in your cavern
So give your embrace
To this triumphant king

O you whose face is concealed
Give me your embrace
I pass to illuminate
Those who are in darkness
So give your embrace
To this triumphant king

O you whose face is concealed
Give me your embrace
I take the enemies
To the slaughterhouse
To the place of destruction
So give your embrace
To this triumphant king

O you whose face is concealed
Give me your embrace
I make you glorious
And your flesh complete
So give your embrace
To this triumphant king

O you whose face is concealed
Give me your embrace
You have your Mysteries
You the reckoner
So give your embrace
To this triumphant king

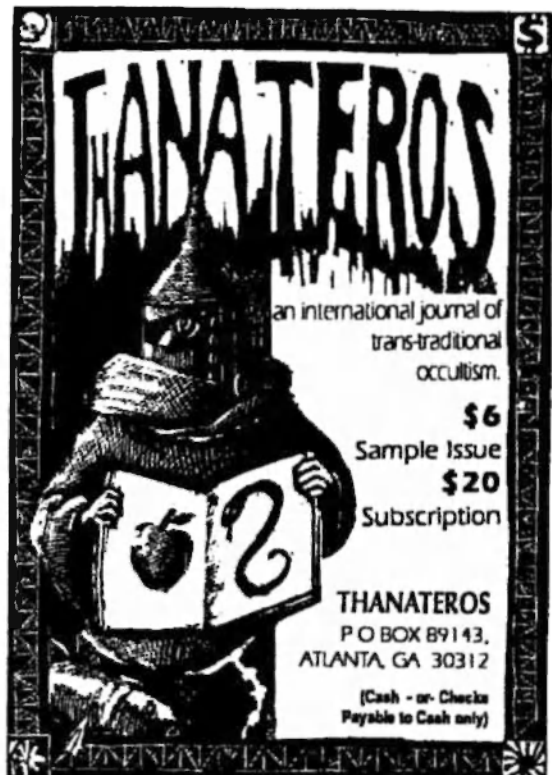
O you whose face is concealed
Give me your embrace
Lead me towards the ways
Of the Western Netherworld
And give your embrace
To this triumphant king

O Nephthys whose face is concealed
Whose soul is given breath
By my solar disk
Whose body is behind Osiris
Goddess who conceals yourself
Here I am
My soul accompanying me

As I illuminate the darkness
Of the Netherworld
And send forth words
To those who are in my train

See I pass their caverns
They rejoice and
Have pleasure in me
Their souls at rest
Upon their bodies
As I cross those
Who are in Tatjenen
As I pass through
The Secret Netherworld
To see my bodies
Which are on the earth
To illuminate my forms
And sacred images

NOTE: This is an address to the hidden goddess Nephthys, sister of Osiris and of Isis. She guards the last cavern of the Netherworld in The Book of Caverns, from which this translation is taken. Here she is addressed by the sun-god Ra, who represents the "triumphant (justified) king."



Defining Chaos

by Jaq D. Hawkins

Introduction

Chaos, according to the 'Oxford English Dictionary' means: 1. A gaping void, yawning gulf, chasm, or abyss. 2. The 'formless void' of primordial matter, the 'great deep' or 'abyss' out of which the cosmos or order of the universe was evolved.

There are a couple of additional definitions, but they are irrelevant to this discussion. When chaos is used in magic, there is no place for confusion or disorder.

Chaos is the creative principle behind all magic. When a magical ritual is performed, regardless of 'tradition' or other variables in the elements of performance, a magical energy is created and put into motion to cause something to happen. In his book, 'Sorcery as Virtual Mechanics', Stephen Mace cites a scientific precedent for this creative principle.

I quote: "To keep it simple, let us confine our example to just two electrons, the pointlike carriers of negative charge. Let us say they are a part of the solar wind—beta particles, as it were—streaming out from the sun at thousands of miles a second. Say that these two came close enough that their negative charges interact, causing them to repel one another. How do they accomplish this change in momentum?"

"According to quantum electrodynamics, they do it by exchanging a "virtual" photon. One electron spawns it, the other absorbs it, and so do they repel each other. The

photon is "virtual" because it cannot be seen by an outside observer, being wholly contained in the interaction. But it is real enough, and the emission and absorption of virtual photons is how the electromagnetic interaction operates.

"The question which is relevant to our purpose here is where does the photon come from. It does not come out of one electron and lodge in the other, as if it were a bullet fired from one rock into another. The electrons themselves are unchanged, except for their momenta. Rather, the photon is created out of nothing by the strain of the interaction. According to current theory, when the two electrons come close, their waveforms interact, either cancelling out or reinforcing one another. Waveforms are intimately tied to characteristics like electric charge, and we could thus expect the charges on the two electrons to change. But electron charge does not vary; it is always 1.602×10^{-19} coulombs. Instead, the virtual photons appear out of the vacuum and act to readjust the system. The stress spawns them and by their creation is the stress resolved."

Austin Spare understood this principle in regard to magical phenomena long before scientists discovered photons or began experiments in the area of chaos science.

Austin Osman Spare - Some History

Austin Spare was born at midnight, Dec. 31st, 1886 in a London suburb called Snow Hill. His father was a London policeman, often on night duty.

Spare showed a natural talent for drawing at an early age, and in 1901-1904 left school to serve an apprenticeship in a stained glass works, but continued his education at Art College in Lambeth. In 1904 he won a scholarship to the Royal College of Art. In that year he also exhibited a picture in the Royal Academy for the first time.

In 1905 he published his first book, 'Earth Inferno'. It was primarily meant to be a book of drawings, but included commentaries that showed some of his insight and spiritual leanings. John Singer Sargent hailed him as a genius at age 17. At an unspecified time in his adolescence, Spare was initiated into a witch cult by a sorceress named Mrs. Patterson, whom Spare referred to as his "second mother". In 1908 he held an exhibition at Bruton Gallery. In 1910 he spent a short time as a member of the Golden Dawn. Becoming disenchanted with them, he later joined Crowley's *Argentium Astrum*. The association did not last long. Crowley was said to have considered Spare to be a Black Magician. In 1909 Spare began creation of the 'Book of Pleasure'.

In 1912 his reputation was growing rapidly in the art world. In 1913 he published the 'Book of Pleasure'. It is considered to be his most important magical work, and includes detailed instructions for his system of sigilization and the "death postures" that he is well known for. In 1914-1918 he served as an official war artist. He was posted to Egypt which had a great effect on him. In 1921, he published 'Focus of Life', another book of drawings with his unique and magical commentaries. In 1921-1924 Spare was at the height of his artistic success, then, in 1924 he published the 'Anathema of Zos', in which he effectively excommunicated himself from his false and trendy artistic "friends" and

benefactors. He returned to South London and obscurity to find the freedom to develop his philosophy, art and magic.

(Editor's note: There is very little known regarding Spare's activities between 1924 and 1947.)

In 1947 Spare met Kenneth Grant and became actively involved with other well-known occultists of the period. In 1948-1956 he began work on a definitive Grimoire of the Zos Kia Cultus, which is referred to in his various writings. This is unfinished and is being synthesized from Spare's papers by Kenneth Grant, who inherited all of Spare's papers. Much of this information was included in 'Images and Oracles of Austin Osman Spare' by Kenneth Grant, but there are some unpublished works which Grant plans to publish after completion of his Typhonian series.

References for this section are mostly from Christopher Bray's introduction to 'The Collected Works of Austin Osman Spare' and from 'Excess Spare', which is a compilation by The Temple Ov Psychic Youth of photocopied articles about Spare from various sources.

The Magic of Austin Osman Spare

Spare's art and magic were closely related. It is reputed that there are messages in his drawings about his magical philosophy. One particular picture of Mrs. Patterson has reportedly been seen to move; the eyes opening and closing. Spare is best known for his system of using sigils. Being an artist, he was very visually oriented.

The system basically consists of writing

down the desire, preferably in your own magical alphabet, eliminating all repeated letters, then forming a design of the remaining single letters. The sigil must then be charged. There is a variety of specific ways to do this, but the key element is to achieve a state of "vacuity" which can be done through exhaustion, sexual release or several other methods.

This creates a 'vacuum' or 'void' much like the condition described in the introduction to this discussion, and it is filled with the energy of the magician. The sigil, being now charged, must be forgotten so that the sub-conscious mind may work on it without the distractions and dissipation of energy that the conscious mind is subject to. Spare recognized that magic comes from the sub-conscious mind of the magician, not some outside 'spirits' or 'gods'.

Christopher Bray has this to say about Spare's methods in his introduction to 'The Collected Works of Austin Osman Spare':

"So in his art and writing, Spare is putting us in the mood; or showing by example what attitude we need to adopt to approach the 'angle of departure of consciousness' in order to enter the infinite. What pitch of consciousness we need to gain success.

"One must beware making dogma, for Spare went to great pains to exclude it as much as possible to achieve success in his magic; however a number of basic assumptions underpin chaos magic.

"Chaos is the universal potential of creative force, which is constantly engaged in trying to seep through the cracks of our personal and collective realities. It is the power of Evolution/Devolution.

"Shamanism is innate within every one of us and can be tapped if we qualify by adjusting our perception/attitude and making our being ready to accept the spontaneous. Achieving Gnosis, or hitting the 'angle of departure of consciousness and time', is a knack rather than a skill."

There are other methods to utilize the same concept that Spare explains for us. Magicians since Spare have written about their own methods and expansions of his method quite frequently in occult magazines, mostly in Great Britain. Spare is certainly not the first person in history to practice this sort of magic, but he is the one who has dubbed it (appropriately), Chaos.

Chaos Since A.O.S.

Austin Spare died May 15, 1956, but his magic did not die with him. There have been select groups of magicians practicing versions of Chaos ever since, especially in Northern England and Germany. In the late 1970's, Ray Sherwin was editor and published of a magazine called 'The New Equinox.' Pete Carroll was a regular contributor to the magazine, and together, due to dissatisfaction with the magical scene in Britain at the time, they formed the 'Illuminates Of Thanateros.' They advertised in 'New Equinox' and a group formed. Part of the intention of the group

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was to have an Order where degrees expressed attainment rather than authority, and hierarchy beyond just organizational requirements was non-existent.

At some point, about 1986, Ray Sherwin “excommunicated himself” because he felt that the Order was slipping into the power structure that he had intended to avoid with this group, and Pete Carroll became known as the leader of ‘The Pact.’ The IOT continues to thrive and is identified as the only international Chaos organization to date. The IOT has also spread to America, and has headquarters in Encino, California and Atlanta, Georgia.

There are smaller groups of Chaos practitioners, as well as individuals practicing alone. Chaos since Spare has taken on a life of its own. It will always continue to grow, that is its nature. It was only natural that eventually the world of science would begin to discover the physical principles underlying magic, although the scientists who are making these discoveries still do not realize that this is what they are doing. It is interesting that they have had the wisdom to call it chaos science...

Chaos Science

Modern chaos science began in the 1960's when a handful of open-minded scientists with an eye for pattern realized that simple mathematical equations fed into a computer could model patterns every bit as irregular and “chaotic” as a waterfall. They were able to apply this to weather patterns, coastlines, all sorts of natural phenomena. Particular equations would result in pictures resembling specific types of leaves, the possibilities were incredible. Centers and institutes were founded to specialize in “non-linear dynamics” and

“complex systems.” Natural phenomena, like the red spot of Jupiter, could now be explained. The common catch-terms that most people have heard by now--strange attractors, fractals, etc., are related to the study of turbulence in nature. There is not room to go into these subjects in depth here, and I recommend that those who are interested in this subject read ‘Chaos: Making a new science’ by James Gleick and ‘Turbulent Mirror’ by John Briggs & F. David Peat.

What we are concerned with here is how all this relates to magic. Many magicians, especially Chaos Magicians, have begun using the terms, “fractal” and “strange attractor”, in their everyday conversations. Most of those who do this have some understanding of the relationship between magic and this area of science. To put it very simply, a successful magical act causes an apparently acausal result. In studying turbulence, chaos scientists have realized that apparently acausal phenomena in nature are not only the norm, but are measurable by simple mathematical equations. Irregularity is the stuff life is made of. For example, in the study of heartbeat rhythms and brainwave patterns, irregular patterns are measured from normally functioning organs, while steady, regular patterns are a direct symptom of a heart attack about to occur, or an epileptic fit. Referring back again to “virtual” photons, a properly executed magical release of energy creates a “wave form” (visible by Kirlian photography) around the magician causing turbulence in the aetheric space. This turbulence will likely cause a result, preferably as the magician has intended. Once the energy is released, control over the phenomena is out of the magician's hands, just as once the equation has been fed into the computer, the design follows the path set for it.

The scientists who are working in this area would scoff at this explanation, they have no idea that they are in the process of discovering the physics behind magic. But then, many common place sciences of today, chemistry for example, were once considered to be magic. Understanding this subject requires, besides some reading, a shift in thinking. We are trained from an early age to think in linear terms, but nature and the chaos within it are non-linear, and therefore require non-linear thinking to be understood. This sounds simple, yet it reminds me of a logic class I had in college. We were doing simple Aristotelian syllogisms. All we had to do was to put everyday language into equation form. It sounds simple, and it is. However, it requires a non-linear thought process. During that lesson over the space of a week, the class size dropped from 48 to 9 students. The computer programmers were the first to drop out. Those of us who survived that section went on to earn high grades in the class, but more importantly, found that we had achieved a permanent change in our thinking processes. Our lives were changed by that one simple shift of perspective.

Chaos science is still in the process of discovery, yet magicians have been applying its principles for at least as long as they have been writing about magic. Once the principles of this science begin to take hold on the thinking process, the magician begins to notice everything from the fractal patterns in smoke rising from a cigarette to the patterns of success and failure in magical workings, which leads to an understanding of why it has succeeded or failed.

Defining Chaos Magic

Chaos is not in itself, a system or philosophy. It is rather an attitude that one

applies to one's magic and philosophy. It is the basis for all magic, as it is the primal creative force. A Chaos Magician learns a variety of techniques, usually as many as s/he can gain access to, but sees beyond the systems and dogmas to the physics behind the magical force and uses whatever methods are appealing to him/herself. Chaos does not come with a specific Grimoire or even a prescribed set of ethics. For this reason, it has been dubbed "left hand path" by some who choose not to understand that which is beyond their own chosen path. There is no set of specific spells that are considered to be 'Chaos Magic spells.' A Chaos Magician will use the same spells as those of other paths, or those of his/her own making. Any and all methods and information are valid, the only requirement is that it works. Mastering the role of the sub-conscious mind in magical operations is the crux of it, and the state called "vacuity" by Austin Osman Spare is the road to that end. Anyone who has participated in a successful ritual has experienced the 'high' that this state induces.

An understanding of the scientific principles behind magic does not necessarily require a college degree in physics (although it wouldn't hurt much, if the linear attitude drilled into the student could be by-passed), experience in magical results will bring the necessary understanding.

This essay is directed toward the increasing numbers of people who have been asking, "What is Chaos Magic?" It is very basic and by no means intended to be a complete explanation of any of the elements discussed. Many of the principles of magic must be self-discovered. My only intent here is to try to define and pull together the various elements associated with Chaos Magic into an intelligible

whole. For those who wish to learn more about this subject, I have prepared a suggested reading list, however, I must emphasize that there are always more sources than any one person knows about, so do not limit yourself to this list. Chaos has no limits...

For Further Reading:

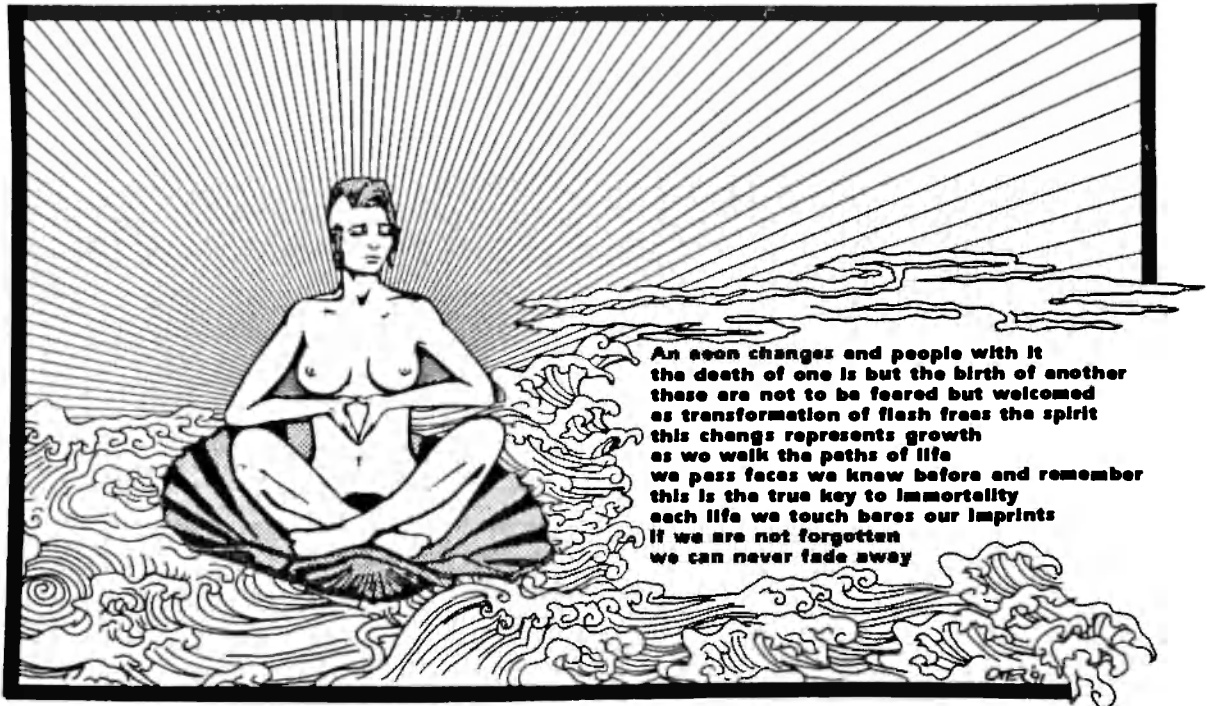
- 'The Book of Pleasure' by Austin Osman Spare
- 'Anathema of Zos' by Austin Osman Spare
- 'A Book of Satyrs' by Austin Osman Spare
- 'Images and Oracles of Austin Osman Spare' by Kenneth Grant
- 'The Early Work of A.O.S.', 'Excess Spare', and "Stations in Time" are three collections which are available through TOPY.
- 'Chaos: Making a new science' by James Gleick
- 'Turbulent Mirror' by John Briggs & F David Peat
- 'Liber Null and Psychonaut' by Peter J. Carroll
- 'Practical Sigil Magick' by Frater U.D.



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An aeon changes and people with it
the death of one is but the birth of another
these are not to be feared but welcomed
as transformation of flesh frees the spirit
this change represents growth
as we walk the paths of life
we pass faces we knew before and remember
this is the true key to immortality
each life we touch bears our imprints
if we are not forgotten
we can never fade away

The Kadesha Ritual

Reuniting The Virgin and The Whore

created by Tara (Meg) Webster

The following ritual took place at the LumensGate gathering at Brushwood, in Sherman, New York, on June 8, 1991. It was born out of a need on my part to reclaim my personal power and put an end to the projections that were creating so much pain in my life. What I discovered was that I am not alone in my desire to reunify these energies. I am not alone in my quest to sanctify the expression of sexuality, in my search for whole love. What follows is first an explanation of my theory behind this ritual, and then a description of the ritual itself, as it occurred at LumensGate.

I called this the Kadesha Ritual, as Kadesha is the name for the ancient Middle Eastern Temple Harlots who Priestessed for the Goddess with sexual love, before the split between the sacred and the sexual was made by Western culture. It is a word that I would like to reclaim to refer to one who has integrated the energies of the Virgin and the Whore within themselves. I invite any who feel so inclined to take any or all of this ritual and recreate it....the more the magick is worked, the stronger the link will become.

Before going any further with this article, I want to acknowledge the help of Sam Webster, Kenn Deigh, Kether, and Elise in creating and executing this ritual. Their creativity and passion are interwoven with my own throughout.

There was a time, perhaps aeons ago, when the Great Goddess was Whole. She embodied the powers of creation. Her

sexuality was an important part of Her mysteries. She was worshipped in the Temples of many cultures, where strangers would seek to know her through acts of sexual worship with Her Priestesses. These Priestesses were known as Kadistu, the Sacred Prostitutes, who were highly honored and respected women. Over time, the Temples were destroyed, and the Goddess was divided. Sexuality became seen as dirty and profane. The Virgin was upheld as the chaste and pure mother, the Whore as the damned harlot. I believe that today, a new Aeon is upon us where the energies of the Virgin and the Whore, of sexuality and sacredness, must be reunited.

My current work with the Virgin and Whore archetypes comes from a calling to be her Priestess and to do the work that will help Her awaken once again. The energies involved in sexuality, healing, loving, and art have been split and distorted, suppressed and projected for a long, long time. This has contributed, if not solely caused, the current way we live with the energy of sex in this culture. For the most part we are taught to see sex as dirty, sinful, shameful...yet we are encouraged only to do it with someone that we love. This paradox is at the heart of the Virgin-Whore split. I see all the violence and abuse that is currently connected with sex as stemming from the split between the Virgin and the Whore.

The proliferation of people who live restricted puritanical lives and cannot access their creativity is also under the influence of this split. What we cast out and deny will come back and make us deal

with it one way or another.

Most importantly, the planet as a whole is in need of the synthesized energy of love in order to move forward into the graceful place that it can be. By healing the wounded complex of the Virgin-Whore, by synthesizing the split within the consciousness of humans, I think that we can access more of the energy this world is in need of. I see it as part of my life task to do this work, and so I began the process by creating this group ritual.

To further explain the energies this ritual seeks to create, I would like to share an excerpt from my journal that I wrote on 12-27-90. It is a channeling from the part of my psyche that calls itself Hecate:

"Understand that the virgin whore is not simply a blend of the two poles. She is not simply a sweet, kind, and loving woman who can fuck with wild abandon. She is a strong and powerful woman who knows how to channel the energy of sexuality for healing and enhancement of her own and her partner's well being. She does not attempt to control or manipulate her partners through the power of sexuality. She does not try to escape herself through the power of sexuality. The Virgin-Whore, the Sacred Prostitute, is Virgin because she remains whole and intact unto herself while She is able to abandon herself to the energy and create a new and more empowered universe with each act of love. She does not limit an act of love to physical fucking, but carries out her office with every action.

"Aware of her power to act out of whole love, the Virgin-Whore is in a constant state of fulfilling her duties as Priestess. The close study of the Virgin and of the Whore will soon reveal that they are one and the same. The Virgin is Whore. She belongs to no one and chooses her lovers to please only

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the Goddess. The Whore is Virgin. She belongs to no one and chooses her lovers to please only the Goddess.

"To become the Virgin-Whore is essential to women and men who would live in these changing times. Know that much of the destruction that has fallen upon the face of the planet on which you live began when She was scorned. It was then that the most sacred power of creation was rejected in favor of the worship of Death. You who would worship Life, come and create Her again. Create her by healing the wounds to your own psyche, by finding the new laws of love from which to live, and barring with your sword the restricted, fearful, death-loving laws of old. Then will the flower of the Goddess bloom in full and the dew on its petals be nourishment for all."

It is important to note that this split involves the psyches of both men and women. We have all been effected by it. We are working with the feminine archetype and this is energy that both men and women embody. This is not a ritual just for women. It is for all those who want to work with the synthesizing of this energy.

At LumensGate, the ritual began when two separate altars were established, one for the Virgin, and one for the Whore. On the altar of the Virgin, there was part of a statue of a woman, just the head. We had to prop it up with a pole when we were building the altar, as synchronistically we discovered that the Virgin could not stand on her own. The other half of the statue was placed on the altar of the Whore, a voluptuous body of a naked women. The altars were set up early in the day that the ritual was to be performed to give the participants a chance to connect with the powers we were working with. I asked the participants to help decorate the altars with their power

objects, and to put offerings on the altars as well. I was borrowing the Hindu puja technique, where people invest their deities with honor and power through the practice of offerings, prayer, and prostration. As the participants related to the altars in this way, they began to access these deities within themselves.

I asked each person to write down on a piece of paper that was in a bowl at the altar, all the names she/he knew the Virgin and the Whore by. This naming included the names that we knew Her by in her pain and in Her power. Thus, the Virgin was named as prissy, prude, cock tease, old maid...as well as strong one, independent, whole to herself. The Whore was named, among other things...slut, castrating bitch, homewrecker...priestess, tantrika, mother, compassionate one. I had also asked that during the pujas, the participants meditate on the ways they had experienced these energies in their own lives.

When I sat at the altar of the Virgin, I thought of all the women who had been killed for not having an intact hymen at marriage. I thought of my shame at losing my own physical virginity, and wondered if that contributed to the loss of my emotional virginity, my personal sense of being an intact separate person. I noticed that this altar had less of an energetic charge, as well as less elaborate decorations and fewer personal objects than the Whore altar had. It seemed that the participants were putting more energy out to the Whore. At the altar of the Whore, I thought of my hatred of the high school slut, the one who stole my boyfriend. I thought of my anger at the men who have used my body but ignored my heart. I thought of the fear I have lived with that my husband will be stolen by another women as my father was. I thought of the pain I felt when I heard a rumor that

some women were angry with me for my unabashed belly dancing around a fire circle...I came to know the pain of the Whore...she has been hated by her sisters for expressing her beauty. I have hated Her, and I have been hated. My tears at each altar added to the tears that had been shed by others all day. The ritual had begun.

At dusk, we gathered at the altars. There were the Priestess of the Virgin and her Priest, the Priestess of the Whore and her Priest, and myself as the center Priestess who would be embodying the synthesized energy at the end of the ritual. We gathered the participants, the Priests picked up their pieces of the statue, and we began the procession down to the main circle. Once in the Circle, back in the cauldron of creation, we harmonized our voices in preparation for the work. The drumming began, the heartbeat of the Goddess, a slow steady build up that would culminate later (thank you drummers; you did a great job!).

We began by directing the participants first to the Priestess of the Virgin. Here she spoke to us of her nature. Her exact words escape my memory, but she spoke of herself as she who is ever new, ever intact, unmarried and strong. She asked the participants to speak to her of her names in her pain and in her joy. Here, the participants were to recall the words they had put on paper at her altar, and shout them out, pulling from within themselves all the emotions that were linked to the archetype, so that the emotional energy would be available when the link was made. The people did shout out words, but my sense was that the energy did not really build up into the hefty charge I had hoped for...it seemed that people were holding back, or not connecting with the archetype. I wondered if the group felt that the Virgin was a boring energy...The Priestess then

gave them a touch to the Heart center and they passed on.

The participants were then directed to the altar of the Whore, where her Priestess awaited and spoke to them of her nature, her pain, her power. She spoke of her wild abandon, her passion, her desire to experience all, her need to be loved. She asked the participants to name her in her pain and in her power. The energy began to build. The group began to dance as even the drummers got entranced by the seductive power of the Whore. The group shouted out her names and cried out with the power. It felt thick and was almost visible to me. I watched some people shrink back in utter terror, while others moved in close to be touched by her. It was clear that this group put more energy out to the Whore, and I was nervous that this ritual might reinforce the split rather than create the unity that we were seeking. When the energy settled down, the Priestess gave them a touch to the Sexual center and they passed on.

I directed the group to walk around in the circle while they chose which altar they needed to remain connected to in order to form the final link. I spoke loudly of the difference in the energy that was raised at each altar. It was like the difference between a convent and a brothel.

"This vast abyss between the energies we felt at each altar is the territory we must cross in order to form the link. This is the split that we must connect! We have recreated it here in order to bridge that vast distance," I shouted over the loud drumming..."Choose the altar that you need to be at, but remember that it is not necessarily the one where you felt most comfortable and most connected. Go to where you felt you were most imbalanced,

to where you felt least familiar". Not surprisingly, the larger percentage of the group chose to remain at the altar of the Virgin, and by this act alone, I felt that the earlier imbalance had been redressed and that the ritual could accomplish its purpose. Each Priest then spoke of his role and reminded us once more that this split was within the consciousness of each gender.

We began a slow circle dance, an inward moving spiral, with drumming and the following chant: "Ellelit Virgo, Ellelit Babalon, Ellelit Kadesha" (Goddess Virgin, Goddess Whore, Goddess Whole). The Priests each took up their statues' pieces and led the group.

During this dance, I worked to pull in the energy that the group was carrying, focusing on weaving it together as one, as the Priestesses also worked on holding their energy and directing it inward. As the group danced closer and closer to the center in which I stood, I felt a tremendous charge building.

When the Priests had almost reached the center, I signaled for the Priestesses to walk into the center towards each other....they began a slow approach. As they reached each other, they embraced, the Priests reconnected the pieces of the statue and placed it in my hands, and the drummers hit a wonderful crescendo. These three events happened simultaneously, and the group as a whole dropped to the ground to focus the energy.

After a few moments, a single drum began the heartbeat, and the Whole Goddess arose within me to speak the words from the *The Thunder: Perfect Mind*:

*Do not be ignorant of me
For I am the First and the Last*

*I am the Honored One and the Scorned One
I am the Whore and the Holy One
I am the Silence that is Incomprehensible
and the Idea whose Remembrance is Frequent
I am the Voice whose Sound is Manifold
and the Word whose Appearance is Multiple
I am the Utterance of my Name.*

When I came out of the trance, I looked down and saw my two friends who were the Priestesses embracing closely on the ground, and crying. Through my own tears, I saw them, these two women who are so dear to me and onto whom I have projected my own Virgin-Whore conflicts. I wondered if they truly understood how deeply they were helping me heal myself. I wondered how I could ever thank them.

I looked around and heard many tears. I felt so much love for this group that would give me the space to do this work, that would participate deeply enough to heal themselves as well. I felt a new energy in my body that was as yet unexplored. I remembered to remind the group that this ritual may have stirred up many deep conflicts, and that we needed to be available to each other for post ritual processing should the need arise. And then the group rose up into a passionate group hug and the chanting continued for a spell.

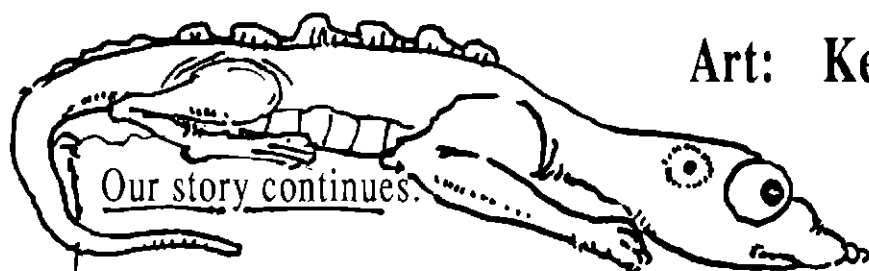
KADESHA, KADESHA, ELLELIT
KADESHA!

Just a short time later, my friend Kether, who had Priestessed for the Virgin shouted at us to look at the sky....there was a long stream of cloud, or vapor, (or something) linking the planet Jupiter to a star way on the other side of the sky. It was astounding. "Looks like someone linked something somewhere" she said. What else was there to do but believe?

RY'S LEH RISING

Story: Rick McCollum
& Kenn Day

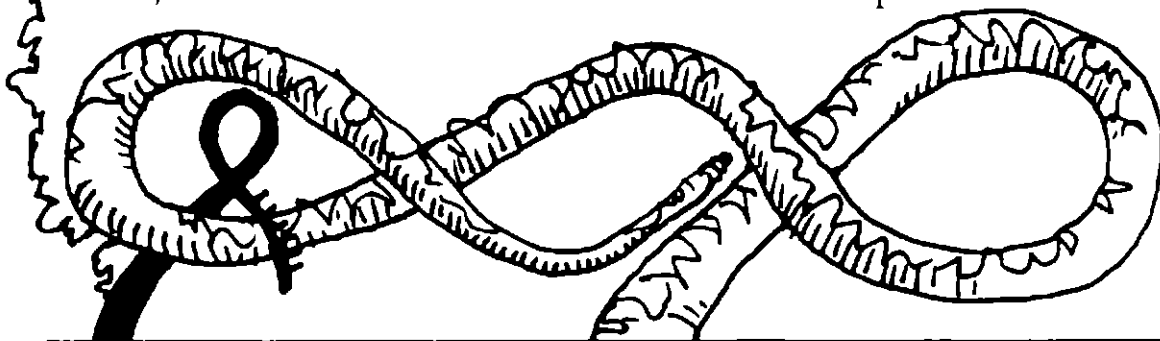
Art: Kenn Day

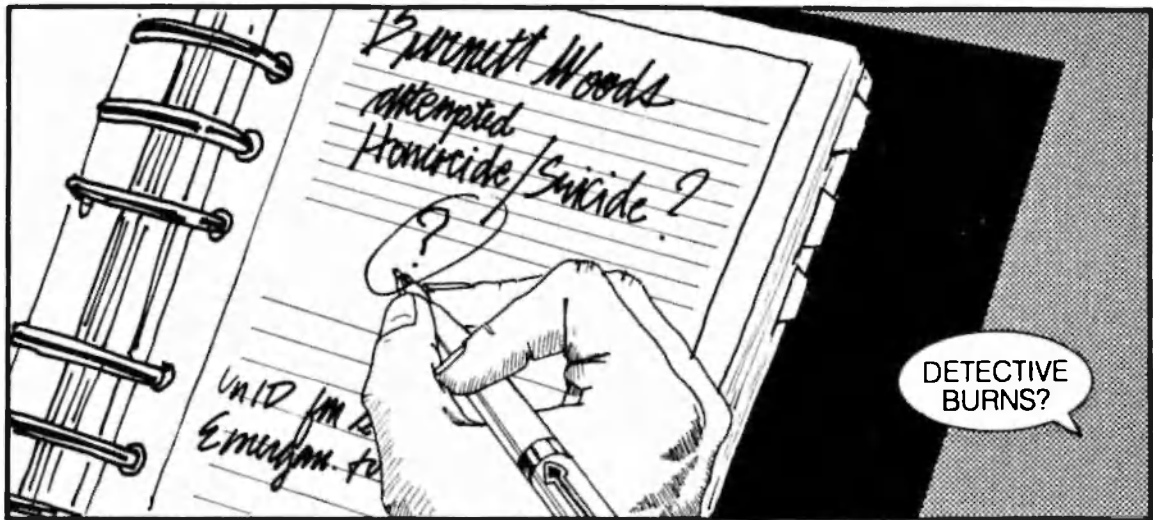
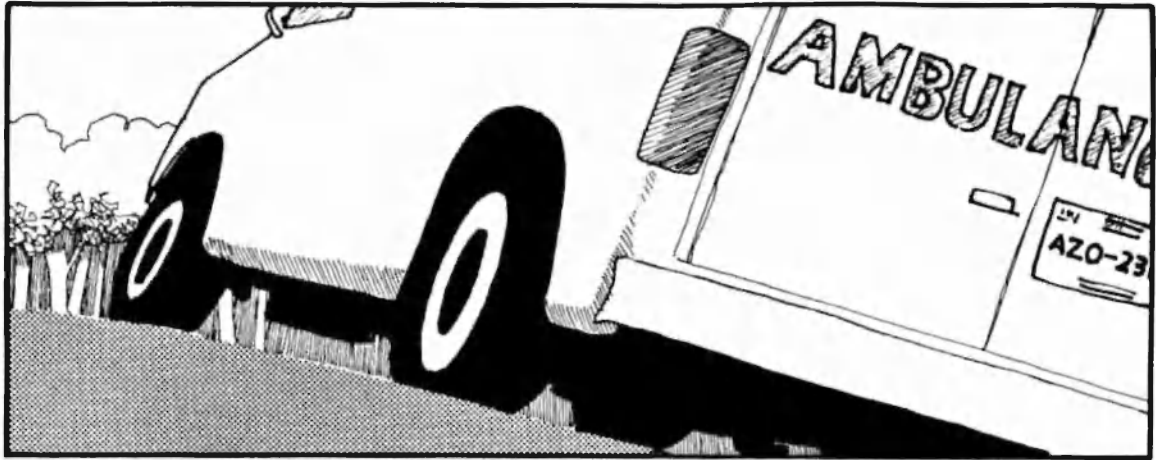


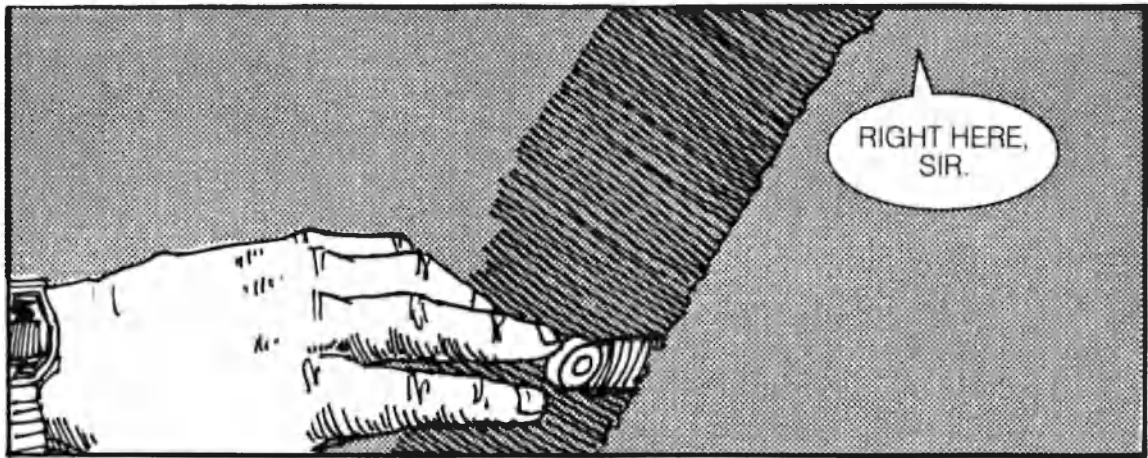
Both Sophia and the Crone are shaken by a feeling that something very, very bad has happened to their young friend, Leah. Little does Sophia know that Leah has been caught in the very trap that she so narrowly escaped herself.

As dawn stagers over Burnett Woods, an elderly couple, up early to do their Tai Chi before they can be pestered by the Fundi gangs, discover the huddled comatose body of a young girl. They summon the authorities.

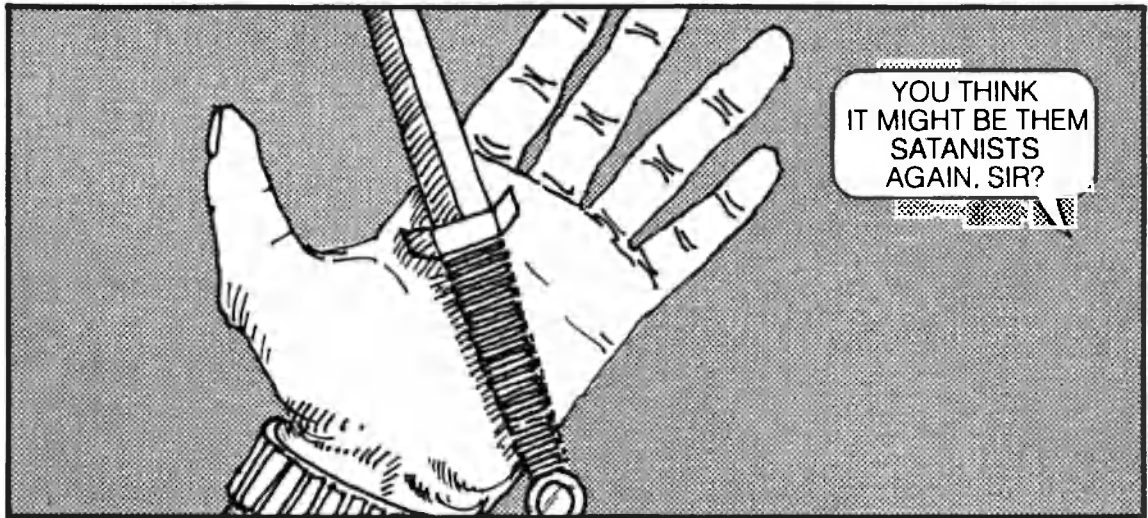
As the police pick through the tumbled paraphernalia of her late night ritual, the ambulance carries Leah to the nearest hospital.



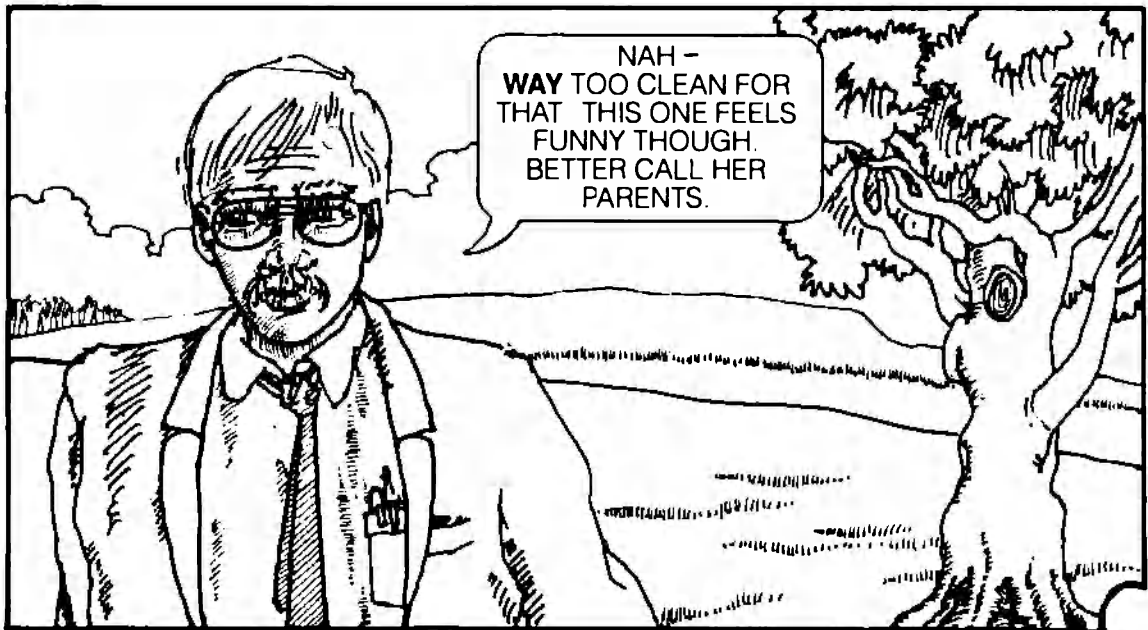




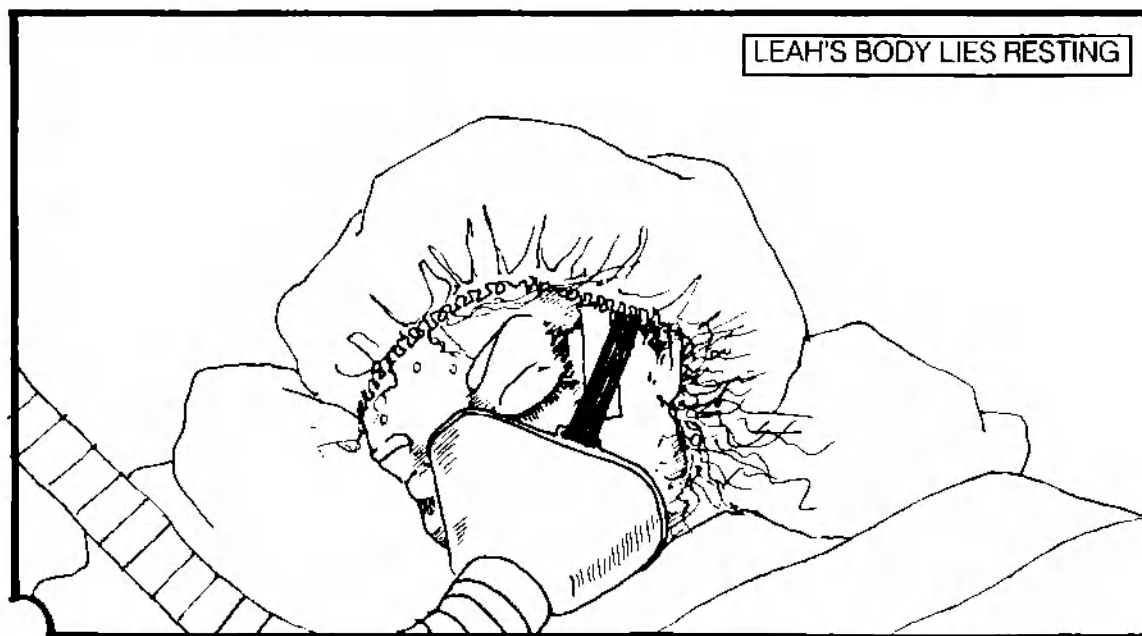
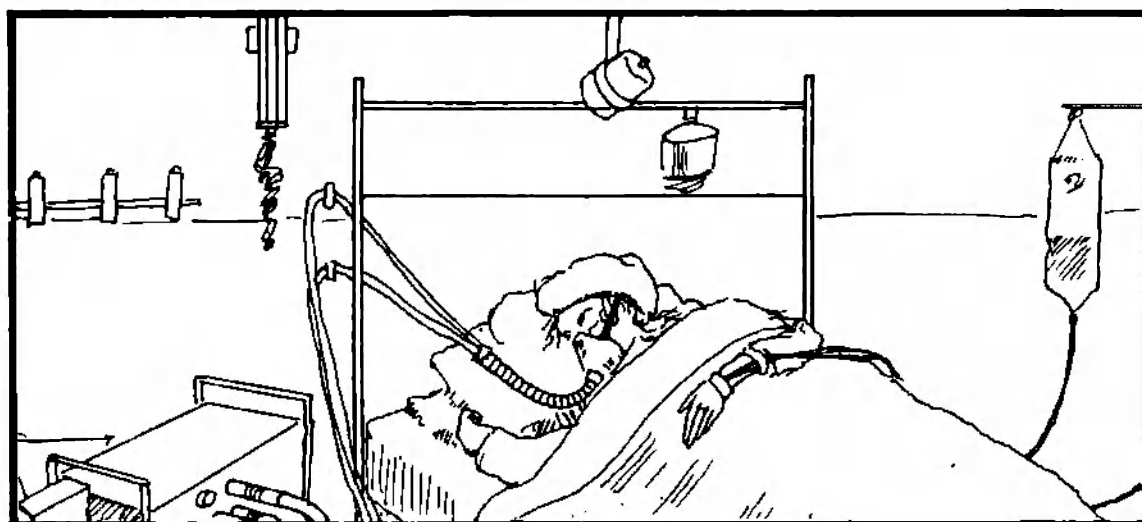
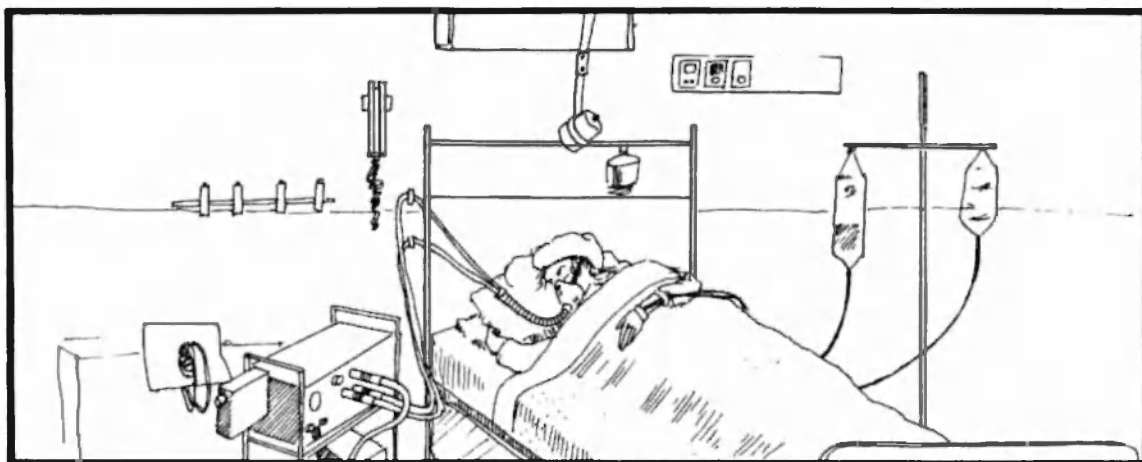
RIGHT HERE,
SIR.



YOU THINK
IT MIGHT BE THEM
SATANISTS
AGAIN, SIR?



NAH -
WAY TOO CLEAN FOR
THAT THIS ONE FEELS
FUNNY THOUGH.
BETTER CALL
HER PARENTS.



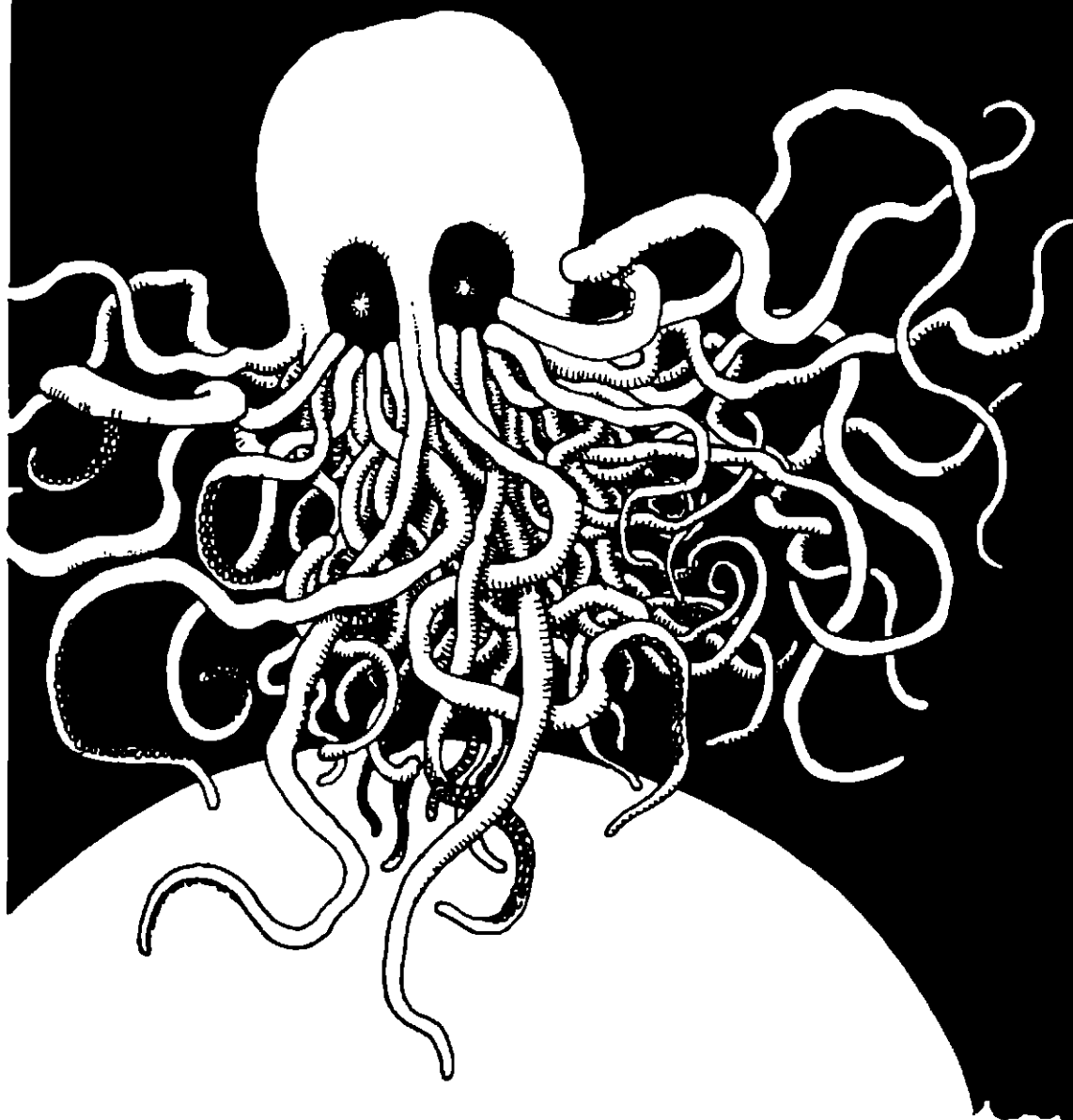


WHILE ON THE ASTRAL...



...LEAH HAS BECOME ONE MORE FACE
AMONG THE MANY LOST SOULS WHO
DREAM THE DARK DREAMS OF CTHULHU

DREAMS OF STRANGE AEONS PAST?
OR AEONS YET TO COME? HERE
THERE IS NO DIFFERENCE...



...FOR IN THIS DREAM
THERE IS NEITHER PAST NOR
FUTURE...ONLY THIS ETERNAL
MOMENT OF HORROR.

MEANWHILE,
DAVID COHEN IS STILL
HAVING TROUBLE
SLEEPING...



...SOPHIA IS
RECUPERATING FROM
HER OWN ORDEAL...

...AND THE FISHERMAN
PLOTS HIS NEXT MOVE.



More to Come...

The Cult of Ayizan

by Linda Falorio

New Moon, August 1981.

The mass of the Shenandoah Mountains brooded to the south, a somber Presence, dark and imposing against the steel gray summer sky, obscured by bion-blue haze, eternally waiting. So that in contrast, our mammalian awarenesses seemed too-quick, nervous and distracted, and we became exhilarated, giddy, expectant as the car began her climb from Front Royal into that strange silent isolation imparted by the mists that settled shroud-like upon the shoulders of the mountains.

The road ahead twisted at an impossible angle to disappear behind a profusion of gnarled trees and too lush growth of moss and fern and red-cupped lichen. It was our first experience of these ancient Eastern mountains, once part of what would one day become Afrika in that long ago fabled time of super-continent Pangea, and we were at once taken with their beauty and their mystery.

On the advice of a friend, we had decided to travel Skyline Drive from Front Royal to Rockfish Gap, where we would pick up route 64 East and head for the coast, on our way to what would become an annual pilgrimage to the Outer Banks - Cape Hatteras - the northeast corner of the Bermuda Triangle, Graveyard of the Atlantic.

The going was slow; yet the twisting, tortured road, and shifting, moisture-laden mists, intermittent rain and dazzling fog

made the time seem magickal, as if we traveled instead to that Pure Land beloved of the Immortal Taoists as we passed Matthews Arm, Elkwallow, Thornton Gap, Pinnacles and Skyland. The sky had darkened into evening when we at last approached Loft Mountain, "campground with trailer sites".

The portentous sense of magick continued through the evening. A wild bird, species unknown to us, visited our camp and we conversed with it in the manner of the Greek, Mopsus, who understood the speech of birds. A chorus of crickets and frogs raised voices in the deep forest night, and we burned incense, invoking NU under her night-stars, I, astrally adorned with heavy golden jewelry: cuffs, anklets and Egyptian collar against painted indigo skin.

Impulsively, I asked for the "lost" star, of LIBER AL (see page 19 of the original manuscript in Crowley's hand), whereupon the sigil blasted into consciousness that was to become a fascination and preoccupation through the years. And, as if in immediate response to the calling of this "star", a black, glittering, amorphous entity came upon me, hovering from behind, sinking astral "fingers" into my cranium. I felt possessed, wild. The entity seemed feminine, an Ancestor, Ancient Guardian, and Her melodious voice transmitted a message of tremendous enmity with the Christian god, who's name she spat as "demon".

There came the striking image of an Ancient One, who in distant aeons had been banished from Urth by this hated demon-god, and Who, having been called,

sought return to bring Her truth: That denial of the body and its pleasures is a lie. That sin is a lie against innocence. That our birthright as Her children is to experience the universe as joy, as beauty, as laughter and as pleasure. And that She, armed with sword and passion for life, stands ready to redress these grievous wrongs inflicted by the lords of death who would hurtfully enslave us; stands ready to bring justice, to bring the world back into balance, with violence if that need be, even while Her message remains one of "joy". Furthermore, that those who fear not Life need not fear what would come to be, for these She would uplift and protect.

"The Goddess is returning, and is she ever pissed!" Her energy, power, and passion overwhelmed me. Unable to contain for long such an explosive current within my psyche, I banished, and so tried at last to sleep. Yet the feeling lingered, lingers still.

It was apparent that my partner and I had reawakened an ancient ceremonial site of tremendous power. Images surfaced: An altar of cool stone, ancient priests working dark antediluvian magicks on this mountain top in some long forgotten epoch as they sought to open a stellar Gateway, calling through the Ancient One from beyond our space-time, communing thus with vast, ineffable intelligences and powers that we moderns dare not open our small minds to, lest we become as gibbering idiots, slaving at a gibbous moon.

Fall Equinox, 1981.

Upon invoking NU, the sigil spontaneously appeared as if imprinted on a door, which immediately swung open upon a dark and glittering vista. Huge dark

shapes were proceeding up a staircase that disappeared into the darkness of the sky at night. When I asked to be shown the guardian of the place, the space became instantly alive with the feathered eyes of a sea of peacocks, tails fanned out before me so that my breath was taken away with their beauty and enchantment.

I was thus left with the singular impression of "a sea of peacocks" (89 by E.Q.)*, and the realization that the sigil is a "gate" - and apparently a quite old device to thus be associated with peacocks, sacred bird of the Yezidi. Earlier workings had already revealed its association with the glyph of the Spider, as well as with the union of male/female energies. While upon reflection, the sigil resembled nothing so much as two "shems" - those ancient spacecraft of the gods from the twelfth planet of balance and unbalance, eight-armed Nibiru, (c.f. Zecharia Sitchin, THE EARTH CHRONICLES - BOOK I: THE 12TH PLANET).

Fall Equinox, 1987.

Working the tunnel of Zamradiel brought the realization that this sigil is closely aligned with the cult of the Marassa, the Divine Twins, Androgyne-Gyander. It is one type of the vever of the ancient voodoo priestess, Ayizan, and heralds Her current now returning.

*Note: 89 by E.Q. also yields: "A secret door", "a Great Old One", "the bird of Set", "the androgyne", "the Winged Mouth".

Perspective

On Ethics, Initiation and Religion

by Ian Corrigan

I have written this article in order to examine several trends in Paganism, criticize some commonly held beliefs and assumptions, and propose alternatives that may be disturbing. It is hoped that the reader will see my arguments through to the end before making any judgment, or declaring me and these thoughts anathema.

The Pagan movement enters its fourth decade enjoying the best social position ever. Many Pagan groups have received and maintained government recognition; court decisions continue to recognize the validity of Wicca and other Pagan religions; and, the movement has shown enough political muscle to defeat the Helms amendment soundly. We are well on the way to becoming an established minority religion in the U.S.

Wicca, the mother of the Neopagan movement, began as a secret, initiatory system that taught a simple, freedom-centered ethic, embodied in the "Wiccan Rede": AN IT HARM NONE, DO AS YE WILL. ("An" means "if".) While this has been interpreted in many ways, it clearly means that the Witch is free to do as she pleases, so long as no one is hurt.

It is upon the issue of "harm" that this ethic turns. In the early days of the movement, harm was taken to mean actual damage or pain, whether physical, economic or whatever. The Witch's perceptions were considered an adequate judge of what constitutes harm. In more

recent times, any attempt to change the will or behavior of another without their consent has been considered harm. In this concept, "unlawful" Magic includes not only curses, but direct love-spells, bindings, and, in some extreme interpretations, even healing done without the target's consent.

This stricter attitude became formalized in the late 70's and early 80's. In this period, many Pagans were "going public" with their religion, and facing varying degrees of hostility, ridicule and challenge. It was felt that the Witch's Rede was too open and general to explain Paganism's ethical stances and that a more detailed exposition was necessary. At the same time, people were entering Paganism from a variety of other mystical systems, bringing their ethics with them. Many of these systems held notions very different from Paganism's original simple model.

In this same period, Circle, one of the largest Pagan networks and one with deep roots in Theosophy and Hermetics, began to teach that Pagans of good will should associate themselves only with those who shared a particular strict interpretation of the Rede. This was formalized in the Pagan Spirit Network. To join this organization, one had to sign in testimony of one's belief in their Pledge to Pagan Spirituality.

While this pledge merely articulated a fairly widespread consensus in the movement, the very idea of a formalized ethic aroused the ire of many. Yet many others saw this step as necessary to the legitimization of Paganism. One East-coast network even required prospective members to describe their ethic in writing, then

submit it for approval by the members!

In recent years, a new level of moral preaching has arisen. The obvious concern of Paganism about the destruction of natural systems, and our inherent reverence for life are used to suggest that certain social and political stances are equally inherent. Some have gone so far as to suggest that it is possible to determine what constitutes a "moral" or "immoral" Pagan. This attitude is far from general, but a continuing influx of people from more exoteric religious backgrounds makes one fear that it will find an audience. Most of us have been raised to believe that humans need a detailed moral code to prevent us from "descending to the level of animals". Of course, we often understand that we, ourselves, have a reliable sense of right and wrong, but that the general run of people need societal discipline.

It is my belief that this "morality boom" of the last ten years is a deep betrayal of the original values of Witchcraft and Paganism.

The majority of mystical and initiatory systems recognize that in order to progress toward the goal commonly called "enlightenment" or "liberation" the rule of consensus morality must be cast off. The Initiate is always one who can make her own choices about proper behavior, without regard for the mores and values of the tribe. From the Shaman, who dominates his tribe by fear, to the Hindu mystic, who abandons caste and clan to wander the road, the Initiate rejects morality in favor of reality.

Even outside of the Mystery Traditions, Pagan morality is multivalent and diverse. Vedic religion describes a variety of ethical systems, each suited to a different life style. The warrior's ethic is not the same as the potter's, the farmer's is not the poet's. This

is by far a better model than the Christian one in which a single standard tries to regulate all, regardless of their real nature or work.

In the specific case of the soldier, for example, it may not be possible to run an army in a way that allows individuals to make personal moral choices. After all, it is at least as important to be able to order a soldier not to kill when it is inappropriate. A soldier makes a conscious personal choice to subsume his or her will to that of superiors. That does not absolve the individual of responsibility for his killing, but it may be the obligation of the Pagan clergy to allow the soldier to re-integrate into community life without the sort of psychological trauma that was suffered by Viet Nam vets. In other words, we may have to devise a way to purify ourselves when we are forced by circumstances to do ill.

Such a mechanism could be based on the understanding that it is not possible to live a life without "harm". All human life depends on death, and someone must do the killing. Communities must be defended, and violence, either physical or otherwise is often necessary. It is not the place of Pagan clergy to condemn unfortunate actions, but rather to make it possible for those defiled by the performance of necessary evils to regain their center and balance, and live at peace.

Paganism has no myth of the Fall. The world is conceived to be whole and holy in it's current state. We must therefore admit that war, hunting, and Darwinian order are part of the natural order and therefore sacred. Since the Liberated know that all moral codes are lies and illusion, they are free to make the world what they will, without blame or sin.

Still, all of this pertains only to Paganism as an exoteric, social religion. The spiritual perspective has always been very different. When one enters the Inward Road, one leaves behind all the rules and conventions of common society. In traditional cultures, society protects itself from its own fears by forcing the Initiate to renounce money, property and status, all the things valued by the common ethic. Whether or not a modern seeker chooses this course, she must renounce at least the comfortable attitudes that allow the individual to feel superior and smug, or oppressed and exploited.

Initiatory work requires that one abandon preconceptions of all kinds. When the individual begins to gain the transpersonal perspective, no local moral system can maintain its authority. It is for this reason that the Secret Way has been persecuted and ignored by every religious tradition. Wicca began as a branch of this Initiatory tradition, drawing us out of the morass of common morality into the freedom of Magical power under the Rede. The issue before the movement is not one of Pagan-vs-Christian morality, but rather of freedom-vs-societal control. Only individual Will can be permitted to rule the Initiate, regardless of the dictates of Priest/esses.

Understand that this does not necessitate abandonment of political work to relieve oppression and exploitation. It doesn't mean that destruction of the Earth must be permitted. An Initiate is free to do as s/he chooses. It does remove the luxury of viewing ourselves as morally superior to our opponents. If we undertake a particular political or social work, it is because of our own desire to do so, nothing less or more.

The use of religion as a form of social control is common and reprehensible.

When clergy set themselves up as arbiters of public morality, they perpetuate the basic lie that the individual needs to be regulated for the good of society.

To the extent that a Pagan religion attempts to dictate the moral views and behavior of its adherents, it becomes an exoteric shell, building the walls that the power of Magic must always destroy. The Secret Way will ferment within this shell, freeing individuals from the strictures of "Pagan Morality". If we find this frightening, we are in the same position as the Christian believer who quakes in his bed when he thinks of those who believe AN IT HARM NONE, DO AS YE WILL!

Concerning The Initiated Ethic

1: The Initiate Practices Detachment. It is the work of the Initiate to learn to distance herself from her perceptions/feelings/opinions/behaviors. This detachment is not a concealment or a repression. Events must be experienced fully, in all their aspects including the emotional. Yet action must be conscious and intentional, from the whole self and not from the robot opinion and habit patterns of the personality.

The process of achieving detachment involves observing one's ordinary personality as one would a beloved pet. An objective eye is always needed to determine the habitual behaviors of the personality and their value. (Behavior means physical, social and mental; an artistic aesthetic is just as much a behavior as a pattern of walking.) The Initiate comes to understand that these behaviors are not "himself" any more than his hair style is "himself". She becomes less involved with her own

opinions and beliefs and more able to view events clearly.

2: The Initiate Practices Compassion.

From this detached perspective, the Initiate places little importance on the words and behaviors of others, looking instead for ways to crack the shell of habit to get at the meat of the soul. It is impossible to feel morally superior when one realizes that the common behaviors of others and of oneself are merely the unfortunate effluvia of personality and culture.

Compassion also means active practice of unconditional love. The Initiate seeks to actively comprehend the feelings and actions of others by connecting through love. This is not romantic or sexual love, or the friendship that grows from similarity. It is an active, radiant energy of connection that allows us to comprehend others more clearly and enjoy that comprehension.

One specific aspect of the compassionate ethic of Initiates concerns our interaction with the rest of humanity. It has always been important to avoid confusing those who are still living their lives according to traditional codes. The Initiate should pursue her will with discretion, both to avoid disrupting the lives of others, and to keep societal attention away from the Path. Those who are fit for the amoral life will certainly find it, especially in these more open times, but those who fear it will only be enraged if it is shoved in their faces. Compassion dictates that such people be left to live their own lives, unless an Initiate chooses to undertake the onerous task of bringing such a one to the Secret Way.

3: The Initiate Practices Magic. The work of integration requires regular, focused effort along specific lines. In order to practice amorality in fact rather than merely

as a rhetorical pose, the practices must be maintained.

The magical work of devotion to the Deities teaches us that there are powers far greater than our own common personality, and that they themselves practice a kind of amorality, as found in many myths.

The practice of divination helps to teach detachment, as does the development of proper targets for spell-work. The power granted the Initiate by the development of Magical skill is balanced by the imperative of introspection and the single Law of "Harm None".

Above all, the trances and revelations of the Magical path expand the awareness of the Initiate far beyond the limits of the common self, making it more and more difficult to maintain an ethnocentric perspective. It is this expanded awareness that has always made Magic a threat to the ideological empires of exoteric religion and politics.

* * * *

Author's Note: While some may complain that this is a "moral" standard of its own, there is a significant difference. These guidelines, recognized by tradition the world over, do not tell the adherent how to behave, much less how others should behave. Instead they prescribe a set of mental practices that both free the Initiate from the bonds of ordinary moral codes, and tend to insure that those so liberated will be, in fact, among the best examples of the human species. No external system of ethics can do that without the use of the common sort of statist enforcement.

The Star Child

A Ritual by Sam Webster

For Keter

This ritual was written in response to the needs encountered when teaching people who are wholly unfamiliar with the Hermetic Ritual tradition. Its design criterion were to minimize the new words and concepts to be presented to its students. This was done by using english words wherever possible, or words that are also used in English. The result is a quickly learnable ritual that can function as an active guided meditation.

I. The Rubric

1. Face East and perform the Quantum Cross:

(a) Bend down and touch the ground crying "Kaos," (Chaos) visualizing the ground cracking open into vast luminous darkness with sparkles.

(b) Grab a double fist full of the darkness and swing your arms out and overhead (while rising to a standing position) until your hands clap together.

(c) As your hands clap together overhead, cry "Kosmos," (Cosmos, order, the Universe) imagining a "big bang" explosion (with the hands clapping overhead) and the radiance of that superstar shining through your body, creating/vivifying it.

(d) Extend the left arm perpendicular to the body with the palm up. Visualize a purple sphere about the size of a basketball

in your hand and feel it resonate as you say "Eros" (Love).

(e) Extend the right arm perpendicular to the body with the palm up. Visualize a purple sphere about the size of a basketball in your hand and feel it resonate as you say "Nuos" (Intelligence, consciousness, mind).

(f) Bring the hands together in front of the body merging the two spheres into one green sphere and resonate "Synergos" (Working Together).

(g) Bring the hands to the chest letting the green sphere enter into your heart and resonate there "Allage" {Pronounced: Ah-lah-yee} (Change).

2. Still facing East, draw a banishing earth pentagram. That is, draw the pentagram with the hand or fingertip in one continuous line starting at the lower left-hand point, then moving towards the top single point, and so on around.

3. Make the Sign of the Enterer (also called the Projecting Sign) by stepping forward with the left foot and thrusting forward with both hands at eye level, palms down, fingers straight and pointing forward.

4. While in this position, speak in a resonance tone the word "Air". The feeling should be that of thrusting forward with all of one's energy which is flowing out with the word spoken until near exhaustion.

5. Step back and drop your arms into the completely vertical position and then place your left forefinger to your lips in the gesture of silence. The feeling is that of receiving the energy projected previously returning with accumulated power.

6. Turn clockwise to the South and

repeat 2, 3, 4 and 5 but replace the word spoken with "Fire".

7. Turn clockwise to the West and repeat 2, 3, 4 and 5 but replace the word spoken with "Water".

8. Turn clockwise to the North and repeat 2, 3, 4 and 5 but replace the word spoken with "Earth".

9. Turn clockwise to the East and, gesturing towards the East, say "Before me, Wind".

10. Next, gesturing towards the West (while remaining facing East), say "Behind me, Wave".

11. Gesturing towards the South, say "On my right hand, Flame".

12. Gesturing towards the North, say "On my left hand, Rock".

13. Pointing in turn to the East, South, West and North with each of the first four words beginning with "L", say:

By Life, Light, Love and Liberty,
Do I call to me,
All my essence and my being,
The Child Crowned and Conquering.

14. Repeat the Quantum Cross.

II. The Visualizations

For the Quantum Cross, the above visualizations will serve, although more material as to their meaning and imagery is to be found in *The Rite Process and Milk of the Stars* v. 7. The essence of the Quantum Cross is the recapitulation of creation: Out of Chaos arises Order. Order in self-Love divides itself, giving rise to Consciousness.

Love and Intelligence Work Together to engender Change.

In each of the actions in 4, 6, 7 and 8, the goal is to stay with the vibration of the word and the gestures until the quality of the element being invoked is felt by the body. Then you know that that element is present and can move on to the next one. For example, with Air, you might feel a breeze blowing past you; with Fire, warmth penetrating your body; or, with Water, a stream pouring about your feet; and, with Earth, cool solidity.

The Archae used as the watchers at the quarters are simple embodiments of the elements. Thus, with Wind, see a whirlwind standing before you. Feel it blowing upon you. Then notice, what color is the whirlwind? Is it white, gray, black, clear? What is the condition of the sky behind the whirlwind? Clear, stormy, foggy or clouded? Know that this is a reflection of the airy part of your being, which most folk attribute to mind and reason.

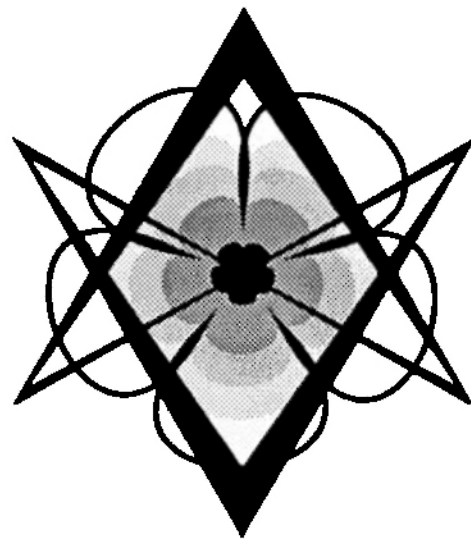
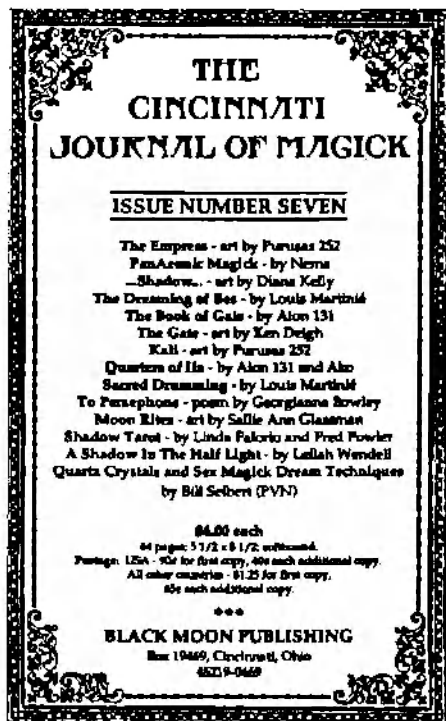
With Wave, notice the color of the water. Are you at sea or on the shore? Is there anything in the water, flotsam or jetsam? Water can be seen as the emotions, intuition and the unconscious. With Flame, what is its color; what is its fuel; its size and shape? Fire is often attributed to will and spirituality and passion.

Among the folk I have worked this rite with, different individuals prefer to use "Stone" instead of saying "Rock." I like "Rock" because of the rarity of the use of such hard sounds as a final "k". I find its harshness relates well to the solidity of Earth. When visualizing the Rock, notice if the stone is carved or natural, cracked, chipped, coarse or smooth. Is it in a field, a meadow, a forest, or a desert? Earth is often

attributed to the body, endurance and health. Remember that what you see is a reflection of your own nature at the time of the ritual expressed in symbol.

The final verse is to wrap up all the energies into a unity which dissolves into the final symbol, the Star Child. This is the embodiment of your essential being, your absolute awakened self-nature. As you are pointing to each of the cardinal directions, connect again briefly with its energy, but don't let go. Air refers to Life as breath; Fire to Light; Water to Love as emotion; and, Earth to Liberty as the realm of action and actual embodiment. Draw these all together in your feelings, and then unite them into the last symbol as follows:

Gather all the evoked energies into your heart, visualize therein a star shining with utmost intensity (a unicursal hexagram is very potent here). In the center of that star, see yourself as a small child seated upon/within the star in the form of a lotus or rose. Dwell in your love of that child for a time, before going on to the final Quantum Cross.



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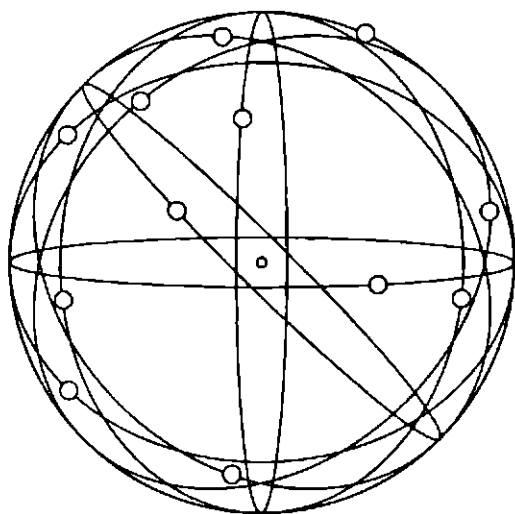
An Interactive Magickal Forum

This section of Mezlim is open to any person operating the Sheya system who like to share their work with us. We hope that this forum will provide the widespread community with an opportunity to communicate and to establish an energetic web of interaction.

Operants of other systems are likewise encouraged to submit material for a more eclectic column.

Pantheon

The Sphere of Spheres



Pantheon was a Magickal Working that began on Samhain 1989 and lasted for two months. The ritual concerned the creation of twelve spheres of astral light, to be set in orbit around my center both in the Macrocosm and the Microcosm. My goals were: 1) To achieve a "pantheon" of harmoniously working colleagues, on both an internal and an external level. 2) To heighten my awareness of being at the Still

Point - at the epicenter of my universe, with all others and all else in orbit around me - just as I am in orbit around each of them.

3) To allow the varied fragments of my shadow self a vehicle in which to arise into my consciousness.

The Working consisted of a daily ritual (see below) to evoke the Sphere of Spheres (once it had been created) and then to center myself within that sphere; to rest at the center and feel the Stillness; to become One, allowing the essences I had summoned to arise to fill the structure provided for them. In other words, I created a defining structure into which I hoped to evoke harmonious elements of my Self and the Other, in a form which would be accessible and comprehensible. The structure was designed to constantly reflect the Inner and the Outer into each other, thus balancing the effects of both. Whatever wanted to come up from within could not until an appropriate reflection appeared in the external, and vice versa.

I began by opening the Temple (as outlined below), placing myself at the center and entering Stillness (meditation). From that Stillness, I focused on the structure that I wanted to create and the purpose to which I would put it. I then spoke this aloud, affirming my intention.

Using my breath to direct energy down my arms and out my hands, I created a ball of energy/astral light about the size of a softball. I did this by using my breath to spin the energy into itself as I inhaled, and to add to its substance as I exhaled. Once it was large enough, I stabilized the sphere by cutting it off from me and waiting until it

was capable of maintaining its own structure. I then connected it to my center and set it spinning on an orbit around that center. I continued creating these spheres of light until I was surrounded by twelve spheres, each in their own orbit. I then moved through my center and established a reflection of this Sphere of Spheres (S. o. S.) on the Inner Plane as well.

Moving into my center once again, I felt myself balanced between these two mirror images that surrounded me both within and without. Here I waited, feeling each sphere begin to take on the beginnings of its own search for identity. When I felt complete for the moment, I withdrew from this center, closed the outer Temple and recorded my responses in my journal. I did not banish the S. o. S. but carried it with me at all times throughout the working.

The daily ritual consisted of opening the Outer and the Inner Temple; opening the Vortex of the Temple and stating the purpose of my Working; then reawakening the S. o. S. about me and moving into the center point. (If you're interested in trying your own variation on this ritual and are not familiar with the Sheya system, you might try whatever banishing ritual you are familiar with. I would suggest a LBRP followed by a LBRH.) From that center I recited the following text:

I AM
the Child
Who carries Hlr Mother
and Hlr Father within Hlr womb!

I Know
Nothing!
There is No Name!
There is No Word!

I AM but the Desire to Be.
To Me! To Me! All that I Desire!
Beloved Heart of my heart!
To Me! To Me! To Me!

I AM
both Creator and Destroyer
Panphage! Pangenator!

Even as I am this Body
So am I also All Form!
Dhyanna, EHYA!

Even as I am this Life
So am I also All Light!
Maggah, EHYA!

Even as I am this Child
So am I also the Awakening of every
Star!
Khiyatta, EHYA!

Even as I am this Unity
So am I also the Serpent -
Awakened and Arising!
Enochi, EHYA!

I AM! AUM!
The Waters Come Down!
Abu Anu Ta
Tavodah Im Alisahn

*

(* = knock)

Having spoken, I assumed a half lotus posture and maintained this for the desired length of time - anywhere from 10 to 40 minutes in duration. Then I arose, closed the temple and recorded the results in my journal.

The results varied greatly from day to

day, and I encountered a great deal of resistance both internally and externally. Some of the most fascinating results dealt with a much greater understanding of my DNA structure as one of the meeting points between the internal and external worlds, and how this pattern is mirrored everywhere. My dreams became more vivid and were filled with mirrors and "things" rising from the basement of houses in which I lived. The most interesting of these included a battle for control of a "haunted" house that kept trying to change shape into something other than a house. There was an "evil" presence in the house which I finally traced into the dirt-floored basement. There I dug up a wooden coffin which had a mirror for a lid. Try as I might I could not break the mirror. Finally, while I was resting from my efforts, I turned and actually looked into the mirror - and woke up.


Much of what I derived from Pantheon

was plain and simple healing; learning to trust myself and others; learning how to be more receptive. The Working reached its climax when I took a trip to Phoenix, Arizona, where I was born. I performed the ritual on a mountain near where I was born, and felt the spheres opening to embrace me - and each other.

Finally, as I continued to work the S. o. S., I found myself surrounded by more and more people whom I could trust and work with, Magickally and artistically. Thus, my internal work, which gave me a greater ability to trust, was being reflected in my external world by the new people who appeared in my life. *As within, so without.*

When I discontinued the Working, it was due to growing resistance, and the feeling that I had "had enough" for now. I realize that I have much more to bring into conscious awareness, but I also know that it will wait for me.

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Reviews

Crafting the Art of Magic, Book I

Aidan Kelly

\$10.95 Softbound

From Llewellyn Publications

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This may be the most important book on modern Witchcraft since Gardner's early work was published in the fifties. For some, the importance of this work lies in what resides behind the veils which Kelly skillfully, if reluctantly, raises as he traces the history of Wicca from its inception. For others, it lies in the very act of exposing the myths of the religion of Wicca to the light of day, thus shattering many an illusion and forcing many a staunch Gardnerian either to grow up or to retreat into the dark folds of religious isolationism.

What Kelly has done is put down in black and white what has been considered common knowledge in some quarters (most of them English) for many years. If his scholarship is somewhat hesitant at times, it helps to remember that he went at this project with the goal of finding proof of the existence of the old New Forest Coven and of the lineage which Gardner claimed descent from. Instead, he found that there was not a single piece of Wiccan liturgy whose origin could be traced back any further than to the people who authored them in the 40's and 50's or to the published sources from which they were borrowed. Nowhere does Kelly make the claim that this means that there was no lineage prior to 1939; only that he could find no indication of it, nor that Gardner

had any such connection.

For a work like this, the author's credits must be considered as well. The last thing we need is another myth monger taking up where the last left off. Aidan Kelly is hardly an uninformed and uneducated dabbler in the history and workings of Wicca. Among other accomplishments, he founded the *New Reformed Orthodox Order of the Golden Dawn*, and the *Covenant of the Goddess*. In addition, he has considerable training in the sort of theological research which lends itself to unraveling truth from myth.

There will be those who buy this book to read it and those who will buy it to keep it off the shelves, but it's message is one of growth, self-examination and natural evolution of the Wiccan movement. For those who are mature enough to accept what the book has to say, it can be a movement towards more freedom of expression and realization that the validity of Wicca rests in its success, and in the connection its adherents find with the deities - and not with either the myths or realities which prefaced it's re-creation in this age.

I rate this one an unequivocal "thumbs up" for anyone with more than a passing interest in Wicca.

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The Magickal Revival

Kenneth Grant

£18.99 Hardbound

From Skoob Books Publishing, Ltd.
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Falcon House
Queen Square, Lancaster LA1 1RN
England

When this book was first published back in 1972, it caused something of a slow stir in the American Magickal scene. It was the first of Grant's "Typhonian Trilogies" and once it disappeared from the few bookshops that carried it - you couldn't get it anymore. Because of the scarcity of Grant's books, they've taken on something of a "grail" mystique, sought after by many of today's self-proclaimed Templars. However, this mystique was well deserved for reasons other than its rarity. Those who possess or have had the chance to peruse a copy of *The Magickal Revival* have found it to be a treasure trove of occult lore.

The Magickal Revival is ostensibly a series of biographical sketches of Aleister Crowley, Austin Osman Spare, Dion Fortune and Charles Stanfield Jones. It is also much more than that. It is a compendium of the various currents which manifest in today's Magickal Revival. Where they come from; what they mean and (to some extent) how we can access them. Although this is not a Magickal primer for the uninitiated, the Adept will find many challenges between these covers. From the Typhonian sex cults and vampirism to the sacramental use of drugs and the Barbarous Names of Power, this volume covers much of what is considered to be the most obtuse and powerful of Magickal practices.

For all its wonderful information, this is not an easy read. In the time honored tradition of English Literature, *The Magickal Revival* contains passages that are guaranteed to bring about a deep state of altered consciousness with little or no help from the reader. However, even most of these sections are worth muddling through.

In conclusion, I have this to say: "Get it now, before it disappears again!" Seriously, this is a work of Magickal art and deserves to be studied in depth by any one who is sincerely interested in the traditions of Western Magick. Fortunately, Skoob has plans to publish the rest of the "Trilogies," including the long awaited *Hecate's Fountain*. Bravo!

Underground

Emil Hoffmann

\$8.95 Softbound

From Bookman Books, Ltd.
622-C Canyon Rd.
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Emil Hoffmann's *Underground* is a surreal adventure into a disconcerting world of deep caverns filled with bestial intelligences and strange sexual rites.

The story begins with two brothers searching for blind cave crickets in an old mine. The younger brother stays behind to dream of the gnomes, and is found murdered the next morning. The elder brother descends into the earth to find his brother's murderers. This preliminary development takes all of ten pages and really didn't give me the feeling that I was moving from the "real" world into a dream-like landscape, like most successful novels of this genre tend to do. Instead, the landscape is already askew to begin with,

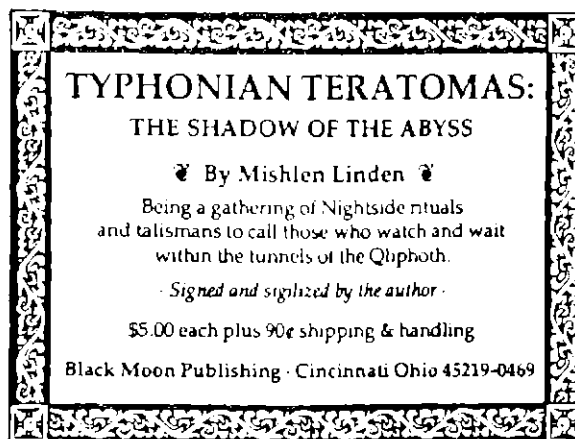
and it only becomes a little more twisted as you - the reader - are taken down into the world in which prairie gophers, cave crickets and other things take on strange qualities - not all of them human.

Like many dreams, most of what happens in this story seems to have no particular rhyme or reason. This is fine if you're the one who's dreaming, but it makes for a rather frustrating experience if you just happen to be reading it.

If you like bizarre stories with copulating insectoids, strange rites of subterranean queens and little regard for transition, then *Underground* is the book for you. Personally I had trouble getting beyond my sense of frustration with the self-conscious use of language and the lack of cohesion evidenced throughout.

Hoffmann shows a lot of talent and an

earnest desire to create "something different." His failings are those of most first time novelists. I'm looking forward to reading his next novel. No doubt he will have learned a great deal from this experience.



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