

The Paradigm Pirate
(Liber LLL & Liber Ventum)

By Joshua Wetzel
(aka Frater Ratatosk)



Stafford, England

The Paradigmal Pirate
By Joshua Wetzel
Second edition © 2006

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Josh Wetzel can be found online at: <http://iota.goetia.net/>

Cover by Todd Heilmann
Typesetting Storm Constantine/Kid Charlemaine
Editor: Taylor Ellwood

Second edition by Immanion Press, 2006

0 9 8 7 6 5 4 3 2 1

An Immanion Press Edition
<http://www.immanionpress.wox.org>
info@immanionpress.wox.org

ISBN 1905713002
Printed in the UK

Immanion Press
8 Rowley Grove
Stafford ST17 9BJ
UK

Acknowledgements

The author would like to thank all the individuals that made this work a reality: my wife and editor Jenna for her hours of painstaking work dealing with my horrible grammar and spelling; Dave for his willingness to write a foreword for this, my first book; ALL the members of the IOT past and present that provided a wealth of experiences both good and bad, especially the members of Temple Draghoulkia in Milwaukee for putting up with me; and finally to Jim, Andy and Chuck who made being in the IOT such a blast for so many years.

About the Author

Joshua Siddhartha Wetzel (born October 9th, 1970) has been involved with magic and occult practices for 17 years and chaos magic for the last 14. He enjoys his job as a computer consultant, is married and has two cats. He currently resides in Milwaukee, Wisconsin USA and is working on his next book. The author welcomes well-articulated feedback and will answer all correspondence. He can be reached at geistlos@wi.rr.com.

Dedication: (To the Illuminates of Thanateros)

Foreword

A new book in an established current begs for context. The published side of the Chaos Current has evolved in some fairly distinct phases in the last 27 years. In 1978 Peter Carroll's *Liber Null* set down in a practically-usable form a simple and powerful approach to doing successful sorcery. The core technologies involved are *gnosis* and *belief-shifting*: all successful magic is performed in an altered state of consciousness (gnosis), and belief itself is a tool in the working of magic, rather than an unchanging envelope around the operation. The theoretical basis of this approach, which later became known as Chaos Magic(k), can be traced to the work of Austin Osman Spare in the early decades of the 20th century and Lionel Snell in the early 1970's.

Some experience of group working in this new approach had been gained by the first Chaos Magic groups by the early 80's. This was transmitted in the next crop of books – Peter Carroll's *Psychonaut* and Ray Sherwin's *The Theatre of Magic* began to deal with group magical work. As the Chaos approach spread in the following years, the next wave of writers supplied accounts, ideas, excellent short technical manuals like Phil Hine's *Chaos Servitors* and even personal grimoires of their own journeys through the Pandaemonaeon. From 1986 the magazine "Chaos International" supplied a new forum for a breathtaking expansion of Chaos Magic, which was centered around the organization of most of the original small IOT network into an effective magical Order for teaching magical technique and working innovative group magic. In 1991 Pete Carroll, in *Liber Kaos*, set down a materialistic theory of how magic works, and a Chaos-shaped system of practical magical attributions, the *Psychonomicon*. By the mid-90's there were enough working Chaos Magic groups in operation, particularly within the IOT, that a considerable base of innovative experience existed which drew on all sorts of esoteric and exotic fields. Against this background I wrote *Chaotopia!*, which incorporated a pragmatic Chaos Magic approach to models of consciousness.

In the book you have in front of you Josh Wetzel takes up the plot from the *Psychonomicon*, and extends it to its logical boundaries in all eight directions. His passion is for effective magic, and his rigorous dismissal of anything that gets in the way of that aim will not appeal to every magician. Chaos Magic only ever needed the most minimal theory to support a relatively rigorous exploration of practical sorcery. Josh allies himself with that stream of Chaos Magic thought, rejecting with almost Puritanical disdain any ill-defined goal relation to self-actualization, celebrating and supplying good technique that will (probably) yield *results* here in Midgard.

However, there is more: those who have had the privilege of working with Frater Ratatosk know of his extraordinary skills and experience in Invocation and Evocation. This knowledge shines (darkly) through in this book, especially in the daring, Shamanic style of transacting business with Goetic spirits, and in the radically Left Hand Path approach to the use of deities in Invocation. This level of work places *The Paradigmal Pirate* beyond the *Psychonomicon* model, and connects to the theme of

pragmatic exploration of working methods that are based on new models of magical group consciousness.

This is a book of skills that you can use to take yourself to wherever you Will.

Dave Lee, May 2001 c.e., London, England

Liber LLL

**Introduction,
Lucid Dreaming,
Gnosis,
Weapons/Tools,
Rituals,
and Metamorphosis.**

Introduction

The magical standard for the IOT Neophyte is a continuation of the work started in Liber MMM, and prepares the Neophyte to work with Liber KKK and the 2° syllabus. Liber LLL is broken down into five subsections, each one covering an aspect of magical practice begun in Liber MMM. Rather than presenting the Neophyte with a broad set of categories to develop into separate magical systems, Liber LLL provides a metaparadigm outline of techniques that can be applied to any existing magical paradigm.

Though Liber Lux and Nox have stood for years as a viable method for Neophytes to work with, it is my estimation that the responsibility of every IOT Adept is to ensure that the magicians who follow her will progress beyond the levels of proficiency that she herself has achieved. Each subsequent generation of chaos magicians should be better magicians than their predecessors; pushing new envelopes, breaking new barriers, achieving better results, doing greater magics – these are all hallmarks of magical excellence.

As we discover and incorporate new techniques and practices into chaos magic we should thus translate them into vehicles to teach and strengthen the magicians who follow us. A revolution in our methodology should occur every ten years or so until what we know as chaos magic today becomes a history lesson for the chaos magicians of tomorrow.

With this in mind, I set before the Neophytes of the IOT this work of magic that is the culmination of my insights into the essentials that create a highly skilled practitioner of chaos magic theory. My ultimate goal is to provide the necessary training to ensure that the IOT remains the best and most cutting-edge magical organization in the world. This aim can only be achieved through a concerted effort to progressively raise the bar of our standards higher.

Using the framework of Liber MMM as my starting point, I have broken down the skills you will acquire into six basic categories. These are Lucid Dreaming, Gnosis, Weapons/Tools, Rituals and Metamorphosis. Each section is done sequentially, with the exception of Lucid Dreaming, which can be done simultaneously with any of the other sections. Depending on your level of expertise, the entire program can be finished anywhere from six months and onward.

The exercises presented in the following sections are only guidelines. If the Neophyte possesses knowledge of additional techniques and practices, or possesses the capacity to create her own, she is encouraged to do so. The IOT considers every candidate on his or her individual merits and qualifications. No single approach could possibly fit every individual aspirant to either the Pact or to the 3rd degree within the Pact.

However, there is a need to set down some guidelines for those who would like some indication of what is expected of them.

Section 1:

The first section is a continuation of the dream work begun in Liber MMM. However, if it has been awhile since the magician performed her Liber MMM or if the practice of lucid dreaming is new to the magician, there is no obstacle to beginning here. The magician will learn the techniques of lucid dreaming and experiment with it in the field of applied magic. Practitioners will practice utilizing the dream state as a field for enchantment and the extension of perception in the present, past and future probabilities of their lives. The Neophyte will come to utilize what for many of us is a wasted portion of the day and should develop a natural edge over other magicians who have neglected this avenue to power.

Section 2:

In the second section the Neophyte will explore forms of gnosis covering the full potential range of altered states of consciousness, from the inhibitory to the excitatory to the chemically induced (which for reasons of legality must remain optional). Alongside with trance work, this is the final methodology for obtaining supernatural control over the body/mind and using it to alter the field of probability through which we constantly swim.

Section 3:

As an extension of Liber MMM, the practitioner will master the techniques of creating a useful set of magical tools and then consecrate them for the great work of magic. A thorough understanding of these techniques will not only create a set of instruments for ritual practice, but also will engrain the practices of investing belief, creating and manipulating taboos and lay the basis for developing skilled paradigm shifting.

Section 4:

In the fourth section the Neophyte will be presented with a series of techniques for the creation of rituals regardless of paradigm. She will also acquire the skill to distill the essential elements from rituals that are not up to a chaos magician's standards, reworking them to suit her needs. The supermarket of beliefs becomes our own personal shopping center, and we should take what we need from it at all times.

Section 5:

In the fifth section the magician will go through a radical series of metamorphoses, demonstrating the ability to upset her own prejudices and proclivities and achieve a degree of liberation necessary for permanent IOT membership. Without the ability to transcend our own limitations we gain nothing from the practice of magic.

Additional Requirements:

In addition to the above skills, the IOT America Section also requires that the Neophyte mentor at least one Novice all the way through to the 4th degree – if there is the availability for this; perform a greater monasticism for two weeks (as outlined in Peter Carroll's *Liber Kaos*); demonstrate a commitment to self, their temple or study group and the IOT as a whole; be capable of performing a Mass of Chaos B on demand; and possess an awareness of IOT protocol.

The gaining of proficiency in these six areas encompasses the Neophyte's preparation for work as an Initiate within the IOT. When completed with the program, she shall have expanded her arsenal of magical weapons and skills to an extent that makes her a formidable chaos magician. She will possess more tools and techniques than her predecessors and will be in a position to raise the bar again in the future. Only those willing to push beyond the goals and accomplishments of those who came before can pursue technical excellence in magic.

Fr. Ratatosk, September 23, 2000

Preliminary Ground Work

Exercise 1: Meditative trance

If you have the time to perform a daily meditation it is recommended that you do not discontinue the work of Liber MMM while performing the exercises of Liber LLL. The work of meditative trance is very helpful in keeping focused and assists the magician in maintaining peak form. However it is also time consuming, and some practitioners cannot reasonably be expected to set aside an hour a day to meditate in addition to time set aside for other magical practices. Instead I recommend that the Neophyte occasionally meditate in order to stay “up to speed” so to speak, without overdoing it and risking burning out entirely.

To remain at the level of proficiency gained during the practice of Liber MMM it is only necessary to meditate two or three successive days a week. Your edge is maintained without an undue amount of stress or pressure (which would ultimately be counterproductive). Those with heavy work or administrative burdens, however, should refrain from even this level of commitment. The Neophyte should remember that it is better to set reasonable goals and achieve them rather than set lofty ones and fail. There is a lot of truth in the cliché “slow and steady wins the race” – no one profits from an individual burning out.

Section 1 Lucid Dreaming

(Based on working with Stephen LaBerge, Ph.D. and Howard Rheingold's *Exploring the World of Lucid Dreaming*)

The process of mastering the art of lucid dreaming is conducted in several stages. It is not as easy as one would suppose. However, keeping a dream journal is usually a good place to start, as well as re-reading or re-visualizing your dreams in order to be able to consciously attain awareness of your dreamscape. It frequently proves to be a precursory method of eventually taking conscious control of your dreams and using them for magical purposes. There are several ways that can be employed over a period of time, and the Neophyte will explore and master these techniques.

This section of Liber LLL is unique because you can practice it concurrently with another section. After all, all the work is taking place either while you are sleeping or immediately before you go to sleep or immediately after you wake up. However, it does involve a change of normal observational habits, and this too has a benefit when it comes to being a magician in consensus reality.

Exercise One: Observational Exercise

The first exercise for mastering lucid dreaming is actually to be entirely aware of your waking state. Conduct this exercise on the first day of your lucid dreaming program and then move right on to exercise two. The complete and total awareness of all external-waking stimuli is crucial to increasing the probability of realizing when a dream state is occurring, thus increasing the probability of becoming lucid.

Look: Pay special attention to all the objects, shapes and motion occurring around you.

Listen: Become aware of the myriad of sounds that assail your senses during a normal day.

Feel: Run your hands over a number of surfaces, from tacky to soft and slippery to hard, cold, hot.

Taste: Focus on a wide variety of substances or the memory of tasting them.

Smell: Inhale the odors of your body, the room, incense, perfume, any pets, other people, your breath.

Breathing: Turn your attention to your breathing and note its rhythm without trying to control it.

Feel: Briefly induce feeling of hatred, love, fear, joy, sorrow, lust.

Thoughts: Reflect on your thoughts – What are you thinking right now? What were you thinking during this exercise? What random thoughts arose?

Ego: Become aware that your sense of the world always includes you, the observer. Realize that we change events simply through observation. Keep in mind that there is no separation between you and your subjective experience. Be aware of being conscious.

Awareness: Finally, be aware of being aware of your consciousness.

Exercise Two: Catalogue Your Dreams (dream sign location)

Keep a dream journal (if you don't have one already). Once you have collected twelve dreams, begin looking for and categorizing dream signs. Dream signs are distinctive moments in dreams that betray the fact that we are dreaming. They can range from unusual thoughts to weird objects or to extreme non sequiturs. Some examples to look out for:

1. I thought that I didn't want the car to crash and it suddenly swerved back on the road.
2. When I found the door locked, I wished it open.
3. I could see perfectly without my glasses or contact lenses.
4. People at work threw tomatoes at me.
5. The hairdresser shot one of the customers.
6. My wife was cooking the dogs.
7. The tuna in the refrigerator lit up.
8. Dreaming of being a member of the opposite sex.
9. Dreaming of being someone famous.
10. Someone/thing morphs in front of you.
11. A giant walked by.
12. Everyone's hair was blue.
13. I got lost because the streets in my hometown were different.
14. There were buildings missing in the skyline of downtown.
15. I saw a tiny purple kitten.

This is just a short list of potential dream signs. You might also notice radical place differences (being in another city/country) or be a radically different person (James Bond). It can be as simple as your pet being a different color or as complex as being a miner on Mars.

While continuing to record dreams, also begin to keep a list of dream signs. Underline them as you record the dreams from that evening, then list them at the bottom of the page after the dream. Note any patterns that occur in your dream signs. Note which ones occur the most. You could, for example, frequently find yourself in a different

country or back in grade school. You may frequently see someone in your dreams do something odd.

Once you pick a set or type of dream sign that occurs most frequently, look for it's normal equivalent during your waking hours. Note how someone/something normally acts in real life during the day. This observation will better prepare you for becoming lucid in your dream.

Once you have your dream signs to trigger lucidity in dreams, you will go on to utilize the following techniques for inducing a lucid dreaming state. These states can be realized without dream signs, but the dream signs act as the perfect catalyst to sudden lucidity within dreams.

Exercise 3: MILD Technique

- 1) Before you go to bed, resolve to wake after each dream cycle and record any dreams that you might have. If that is a bit steep, resolve to wake after the first dream period after dawn (usually the one immediately before the last dream cycle).
- 2) When you awaken from any dream period during the night, do not allow yourself to drift back asleep. Record as many details from the dreams that night as possible.
- 3) While returning to sleep after each and every dream cycle that you have, concentrate on your intention of remembering to recognize that you are dreaming. Repeat silently "The next time I'm dreaming I will know that I'm dreaming" as a mantra as you fall asleep.
- 4) Fake it till you make it. While you are falling asleep and repeating your mantra, think about the last dream that you had, recall the dream signs and picture yourself becoming lucid in that dream. Go through the motions of being lucid and act out some fantastic action.
- 5) Allow yourself to fall back to sleep.
- 6) During the next sleep cycle the odds become very high that you will have a lucid dream after doing the technique outlined in step 4.

Exercise 4: WILD Technique

- 1) While lying in bed, completely relax and let go of all muscular tension in your body. Deepen and lengthen your breathing. Let go of all thoughts, worries, and concerns. Become completely placid and serene, with no stress whatsoever and no disturbances.
- 2) Gradually you will notice visual images begin to arise. These can start out as simple shapes but will evolve into more complex forms as time passes. Try to observe these shapes in as passive a manner as possible. Do not attempt to capture or retain these images. Just let them float in and out of your conscious awareness.
- 3) When the images eventually evolve into an entire scene, you can enter the dream lucidly and perform whatever action you desire. The trick in this technique is to recall that you are dreaming. You must maintain a balance between lucidity and the dream world. Too much control and the dream

collapses into conscious fantasy. Too little control and you simply fall into a deep sleep.

Once you have achieved a lucid dreaming state, there are three types of magical activity that you may choose to engage in:

1. You may choose to perform enchantments with pre-drawn sigils.
2. You may choose to extend your perception by going to a location beyond your normal awareness to gain the answers to various questions.
3. Finally, you may attempt some sort of astral working – effecting change in another location without physically being there.

With any of the above techniques it is most important to have what you are planning to do in mind before you begin and to record thoroughly what you did while dreaming, scrupulously keeping track of your successes and failures. Once you are in a lucid dreaming state, the potential to do magic is as wide as your imagination; being in a dream state, you are in a state of gnosis, period. You have bypassed the psychic censor and are capable of doing whatever fantastic act you can imagine. Magic done while lucid dreaming fulfills several aspects of the magical equation (gnosis is mentioned above), as all conscious resistance to doing magic is abrogated. The only factors that remain are subconscious resistance and an effective magical link to the target of your working.

Section 2

Gnosis

There are three distinctive types of gnosis that the magician should master. These are usually categorized as inhibitory, excitatory and chemical. The first type, inhibitory, is considered the most time-consuming and difficult to obtain and maintain. The IOT expects proficiency in this type of gnosis because it requires discipline and focus. Inhibitory gnosis also has the added benefit of demonstrating the state of no-mind in such a way that the magician will be able to spot its recurrence during the use of other types of gnostic states.

Excitatory gnosis usually takes less time, but requires a great deal of physical exertion or emotional currency. The normal wanderings of the mind are short-circuited by whipping the body, mind, emotions, or any combination of the above, into a frenzy. The primary drawback to excitatory forms of gnosis is that the body-mind builds up a tolerance for every type of excitatory gnosis if the magician utilizes them too frequently. The only way around this is to NEVER rely on just one type of gnosis repeated, for any reason, and to change your preferred method of gnosis as often as possible.

Chemical gnosis is by far the easiest type to reach. However, the downside to drug-induced states of consciousness is that there frequently is a distinctive lack of focus or control. Being high is a wonderful thing, but if you don't do any magic while there you are nothing more than a pothead with delusions of being a magician. It is important to reach identical states of consciousness with all three types of gnosis. The goal of the Neophyte should be the purest possible state of no-mind during ritual work, regardless of the choice of gnosis used to reach that state.

The magician should master as many states of gnosis as possible and explore those that normally would be strange and foreign. Maintaining a comprehensive journal that records all you observe from a state of post-gnosis is crucial. Each state of gnosis can be mastered in any order, and the listing below is arbitrary. Unless otherwise specified, each gnosis section should take about a week to complete, or the magician should experiment with each variety listed for a week to obtain a thorough understanding of each type of gnosis. The following are examples of gnosis that the Neophyte may wish to use; he or she can also substitute other known varieties of gnosis for the ones listed below if so desired.

Inhibitory forms of Gnosis

Sleeplessness

One of the best ways of shattering the blinders daily placed on us by the psychic censor is to overload its capacity for filtering and editing information coming into our system. While sleeplessness is certainly the most time-consuming of gnostic techniques (taking up to three or four days), it can also be the most productive. I recommend doing it while taking a week off from work in order to prevent any negative ramifications arising from inattentiveness at the office.

Interestingly enough, this form of gnosis will occur when you are at the point when you should be in deepest sleep. Studies on sleep deprivation have shown that our brains continue to function normally during the hours of the day that we are normally awake. It is only on the second and third nights of sleeplessness that altered states of consciousness will occur. Four nights of sleeplessness sequentially is all that I recommend; beyond that point you risk mental damage. Plan any magical workings to take place between the hours of 3:00 and 5:00 a.m. if you keep a “normal” schedule. Otherwise schedule workings for the time between the last five and seven hours you would normally be asleep.

Signs of success with sleep deprivation include, but are not limited to, the following observed phenomenon:

- ∞ the physical distortion of objects and shadows;
- ∞ divinatory questions being answered by disembodied voices;
- ∞ a rapid multiplication of observed synchronicities and déjà vu;
- ∞ time distortion.

Fasting

The human body-mind can survive from six to eight weeks existing only on water. However, the gnostic state of fasting can usually be obtained in a time frame of one to two weeks, during which time the magician subsists wholly on water alone. It is important that you at least drink water if you are going to fast in this fashion to obtain a state of gnosis. Two weeks without water will kill you, so you need to drink water constantly during a fast – eight glasses a day to be precise. You will still obtain a state of gnosis, and you will avoid any risk of death.

I have found that it is also a good idea to ease into fasting. The magician switches from normal meals to just water and something light like a couple of slices of buttered bread for a few days beforehand. I personally discovered that taking multivitamins along with the water reduced the risk of illness but didn't affect the sensation of fasting. Staying clean and focused, you can also still manage to do things like go to work, but extra-curricular activities should be reduced to just doing magic. Your energy level will drop off tremendously when doing this exercise, so don't tax yourself in other activities – fainting at odd times is an inherent risk.

The time to conduct rituals of magic while in this state of gnosis begins when the pain of fasting becomes a dull continuous ache. As it persists as a throbbing, pulsing need for sustenance you will find yourself easily entering into a state of no-mind during any magical working that you might attempt. This is due to the total focus that your body feels on the need for food, driving all other trivial thoughts from the brain and making your focus on a single point of consciousness easier.

There is a tendency towards hostility while attempting this form of gnosis and others have noted that it is an ideal time to curse people. You may wish to come up with a short list of targets and do destructive sigils at this time. However, there isn't a reason why you can't do positive workings or simply note the side effects and byproduct states that accompany this form of gnosis.

Sensory Deprivation

Isolation chambers are hard to come by nowadays. So the magician must resort to several tricks to place herself in a complete isolation of the senses. There are two ways of doing this: overload and solitude.

In the first instance, the magician loses all cognitive functions through bombarding all the senses simultaneously until it is impossible to rely on any one sense to maintain her bearing. The best method of bombardment that I've found works on sight, sound and smell. It's cheap and can be done quite easily with a stereo, a strobe light and some rancid incense (Asafoetida or a sulfur compound). If possible, use a room without any decoration or furniture.

The magician should cloy the room with the incense, find a white noise portion of the dial and turn on the strobe light. Maximum yield for all three stimuli should produce disorientation as long as the eyes remain open. Keep them open; the idea is to move into a state of gnosis via transcending the reliance on your most popular organs of sight, smell and sound. This form of gnosis often works best if it is a surprise – like during an initiation – and works best if it is a shock to the system. However, it can be entered into willingly by discovering your threshold for equilibrium and then crushing it.

There is a risk of vomiting and falling down if you are unprepared for this type of gnosis, so start out in a seated posture. The magician can still charge a sigil, if desired, through intense image concentration despite the visual distortion. However, it is only necessary to note the point at which this form of gnosis occurs and its side effects.

Solitude is another method of achieving total deprivation. The magician should acquire blinders, earplugs (preferably of industrial strength). Fill a bathtub with water to the point at which you can submerge yourself entirely, except for the nostrils, and then get in. Note that this technique overloads the sense of touch while cutting off sight and sound. This methodology works best for visionary trance activities.

The magician may also wish to experiment with combining the two techniques. Cloy a bathroom with foul smelling incense. Bring in a strobe and stereo for white noise and light and then submerge yourself in the tub, and follow the earlier procedure.

Excitatory forms of Gnosis

Sex

Simple orgasm is not enough to reach a state of altered consciousness. The Neophyte should instead practice techniques of karezza if male and multiple orgasmic overload if a female. In addition, sexual states of gnosis are generated through severe acts of sexual blasphemy by violating taboos. These taboos are entirely based upon your natural sexual preference, and each individual should come up with a list of “nasty” things that he or she WOULD’N’T do. These are usually perfect actions to trigger whole-body orgasms that should push you into a state of altered consciousness.

There are many extant works on sex and magic, so there is no need to go into detail here. Find what works best for you. In addition to works specifically dealing with sex and magic, there are also useful guides to aberrant sexual behavior: *Anal Pleasure & Health*, *The Ultimate Guide to Strap on Sex*, or *A Hand in the Bush: The Fine Art of Vaginal Fisting*, to name a few. These works are important in that they maintain the focus on achieving pleasure from these activities (pleasure that will push you into a state of gnosis), specifically WITHOUT damaging yourself physically during the activity.

Maintaining or deepening an orgasmic state depends upon the mastery of several activities that were encountered as a Novice. The first of these is regulation of breathing. Prolonging and deepening the breath before orgasm will increase its intensity when it does occur. Combined with a taboo act and some form of karezza, this will usually be sufficient to push the practitioner over the edge. The magician should also consider engaging herself in some school of tantric activity. No matter how fluffy these may seem on the outside, they are dealing with sex and sexual practice. The results of experimentation with one of these schools can often be surprisingly intense.

Rage

This method for achieving gnosis is well known and is usually the first type of single-pointed consciousness that most people encounter. The experience (often described as “seeing red”), upon closer examination, readily identifies itself as a state of gnosis. The individual “seeing red” has all the classic symptoms of someone in a state of gnosis: tunnel vision, time distortions, gaps in memory and feeling drained afterward. Neophytes should master this state, as it is an ideal excitatory state of gnosis.

Rage can be triggered in a number of ways but, generally speaking, these are entirely individualistic. The best way to do so is to repeatedly remember past slights that were sufficient at the time to put you into such a state. Some people have to go as far back as childhood, but there are usually enough instances of humiliation and frustration and hostility to form a solid battery of recollections in anyone’s life, both during and after childhood.

It can be fun to have symbolic things to destroy as part of a ritual while in this state. Don’t have anything you might want the next day close to you when doing this type of gnosis. Stay away from any children or pets.

Panic

Apart from its use in ritual work, there are two added benefits to mastering a state of fear that becomes the gnostic state of panic. The first is the ability to resist the feeling of fear when you need to and, secondly, is the ability to orchestrate the proper atmosphere for creating panic in others. The best way to induce panic is to place oneself in a position where you must confront your fear of the unknown (which is the root of fear gnosis).

This gnosis arises from the “fight or flight” reaction. Specifically, it is the instinct that urges us to flee a hostile predator. In the wild, predators are often sensed before they are seen, and when an animal senses an unknown quantity, the “fight or flight” reaction occurs. This primal response is also the root of rage gnosis, as both are adrenaline-based.

The best time to induce this state is alone in the dark, late at night or in the very early hours of the morning. As the psychic censor is worn down, the realm of the Other creeps in and the boundaries around the world of accepted truth begins to fray. Fear of what others might do to you may also cause panic, but this generally works only with strangers, and they’re unlikely to volunteer assistance.

Conversely, when focused on what strangers or semi-strangers might do to you in say, an initiatory situation, this technique is a good way to cause panic. However, there is a risk of trauma and severe emotional scarring, so it isn’t recommended. Initiations should have some risk but should never result in permanent mental damage.

Pain

Self-flagellation may bring one to state of gnosis quickly, or take a long time if you are an experienced masochist or possess a high tolerance for pain. Those who utilize painful exercises for pleasurable purposes should skip this type of gnosis on the grounds that you may risk injuring yourself in an attempt to enter this altered state of consciousness.

Piercing is an excellent way to induce pain gnosis. Again the risk is injury if you already participate in this type of activity. People tend to build up tolerance to pain so it helps the achievement of gnosis if the pain is shocking or unexpected. You might want to enlist someone’s help with this, as other people can readily beat you with an irregular rhythm that will keep you guessing when the next blow will fall. It is recommended that you use an experienced sadist, however, as you don’t want to be injured by someone else’s incompetence.

There are also simpler methods for entering into a state of pain gnosis on your own, involving just a small sewing needle and a little knowledge of anatomy. The Jesuits taught me this trick; it’s called “stigmata” (after the spontaneous bleeding from the ankles, wrists and side experienced by the extremely religious in imitation of a crucified Jewish rebel), and they use it to form a sympathetic link with Christ. Stigmata are done by locating the main nerve entering either hand at the wrist. The magician places a needle into this bundle of nerves. The pain will be instantaneous

and overwhelming. This connection is responsible for the wonderful dexterity and mobility of the human thumb. During an actual crucifixion, this nerve is severed.

Dancing

This method could also be termed “exhaustion gnosis.” The magician engages in continuous movement until a trance-like state of gnosis occurs. Dance gnosis is particularly good for visions and divinatory sorts of workings, or at least that is the history of its use. However, it is apparent how it could be used in any type of magical activity. The effort to maintain continuous motion eventually forces the mind to a single point of concentration, the motions themselves become automatic and there is a feeling of disassociation from the mind. It is at this point that the magician performs rituals, fire sigils and various other magical acts.

This is also a great form of “open handed magic.” You can do it in a club full of people, with dozens watching, and no one has a clue. It takes a lot longer than one might think, though onset can be quick if you’ve never tried it before. Normal times to reach gnosis range from fifteen to forty minutes of continuous dancing. You can also obtain this type of gnosis by treading water for a long period of time.

Drumming

The auditory and the physical activity of drumming combine to place the magician into an altered state of consciousness. It also takes a rather long period of time to do so. However, it has the benefit of being one of the easiest forms of gnosis to maintain. Just keep banging away. Both dancing and drumming produce the classic “runner’s high” which affects marathon racers. This is what you are seeking, along with a disassociation between the body and the mind.

Certain drum rhythms have also been known to directly impact emotional states, depending on tone and pace. There are some styles of drumming that can apparently cause sexual arousal or intense feelings of anger. Extensive work with drumming will probably reveal these patterns, but the magician’s primary concern should be on entering a state of gnosis through the physical medium of this type of gnosis.

Drumming works well with visionary trance (in terms of divination), invocation of various godforms that are associated with the drum (or thunder) and can be used very well in group ritual settings.

Chanting/Glossalaylia

The process of repeating a simple phrase or a random collection of syllables for an extended period of time will also produce single-pointed consciousness. While chanting can be conducted in a subdued fashion during a meditative session, it functions better when allowed to increase in tempo and rhythm until a crescendo is reached and the magician hits a state of gnosis.

Glossalaylia works in a similar fashion, but has no set formula to follow. The magician calls out letters, sounds or numbers in a rapid-fire fashion, letting go of mental control through a verbal avalanche of nonsense. As the magician works the

pace faster and faster, there will arrive a feeling of detachment that proceeds the onset of gnosis.

The chant itself used in this exercise can be a sigilized desire rendered in mantric form. The same desire can also be empowered via glossalaylia. Glossalaylia sometimes gives way to an organized speech other than any known by the practitioner. If recorded and recognized by someone who knows the language, it can often be translated at a later date. This practice has been known to produce prophetic bits of insight.

Chemical forms of Gnosis

Disclaimer

It is necessary to mention several substances in this section that are currently illegal. The author under no circumstances recommends that the practitioner break the law in any way, shape or form. The obtaining of illicit substances, their possession and sale may result in arrest, detention and long jail sentences in some countries. Public abuse of some legal chemical substances may also result in similar punishment. However, to exclude this section would be to deny that chemically-altered states of consciousness exist and can be obtained through the use of these substances.

The skilled practitioner also recognizes that there exists a difference between use and abuse of a chemical substance. The former is a state in which you are in control, the latter a state in which you have surrendered your control to addiction. In the author's estimation, "addiction" is nothing more than a personal demon run amuck. It isn't a "disease" or a "tragedy." It is a personal failing that can be corrected through the direct application of will.

Chemical dependency (addiction) to any substance listed below is considered a disqualifying factor to an aspirant seeking the 3rd degree. The IOT desires individuals who are proactive and in control of their own Will.