

# MEZLIM

*Practical Magick for the New Aeon*

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INITIATION

# MEZLIM STAFF

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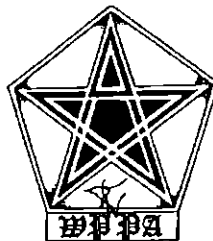
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# CONTENTS

<b>Editor's Forum</b> Kenneth Deigh	2
<b>The Darker Side of Initiation</b> Donald Michael Kraig	3
<b>Self-Initiation</b> Richard Kaczynski	9
<b>True Initiation</b> Chic Cicero & Sandra Tabatha Cicero	12
<b>Initiation</b> Phaedron.	16
<b>Initiation by Death, Part II</b> J. C. R. Geber	21
<b>Self-Transformation</b> ΔAravah	23
<b>Initiation Into the Zos Kia Cultus</b> Jaq D. Hawkins	25
<b>Practical Star Magick</b> Mishlen	27
<b>The Neophyte's Niche</b> Donna Stanford-Blake	31
<b>The Hebrew Earth Festivals - Winter</b> Sabra	35
<b>Canaan in the New World, Part I</b> Jacob Rabinowitz	41
<b>Reviews</b>	48
<b>Letters</b>	51

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# EDITOR'S FORUM

Change is a big issue today. The American government is going through the "transition" from the long years of Republican domination to a new Democratic administration; European nations that have been stable entities since WWII are suddenly falling apart, fighting and reforming; and, words like *astrology*, *magick*, *pagan*, *drumming* and *trancework* are showing up in the pages of *The New York Times* and *The Wall Street Journal*.

Many of you have come to consider yourselves Pagans or Neo-Pagans, Witches or Wiccans, Magicians, Shamans or Druids – primarily because there was no mainstream religion or spiritual path that spoke to your own personal needs. Whether this was due to a lack of Earth consciousness, Goddess spirituality or simple inspiration, it has led to a tremendous increase in the numbers of people with a genuine interest in modern Paganism and Magick.

While this sudden growth of our community has not been without difficulty, it has certainly brought about a new state of affairs.

When there were no more than 30,000 pagans in all the cities, towns and villages between Salem, MA and Berkeley, CA, we could afford to look at our closely knit and perpetually bickering community as a family of misfits; lunatics from beyond the fringe. Times have changed.

You may not even realize that you, as

one of our readers, are most probably a part of a greater community. You may think that the very nature of your interests, beliefs and values places you outside of the social spectrum. This is simply no longer true.

Members of the "Alternative" community (which includes everyone from Druid priests and gay bikers to solitary Witches and anarchists) now make up a considerable block of voters/consumers. In short, we have gained a certain amount of political/economic clout that places us firmly within the realm of "society."

We need to stop thinking like social outcasts and begin behaving as responsible citizens. At this point, the only thing that keeps us from being a positive force for change *within* our society is our own attitude. When we change that, we change the world.

How can we direct this force for change? Be creative. We invite an open discussion on this topic. Political, environmental, economic...pick a forum. If you're interested, let us know before the deadline for next issue. Send us a letter outlining what you think we can do as a community. We will publish these letters in the Beltane issue.

This is an opportunity like we've never had before. Let's not waste it!

Blessed Be,



# The Darker Side of Initiation

by Donald Michael Kraig

undergone an initiation but failed to see its true impact upon themselves. This self-deception is but one example of the dark side of initiation.

People frequently talk about the wonderful experiences they have had with their initiation(s). For most people, initiations are deeply moving, meaningful and even ecstatic experiences.

However, since we live in a dualistic, physical world, we are faced with the fact that for all light there is equal darkness—not the primal darkness and void, the source from which the light came *ex nihilo*, but the opposite of spirituality in any sense of the word. In these instances the darkness does not lead back to the source, but away from it, locking the individual into a private world which can slide from mere indifference to anger and rage, from warped interpretations of the material and spiritual worlds to clinical insanity.

One of the grandest initiations is the traversal of the abyss. Crowley pointed out that those who attempt this and fail are fated to roam the lower paths while thinking they have reached the supernals. Such a person has

## Types of Initiations

There are a variety of initiations which we experience in our lives.

Some are personal, some are societal or tribal and some are both. An example of the later is the Jewish *Bar (fem. Bat) Mitzvah*.

Many Jewish children spend years studying and practicing for this special event. The finale comes when the 13-year-old (In Hebrew 13 numerologically equals *Echod*: One, oneness or unity. At this age the child can join in unity with the society of adult Jews.) stands in front of the congregation, recites the prayers and reads from the *Torah*. The archetype of the boy saying, "Today I am a man!"

is real in the sight of Jewish tradition. Under Jewish law he (and more recently, she) may now participate in all Jewish rites, read from the *Torah* during ritual, be part of the minimum group needed for a public Jewish religious service (ten men, the number of Sephiroth on the Tree of Life),



etc. Most Jewish children who experience it will remember it for the rest of their lives. Similar initiations are graduations from schools, religious conversions (after a period of study and preparation) and confirmations.

The expectation and build-up to this type of ritual can be very stressful. In any stressful situation it is important to have a climactic event and a *denouement*. Unfortunately, in most cases such rituals lead to—nothing. The lack of *denouement*, the absence of follow-up, can result in the exact opposite of the desired intent: Instead of bringing people into the group, they leave. This is something organizations issuing these types of initiations will have to deal with before they become sterile and stagnant.

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...self-deception is but one example of the dark side of initiation.

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But having an opposite effect simply means that somewhere there was a breakdown. The “dark side” I am referring to is caused by a person or organization taking advantage of the situation, misinterpretation of events by the initiate or false assumptions made by the person being initiated.

## The Dark Side of Sexual Initiation

Perhaps the easiest type of initiation where this can be seen is the initiation into adult sexuality of children who do not have the capacity to understand adult sexuality. Sexuality has been popularized (and

vulgarized) by the mass media while the morals of a crumbling society try to prevent people of all ages from expressing their sexuality. This set of mixed signals can cause mental displacement. The result is the current pandemic of sexual child abuse.

This “initiation” into adult sexual activity is so traumatic that some children create alternate realities wherein that abuse takes place. They invent other persons to represent their abusers and other personalities for themselves. This alternate reality can take on a life of its own, sometimes blotting out the actual reality of the “initiate.” If the person loses the ability to tell the difference between imagined realities and consensus reality, the result is a mental disease known as Multiple Personality Syndrome (MPD). Manipulation of people suffering from MPD has led to the current “Satanic Panic” which is being exploited by groups and individuals to the detriment of victim-initiates, their relatives, friends and numerous others.

Make no mistake—sexuality in its varied forms among consenting adults is one of the most important aspects of adult life. However, the initiation into adult sexuality through force or coercion on a child can have a totally negative effect on the initiate and those around him or her for decades. Western society is only now becoming aware of the extent and impact of this dark side of the initiation into adult sexuality.

## Magical Initiation

But when we speak of initiation we usually mean a magical or spiritual initiation. These can happen in an unstructured (i.e., Crowley’s reception of *Liber Al* was certainly an unstructured

initiation into the next aspect of his life) or highly structured (such as the initiations into Pagan and Ceremonial Magick groups) ritual setting. The physical activity of the initiation ritual in some way mirrors, triggers or is triggered by events occurring on higher planes of reality and effects the initiate. In theory, the physical initiation and inner-plane initiation occur simultaneously, although they can, and frequently do, occur at different times.

As I said at the beginning of this article, initiation is usually a marvelous experience. But there are four major aspects which are dark sides to magical initiation:

1) *Failure*. Those of us who have been involved with occult groups will attest that the percentage of people who go through the degrees, and their associated initiations, is inversely proportional to the level of the degree. People fall by the way, only to discount any value of the group, or even of occultism in general. Some go so far as to loudly denounce what they had been involved in, not realizing that the real failure was in either their lack of true, inner initiation or their own misinterpretation of the experience. The result is a feeling of negativity and/or depression which can color everything for months or years to come.

2) *Fakes*. While any group can initiate into itself (i.e., college fraternities and sororities, neo-occult groups), that does not mean that the initiation necessarily has any spiritual or magical value. If the initiators have no inner-plane links and the initiation has no inner-plane effect, it's a nice walk-through, but nothing else.

It is possible, of course, that the initiate may have his or her own inner-plane links and is ready to have the inner-plane

initiation. The inner-plane initiation can then be triggered by the physical activity of the ritual and the mental readiness of the initiate. It has been my experience, however, that this rarely happens.

Instead, the organization makes wild claims of a large number of initiates and people of great magical ability when all they are doing is having a party. A good example of this took place when A. E. Waite encouraged the split among bickering members of the Golden Dawn and split off to form his "Holy Order of the Golden Dawn." His additions to the Golden Dawn rituals made them more pompous, and he removed any forms of magick. William Butler Yeats wrote the famous letter, "Is the R.R. et A.C. to Remain a Magical Order?" in an attempt to convince members to stay with the original group, but he failed, the split becoming official until Waite closed his Order.

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The deception of the initiate on all levels is the first dark side to the fake initiation.

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Waite operated the Order the way he wanted to. When he decided to close it down, it was closed. This sounds less like a magical order and more like a personality cult.

The dark side of the fakes is two-fold. First, I think it is fair to assume that a person who receives an initiation, be it real or fake, is looking for a true spiritual and/or magical experience. When that experience does not occur, that person either leaves the organization or looks for further initiation within the group. Initiation after initiation occurs, but the initiate never receives what

he or she truly wants. Of course, along with each initiation must come the teachings associated with it. If they do not exist, they must be taken from somewhere or invented. Thus, you get the “New Thought” mysticism of the early part of the century promulgated as “Rosicrucianism” by one group and a science fiction history of the universe from another. This is not to say that their teachings are necessarily bad in themselves, only that they are entirely unrelated to any spiritual or metaphysical change within the initiate. The deception of the initiate on all levels is the first dark side to the fake initiation.

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## Charismatic leaders have long been able to take advantage of their followers.

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The second dark side to this type of “initiation” relates to an interesting phenomenon, as reported in the book *When Prophecy Fails*: When the predictions of a person or group fail to occur, the followers do not desert that person or group. Instead, they support them with greater vigor. Similarly, I have been told by members of groups of the wonders of those organizations. Later I would discover that such wonders are composed of ideas from Philosophy 101 (albeit ignoring any philosophical thought after 1920) and that their so-called initiations are at best humorous. The person thinks he or she has received a spiritual initiation—indeed, he/she insists upon it—though none was received.

I was a member of one such group for a period of years. I kept thinking that I would get the “real teachings” and the “real initiation” with the next initiation and the

next lessons I received. The information in the lessons was interesting and there were many good people in that organization. Many members were older people who seemed to replace other leisure/retirement activities with their “initiations”. Some of these people had been members of this group for 30 or 40 years.

They were deceived but happy. Is it fair to criticize that? Perhaps not. Still, if a person thinks that the Sun moves around the Earth and is happy in that conception, is it wrong to tell that person that the Earth moves, even if that person becomes unhappy? During the Inquisition people died for believing this. Is it wrong to share a greater reality? I leave it to the readers to determine.

Is a total misinterpretation of physical and spiritual reality a dark aspect to this kind of initiation? I believe that it is. It is my hope that those who seek initiation and believe they have been initiated find out the truth of their situation, whatever it might be, and act as they see fit.

3) *Abuse*. In *Liber Kaos*, Peter Carroll says, “Wealth is not to be measured in terms of assets, but rather in terms of control over other people and material, and thus ultimately your own experiences.” (P. 116 in the Weiser edition.) Unfortunately, most people do not focus on themselves, but on others. In our world, power over others, rather than power over yourself, is valued by society. It is inevitable that there are those who offer initiation in order to take advantage of those seeking it. Usually this occurs in situations where one or a few people run a group (although most groups run by one or a few people are legitimate and honest).

In the late 60s or early 70s there were two



people, known as “Bo and “Peep” or “The Two”, who ran a UFO cult for a brief time. They prepared their followers for a type of initiation (being taken away by UFOs), telling them to sell all of their belongings (and give the money to Bo and Peep). Needless to say, Bo and Peep vanished with the money and left their sheep behind.

In a more famous instance a man took his followers to Guyana, promising them the ultimate initiation—the return of Jesus Christ leading to all of mankind living together in peace. They ended up dying from poison-laced Kool-Aid.

Charismatic leaders have long been able to take advantage of their followers. Some charge huge sums of money for “initiations” and dues. Some use initiations as a way of obtaining sex under the guise of spirituality. To my knowledge, this has occasionally, but rarely, occurred in Pagan groups, although it seems that most Pagan publications regularly warn against being forced or coerced into the performance of the Great Rite during Dedicant or 1st Degree initiation rites. It has also occasionally occurred in Ceremonial Magick groups. Usually this happens in small, independent groups rather than traditional organizations.

In short, an abusive leader may bully, abuse and coerce followers into providing money, sex, obedience, work, adulation, etc., all in the guise of—or preparation for—initiation. An example of this is the story of the infamous Madame Horos.

Madame Horos was a fake medium who, along with her husband, had been chased out of the U.S. After settling in London, she tricked Macgregor Mathers into letting her have copies of Golden Dawn initiation rituals. She altered the rituals to include sex between initiates—very young

women—and Mr. Horos. Eventually this matter went to court in a public trial which greatly embarrassed the G. . D. .

4) *Self-Deception*. A man asked a Buddhist monk what he did before he achieved enlightenment. “I boiled water and cooked rice” was the reply. Then he was asked what he did after he achieved enlightenment. “I boiled water and cooked rice.” Unfortunately, some people who are initiated (whether it had an inner-plane corollary or not) think they instantly have great psychic or magical abilities, even though they may have had little or no practice. It is as if they do not realize that the very word “initiation” means to begin (the study of a level of magick), not the absorption of the ability to use magical power.

According to one student of the Golden Dawn, one of that Order’s later leaders, Dr. R. W. Felkin, never made links to the so-called Third Order or Secret Chiefs. So he went around looking for physical plane masters while becoming what another student of the G. . D. . referred to as an “astral junky,” scrying for other masters. As a result he made changes to some of the Order’s lessons and added questionable rituals. But he needed more.

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True initiation—where effects on the inner-planes alter your life—is real and powerful.

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He found a woman named C. M. Stoddart. She was a natural medium, and he abused his authority and rushed her through the degrees of the Golden Dawn, far faster than she should have gone. The

result was rather unfortunate. She thought her uncontrolled visions—caused by her inability to absorb and synthesize the effects of her initiations—were true spiritual insight. Under Felkin's suggestion she became one of the three people who headed a temple while he moved to New Zealand.

Her self-deception, with the encouragement of questionable leaders, led to what is currently called a psychic (in the Freudian sense) break. She had a vision in an Anglican church (which Felkin had asked her to infiltrate!) which involved an explosion of light. She suddenly realized that everything she was doing was satanic, and that there was a conspiracy to take over the world from its rightful Christian rulers. This conspiracy consisted of a cabal of Satanists, Communists, occultists, Freemasons, Jews and Nazis! She wrote several articles under the pen name "Inquire Within." Some of the articles were later collected in two books, *Light Bearers of Darkness* and *Trail of the Serpent*. They are a sign of a truly demented mind.

She was not alone. A second member of that temple's ruling triad, also an "astral junky," eventually went insane and was put into an asylum where he died. As a result of this turmoil that temple was closed down. The dark side of Miss Stoddart's initiations ruined the temple and the lives of herself and many around her.

## Initiation is Desirable

The purpose of this article is not to warn people away from seeking initiation. In fact, I would hope that more and more people are initiated into occult groups. At the same time, people should not underestimate the power of true initiation. True initiation—where effects on the inner-

planes alter your life—is real and powerful. Such initiations change lives, sometimes in ways we cannot even guess at before hand. Sometimes the effects do not appear for days, months or longer after the physical initiation. However, history has shown that for a few people that change can be detrimental to their physical, mental and spiritual well-being and the well-being of those around them. Those who initiate should be aware of this and be ready to deal with it.

Reaching for the stars is a wonderful goal. When you stretch, your body changes, physically, mentally, spiritually and magically. No matter how high you reach, keeping your feet on the ground is still a good idea. You still need to boil the water and cook the rice.

### Announcing the WPPA Reader's Choice Awards for 1992

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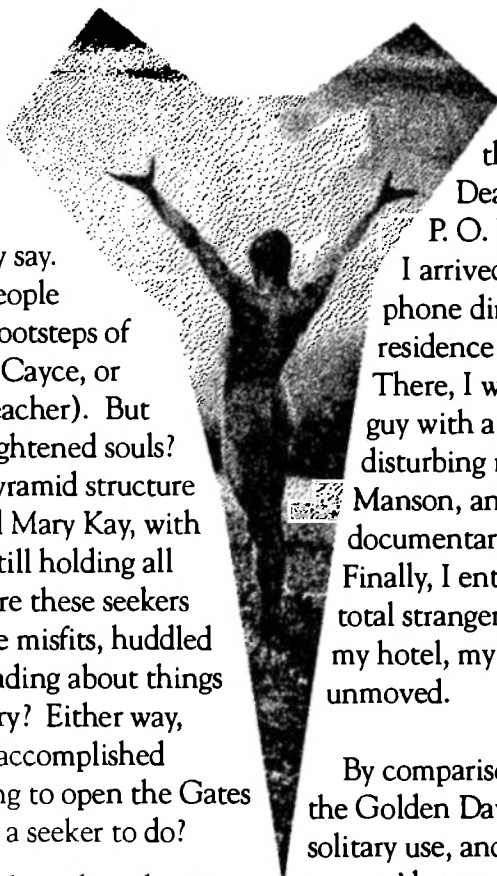
# SELF-INITIATION

by Richard Kaczynski

There's a seeker born every minute, or so they say. That's an awful lot of people trying to follow in the footsteps of Diogenes (or Christ, or Cayce, or Crowley...choose you teacher). But where are all those enlightened souls? Is the spiritual path a pyramid structure that dwarfs Amway and Mary Kay, with long-dead figureheads still holding all the key positions? Or are these seekers simply Paul Simonesque misfits, huddled in their libraries and reading about things they'll probably never try? Either way, there aren't very many accomplished masters out there waiting to open the Gates of Initiation. So what's a seeker to do?

"The Tradition" says that when the time is right, your teacher will appear. No sooner, no later. The masters are too busy to bother themselves with people who aren't devoted to the Great Work, or who just aren't ready. I imagine them sitting up there on the summit, directing the spiritual evolution of mankind and searching for patterns in winning lottery numbers...Even so, don't be eager to give all your worldly possessions to the first person who offers to make you a Magus overnight.

Face it: There are a lot of dabblers, part-timers and newbies out there who think they know it all. There are also a lot of very learned and experienced people who won't impress you if you don't take the time to appreciate them before they initiate you. Whether a novice or a pro, your initiator has to feel right to you.



When I wanted to be initiated into the Order of the G.:B.:D.: (Great Big Deal), I wrote to an anonymous P. O. Box for instructions. When I arrived in town, a voice on the phone directed me to an unassuming residence in the seedy part of town. There, I waited next to some skinny guy with a shaved head...who bore a disturbing resemblance to Charlie Manson, and was watching a documentary about Adolph Hitler. Finally, I entered the next room, where total strangers initiated me. I returned to my hotel, my wallet thinner and my spirit unmoved.

By comparison, in my teens, I rewrote the Golden Dawn Neophyte ritual for solitary use, and ran through it in my parents' basement after school while my folks were at work. I was alone in the house: Just me and the rest of the world. I meant it. I was seriously intent. And, that afternoon, the Gates opened for me. There was no doubt.

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"The Tradition" says that when the time is right, your teacher will appear.

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That's the funny thing about "The Tradition." While it says a teacher will show up when the time is right, it doesn't say who that teacher will be: A master, a totem animal, an astral spirit, or yourself.

To understand this, we have to agree on

just what initiation means: Do you imagine tongues of fire descending from On High, enflaming your spirit with devotion to the Great Work? Do you see yourself making a formal commitment to a higher ideal while the whole universe watches? Do you think it involves a spiritual awakening to some greater truth or beauty in the world? Then all of these require the presence of only one person: You.

[If, on the other hand, you see initiation as the act of some advanced occultist transferring his personal energy to you, transforming you into a new person or giving you a pass-key to Gates whose locks you could never pick yourself, then we disagree. It happens to the best of us. There are other good articles in this magazine.]

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## Timing is everything in any initiation.

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I'm convinced initiation is something that happens within, and doesn't necessarily require anybody else. To help my case, I summon the ghost of Aleister Crowley. At age 30, when he was first piecing it all together, he wrote to Clifford Bax: "By rights you should get ordeals and initiations and things. A really good student can make it all up himself, and if he has really the wit to interpret all aright, he needs no teacher." Forty years later, after a lifetime of remarkable experiences, he said to James Laver: "Ah, you realize that magick is something we do to ourselves. But it is more convenient to assume the objective existence of an angel who gives us new knowledge than to allege that our invocation has awakened a supernormal power in ourselves." The whole inside-outside issue is slippery anyway: Do you see

a flower out there, or do you see it inside—in your brain, in your retina, in your imagination?

While self-initiation has gone on for centuries, it's quite apropos for the Do-It-Yourself age: From handiwork, aerobics and nouveau cuisine to initiation, all you need is yourself and the right tools. Just remember that the most important one is on your shoulders, and just because self-initiation is possible, that doesn't make it easy. Nor should it be done lightly. This path requires you to be your own task master, and have your wits about you enough to see when you're cheating yourself, being lazy, or in other ways compromising your discipline. Personally, I think it beats worrying about whether your teacher is an egomaniac, is leading you astray, or leeching money off of you. It's all a matter of where you turn your attention: To the teacher outside or within.

Timing is everything in any initiation. Don't push yourself into something you aren't ready for, but don't wait for an unmistakable Act of God, either. You can prepare yourself for self-initiation by setting up and following a course of study. Test yourself: If you're learning the tarot, then set a goal for yourself of, say, being able to list from memory all 22 majors, along with their astrological correspondence, color, path and tone. As you get closer to reaching that goal, set aside time for contemplation. You'll know when you are ready.

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...initiation means lots of different things to different people.

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Remember that we're talking about your

spiritual birthday here: Give a thought to the positions of the planets and how that complex may express itself through you on the spiritual level. What sun sign will your magical self have? Moon sign? Ascendant? You may want to consult a hoary astrologer to help pick a good day, date and time for this undertaking.

You should also give some thought to a name for the new you, which you'll adopt at your initiation. Whether you plan to use this name publicly, as in many pagan circles, or keep it private as in ceremonial traditions, it should reflect your highest aspirations. Some people identify themselves with characters from religion, mythology or even fiction: Merlin, Cerridwen, Amber, Cassandra. Others select representative mottos, often in Latin although Greek, Hebrew and English have also been used. Pick a name you're comfortable with, but also consider the history of the figure you've named yourself after, or the numerical value of your motto. This can often be a clue to whether a particular magical name is appropriate for you.

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The exact self-initiation ceremony you perform should be appropriate for the tradition you plan to follow.

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Spend the days just before the ritual immersed in meditation, fasting (under a doctor's supervision), prayer, or any other activity that seems suitable.

Aside from that, initiation means lots of different things to different people. It basically involves committing yourself to

the spiritual path and marking your first step with a rite of passage: A formalized vow to the Powers That Be that you will henceforth be a devoted student of magick. The exact self-initiation ceremony you perform should be appropriate for the tradition you plan to follow. You may want to refer to some of the following rituals for ideas: Aleister Crowley's "Liber Pyramidos", the Golden Dawn's "Neophyte Ritual", Donald Kraig's "Rite of Self-Dedication", and Raymond Buckland's "Self-Dedication Ritual." Instinct is also a good source of information.

When you get right down to it, what counts is what's inside of you. If you really want it, and you're ready for it, initiation will happen for you, even if you're alone. And if you aren't, then that Manson look-alike may just turn out to be your most important spiritual teacher.



# True Initiation

by Chic Cicero & Sandra Tabatha Cicero

Initiation ceremonies have always played a major role in Magickal organizations, from ancient times to modern times. Several mystical groups and secret societies have had a tradition of tracing their hereditary roots back to the mystery cults and religions that prospered in the archaic world. Many people of ancient times were drawn to these mystery religions because of the sense of spiritual vigor and euphoria they provided through elaborate initiation ceremonies.

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Initiation is the forerunner of immortality.

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There are generally three types of people who seek initiation. The first type is an individual who feels that it is absolutely crucial to be initiated into a legitimate magickal group in order to do the magickal work properly. The second type seeks initiation in order to gain magickal and

social status. The final type of individual seeks initiation for purely spiritual reasons, without any concern for status or rank. This person can work either solo or within the structure of a magickal group, depending upon what s/he feels is more conducive to true spiritual growth.

To be an Initiate means that one is accepted into an inner circle whose teachings and rituals were meaningful only to other members of the group who share this common experience. This is just as true today as it was in antiquity. Admittance to such a group confers a sense of status and belonging, of knowing arcane information and of having been uplifted through the disclosure of divinely inspired wisdom. The candidate seeking acceptance must first prove him/her self worthy of inclusion into the group or Magickal current.

A prospective candidate entering the temple is in a heightened state of awareness; adrenaline is pumping, the senses are sharpened...the candidate is poised to receive an influx of energy. All this is brought about by the calculated decision to



become an initiate of the mysteries. The rite of initiation is meant to purify the candidate and prepare him/her to receive the secrets and teachings of that current. A new Initiate does not receive the bulk of this knowledge immediately, but in gradual stages. This process of spiritual evolution begins at the bottom of a hierarchical ladder; each step of which is accompanied by an additional initiation ceremony and further study work.

The word initiation means literally "to begin." It is the beginning of a new stage of life; the passage into a distinctly new type of existence. Initiation represents spiritual growth; the dawning of a new life dedicated to an entirely new group of principles from those of mundane or materialistic society. The earmarks of this spiritual "new birth" are indicated by an expansion of the mind to include a realization of higher levels of consciousness.

Initiation is the forerunner of immortality. It is that which gives us the ability to explore the Divine within us. Humanity has always had the potential for immortality, but only acquires it when men and women affiliate themselves with the immortal spiritual substance that supports all facets of the physical universe; that same Divine quintessence which is far too often neglected by the general public. Capturing that rare and marvelous essence is the ultimate goal of the Western Magickal Tradition. The objective of all students of this tradition is the purification of the natural human being—to extract the pure gold of spiritual completion from the outer shell of the lower personality.

Initiation is the first active step in the realm of Magick. A true initiation is the internal and secret principle which pushes the student to seek a particular occult Path

to Knowledge with a perseverance that will not be turned aside. This introductory step is the unveiling of the Divine Light; the cultivation of the primary spark of Eternal Consciousness. To secure this spark requires a calm and peaceful mind, an understanding of one's own unconscious make-up, constant hard work and a healthy measure of self-sacrifice. Communication with the Universal Power is possible only after the hidden abode of the Inner Self is reached. But through the simple act of one student attempting to connect with this Power, the whole of humankind is enriched.

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There are two forms of initiation: Astral and physical.

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Initiation ceremonies are an integral component of western Magick. When we speak of Magick, we are referring to a specialized system of discipline and science that has a spiritual rather than a worldly or material goal. Magick is an intimate science whose doctrines are grounded in the essential understanding of the true Inner Being which exists behind the apparent "reality" of the outer and mundane aspects of life.

Ritual Magick is a process of symbolism and ceremony which results in the direct stimulation of the Will and the rapture of the Imagination. What this is designed to bring about is the purification of the lower personality (the "me first" part of the psyche) and the establishment of an exalted level of consciousness, so that the Magician's ego is gradually able to unite with his/her own Higher and Divine Genius.

Each and every aspect of an initiation ceremony; every idea, movement and speech is fashioned to bring about this supreme result. Through the Hermetic system of associated symbols and concepts, every impression within the ceremony, becomes the source of a sequence of inter-related thoughts which climax in the ultimate goal of the ritual. One symbol after another saturates the psyche of the Magician. This, combined with the excitement of the ritual itself, stimulates the Magician's emotional state to its highest level, when the perfect moment of spiritual euphoria is achieved. An open passageway is created between the intellectual mind and the soul of the Magician, resulting in an elevated concentration of psychic capabilities and the exhilaration of the True and Divine Nature of the Initiate.

There are two forms of initiation: Astral and physical. The Astral initiation takes place on the ethereal planes and is not always recognized by the individual until a certain amount of time has passed (although sometimes it is immediately comprehended). This type of initiation is granted to a person directly by the spiritual archetypes within the psyche. The other type of initiation is tangible—a ceremony carried out by an initiating team in a physical temple. Some may assume that the astral initiation is the only form that is valid—the physical one being only a staged dramatization. This is simply not true. A physical induction reaffirms the candidate's spiritual Will by the deliberate act of submitting him/her self to the process of the initiation ceremony. A physical initiation grounds the energies of the astral initiation. It is a visible proclamation to the manifest universe of one's desire to follow on the Path of an Initiate of the Mysteries.

Is one form of initiation superior to the

other? Maybe, maybe not. What is clear, however, is that one form of initiation, astral or physical, must always precede or occur simultaneously with the other form. Both types are important to the overall initiatory experience.

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## The Will and the determination to achieve union with the Divine are the only essential factors in proceeding on the Path of an Initiate.

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Self-initiation has been a subject of much debate. Israel Regardie strongly believed in the idea that a student could initiate him/her self through the various levels of spiritual growth. It was his opinion that by repeated performance of such rituals as the Opening by Watchtower and the Middle Pillar Exercise, the aspiring Magician could effectively be considered an Initiate of the Golden Dawn Current. But it was also his opinion that success in this endeavor hinged upon the student's own fortitude and determination. Responsibility for spiritual progress, its success or failure, was up to the individual.

All of this leads us to the notion of "legitimacy." Does a solitary student need to be a member of a legitimate initiatory temple or magickal group? The answer is a resounding no. Whether or not one is associated with an officially recognized temple has no bearing on his/her spiritual fulfillment and magickal growth. Much of the previously secret knowledge of a good many occult organizations is readily available in bookstores today. It is now possible for the student to become his/her



own initiator through study and frequent practice of ritual work.

Any individual or group that claims to be the sole authority and proprietor of the Hermetic Mystery Tradition or claims to have singly "ascended to the throne" of the Illuminated Masters is doing students a great disservice by spouting off a lot of astral steam. This is also true for anyone who claims to know arcane "secrets" that can only be bought for an outrageous sum of money. The student needs to be cautious and use his/her own judgment in such matters.

Questions of legitimacy or lineage of a Magickal group can in fact interfere with spiritual growth if a student becomes caught up with the glamour of obtaining a magickal merit badge from a recognized organization, rather than achieving conversation with one's Higher and Divine Genius. Empty gestures and hollow proclamations of high degrees and titles mean little or nothing to one's own Higher Self. The Will and the determination to achieve union with the Divine are the only essential factors in proceeding on the Path of an Initiate. One need not be a member of any acknowledged organization to do it.

Whether one experiences a self-initiation or an induction ceremony performed by a group, the fact remains that initiation of one kind or the other is of primary importance to spiritual growth and personal evolution. As the lower personality of the student is gradually trained and moved into an alignment with the Higher Self through purification and ritual work, a seed is planted in the student. The germ of Light that an initiation plants within the soul of the Magician is a perpetual one that will remain intact throughout many different incarnations, growing stronger as the person

rediscovers his/her psychic abilities with each new life cycle. A total shift in outlook and a single-minded devotion for the Divine Union is necessary for the nurturing of this seed.

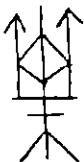
Self-sacrifice is also required on the part of the lower personality. To the average person, sacrificing a part of the Ego seems foolish, but the submission of the lower personality to the Higher and Divine Self truly results in the attainment of something which is far more satisfying and lasting than temporary wants and desires—the illumination of the human soul by the Inner Divine Light.

*Chic and Sandra Tabatha Cicero are the authors of The New Golden Dawn Ritual Tarot and Secrets of a Golden Dawn Temple published by Llewellyn. They are currently working on a book about Self-Initiation.*

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# INITIATION

by Phaedron.

## An Entrance to the Force

When an invocation of the force which opens the veil to secret powers is made, candidates receive initiation. The Qabalistic Tree of Life contains an agent which engages the initiate to the godhead. This very important link is called the Priestess force. The Priestess center plays an essential role in Magickal attainment.

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## Initiation is an invitation to a supreme force.

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Initiation is an invitation to a supreme force. To initiate someone "gives notice" to the potent force of creation that the sanctioned Master, (learned of such Magickal forces) will properly and responsibly guide the candidate on their spiritual quest; this is how the link is made.

The oath of Initiation taken by the candidate is most serious and binding. The Master is the instrument in establishing and maintaining this link, and he or she is never to be confused with the Creator.

Initiation facilitates the removal of illusion and un-natural human restriction, and thus opens the direction leading to the True Will. Although the possibility of initiation is privy to very few, all will encounter it in one way or another in a

lifetime. For it is in man's nature to evolve and grow, and to be always changing. Thus, initiation occurs at a different time for each person/soul, even though the opportunity may not be perceived.

To be conferred the power of any given sephiroth (form of energy), means that a Master of that sephiroth creates a conduit for this force to flow into you; as a result, you acquire this awesome energy which can be used constructively or destructively, if the initiate is not both careful and prudent. Thus, the initiate must be keenly aware of both the angels and the demons of each level (grade) of universal attainment.

Never be so naive as to believe that if you're conducting energy, it can only be positive; nature does not discriminate between who gets burned by fire and who doesn't. The forces of nature are constant. It is the job of each pursuer of nature to comply with them. Does lightning chose only the evil of men and things to strike? No, thus, the Creator will not grant initiation arbitrarily. It can only be conveyed through one who has conducted and controlled such forces harmoniously. (Strengthening the self so as not to attract hostile forces, is an early pre-requisite towards initiation.) Only the arrogant believe that they can be freely given the ultimate gift of divine attainment/knowledge on their own, and initiate themselves!

Early initiations up The Tree of Life include the lessons of endurance. The limitations that are imposed on the self are targets of the preliminary work to be undertaken and mastered. Moderate endurance is fine for the moderate man or

woman. But, Magick is overcoming ordinary restrictions and being able to rise above circumstance and obstacles and attain towards one's purpose in life. Thus, initiation provides the proper "tools" and teaches their use for such.

It is said that the reason each man and woman chooses to be on this earth is to redeem their past Karma and find a method towards fulfillment of their True Will (union with God). No person is here to remain in a stagnant state. Thus, mankind develops as a result of each individual's growth. To resist this flow of nature is to flatter thy weaknesses and be ruled by them—instead of your God-given right AND OBLIGATION of conquering them!

Initiation is not the solemn, monastic, deprived, sacrifice that some perceive it to be. No...not at all! The rare honor of being initiated deserves great respect, it is stimulating, not morose. Its exacting qualifications actually bring you close to your True Will—though it is often not realized as being so at the moment. This misinterpretation probably comes from having to get rid of that which interferes with your growth, which is mistaken as being a life-long part of you...as much as an arm or leg is a part of you. Remember the Law: No one is given a greater task than he or she is capable of completing! Thus, those with great powers have great disciplines. Those just beginning this path will be given small but significant exercises.

The rite of initiation opens up a flow of energy that the initiate has never had access to before. Initiation is not solely devotional service. However, some organizations recruit members by freely giving initiations in exchange for service. Service is only ONE part of many aspects to being an initiate. True initiation works like the

yin/yang of the universe, one should offer devotion, and receive visible results.

Initiation means that one has oathed to lead a lifestyle devoted to a particular process of spiritual growth. It also means that one must study the occult sciences through the practices that one is assigned. Initiation should enhance the life of the initiate using occult forces.

The only other binding commitments are secrecy and to attempt to avert circumstances which put the initiate in unfavorable spiritual conflicts. A true initiatic course goes at the individual's pace and allows each aspirant to experience the actual forces, according to their Will. It is not a "standard" program in which the aspirant develops only blind faith. Being taught the polarities on The Tree of Life are important for initiation; the Initiator must provide a system of Qabalistic experiences (and thus, Understanding). Until that time, comprehension of the Qabalah can only be limited.

## The Mechanics of Initiation

An initiate learns The Secrets. But, one is not capable of initiation until one has made certain preparations. Thus, one who puts himself in harmony with the forces that are attributed to a sephirah, will attract them deliberately, or without even having to ask. The initiatory experiences and exercises given in preparation for each state of enlightenment are numerous. Some are not announced...others are quite obvious.

One must conquer all of the forces of a sephiroth before one is initiated into that grade, NOT AFTER ADMITTANCE TO A GRADE. Simply experiencing those forces does not mean that one is Master of

them. All people, initiated or not, often experience all sephirotic forces, but may not master them. Should one pass their initiatory tests and tasks, then secrets and appointments are granted to them. Thus is the way of learning the Western Hermetic system.

As stated earlier, initiation takes many forms. Sometimes initiations are disguised, thus giving the candidate the opportunity to act without the slightest motivation for “performance-for-result.” This eliminates those who want to strive for immediate “reward” only, and neglect spiritual enlightenment. It is CRITICAL that the Initiator is sure the candidate is ready. Spirit gives (or takes) according to one's actions, not based on one's intentions, overtures or words. Spirit does not succumb to human sentimentality. The aspirant must prove himself to be genuinely fit. Spirit has no such obligation to adapt to man's socially taught expectations; it is above cultural standards.

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## Initiation causes a noticeable and abrupt change at that time.

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Before formal magickal training, some circumstances or events in life may have been tests to see if the individual was ready to be presented with a Master. As mentioned before, the candidate may never have known he or she was being tested. So, hardships in life can be Karma, or initiatory tests for those who are ready to enter a spiritual path. In “passing” those tests, the opportunity for learning “mysteriously” appears.

There are also difficult exercises that the

Master dispenses to candidates by direct assignment or indirect assignment. In the latter, the student will have to make a decision to succumb to the inertia of the situation or conversely overcome those difficult circumstances and advance.

Occasionally such tests offer trials of doubt and ego. At that time, lust-of-result will try to reign, and laziness will rear its omnipresent head. But remember that the challenges that the Master dispenses are never more than the aspirant can master at that time!

As the ability to play a complicated violin concerto can only be given to a musician who has the capability to handle the instrument and read music, so it is with the receiving of knowledge, i.e., initiation. Without such tools and background one may be given the arena to perform in, but will not be able to play the concert.

Initiation causes a noticeable and abrupt change at that time. It opens the initiate up to special experiences in every facet of their daily life. The greatest fallacy in today's marketplace of initiation paperbacks, is that anyone can give themselves their own initiatory tasks. The Gods never offer their powers directly to the seeker (except for avatars—Christ, Buddha, Osiris, etc.). No aspirant can ever obtain magickal powers if he is not capable of receiving them. One must be under individualized direction of a Master of a spiritual organization.

People occasionally chose to misunderstand this point, because although the desire and potential of attainment comes from within the student, the method of contacting the Will is unique and is the real secret that one must be taught. There is no “one-way-fits-all” path. No one can learn the privilege of revealing divine

secrets without learning and displaying one's qualifications to a Master. Therefore, one who attempts a method of self-initiation is doomed to folly and never learns anything properly. (Self-help is of course quite different from self-initiation.)

## Being Initiated

Students who have completed the non-initiates' outer preparations and who are deemed worthy and who are seen to regularly perform their practices with quality, may be invited to undertake entrance into the Order, but there is never any guarantee. If students request such entry, their actions are stringently reviewed based on the above qualifications.

Furthermore, the aspirant must be considered valuable to The Great Work. As well, their pursuit of this path must be of use to them, before consent is given to qualify for Initiation.

What separates a candidate from one who doesn't qualify? Their deeds...not merely intentions or promises. (That is their ability to cause change—the definition of Magick.) Nice words alone are useless and invalid. The Master gives the candidate certain tasks, and will individually guide them through a process. Once one commences such a process, the Master explains that few pass it, except for those who truly desire to know the mysteries of the universe.

Initiation rites are held at rare and regular times. The first grade of initiation is that of "probationer." A long time before this formal ritual, the candidate is informed of all the ramifications of this commitment.

He or she is fully given the information

as to what is required of them and what they shall be receiving. (The details of the ceremony are withheld until the actual ritual.)

They are given a considerable amount of time to decide whether or not they wish to undertake this serious rite and commitment. They are taught as to how initiation is a true bond to God that cannot be compromised.

After true initiation, certain revelations begin to occur. The desire to do one's Will (in doing so is The Great Work) becomes more fulfilling.

The initiate's Order is their direct "conduit" to the forces of the universe. As a member, he or she will be provided for. (Spirit always provides for the Magickian.)

Probationers are given a magickal motto. Imbedded deeply within these words is the key to their early steps to attainment. It is dictated by a force of highest wisdom. It is then the probationers work to unravel this code by his or her own Will. Initiates are also given a magickal name. All the goings-on, information and work they do in the Order are to be kept secret under a severe occult penalty that goes along with the energies that have been invoked during their initiation ceremony. (Now it is seen why the Hierophant/Priestess must go slow in what knowledge is divulged—so the risk of imprudence by the initiate is minimal.) The more knowledge, the greater the penalty to one who egotistically discusses it.

The probationers grade concerns mainly devotion and knowledge for subsequent growth. The Hierophant/Priestess is compassionate and never issues demands that will demean the aspirant. And since no inter-member socialization should be

permitted within the Organization, the risk of acceptance/rejection of cliques is absent. Although sometimes the lessons of humility and destruction of the ego may be difficult, they must be learned from experience.

It must be remembered that not all persons are meant to attain to great heights in their lifetime. But all must attain to their Will. More importantly the initiate is given the rights to attain up The Tree of Life accordingly.

## Life as an Initiate

Initiation is continuous. And so are the various tasks and rewards. It is a process of "evolution". One starts on the bottom of The Tree and works on each sephiroth up to the top. One can remain in any grade for a very long or short time; EACH INITIATE GROWS AT HIS OR HER OWN PACE! If an initiate fails in a discipline they are given along the way, they are simply given another task which they can hopefully complete. Certainly, no one is ever immune to falling. And like climbing a tree, the higher up one climbs, the harder is the fall. When one believes they are above yielding to various temptations, they can lose everything, and this misused power will then haunt them.

Thus, it is an excellent organization that teaches the controlling of power slowly, gradually and thoroughly. If one is going to abuse their knowledge (intentionally or not) they will find despair or worse. This has been the downfall of many a fine magickian and organization. And, as a result, there are numerous casualties.

To gain power is simple; to control it is the key! A good prudent course of beginning experiential and useful activities

is best and cannot be stressed too strongly. If there is one lesson that every spiritual leader should learn, it is this: The initiate employs the wielding of occult forces in LOVE...THE great cosmic LAW of the universe.

Earlier, initiation was referred to as evolution. So not only does the individual go through initiations, but so too does the race of mankind (as a whole)!

Man is evolving. Not in the sense of Darwinism, but in the more spiritual aspect that different aeons cause changes in man.

In man's early days he lived in greater harmony with nature. He then progressed to where he was chosen to become Earth's ruler. The swing of the pendulum was extreme. He was so infatuated with man's powers that he all but forgot the very force that created him, called God. Thus, we witness man worshipping man!

Now we have just entered a new age which the ancients predicted would be a resurrection of the more God-state of man!

The Ancient Egyptians prophesied that through mankind's initiation, the Gods would rule and again walk on the Earth with man—as they had once done! This is said to be the time of enlightenment of Man (see the Aeon card); the Aquarian age; the aeon of Horus, the crowned and conquering Child. The infant has matured; transformed to fulfillment and completion.



# INITIATION BY DEATH:

## Practical Work for the Third Degree, Part II

by J. C. R. Geber

I'll never forget my first reading of "Autobiography of a Yogi" by Parmahansa Yogananda. It was the mid-seventies and I had begun the serious study of astrology only a year or two earlier. There are so many tremendous stories of magickal accomplishment and daring-do, but one comparatively simple story stands out to me. Yogananda asked several astrologers to map out his worst possible days according to their expert astrological opinion, and then invited them to spend the day with him to see if they could determine some break in his serenity. They, of course, could not and the famous saint goes on to explain the spiritual challenge before all of us to transcend the physical and psychological "strengths" and "weaknesses" we bring to our lives (our astrological selves) thru the force of our own serenity and clarity of intent.

I didn't curtail my study of astrology, and I'm very glad, but I must say it changed my outlook considerably. The experience of reading that excerpt juxtaposed two pieces of knowledge, the validity of astrology as a tool for understanding and growth, and the ultimate need to abandon all these tools in order to develop true intent. While they seemed to negate one another, they also supported each other in ways I knew I didn't understand. It created an internal situation which at some point caused me to cut off my personal dialogue about the entire category of possible events. I died! And in

the gradual journey back from that subtle but very powerful death, I changed and continue to change tremendously. This, in my experience, is the process of initiation.

As you by now can tell, initiations and deaths come in all shapes, colors and sizes. Don Juan spoke of Death riding at the left shoulder of a sorcerer, guiding him in his decisions. Deaths are times of important decisions, powerful needs and danger. The danger may not be obvious, but many an aspiring magus has sown the seeds of his/her own downfall because of underestimating the opposition. Initiations are easily as universal in their scope and intent...to make us wiser or see our folly. They don't need to be done in a temple or by a priest or priestess. They don't need to be done in any more of an order than your mind needs to make some sense out of the thing...eventually...if you're lucky with some systems!

All of these things are great and magickal orders can provide initiations of a very powerful nature. But even as initiations are deaths to old ways of perceiving and understanding, so they hold within themselves the seeds of their own eventual death and obsolescence. For every body of knowledge we build for ourselves, we must eventually die and go beyond our perceptions once more if we are to experience life and truth again.

Florinda Donner, the author of "Being-In-Dreaming: an Initiation into the Sorcerers World" quotes Carlos Casteneda as saying "Sorcerers teach that perception takes place...outside the sensorial realm.

Sorcerers know that something more vast exists than what we have agreed our senses can perceive. Perception takes place at a point outside the body, outside the senses, they say. But it is not enough for one merely to believe this premise...in order for one to embody it, one must experience it."

In the initiatory system of the Golden Dawn, the Temple of the Neophyte (as well as the elemental temples) is set symbolically to represent the judgment of the dead described in the Egyptian Books of the Dead. In the RR et AC, the main of the ritual takes place in the symbolic tomb of Our Frater CRC. A quick look thru either of Regardie's Golden Dawn tomes would be enough to confirm the connection between initiation and death, at least in the minds of those who wrote the original material. In the Golden Dawn system of Cabalistic Initiation, the journey into life and creation is the journey down the tree of life; the lightening flash.

However, the journey of initiation is that of the serpent; the journey back up the tree. It is symbolically and literally going against the direction of life; it is the exploration of the lands of death and dream. The non-sensorial, that which is experienced beyond the physical realm is the world the magus or sorcerer seeks to know, either thru the little death of sleep and dreams, or the more profound, gradual death of the self thru daily meditation and ritual. As I pointed out in Part I of this article, (Mezlim, Vol. III, #4), the Lower Banishing Ritual of the Pentagram, being fundamental to many paths, can become just such an experience.

Our good Frater Perturabo insisted that in order to be truly successful at any magickal endeavor, one must literally exhaust oneself in the effort, as if the very

astral forms upon which the endeavor depend are created from the astral matter of the magus. This leaves, ideally, only that essence of magus which exists at a vibration more refined than that of the ritual space. With practice, the transition between the astral and physical worlds can make both infinitely more flexible, while at the same time blurring boundaries and confusing intentions.

That essence of intent and clarity that has been distilled over repeated workings is the only thing which can maintain our integrity once we have discovered the doors to the Nagual, the unknown. Without incredible patience, it is impossible to develop the clarity and intent to maintain our personal integrity in dreams. How much more so when we enter that land thru ritual and initiation. Florinda Donner puts it this way "to jump into the unknown, you need guts and your mind." If that's not the definition of initiation, I haven't heard it yet.



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# SELF-TRANSFORMATION

by ΔAravah

LumensGate. My first festival. A turning point in my view of reality. The experience of being there—the vibrations of the people—was so foreign to me. I was on a different wavelength. Out of tune.

As I sat close to the evening fire's warmth, I became aware of the chanting, the voices, channeling energy from the Earth, air and fire through my body/soul and back into the Universe. The feeling was/is beyond words. I was pulled out of my former self, evolving/growing/metamorphosing, and realized that I had been here before. I no longer felt out of tune. Each person (well, nearly) that I hugged felt like a long lost friend. I was amazed that such a simple thing as chanting around a fire could transform my life.

Key word: Transform. Self-transformation. I thought I knew what it was about. I'm a newcomer to Magick, but I had practiced Buddhism for twenty years. We spoke everyday about "human revolution." Well, I was in for quite a shock at how quickly Magick gets to the heart of a problem.

I participated in two transformative ceremonies: The Underworld Journey Rite and The Androgeny Ritual, the healing of the feminine and masculine within. I was affected deeply by both and my true initiation to Magick and mySelf began. I'd like to share my experience of The Androgeny Ritual.

There was a gathering of the participants beforehand to talk of the Ritual's purpose. That being to mend the split between the male and female within each person. To rejoin these two halves into a completely functioning whole and then to ground this energy to help heal the Earth itself.

There were altars set up for both Goddess and God. We were encouraged to set something upon them, but nothing I had with me seemed right. While walking around I spied large seed pods lying on the ground. I picked up two. One that was split in two; another that was whole. This represented the essence of the Ritual for me. Also, the new growth that I hoped to achieve.

I put a seed on each altar and prostrated myself before each in turn. I said the names I knew them by, both positive and negative; loving and hateful. I thought of what I wanted to gain from this ceremony. MySelf. I let the energy flow from me. Adding to what had already been given.

Just before the Ritual began, I went again to the altars. Again, I called each by their many names. Again, Willing to be healed. I knew this would be a powerful ceremony!

It started with a heartbeat drum. I stood before the Male Aspect. "What names do you know me by?" he asked. As I named them, feelings of a strong negative nature began to well up from within. "What do you feel when you look upon me?" he queried. FEAR. HATE. PAIN. LOATHING. I wanted to scream out loud EHYA! IAM! I wanted to run away. I had

to force myself to walk up to him and touch the symbol of maleness; his divine Lingam.

As I walked to the Female Aspect, the tears flowed like a waterfall down my face.

I stood before her and said the names I knew her by. I felt only the positive. Loved and loving. I drank from her divine Yoni.

But now I had to choose which Aspect to stand with. With which do I have more in common? I was in a quandary. Wanting to stay where I was, with the Goddess, but knowing I should go to the God. At the last moment, I turned and took my place in front of him.

I felt as if I were made of stone; a statue. As he looked at me, flames shot from my eyes into his. The intense negativity of these feelings amazed me. I had kept them hidden for so long. I have given away my power and I now reclaim it!!!

We began to walk and chant, spiraling inward, following the Goddess and God who held aloft their symbols. As we moved my spirit lifted. I was light and air. Moving to the outside, I began to run, skip and twirl. Joy welled up from my soul. I danced and sang, spiraling ever inward, the drums beating faster and my heart along with them. Then, the two symbols joined with a final beat and I fell to the ground. I lay there, breathed deeply, and willed the split to heal. To be whole.

As the ceremony ended everyone joined together in a huge, spontaneous group hug around the God/dess, but I felt strange. Alone. More alone than I'd ever felt. I sought help and was told to just let it go. To keep letting it go. I did and the feeling lifted. In fact I felt so good that I did a Tarzan yell and went to the fire and started


drumming.

The healing was not instantaneous, but a beginning. I let myself know that I am ready to awaken mySelf. To be that happy, whole human that I have always craved to be. In the three short months since that ritual, I have taken many painful steps along my path. As a friend and teacher said to me, "This is not a comfortable process."

Self-transformation can be found in chanting around a fire, participating in a Ritual or in a myriad of other ways. It can be unexpected and at times unwelcome. I chose this path of self-transformation because of my desire and need to be more, to experience more, not realizing how quickly or profoundly it/I would affect my life. I was told to be careful what I ask for—I may get it. All I can say to that is, "I can hardly wait!"



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# Initiation Into the Zos Kia Cultus

by Jaq D. Hawkins

Austin Osman Spare wrote of the Zos Kia Cultus in *The Book of Pleasure*, and also referred to various aspects of it in his other writings. The words "Zos" and "Kia" are defined in his writings, most noticeably in a list of actual definitions of terms at the beginning of *The Book of Pleasure*, and in Kenneth Grant's *Images and Oracles of Austin Osman Spare*, which includes much of Spare's material which was left unpublished at the time of his death.

"Zos" is described in *Images and Oracles* as meaning "body as a whole", and is commonly known as the term Spare used to refer to himself. At the beginning of *The Book of Pleasure*, there is a definition for the word "Kia", which to one with an appropriate mind-set may be said to describe the nature of magical energy itself. I quote;

"Kia: The absolute freedom which being free is mighty enough to be 'reality' and free at any time: therefore is not potential or manifest (except as its instant possibility) by ideas of freedom or 'means', but by the ego being free to receive it, by being free of ideas about it and by not believing. The less said of it (KIA) the less obscure is it."

This description is a bit easier to fathom after reading Spare's writings about free belief, self-love and the nature of religion, all included in *The Book of Pleasure*. To simplify, Kia represents the true self, which many would describe as spirit or soul, but beyond that definition to the infinite potential of "self" unrestricted by belief. Spare describes the condition of belief as

"the denial or limit imposed on the capability of the vitality" and asks us "what is there to believe but in self?"

The Zos Kia Cultus is essentially Spare's personal "cult" of himself and anyone else who would care to identify themselves with his system of magic, based on freedom from belief. It is not an organization as many magical societies can claim, of individuals who meet at regular intervals and agree on certain philosophical points or methods of ritual, but an individual philosophy that one may align him/herself with by choice and mind-set.

Those who belong to this select groups of individualists are unlikely to speak of it, or to be easily understood if they do so. They may practice magic in a group, or individually. As all magically inclined people, they may come from any walk of life. That which distinguishes them from other magicians, or even just other people on the street, is an attitude that all things are possible, so long as you do not limit yourself with self-imposed restrictions.

This sounds too simple, yet I often hear in conversation with other magicians the very qualifiers which deny infinite possibility the moment the subject comes up! For example, in a recent conversation I mentioned the term "infinite possibility" and the other party, an experienced magician, immediately replied with "Well yeah, within the laws of physics anyway."

This person was limited by laws made up by scientists, who would change the rules many times in the next few decades. If we are limited by laws of physics, why practice magic at all? In a popular story about Mr. Spare, related in *Images and Oracles*, he

produces a raincloud out of a clear sky by drawing a sigil on a scrap of paper in order to demonstrate the ability to do so. Where were the laws of physics involved? And yet this one is a minor trick, practiced even by borderline New Age aficionados without the benefits of in-depth magical study.

One who is free of belief is also immune to sorrow, and therefore in the spirit of ecstasy according to Spare. This may begin to sound familiar to those who are familiar with Eastern philosophies. One with an ability to dissociate oneself from the apparent importance of little day-to-day things is able to deal with life on a take-it-as-it-comes basis, and therefore better able to keep a good humor about the fluctuations of fortune.

This attitude is conducive to the naturally chaotic patterns of magic which we, as magicians, strive to learn to understand and control. To try to enforce control over the patterns of possibility is to limit oneself to perceived goals. These do not always, and in fact seldom, work out as we would envision. A Chaos Magician must be open to changes in circumstance and adaptable to ever fluctuating conditions if s/he wished to “flow” with the magical currents, rather than fighting against them like a doomed salmon.

Since there are no charters, membership rules, degrees or other trappings of membership in the Zos Kia Cultus, it would be all too easy for a person to simply declare him/herself a member and let it go at that. But would that person be truly a member of the cult? As the individual rests secure in the steady job or other comfortable material circumstances s/he has been taught to worship in our society, collecting limited edition books and reading the detailed histories of the lives of magicians who have gone before, has anything truly changed in

this person's life or outlook? Perhaps...in time.

Those who use declared, or even registered, membership in an Order or cult for purposes of ego gratification only cheat themselves. Every Order has some percentage of applicants who will seek membership for its own sake, rather than for self-development. The trouble with magical organizations is that human nature leads any group of people into hierarchy, as even some groups of Chaos Magicians have discovered in the long run. With hierarchy comes the loss of individuality through conformation to group ritual.

Spare had some derisive comments to make in *The Book of Pleasure* about the ceremonial magicians of his time. He accused them that “insincerity is their safety” and further commented, “I know them well and their creed of learning that teaches the fear of their own light.” Equating them with believers in religion, Spare spent little time associated with magical organizations and spent most of his life developing and working his own system and methods, advising others to practice in this individual manner as well.

At risk of repeating myself, the Zos Kia Cultus is essentially a cult for the individualist magician, one who creates his/her own rituals and/or methods and is of a mind-set to recognize the patterns of magical force in action. Those who would imitate the methods of Spare himself are only guilty of the same “idle mummery” he denegrates. Spare, as philosopher, is excellent reading, but he does not ask for worship or imitation.

Spare says that magic “is but one's natural ability to attract without asking”, and is one of the first to say that man is his own god. Go forth and discover the ways of magic!”

# Practical Star Magick

by Mishlen

The term "viewpoints" has always been a fascinating one for me. Different points of view create different visions of the same horizon. Such are the grades of initiation; each has its own landscape and they are each as different as there are different points of view to behold them.

When in doubt of where one is going, one can use this analogy to create a "fixed" point. In traveling, say, three roads, their point of intersection locates the point of destination in psychic space. Practically speaking, using three different rituals which approach the same focus may give three viewpoints of that same space. These rituals should each utilize different magickal tools, so that each of the viewpoints received is unique to the others.

To approach star magick is to approach ultimate illumination. It begins with Chokmah and ends in the Ains. Here are three rituals with which to "fix" your point:

## Ritual One

Crowley's Lam image is a familiar one to Thelemites. The large bald head, the eastern cast of the face, bears remarkable resemblance to the "Lama"s of Tibet, which may perhaps be from where his name was taken. It also bears resemblance to the stereotypical image of the outer space alien. This being, or his race, as fountainheads of starry wisdom, has been named with many names, but all bear illumination. Each time they manifest, they are seen from the

various viewpoints of those observing them. And so we find many explanations for their existence.

This ritual is best done with a partner. Sit face to face in a dim light, holding your right hand up, your left one down. Envision the face of Lam over that of your partner. At the same time, your partner should be doing this with you. By working with someone, you have both the experience of seeing Lam, and the experience of BEING Lam. This is necessary in that you must identify with the spirit with which you are making contact in order to attain the necessary sympathetic understanding. Observe the visions which arise therefrom.

## Ritual Two

The Crown Chakra is our organic gateway to the stars. It is this Chakra through which we entered when coming into life, and it is this Chakra through which we shall leave when we are done. Our personal gods reside here, and our connection to the stellar current. Here lies the Chakras BEYOND the crown.

There are three main sizes of Tibetan bells. It is necessary to obtain one of the small ones for this rite. These carry the highest note. Take out the metal ringer of your bell and obtain a thick wooden dowel. You will find that you can create a steady ring in this by circling firmly with the dowel along the bottom of the bell. It is a high steady ring and it activates, or awakens, your Crown Chakra.

Lay upon the ground, so that you can

completely concentrate on the effect of the bell. Your partner should ring the bell for you. Let your consciousness leave through the top of your head, and travel a path of light as far as you can go. When you have reached your limit, call down the stars to you. It will feel like drops of rain made of light touching the top of your skull. These are the kalas of the stars.

## Ritual Three

This, in effect, is the creation of an astral machine, for the accumulation of star kalas. It is to go upon your altar. As you are reflected in your altar, so does your altar reflect you, and it is possible to make deep changes within the soul by changing the objects upon your altar. Cause and effect are a single phenomena.

For this ritual, I myself used a Tibetan skull bowl. Having been inundated previously while living as a vehicle of the Crown Chakra, no consecration was necessary. Those without such resources may choose to let your chosen vessel sit for a number of days upon your altar, soaking up your soul's essence, and establishing a magickal link with you. Arrange over the bowl, a pyramid and at the apex, tie a diamond ring, or a suitable crystal, dangling partially down towards the bowl. Do this with the intent of calling forth the kalas of the stars. If you wish, you can lay the Tarot card "The Star" under the bowl, or a personal stellar sigil.

Once the power has accumulated (over a number of days), you will see a whitish-blue haze moving inside the bowl. Take this and drink of it, either orally or by pouring it over the top of your skull, drinking it through your Crown Chakra.

Space and time have been proven to be connected. Some say it is impossible to go beyond the speed of light. These scientists have neglected one essential element of man—our minds. In order to experience time travel, the body, in the form in which we know it, must be left behind. The body is limited, the mind is not. So I was taught by two Lam-like beings who proceeded from our future.

In order to traverse great amounts of time, I was told, great amounts of space must also be traversed. So these beings would choose a star, travel to it, then come back to earth, our earth of the past. The result was that these beings APPEARED to be actually originating from a star, and so the idea of extraterrestrial forces coming down to earth to save us sprang up. These beings from a probable human future, passionately interested in preventing us from racial suicide, have been exerting their influence to teach us, as far as we are able, to receive their communications. More and more, their influence is being felt.

Will it be enough? Time—and Space—will tell.

*Infinity and Eternity together Intertwined  
Rain down upon my Head, Illustrious Ones  
Captured within our Temple of Flesh  
And Focused to a fine Will.  
Dewdrops of Light become  
Our Actions in this World.*



DO WHAT THOU WILT SHALL BE THE WHOLE OF THE LAW  
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# Servants Of the Light



## School of Occult Science 1993 Workshop Schedule

- Atlanta, GA

**Leigh Daniels** will give the first in a series of ritual magic workshops **March 12-14**. The workshop, "First Steps in Ritual," is designed to give beginners a start in ritual and to help them avoid costly mistakes. It covers basics of ritual, building a temple, ethical use of Magic, and much more.

- Seattle

**Dolores Ashcroft-Nowicki** will give a workshop **May 1-2**. The exact workshop has not been determined. To receive complete information, contact the address below.

- San Francisco

**Dolores Ashcroft-Nowicki** will give a Workshop, for women only, entitled "The Wounded Chalice: The Ritual of the Reconsecration of the Womb", **May 7th**. This internationally known ritual is for the healing of women after the violence of rape, the trauma of hysterectomy, abortion, miscarriage, mental and physical abuse. To receive complete information, contact the address below.

- San Francisco

**Dolores Ashcroft-Nowicki** will give a workshop **May 8-9**. The exact workshop has not been determined. To receive complete information, contact the address below.

- Los Angeles, CA

**Dolores Ashcroft-Nowicki** will give a Workshop, for women only, entitled "The Wounded Chalice: The Ritual of the Reconsecration of the Womb", **May 14th**. See information above.

- Los Angeles, CA

**Dolores Ashcroft-Nowicki** will give a workshop **May 15-16**. The exact workshop has not been determined. To receive complete information, contact the address below.

- Guadalajara, Mexico

**Dolores Ashcroft-Nowicki** will give the second of three Ritual Magic Workshops offered by the SOL entitled "Magical Horizons", **August 8-9**. This workshop is open only to those who have completed the "First Steps in Ritual Workshop". Topics include: Empowering the Temple Altar, Bringing in the Power, Assumption of God-forms, The Old Religion in Modern Magic, Psychic Self-defence, The Changing Face of Magic in the 21st Century, and many more. Ritual drama presentation: The Judgement of Osiris.

- Albuquerque, NM

**Dolores Ashcroft-Nowicki** will give a workshop **May 21-23**. The exact workshop has not been determined. To receive complete information, contact the address below.

- Atlanta, GA

**Dolores Ashcroft-Nowicki** will give a workshop entitled "Egyptian Magic I" **May 28-30**. The exact workshop has not been determined. To receive complete information, contact the address below.

- Boston or Philadelphia

**Dolores Ashcroft-Nowicki** will give a workshop **June 1-2**. The exact workshop has not been determined. To receive complete information, contact the address below.

- New York—Open Center

**Dolores Ashcroft-Nowicki** will give a workshop **June 5-6**. The exact workshop has not been determined. To receive complete information, contact the address below.

## SOL America Conference

- Phoenicia, NY

The first **SOL America Conference** will be held at the Pathwork Center in Phoenicia NY **August 5-8**. The theme is "The Re-Membering of Osiris", the reuniting of some of the paths of the Western Mystery Tradition under the auspices of Great Isis. The conference will include seminars, pathworkings and rituals. The principle speakers will be Dolores Ashcroft-Nowicki, SOL Director of Studies, Adam P. Forrest, representative of the US Golden Dawn, and we hope the representative from a well-known school in England. This exciting conference is the start of a series designed to help bring Magic into the 21st century. To receive complete information, contact the address below.

- For information

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# NEOPHYTE'S NICHE

## Effects of Initiation

by Donna Stanford-Blake

The theme of this issue intrigues me. Initiation is not something unique to Magickal/Pagan spirituality. All major religions have their own variations: The Jews have bar/bat mitzvahs, Catholics have First Communion, Protestants have confirmations, and most have some form of christening. While these are requisite ceremonies, the emphasis is usually on preparation and performance with little thought about the effects on the participant's life afterwards.

The dictionary defines "initiation" as the act of initiating; beginning; formal introduction. So it follows, that it is a starting point, not a goal in itself; the beginning of adulthood, the next stage in learning, birth, death, life itself.

My questions is: How does initiation of any kind effect the initiate's life afterwards? Are there wonderful revelations? Sadness? Joy? Loss? A sense of wholeness, beginning or completion? After the ritual is done, what's left?

With these questions raging in my mind, I turned to my growing number of contacts and selected a diverse trio to answer them. One is a well known Magickal author, the second - a recent initiate into the Sheya path, and the third - a self-described solitary eclectic. I asked each to give a personal account of their first or most memorable initiation and tell how

it effected their mundane and spiritual lives. What I received were three very different responses that uniquely illustrate the personal side of initiation.

**Don Michael Kraig:** "The first initiation I remember took place over twenty-five years ago. It was my bar mitzvah. For all of my thirteen years of life I had been thinking about it and for four years I had been preparing for it.

"My father died when I was quite young, so the synagogue, especially our rabbi and cantor, became my second family - a type of father figure. Even before I had my bar mitzvah, I led religious services for children and at retirement homes. At one point, I was actually considering becoming a rabbi or cantor.

"Our cantor was very pleased with my singing. I even led an occasional full religious service as one of the "junior cantors." As a result, the cantor invited many people to come to my bar mitzvah to hear me sing.

"I remember very little of the actual initiation/ritual/service. I do recall being asked to do more than I had been prepared to do. And there was a party afterwards. But beyond that, nothing else sticks in my memory.

"For the next year or two I helped with religious services for the young or elderly, but I felt empty. I had prepared so long for the ritual. But once it was finished - nothing. With that aspect complete, there was nothing available to a youngster interested in furthering his religious studies.

So I had to look in other directions.

“I realized (several years later) that the problem had not been the ritual - it had been my attitude (and the attitude impressed on me). Instead of seeing my bar mitzvah as a beginning, I saw it as a completion or ending.

“My next initiation was into a metaphysical organization. It also did not meet my expectations. I anticipated all sorts of wonderful things happening to me. Instead, it was just a meaningless walk-through. I felt puzzled over not experiencing what I had expected; no lights, no sirens, no sudden burst of psychic insight or powers.

“It was only a few months later when I had a vitally powerful experience during an initiation. Ironically, I was one of the officers giving the same initiation I had undergone just months before. My goal was to do the best job possible for the person being initiated.

“The result surprised me. Instead of saying the words the way I had practiced them, they came out in an entirely different way. The actions I had planned were superseded by an entirely different set of movements. I realized I had ‘brought through’ something that was beyond me. I assume this was because my goal was to serve rather than have something ‘happen’ to me.

“This initiation helped open me to the higher realities that I believed in, but had rarely experienced. Virtually every initiation I have had since (and I have purposely limited that number) has served only to increase this perception.”

Shayna: “Initiation is perhaps the most

personal and decisive moment in a neophyte’s experience. In spite of the fact that one’s magickal family is standing around Hlr witnessing the event, this is purely one’s own.

“Initially I was asked to relate my experience in terms of how it effects/has effected my mundane life. Perhaps because one open gate has been granted to me, I have some difficulty with the word ‘mundane.’

“The term basically means ‘ordinary.’ But for me there isn’t an ‘ordinary’ existence - only a magickal one. However, the way we choose to deal with this magickal life is uniquely the domain of each individual. Shall I exercise my Will and steer my life where I want it to go, or let this life, still quite magickal, run out of control attracting negativity and calamity?

“I guess by now one of the ways I was effected by my entrance into this new path of life is quite apparent!

“Some other effects are less visible, at least at first glance. There are those imperceptible steps of growth that, after setting out on wobbly knees, land one in situations unexpectedly and without warning. A short example may help explain what I mean.

“For one of my daily rituals, it had been suggested that the shield around my person be expanded to the limits of my temple. This being done, I neglected to put it back to its normal boundaries before closing the temple. A short time later at my printing shop, I found myself in a most cantankerous mood. I kept it to myself - or so I thought. Somehow everyone in the room with me became infected with the same mood. What a disaster! I was able to correct this

problem after my new sense, culled after my initiation, informed me what was wrong and what to do about it.

“Initiation has taught me many things of importance; circumspection for one. In regards to myself, it means literally to ‘see-around’ myself. Or, more plainly put, I see and carefully watch myself rather than act out of mindless motion, never knowing or caring about my actions or their short and long-term effects.

“This in turn led to an understanding of the necessity of silence. Initiation opens the mind to many experiences and new knowledge. But this knowledge is one’s own, not for public consumption. Believe me, most people don’t want to hear about these non-conformist views.

“In closing, I would like to say that, as a practitioner of the Sheya path, I have found a new excitement in life, a new direction that initiation has helped crystallize within me.”

**Amagoto:** “It is very difficult for me to say much about my spiritual journey and the steps of initiation along the path. I am an eclectic with no tradition from which to pull a comprehensive vision. I am a solitary with no guide other than the One Who Doesn’t Talk in Words. I trust no one - not even my own mind. Particularly my own mind! (Ha!)

“Initiation - transformation - initiation - transformation...Is there a difference other than perspective? Does the clock go tic-tock or tock-tic? Hmm...Maybe I’ve answered my own question, a handy skill for a solitary!

“Initiation, to me, is a process of re-association of different aspects of the self. It

appears to me that a transformation of some sort is always associated with the initiatory process, but is distinct from it. The transformation could be viewed as occurring before the initiation - in preparation - or afterwards - in integration.

“I see the initiatory process as consisting of three parts. The first is the call from above: ‘Are you ready to accept this?’ (Actually that question doesn’t come unless a soul is ready - funny thing, huh?) The call then reaches the physical plane in some form, as a signal or trigger. Acceptance on this plane starts the return current, and the process is complete.

“Mostly, I’ve been initiated by mundanes. Of course most of my initiations have been mundane - what are commonly referred to as ‘rites of passage’. None of the traditional religious ones - First Communion and that jazz - ever worked for me. They didn’t have any correspondence to other spheres, no ‘call from above’. They were more pageantry theater than initiatory rituals. Fine entertainment for my parents, I guess. The timing was set to their schedule, rather than a physical manifestation of an impetus that came from above.

“My real initiators are friends, sometimes family, or folks that appear in my life, play their role, then disappear. Typically, they do not consciously know what they are doing, nor do I. It isn’t necessary. The initial steps are precursors to consciousness. The aspects that need to be involved are granted enough light to see, just enough, to accept and return the flow from their level. Once consciousness itself becomes integrated, THEN conscious participation becomes a necessity. For me, now, it is only the vague awareness of mysterious moving - doing?? When consciousness becomes involved, then the

path becomes one of Magick, although as I look back from my current perspective, it has ALL been Magick, I just didn't know it.

“In my experience, I have found that besides conscious involvement, or perhaps as an adjunct to it, there seems to be a key difference between my mundane and Magickal development. With mundane growth, the new ability - the Power - is the predominant feature of each new level. The Responsibility that goes hand in hand with each new Power remains hidden, to be discovered, frequently, by inadvertent misuse of it. With Magick, it seems to be just the reverse. The heavy Mantle settles upon my shoulders first, and I am left to discover the Scepter by my own devices.”

## In Conclusion

It is clear “initiation” is a powerful ritual. Yet, it is also clear that the power is not inherent in the ritual itself. In fact, a formal ritual may not be a necessary ingredient. What is necessary is “intent.” The intention must be clear - Why is the initiation to take place? What is the purpose? What is the next step? But most importantly, is the initiate ready? When the intent is clear, then the power can be accessed, and the initiate can proceed to His next level of growth.

Though the Magickal/Pagan community is not immune to ineffectual initiations, on the whole, the awareness of the potential power of initiation is better understood and utilized. Perhaps, in the beginning it was different with the traditional religions. However, with few exceptions, they fail to meet the criteria for a true initiatory experience. The only preparation given usually pertains to the ceremony itself; the reasons are vague, the next step is rarely

mentioned, and readiness is commonly measured only by reaching an arbitrary age. It is not surprising that the initiate often feels let down, disappointed, and even depressed after such a ceremony. Nothing but an empty ritual took place. No power was received; no new beginning was initiated. When nothing is given, nothing is received and nothing is experienced.

In contrast, a true initiation - one that meets all the criteria, with or without accompanying ritual - is filled with power. It is the impetus that lifts one to the next level of growth. This type of experience cannot be limited to the intellectual, it actually changes one's perception of life. There is a joyousness, a clarity of thought, a renewed wonder in life and the energy and desire to expand and explore this new world and this new self. Power has been given and received - the vessel is full.

Throughout life, we all have opportunities for initiation, although they may not be recognized as such. Every life has many beginnings: Birth and birthing, education, livelihood, love and loving, death. Each is a first step that moves us out of our little circle into the larger spiral. All aspects of our lives are effected; there are no lines or divisions. The more I explore, the more I realize that there is truly no separation between “everyday-mundane” life and the magickal. It is all Magick.



# The Hebrew Earth Festivals

## Winter

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by Sabra

This is the second of a four part series on the Hebrew Earth Festivals as celebrated by the *Am HaAretz* (people of the land). This issue will look at *Tu B'Shevat* (i.e., The fifteenth day of Shevat), known also as *Rosh HaShana Lellanot* (i.e., The New Year of the Trees); and also at *Hanuka* or The Festival of Lights.

### The *Am HaAretz* View

*Tu B'Shevat*, as the name says, falls on the fifteenth day of *Shevat*; it is an ancient Hebrew Nature/Folk Festival, corresponding to the European Midwinter day, and hence it falls usually in the month of January in the western solar calendar.

As so many other Earth Festivals of the ancient Hebrews, the rabbis frowned on it, and its importance and perceived relevance to the people have waxed and waned with the waxing and waning of their closeness to nature and Earth.

In the USA, to my knowledge, this lovely festival is virtually ignored, or forgotten.

To the people in Israel – either *Am HaAretz* or mainstream—however, it is still a great, very popular Festival, particularly in the agricultural communes and villages, but also in the cities; and since it is celebrated with picnics, and outings and hiking and the planting of trees, with bonfires and dancing thrown in afterwards (when would one EVER miss a bonfire over there?) it is particularly popular among the children.

It might help to have some background to explain this Earth Festival and to place it in context.

The first thing to remember is that this festival arises from a much different climate than that of North America and Northern Europe. While in more northern climates, Earth (*Adamah*) is said by poets to slumber under the snows of winter, in our part of the world there is no comparable winter cold, and rarely does snow fall, except in the rare high spot. For in ancient Israel, as today, the climate was hot, with no rainfall between mid March and October. Not a drop. So Mother Earth stops bearing life in midspring, and her longest slumber is in summer – not winter.

Then *Imenu Adamah* (Our mother Earth) is idle. She lays stretched out, sunning herself, lazily dormant under the blazing, cloudless, cobalt skies of the driest, hottest season of our year. As it gets hotter, *Adamah* sleeps more deeply; resting; regenerating. During this season nothing will grow without us coaxing it from Her with artificial rains. Left to herself, She yields us neither flower nor fruit. She barely – and grudgingly it seems – sustains those plants that have learned over the eons to survive as they patiently await the rains of fall, when She'll consent to awake. All summer long She lies, motionless, apparently without life, under the eye of that relentless blazing, merciless Lady *Semesh*, the Lady Sun.

*Adamah* sleeps, and as the season gets hotter and begins drawing to a close, She dreams of the ferocious onslaught of cooling winter storms; of the thirst quenching blackness of the awaited thunderclouds.

By the time the month you call October approaches, *Adamah* is parched, thirsty, ready and eager to start afresh, to embark on Her journey through the rest of the year, to resume her great work of continual re-creation and rebirthing. So when, come fall, the heavens open and sheets of heavy winter rains come pouring from the storm blackened skies, pelting down on the hardened sunbaked, thirsty ground, *Adamah* stirs and wakes. She is so eager to start Her life again by now, after the long silent spell, that the raindrops need barely to touch Her and the first flowers and fruit are born.

So it has always been in human memory beneath that corner of the mid-eastern skies; and our human capacity to give Her artificial rains does not substantially change the ancient patterns of the growing season.

Come winter, the Lady *Shemesh* smiles more kindly, Her face is a paler gold; no longer the raging devourer of all that lives. Between the Lady *Shemesh* and *Adamah*, there is again a temporary truce. Come winter, *Adamah* gets busy. So does Her sister, the Lady *Elah*, Mother of the Trees. Things grow all winter long in this land. For the winter air is balmy; *Adamah* covers herself with her finest robes of flowers in the most blazing riotous colors. In between the threatening blackness of frequent and furious rainstorms, the days are gently sunny, with small white fleecy clouds chasing each other in a paler, gentler blue sky.

Winter means to us what spring means to the lands of the north. It means life. It means that all that was dormant comes awake.

Towards January, as *Adamah* begins to tilt away from the Lady *Shemesh* the weather grows cold for a short spell. Nothing like your northern climes, mind you. On some Midwinter nights – no more than one or two – the temperature will drop down to freezing for about an hour or two.

Hey, from *Adamah's* point of view, it's just as well. This is the middle-east, and one does not wish to work too hard. There is dire need for a break from all this work; a siesta, a short interval for a little rest or sleep before resuming the work of sustaining and continuing the life and growth of the land.

You can tell when this is happening when the green-haired children of *Elah*, the Lady Mother of the Trees, get sluggish and go to sleep. No more budding orange branches, which otherwise appear all year long.

Therefore, remember: If you want to plant one of Elah's green-haired Children or move him from one place to another without hurting him, this is the time to do it, when the tree sleeps and can neither feel the pain of being uprooted, nor be damaged by it.

Needless to say, the Holiday of Tree Planting is older than anybody can remember. This is now the New Year of the Trees. *Rosh Ha Shana Lellanot*. Called also the fifteenth of *Shevat*.

Like several of the Hebrew traditional Festivals which waned in urbanized Europe; this one has regained all its lost importance among the farmers and agriculturalists of modern Israel, where it is celebrated by, of course, planting trees.

In modern Israel, you plant trees to honor and in remembrance, individual trees and groves, in memory of your dead friends or family. Six million trees get planted each year in memory of the Holocaust victims alone, one for each victim. You plant to honor those who attempted to save them, to honor people for any great human(c) accomplishment. You plant trees for the sheer pleasure of it. School children leave their school, carrying little sacks of burlap, which hold the baby trees securely nestled within the warm moist Earth around their little roots. The trees get planted in prearranged sites. And afterwards, of course, the bonfires and dancing continue long into the night.

You plant trees to beautify the Land; to give *Adamah* lungs; to shield her from the anger of Lady *Shemesh*; to draw the thunderclouds. It is a countrywide tradition, for in planting more of *Elah's* children you help yourself to strike deeper and stronger roots. And as I have said, who

would want to miss the bonfires, dancing and the drumming afterwards?

On *Tu B'Shevat*, all people of the Israeli countryside go back to being *Am HaAretz*, children or people of the Land.

## The Festival of Lights:

To give you some context for *Hanuka*, imagine that, in a world much different from the one you know, a mythical kingdom, say, the Kingdom of Seleucos, has invaded and conquered the USA.

The King of Seleucos decides that you must all be Seleucan now. You must speak Seleucan, wear blue Seleucan tunics, act Seleucan. You may celebrate only Seleucan holidays. You must forget your old ways. You may even be arrested if you celebrate Thanksgiving Day, Veterans' Day, or the Fourth of July, because that is now high treason in that it reminds you too much of your "former" American identity; of your free American ways.

You have no more freedom of assembly or speech. All citizens have to have ID; all citizens applying for a driver's license have to be tested in their knowledge of Seleucan. License plates are in Seleucan. Jobs are given only to those who use Seleucan language, religion, food, manners and dress.

You may no longer fly the American flag on holidays. On pain of death.

Got the picture?

To you this may seem science fiction, but I assure you that such things have happened over and over in the Old World.

In fact some of the conflicts going on

right now have to do with one people attempting to impose their will – their ways – on another.

In such a situation, the formerly everyday act, say, of eating the traditional hot dogs at a baseball game, becomes an act of civic rebellion – punishable by death. To play baseball in your back yard, on the sly, can actually, as small as it is, become a statement for freedom.

Soon, people begin to meet secretly, wearing the sneakers, jeans and windbreakers so commonly associated with American dress, which are now frowned upon in favor of Seleucan tunics. As funny as it may sound, even people who do not usually run around to get tickets for football games or wave the American flag will now want to do so. The point is no longer if they like to; or even if they consider hot dogs the politically correct food for our New, supposedly enlightened, Age. Even those who, in the past, thought the whole hoo-haw surrounding football ridiculous, will now stand up and fight, in whatever fashion, for the freedoms they have lost. They will wish to return to doing things as they always have in living memory.

Something much like the above scenario happened in Israel not long after the death of Alexander the Great. Greek Kings, the heirs of one of his generals, ruled Israel from Syria. Because the Hebrews kept fighting them and trying to oust them, the Greeks decreed that anybody caught praying or worshipping or meditating in ways other than the Greek way was breaking a new law and would be punished severely.

Why? Because they were invaders and quite correctly feared that the people's clinging to their own traditions would

affirm and strengthen their identity and thus encourage civil disobedience and armed rebellion.

They enforced the new laws with soldiers. Houses of prayer were shut down. Schools were raided, books were burned. Teachers of the old religion were killed. In village after village, people refusing to worship the Greek way were put to death.

The Hebrews – a stiff-necked folk at best – didn't much like all this. Whether a follower of the Yahwists priesthood cults or a lover of the Asherah/Yahwe sizygy; whether admirer of the ways of the Greeks or conservatively clinging to their own – people felt galled by the new laws. Soon, more laws were passed threatening the Hebrew identity in an unprecedented way; any non-Grecian religion was declared illegal, and Greek mercenaries and soldiers roamed the countryside – forcing villagers to worship in the Greek way. A statue of the Greek god Zeus was put in the Temple in Jerusalem and the ancient Holy vessels and tools soiled, damaged or removed – and the Hebrews began to get fed up.

Then one day the Greek King's troops went up to the sun-bleached rocky slopes of *Anatoth*, at the edge of the yellow Judean Desert. They entered the small village, summoned the local Priest, and attempted to browbeat him and other village elders into sacrificing in the Greek manner and publicly reviling their own ways.

But *Anatoth* had sturdy sons in the priestly family of warriors known as *Maccabee* (hammer or smiters) because of their pugnaciousness. These sturdy sons rallied people around them and fought back.

It is not in the spirit of the *Am HaAretz* to glorify war; it is however in the spirit of



our Warrior Spirituality to respect uniqueness and to respect those who fight for the freedom of their conscience; and this is what this war was about.

The rebellion spread from village to village, finding fertile ground among the already angry population. The brothers died one after another, but the Greeks were pushed back. The surviving *Maccabees* were startled upon finding that they had won. The Greeks, a World Power of their day, withdrew.

Freedom was restored.

Now everybody went rushing to Jerusalem, where for three years or so the Greeks had stopped the prayers, rites and animal sacrifices of the Hebrew tradition. The temple – which was the symbol of their identity as Hebrews was, as tradition tells us, in partial ruin, having been plundered and damaged by the Greek troops. When the people saw her ruins, dirt and desecration, it is recorded that they wept.

Of course they swept, repaired and cleaned it all up; purified with fire, water and blessings; and, got it ready for a grand re-opening.

The day of this grand re-opening – which falls sometime in December on the solar calendar – the place blazed with light from all the oil lamps that they could find, filled with the consecrated oil reserved for holy ritual. That in itself was a feat, since the holy oil – particularly pure olive oil – had been either spilled or desecrated by the Greeks, and the finding of such quantities of the ritually pure oil was deemed to be nothing short of a miracle. It gave rise to the legend, first told around two hundred years later, that the oil in the holy lamps burned on and on, without needing to be

replenished, for eight days, which is why this Festival must last that long.

Anyway, the holy place must have been blazing with the golden light of lamps that day; and we light lamps today to remember it, which is why this Feast is known as *Hag Orot* - the Feast of Lights.

The mainstream calls it *Hanuka*, after the name of an oil lamp.

The legend, which arose that the oil lamps burned miraculously for eight days, was why a nine branched candelabrum was devised, to burn one candle more each eve, with one in the middle for lighting the rest.

In the beginning, some celebrated by lighting lights every night to remember the occasion. Others would start the Festival with all lights blazing, and gradually reduce them, as oil sinks in the lamp.

For the *Am HaAretz* it does not matter which way is used. Some like the nine branched *Hanuka* candelabrum lit, and follow the mainstream celebration. Most *Am HaAretz* in the kibbutz had only a seven branched candelabrum for it is the symbol of the identity of our people. The Great Menorah, the great seven branched candelabrum, was not only one of the holiest tools for ceremony and worship, but as any of the *Am HaAretz* can tell you, its shape embodies the key symbol of the *Am HaAretz* Path. The branches of the *Menorah*, since oldest days, show the buds of a living tree (though the tree branches have gotten stylized and, unlike tree branches, are all of the same length). It also reminds us of the burning bush, which blazed without consuming itself, just like the temple light, announcing the Presence, the *Shekinah*, of the Infinite One.

Our *Menorah* is therefore the Symbol, first, as a tree, of the Greater *Elah*; then, in hierarchical accession, of the *Asherah*, the living tree; then of the Presence, She who is the Sacred Spirit, She who is the Soul of and in All, the Presence of the Ultimately Infinite Divine sizygy.

And so we celebrate Her, her seven budding branches hung with lights, a handspan high, or tall, like a small tree; and through that celebration we summon the Presence, the Soul in the All, the power of the light of Freedom. And since Freedom brings joy, we celebrate by giving gifts. Just as we were given the great gift of Freedom.



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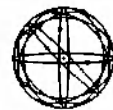
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# CANAAN IN THE NEW WORLD<sup>1</sup>

## Part 1: Tools for Creating a Hebrew Paganism

by Jacob Rabinowitz

*"Thus saith the Lord God unto Jerusalem:  
Thine origin and thy nativity is of the land of  
the Canaanite; the Amorite was thy father, and  
thy mother was a Hittite." – Ezekiel 16:3*

### Introduction:

#### The Necessity of Paganism

From Chaldee Ur to Tel Aviv  
we've counted our months by the moon, Israel,  
watched the zodiac's circling stars.  
But since we viewed earth from moon  
the many flat lands curved into one planet,  
all outer space became our sky—

we have no map or calendar more,  
the scriptures suddenly look their age.

We have "been made like the stars of heaven,"  
like them we ride this horizonless dark.  
We navigate by constellations,  
the planets our oases in the vast and black.

Can we see again El, great Bull of Heaven,  
in a galaxy's whorl the curve of his horn?  
Will we find her once more, Astarte, our mother,  
is it her that they hate as they poison the earth?  
Can we know them again, the gods of our people,  
we stellar nomads in the desert of night?

### I

My critique of Judaism, which also applies to Islam, Buddhism, Christianity, and the rest of the "revealed religions", is not that it's sexist or without ecological awareness, etc. Statements of this order are true but constitute criticisms, not critique. They're superficial. One could make all appropriate adjustments for political

correctitude without touching the essence of any one of these faiths. If the problem didn't lie deeper, if tinkering were enough—then Unitarianism or Reform Judaism would be hot stuff.

In fact, what's moribund about these religions once constituted their greatest strength: The way they presented a critique of paganism; their adversarial relation to the material world. All the religions that originated in the first great urban period, which was also the first great literate period (for which reason I refer to them as the "Urban-Scriptural" religions), view material existence with suspicion. This is why they all consider some sort of asceticism as a primary spiritual technique—though rarely taking it to the Christian extreme. There were reasons for this.

### II

In a time when people dwell in unhappy kinds of privacy in cities, when the numinous natural world is largely lost sight of, it seems a great advantage to have a religion (and a sense of meaning or purpose) you can carry in your head, a portable symbolic universe you can plug into easy as opening a prayerbook.

The old-style sacrificial and nature-based modes of worship had become, as modern neo-pagans are well aware, impractical, costly, and somewhat irrelevant for the city-dweller, whereas Urban-Scriptural religion offered an easily accessed, abstract and artificial world, a meaningful myth-continuum, into which one could escape from the paid and tedium of the modern, and from which one could

return with the solid stance of a new cosmic orientation. But unlike the old paradigmatic myth-world of paganism, the Urban-Scriptural “exemplary events” were not reflected in the material world but in the interior life. For the first time life began to be lived as a metaphor of itself. <sup>2</sup>

At the same time the deracinated “moderns” of Rome or Alexandria had floated free of the community-based customs and traditions that shaped life as laws later on attempted to. Religions of the Book, as a function of their anti-materialism, their transcendence of circumstance, provide a brake for desires and impart an ideology of self-control and self-mastery. Previously this social control-mechanism had been supplied in rather an organic fashion by the community with its sense of what is or isn’t “done”—its mores. To match then the ghost-realm of the Scriptural mythos there arose abstractly principled morality. By this trend Torah, which means “the direction”, a term almost as rich and ambiguous as “the Tao”, was rarefied and impoverished into “the Law”.

One can understand now how late antiquity’s alienated pagans were willing to accept Islam, Christianity, etc. as a solution to their religious disquiet. Book-Religion, with its ready answers to civilized circumstance and discontent, offering at once a cosmic reorientation into a significant (if interior) life and a new Moral basis, was powerful, portable, in a word: High-tech. The new style of piety was to paganism what the car was to the horse—it provided power, efficiency and mobility (although at, it would later become clear, a huge cost to real freedom and environmental sympathy).

### III

The Urban-Scriptural model, with its focus on interior life as opposed to physical

circumstances, controlling desires rather than celebrating them, worked so long as it was ineffectual. As life’s loyal opposition, book-religion could be life’s truest advocate—the condition being not to take it too seriously. The Christianity of Francois Villon is an ideal of this sort. But for us the wicked wish of the Book-faiths is too close to being granted. We already experience the world primarily through the windshield or the television screen, and risk becoming Science-Fiction brains-in-a-jar, devotees of our Lady of the Immaculate Perception, clicking the TV remote control as a rosary. The earth and the earthly, sex and the imagination, are already too successfully repressed.

### IV

The return of paganism offers a way of revalidating the physical world, and of saving it: In this mode it already provides a spiritual dimension and compelling emotional glamour to the Feminist and Ecology movements. But a return of, not a return to paganism is in order. Were we to simply jettison the urban-scriptural achievement, we’d be very much back at square one —having to deal with those boring old conundrums of Theodicy and Free Will – we’d have to reinvent the (prayer) wheel. Remember, though the Urban-Scriptural experiment has gone a bit sour, the circumstances which first made it necessary remain with us.

The best plan would be to follow the Hindu model—absorb and tolerate, not divide and conquer. Don’t cashier the Ancient of Days—just promote him upstairs to executive vice president or, in history-of-religion terms, *deus otiosus*, and tactfully allow the old man to repose in respectful neglect. Meanwhile, sack the scriptures (and what preceded them) for anything in them we can use—keeping the rest for the times we need it anew.

In fact there's a lot of our pagan material ready to hand. The Hebrew Bible, prophets and all, presents as much an absorption of Canaanite paganism as it does a conflict with it, and Kaballah, Midrash and Folklore offer incredible riches to adorn the Hebrew-Pagan Temple. These would by themselves be enough to cobble together a Geocentric religion—but we have in addition the quite recently restored Sumero-Akkadian, Ugaritic, Egyptian and Hittite literatures, which provide not only complete seasonal and cyclic myth patterns, but the best means of evaluating the scriptures which succeeded them as spendthrift heir.

One of the more curious results of the restoration of the Pagan element to Judaism is the revalidation of Scripture. Higher criticism reduced the Hebrew Bible to a patchwork of obscure and heterogeneous traditions whose meaning could not be more than historical. The best Bible scholarship undermined the integrity of the Rabbinic tradition. Now that we look on Canaanite survivals in the Bible as a positive asset, the jumble is transformed from a rubbish-heap of historical oddments to a kaleidoscope of spiritual possibilities.

## V

The mechanics of reconciling ancient paganism to monotheism are a legitimate concern. Even though it be a matter of putting old wine in old bottles, a certain amount of tact, or, to be candid, sleight-of-hand is needed, if only to effect the transfer.

Like the Neoplatonists I regard mythology as a glimpse into the interior life of God, subordinate, aspectual. But at the same time I've no compunction about going the whole nine pagan yards and relegating my monotheist sense of delicacy to the rarefied, distant region of mentation proper to it. *Conscientia otiosa*—scruples on vacation. By all means, sacrifice that goat

to Baal, quaff that forbidden wine!

We're talking here about Reality, to which only paradox can begin to do justice. Though folks come to religion seeking certainties, real religion's got none. It's dangerous, and consequently real.<sup>3</sup> The spiritual life requires above all poise and diplomacy.

But the deal isn't really so ticklish as it might seem. The balancing act of doing both paganism and monotheism results in a faith finally more resilient than would be a simple taking refuge on either side.

But to allay the disquiet I hope I've caused, let me reassure you I am not bringing down a new Torah but restoring the censored portions of the old: The Canaanite mythos which coexisted with and tropically overgrew the monotheistic teaching from the Conquest to the Exile, covering the abstractions of theology with preposterous orchids. And even the pure Mosaic take wasn't quite glattedy-glatt: Witness Akhenaten and the Shabaka texts. These points of contact with Near Eastern mythology constituted the Earthly Sophia which "played before the Lord and was his darling and delight." They were the exuberant, image-rich spiritual earth under Yahweh's unimaginable heaven. By restoring the Canaanite mythology, the soul of our recovered land, we become in a sense the first spiritual Zionists.

## Part One:

*"Read your Canaan piece, you have now surpassed your master Bey at the fine art of bogus self-serving synthesis (this is a compliment). Play Baal!"*

— Bob Black

## A New Calendar

(The yearly cycle does not and cannot precisely reflect the order of events in myth-

time, which is Eternity, where “successive” events take place simultaneously.)

## ROSH HASHANAH

At the New Year festival the world-creating imposition of Order on Chaos is celebrated. For the Babylonians this was rehearsed in the epic account of how Babylon’s city-patron-god Marduk conquered the Chaos-Water-Dragon Tiamat and built the world from her corpse. An account of this is preserved in *Enuma Elish*, the Babylonian cosmogonic poem, to be found in Pritchard *ANET*. An unfortunate result of this style of creation is that the world is made of carrion—and stinks, likely a metaphor of Babylonian civilization-discontent.

In the Canaanite tradition Baal the Storm-God absorbs a similar Chaos (called Yam or Leviathan). In the Canaanite view then Chaos is not something to be destroyed but integrated—the power of Chaos is what makes possible Creation. Similarly, in Rabbinic tradition Jah’s utterance “conquers” Chaos by articulating its potentialities—the creative utterance of Genesis 1, an act which is renewed and reflected by recital of the Torah, particularly the reading of the creation story which officially begins the new year. The “Enthronement” psalms suggest that the archaic Hebrew New Year was in fact regarded as just such a recapitulation of the original God-triumph over Chaos.

Evidently the Yahwist attitude towards Chaos, as not the enemy but the living substance of creation, owes much to the Canaanite view of existence in which all oppositions cyclically reintegrate.

Baal who wrestles with Chaos is clearly the prototype of Yahweh who, in the Book of Job, speaks from a whirlwind and boasts

of subduing Leviathan, and in Genesis chapter one moves in wind over the waters (in Hebrew *tehom*, a cognate of Tiamat). To this may be added the many references in the psalms to God who “rebukes the waves”.

A curious parallel to Jah’s creative utterance appears in the Memphite theology which survives inscribed on a black stone in the British museum. Engraved at the command of the Ethiopian Pharaoh Shabaka during the 8th century BC, it contains (he states) a very old tradition. By this account it was Ptah who created the world and all the gods. He even encompasses (in his aspect of Ptah-Nunet) the preceding primeval water-chaos. By his “conceiving mind” and his “creative utterance”, he brought all things into being: In Biblical terms “He spoke, and it was”.

## SUKKOTH

After establishing his rule over Leviathan’s Chaos, Baal has built a palace on Tsaphon, a mountain in Syria (which we re-invent as Mt. Zion).<sup>4</sup> This is his Olympus, where he hosts parties for the seventy gods. We are re-interpreting the construction of the sukkah as a reflection of Baal’s building project, the consolidation of his victory over Chaos.

## PURIM

This, the Jewish Saturnalia, celebrates not so much a restored as an achieved *primordium*—an era of bliss beyond the reach of morality and vulgar time. The intoxication-festival is presided over by Anat, goddess of Reason and War who, though otherwise very much the Athena, occasionally indulges in Dionysiac frenzy, be it through drunkenness or battle-madness.

In the myth cycle her great glad binge takes place after she’s helped Baal defeat

Leviathan. In Rabbinic tradition the feast celebrates a similar victory—Esther and Mordechai’s foiling of an anti-semitic genocidal plot in the court of Persia. A parallel between Esther/Mordechai and Ishtar/Marduk, principals in the Babylonian creation story, has been drawn, and if true this could lend weight to our mythic revalidation of the holiday as one in which a fertility goddess destroys the evils of Law and Government.

## PESACH

Baal has returned to life and makes love to Asherah. This is the *hieros gamos*, the Marriage of Heaven and Earth. Even Rabbinic Judaism celebrates this festival with a recitation of the “Song of Solomon” which is read as a sacred drama relating the love of a male sky-god (Yahweh) for an earthly and numinous female entity (Israel).

## TISHA B’OV

Feast of Mot, the Death God. Lamentations of El and Anat over the death of Baal. A mythologizing of summer which is, in the middle east, to some extent a season of drought and sterility.<sup>5</sup> The holiday may also have connection to the early, barley-harvest, the “death of John Barleycorn” one hears about in the revived Celtic tradition. Parallels with the Adonis and Tammuz cults are suggested by the date—Av falls right after the month of Tammuz, named for Dumuzi, the dying and reviving consort of Sumerian Inanna.

In Rabbinic tradition, Tisha B’Ov commemorates the destruction of the First Temple by the Babylonians in 587 BC, and is supposed to be the date on which the Messiah will be born—it was for this reason the followers of Sabbetai Sevi claimed it as their leader’s birthday and celebrated it with

ecstatic cheer. Similarly in the Canaanite myth-cycle Death’s victory ends with the death of Death and the news of Baal’s rebirth.

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(1) This title is that of Thomas Morton’s 17th century account of his settlement in New England: Morton founded a short-term utopia in Massachusetts, where surviving English Celtic pagan customs (Maypoles, Lord of Misrule, etc.), the polytheism of his own classical education, and the suggestions of the Native Americans were drawn on to create a drunken, orgiastic Polytheocracy—which the furious Puritans destroyed. Their conflict, which was nothing less than that of Christianity and Paganism for the soul of the New World, is the subject of Nathaniel Hawthorne’s brilliant short story The Maypole of Merrymount. I acknowledge in Morton a spiritual forefather.

(2) The unworldliness of Scriptural myth is indicated by the colorlessness of its writing. The Koran and the New Testament (e.g.) are so lacking in physical description that even metaphors like “the mustard seed” or “the lamp in the niche” are ecstatically seized upon by the world-starved imagination of the believer.

(3) I here replace “suffering”—that stupendously over-rated pastime—with “danger” as the ambiance of religion, and “piety” with “wiliness”.

(4) As does David—Psalms 48:2.

(5) The Israeli climate is not in fact characterized by alternating seasons of productivity and barrenness. Summer is not a dry equivalent of the European winter, for some things grow and are harvested year round. The event to which the periodic death of Baal has real reference is the occasional failure of the winter rains which would spell agricultural catastrophe. This event is seen as threatening every seventh year, and as lasting for seven years (think of Pharaoh’s dream). For ritual purposes, the summer represents the drought, and the festival is probably aptropaic.



# DRACONIS TEMPLE

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Draconis Temple is a Thelemic Powerzone which is dedicated to the Great Work of bringing in the New Age.

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**Promoting the Law of Thelema & LIBER AL: THE BOOK OF THE LAW:** The temple is Publishing some of the works of Aleister Crowley as well as providing information regarding the O.T.O. & Thelemic Philosophy, Magick, & Mysticism. Many Classes & Workshops will be offered in which we will be teaching various practices for Spiritual Development & Mystical Attainment, as well as more traditional forms of Magick.

**Clarification of A. A. Publications:** Providing Missing & Obscure information in regard to the Holy Books, Rituals, & other O.T.O./Crowley Material; in the form of Glossaries & Introductions.

**Archives:** Magickal & Mystical material contained in our archives will be available at 10 cents per side of 8 1/2 x 11 paper (copies can also be made on parchment at additional cost). You may also obtain material from our Archives in exchange for material we don't have. We also have access to other archives, & material will be available from them at our cost.

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**MacIntosh Archives:** We presently have LIBER AL & LIBER V on MacIntosh Disk in MSWord 4.0. We will be converting the other Holy Books of Thelema, various A. A. Publications, Crowley material, valuable texts, etc. from IBM

format to MacIntosh. We welcome all contributions (Mac, IBM, etc.).

If you are interested in further information concerning Draconis Temple and/or any of our focuses as outlined above, please address all inquiries to:

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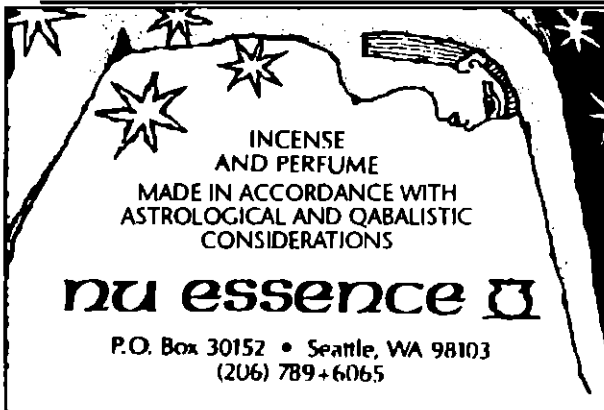
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# Reviews

## **Axiomata & the Witches' Sabbath**

Austin Osman Spare

£23.00 (Standard edition)

BCM FULGAR

London, WC1N 3XX, England

Another release for fans of the artist/magus A. O. Spare. Beautifully printed and hardbound in A4 format (standard European "letter" size), this double work by Spare includes 20 automatic drawings of Sabbath scenes from Spare's sketchbooks, as well as two full color pastels.

The book is divided into two sections (remember the old double paperbacks?): The more feminine *Witches' Sabbath* and the more masculine *Axiomata*. *Witches' Sabbath* is Spare's own approach to and taste of the religion of the Witches. It includes his own thoughts, prayers and evocations. *Axiomata* is a collection of somewhat related aphorisms, which alternately reveal and confuse what you may already know of his philosophy of Zos. Both sections require repeated reading to savor fully.

Considering how difficult it has been in the past to find ANYTHING by Spare, the recent releases are most welcome. This one is highly recommended and I look forward to pouring over it more fully at my leisure.

## **The Heart of the Master**

Aleister Crowley

\$10.95 (Paperback) from

New Falcon Publications

7025 E. First Ave., #5

Scottsdale, AZ 85251

Previously published by the O.T.O. in 1938, this collection includes *The Vision*, *The Voice & The Temple of Truth*. The

introduction to the 1925 German edition begins with the words: "This book is the instruction of the Secret Chiefs themselves for the express guidance of the Master Therion" (Aleister Crowley). This is followed by instructions to the seeker in his/her search for greater wisdom and initiation into the Mysteries.

This collection contains some of Crowley's best writing, during the period in his Magickal development in which he had accepted the role ordained for him by the Secret Chiefs.

The meditations on the 22 Tarot Trumps, the *Ave's* and *The Ten Secret Joys of the Master* are all wonderful pieces for the practitioner of any Magickal system to contemplate. Even in a market flooded by Crowleyanity, this one is highly recommended.

## **'93 Calendars**

Reviewed by Donna Stanford-Blake

### **Green Egg Calendar 1993**

Nemeton

Laytonville, CA 95454

\$7.95

This calendar is packed with information for virtually every day of the year. All traditions' and religions' holidays and festivals are noted, along with gods and goddesses for each month and their origins. Phases of the moon, their times (PST), and astrological signs are included as well. The obvious drawback of printing this much information is the lack of space for any personal notations. The illustrations are unique, but having all the graphics and text in the same color (a midnight blue) is not very eye appealing. A more colorful layout would definitely improve the look and feel of this calendar. I think, overall, this is an impressive undertaking and, if you are into religious trivia, handled well.

**The '93 Lunar Calendar**  
The Luna Press  
Boston, MA 02215  
\$13.95

I especially like the unique layout of this calendar. It is divided into 13 lunations of 28 days. Each day is represented as a circle shaded black to represent the phase of the moon. The rising, setting, and astrological sign is noted below. The cycle begins at the mid-bottom of the page (New Moon) then circles left to end above and slightly to the left of where it began - imitating lunar movement. Each lunation has a corresponding consonant and tree. Also included is a guide on "How to Use Your Lunacy!" It is very clever and well done. But the overall aesthetic appeal is disappointing. The very colorful collage on the cover seems to promise more of the same inside. Alas - no color. While some of the illustrations do well in black and white, many seem to be crying out for a splash of color - anything to break the boredom of black and white. Otherwise, a unique and well done calendar that would definitely appeal to any "lunatic".

**The Goddess Calendar**  
Llewellyn  
St. Paul, MN 55164-0383  
\$14.95

A promising title, beautiful illustrations, but somehow this calendar misses the mark. Each month has its own goddess complete with an informative paragraph. Major festivals are noted and there is still ample room for personal information. Despite the title, this is not a pagan calendar. It has a very "New Age" feel and is not representative of goddess based spirituality, in the least.

**Llewellyn's 1993  
Astrological Calendar**  
Llewellyn  
St. Paul, MN 55164-0383  
\$9.95

This is by far the best calendar I have seen - this year or any other. Beautifully illustrated, crammed with information, and with plenty of room for those ever important personal notes. Included are monthly forecasts for each sign of the zodiac, moon phases, planetary positions and their relationships, plus a monthly ephemeris. In addition, before and after the calendar itself, there is everything needed to understand basic astrology and specific heavenly happenings in 1993. In fact, there is so much information, a table of contents is included. Both beginners and seasoned astrologers alike will find this calendar indispensable. Exceptional and impressive, THIS is what a calendar should be.

**Llewellyn's 1993  
Daily Planetary Guide**  
Llewellyn  
St. Paul, MN 55164-0383  
\$6.95

A nice hand held companion piece to the "Astrological Calendar" but without the visual appeal. The three to four days a page format lends itself well to easy date keeping, even with the detailed time and movements of the moon and stars included. A new addition this year, that might prove helpful, is the "Professional Astrologers Registry". Unfortunately, as is often the case with Llewellyn products, there is entirely too much advertising. I especially object to the "Directory of Products and Services" - a "900" number was even listed - tacky! Fortunately, the book is spiral bound, so the offending pages can just be r-i-p-p-e-d out! Otherwise, it's an excellent datebook.

## '93 Almanacs

### Llewellyn's Magical Almanac

by Scott Cunningham

& Ray Buckland

designed by Robin Wood

Llewellyn

St. Paul, MN 55164-0383

\$7.95

A charming and extremely useful almanac. From the enchanting introduction to the glossary at the end, the combined efforts of Wood, Cunningham and Buckland capture the essence of being magic(k)al. Loaded with useful information, intriguing trivia, and captivating illustrations, this little book weaves a spell even "mundane" folk will not want to resist. I still object to the plethora of advertising masquerading as "Directory of Goods and Services", but the rest of the book is so irresistible I can almost ignore this small transgression.

### The Witches' Almanac

Aries 1993-Pisces 1994

Pentacle Press

Prepared by Elizabeth Pepper and

John Wilcock

Milton, MA 02186

\$5.95

This is a comprehensive astrological guide for the working witch, adept, occultist, etc. Of course you don't have to

be a pagan to enjoy this delightful collection of lore, trivia, and astrological forecasts. But if you are, this is an indispensable tool that you will refer to again and again throughout the year.

Included are full page calendars for each sign of the zodiac – showing the phases of the moon, date and sign of transit, and other intriguing bits of information. Did you know that on May 15, 1993 you should "care for your soul?" Other such important facts are scattered throughout the year making even the calendar entertaining reading. The '93 yearly forecast for each sign is well done. I especially liked the short piece on Mercury in retrograde. You can bet I've already marked my calendar with the dates! Other features include "Animal Tips", "Herbal Tips", "Planting by Moon Phase" and even the Brothers Grimm version of "Little Red Riding Hood." These are just a few of the many other little treasures to be found in this 90 page "Collector's Edition." The 1992-93 edition sold-out, so it's suggested to order early to avoid disappointment.

Pentacle Press also publishes an excellent newsletter, *Night-By-Night*, covering the moon's changes of sign and phase, short daily forecasts, appropriate colors, and assorted trivia - all for \$15.00 per year.

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Are you interested in writing for Mezzim?

We are always happy to review submissions of articles, artwork and photography in a Magickal vein.

Articles may range in length from 500 to 4500 words. All submissions should be typed, black ink on white paper. Please enclose S.A.S.E, a cover letter with your contact information and the name under which you wish to be published.

Please address all submissions to the Editor..

# Letters

To the editor:

As a first-time MEZLIM reader, but one familiar with magickal philosophy & praxis, I want to comment on your "Sacred Prostitute" issue (Lammas '92), and particularly on the essay "True Family Values", by Donald Michael Kraig.

Recently in the USA, we have had many attempts to construe the "original intent" of the framers of the US Constitution. Now, the names of these framers are known; their letters & speeches remain extant; their biographies & historical context have been thoroughly explored. Yet the attempts to construe their intent have been dubious, fraught with ulterior motivation, highly contrived & quite unconvincing.

What, then, shall we make of Kraig's essay, which claims to know the original intent of the framers of the institution of marriage? The essay's speculations—namely, that marriage was designed to protect the male primogeniture system of inheritance—are plausible enough, and may be sound, but the "marriage framers" have never been identified; even their ethnic backgrounds & historical setting remain a total mystery. To assert a knowledge of their intent, therefore, would seem to be a classic instance of relying on "Virgin or Pigeon", that is, faith & fancy rather than evidence & reason. It reveals more about its author's prejudices than about the roots of Western culture.

I could, with equal plausibility, assert that marriage was intended to compel men to help provide economic support for child-rearing, & help underwrite the risks assumed by women in sexual intercourse.

Curiously, Kraig's every denunciation of the intent of marriage can also be applied to prostitution. Prostitution, at least as much as marriage, allows a man to have extramarital sex without undermining the status of his official heir. The prostitute, too, is treated as a possession, as a chattel, bought and paid for; and the client is entitled to command hi/r obedience for the contracted period of service. Historically, payment for the prostitute's services has in large measure gone to someone, whether pimp or priest, other than the prostitute hi/rself. "This

practice", as Kraig says of marriage, "helped to limit the rights of women and put both men and women into limiting structures."

So it is possible to view marriage & prostitution both with hostility, as forms of economic, genetic & behavioral control, forms which disempower or exploit the wife/prostitute in order to empower or privilege the client/husband. Yet if we pass beyond such hostile critiques, it would seem that marriage & sacred prostitution might be viewed as competing methods for achieving a much more noble common goal: That of conferring a transcendent conscious-spiritual meaning upon a transient automatic-genital union. In achieving this goal, marriage would seem to rely on prolonged personal intimacy, whereas sacred prostitution would seem to employ a general theory of human nature, incorporating depth psychology, tantric alchemy & suchlike. I myself doubt that any general theory of human nature can ever substitute for the satisfactions of personal intimacy...but, again, who knows?

It might be instructive to live in a society in which both options could be explored with equal facility & freedom, without fear of moral reproach or legal censure. Of course, both institutions might require some refinement before a fair comparison could be made...

Merkabah Vindemiatrix

---

Dear Mezlim,

I read with sadness the letter from Orandan La Marie regarding the Kraig vs. Alli war of words. Orandan writes without revealing her hidden agenda, "Hell hath no fury like a woman scorned."

Antero Alli stayed in my home for several days on two occasions while he was conducting workshops in Portland, OR. I personally read letters Orandan sent to Antero and observed her behavior during the workshops.

In fact, Orandan and I developed what I thought was a positive friendship. She shared with me many intense feelings and opinions she had regarding Antero and his work. It was very obvious to me that Orandan was smitten by Antero. She eventually admitted this to me in a long conversation.

In a very assertive, blunt manner, Antero made it very clear that he in no way was interested in any

type of relationship, or friendship with her, but he certainly didn't "threaten violence." A year later, she was still expressing intense, negative feelings regarding Antero and she continued to beat a negative drum of hostility and resentment.

Orandan labels herself a magician. She is staining her magical robe with the same neurotic crud she so dislikes in Antero. I have no problem with her believing Antero is an arrogant, pompous asshole. Probably, even Antero would agree that is one of the many aspects of self he owns. But he is also a man of brilliance, charm and exceptionally high personal ethics.

A pissing match between two authors doesn't hurt and destroy people as she claims. Also, Orandan, Antero does not label himself a spiritual leader. He abhors the Guru label as his writings attest.

On one point I agree with Orandan. Antero can be distasteful, rude and inconsiderate. I've experienced that in my own home with him. I've also experienced a kind, loving, compassionate human being who has the balls (sorry, Orandan, they go with the patriarchal territory) to truly follow his bliss and motivate me to challenge my basic assumptions.

To pass this off as patriarchal arrogance is the pot calling the kettle black. Orandan's matriarchal arrogance is just as negative and pointless. Whether you piss on the other person standing or squatting, you still get them wet.

Sincerely,

Jim S. Wilhite  
Portland, OR

*Editor's note: While we do try to print all letters to the editor that we receive, this Kraig/Alli issue appears to be sufficiently belabored. Let's move on to greener pastures, shall we?*

---

Dear Kenn & Friends:

As I hermit up for the winter, I re-evaluate the threads of my existence. Following Samhain is an introspective time for me. I am particularly impressionable (more than usual) during this time.

So I was flipping through the Samhain issue,

reading my colleagues' diatribes which seemed to repeat the same theme: "Death and rebirth", "all life occurs in cycles", "death is necessary for life". I was almost convinced. You almost had me, folks! Then I read Cynthia Entzel's article, and these lines struck me: "Undeniably, we have all felt, if even for a fleeting moment, the sheer power of our spirit or soul. This energy cannot exist indefinitely in the physical world." Whoa! The ultimate power of Universe is powerless to transcend Death? As a representative of The Limitless, I laugh!

But not scornfully. Cynthia helped me remember, and so I bless her. As Mishlen said, most of us act from the ego-place most of the time. We forget about ourSelves outside the cycles of death and rebirth, outside the cycles of time. I recognize the value in preparing for one's death, if one chooses to die. For those of you who know the power of your invocations, remember, you have a choice. Death, taxes, parking tickets, life on earth, nothing is INEVITABLE. Existence is. That's all we can say about it. We are self-aware, we exist. The rest is up to us!

I'm not one of those Thelema-thumping immortalists. I don't get in people's faces over life and death. If it was not for that one contradictory phrase, I too would have forgotten about my power, and drifted back to sleep. But the Limitless came crashing through this one small window, shook me awake, and said DO SOMETHING!

It's important for the young ones to realize the open system of Universe. It's important for us all to realize the power that we as god/desses wield. It's important to remember that the Limitless is just that—plain English—without limit, knows no bounds, beyond Life and Death. Yes, let's honor Death and Transformation, symbolic and actual. Without death and birth initiations, I would not be who I am today. Die every day unto yourself, birth yourself anew in each moment.

Why limit your freedom unnecessarily? Remember yourSelf beyond The Abyss, and draw on that power. The ego has limits and limited power reserves. If you're not working in concert with the "Higher Self", you might as well give up Magick right now.

Stirrin' the soup...

Will/Love,

KIA

In the next issue of  
**MEZLIM**

**Priest/Priestess**

In the diversity of traditions that make up our community at large, there are many discussions going on about our need for a pagan clergy. At the core of this issue is a variety of opinion about just what we mean by clergy.

What does it mean to be a Priest or Priestess in our community? How does the role differ from one tradition to another? We look forward to hearing from you, and we hope that you look forward to our next issue!

We are currently seeking submissions of articles, artwork, photography, poetry and prose on this topic. For more information, see Writer's Guidelines on page 50.

Deadline for submissions: **March 5, 1993.**

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

Deadline for ads for next issue (Vol IV, #2):

March 4, 1993. Address your ads to:

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## PUBLICATIONS (cont.)

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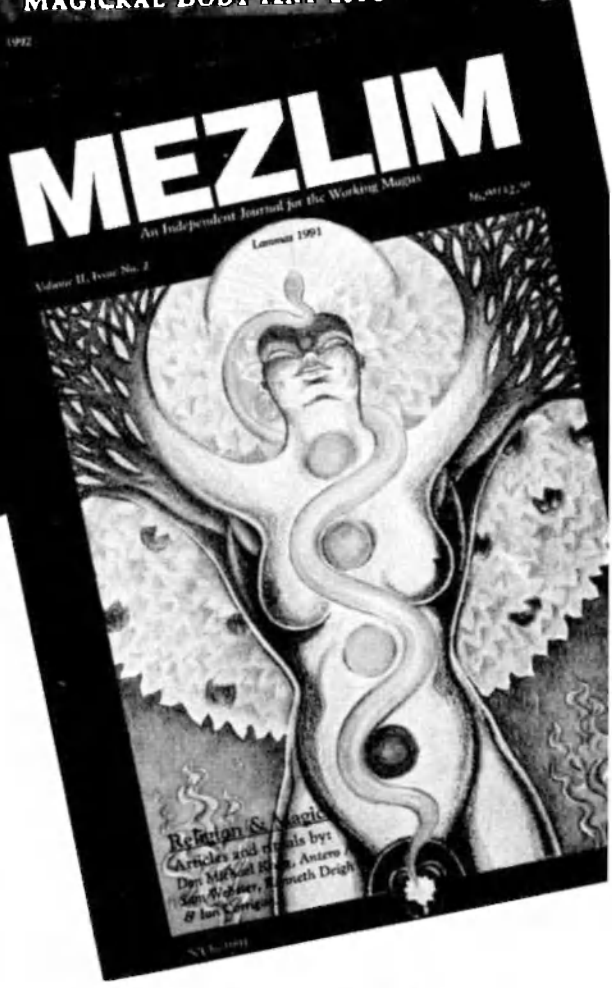
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# MEZLIM

## Back issues available

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L.V.X.