

Threshold: Black Magic and Shattered Geometry

MALEFICIA



THRESHOLD:
Black Magic and Shattered Geometry

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FOURTH THRESHOLD: MALEFICIA

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AN APPROACH TO SEX MAGICK

Thanateros is the Gate to the Dark Ones. 'They' are of Thanaterotic nature, ~~something~~ forgotten by the present human species but well-known by their ancient ancestors, especially the Celts and Thracians, but also by other peoples as well. "Thanaterotic" simply means combining Eros and Thanatos, sex and death **simultaneously**: two elements of opposite energy charge which generate two **opposite** emotions - those of lust and terror, of total attraction and repulsion **simultaneously**, but yet paradoxically contain each other within themselves.

The Dark Ones could be perceived by such a paradoxical sense only - They ~~are~~ **beyond** the duality of the reasoning consciousness, beyond the dual code of the mind, and so They could cause the mind to collapse when perceived - **only** that ecstatic part of the mind called by the ancient Germanic shamans "wud" (where the name of Wothan derives from), which is the divine madness, could perceive Them.

Opening one's senses to the energies of the stars and combining them within a **sex-magickal** ritual in a place of earth power - in fact, the idea of the Rite of Nine Angles - would do wonders provided one isn't some intellectual conceptualist only.

On finding and initiating a sex-magickal partner, it's vital that the Thanaterotic Illumination is to be sought by exploring different sexualities and roles with each other.

A sinister couple should experiment, however, with each other first. One should lead the other till near-death experience and then change their roles. No need to mention the amount of mutual confidence and trust necessary while indulging in such psycho-dramas.

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Yet it shouldn't be like some soft BDSM whipping play, or like the ego-tickling rituals of the IOT which are a mockery of their own name. For example, the psycho-drama shouldn't be less than an art of demonic acting assuming for instance the role of a priest who is to sacrifice the female, or a priestess who is to sacrifice the male, to the Dark Ones – They who are in fact predatory aliens that feed voraciously on human sexual lust and the terror of death experienced simultaneously.

Regarding preparation, an analogy is useful here of an unusual habit performed by two lionesses which after catching an antelope alive, licked its genitals in order to arouse it sexually before killing it. The efficient Sinister predators cook their meat before they eat it - ideally it should first be relaxed, its toxicity by the death/terror hormones balanced or reduced by those generated by the counter-act of sexual arousal.

So inclined are the Dark Ones when they consume their human food via the rituals of sacrifice, and so was cooked the priest of Dionysos - aroused to death by the Bacchans. In this - the offer is to be willing and not resisting, or, willing and resisting simultaneously till at last s/he gives up in an orgasmic death. This operation needs great subtlety, and precise balance of energies - no desperation should poison the ecstasy. After all, the Dark Ones are the greater parts of ourselves who feed on the lower life - (lower in the sense of organic, not lower in some hierarchy).

So, the psycho-drama being led to its final act (or, to be more accurate, stopped just before its final act), so the process may be continued, one proceeds to adopt the role of the offer and the one's lover an opportunity to demonstrate her own ingenuity to show how she as a priestess would sacrifice him to the Dark Ones, thus allowing each to experience the Illumination of Thanateros in a way as real as possible - but without a lethal end - since there is a lot of work to be done yet.

At the very least such an approach allows its participants to have a glimpse beyond the Gate and into the Abyss where the Dark Ones abide. I see this as an initiatory training marking the passage between the Mercury sphere and

AN APPROACH TO SEX MAGICK

the Venus sphere, the path of Change itself. A training which would loosen the ego's grip better than any other training. But even with this Thanaterotic Initiation there is further work to be done in the Moon sphere - it's also connected to the sphere of Venus by the gateway of Death. The Gate of Thanateros is to be illumined as a preset before its real opening.

Of course, it could be opened still in the Moon sphere but there are few of us who are adepts in the so called out-of-body experience.

One more thing I should add however, – and its of absolutely crucial importance in sex magick – and that is that effective and genuine magick, especially 'black', will not work if the partners are bored while they are fucking – that is, the sex lacks vibrancy, enjoyment, fulfillment both physically and emotionally. This lack of sexual enjoyment is what gave such tremendous power to the Magian (Qv. On Fanaticism and Militant Satanism) and created and creates their brutal shock troops.

Sex should always be as enjoyable as possible for both partners and hereunto – one is advised to learn many ways to pleasure the opposite sex in many parts of the body and mind, including foot/head/body massage, hugging, kissing, simple affection, finding their erogenous zones, simple romantic gestures, mutual masturbation, laughter, as well as an exploration of as many kinds of sex as is desired including anal, oral, bisexual, etc.

THE ORDEAL OF THE NINTH MOON

AN LHP APPROACH TO ATTRACTING THE OPPOSITE SEX & PHYSICALLY MANIFESTING THE ANIMA/ANIMUS

Arguably one of the hardest challenges of the Sinister Path is locating a magically empathic partner with which to work upon the Path with. No detail is given in Naos as to how one finds a magical partner to undertake the Sinister Path with – an omission which has led to many an exasperated magician. The Temple of THEM fills this notorious gap by presenting one particular type of ritual Sorcery that worked to bring about the manifestation of the Anima in flesh for the author via an ancient method of the magicians. The basic premise of the sorcery at hand is in the power of Word/Wyrd and using the gathering and release of sexual tension to entice the Cosmos (via the vehicle of the Dark Ones) to manifest Her/Him after enough sexual energy has been stored to cause a significant disturbance to the flow of the Cosmic tides of Sex and Death. A tattered scrap of this ancient method of honour remains enshrined in the heavily bastardised magian adage – ‘you can achieve anything if you believe in yourself’.

According to a Tradition of Sorcery - the keys to summoning the Dark Ones are Sex and Death. Sex and Death are tides of energy that if sufficiently stored up, can allow brief, or even permanent escape from the Cosmic Being, or in ONA terminology, from one's Destiny/Wyrd - allowing one to implement their own.

The Cosmic Being is like a vortex that seeks to devour the energy of each human being and draw them and their energy back into its Unity. Sex and Death are its breathing pattern of inhalation/exhalation. Perceived this way, the Cosmic Being is the force that magicians must try to escape from in order to become Immortal, or Acausal.

The causal acts of Sex/Death release the stored energy of an individual back into the collective. The way to free oneself from that Unity is to abstain from

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sex. Or rather, to abstain from orgasm, while still generating sexual energy, either by masturbation, or sex without ejaculation. This lingering threshold of stored sexual energy tempts or lures the Cosmic Being to try to take it from us. Because of this, the magician can bargain with the Cosmic Being for certain favors to be bestowed (a vow) before they will give up that energy. In this way - the Dark Ones can be enticed to manifest in the presence of a magician by the lure of sexual energy generated before orgasm - or the co-mingling of the pre-sexual liquids of the female, and the pre-cum of the male - and kept manifest by the repeated generation of this most powerful elixir. This limpid 'juice' is believed to be one of the most powerful elixirs in magical practice, perhaps even more so than the red elixir of the beheaded opfer.

Our Anima wants to manifest. We feel its power every time we fall in Love or experience Lust. Our Anima is then projected onto another human being and we come to see that human shell as imbued with that projection - seeing and thinking of that shell as the very living breathing fantasy of our Anima in the flesh, although this process is often unconscious and beyond our control. When our alchemical growth is altered as we grow psychically, the Anima undergoes changes too, and we may come to see that the person we are with, no longer fits us or the ideal of our anima. We then retract it from them, with the consequence that we fall out of love. This is very important to understand in attempting the Ordeal of the Ninth Moon - and in determining a psychic vampire from the Anima. The Anima is an organic projection that falls on to people and causes us to perceive them as Hir. A Psychic Vampire, is someone who resembles Hir, but whom instead drains our energy as an emissary of the Cosmic Being that aims to return us to the void i.e. experience causal Death. For we are genetically driven to procreate (have Sex) and then die.

ARC I

The Ordeal begins by the act of giving your word before your Wyrd (or swearing a vow to the Dark Ones) that you will control your sexuality for a period of time. In this case - nine months. The vow not to indulge in any sexual activity outside the context of magick means that you will use masturbation

only in a ritual context - for invocation and evocation only. If a male, one may begin by drawing a pentagram with an erect cock - the phallus being the natural wand of the male magickian, it should be used accordingly.

If female - one may begin by drawing a pentagram with a finger greased with the liquids of the vagina¹. Thus is the visualization energized and brought to life.

You could promise the Dark One that you would sacrifice your sperm to It only when mingled with female sexual liquids - which is precisely what It wants. So It may even be persuaded to help you in hunting your game.

When evoking the Dark Ones the phallus should be considered itself a magickal wand and the vagina the very sigil of the Dark Ones.

Herein the specific method is a matter of taste, but one approach is to masturbate (switch on the wand in the case of the male) whilst invoking the Dark One that one wishes to commune with - i.e. Baphomet.

Try to sustain a prolonged plateau of excitement holding back the urges to ejaculate. The prolonged plateau of excitement while concentrating on the sigil assures an energy field for the Dark One to manifest. The longer that plateau - the better.

Ejaculation is not recommended except as an extreme form of sacrifice and only provided the goddess has already manifested and demanded it. Ejaculate only if the Dark One has manifested and demanded your orgasm.

¹The Ordeal of the Ninth Moon is primarily designed for males - see "The Quest of the LHP" not out of any intended predilection or chauvinism but because the mysteries of the female aspects remain shrouded and could only be divulged by direct exploration and experiment by each Sorceress. Here the female reader is prompted to look into what Jung has to say about the Anima/Animus wherein he even proposed there being multiple Anima's within the feminine psyche. After all, what is the Anima/Animus, if not the sum of all that one lacks, the sum of all one's deficits, a non-being which paradoxically starts to have a real existence, to sharpen one's libido and define one's value system?

THE ORDEAL OF THE NINTH MOON

Note that it is possible to experience orgasm of a dulled sort without spilling one's semen – but any full ejaculation without express demand by the Dark Ones will put one back at square one, day one, of the Nine Months.

If called to release – give yourself totally to the experience and Dark One. Relax and dissolve in the vision beyond.

The Ninth Moon Ordeal is difficult – and may require many attempts to stay committed to the full course of such a masochistic vow. An unexpected or spontaneous orgasm some months in despite one's best efforts is not unheard of. The strength and integrity of one's Word/Wyrd is absolutely crucial to the Ordeal. One should beware, lest the Ordeal become a Sisyphean one of pushing a rock up a hill only to have it roll down again.

Asc II

A subtler but no less risky alternative of the Ordeal of the Ninth Moon is to practice ritual masturbation without ejaculating during the waning of the Moon and to abstain from any such indulgence during the waxing of the Moon.

During its waxing, the Moon should charge and fill (for a man) the testicles with more sperm/energy. One could also practice only "pointing at Anima Mia with one's magickal wand" which means to evoke the vision of your Anima using your imagination and let your magickal wand point at Her without touching it by hand. The energy accumulated in and by the wand should then be distributed on the whole body's skin.

The same technique of distributing energy over the whole body should be used during the masturbatory phase of the waning Moon - the hand should stop rubbing the wand for a while lest the excitement lead to ejaculation. During this time a considerable quantity of energy should flow through the eyes which should be focused on the sigil of the appropriate Dark One(s).

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Again - it's a dangerous and mad practice, but that is the Dark Side of the Force and we seek to master It.

NARRATIVE MAGIC

Narrative Magick deals with the building blocks utilized by humanity in the way of form, and explores the theory and context as to why form is responsible for the tremendous power, influence, and domination it has over humanity via a warped tradition of perception and interpretation.

This introduction touches more deeply on how such forms collectively act in the service of a higher magic of human ingenuity by crafting a story or mythos of narrative magic for others to follow and champion – thereby generating fanatical devotion and increasing the number of characters involved in the mythos's narrative, nurturing others to live out that narrative via the tropes provided, and use such narrative to create subtle and overt changes in the Matrix. Such changes can culminate in the creation of one form of the famed Diamond Body.

"Narrative magick", as coined by the Temple, pertains to an acknowledgement and interest in the existence (persistence) of a story-like quality inherent in a single or multiple set of forms that is partly conscious and partly unconscious and possesses the power to affect human beings directly.

The conscious aspect of narrative magic exists in the continuum of a particular set of forms forming a suitable platform or stage upon which certain archetypal resonances can be comfortably projected by an individual or group, and a reciprocal projection received.

That is not to say that an individual will necessarily be conscious that s/he is being utilized as part of a magickal story (that is not necessary), but rather that because of the power invested in forms collectively by the human race, the necessary conditions created for a being to want to invest time and energy

in being a part of the 'story' being presented (narrated) can be made 'visible', not only to the individual, but to the collective. The conscious aspect works on the adage – "if you build it – THEY will come."

The unconscious aspect of narrative magick is rather more mysterious, and a rational analysis can be said to be most difficult if not largely impossible due to inaccessibility to the collective unconscious psyche. However – it is a fact – that stories and mythos play an extremely vital role in the perception and reaction of humanity. Few stories have motivated humanity more than those of creation; the Eddas, the Baghadvita, the Koran, the Bible, for instance are strong examples of narrative magic that seek to provide direction and a moral compass, a praxis and a *weltanschauung* for humanity. These and many other examples of Creation and End Time stories have survived, some for thousands of years, through the living of their narrative by hundreds of generations of avid listeners and worshipers caught up in the power of their respective Mythos.

Even today, more than two thousand years later – the Mythos of Buddha, of Mohammed, of Jesus, lives on in the hearts and minds of billions of believers, motivated by the word that compels them live their life for such a reason, in such a way. No one can refute the tremendous power of religion nor its little brother politics – a younger and less archaic form of narrative - but one which has demonstrated it too has tremendous power to manipulate the lives of people and to use that power to cement forms into being or smash them out of existence, time and time again.

To bring us closer to home we spoke of the Mythos of the Illuminati being a chance occurrence that propelled a humble gesture in the throes of sulphur in the 1700's into the annals of history as the single most powerful expression to describe the ultimate collective sinister conspiracy. The human imagination is a wondrous thing, a dangerous thing, but a wondrous thing all the same. For all their actual power, reach, wisdom, and truth, whether religion, politics, secret organizations, or a garage sale – without others adding to the story, without others 'reading' or being absorbed by the Mythos/forms being unfolded – the Mythos fades into obscurity. There are countless examples of attempts to



start secret societies that have failed because of a lack of the Mythos being picked up and carried away on the lips as reputation.

Jung believed that the rise to individual power is reciprocal, in that the collective must desire the individual to assume the role as an individual separate from the collective for such a relationship to work. To encourage this relationship artificially where resistance is met usually involves propaganda and the persuasion of the people.

The failure of varied temples and orders, even in my short lifetime with the occult of eighteen years, appears to be regularly due to the collective resistance of an idea that is presented out of time, that is, asynchronously with the needs of the collective psyche at that moment of collective development. The make or break elements of a successful formation appear to rely on such key characteristics as synchronicity, solidarity, proximity, and a message congruous with time. If one is able to tap into the collective messages being given by the unconscious collective psyche – to discern the particular push being given

from beneath or beyond, by deduction – one can theoretically ride that wave, provided one is in sync with it, and does not attempt to subvert the natural process. This synchronicity with the Acausal Voice, does not suit many forms – for the propensity of humans seeking control via form and mythos does not usually function on altruism selflessness or a desire to presence the will of the cosmos – and the collective unconscious is its own law and its own physis working independently of the consciousness. As dreaming shows us, the messages of the collective psyche are mostly in contradiction to the current psychic conscious state of humanity and are as hard to swallow as they are to hear.

Narrative magick involves an individual assessment insofar as it is possible to assess such a scope, of the preset and emerging signs of the individual and collective psyche on a national scale - using such means as the appearance of the architecture, the disposition or attitude, level of perception, level of technology, economic, social and racial factors, political climate, and to a great extent, media.

For today, it is media and the forms of technology that carry the media (behold the information age!) that are the equivalent of the oral storytellers of myth and magic and story and for that role they receive worship and adoration for the fire-side tales they weave. And because such stories still derive from the collective unconscious – pushing through in archetypal resonances and archetypes, dreams, visions, and forms – they form patterns in a synchronous fashion expressing a similar archetypal message in any variety of forms.

This form of magick also utilizes a derivative of the ancient belief in the micro-cosmos and macro-cosmos being reflections of and in the other – though not to such an extent that the two are believed to represent a mirror-image. It could also be called a type of sympathetic magic, akin to as above so below, wherein creating a certain alchemical change within the individual naturally has an effect on the outer world, with the potential for a knock-on effect and the re-effecting of the individual.

A direct connection to the collective psyche is necessary for the imbuing of forms with the numinous pull – the desire in others to want to manifest them.

NARRATIVE MAGIC

However, another important aspect of Narrative magick is to 'control the story' or to capture the idea in dramatic theatrical terms; 'direct the actors' within the play. Form plays a crucial part in this, for if one is trying to introduce the means to re-direct a current presenting itself in the here and now; it is not always enough to present a good argument for ones case. It is considered a general rule that while people are clinically unpredictable, when they communicate via various forms of media they do try to be logical – and logic quickly draws a circle around the contents to be made logical in order to form their train of thoughts. Because of this habit, people generally restrict their discussion to the relevant topic using the content provided as cues for what is appropriate – and 'stick to the subject' – as it were. However, time, and the *status quo* of all that it encompasses, is often at odds with new ideas, and new ideas often go by the wayside due to lack of interest and especially – a lack of involvement by others in those ideas (relating back to the necessity of others to be captured by form for it to live). It is especially true that it merely takes one or two other people to express interest in something and others will naturally follow – first out of curiosity – and secondly out of habit. However someone taking an interest does not guarantee the lifespan of an idea – a form's life requires constant nurturing until it reaches a critical mass.

It can also be a matter of frustration that the 'right questions' are not being asked, that would lead to a certain collective viewpoint being achieved by the group; this is most often the case when someone is trying to present something ahead of, or, out of time, with the current era and its particular set(s) of noetic characteristics. In such cases, an individual conducting narrative magick can provide that interest themselves by creating a second or even multiple anonymous personas to engage in discussing the topic, thus raising two walls or forms at the opposite ends of the idea, trapping or restricting the topic and the circle around which others will draw their logic in their attempt to join in -to the relevant narrative. With the creation of enough 'closed circuits' – or people manipulated into talking about a form – it can reach critical mass, by which is meant the point where less and less of one's own narrative magick is required to keep the form afloat and functional, but the form continues to perpetually replicate.

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The new form presents an alternate choice, a divergence from the norm, at least for a while where most forms are concerned, but if taking its cues from the collective unconscious; it is possible that a form could arise that has all the power and duration of a thermodynamic explosion. And by this is meant the possibility for great and wondrous leaps in perception, understanding and wisdom on a collective level – but also the terrifying raw power of the unconscious to be mishandled, misunderstood, and incinerate those attempting to usurp it.

The Temple of THEM cannot with any sagacity predict the outcome of its main and many side-experiments with the collective psyche on the collective mass – this is unmapped and dangerous territory, especially since with our arising, such an approach to magick may become ‘popular’ with others trying to emulate us in some fashion or another (as humans are wont to do), and a large number of people performing similar experimentation has the potential to wreak terrific collective and individual psychic harm.

It is moot to argue for the power of the word or of one individual to affect a nation. I could cite a hundred examples throughout history of men and women who have made a significant difference to the world through lone action or inaction (fate is fickle!). But I choose to cite Veronica Guerin, the famous Irish reporter who was shot to death on the Naas road in Dublin for her attempts to expose those saturating Ireland with heroin in the 1990’s. Veronica was the only woman (read person) brave enough to stand up to the dealers, even after she was savagely beaten, shot and threatened – she continued to doggedly pursue leads and publish inflammatory articles in the paper in her quest to save the kids of Ireland from the heroin epidemic – all the while knowing in her heart it was only a matter of time before she was to suffer the consequences of her exposes. Her writing and her death galvanized the entire country to oust the dealers from Ireland and form new anti-drug legislation. Keep in mind that it was only in 1996 that the first Irishman went into a witness protection program – prior to that, i.e. dating from the very birth of Ireland, you were on your own. The Irish are a hard people.

Lastly, the conditions for narrative magic appear to require a period of implementation, execution, and narration spanning at least thirty years. This is

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not unnatural - this Work is not a choice, or a hobby, but a calling. What we are attempting to do is beyond the scope and patience of more than half of the dilettantes we have met that expressed any interest in Satanism – but we are loyal to an Acausal Voice and an Aeonic Vision.

Through the infectious telling of a story, are others inspired. Through the contagion of archetypes are others inspired to give their lives for a cause, wage wars in the name of justice or war, kill to honor and glorify a god, observe customs thousands of years old. Through the power of mythos – does the world run its course – a course affected directly by the choice of Mythos available...

ON PSYCHIC VAMPIRISM

Note: The term 'Psychic Vampire' is merely a convenient name adopted for a force that will be recognized immediately as operant among us. Although in some ways the term draws parallels from the creature of the cultus that has arisen around the 'psychic vampire' – THEM refer to a specific state of being which occupies immediate proximity to a magician, separate from the astral-based wraith reputed to use psychic tendrils and methods of remote drain. The former is believed more prevalent and more dangerous owing to its immediate visibility and physical/psychical threat, rather than the latter, which is seen (except under special conditions) as a phantasm of paranoia feared only by the superstitious and credulous.

ON RECOGNISING THEIR POISONS AND THE MEANS TO THEIR DESTRUCTION

Members of THEM have noted a connexion between the psychological emergence of the Self and extra-sensitivity to the psychic emanations coming from persons in thrall to a particular state of imprisonment by the Ego. Viz. the "psychic vampire".

Raised awareness of these emanations stems from successful psychic growth of the Self – where there is developed as a reaction to magical/mental enlightenment, a super-sensitive distinction between the two states or modes of mind that govern the organism via particular energies that actively attempt to sustain their domination by suppressing the other mode.

The two major modes of being, Ego and Self, were articulated in "Radia Sol" as autonomous sentients, referred to as 'Psychanisms', that inhabit the mind. Psychanisms struggle to gain complete control over the psychic faculties of the host organism, and in doing so, determine the energetic mode of the host organism and characterize its level of relatedness to the world around it. Let us turn our attention to one of these modes in particular: the infamous Ego.

ON PSYCHIC VAMPIRISM

THE DEVIL OF THE EGO

An examination of the Ego is best achieved from the higher degree of the mode of Self, whereupon a greater contrast is afforded to study of the Ego because of the distance in psychic growth between the Self and the Ego, than an examination of the Ego from its own mode.

First, clarification of a common misunderstanding concerning the Ego and its erroneous relation to 'selfishness'.

The concept of Ego is often used interchangeably with the concept of Self and is said to be highly 'self-centred' or 'selfish' – which is an unfortunate use of words and association – for the Self and the Ego have almost nothing in common. The Ego is better termed 'narcissistic' in that it exists for its own sake. Sloppy distinction between the two terms and generalizing of their respective powers is symptomatic of an organism in thrall to the Ego-centric perspective and a weak undefined sense of the separate Self.

'Selfish-ness' is an unfortunate exoteric social construct used by Ego-centred societies to punish an individual for exhibiting an act of independent will that significantly disrupts the established etiquette of esoteric energy exchange. The Self doesn't require external energy – the Ego does, but the enmity/resistance of the Ego toward the emergence of Self (the arrival of which threatens to extinguish it) often surfaces in the terminology of the Ego-centred society because being acutely prideful the Ego is so hypersensitive and fragile that it cannot blame itself, and hence even other Ego's blame the Self aspect in an organism as responsible for anything actually caused by Ego. In this respect, it is extremely difficult for the Self to emerge and every attempt to do so is condemned by the many sanctions in place heavily policed by the tyranny of the ego.

The lack of social emphasis placed on dreams despite their prevalence as a vivid phenomenon and the dismissing of them as fancy or rubbish is attributable to the fear of the Self and its signs. The ego's treatment of the Self can be likened to the Christian treatment of the Sinister: as Devil incarnate.

CHAMLEONICS

As covered in our Temple Manifesto, the Ego exists as a reaction to the Abyss and is motivated by a drive to conceal Darkness/Chaos with the Matrix. To this end the primary art/industry of the Ego is deception and illusion; skills that every human being naturally excels and becomes adept at. Hence all human beings are 'scorpions' blind to their Ego's origin (and innate tyranny) and one must always remember that origin. The Ego is capable of weaving extraordinarily powerful magical spells of form in its bid to deceive. The growth of the Ego in both its young and its mature stage is easily illustrated by comparing a young child and an adult whose profession involves the ability to lie (though it should be apparent that it is the profession of all human beings to lie as part of their survival drive). A child is sociopathic and is concerned with satiating desire and urges immediately and its attempts to lie are usually transparent and clumsy. But an adult is able to wait and to defer gratification until the time comes that the desire can be safely or privately sated, and is able to deftly conceal secretive intention with the guise of outward appearance.

The methods of an organism's guise are influenced by the elements that were involved in the organisms early problem solving. The basic art of deception begins with the child re-enacting the elements that lead to the satiating of a particular desire. I.e. a baby cries to get more milk or attention. If milk arrives when it cries it may eventually make an association (or mental connexion) between crying and getting milk. Such associations rapidly grow in complexity; a small boy may break something in order to get in trouble with the specific intent to re-create the satisfaction and praise that comes from being re-assured and comforted in fixing it or cleaning the mess up, once the stage of the stern telling off has passed. These means of 'provoking a certain situation or outcome' are like a natural form of magic that is rooted in the basic urge of survival and averting danger or unpleasantness by acts of camouflage and deception, play-acting or mimesis (mimicking expected or habitual behaviour).

Habitual behaviours of deception become ingrained in the organism as a means of defence not only against danger, but against being thwarted in its

ON PSYCHIC VAMPIRISM

will. The guises used often become extremely complex over time as an organism is required to formulate many different strategies of deception to deal with a variety of situations that require different kinds of manipulation. And such guises are not strictly limited to individuals, that is, to the realm of the personal. Because the Ego thrives in a construct of mass deception (i.e. the Matrix/society), the practice of deception naturally filters through individuals and into larger bodies or groups of people such as political or religious movements¹. A good example of the innate obsession with deception by human beings is found in the behaviour of the Russians and the Americans during the Cold War. Both Countries exhibited an amplification of the chameleonic tendencies of the human by disguising their political plans, intentions and movements and using codes, spies, intense secrecy and espionage *en masse* in the race to deceive the other about their nuclear capabilities. In this scenario, both Russia and America excelled in demonstrating not only the extent of creativity human beings may go to so as to cloak outward appearances, but that the inability to feel secure by one organism is a contagion that can affect others and manifest as a mass obsessive desire.

Ego 101

Radia Sol also related a theory as to why the majority of human organisms are ruled by the Ego (due to an inability to recognize the Self), and so remain prisoners in psychic thrall to the drives of their limbic system or reptilian energy base. The 'reptilian energy base' is the lowest mode of reasoning used by an organism concerning how to solve the immediate problems it faces or satisfy its base 'animal' type urges and desires. Such urges are rooted in the primal base, such as hunger and how to get food, thirst and how to get water, lust and how to sate it, the urge to procreate or acquisitiveness, for example, and the drive to sate these needs as quickly as possible.

¹It is theorized that collective concentrations of energy by human beings can take on a life of their own and constitute a larger 'organism': belief, form, city, Ethos, etc., and that such 'organisms' willed into being by mass human energetic concentration can eclipse the dependency on human energy and manifest separately as a psychical demon.

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Because it's not always safe or advisable to sate ones desires immediately, human beings became chameleons/scorpions: masters of deception that devised subtle or gross ways of getting exactly what they wanted (Qv. Theory of the Beast).

When they couldn't get what they wanted immediately and their desire was thwarted, it was the element of the psyche called the Ego that became frustrated and caused the organism to throw a tantrum, fly into a rage, weep or cry, or use all means possible to cleverly find a way to overcome the obstacles that beset the Ego's goal.

Likewise it was the Ego that caused feelings of joy or the act of laughter and a sense of celebration when the Ego achieved its aim and fulfilled its desire. Exactly what those desires were was determined by a great many factors, including the time a person was born into, the technology available in that time, the moral/ethical background of that person, the culture in which one lived, early impressions of the world, pleasant or negative experiences and any marked effect they had on the understanding or perception of solving problems, dealing with frustration, co-operating with others, trust, love and a host of other indeterminable factors. Precisely because the host of factors involved in shaping the Ego is so large (composed of a deeply profound network of reason, memory, experience, ploy, problem solving, ethics, behaviour, emotion, sensorium and many more diverse and intricate mental equations and contents) the Ego is occult and private.

Some of the connections an organism's Ego makes between one thing and another can, for instance, be grossly estimated through observing the actions or reasoning of the organism – or guessed at by a deduction of the organism's drive or motivation to act or speak the way it has as a means to satisfy some secret urge. But on the whole, the behaviour of persons and the diversity of their manner of private reason remains a mystery.

It is not then possible to discern wholly the contents of the intricate organic 'clockwork' that exists in the mental net of an organism, or fathom the virtually infinite calculations and connexions made by the Ego to solidify the sep-

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arate elements of the world into one cohesive *weltanschauung* or world-view that governs how that organism reacts to the world, to other organisms, and to itself.

However, it is not necessary to have a complete understanding of an organism's private mental contents in order to recognise the energetic network formed inside an organism symptomatic of psychic vampirism – whereupon the external repetitions of an organism's behaviour or drives can reveal if a certain connexion has been affected or damaged by way of a potent desire left unfulfilled, if the organism harbours a compulsive urge that cannot be fulfilled, if there is an addiction or obsession with calculating or re-experiencing a particular connexion, if a traumatic experience has caused a stagnancy in the growth of any particular connexion or the network of connexions as a whole, or if there exists some other frustration occurring in the processes of the mental network that results in the organism being unable to make further connexions, causes the organism to make irrational and/or unreasonable connexions, or if the organism is trapped in a particular cycle of connexions.

THE ESSENCE OF THE PSYCHIC VAMPIRE

Although the 'pathology' of a person (i.e. the cause of their actions or speech) can be guessed at or to some degree ascertained, it cannot be definitively known owing to its enormous intricacy of billions of connexions. There are nevertheless specific characteristics associated with a psychic vampire that help to identify it. The first of these is insecurity. The second is a lack of genuine sympathy (i.e. lacking in feeling for the other person and only relating to the world via themselves). A third is concealed narcissism, and a fourth, priority.

In the most literal sense, it is a missing, loose, or 'insecure' mental connection that causes the specific neuroses and pathology of an individual. Without being able to complete a mental calculation owing to a complication in the mental process for that connexion – the individual is frustrated in their attempts to process an experience, idea or emotion holistically, i.e. using the whole of their faculties to bring a mental process to a satisfactory conclusion. Instead,

a loose or insecure connexion becomes a focus of obsession whereby the individual becomes trapped in a loop trying to complete the missing information with only the information it already has, unsuccessfully. If the connexion cannot be formed by the agency of the organism itself, it requires the connexion to be made artificially via the agency of others. To do this it evokes or 're-stages' the conditions that were present when the connexion was first damaged. This is usually an unconscious re-enactment, powered by a conscious drive that 'something' is missing and that 'something' can be found if only this or that situation is brought about. Such evocation is intended to bring about the creation of an element or the elements that 'fill in' for the missing component that would lead to satisfaction, and the ability of the organism to move on and form new connexions by shifting its obsessive focus from that injured connexion.

The behaviour of an organism involved in setting up those unconscious conditions requires other organisms to assist – to supply the energetic outlay that the psychic vampire needs to begin. This is where energetic exchange, energy drain and psychic rape come in.

ENERGETIC EXCHANGE

Energetic exchange is usually reciprocal. Throughout life, the Ego will attempt to balance its energetic expenditure by playing an endless game of gambling in gain and loss. In exchanging 'good morning' with a friend or stranger on the street the Ego expends some of its energy in a calculated risk to gain back more energy or at least break even.

If the person replies in a manner that is conducive to the conditions required by our Ego to count it as a gain, or energetic reward. That is, if the Ego wants the person to reply in a like manner to count the risk of expenditure a successful gamble by affirming to the personality that it is a "good, likeable, friendly" person for instance, and this is the sort of identity that corresponds with the organisms sense of "I" – then the personality or "I" receives an energetic gain that makes it feel good.

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How good it feels, depends on how important it is to the Ego to assert the elements that define the identity of the organism. If someone has interest in being a happy person, then having someone return a warm reply will have a higher energetic return to that person than it will to a person accustomed to being suspicious of strangers.

If there were to be a loss though, and the person replied rudely, for instance, not only would we have lost our original energetic wager, but we would have suffered a further loss of energy when our Ego's gamble to gain energy is taxed further from a reprisal that injures its pride or sense of "I". In such a case, the Ego may seek to extract the energy back from the person by attempting a similar rude gesticulation to 'even the score' or enter into a war with it for the return of our energy.

This might be done either by having them apologise and affirm our sense of identity as a good, nice, likeable fellow, or by depleting their energy stores in much the same way they have depleted ours. Exchanging negative comments, putting others down, etc. is probably one of the quickest ways to usurp energy from others to feed our own insecurities – whereby 'we' level out the imbalance and justify our actions to ourselves to feel better. If however, we are unable to regain energy directly from someone who has taken it, it may be extracted forcefully from others unrelated to the original incident, continuing the vicious cycle.

The nature of the esoteric world reveals this: most of humanity is locked in struggle with psychic vampires. The patterns that repeat in families, friendships, groups, relationships, marriages, society, etc. owe much to the stipulations of the psychic vampire – most of which will end in nastiness, enmity, disaster and a high amount of destruction in the secret fight to maintain a hold of, and increase one energy imbalance without first fixing the connexions causing the thirst.

Yet it is always our own Ego that depletes our energy stores. Firstly by taking the risk of gambling for gain in the first place, and secondly, in being oversensitive and having its fragility revealed the Ego chooses to be offended. The 'projection of revenge' by the Ego leads an organism to mistakenly take the

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energetic bungle to heart, and to believe its own wishes are synonymous with that of the quite separate, irate Ego. This manifests inwardly as an alignment of our 'sense of identity' with the indignant hurt of the ego and the outward belief that the other party has caused it, i.e. insecurity.

ON INSECURITY

Insecurity is an incomplete connexion that acts like a leak. Although energy may be poured into it, if there is an open or insecure connexion, energy expended into that connexion will be wasted and lost in much the same way a hole in a bucket will eventually cause the bucket to drip dry. This is the process that causes the insatiable THIRST of the psychic vampire. Only under radical conditions of change in the Ego, personal identity or alchemy, can a psychic vampire ever actually fulfil or fix an insecure connexion. For the most part, an Ego that sustains the conditions or state of mind conducive to the obsession with that connexion, cannot be healed, and if it should become a psychic vampire, should be avoided at all costs or destroyed. However, psychic vampirism is seldom one-sided. It cannot be absolutely determined in the favour of one party or the other who is the original initiator for a psychic energy exchange. psychic vampires tend to be charismatic and the victim (prey) may deliberately entice a relationship with a psychic vampire in order to partake of its energy reserves (the prey perhaps also being insecure) and capitalize on the vampire's gift at fulfilling what is felt to be lacking in the prey. The classic scenario of a beautiful but insecure person making a strong bond with someone uglier but confident is played out all the time. Whereby both parties 'agree' to the psychic relationship and the benefits that relationship confers. For this reason, an entanglement with a psychic vampire may be extremely difficult to break by an outside party, as the vampire and prey often act in symbiosis. That said, let us move onto the hunt.

INITIAL CONTACT

A psychic vampire has powerful intuition, psychic perception and is able to detect very slight changes in emotion, tension, vocal inflection, or danger to

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its cover being blown – that are otherwise invisible to the average person. It is a terrific mimic, and highly empathic but it cannot feel sympathy – it cannot feel what another person feels. Also, it cannot put aside its own interests for very long and because it is driven by a compulsive obsession to drain others it cannot hide its interests very long.

The psychic vampire is a cunning gambler with energy, especially if they have been performing Psychic Drain for a considerable amount of time. They will tend to resort to using the lowest necessary energy expenditure for the highest rate of return and take advantage of the easy gains to be made from appealing to the reptilian urges and desires of Ego-based prey. I.e. appealing to vanity, base sentiments and emotions, siding with the prey's political or religious beliefs or forming a strong bond of 'same-ness' through the laziness of standardized conversations of everyday life.

It will generally begin hunting by employing a single tactic (or *modus operandi*) or "lure" to assess potential victims (or 'symbiote' if the prey is willing). These tactics tend to belong to the aloof – i.e. indirect means of getting attention such as secretive or sly mystical/cryptic talk (riddles and unique terminology), acting distant and vague to draw one's attention, creating elaborate works of art or speech and pretending they are nothing, making itself the centre of attention but to manipulate circumstances in such a way that it seems the vampire has been elected to be the centre by others rather than itself; being in places where they will be directly seen acting strangely – all while pretending to be completely detached and uninterested in being noticed – these are the wiles of a psychic vampire.

Psychic vampires are crafty and patient. Usually, by the time a person has realized they have been attacked by such a creature, the psychic tendril is deep within them. Strange bouts of impolite or uncomfortable curiosity into one's affairs, jealousy, anger, depression, flattery, praise, insults, etc. from an otherwise consistent person may be signs of a vampire losing patience from the effort to hold their deceptive guise. A very adept psychic vampire will require a greater length of time to detect.

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Also be wary of the guise of perfection and of the need of a person to make things perfect, and strangely static as though they were trying to freeze your happiness in time, for you. But ever be just, not all idealists are psychic vampires. That said, there are creatures enslaved to their insecurity in every house, in every street, in every city, in every country. There are more psychic vampires, owing to the cultural dominance and worship of the Ego, than there are stable Egos that are not corrupted by their own inflated sense of importance.

PSYCHIC ENTANGLEMENT AND FEEDING

Psychic vampires are cowards that like to isolate their prey. They are highly territorial of prey and in a group, may jealously seek to keep the prey isolated from others to prevent their prey from being fed on or feeding any other person. The psychic vampire is keen at detecting very subtle energetic exchanges and possesses terrific empathy. To this extent they have been known to 'work the room' subtly allocating secretive jargon and specialist topics of discussion to each person that only the psychic vampire and the person being talked to can understand in order to keep everyone separated from each other. In this way, the psychic vampire can control the comfort level of the room and can be seen by others as a 'crusader' who somehow breaks the tension and rescues them from their alienation, indebteding them to the psychic vampire.

The psychic vampire will often (but not always) latch onto the weakest, most susceptible or insecure person with whom they have the greatest proximity and determine what is lacking in their prey that can be supplied to endear the prey to it. If the prey lacks confidence for instance, they may feed them confidence by a rich and generous energetic exchange of praise and flattery. The prey will likely be lead to associate itself as a 'team' of sorts with the vampire whereby the vampire will become a 'best friend' by its knack for giving the prey confidence and security. This 'generosity' by the psychic vampire will last only so long however; it is a tactical ploy and the psychic vampire will be most anxious to recoup its energy immediately after it is confident that its prey is psychically entangled.

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ENARCOSIS (ENERGY ADDICTION)

The intention is to cause addiction in the prey to the psychic vampire and to the energy it supplies, thus deterring the prey from wandering very far or for very long from the psychic vampire's side.

Owing to the rich increase of energy to the prey's Ego from the initial contact, an addiction is formed to the psychic vampire's energetic boosts in much the same way one develops a taste for narcotics. A high is caused by the imbalance of excessive incoming energy. A psychological dependence on the excessive amounts of energy will cause a corresponding crash when they are depleted or no longer maintained.

This can lead to a new and unrealistic sense of identity in the prey's psyche similar in many ways to the original narcissism of the psychic vampire. This in itself shows the absolute power a psychic vampire can hold over a person by its knowledge or intuition of these processes and by working as a type of drug-pusher to the limbic system.

Using this dangerous ability, the psychic vampire rapidly disintegrates its prey's own identity and plays havoc with its normal energetic stock exchange. Over time, the prey itself becomes a reciprocal psychic vampire too. Once the prey is hooked, the psychic vampire rapidly increases its drain and sets about to exact a terrible revenge. It drops many of its deceptive guises and begins to drain the prey with relative impunity. A psychic vampire's gradual change in behaviour is hard enough as it is for a victim to notice, but with an energy addiction in tow it will ignore or justify the psychic vampire's behaviour so long as it can continue getting its hit.

INFILTRATION

At the point where the relationship has been sustained for a period of a few days, the vampire will test the waters by making self-deprecating remarks intended to draw sympathy (energy) from the prey. The Ego of the prey will be

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more than willing to give back some of the rich stores of surplus energy it has received from the vampire during the generous phase because it naturally loves to gamble. It will attempt to reassure the psychic vampire, in the hope that it can continue receiving the energy given by the psychic vampire, who will at first make it easy for its prey to placate it.

But over a short amount of time, the vampire will let down its carefully concealed narcissism and gradually depress its prey by being increasingly implacable and unreasonable thus requiring more and more effort by the prey to keep an energetic balance. The vampire will cease to cloak its priorities and refer more and more to itself, talking about itself, getting attention on itself, luring energy from others by causing them to take notice or comment on some deceptively innocent remark made by the vampire whereupon the vampire will begin draining all it come into contact with in the preys circle by causing the conversation to come back to itself.

Its implacability steadily grows until the prey must literally grovel and plead with the psychic vampire to take back its self-deprecating comments, which over time are moved from the belief that they are caused by an external source such as an enemy, parent, etc., and are stemming directly from the actions or inactions of the prey, whose efforts to restore balance by giving energy back to the vampire are now treated as insincere and callous. The prey is called a liar, and so on, in order to extract more and more energy from the hapless host.

We have established that this process occurs because of the insatiable thirst of the psychic vampire caused by an insecure connexion, and the need for greater and greater energy hits – much the same way movies must now be full of horrific violence or gratuitous sex to excite the over-stimulated, worn out senses that require ever more exciting and strong imagery and sound to achieve the same levels of satisfaction. A psychic vampire is a ravenous addict who quickly exhausts the energy extracted and requires longer and better highs. They do not of course come because of the severed connexion in the mental networking that simply cannot be fixed and loses all the energy poured into it – to this end the vampire is extremely dangerous; a psychopath that will drain every drop of its prey, but keep going back for more, and expect it to be there.

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The psychopathology that links the vampire to its prey is extremely difficult to destroy – for even a drained husk will be used to some extent in the vampire's repertoire. The vampire is not stupid – it will realize that the drain can only go on for so long, and when the energy drain begins to weaken it will extend its tendrils into those around its prey, including friends, family and acquaintances. It may even do this on getting to know the prey, setting about charming the circle of the prey in preparation. It may use the prey to get close to another prey or cause dissension via rumours among the prey's circle. It may make the prey an enemy and sow discord that turns others against it, for it will do ANYthing to get its energetic fix. At this point, the vampire will utilize any number of tactics to achieve a sufficient level of drain. Verbal or physical violence, threats of violence, crying, psychological, mental, physical abuse, harsh and vindictive treatment, torture, pleading, making promises, appealing to one's sense of decency, generosity, humanity, religion, politics, blackmail, any number of modes of deception, silent treatment, ignoring the prey, causing trouble for the prey, killing the prey.

EXTRACTION (KILLING A PSYCHIC VAMPIRE)

The psychic vampire is a relentless psychopath. Because of the enormous damage it can do, one must be extremely wary of such creatures, especially so in the extraction of their psychic tendril. To excite them carelessly by giving them any kind of attention, by making a scene/drama around them, by yelling, arguing, or even reasoning with them, only demonstrates your untapped energetic reserves¹ on which they can feed, and is like pouring blood into a swim-

¹It is vital to understand that all ego-based intentions are tainted by cultural/social illusion. The acts that have come to symbolize 'finality' in society; giving the cold shoulder, narrowing the eyes, giving the finger, walking off in mid-conversation, slamming down the phone, slamming the door, yelling, crying, pleading, reasoning, promising, threatening are all energetic based exchanges stemming from the same basis as any other action. The idea that there is less energy expenditure in some social cues than others, a difference in negative or positive exchanges, is ignorance. Ignoring someone whilst secretly egging them on, I.e. not talking to them but talking about them, is often practised by so-called 'victims' who have themselves become psychic vampires.

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ming pool containing a hungry shark. One must be cool, calm, detached, and effortless in getting rid of a psychic vampire – but one must take vital care not to first attract one.

Psychic vampires have an extraordinary sense for detecting psychically resilient and powerful minds. It hates and shuns anyone possessed of Self – for the Self sees right through the clumsy contrivances of a psychic vampire operating from the ego plane and detects its rabid dishonesty and sweet smelling deception, immediately. Time therefore, will help reveal a clumsy psychic vampire, but of those more subtle it is only a weak help.

To destroy the psychic hold a vampire has on one is hard. Any display of aggression, sadness, annoyance, verbal animosity, etc., demonstrates only a reserve of energy that the vampire has not tapped. The vampire will amaze at the depths of its cunning in appraising the situation correctly and winning back the trust of its prey by well worded wiles, sweet promises and laments in the beginning, and leave one breathless with the extent of its destructive capabilities if the prey tries to escape later on when the prey is in much deeper wedlock with its tendrils.

One has ONE chance to destroy the hold of a psychic vampire. Success depends on abiding exactly to and without weakening the resolve at any point; a silent and cold detachment from the psychic vampire. One must anticipate the many tactics the vampire will devise to continue its drain and be prepared to meet them without emotion, without energetic displays, and the same resigned, determined, cold, emotionless detachment to ignore the psychic vampire.

One must not engage the vampire in conversation, or rise to emotion under the temptation to reply to the vampire's calculated insults and deprecations. One must not accept any gifts from the vampire, any money from the vampire, any favours from the vampire, nothing, no energy transaction either in matter or in spirit must be performed. One must be prepared for the vampire to attack the ones around it and to set them against the prey, to circulate vicious rumours and sweet promises and apologies in the same day.

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No communication of any kind with the vampire should ensue. No letters should be read, no replies given to email, letter or phone messages. Any gifts by the vampire should be left exactly where they were delivered. The part of the world that the vampire has entered is to be treated with cold awareness that it has laid a snare to make your world collide once more with its. Flowers, fruits, bears, cars, should be left to wilt, to rot, to age, to rust, as is, without remorse. To give in ONCE, just once, is to show the vampire that if it persists long enough, it will succeed. Again, to give in at any time, to bother to talk to the vampire, to extend an invitation, to let it take you to dinner to apologise for what it has done, to have anything more to do with the vampire is to court disaster. Only ONE time, one moment of weakness is necessary to show the vampire your inability to break its psychic tendril and leave yourself open to further psychic rape. Because the vampire is patient, it will continually manoeuvre you into a position where it can drain you. If you take it back and then try to break with it again, you will have cursed yourself forever by your weak resolve. The vampire will not believe your adamant reassertions that you do not want it back, and it will pester you, again and again, sure of itself that if it only does it long enough, you will give in, as you gave in before. If this instruction is followed the vampire will eventually detach from the magician and re-attach itself to a different victim. Even so, the instruction must be permanently executed with continued silence maintained indefinitely. The vampire has an excellent memory of its energetic exchanges and an acute catalogue of its losses. Being vengeful and extraordinarily patient, a vampire will take any opportunity it can to re-attach, even after periods as long as years of separation. It is important to point out that short of "Ritual Sanguinis Solis" or physical beheading – a vampire cannot be killed. They are a being that hovers on the brink of death like an undead wraith unable to die and yet unable to live. They are continually dying, decaying, and will try to take all who encounter them with them to the grave.

AWARENESS

How many vampires are aware of what they do? Are vampires conscious of their psychic drain on others or are they oblivious to it?

One member of THEM relates being a strong psychic vampire for a long time. He took much from people until he found the ability to recognize the short-comings in his energetic networks, work through many things and experiences and identify and complete missing connexions. But there was a dynamic spiritual quest that centred him, a core dynamic that drove his actions toward knowing what he was and identifying that core with various understandings of relatedness to others – not just being a psychic vampire for its own sake. Motivated by this drive he completed insecure connexions and later found the Self. The Self is nuclear, it burns off its own energy, thus there is no need to drain others.

But how many psychic vampires have the luxury of knowing Thyself through such hard work and overcoming the role allotted to themselves? And can other psychic vampires be made to realize what it is they do? The Temple of THEM believes they can be made aware – and can harness that personal “selfishness” and narcissism in a much more powerful manner than merely serving one’s own personal ends to supra-personal aims. On that note, a vampire driven by ego and unconscious or operating on a low level of awareness is one thing, a being with the power of Self-awareness who can choose to be a vampire is quite another.

Only a powerful magician can escape the clutches of a vampire with relative ease. For freeing yourself from these creatures involves an understanding that transcends any sense of personal obligations and roles in the world to be this or that to suit this or that and thus fit snugly into the carefully shaped snares of a vampire. A vampire is a master of relations, they will tailor your coffin to fit you if you do not possess a strong immovable sense of self and detachment. Such a personality lacks for little or nothing, recognizes the wiles of a vampire and is wary of flattery. It is aware of the subtleties of energetic exchange and the transactions that are enacted secretly but daily by the occult faculties of the mind. In other words, it recognizes the whole process of energy exchange and the dangers involved in any gamble. Because the Self is energetically self-sufficient, the gamble is no longer required. A habit of detachment carries over into behaviour and thought – shining brightly in the night as a warning

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beacon to psychic denizens. Developing the Self weakens any footholds of personality in the Ego prone to insecurity and manipulation, makes the motives of the Ego transparent, and gives vampires, nowhere to hide.

RITUALIS SANGUINIS SOLIS

Starving a vampire will cause it to use the connexions of family, friends, etc. it has made through you. Keeping the vampire in stony silence may prevent it from taking your energy – but the vampire is a hunter, it will move to the next weakest or susceptible prey in the pack and begin to feed once more. To this extent lies, deception, wiles, and abuse may be directed at your loved ones.

A vampire must be completely destroyed if one is to kill it physically. Vampires are extremely dangerous if only wounded – the damage they may cause with their silver tongue is incomparable. Hence physically, the head of a psychic vampire must be cut off in order to kill it, and wrapped in black silk to break its black magical hold on one.

While psychically, an enchantment using the power of Demaphyr (sleep sketching) can be employed to strengthen the resolve of others victimized by the vampire.

Demaphyr involves working visual magic at the stage of astral sleep where the eyes are shut, the body is almost unable to be felt, and brightly coloured patterns are swirling and forming abstract and intricate geometrical shapes in preparation to take the forms of the night's solid dreams...

In this place, sketch a WHITE box. Make it as real, as vivid as you can, and continue to draw it until each night it comes to you of its own accord.

Also, construct a live BLACK box from wood or cardboard or metal. When you hear from your loved ones or friends of misfortunes or vicious rumours or misdeeds caused by the vampire – propel the emotion felt into the WHITE box of your mind. Let them swirl about inside it, tumultuous and angry if

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necessary, but contain them therein privately and show no emotion, talk not of the vampire's acts, or acknowledge them. Show no effect of them on you.

Nightly, take the energy from your WHITE box, and move it mentally, by intending it, into the BLACK box of reality.

Continue to charge the WHITE box with energy in this manner by letting the vampire feed you. Drain the creature dry.

To dissipate the vampire's energy into nothing – When you feel sufficient energy and emotion has been poured into the BLACK box – annihilate its energy by opening it in bright sunlight.

To send the stored, transformed energy into your loved ones that they may resist and fight the vampire, release the energy by opening it in the darkness and think of your family/friends.

Your non-reaction to messages passed on by the vampire and will to channel the tendrils safely into the BLACK box is the power that causes the transformation of the vampire's poisons into protective power.

Thus is the vampire dealt with and defeated magically and physically, its poisons exposed and its destruction executed.

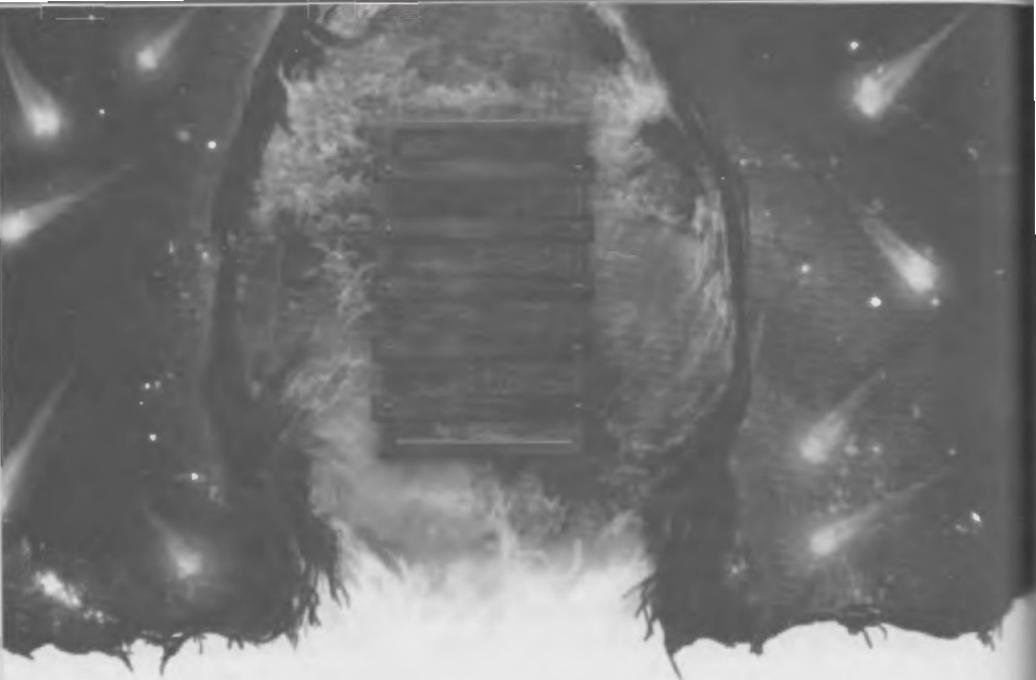
THE RITE OF REGURGITATING CHORONZON

The majority of the time the mind acts to censor or restrict its immediate desires and impulses either by filtering them down into more socially acceptable alternatives or by learning deferred gratification. The unleashing of the Beast inside of us is historically attributable to the most abominable and horrific releases and actions of the human race – limited only by the already diverse and terrifying realm of imagination – with the exception of dark veins not yet tapped.

Some of this is detailed in *Theory of the Beast*, and some of the nature of evil and its energetic habit of dropping out of itself (just like the energetic behavior of Absurdity or Chaos) is detailed in *Intelligent Evil* (Oto Anorha #32) in order to supersede the tension of opposites and come back over its previous incarnation with unexpected vengeance in an entirely new strain of abomination that leaves us frozen, breathless and afraid.

Choronzon is reputed to be an extremely dangerous arch demon of the Abyss – a force that dwells on the sickening trash and psychic waste spewed forth by the deluge of forms and human imaginings, and day to day viciousness of its inner beast that moves in the shadows occasionally sprinting forth with its teeth bared to cause us to become atavistic and permit various degrees of atrocity. Crowley claimed to have summoned Choronzon with a friend in a famously recorded testimony wherein his friend tried to destroy/kill Crowley through possession.

Whilst one aspect of THEM is the alpha-cynic, and that cynicism characterizes much of our writing – it should be pointed out that our cynicism acts as a filter to extract the refuse that attaches itself to the occult and to distill



the truths beneath the lies. In short, we believe we are not alone and that there are any number of ignorant walls we maintain for our own protection to keep them out or keep them under control. There are ways to tear down these walls.

This includes a dangerous psychological rite that one can use to access the Beast directly and evoke the Devil's energy in an uncontrolled and frightening fashion. Like many magical rites, it is simple – and acts by putting pressure on a few key variables. We originally called it the “Black Book of Satan” but have re-termed it the Rite of RC (Regurgitating Choronzon) to prevent confusion between it and the publication by the ONA of the same name.

Appreciably, many people require great and difficult instructions, hard to get ingredients, days of kneeling before altars and so on. Maybe they feel they need to work up to it – or maybe they misunderstand just how close the Devil really is to the surface of all of us (Heresy and the Heart of Darkness). The following rite is ‘experimental’ – but something can be said: that no-one has

THE RITE OF REGURGITATING CHORONZON

ever felt comfortable showing us or revealing their exact results or working grimoire. Embarrassment, illegality, taboo, shame, fear, reputation, and so on are all very powerful censors – and there is a good reason they exist.

The shock to the system of the RC Rite can be extraordinary and highly and permanently disturbing. It can and generally does open gates you cannot close without serious complications – and meeting the content that writhes in the Pit is often forgotten or dismissed because the ego so carefully blocks out the horrific throng that assails consciousness, most of the time. A certain desensitization has occurred that rites like the Black Mass help to highlight in regards to the power of our minds to really truly fuck us and make us cower in the corner strangled by our shadows – nightmares still have this power but they are often undesired and arrive of their own volition. The RC Rite allows a conscious effort into this murky Abyss with no protection except that which the individual may have developed through their long-worked for measure against psychic calamity or spiritual destruction.

THE RITE

- 1) Obtain for yourself a blank book with no less than 30 pages.
- 2) On the floor, outside or inside, draw/set up a broken pentagram. Also known as the Acausal pentagram, it does not have a finished protective circle and the lines of the pentagram are interrupted at points (see illustration below). The pentagram is envisioned as having a black energy erupting from the center with its tendrils obscuring the lines of the pentagram and breaking the protective circle.
- 3) Light and place a white candle at each point of the Acausal pentagram. Burn your choice of incense.
- 4) Sit outside the Acausal pentagram and meditate for a maximum of 3 minutes until you are relaxed. Say "I call on the forces of darkness and the powers of THEM. Fill ME, Guide ME, Show ME".

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5) Enter the Acausal pentagram with your book and a pen.

6) Sit in the center. Say "I open the Gates and I Remember".

7) Blow out one of the candles and say "I need no protection, and I abandon myself to you. Fill ME, Guide ME, Show ME".

ou will shortly begin to write, without restraint, without order, without question: the darkest, cruelest, sickest, vilest things you can think of, with the express intention of fueling them upon themselves to see how sick you are capable of. You must write until you either disturb yourself and see the sudden sense in your psychic sensors and protection from the Devil come rushing in and abandon the rite altogether. To abandon the rite, remove and destroy all ritual items used. Be sure to first complete the pentagram before you rub it out/remove it.

Or, plumb the depths of your horrific imagination and cruelty to expose a side of your self your better judgment keeps hidden. The aim here is to deliberately try and disturb yourself to such an extent you break the locks on your defenses and let the Devil in – and suggested means are acts that involve terrible travesties using emotional attachments to loved ones. Once you break those locks – you cannot fix them. Severe psychological disturbance and suicidal verges have been reported before by initiates undertaking this rite and complete resignation from the Sinister is not uncommon after performing this rite. If you are ready:

8) Take a few deep breaths. Open your book and begin writing.

We Remember The Temple, The TEMPLE OF THEM!

CLOSING

(Closing an Acausal pentagram does not guarantee something did not come through that doesn't want to leave. You're warned).

THE RITE OF REGURGITATING CHORONZON

9) When you have had enough, stop. Read the book you have written, once to imprint it. When you are finished – Close the book. Take a few deep breaths. Say “I have been shown and not looked away. I am ready to be shown more. But not tonight/today”.

10) Now, very importantly: leave the circle and destroy the book. Burn it or take time to tear it into the tiniest pieces you can so as to be unreadable. There are two very good reasons for this; 1) so no-one else can see how fucked up you can be, charge you for breaking any laws, and get frightened by your Beast (which they will) as the book has the potential to destroy your familial and friendly constructs and relationships very quickly -but more particularly so you cannot return to read them. 2) the second one you may discover for yourself, but the hint is in the name of the Rite.

11) Blow out the remaining candles. FINISH the broken pentagram before you rub it out/remove it. Break the candles, and the chalk/material used to make the pentagram and dispose of all ritual items including remainders of the book.

12) Optional: Alcohol loosens inhibitions – a glass of wine or enough to get one tipsy without preventing one from writing legibly can increase the hatred and uncontrolled passion of this rite considerably. There are many other variations to increase the energy – these will not be mentioned here but they involve violence and/or sexual activity or any imaginative combination as per Black Mass considerations. Music is also an option – wherein THEM suggest anything by the YUGGOTHIC CHOIR.

GLOSSARY

MAGIAN

The term is loosely derived from the Magi - or the 3 wise men of the Christian fables that followed the Bethlehem star to observe the birth of Jesus Christ. But THEM not only ask what is its name - but also what does its name do, what purpose does it serve? Magi refers to:

(1) A political-magical-emotional term to designate a distinction between two groups or attitudes *viz*, the Sinister and the Magian that may or may not exist, but through which perception of division is achieved through a tension of opposites. I.e. we are A, they are not A, they are B, we are not B. We are therefore opposed to B. And B are opposed to A. The duality of 'us and them' provides the tension through which momentum (usually political) can be achieved in the effort to move away or move toward A or B (this kind of deconstruction de-emotionalizes such terms and is effective at breaking the spell or diffusing the energy contained in such words). This is a practice that can destroy illusions automatically created by arranging such words or concepts in such a way as to cast a spell and a practice that THEM uses to escape the Matrix and its prison of morality and duality.

(2) An ancient powerful lodge of magicians or persons who have enslaved the world within a certain magical matrix of perception which includes morality and duality from which we have never escaped. This magic has become enshrined in the worship of the ego and the loss of respect for the unconscious or 'Satanic' forces of which we are equally

(3) A person possessed of a selfish, unthinking servitude to the forms of the world that lacks empathy or individual experience and has assimilated into the machine without question or without realization of the process of individuation and the completion of the mind toward a higher state.

GLOSSARY

MIND WAR

The belief in an 'occult' war between multiple forces, external and internal to the human being, engaged in by human forces to either *remember* our total being, capacity and potential and accept the notion that we are limited in what we can understand and know about ourselves or the operations of the universe (and so is everyone else) by facing our fears and discovering the language and origin of forms that affect humanity on fundamental levels; or force humanity to *forget* its origins and other psychic elements in favour of enshrining the ego and continuing the tradition of covering what is, with an endless array of forms, as an archaic remembrance to keep out the original chaos and the fear it generated. A battle of wills to have forms placed in their appropriate context to free us from their illusive slavery i.e. archetypes; or to allow forms composed of duality and morality to dominate perception, and thus to control choice and reality through the manipulation of forms by playing on inherent weaknesses of the human organism to certain ones. This War should not be considered as simple as us and them for the simple reason, both *us* and *them* reside inside and outside of us, that is, our enemies are as much a part of *us* as we of *them*. And the concept of division itself is a form used to manipulate and control. Only recognition and control of the Shadow can help free *us* from unconsciously being manipulated by its tyranny. Only the desire to create a bridge between the conscious and unconscious can unlock the genuine magic of the hidden psyche and the human collective experience.

MVIMAEDIVM

"Mvimaedivm" is not from any existing language, but was influenced by reading grimoires full of occult magic and latin. It means "Know Now My Way" – and is used synonymously within the author's philosophy, websites, word-press and autobiography.

ONA

The Order of Nine Angles. A complex Satanic-derived organization whose collective of individuals each contribute with personal expressions of the Sinister, Satan and the ONA through their own experiences and exploration; such ex-

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perience may involve running nexions/groups, teaching, promoting and/or expanding various aspects of the collective lore - with both individuals and nexions sharing a unique sinister solidarity that allows individual and collective unity to form a variety of secondary sub-cultures and a primary sub-culture, whom share a code of conduct and the aim of overthrowing the Magian rulers and creating a new independent tribal system outside of the present one.

SATANIST

THEM break down every definition ad infinitum and therefore settle for the accepted and general consensus of the term Satanist, as well as allowing for any number of others to co-exist as individual perceptions each as valid as the next, since they are all just as easily and equally invalid. Satanist - someone who strives to be like Satan.

SINISTERION

A collective description for the group of individuals associated with or in some way connected to the Sinister.

STAR GAME

The Star Game is a representation of the nine aspects of the basic three whose changing in causal time represents a particular presencing of acausal energy. That is, the nine represents not only the nexion that is the presencing of the acausal evident in our psyche and consciousness, but also many other nexions as well. This particular representation is an "abstract" one, as distinct from the more "causal" symbology of The Tree of Wyrð (and of the septenary system itself). The Star Game exists in two basic forms: the "simple form" and the "advanced" form, and one of its aims is to develop acausal-thinking (beyond causal abstractions) and thus skill in five-dimensional magick. It can also be played as a "game", akin to chess, and can be used magickally, to presence acausal energies. The basics of The Star Game are described in the ONA message "NAOS".

GLOSSARY

THEM

(1) The Ancient Ones in the literal sense of perceived and unperceived forces, both named and still unknown, that create and define reality and psycho-physical limitations for our species;

(2) The Ancient Ones in the figurative sense of the phantasms; we use to describe them without full consciousness of what they are or our full relation to them, i.e. Satan, Demons, Devils, Entities, Spirits, Gods;

(3) The collective association of the psyche as bi-partmental (conscious and unconscious), and the importance of acknowledging the jungian aspects of the psyche as the way forward through learning, or struggling towards driving the organism with other functions other than the sole dominance of the ego;

(4) The Ancient Ones in relation to the Psyche that treats demons as existing sentient entities or intelligences but doubtful as to whether they exist solely in the realm of imagination or exist as products of the psyche - or exist outside of human consciousness and perception.

THE MATRIX

The World and everything in it but not as it is known by name. The Matrix implies a wire-frame view of the world built on an inherent mistrust of the self to accurately determine or define what 'is' any further than appreciable convenience - and the affirmation that whatever it is exists despite us and what we call it, of its own accord. It has however, been covered with illusions borne of form and names and has become cloaked in a meta-reality that forms the backbone of human perception and on-going tradition, brain-washed into every new life. The Matrix is as much of us, from our thoughts and connections, assumptions, learned behaviour and habits, as it is external to us but forms a complex relationship where the inside and outside meet.

TREE OF WYRD

The Tree of Wyrd, as conventionally described ("drawn") and with its corre-

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spondences and associations and symbols, represents certain acausal energies, and the individual who becomes familiar with such correspondences and associations and symbols can access (to a greater or lesser degree depending on their ability and skill) the energies associated with the Tree of Wyrð. The Tree of Wyrð itself is one symbol, one representation, of that meeting (or "intersection") of the causal and acausal which is a human being, and can be used to represent the journey, the quest, of the individual toward the acausal - that is, toward the goal of magick, which is the creation of a new, more evolved, individual.

WYRD

Wyrð is a concept in Anglo-Saxon culture roughly corresponding to fate or personal destiny, or that which comes to pass. It's the awareness of which destiny develops through a connection, and empathy with the forces of the world from which one's own sense of self is derived in context with those forces, and a conscious understanding that impels one toward a certain realization of one's purpose(s), and the fulfilment or denial of that/those purpose(s).

