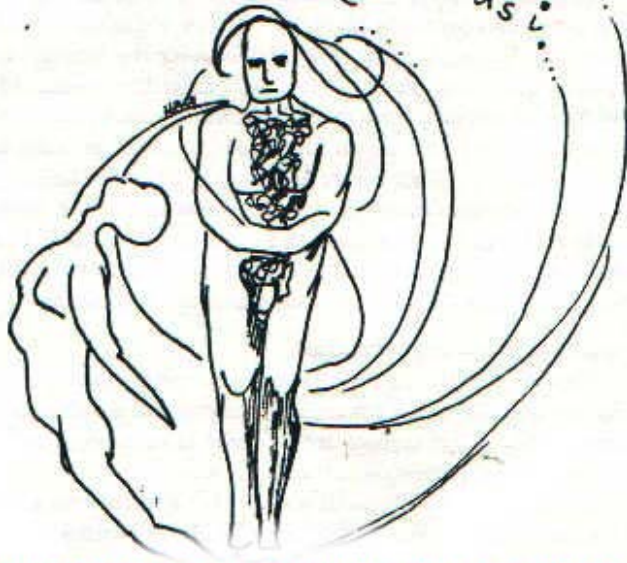




Sexuality and Witchcraft

By Alys Goldenthorpe

my emotions are an instinct of the tides...
i ride and weave them as i...
time my spell



This article is written by Alys Goldenthorpe, and published in Magic Pentacle in 1990. Useage permissions have not being obtained, due to lack of communication; however i do not believe that she would object to members of our Wicca Order having access - provided acknowledgement remains intact - Jean

SEXUALITY is a property of all human beings. Honesty about sexuality is not. At least since Roman times in the West and possibly before that, sexuality as a human function has been a major symptom of unhealth, whether expressed in boasting, avoiding homely truths or spiritualising unease. Perfect Love and Perfect trust are a necessary foundation for both sexuality and witchcraft. Witchcraft has been defined by Webster as "bewitching, attraction or charm; enchantment; irresistible influence; fascination." This could also be a good description of the experience of sexuality.

What influence does the practice of witchcraft have on the experience of sexuality? Does it matter which comes first? Witchery presupposes that their spells are to effect changes in the real (kickable) world; and that spells are spun in harmony with the tides of the real (embraceable) world.

The key to this whole subject is practice. All the habits of the witch are physical rather than theoretical. Although there are many different kinds of witch, the presupposition they all hold in common is that their most important tool, either for reception or delivery, is their own body, which guarantees that the body and its sex is going to have to be acknowledged and come to terms with smartly if any progress at all is to be made.

Spell and enchantment

To the witch, sexuality is, like any other part of the natural world, to be understood and used on its own terms, according to its own rhythms. Sexuality partakes of the tides of Gaia and is itself a spell and an enchantment. Also inherent in the witch is the enhanced natural capacity to relate to all reality sexually, since from the start of training, awareness enhancing and extension of the senses open the witch to her body as receptor.

Greater bodily awareness frees the less dense aspects of all matter to intertwine and influence each other, whether for change or for affirmation. The witch's process of combining the spiritual and the physical enables a more satisfying and longer-lasting union than that of physical conjunction alone.

In some traditions, the norm is for the tutor-priest to be of the opposite sex to the neophyte. Whether or not this is the case, transference and cross-transference between tutor-priest and neophyte always occurs and should be used to some extent. In those single sex covens where this process is denied, many troubles occur which could well have been transmuted into something useful.

All spell making, like all ritual, needs a fixing agent and a motor power, an emotional energy with which to launch and direct it. Hatred is very powerful as an energy, but it is not very useful because its nature is to pull apart, not to bind. Love is harder to generate but it is long-lasting and tough. By its very nature, sexual energy has as much energy as hate and as much clarity as love.

Because sexual energy is subject to the rhythms of Earth and Moon, rather than to will-power, so it is also a useful monitor of the actual state of the energies which one is proposing to use. The witch's body is her chief tool, more important than knife, girdle, wand, mirror or black cat. With it, she spins her will into the strands of reality and lets loose her dreams into the foundations of the now. This is why she seldom casts spells for others, unless they participate in the rite. To build and sustain the energies of a dream with one's own body is to stamp it for oneself. Remember this, if you are tempted to spell a curse.

A Witch is an Incarnation of the Goddess

Part and parcel of this materialism is the apparent anthropomorphism of the witches' understanding of the gods. Since the witch understands herself as already an incarnation of the Goddess, standpoints such as that of the magician (achieving union with Mars, for example, and then having to struggle back to earth with the energy) while noble enough, seem a little unnecessary. The witch's practices of calling down the moon and worshipping her or sharing the Pan energies have more in common with revelation or god-worshipping than with apotheosis or god-making.

Nor does the witch have a lot to do with channelling or possession. All that is needful for her is the intensifying of the energies already there. Focus and calling forth is all that is needed. As an analogy, if one has already had an orgasm, it takes less than a thought to place oneself again in the post-orgasmic experience. If one has never had an orgasm, much trial and labour would presumably be needed.

While sexual congruence in its more ordinary sense may be used magically, it is very important to understand what one is truly doing. The Roman Catholics seem to have understood that the sexual act is for procreation, but they have limited procreation to the production of human children. This perception is as narrow as that which presupposes that only the human form can reveal the gods.

Beginning with the spinning of the spell in the solitary dance, which centres the witch and extends her less ordinary senses; weaving now with the sacred dance to the union of priest and priestess in the grove and the extension of its power through the timing of the high priestess, one may go further. One may join the sexual dance to weave, not only the dream outward, nor even the dream together, but to bring all the lovely world into the fabric of the coven, even the fulness of the Gods. To do this is to perform the Great Rite, to extend humanity and the frontiers of human relationship, if only to add one mote of bliss to the maelstrom of this world's suffering.

