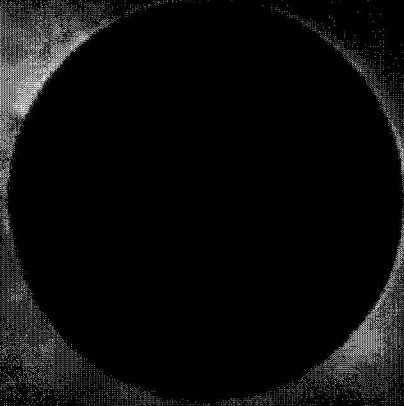


BETWEEN SPACES



Selected Rituals & Essays From The Archives Of
TEMPLUM NIGRI SOLIS



Published
Samhain 2010 EV
by
Templum Nigri Solis

www.between-spaces.com

Edition Limited to 88 Numbered Copies

This is copy No. 49

ISBN 978-0-646-53528-9

BETWEEN SPACES

**Selected Rituals and Essays
From the archives of**

TEMPLUM NIGRI SOLIS

Edited by T. Harris

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ACKNOWLEDGEMENTS

We are grateful to Peter J. Carroll, who started the ball rolling. We are forever in his debt, even though he can't be blamed for the contents of this book.

Special thanks to John Mackin for his technical advice, suggestions and assistance with the manuscript.

We acknowledge contributions from all members of TNS, both present and past.

Our heartfelt thanks also to the Pact at large, and particularly to Fra. Corvus, Sor. Sonata and Fra. Dhalfar in the USA and Fra. Fellatio and Sor. Anduin in England for their support, energy and friendship.

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DISCLAIMER

This collection was compiled for the serious practitioner of Magick. It is in no sense a 'how-to' manual or a primer. It contains both advanced and introductory material, but does not lead the Magician through an ascending level of proficiency. The aspiring Magician will, however, find within this collection all the resources necessary for effective and powerful Magick.

Some of the material is physically and psychologically demanding, and should only be attempted by persons in good health. Those with chronic cardiac or nervous conditions are advised not to use the material herein.

The authors and the publisher will not accept any responsibility for events arising from use or misuse of this material.

Chemicals which are legally proscribed in many jurisdictions are mentioned in the text. The publisher does not advocate illegal activity. The information herein presented should not be used if such use would constitute illegal activity.

FOREWORD

Within this collection of essays you will find material that is
BRILLIANT, CRAZY, STATE OF THE ART,
SEXY, CHAOTIC, ANTIPODEAN, INCISIVE,
EXPERIMENTAL, OUTSPOKEN, WILD.
ANTINOMIAN, PROVOCATIVE, NEOPHILLIC,
MAGICAL and DANGEROUS.

I can see no point in arranging these adjectives into sentences or trying to point out which pieces fall into which categories.

Suck it and see for yourself why Australasian Chaos Sorcery has become a potent force to conjure with.

Pete Carroll
Fra. Stokastikos 127√ -1o (retired)

INTRODUCTION

Science should be more Magical and intuitive, Magic more factual and scientific. This book is a step towards achieving such a synthesis and refuting some of the implicit dogmas of science that are quite as absurd as those of fundamental religion.

Dogma One: The human will can never influence physical processes. This dogma is contradicted by common observation and common sense. People are wished to death every day. Knock on any door. I recall a Freudian analyst who became hysterical when I said that curses can and do work. 'No!' he screamed. 'The witch is a dissociated hysteric and her victim a paranoid' (As if these words mean anything.)

Another scientist said he would not believe in ESP no matter what evidence was presented.

In the Magical Universe nothing happens unless some Power, Persona, Entity or Spirit wills it to happen. The Magical universe is unpredictable, spontaneous and alive... a universe where anything can happen and where anything is possible for Everyman if he has the knowledge and the courage to take a step into the unknown.

Between Spaces is a working manual, a how-to book to guide the spiritual quest of Everyman. The exercises described here are immediately workable. The split between science and Magic can be mended to the incalculable benefit of both disciplines.

Perhaps the greatest impact of *Between Spaces* is a realization that there is a spiritual journey and that it is open to all who have the courage and the savvy.

'It is necessary to travel. It is not necessary to live': the motto of the navigators who followed Columbus.

'I am an astronaut of inner space.' Alexander Trocchi.

Now the outer and the inner must merge - or more precisely re-merge, for they once were one. It is the task of the Magician, the Artist and the Scientist of varied disciplines to heal this ancient split. *Between Spaces* is vital and urgent.

INTRODUCTION

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‘Man needs play and danger. Civilization gives him work and safety.’
Nietzsche.

Magic is dangerous or it is nothing. In Buddhist cosmology the Heaven Worlds are more 'dangerous' to the spirit than the hell worlds, since Heaven Worlds may conduce to sloth and stasis. Nothing is more dangerous to the spirit than security.

‘He's got it made.’

Keep moving, Pilgrim.

The worst trap of all. Hell worlds that purport to be Heaven Worlds.

Good steady job, air-conditioned ranch-style house, Van Gogh reproductions on the wall, rumpus room with bullfight posters, barbecue pit in the back yard, at the entrance to your driveway a toothy 'blackamoor' and all this equipped with a wife, two children and a fawning, slobbering Spaniel with spit hanging down to the floor.

What more could a man want in life?

Keep moving, Pilgrim.

-William S. Burroughs

AUTHORS' INTRODUCTION

2008 ce/63 PDA

Considerable developments have taken place since this material was first compiled, as might be expected after twenty years.

TNS acknowledges the Fraters and Sorors who have died in these past decades. Fraters: Dhalfar, Corvus, Ales et Animo, Necrobiozis and Legion. 'We shall say your names and you shall live'.

When this compilation was assembled, TNS was operating within the Pact of the Illuminates of Thanateros as it existed at the time. Not long afterwards, the landscape of the Pact altered, and TNS's association with it ceased. References to the Pact and the IOT now reflect historical context, and not a current relationship.

TNS was established as an independent Magickal Temple prior to its affiliation with the Pact of the IOT. As we became cognisant of the aims and aspirations of the IOT, it seemed appropriate to work within the Pact structure until such a time as our paths divided.

This volume should now be considered as an archival document, being at least in part, a reflection of views and conditions prevailing at another time. This is not to say that the material presented here has been superseded. The authors are of the opinion that it remains as valid now as it was then.

The original format of this volume has been retained. For archival purposes, certain TNS documents were given a Temple Paper (TP) number, and this has been preserved here for ease of cross-reference.

TNS has remained active to the present day. The core members of the original Temple continue to work together. Contact is still maintained with other Temples throughout Australia, New Zealand, Europe, Asia and the Americas.

It appears that there are more Chaos Magicians now than there were when this volume was begun. Many of these are working individually rather than in groups. It should be emphasised that the rituals and techniques presented here can be applied to either group or solo practice with a minimum of intellectual effort. It should also be stressed that this material can be adapted by the practitioner in any way they see fit.

There is freedom at the core of Magick, and it is has not been our intention to limit this with inflexible forms. There should never be a static Canon of Magick. Such an idea is inimical to the Magick itself. Here, we reemphasise that Chaos Magick is Magick reinstated, stripped of its Holy Games.

TNS extends further thanks to those who have contributed to the preparation of this edition, particularly Soror Kauket and Fraters Davros and Liminus.

AUTHORS' INTRODUCTION

Between Spaces is a collection of Temple Papers produced by Templum Nigri Solis, a Chaos Magick Temple functioning within the Magical Pact of the Illuminates of Thanateros.

While this is the work of a particular Pact Temple, it is simply a fragment of the diversity of work being undertaken by the Magicians of the Order and should not be seen as representative.

Each paper is self-contained, and while some information may be repeated, we have chosen not to edit points that may seem to be duplicated. In this collection, we have approached a number of important Magical concepts from several angles, and each time a point is repeated, it is in relation to a different aspect of Magical experience.

This collection is the result of the personal experiences and experiments of a group of Magicians of differing backgrounds who have come together under the aegis of Chaos Magick. In our own ways, we have explored relatively unknown reaches of the Magical Universe, and these papers are the maps we have produced after our journeyings. We feel that releasing this material into the public domain may assist others in the Great Work of Magick. Releasing this material also serves to strengthen the re-emerging paradigm that we live in a Magical Universe.

In Magical writing, one faces the problem of translating into intelligible language concepts that are not linguistically based. In the late 20th century, there is the added burden of the contemporary ethos: a predominantly rational world view, underscored by prevailing scientific doctrines. It is not possible for the writers to remain unaffected by the predominant intellectual conditions.

It is also important to consider that any Magical writing is informed by the work of earlier writers. A wholly 'modern' voice is yet to emerge, as in Magick the past is ever present, regardless of one's attitude to it.

While some readers may regard the language used here as overly academic, such a stylistic choice has been made in an effort to convey concepts as concisely as possible. It should be emphasized that these concepts can only really be understood in terms of non-verbal experience. The written word allows for great degrees of subtlety, but it is still an inefficient servant.

We have attempted to use non-gender-specific terms wherever possible, but in the instances where we have not, no discrimination is intended. Gender, and sexual preference for that matter, is not an issue."Magician" is used as an umbrella term for any individual of any gender engaged in the practice of any form of Magick.

Words are important, but so are the spaces between them.

Magick dwells between spaces.



PERSPECTIVE

TPo46

WHAT IS CHAOS MAGICK?

Chaos Magick is Magick reinstated.

Chaos Magick is a malleable, explorable Art, with its roots in the experience of the real. It is also awesome and terrible, but these are merely emotive factors, which are exploited as Magicians push themselves to the very edge of the precipice of being.

It is an anarchic, dynamic gateway to infinite possibilities, where dogma does not feature. Chaoists are warriors pitted against their own Selves, confronting the lie of limitations placed upon them by personal or external sources.

The term 'Chaos' must be divorced from the conventional interpretation of the word. Restored to its original sense, it signifies the omnipresent Void, which is pregnant with all potential and is the substratum to Creation. It is this plastic medium that the Chaos Magician endeavours to penetrate and influence.

Chaos Magick shows that the real keys to power are altered states of consciousness directed by the Will of the Magician. It also shows that any one symbolic system for the attainment of power and knowledge is arbitrary, and can ultimately be dispensed with because the Magician interfaces directly with their own reality.

We live in a subjective universe. The world we perceive is the result of an unconscious interpretation of sensory data. This personal perception alone defines the parameters of reality. The tools of the Chaos Magician are therefore anything and everything. While utilising ritual, myth and tradition, there is the tendency for an overtly shamanic approach, emphasising personal experience as validation. Gnosis or knowledge by experience takes the place of the hearsay, distortion and 'truths' given on trust found in conventional occult circles.

The Chaos Magician will create and explore new cosmologies and new techniques, as well as experimenting with traditional Magical methods. This approach is both anabolic and catabolic. The polarising tension and apparent conflict is a great catalyst to the synthesis of new thought and new experience, where every breath is a re-formation of consciousness. It gives rise to an infinite metamorphosis of the psyche, which is consistent with an expanding universe vitalized by the interplay of creative and entropic forces.

The aspiring Magician in their search for Chaos energy must be ever vigilant that old mental habits and the superseded 'Holy Games' of older traditions don't enslave the psyche. It is better to move forward and embrace the ever-new, and find freedom in the new energies and new horizons made possible by the experience of Chaos.

The best of contemporary Science reaffirms Magical constructs, and while being demonstrable as a science, Magick is not bound by the paradigm of logic. In this Magical Universe, Science is humbled by Magick.

Where there is orthodoxy, there is also blasphemy.



TP093

DIVINATION

A CHAOTIC VIEW

An old astrologers' dictum states 'the stars infer, they do not compel': and like many other such aphorisms in Magick generally, this is multi-layered.

Every Science has a paradoxical nature if observed closely enough. Any Divinatory Science is a tool for free association that allows pre-established and pre-agreed symbolism to act as signposts for interplays of energy. This can be said equally of Astrology, Tarot, Numerology, etc. It is not the Science which is working, it is the Scientist; and any Science is only as good as the Scientist practising it. The Scientist or Magician put themselves in a position to witness change. Their relationship with the dynamics of change is important. Even by passively observing, they are creating action and thus, spellcasting. These are associative tools that are dependent on the extent of the Magician's knowledge and experience. One astrological chart has as many interpretations as there are interpreters.

All divinatory systems have their particular quirks. With Tarot, the diviner may get an accurate reading on particular events, but be inaccurate as to their time frame. Often, in Astrology, the time frame is precise but the events themselves are misread. Therefore, the operator of the system needs to draw on other skills for improved accuracy.

Most contemporary astrologers make use of the literary legacy in compiling an interpretation. At first sight, this may seem somewhat restrictive and dogmatic, and of course can lead to lesser probability of accuracy; but to varying degrees, synchronicity would corral the astrologer's attention into emphasising or dampening any particular aspect of an interpretation, and thus making it idiosyncratic. The best of astrologers would also interpret freely and intuitively the signs and symbols called together in their horoscopic web. This is the element common to all divinatory systems: free association.

The mechanics by which free association is allowed to operate vary. At one extreme there is the weight of traditional symbolism accreted to particular systems over time (which tends to be associated with Initiatory practises). With the Tarot, for example, one can approach the process of divination after in-depth study of the Hermetic, Alchemical, Planetary, and other correspondences associated with each image, and act with this knowledge in mind. At the other extreme, the diviner may simply let the images speak directly to the subconscious, and produce an 'instant snapshot' of the situation being

examined. Either approach is a manifestation of an essential feature of divinatory systems: be they images as per Tarot and some of the more recent card based systems, selected stones assigned specific meanings, Runes, or even shapes formed by melted wax, the interpretation is based on an understanding that the system being used is a code that allows communication between the diviner and the greater universe. This dynamic also finds expression in the link between the subconscious and the hand that selects the Rune, picks the cards or opens the pages of a book. It is possible for the symbols or ideographs to be viewed only briefly, and the subtle relationship between the subconscious and manual dexterity will present the appropriate information to the conscious mind.

In divining for another person, the success of the 'reading' is dependant on the diviner's ability to empathize with the querent. This will determine the degree to which the diviner is able to allow the free association faculty to operate. In some cases, a biocommunication occurs, allowing the diviner, who is moving into a Gnostic state, to access the unconscious of the querent and through it the cosmos.

In divinatory systems that do not depend on tangible symbols, such as psychometry, dream amplification and analysis, and 'psychic readings' in general, the diviner usually employs a set of internal triggers that allow the associative function to come into play. The degree to which these are established again determines the likelihood of accuracy. For example, a 'reader' may have an internal mirror in which images arise in response to queries, the advice of independent or fabricated 'guides' or may simply open inner vision onto some internal landscape. The only limitation is the scope of the imagination - the image-making faculty. The principle of a tacit code mediating between observers and observed applies in this case as well.

In selecting a divinatory system, the whole scope of tradition is available, but so too are spontaneously generated and idiosyncratic methods. What is important is that the diviner should feel comfortable with the method, and enjoy it. As with Magick in general, the best results seem to come from an attitude of 'serious fun'.

In the event that the 'answers' received are unwelcome, desired effects can be imposed by consciously changing the image presented. The position of the cards or Runes can be changed to a more 'favourable' scenario. If the divination is valid, then the operator has access to the subtle mechanics of reality. Divination and spellcasting are two lanes of the same highway.

The role of suggestion in the divinatory process should not be discounted, whether working with another person or alone. Magick is positive and liberating, and consideration should be given to the language and thought processes involved.

In short, apart from the logical approach, this much we do know: the universe conforms to belief. Divination works to varying degrees of efficiency, depending on the aptitude of the observer, the linking point being of course synchronicity. Not only is nothing true and everything permitted, everything is

true and nothing is mandatory. We must begin to take the nots and don'ts out of our thinking. All things are possible. The only sin is restriction.



TP099

THE GODS

DEMONS, SPIRITS, GUIDES & FETISHES

All gods, demons, spirits, guides and fetishes are essentially the same phenomenon. They usually differ only in their relationship to the human Magician, which is influenced by history and culture.

In the following, the term 'demon' is interchangeable with 'god', 'spirit' and the like.

As demons are archetypal modes of energy/information (i.e. exemplary models of dynamic information constructs), all the ones we have inherited through tradition and the legacy of the grimoires are far more real than the average Magician, and of course far more potent than most mortals. By virtue of their longevity, demons of tradition give evidence of an effectiveness outlasting the normal human lifespan, and indeed, they are far more productive.

Even the new demons constructed from the Magician's desire are generated from the pre-existing gene pool of the demonic ancestors. As all demons are personifications of desire, and since the human psyche has been constant for thousands of years, past pantheons have identified the various modifications and combinations of need. Even when constructing new demons, they are derived from pre-existing energy complexes that may or may not have been previously identified and experienced by the conjuring Magician. In that case, the Magician is not so much the creator of his own demons but more a catalyst or even midwife to a newly named demon that may or may not have been previously identified.

'Demon' comes from Greek via Latin, and means essentially spirit, entity or fate - understood not as abstractions but, via the network of language, as indications of an energy in their own right, autonomously or semi-autonomously sentient.

To the modern ear, the word demon sounds archaic. Archaic language is far more emotive than contemporary scientific nomenclature. In the broader view, it is far more accurate, especially in Magical matters where the human condition is reconciled with the greater multiverse, as emotive language engages more of the human psyche. It is appropriate when attempting to use words to map paths to the Magical experience.

To place the subject of demons in a workable context, some examination of the mechanisms of the human psyche is necessary.

At the time of writing, modern psychology identifies Self as multiple rather than unitary, and maintains that a healthy personality gives the appearance of cohesion. This echoes a sentiment held to be true in ancient times.

Even the most conservative medical schools are abandoning Cartesian dualism. Mind and brain, although not synonymous, are linked. The understanding of their relationship now lies more in the field of the New Physics than in the biological sciences. In biological investigation of the nature of consciousness, the factor that prevents resolution of the mind/brain equation is the investigator's outmoded linear comprehension of time and locus.

There are many working models of the human psyche. Of the better ones, the casual observer can be forgiven for thinking that they are mutually exclusive. If they are valid, any disparity between models is superficial. In this instance, we are adopting what is called the Ballpoint Pen Model of the Psyche.

In this model, the anterior side of the constantly moving ball is what may be regarded as 'Conscious'. It is the most recent part of the selves to interface with objective reality. The ink or fluid which feeds the pen is Space. That which is closer to the ball may be regarded as the personal Unconscious. That which is farthest away can be seen as impersonal-collective-universal Unconscious. The fluid feeding the ball is in constant flux. The fluid may be seen as a solution at first, but in reality it is an infinite plethora of episodes of energy and information, all in Brownian motion, vying for position so that they may be written on the page of objective reality. There is a natural affinity or magnetic attraction between the moving ball and certain types of suspended particle. This natural pull gives the illusion of a consistent pattern to the objectifying reality.

The anterior aspect of the ballpoint is the manifested personality as it interfaces with objective reality. The containment of fluid is non-local. The fluid is the infinite ocean of demons. Initially and superficially they are personal, but they are ultimately and profoundly trans-personal, and, in the outer regions, incompatible with human existence or comprehension.

In short, we swim in a vast ocean of demons. We are bathed in their sinister glow. This is a loaded statement in itself, 'sinister' meaning both left and all that the term implies to the contemporary Magician and Neuro-Physiologist.

Demons can be seen as the possible shapes that can be taken by not just an individual's moods but by natural occurrences.

Society has been infected by the malady of pop psychology, and if we understand demons to be subjective complexes, we have failed to appreciate that the lives of demons do not start and stop with their association with human beings. The universe is not anthropocentric. Life goes on above and beyond human attention and considerations.

The notion that the ego is a skin-encapsulated unit is only a working paradigm, as our primitive nervous systems would have great difficulty in maintaining a grasp of life as a multi-dimensional experience that simultaneously occupies the full spectrum of sentience. That notion is mistakenly extended to our

understanding of the material world as made up of separate and discrete objects. Because we believe the working model to be a concrete truth, we extend that truth to our view of demons. Identifying a demon as a discrete unit is a compromise. By the same token, it is a convenient compromise to view a fragment of an alien personality embraced by the self as a 'guide', and an entity associated with an artificial locus as a 'fetish'. As stated above, the differentiation is based upon relationship. The legacy of our simian past is a determining factor in that relationship, for what is a god if not an echo of the dominant anthropoid on a higher branch?

All things manifest and unmanifest are essentially constructs of energy. Everything is made up of fragments, and the illusions of cohesion, tangibility and substance are, from an anthropic point of view, working models that allow us to come to a compromise with existence. Through accident or design, we believe ourselves to be conscious, and have some notion of an ability to affect our environment. However, even the 'I' that observes our presumed world is an energy construct. When that 'I' is threatened, the prejudice of 'mental illness' is imposed. Evidence of the fractured personality is not something well tolerated in our society.

When any quantum, physical or psychic event occurs, novel or otherwise, energy fields are formed or existing ones are reinforced. Depending on the amount of energy they can be informed with, these fields can become constant to varying degrees. Whether from an objective or subjective genesis, a field will give evidence of its activities in its opposing domain. An objective complex of energy, when interacted with consensually or otherwise, can manifest through a personality from a subjective level. Likewise, a subjective energy complex can interface with objective reality or even use objective reality as a springboard to manifestation through another personality.

Various cultures have identified packages of energy/information (which are common to their indigenous natures) as aspects of their internal and external landscapes. Through documentation and belief systems, the energy spirals that these complexes once were became more or less constant. These are the demons and spirits of tradition.

Demons of tradition, to varying degrees of complexity, hold to a standard perimeter, reinforced by constant renewal of their status within a belief system. The best examples of this are the Magical systems aligned to established religions (Kabala, Hassidic Judaism, etc.).

Traditional demons have various origins. As any modern Pagan will attest, the old Gods became new devils when Christian imperialism took their ancestral terrains. The Classical demons were the identification of energies and moods of manifest Nature as well as of human nature. The moods of animals were understood to be part of the greater creation of Nature. Any civilisation that bothered to observe Her saw that Nature was the mother of many spirits, and that those spirits moved through Her, through each other, and ultimately through us.



TPo9o

THE MAGICAL LIFESTYLE

There is a tendency among some practising Magicians to make a clear distinction between the secular and the Magical aspects of their lives. In some cases, Magick is almost relegated to the status of something done on the weekend. While this may seem at first to be a practical choice (as one tends to be looked at strangely when performing major Invocations during the office tea break), there are many ways to more fully incorporate Magical processes into daily life without inconvenience.

The Magical perspective should imbue all aspects of the Magician's life, overtly or tacitly as circumstances and disposition dictate. The constant identification with the Magical identity helps to serve both the individual Magician and the Aeon. A constant reaffirmation that 'we live in a Magical universe' can be part of the entire spectrum of a Magician's activities. The way Magicians eat, socialize or rear their children can be informed by the Magical perspective.

The degree to which Magical constructs and experience informs Magicians themselves relates directly to personal evolution. Making full use of what has been learned serves to assimilate that knowledge. As Magical knowledge is assimilated, the formulation of new habits helps to establish that knowledge in daily existence. Once Magick is integrated into Magicians total beings, subtle changes in their environment occur, all of which reinforce the Magical perspective. If attention is given to this, the effect increases exponentially.

Of course the practising Magician will have established a daily regime of Magical work, but outside the personal Temple, there is plenty of scope for the informal use of Magical technique. Internal affirmations, presenting a persona for optimum fascination in romantic or business life, visual and sensual manipulation of energy in daily encounters, the setting of protective barriers around one's car when leaving it in a car park, employing demonic help to locate the right brand of coffee at the supermarket, protective shielding in unfamiliar territory...these are just some of the many Magical techniques that are undetectable to the non-Magician.

In short, the application of Magical techniques in informal ways is no great difficulty. When this becomes habit, the Magical Personality becomes reinforced and integrated into the Magician's whole psyche. Thus, the Magical Personality becomes something that is not just switched on in formal Ritual.



MASKS OF RESPECTABILITY

THE MAGICIAN AS OUTLAW

In contemporary society, the existence of the Magician is illegal.

If western society can be said to have an overall purpose, it is to generate wealth. The current western social structure has developed to facilitate this. By various mechanisms, society corrals a largely unthinking populace into modes of thought and action that perpetuate the wealth seeking/generating process. The ultimate beneficiaries of the system are those at the apex of the social pyramid. Wielding the most economic power, they are thus able to maintain the socio-economic status quo.

It is therefore inherent in the fabric of society that those who are not actively contributing to the generation of wealth are marginalized or penalized. The Magician inhabits a variety of underworld, being most commonly classed as 'mentally ill' or 'deluded' - which is the easiest response to a perceived threat. However, because the Magician's entire world view is so completely at odds with the one society seeks to impose, the Magician also attracts the other main societal response to variation from the norm - general proscription.

When the most convenient response - marginalisation - fails to diminish a perceived threat, society invokes other mechanisms to protect itself. The Inquisition, the Supreme Court and national security agencies are all aspects of this mechanism. In principle there is little to differentiate them. In this post-Christian age, the repressive functions of the church have been largely absorbed by the organs of secular power.

Despite the fact that the New Physics is confirming the basis of the Magical world view, a non-materialist stance remains a potential threat to existing societal structures - if people stop believing in the system, it ceases to exist. The Magician embodies understanding beyond that allowed by socially approved religions.

Regardless of wildly optimistic wishful thinking from some areas of the 'counterculture' (which in itself is a social mechanism whereby dissent is neatly contained and marginalized), we are not about to enter a 'New Age', where there is freedom and happiness for all. We are only a few legislative steps away from round-the-clock individual monitoring for the general population. Most of the technology for this is already in place: it is no more difficult to implant a coded microchip in a human than it is in a dog or cat.

Given such a scenario, where does the Magician stand? Of course this is

entirely a matter of individual choice, but the fact remains that the Magician is socially unacceptable, and therefore, ultimately illegal. Some relish such a position. The Magician is the classic 'Outsider', and this role is not without a certain romantic appeal. As long as the Outsider can be safely dismissed or ignored, their existence is tolerated, but only if they are essentially ineffectual. Once they pose a threat, the gears of the machinery of repression go into overdrive.

To take a position outside society's boundaries and live there is an extremely difficult achievement. Admittedly it is possible to beat the system, but at the price of maintaining eternal vigilance. One of the world's greatest tragedies is that one is no longer able to mind one's own business. Once a group establishes a different way of life, the council officials, the health departments and the police are never far away. Effectiveness is compromised by the energy required to maintain a notional freedom.

Whether the Magician pursues the Great Work for the benefit of the human species or to further personal psychic evolution, he or she is an agent of change. Unless change promises either immediately recognisable benefits or simple diversions, society will resist it. Nevertheless, that which has changed will cause change, according to Hermetic tradition. Once Magicians bring about changes in their own psyches, they act as catalysts in the wider sphere. This may be considered as a less overt reason for the Magician's position in contemporary society: the Magician is a viral organism, which will replicate itself given the opportunity and is therefore inimical to society at large.

Being both hostile to the status quo by their very nature, and regarded with general hostility by society, the Magician is in an extremely difficult position. To opt for a position outside society carries its own problems, as mentioned above. The notion of 'altering the system from within' usually attracts scornful dismissal, but the pretence of conformity may well be the most effective choice.

Unfortunately, a surprising number of those drawn to Magick feel it important to 'look the part' and loudly profess their beliefs at any opportunity... and if there's a TV camera present so much the better. There is a place for such antics: when the authorities start arresting people in black capes for dropping their pants in cemeteries, the real Temples can carry on unaffected.

The Outsider, sinister aspect of Magick has an undoubted appeal, but which is more sinister? - the shaven-headed, black draped social service claimant, or the well qualified 'pillar of society' who happens to be in charge of a legion of demons?

None of the foregoing is intended as a suggestion that every Magician should 'go straight'. Hopefully it is simply a reminder of the nature of the opposition. Anarchic and so-called anti-social thoughts and actions are integral to Magick. However, a well established mask of respectability should be seen as another Magical tool. It is a weapon perhaps more effective than casting spells against the police.

'...Let the Darkness hide her children away' - M.Phoenix



**THE
THANATOPSIS
PAPERS:
MEDITATIONS
ON DEATH**

A Survivor's Guide



J. H. M. 25. 49. P. 2.

WITCHCRAFT, BIOCHEMISTRY & NEUROPATHWAYS

For the human Magician preparing for other modes of existence, it is important to realize that consciousness is not only biologically based (although some may take issue with this); it is also concomitant with the biological experience of the processes of consciousness itself. As the Adept will know, consciousness can exist beyond biological noise, and indeed, life can and does exist in the Silence.

It is necessary, at least in the initial stages of this evolutionary leap, for an intellectual framework to act as a safety net for Magicians until such time as they feel comfortable and familiar with existence as Dwellers in the Silence. The Magician must have the option to be able to make the conscious decision whether to bind any or all of the personal episodes of information that make up the individual selves to the eternal Kia, or to allow the natural process of disintegration to occur. The latter is the automatic result of the play of Entropy on the identity of the Magician in the event of physical death.

Structure governs function, on both the macro- and micro-biological levels. Considering the significance to the Magician of the biological nature of consciousness, some observations on the neurochemistry of the Magical experience are appropriate at this point.

Mircea Eliade has drawn parallels between the concepts of 'ashram' and 'shaman' (both deriving from the Sanskrit 'srama' meaning exertion), and sees the phenomenon of physical exhaustion as a prerequisite to the trans-personal experience that occurs in both shamanic initiation and the psychic acceleration of the yogic lifestyle. Access to this experience is the hallmark of the true mediator between phenomenon and noumenon.

It should be noted that in a state of adrenal exhaustion, as experienced by both Shaman and Yogi, adrenalin converts into adrenochrome, which has a structure similar to mescaline. Anyone who has stayed awake for several days on end without chemical stimuli can attest to the occurrence of hallucinations which are the body's response to dream deprivation. They are the effects of autogenic chemicals playing on the Reticular Activating System (RAS), which has become known as the Psychic Censor. This is the part of the brain that, in short, acts as a filter between linear, logical thought streams and the amorphous soup of all subconscious experience, either sensual or conceptual.

It is this Guardian of the Threshold of the Abyss which has been both opponent and ally in the Magical Quest. All Magical techniques have sought to at least partially negate the action of this guardian to allow some conscious communication with what lies beyond, as the personal subconscious is the portal to the Collective Unconscious. It is access to these terrains that allows divination and enchantment to be effected, as both occupy different lanes on the same highway. Only partial or controlled negation of the RAS or Psychic Censor is of use to the Magician, as permanent displacement or destruction of its function can only ensure madness. The conscious Magician will not be able to derive any sense or benefit from the constant cacophony of psychic input.

The identification of the action of the RAS is an important step in compounding quantitative data so that new Magical technology can be employed with precision. The RAS is functional, not morphologic. It is polysynaptic, and thus highly susceptible to the action of many abnormal metabolites or 'toxins' such as alcohol, sedatives, anaesthetics, serum alkalinity induced by febrile conditions, exhaustion leading to hyper- or hypo-glycaemia, elevated pH disturbance or elevated serum carbon dioxide via hyperventilation, even B1 (thiamine) deficiencies as exhibited in alcoholism (delirium tremens). All these metabolic disturbances occur under controlled conditions in traditional Magical praxis.

Another observation pertinent to the biological accommodation of Magical praxis concerns hormonal activity. There is some evidence that the diminution or cessation of menstrual flow (amenorrhoea) and masculinisation of post-pubescent development among excessively athletic women of child-bearing age, which occurs in the absence of steroid intervention, could be due to elevated serum androgen levels. Normal serum androgen level for men is in the vicinity of 300 nanograms per decilitre, and for women, 10 nanograms per decilitre. Androgen levels lower than these results in marked decrease in libido in both sexes, and decrease male potency substantially. The findings of all research in this area are unanimous. There is some evidence to suggest that increased serum androgen levels will increase libido.

The hypersexuality attributed to both male and female Magicians may thus be a consequence of elevated serum androgen levels. From this, the biological foundation for cultural taboos on certain Magical practices as related to women (most especially in 'primitive' societies where fertility is placed at a premium) can be inferred.

Traditionally, the Witch stepped out of society to follow the solitary path. The prime raison d'etre became the pursuit of Magical efficiency, by the means mentioned above, i.e. intervention in one's own biology via the exogenic, endogenic and autogenic agents employed in Magical praxis.

A nocturnal lifestyle was imposed by cultural circumstance: light deprivation lowers pituitary activity and causes infertility in women, as recent Norwegian studies have demonstrated. For male Witches, light deprivation would cause gonadic atrophy. This fact, in combination with the same biological intervention and concomitant manipulation of the RAS (and the entire endocrine system, particularly the hepatic functions), plus the ingestion of selective pituitary activating alkaloids (namely the harmine substances found

in Witchcraft botanicals) leads to a feminising of the male metabolism.

However, running counter to this feminising trend would be the increase in androgen from other Magical activities. Similarly, among women, metabolic experimentation would operate against the masculinising trend. The end result would be a metabolic cycle quite different from the solar circadian rhythm that governs the lives of most people. Among Magicians of both sexes, a metabolism responding to both solar and lunar tides would tend to evolve, and it can be assumed that this in itself would have an appreciable effect on both consciousness and general somatic function. In effect, the solar and lunar tides claim their own among the Magical elite, and lead to strange configurations of metabolic extremes.

Here we have the archetypal Divine Androgyne/Gynander generated from a mundane biological basis. 'As above, so below'.

Magick, being an experiential rather than a theoretical art, has never had to suffer enslavement to the Cartesian myth. In being naturally holistic, the practical science of Witchcraft affects the entire organic being of the Witch. This must always be borne in mind when considering new Magical technology. Energic being cannot be separated from somatic function while incarnate.

Whether a Magical operation or technique originates as a pure concept or is instigated by a physiological process, the ultimate convergence of force and form cannot help but be holistic in its repercussions on the individual Magician. This remains the case even though a nascent Magical operation may be generated from sources that are innocent of each other.

The observations above have been included as background to what we regard as a fundamental part of Magical theory: Magical phenomena have biological accommodation.

In all Magical action, the Magical Personality (or Personalities) exploits organic links to the human host organism. The body often remembers what the mind forgets. If the host organism is seen as a temporary springboard from which to gather momentum for a quantum leap into the Outer Spaces, Magicians should take the opportunity to explore and map its capabilities early in their Magical training. This will forge new inroads that will mutate the gene-pool of the host for optimum future incarnations, as well as for enhanced exploitation in the present. Magicians sear new pathways as they explore their fleshly domain:-pathways that can be accessed time and time again as Magicians expand their multiverse. The desired goal would be that access to these pathways should be by autogenic means alone. Doorways that have been opened once can never be fully closed again.

The Chaos Magician must bear the above observations in mind when perfecting traditional Magical techniques, as well as when pioneering new Magical technology. The possible variations in Altered States of Consciousness that can be achieved through the various Death Postures (specifically the gnosis derived from exhaustive karezza), the experience gained from the TNS

Missa Nigri Solis and Formula 1 and the entire spectrum of shamanic techniques should be distilled and absorbed into the Magical Identity. Formula 1 is a particularly useful training tool should the Magician choose a discrete and self-willed life in the Silence.

It is of paramount importance that all the ability and experience implied by familiarity with the above techniques is anchored. The Chaos Magician has the option to either use traditional allegory or adopt a more contemporary scientific nomenclature to assist in both the initial assimilation of these concepts and the anchoring of this knowledge into an intellectual framework. This will assist in accessing various states of gnosis from the Ordinary State of Consciousness. It may also assist in the anchoring of initiatory experiences for Neophytes, as the initiating Adept may adopt either a more archaic and highly emotive form of language or a starker and seemingly logical exposition. It must be understood that both are nothing more than metaphors.

There is an advantage to be gained from familiarity with both metaphorical systems, as needs may dictate the use of either in any given situation. Some promising Neophytes have been saved from devastating demonic possession by administering the comforting placebo of the 'autonomous complex' metaphor, while sulphur and other Magical weapons did the real work.



**RITUAL
&
PRACTICAL**



TPo6o

CHAOS RITUALS

A CRITIQUE

With the popularization of Chaos Magick, numerous commentaries and rites have appeared, all purporting to throw light into the same dark cavern, this brief essay not excluded. The essential concepts and experiences that have come to be known as Chaos Magick run the very real risk of being crystallized into an Old Aeon structured 'truth', cheating operants of the freedom to adventure into new realms of experience and manifestation.

Although intellectual and seemingly logical constructs may be needed at an outer level to appease the cerebral helmsman, ends and means must not be misconstrued.

Structured Chaos rituals are in themselves a useful trigger that can be used by the Magician in working with a target objective. However, we must never be distracted from the essence of Chaos Magick, namely its spontaneity and the opportunities it provides for access to alien modes of energy configuration via the Void. To allow yourself to be robbed of opportunities to participate in greater things because you have to justify the price of a Chaos Magick 'handbook', and to adhere to a set of Magical formulae (someone else's formulae, with all their idiosyncratic foibles) is nothing but a waste of precious time.

To make use of someone else's rituals and to read their experiences and commentaries should be viewed in the same way as learning to drive: one borrows a motor car until a reasonable level of proficiency and self-confidence is reached, enabling one to start shopping for one's own vehicle.

Until such a level of proficiency and confidence is reached, a previously tried and proven Chaos Magick ritual has at least some degree of certainty of effect, along with some degree of safety -purely by virtue of the fact that we all share some common psycho-cerebral terrain.

Assuming the ritual has indeed been executed to effect is another matter. The temptation to spew out so much logorrheic chyme for the sake of the dubious title of 'Magical writer' appears to be too great for some. In increasingly many cases, would-be Magical writers feel they qualify purely by having spent the odd afternoon in wide-eyed contemplation of that marvellously shadowy creature called 'the Occult'.

Chaos Magick pivots on the central concept of the Void. Chaos Magick attempts to use the experience of the Void. It also uses varying levels of gnosis, which can be both exogenically or autogenically induced. Any other viable mode of consciousness may be employed as well, whilst being anchored within and operating through a host organism.

Ritual is but one method of transportation into the Void and Gnosis. The space in consciousness that is the Void experience allows infinite possibilities to resound in the multiverse. The mapping provided by a formalized ritual gives the conscious awareness the opportunity to have at least some say in how the dice may fall in possible futures.

In short, to use already documented Chaos Magick rituals and methodology as an added experience to one's own experimentation is a positive thing: but to adhere to a set formula or curriculum is retrogression in an expanding multiverse.

Chaos Magick is a non-dualistic gateway that will always continue to grow independent of any one source, arising anywhere and everywhere.

‘Nothing is poison - everything is poison’

-Paracelsus



TP101

ON LEARNING RITUAL TECHNIQUE

The following may seem like stating the obvious, but for newcomers to Magick, some general advice on learning ritual technique for personal use and/or for fulfilment of the role of Priest/ess to a Temple or community may be helpful. Some points raised below may also be useful to more experienced ritualists wishing to broaden their skills. These notes are far from exhaustive, but it is hoped that they are of some utility.

After constructing one's own ritual or deciding on an established ritual to execute, read through the Work several times, committing as much as possible to memory. Once familiarity with the words and actions is achieved, the outer aspects should be rendered as automatic as possible. It is often the case that the exoteric format is all that is given, and the esoteric aspects are not indicated at all. The unfortunate consequence is that when young Magicians come to write their own rituals, they duplicate that error. Once the external structure is established, the subtler components can then be absorbed, or attached to the linguistic and physical framework.

A good ritual reverberates through many levels. The physical actions exploit the mind/body link. There is a tradition that says that the old mudras, stances and bodily positions have a bearing on the endocrine and vascular systems, and will thus subtly affect consciousness.

Meditate on the words and meaning of the Invocations. Take the ritual apart, and see the components as theatre. What is each component meant to do? Does it Banish unwanted energies or effect a separation of space? Is the language non-ambiguous, or is it poetic enough to engage inner faculties? Most importantly, is each part significant, or is it just an empty repetition of someone else's mistake? Modify if necessary.

A ritual can be learned in a day. Invocations can be broken down into verses, and if in Enochian or languages other than the vernacular, they can be learned line by line.

Break the work down to simple mnemonics so the flow can be maintained.

Understand the significance of the imagery you are dealing with. To research the icons and archetypes involved can only strengthen your comprehension.

Once the components themselves are established, concentrate on the associated visualisations and sensualisations. If light is to be projected into a chalice for example, you should be able to feel its radiance. Give form, colour and structure to any energy to be conjured. Involve as many aspects of the mind/body complex as possible. The pursuit of this alone will induce a level of gnosis that will add potency to the energies raised.

Props are a matter of choice, but anything used as temple or ritual furnishing should be of known significance. This should be incorporated into the construction and consecration of any object employed as a matter of course. Props and weaponry should act as foci of attention and purpose, not as distractions.

There is always the real and welcome possibility that a ritual, once learned thoroughly on all levels, can virtually run itself. The Magician performing it becomes simply a catalyst or mediator, and this indicates that deeper parts of the self are being engaged.

If chemognosis is to be employed in a ritual, it is desirable that the Magician becomes acquainted with its dynamics in comfortable surroundings. Exploration of (and familiarity with) the general effects of a particular gnosis before using it ritually will guard against any unforeseen encounters. Of course if chemognosis is to be used in the Initiation of others, there is merit in the surprise effect on the candidates. This of course assumes experience on the part of the Initiating Magician.

Finally, don't dismiss theatrics. Some stage conjuring or sleight of hand can add to the psychodramatic effect of the work.

The above observations apply mainly to the more elaborate type of ritual, particularly in a group or Temple context. However, for the solo operator, it is worthwhile to distil a larger ritual down to a series of simple triggers; words, gestures and/or what can only be described as the movement of a cerebral muscle - a highly empowered and purposeful episode of thought.

(See also TP060. - 'Chaos Rituals - A Critique' and TP117. - 'Introduction to the Wildfire Rites'.)



COMMENTARY ON THE INVOCATION OF THE CHAOS CURRENT

The Invocation of the Chaos Current was devised by Templum Nigri Solis as a means of amplifying self-initiation for aspirants to both TNS and the IOT who are unable to benefit from the intimate satsung afforded by proximity to an established Temple.

As Templum Nigri Solis has its mundane base on the Australian continent (where it is common to find willing but physically isolated initiates scattered over a wide area) it was strongly felt that aspiring Chaoists needed such a springboard into the Chaos Current to assist in integrating its essence.

The Invocation has proved effective, as it causes the Chaoists to reach realisations appropriate to their Work.

The Invocation is performed entirely at the aspirant's volition. Some have felt the torrents unleashed to be disruptive to their contemporary illusions, but then again, such illumination has in itself proved to be a step to Magical freedom. Occasionally, those who have performed the Invocation before being ready for it have caused such a violent reaction in them and in their environment as to find it undesirable. It is the opinion of the TNS initiating team, however, that such a reaction is desirable, and in accordance with the Current and the Invocation.

It is highly recommended that any individual or group wishing to use this Invocation do so in a ritual setting, employing a suitable sacrament to loosen the fibres of the psyche and render the participants more susceptible to its subtleties.

Any sacrament, either galenical or synthetic, would be acceptable as long as its principal effect is mid-brain activation. A combination of hypnotics and mild to medium psychedelics would suffice as long as some linear logic remains in consciousness. It should not predominate to the point where the assimilation of the Current's energies is obstructed, but enough should remain to allow the Magician to access the experience from the waking state in Neuro-linguistic episodes.

The Invocation itself makes much use of Gnostic paradoxes, while transmitting basic Chaos concepts and the anarchic psychology that has evolved with them. It affirms the Chaoist's stance.

As a final piece of advice, the authors suggest that the Invocation be written out in the individual's own hand. It could possibly be executed periodically as required, or feature in a series of intense ritual workings in the manner of a Magical Retreat or Incubation.



TP058

INVOCATION OF THE CHAOS CURRENT

DISCLAIMER

In signing this declaration, you invoke upon yourself and all that you perceive your Self to be the fullness of the Chaos Current as it pertains to humanity, and all that that implies. In so doing, you acknowledge that full responsibility for any consequence of this action rests with you alone, and in no wise with any other person or agency.

I, (mundane name), invoke the full Magical experience of Chaos: and even though I know that nothing is true and everything is permitted, my intellect rapes me - and now I begin to rape it.

Chaos! Chaos! Chaos! Zirdo Chaos!

I am as a vulture, picking at the bones of my rationality and logic, and I shall carry its steaming carcass into the Void.

Chaos, thee I invoke! Instil in me the understanding that all reality is mutable, and make apparent to me that all probabilities lie as pulsating shadows behind all actualities.

Io! Io! Io!

The Magician is witness that all knowledge, when anchored in words, is devoid of wisdom. Knowledge, thee I destroy, so that wisdom may be salvaged from thy wreckage. Chaos, thee I invoke: with thee I shall converse. We shall conjure about us all experience, as any experience be valid. O Chaos, engulf me! Conspire with me, and we shall devour my humanity.

Chaos! Chaos! Chaos! Io! Zirdo Chaos!

Chaos, I know this: that there is but one God, there are many Gods, and there is no God; and that the multiverse is choking with demons and their apparent absence is mocking me also. And I know that my greatest love can destroy me in an instant. In choosing a truth, I can choose any mode of insanity with which to fill reality.

Chaos! Chaos! Chaos! Io! Zirdo Chaos!

Life is hell, Life is heaven.

Life is hell, life is heaven.

Life is hell, life is heaven.

Life is hell, life is heaven.

Life is Chaos!

With every breath I take, I die. Io Chaos!

With every breath I take, I am reborn. Io Chaos!

With every fuck, I fuck and am fucked also. Io Chaos!

With each moment I step further into life, I am ever sure that death stalks me in every time and in every place: but this I know; I was never born, and so I may never die. Io Chaos! I am but a complex of synapsing energies that is engaging in the concept of 'reality' for its own amusement.

And you, Insanity; you will laugh with me as we tear at the veils that cloud the eyes of the teeming masses.

Chaos! Chaos! Chaos! Io! Zirdo Chaos!

But Chaos, tell me this: Am I my body, or am I not my body? Am I my mind, or am I not my mind? Chaos, are you my mind? For it is self-evident that I, like all my planetary peers, am but a cage filled with demons, twittering and twitching like an over-full aviary.

Chaos, I think of my heritage: what is my race, what is my blood? Am I an animal, or am I besotted with the illusion of a higher life? Do I aspire to some elite? Do I think I can transcend any mould of existence? Am I not endeavouring to exchange one mode of energy for another? And if the object of transcendence be termed 'deity', then surely it must be apparent to the veriest fool that deity is immanent, never transcendent. Io Chaos!

So I, Magician, dare I, Human: think yourself a Chaoist, think yourself a Magician, think yourself an orchestrator of change, dismiss all your evil and petty lies and any excuse you may vomit forth in order to paralyse your own wit and bind you stagnant and constipated with your inherited lies! I challenge you: change your reality, this day, this moment! Walk out from here; change your name, your appearance, your mode of dress, your sexuality, your intellect, your manner of speech! Renew! Rejuvenate! Cast off the hooks and nets you have cast you in your existence - now change or die! Mutate or die! This is the next step - Chaos is the next step. For has it not become plain to you that the seams of your world are splitting and the very essence of Chaos, as shown by its own embodiment, the word 'chaos' is moving daily to fill your world? Io Chaos! Laugh with me: watch your scientists stumble and fall as the butterflies of Chaos turn to vampiric vortices when Chaos comes a-calling! Leap for joy as the lesser priests squirm in their shoes as their slaves turn to prey when Chaos comes a-calling! See the so-called 'leaders of the world', with their boxes and chains, whips and boots, explode with fear when Chaos comes a-calling! Be victim of the Beast, or ally of the Beast: the choice is yours alone, for if you do not claim Chaos, Chaos will claim you when Chaos comes a-calling!

Chaos, thee I invoke! Enwrap me, engulf me, devour me, and consume me! Be my slayer and my lover!

Io! Io! Io!

Io Chaos!

Io Chaos!

Io Chaos!

Zazas zazas nasatanata zazas!

Io Chaos! So mote it be.

HERE ENDS THE RITE



ASTRAL SENSE EXERCISES

The modus operandi of Magick conforms to two very broad categories: indirect reflex and direct gnosis. The first employs such means as talismans and barbarous words within the confines of some sacred space, and is very much bound up with traditional or established egregores. The other pivots on the Magician's direct interface with the reality being moulded in conformity to Will. To illustrate the difference metaphorically, consider a Magical objective as a football/rugby goal. In the former case, the Magician kicks the ball (or spell) through the posts, whereas in the latter both ball and player is carried through directly. There is no denying that skill is required for work by indirect means, but the Magician is more an intellectual spectator than a player. Direct gnosis allows the opportunity to become familiar with all aspects of the playing field from the outer to the goal-mouth, and exercises some vital muscles that can be used in future games. Skills acquired through work with direct gnosis will potentise work undertaken by indirect reflex, as any familiarity with the astral realm can only enhance work usually attempted 'through a glass darkly'.

Applying a Qabalistic analogy, the indirect approach never takes the Magician beyond Malkuth. All the work is done on an intellectual level, and there is no scope for the growth engendered by experience. The intellectual vehicle that performs this type of work perishes on physical death. If the Magician aspires to maintaining any excorporate continuation of knowledge, power, identity and sentience, they must practise entering and re-entering the rebounding Void to give the realisation of this desire some level of probability. Ample opportunity for this is provided by direct gnosis. The key to that gnosis is to be able, to ever-increasing degrees, to have force and form in the astral realm. An accessible avenue of approach is via the astral senses.

It has often been stated by Magicians beginning to do astral work (especially that of an investigative nature) that they feel they are wilfully constructing and possibly misconstruing the reality they encounter. Only by practice and more practice with astral techniques can the Magician ensure that the reality is more indicative of the objective than of some self-generated fantasy. Remember however that the sense we make of our objective world is only the result of abstract energies interfacing with our nervous system, and that our imagination or image-making faculty compromises this input so it may be of use to us. Of course the ultimate function of the nervous system is to insure the survival of both the individual and the species. If we take as a premise that the Magical

faculty is an extension of our biology, then to build astral senses as an extension of our physical senses continues that linear progression.

If our astral awareness is seen as an extension of our biological awareness, we must strengthen the astral counterparts to our physical senses. Astral senses are present in all humans, albeit in an atrophied form. The degree to which these senses are active depends on many factors, not least of which is the individual's immediate personal biological history and biological inheritance. Bi-camerality was not corrupted in all peoples simultaneously, and thus some cultures have easier access to the astral senses when seeking to re-establish these neurofunctions.

The astral senses are sharpened by use. Initially, each should be exercised in turn so as to maximize their psychic empowerment. Next, astral senses are paired up until the Magician reaches such a level of proficiency that any or all senses can be used at will in constructing an alternate reality as a vehicle for their intent.

Individuals will find that one astral sense will be much easier to work with than another. Therefore one must be wary of being seduced by the path of least resistance; imbalances can be amplified by over-use of the sense that seems to function best.

The senses are identified as taste, sight, hearing, touch, smell and orientation in space (proprioception). This last also incorporates the ability to shape-shift and have the sensations associated with that new form, or even of no-form. There will also be circumstances where familiarity with synaesthesia would be of benefit. Synaesthesia can be induced as a form of gnosis, but can also occur through chemognosis, disease or psychic accident. If one finds oneself in a state of extreme synaesthesia which causes distress to the biological vessel, prior familiarity with that state can assist the Magician in unscrambling the sensory information and thus finding an exit.

Viable mythologies generate their own astral realities. The Elysian Fields are no less 'real' than *µsgard* or *Tir-na-nOg*. The Christian mythos, having ceased to be viable, has left us with very little of practical value apart from the basis for the following exercises, which were initially developed in 1548 ev by Ignatius Loyola, founder of the Jesuit Order. They were designed to enable such intense interface with the Christian astral realm that adepts developed physical symptoms in the form of stigmata.

Loyola's 'Spiritual Exercises' had their origins in the altered states of consciousness experienced by Christian ascetics. In essence, Loyola refined a means of directing psychoses arising from long periods of isolation and privation and combined it with religious mania to produce a specific gnosis through pain. Here, Loyola's techniques have been elaborated and modified. The Christian overtones have been removed and the practical benefits retained.

Initial practise of these exercises is best performed in a relaxed, quiet state. There are many techniques for bodily relaxation, but the one given here has proved generally useful, and lends itself well to astral work.

Using internal commands, one takes oneself through numbered stages from 5 to 0 inclusive, where 0 is a state of total relaxation. Placing yourself in a comfortable position that can be maintained without effort, close your eyes and focus attention on your breathing. It will become rhythmic without effort. Internal language is important here. Tell yourself that you will become physically and mentally relaxed, comfortable and safe. (Any other commands can be inserted here. Of course language can be adapted for group work or tailored to suit particular individuals, elaborated or simplified as appropriate. The process may seem verbose at first, but with practice and the associative imprinting that comes from familiarity, it will be found that contemplation of the number sequence alone will be effective.)

Now, hold the image of the number 5 in your mind. As you do so, give the command 'the face relaxes, the scalp relaxes, with lips together the jaw relaxes...' Work through each area of the head and face, including behind the eyes, until the entire area is relaxed.

The image '4' then arises, and the process is repeated for the neck, nominating areas of the region as required.

The process continues with '3' covering the arms, shoulders and hands, '2' the torso and '1' the legs.

Before moving on, mentally scan the body for any tension spots remaining and relax them.

When the entire body is relaxed, the image of '0' arises. This indicates complete relaxation and can be used as a variety of astral mirror. By allowing it to enlarge to any desired size, it can become a door or window. Using any desired form, be it normal self-image, idealized self-image or animal, project through this portal. One can also project sigils, runes, tarot cards or any other divinatory, illuminatory or spellcasting device onto this surface to act as a doorway to the astral realm.

THE EXERCISES

NOTE: if you are experiencing any difficulty evoking sensations, commit them to memory when you encounter them in daily life. For example, when drinking coffee, observe the taste, and say to yourself 'I can taste coffee'. This affirmation will help key the experience in.

For each sense, fully experience the qualities of the item you are exploring. For example, when tasting, feel the texture and temperature as well as all the flavour complexities of each example.

Do not limit yourself to the suggestions below. As you become familiar with the exercises, experiment with increasingly complex examples. This will eventually allow your nervous system to transmit data to you through pure sensation rather than the abstract symbolic system of conventional perception.

TASTE

Give yourself the command 'I taste chocolate'. Spend time contemplating this

taste. Use language to direct the sensation, at least initially. Then let the mouth go blank. Tell yourself 'My mouth is empty, I taste nothing'. It is important to be able to dismiss or banish a sensation at will, to avoid the possibility of obsession or fixation. Then taste cold pineapple, well seasoned hot roast beef or baked potato with butter.

SMELL

Smell a rose. Take in its rich perfume. Clearing after each example as for taste, smell petrol fumes, a sea breeze or a night sky after an electrical storm.

HEARING

The sound of a bell ringing, sound of waves crashing on rocks, a dog barking, a traffic jam, a street fight, a distant voice calling your name, fragments of remembered lectures, speeches or conversations.

SIGHT

See a small bird fluttering around a room, a burning candle on a table, a vase of flowers, a cartoon character in action, part of a movie or a scene you have witnessed.

TOUCH

Feel an ice cube in your hand, its wetness, coldness, weight. Transfer it to your other hand. Feel a hot baked potato, sand running through your fingers, cold wet sand through bare toes, a hot gravel road, and a heavy overcoat.

ORIENTATION IN SPACE (PROPRIOCEPTION)

Feel the pressure of your feet on the floor. Slowly shift your perception of your body to a position two inches above the floor. Hold for a moment then release. Do this repeatedly.

With physical hands resting on the knees, astrally move your hands to touch the tip of your nose, left then right. As proficiency with relaxation deepens, the cognitive defence mechanisms will also be partially displaced at will.

While physically seated, stand up astrally. From here, it is easy to negate gravity, spin, shift your plane of orientation, or hover in mid air. You can also experiment with changing your size, projecting yourself into small spaces and expanding to fill large ones. Try becoming more abstract: shrink your body to nothing and expand your head to fill a room. Reduce yourself to a 2-dimensional plane, with no depth and ever-expanding height and width. Become smoke and slip under doorways. Now split consciousness. Conjure a homunculus - a duplicate of yourself - on the other side of the room wearing different clothes. Shift identity and perception from your body to it and back.

The split-consciousness exercise illustrates a technique of reality modification without making use of complex symbolic systems. Familiarity with such a skill is useful for the high self-fascination used in various forms of conjuration and projection - the employment of elementals for example. (If doing such work, adequate provision for Banishing should be made, in order to safeguard the Magician's identity against obsession.)

The rationale for the use of symbolic systems as a means of circumventing

conscious defence against mythos is not necessary, as the work is done directly or in geography adjacent to that realm of abstraction where the effects are reverberating.

SYNAESTHESIA

After gaining proficiency in triggering the astral senses individually and then in various combinations (ideally culminating in the ability to summon an entire sensual fantasia at will), experiments in scrambling the cortical interpretation of sensory input can begin.

The experience of synaesthesia cannot be fully appreciated until it has been experienced. The avenue for such understanding lies in the gnosis induced by undertaking the exercise routines described above. Only from that viewpoint can the following instructions be of use.

Whilst in a relaxed state, taste something (or someone) at a distance. Taste the distance between you. Taste a two-dimensional plane, of no depth but with ever-expanding width and height. Taste a stationary 2 inch cube. Taste the colour red. Taste the colour black. Continue to taste various colours and hues. Taste a favourite piece of music or concentrate on a single tone. Taste certain words, like 'thunder', 'infinite light', 'and hot sand'.

Smell movement. Smell absolute stillness. Smell white noise or radio static. Smell music. Smell the texture of pumice. Smell one second in time. Smell one whole night in time. Smell time. Smell a red sphere. Smell an open blue sky.

Hear the outline of your body. Hear a point in the earth one mile below your feet. Hear your fear of death. Hear the madness of others. Hear the surface of a mirror. Hear a cloud of blue smoke.

See cold. See sharp pain. See heavy, dull pain. See ecstatic joy. See a piece of triumphant music. See a point in space with no height, depth or dimension and existing in no time. See your body made up of sparkling white light surrounded by infinite white light, where there is no difference between you and the environment.

With your whole body: Feel a cry of pain. Feel the thoughts and dreams of every sentient being on the planet. With any one body part (other than the obvious) feels erotic love. Feel your body made entirely out of grainy wood.

As an exercise in synaesthetic proprioception: Taste what it's like to be an item of furniture in someone else's house.

The following two exercises are drawn from traditional Witchcraft. Coven children are usually introduced to them from the age of five. They may be useful as part of a daily regime to maintain some of the skills learned in the previous exercises.

INTEGRATION EXERCISE

Relaxing, move from 5 to 0. Expand the 0 to an astral doorway. See a pleasant, warm landscape of trees and green meadows beneath a clear blue sky. There is a shallow valley in front of you. Move down into it. Lie down on your back,

comfortable on the grass. The energy of the Earth beneath you deepens your relaxation. Your body changes shape and texture. Your body changes size. Your body becomes transparent, clear water, expanding in all directions around you. You are becoming a body of water. You have become a lake of water. You are clear and serene. You are aware of yourself. Feel a gentle breeze ripple across your surface, causing small waves. With your entire surface, you look up and see the blue sky. You see the sun and feel its warmth. Slowly but noticeably you feel yourself evaporating, rising like mist, like steam, a vapour rising in the air, light, lighter than air, moving up, a body of vapour, moving up. Part of you is still lake, part of you is vapour, responding to the heat of the sun and moving up. Part of you finds a point of equilibrium in the sky, meeting a bank of cool air. You feel yourself gathering into a large, white, misty cloud, surrounded by blue sky, peering down into the green valley. You feel small droplets of vapour gathering together, hundreds of droplets, thousands of droplets, each getting larger and heavier. You are each of these droplets, clear, clean, pure droplets of water. You begin to fall. You are rain falling to the earth, raining down into the green valley. Feel yourself falling, thousands of drops of rain falling, passing through the air, landing in the valley, raindrop upon raindrop, gathering to form a puddle. You are simultaneously the cloud, the rain falling from the cloud, the gathering puddle below. The puddle is growing, growing until you swell to be a large body of water in the valley, a clear, clean lake of water peering up into a clear blue sky, feeling the warmth of the sun, resting, feeling the gentle breeze across your surface.

This can be continued through as many cycles as required; or to exit, move your consciousness back to the 0, affirm that you have completed your work, you are happy, healthy and invigorated, and as you move your consciousness to where your body is, prepare yourself by telling yourself that you are looking forward to the rest of the day/evening.

PSYCHOSOMATIC LANDSCAPE DIVINATION/SPELLCASTING

This exercise is used to divine how you truly feel mentally or emotionally as well as physically at any given time. With familiarity, this state can be entered quickly and an assessment can be made quite rapidly. The first part of the exercise provides means of assessing the internal landscape, while the second lends itself to spellcasting. It can be adapted to suit either purpose.

Relaxing, move from 5 to 0. Expand the 0 to an astral doorway. As you pass through it, a scene or landscape appears from the darkness. You become that landscape. Allow it to arise spontaneously. It may be of any geography or combination thereof. It may be any season, any time of day or night. Pay particular attention to land formations, the colour and nature of the skies, what if any plant life is evident. This landscape is a reflection of your innermost feelings, how you are at this moment. This is a schematic and textural interpretation of how you are reacting on an inner level to the many things occurring in your life. Is there any one form or structure here specifically emblematic of either you as an individual, or of any particular aspect of your life? Assess it passively. You alone can interpret the signals given to you by your inner core. After a few moments of contemplation you may, if you so desire, alter your landscape to best represent what you wish to change in your life or in your conscious reaction to that life. If there are individuals that play a role in your life that are causing you discomfort, you may have them here, and

through your direction of their actions and conversations, manipulate their relationships with you, or indeed with anyone else. With familiarity with this level of abstraction, and with skills and knowledge acquired through this technique, alter the situation so that it gives you comfort and empowers you. When you have made the changes, this blueprint of reality will have great bearing on outer reality. When the new scenario is visually, emotionally and sensually satisfactory, you may wish to affirm this new status verbally, and then prepare to leave, passing through the 0 feeling satisfied, invigorated and empowered. Move your consciousness to where your body is and return to your usual waking state. Keep a psychic ear cocked for the changes that filter down through the levels of reality, and be prepared to act on any opportunities for change that will come your way. Of course this technique can be modified to make use of Void-gnosis, thus magnifying the probability of success.

Any or all of the above exercises can be incorporated into the TNS Work Programme (TP042). See also TP087.

AETHERIC PROJECTION

Energy and matter occupy places in a continuous spectrum, rather than existing as two opposing absolutes with a timeless space in between. There are no absolute dividing lines between subtle forms of reality and those that are more dense and tangible to our grosser senses. There exists an area of reality slightly more dense than the Astral, generally called the Aetheric. While denser than the astral, it is subtler than the physical, and is both influenced by, and can exert influence upon, electromagnetic fields. The Aetheric realm is where acupuncture meridians and global ley lines exist. It is the medium by which poltergeist activity is affected, and where (in their more extreme forms) repulsive and attractive energies such as lust and hatred are felt. Mesmeric passes take effect in this domain, as do forces associated with 'charisma'.

The Aetheric realm can be accessed, controlled and used by various means, and conscious control of Aetheric energies can begin after a level of proficiency has been reached with astral senses. These energies can be directed by the astral senses of sight, sound and feeling, as they are a part of a spectrum continuing from the astral. The difference is that here the energies become denser and seems to have more substance.

The personal Aetheric body is a working model for an energy matrix that sustains the physical body. It can be empowered and moved to cause physical phenomena in the immediate vicinity. This working does not discount the use of pure Magick, which works by seemingly acausal means.

An experiment in Aetheric projection would be, via visualisation and sensualization, cause an Aetheric double to occur. Conjure a duplicate homunculus, and not only shift consciousness to that vehicle but also exude a portion of your life-force into it. Remember, this assumes that there is adequate life-force to sustain both you and the homunculus. Preferably, a temporary surplus is induced via Magical action, ritual, martial arts techniques, esoteric understanding of herbs and certain foods etc.

Aetheric projection is effected by employing a personally devised Magical formula to invigorate the personal Aetheric body, using all techniques and

information available to the Magician. The satisfaction of a desire is effected either via shape-shifting to cause an extension to the personal Aetheric body, or beginning with the astral technique as stated above, creating an astral duplicate and invigorating it to such a point that it becomes as tangible as possible without threatening the Magician's own life. This is a technique which also lends itself to accelerated healing of self or others, the temporary or permanent possession of another physical vehicle, and of course all manner of cursing and destructive techniques.

In short, Aetheric projection is a continuation of the astral techniques, but requires invigorating the vehicle involved and empowering it to move towards the denser expressions of reality to cause more direct and tangible effects in that realm. Remember that it does take an extraordinary amount of energy to do so, so attention must be given to all aspects of the Magician's reality, physical, mental and emotional. Some controlled personal obsessions via sigillization or other means would also be of benefit here.



TPo87

RANDOM GATEWAYS

DOORS TO THE MULTIVERSE

Traditional schools of occult thought have delineated the universe as comprising the physical plane and other, subtle realms that vary in number and attribution according to dogma.

While the Physical/Astral/Aetheric model is still viable, a Chaotic viewpoint sees the universe not as a single stratified entity but as a multiverse - an interconnecting matrix of infinite worlds.

These worlds can be accessed by any number of means. They can also be constructed by groups or individuals for temporary astral work, the erection of Astral Temples, or as sacred space between physical lives.

The following technique is suggested as an experiment for exploring the multiverse, and to familiarize the Magician with the idea that gateways to other worlds can be constructed from scratch.

Take a piece of paper (A3 being a convenient size). Move into a state of gnosis by any preferred method. Take a selection of different coloured paints and with finger or brush, start painting or drawing figures, lines, symbols with or without meaning to the conscious mind. At this stage you have the option of willing features of the world to be explored into being or simply allowing a world to be 'found'. Do not overcrowd the page. Then fold in halves or quarters and gently smear the painted faces of the page together. Unfold it and allow it to dry.

You will now have something resembling a Rorschach ink blot. Now set up a ritual space. Banish, and if appropriate establish a Watcher*. The gateway you have created with the paint and paper may be placed on the wall and projected through. For a more dynamic entrance, place it centrally in the working space and spin around it, increasing speed and intoning an appropriate wordless chant. Reaching ecstatic pitch, when it is felt discorporation is imminent, participants collapse onto the gateway and will find themselves falling through it into the realm to be explored. If there is difficulty in maintaining gnosis, hyperventilate, forcing the breath out and holding out at intervals. Explore as much as desired, and on returning, earth the energies, banish etc.

An alternative technique is to construct a smaller gateway to be held in the

hand and concentrated on while spinning as above. Spells and sigils can also be cast in this manner.

* In Magical tradition, a Watcher is a spirit or homunculus conjured for the purpose of guarding an individual or place. The scope of its abilities is pre-programmed in accordance with the Magician's desire.



TPo77

TNS PATHWORKINGS

The following pathworkings and techniques contain elements that are anchored in Templum Nigri Solis's particular cultic focus. The methodology, however, is open to adaptation by other groups or individuals. Hopefully, the following material will suggest avenues for further experimentation.

THE CAULDRON

By any preferred means, achieve a state of relaxation.

Then, with attention focussed inwards, visualize yourself in the centre of a Chaosphere, suspended in the Void, which in this instance is experienced as blackness charged with potentia.

Looking down astrally, you observe a black point in the surrounding blackness which moves up towards you from below.

As it comes closer, the moving point reveals itself to be a large cauldron. It contains all existence and all potential existence: a pregnant void.

Allow the cauldron to stop at the level of your feet.

The surface of the cauldron is a black mirror.

Spend a while contemplating this surface.

Personal spells or fascinations can be cast into it.

The surface of the cauldron changes gradually from black through grey and finally to white, erupting in a magnesium-like white flare (thus consolidating the spells and 'cleaning the slate'). It finally settles back to its original black, glassy appearance.

From here you can either allow the cauldron to move back into the blackness of the Void and return to normal consciousness, or use the surface of the cauldron as a portal to other astral domains.

THE BLACK CASTLE

The image of a Black Castle or Dark Tower occurs again and again in myth. This archetypal quality lends potency to this particular Astral Temple which was established at an early stage of TNS's development. The entry procedures described here are idiosyncratic, but it is possible to construct one's own means of entry.

Having followed the cauldron pathworking, project through the mirror of the cauldron's surface further into the Void.

Select another black point in the blackness and move towards it. You find yourself outside the walls of a vast Black Castle. Although it is virtually imperceptible against the Void, you are aware of its huge size and bulk.

You become aware of an almost undetectable portal in the black walls of the Castle.

Vibrate the Key. [A MANTRICIZED VERSION OF A SIMPLE COMMAND TO OPEN]

The Temple sigil glows silver on the doors.

They open, and you enter directly onto a black marble anti-clockwise staircase. You ascend for three turns, and enter a vast, cathedral-like black marble room with numerous large black marble pillars. You can see a number of portals and side chambers in the vastness of the room.

As you cross the room, you pass a round pool of clear, still water.

Understand that this pool allows access to all realms by observation or projection.

Beyond the pool, a huge black altar with a towering sigil of Baphomet is visible.

Before the altar is a large white marble table. A robed and hooded figure stands between the table and the altar, with his back turned. This is the Guardian or Castellan.

He turns to face you, and acknowledges you.

In turn, make a bow of recognition to him.

He removes his hood, and indicates the space around him, giving the understanding that this place and all it contains are at your disposal for all the requirements of Art.

Acknowledge this with another bow. He turns to resume his Hermetic contemplation of the sigil behind the altar.

Magical work may now be undertaken, or further exploration of the Castle can be made.

On completion, return to the physical plane by diving through the pool of water in the floor of the first room you entered.

THE BEE MANTRA AND HIVE MEDITATION

The Bee Mantra is primarily a means of stilling or focussing consciousness, but due to the tendency of the frequencies it employs to stimulate alpha-wave activity in the brain, it can lead to a mild gnosis, particularly in combination with Yogic breathing techniques such as the '8-fold breath'.

The Mantra is simply a semi-nasal humming, reminiscent of the drone of bees. It is voiced on the out breath, and continues internally on the in-breath.

Once the Bee Mantra is established, visualize bees flying around you, filling your personal aura with a swirling, circling cloud of energy.

Visualize yourself as a beehive, swarming inside with bees in all their activities.

Realize that these bees are projections of your personal energy.

They can be drawn from your perineum when required and formed into a defensive swarm or sent forth to execute your will.

If performed in a group, allow for individual timing variations, giving the illusion of a constant drone.

See also TP087 - Random Gateways... for more on Astral Gateways.

NOTES

1. E.g., the method given in TP098 - Astral Sense Exercises.
2. See TP074 - Rites for Establishing a Temple
3. In the particular case of TNS, this figure is the First Templar, an element of a specific cultic mythos.



EVOCATION OF A MAGICAL PERSONALITY

The Magical Personality is distinct from the Inner Daemon (or Holy Guardian Angel) of other traditions, although historically, there has been much confusion over the geography of both.

The Magical Personality is the primary vestment of the working Sorcerer. It is more than a role to be played out: it is a working alter-ego for the waking consciousness that is to be entered into under Will.

To the Chaoist, the Inner Daemon or HGA should not signify the 'Higher Self'. Such hierarchical divisions of the Psyche do not stand up to scrutiny.

The concept of HGA or Daemon requires some clarification. A fundamental and common error is to confuse the HGA with the Kia. The Kia is in itself amorphic energy of the individuated life-stream, which can and should be touched by the Magician at regular intervals. The resulting Samadhi is the Magical engine of the Sorcerer. We cannot place discrete parameters on the individual's Kia, as its peculiar gnosis does not lend itself readily to the narrow boundaries of language.

The HGA is a convenient personification of energy and knowledge integral to the Kia in its relationship to the Magician's consciousness. Such imaging is psychologically valid, as it allows the Magician to have some workable grasp on the energies he is dealing with. It cannot be over-emphasized that the Image is NOT the Thing.

Dion Fortune made the very apt and learned observation that 'we form the HGA as the HGA forms us'. That is to say, the image or presence of the HGA is a convenient compromise by both the Magician and the innermost workings of his consciousness. The HGA is in effect a shadow cast by the Kia. Therefore the term 'Higher Self' or 'Inner Self' can ultimately be misleading for the reasons stated above.

The HGA is a working receptacle for the knowledge and power that we often have difficulty in taking credit for ourselves. It is a subtle trick of the light that allows us access to such resources, while short-circuiting the immediate shortcomings of the outer Ego by acting as a partial negator of the Psychic Censor.

One alternative to the concept of the HGA as intermediary to greater consciousness is a formalized ritual for the evocation of/possession by a deliberately and consciously contrived Magical Personality. This persona is structured to such a degree that the Magician himself can experience levels of knowledge and power greater than those normally attained.

The shifting of consciousness from an ordinary mental state into such a Magical Personality gives the Magician the ability to obtain at first hand a clearer flow of energies directly from the Kia, thus accessing a broader Magical universe. This technique is of the greatest utility, and permits the Magician to dispense with the HGA spectre, if so desired.

In both Mediaeval and Classical praxis, the Magician or Priest had won the sun-god as benefactor and protector. In terms of modern depth psychology, Individuation had been preceded by identification, isolation and objectification of the Self, with subsequent re-integration into the whole.

Traditionally, the Magician did not conjure or externalize spirits or lesser demons until he had achieved 'knowledge and conversation of his HGA/Daemon'. This prerequisite provided psychological balance, and served as a safeguard against the obsessive behaviour that may result from incomplete banishment or dispersal of the summoned complex. It was necessary for the Magician to arrive at a point where he could maintain a great deal of objective mastery of his given situation while remaining engrossed in the fantasia of his conjured reality.

For the Chaoist as a Neo-Magician, tradition cannot be totally disregarded. In dispensing with the 'holy games' of traditional Magical lore, and picking amongst the debris of the past, old concepts may reveal a workable paradigm when reassessed with insight and experience.

The concept of the Magical Personality challenges tradition in that the Magician actually becomes his Great Daemon. This presumes great psycho-physical integration on the part of the Magician, and reinstates such personal power as integral to the Magician's life. Through this medium, the Magician assumes control of a complex that would otherwise be known as the HGA, rather than taking a subservient position to it.

In effect, the Magician/Shaman stands on Middle Earth with access to the worlds above and below. Traditional axioms are thus echoed with a new understanding.

In the construction of a Magical Personality, it is important to set perimeters on the qualities with which this weapon shall be imbued. Such qualities should be anchored in the imagery of the associated invocations, mantras and even sigils, as this will assist in moving the emotions to the final objective. Such elements of Magical language speak to a deeper level of the psyche. In this context, they facilitate possession and also act as a safeguard against unpredicted obsessions that can arise from sloppy construction.

There will be a need to expand and tailor the Magical Personality as one interacts and gains experience with it. Therefore it is important to always key

the greater ritual to a simpler trigger, be it sigil, mantra, or other means, further empowered by Gnostic induction techniques such as power breathing and mudras. These autogenic methods are preferred to chemognosis, as any dependence on exogenic triggers is not advisable in the long term. Time and space will rarely accommodate the Magician dependant on such devices. In effect, the Magician renders a giant neurological transformation into a reflex.

The importance of this stratagem cannot be over-emphasized if the Magician is to exercise a degree of control over his Magical work. Associative imprinting is the prime function of the human mind, and should be exploited.

The talisman of Robe or Ring, anchored to the force of the Magical Personality conjured, lends itself readily to the triggering of the necessary change in neurological function in order to accommodate the summoned persona.

Although ritual or ceremony should feature in the repertoire of the Magician, most especially in his role as Priest, the role of the Magician should not end with ritual alone. The Magician should be able to abstract himself beyond this if he is to set his sights on greater goals.

In the construction of a Magical Personality, certain attributes will tend to predominate according to the Magician's idiosyncrasies. Certain specialist leanings will become manifest, and reside in the vehicle of the Magical Personality. To what degree the individual Magician will identify with this vehicle posthumously will vary, for the ultimate decision of dispersal or survival after physical death resides with the Magician himself. Although it is hoped that the Magician will have trained himself to such a degree as to avoid such a decision in the heat of the moment, the shell of the precipitated Magical Personality has the potential to survive in its own right if fragmentation occurs upon disincorporation. It will find its place in the legends of succeeding generations. Hence, the Magician should be prepared to appear in future grimoires.

The ritual given below can be used as an accelerator for the development of the Magical Personality. It can also be adapted for the excitation of any complex to anterior manifestation (in neurological terms), provided that adequate provision for banishment/suppression of the given complex is made. This can be affected either by one's self (which is preferable) or by some objective and appropriately skilled assistant. Ideally, the Magician will be capable of remaining at the helm in the depths of possession, and will be able to effect the transition to normal consciousness at will.

If the ritual is to be adapted for the conjuration of a spirit or god other than one's Magical Personality, that is to say a force of traditional or grimoirian nature, one can work according to such traditional correspondences as sigils, numbers and names, or improvise unto the end of one's own knowledge. As an experimenter in such a realm, expect some degree of eyebrow charring in the lab on the way to success.

In the ritual given below, the names, numbers and sigils are derived from the Hellenic/Gnostic Kabala, utilising the Earth kamea; the rationale for this is to maintain a neo-shamanic approach of telluric rather than stellar orientation.

Any existing so-called star map, or the reification of sigils after Spare, or indeed any other traditional or novel system for externalisation that has proved to be effective for the individual can be used.

The Magician's Magical Personality is where his knowledge and his desire meet.

THE RITUAL

The following is an example of a ritual for the evocation of the Magical Personality. In this case the term 'Octinomus' has been applied to this complex.

In keeping with the Hellenic resonances of this rite, the following sacrament and incense would be appropriate:

SACRAMENT:

In a base of red wine, steep aniseed, citrus rind and cinnamon to flavour. Add 20 mls of the fluid extracts (1:2) of each of the following active principles: Wormwood, wild lettuce, hyssop, vervain and skullcap.

INCENSE:

To a base of powdered olive wood, add powdered bay laurel, lavender flowers, rose petals, aniseed, olibanum, mastic and saffron, plus oils of lavender, anise, pine, red rose, and a few drops of virgin olive oil. Powdered datura leaf may be added at the operator's discretion.

In Figure 1, the name Octinomus is rendered into a sigil using the gematria of the Hellenic Kabala and superimposed on the Hellenic Earth kamea. This forms the talisman referred to in the body of the ritual.

1. Banishment by GBR or any other preferred method.

2. Statement of Intent:

'It is my desire to conjure Octinomus as instrument of My Will.'

3. Preliminary Invocation (in the vernacular):

'Octinomus
 The eight and the one in eight,
 Magus within
 Born beyond the stars,
 Brightest light of the darkest chamber,
 I hunger for your presence
 My passion eats up the space between us
 The mocking veils that hinder are consumed
 Stride forth
 With words unwritten
 Stride forth
 With strength unsleeping
 Fly

From the mapless maze that borders the black sun.'

4. Visualization:

Visualize the image to be donned (previous meditation on prepared artwork would be helpful). The image should approach out of darkness from a distance and appear above, in front of and to the right of the operator.

Administer additional sacrament and burn more incense at this stage.

5. Enochian Invocation:

(Repeat as felt necessary prior to full possession)

'OL FARZM OL LONSH CALZ VONPHO

I raise myself, exalted above the firmaments of wrath.

ZIRDO AR TABAAN KA' A GAH

I am a governor of the spirits.

BAB ZIR A OL OMAOS.

Power is in my name.

OL OCTINOMOS SONUFE VORS A CICLE'

I Octinomomos reign over the mysteries.

At this point, fumigate Robe, Ring/amulet and talisman with the incense.

6. Secondary Invocation (in vernacular):

This corresponds to the process of 'inflaming thyself with prayer'. Continue the Preliminary Invocation, ad-libbing at will and letting passion be the guide to the point of possession.

When possession is imminent, the Robe/Ring is donned and the talisman is empowered. It is either retained or cast into the embers as the Magician sees fit.

When possession is at a peak, the linking proclamation to assist in future triggering is delivered.

7. Linking Proclamation:

'I Octinomomos wield the forces and forms that are to be.'

As the conjured vehicle fills the host, the Magician directs the energies via language, and modifies the energy and information according to desire.

If appropriate, the possessed Magician then performs whatever work is at hand.

8. Banishment by any preferred method or displacement of the Magical Personality with a proclamation similar to the one given below follows.

‘Octinomos, exit.’

(While intoning the word ‘exit’, the Magician makes the gesture of pushing someone in front of him)

‘I (secular name), having known other worlds,
Now walk this earth once more.’

(Stamp feet four times to earth).

Perform final banishment by ecstatic laughter, quit the temple and seek refreshment.

Figure 1.

Via Gematric dogma, W - 800 - >80, T - 300 - >30, S - 200 - >20.

Ω C T I N O M O Σ (OCTINOMOS)
800-20-300-10-50-70-40-70-200 = 1560

Gnostic Earth Presigillum:

68	80	92	104	116	7	19	31	43	55	56
81	93	105	117	8	20	32	44	45	57	69
94	106	118	9	21	33	34	46	58	70	82
107	119	10	22	23	35	47	59	71	83	95
120	11	12	24	36	48	60	72	84	96	108
1	13	25	37	49	61	73	85	97	109	121
14	26	38	50	62	74	86	98	110	111	2
27	39	51	63	75	87	99	100	112	3	15
40	52	64	76	88	89	101	113	4	16	28
53	65	77	78	90	102	114	5	17	29	41
66	67	79	91	103	115	6	18	30	42	54

NOTES

1. C.G Jung believed that the archetypes of Holy Guardian Angel, Wise Old Man and Daemon (and benevolent variations thereof) could be viewed collectively as the 'Friend' encountered in analysis of projection and dreams.
2. The plural may be used here with equal validity. It is at the Magician's discretion to adopt a unitary or a multiple Ego-paradigm.



TPo64

A MASS OF ODIN

INTRODUCTION

In the past several years, the Norse Runes have entered into the realm of popular occultism under the lurid banner of 'New Age'. Although they appear to be on par with the newspaper daily 'horoscopes', it is important to recognize that the Runes are not a debased currency. Their transpersonal power is undiminished by the superficial interpretations that have been imposed on them.

The same diluting process has affected Witchcraft, which has been tagged with the misnomer 'Wicca'. This term is both historically and linguistically inaccurate, and now applies to a cosy and essentially impotent concoction of watered-down folk belief and trite mysticism.

Witchcraft is Witchcraft, and the Runes are the Runes, regardless of any clumsily glued-on veneers. The true Magician drinking at the same well will inevitably draw his water from a deeper source, which remains unpolluted.

The stance taken by the Chaos Magician is one of utmost utilitarianism. Any form that real Magical energy takes should be explored and assimilated, so as to draw on or glean from the knowledge and power accumulated in a specific egregore. This should not be seen as a superficial skimming of various traditions for its own sake. It is a process of gaining Gnostic experience of varying currents, for both personal growth and the initiation and education of others.

Whether the Chaos Magician chooses a particular egregore in which to manifest the Chaos Current is solely a matter of individual choice, which may be affected by environment or psychological makeup. It is hoped that the Magus can expand beyond these considerations.

Any given racial or cultic egregore should be viewed simply as a vehicle for Magical expression. The aspiration of the Magus is to transcend the bounds of language and form, reaching a level of abstraction where the Magus IS and DOES, freed from linear neurological processes. In other words, he becomes a discrete complex, wielding his Will in a broader universe.

The invocation of any god-force is a very real way to power. However, in

playing host to a god, the presiding internal conditions of the individual will affect the quality of the manifestation of that force. With greater experience of any given god form, the qualities that tend to diffract or disperse its manifestation will be overcome, giving a truer expression of the force invoked. The possibility of an authentic, spontaneous possession of a Novice is not to be discounted. A traditional rule of thumb that remains valid is whether the 'god' that presents itself shows knowledge and power beyond that of the individual host.

Considered as a force, Odin presents itself as the distillation of the Runic current. As a god, he is both the giver and receiver of Runes. The Runes themselves, when divorced from their mythological background, can be viewed as a series of gateways or conduits for Magical energy. Each Rune reflects each other Rune, and each is a fractionisation of the multi-faceted Odinic current. Any given Rune holds the summary of all others within itself while still representing its own aspect. Herein lays a Magical paradox of no little significance.

In operating within the runic system, the Magician is confronted by a gestalt. The Runic current is of special significance because of the relative accessibility of this gestalt experience.

The Mass of Odin described below can be performed either by a single Magician or with assistance from others. It climaxes in extreme ecstasis, and therefore should be performed in either a sound-proofed room or well away from non-participants.

It can be performed for divination (ideally by means of Runes, wherein the god and/or his assistants interpret the cast), for initiation of either the nominated Priest or another individual, or for the consecration of any material object that is to become a repository of Odinic force, be it talisman, Runic formula, elixir or physical set of Runes.

The ritual can be adapted for astral exploration of the World Tree, Yggdrasil. It can also be used to evoke the wights, either those presiding over the individual Runes or those independent of them.

It should be borne in mind that the gnosis achieved in this ritual is of value in itself. If the ritual is performed for the sake of gnosis only, the experience should be anchored to a sigil or amulet, to facilitate easier entry into this specific realm of consciousness on subsequent occasions. In such a case, the sigil or amulet should be linked to a trigger, to maintain parameters that safeguard ordinary states of consciousness. A suitable trigger would be the Odinic Proclamation given in the text of the ritual.

THE GOD

Odin is an archetypal Shaman in the Western Tradition. He is the penetrator of the night sky, i.e. the Unconscious. His image is that of a powerfully built man in a deep blue cloak, long-bearded and with a wild shock of grey hair. He is a priest-king with both the power and authority to command. A single striking

He glares from a strong face, enchanting and intoxicating anything in his gaze. This is the burning eye of Shiva, the ajna chakra aflame. Here is the wisdom that unmasks the folly of all illusions and perceives the nakedness of the Magical multiverse.

Odin is also a shape-shifter. He may come in any form appropriate to the Rite. Gender is no barrier, nor is species, as a reading of the Sagas will attest.

The nature of Odin is expressed in the Ansuz-Rune. He is the god of Magick and ecstasy. He is the receiver, container, transformer and expressor of Magical power and knowledge. He is a true Priest, acting as a mediator and guide between worlds. He inspires and excites, brings song, poetry and incantations, and is the realization of the link to the primitive. He embodies the mysteries of death and its transcendence. As psychopomp, he banishes the terror of death.

PREPARATION

As with any ritual, the operation can only be strengthened by integrating the appropriate correspondences. Traditionally, incenses, elixirs, Magical weapons and personal attire perform this function.

For the Chaos Magician, the traditional materials and correspondences may not always be appropriate. What is of importance is personal significance and vibratory attunement. If one is to engage in high ritual, all senses must be exploited.

Objective stimuli are dispensable. If so inspired, the operator will receive the necessary sensory stimulation through the agency of the force invoked. A ritual that can be performed 'empty-handed' (i.e. without ritual paraphernalia) and driven by need can be just as effective as any other, if not more so. In such a case, the source of inspiration is greater than the conscious will.

In high ritual, ALL sensory input must be under the conscious control of the operator.

An incense for this Rite is suggested below. This is a basic formula. The operator can subtract or add any component deemed necessary to a specific need. This also applies to the elixir.

INCENSE

Base: oak and willow dust.

Dry ingredients: oak moss, lichen, yeast, salt, sandalwood dust.

Oils/resins: Aniseed, lavender, benzoin, oakmoss, pine, spearmint.

Sexual elixirs (red lion, white eagle - gathered under the appropriate conditions).

ELIXIR

The Odinic elixir par excellence would undoubtedly be a concoction containing psilocybin, tempered with appropriate aromatics and flavourings. This assumes skill with both this Sacrament and the given Rite. Alternatively, a herbal formula which would assist greatly in this working is as follows:

To a base of ale or mead, fortified with a white spirit such as schnapps, akvavit or tequila, add fluid extracts of wild lettuce, skullcap, lavender flowers, galangal (two inches of root per person).

To allow the elixir to have its maximum effect, participants should fast for a minimum of four to six hours beforehand.

If any adverse reaction to the elixir occurs, depending on the final formulation used and how much time has elapsed after administration, either give an emetic or some food to slow absorption of alkaloids. Any undesirable symptoms should then be treated symptomatically.

MUSIC

Rhythmic drumming, constant solemn drones as background.

If assistants are involved, it should be possible for them to provide this.

If recorded music is used, it should be constant, appropriate to the tone of the Rite, and predictable.

The human voice is used extensively in this work.

LOCATION

Whether performed indoors or out, the ritual site should be safeguarded from outside influence, as interference at crucial stages of gnosis could result in catastrophic unfixed obsessions.

The site or room should be dressed appropriately, making use of banners, flags, totems, and fetishes, with the Runes themselves forming the circle.

If working indoors, the room should be adequately heated, and if outdoors, a substantial fire should be maintained.

ATTIRE

The Priest and his assistants should be unencumbered by clothing. (Loose trousers and T-shirts at most.)

If working skyclad, make use of fetish ornaments and/or body painting or skin marking.

A headband of pale, light fabric approximately 4 inches wide and a yard in length is necessary in this Rite. It should be inscribed beforehand with some red paint derived from the Magician's ingenuity with the runic formula 'EK ODIN (a pictograph of a human eye) RIST RUNAR'¹. For the purposes of this Rite, this is interpreted as 'I Odin conjure the mysteries'.

The construction and assembly of all the above should be done with conscious focus on the work at hand, being a meditation in itself, and also lending potency to the Rite as a whole. This adds to the preparatory psychological imprinting that can assist in integrating new concepts and experiences.

Temple Masters and Initiators should make use of this process as a training device.

THE RITE

Once the site is prepared and all the necessary materials are assembled, all participants sit in a circle, either around the fire or some central point of focus. A suitable banishment is then performed.

The Gnostic Banishing Ritual, a version of the Norse Hammer Ritual as given below, or any other banishing ritual as devised by the presiding Magister Templi would be appropriate.

THE HAMMER RITUAL

An energy raising is effected as follows: All participants visualize and sense a growing red sphere in their solar plexuses, and all intone the vowel sound 'aaaa' (the Ansuz Rune). By force of will, this throbbing red centre is expanded to fill the entire body, increasing the personal life-force.

A brilliant red sphere is then visualized/projected, enclosing the ritual site. Around this, also in blazing red, the 24 Runes are projected, in a counter-clockwise direction.

The solo operator can project the sphere and Runes either astrally, or accompanied by appropriate gestures. The individual Rune-names should be vibrated as each Rune is projected.

If two or more participants are involved, an embodiment of the Chaosphere is created. The Magister Templi stands with legs apart, one in front of the other, and arms raised and apart above the head, one facing forward, and one back. This posture places the MT's forward leg between the spread legs of an assistant, and the forward arm between their upraised arms. It is preferable if this assistant is the sexual/Magical partner of the MT. (See Figure 1) The assistant continues to intone the 'aaaa' vowel sound while the MT vibrates the 24 Rune-names.

Once established, aided by the visualisation and energies of all present, the MT projects and sends a Hammer sigil to the eight points of space (above, below, to the left and right, forward and backward, and diagonally above and below), with the proclamation 'I cast the Hammer of power and protection into all spaces and those which lie between'.

No order for these Hammer projections is given. This is intentional, as it will induce a mild disorienting gnosis as well as being a first step in stimulating mid-brain activity. The MT directs the consciousness of all participants with the appropriate gestures.

Following the Banishing, the Priest/Priestess proclaims the Rite with the declaration 'It is our will to invoke Odin for the purpose (...)'

The Priest then places himself near the centre of the Circle and assumes a supine Hanged Man position, having at hand the headband, a personal chalice of the elixir and any material basis to be used at the culmination of the Rite. All

other participants keep passing a second chalice, replenishing it as needed.

The Priest (or assistant) commences the first Invocation of Odin. The god is addressed in the second person, and the invocation is directed to the aether.

INVOCATION OF ODIN

Odin!
Har, the High One
Grim, the Grey One
Allfadir, father of all
Galdrasfadir, father of enchantments
Hangatyr, God of the hanged
Hroptatyr, the Hidden God
Fimbultyr, the Awesome God,
Master of secrets,
Master of Knowledge,
Scatterer of the shadows.

I know you hung on the windy tree
All of the nights nine,
Wounded by spear
And given to Odin;
Yourself to yourself,
On that tree
Which no man knows
From what roots it rises.
They dealt you no bread
Nor drinking horn.
You looked down,
You took up the Runes
You took them screaming
You fell back from that place.

(REPEAT AND AD LIB AS REQUIRED)

As the invocation is performed, the other participants take up a chant of 'Odin...Odin...' while 'doveing' (rocking back and forth). The chant should be delivered in an enticing manner. Once the invocation is complete, the Priest takes up the chant. It should begin to work to a crescendo.

As the chant builds in intensity, the participants project the image of the god onto the Priest. His own consciousness becomes displaced. As he feels possession becoming imminent, the chant reaches its maximum intensity. It should be literally screamed. Just before personality is completely displaced, the Priest ties on the headband, effectively tying the god within, and proclaims, as the god himself 'EK ODIN RIST RUNAR'.

As soon as this proclamation is made, all other participants cease the 'Odin...' chant and go into Bee Mantra, i.e. a nasal drone, while continuing to dove.

The Priest, as the god, then delivers the second Invocation of Odin, in the first

person. He then executes whatever work is at hand.

Once the work is completed, the god quits the Priest. The Priest heralds the exit with a blood-curdling scream as he throws himself to the floor. All celebrate the completion of the work by cheering, clapping and sounding instruments, which moves into a Banishment by ecstatic laughter.

HERE ENDS THE RITE.

COMMENTS

Although this Rite appears simple at first glance, when properly executed, it is most powerful. Its format allows for episodes of spontaneity, which is fundamental to Chaos Magick: enter and guide the gnosis, and let the gnosis do the work.

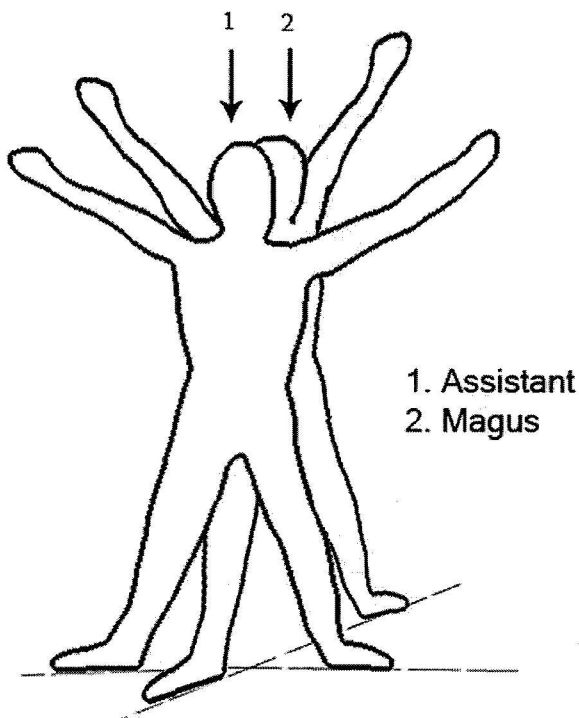


Figure 1

NOTES

1. In Runes: M̨ < R̨ X̨ Į Į  R̨ Į S̨ ↑ R̨ N̨ Į R̨ Y̨



TPo67

THE CHAOS DANCE

INTRODUCTION

This is a ritual technique which combines and synthesizes a number of traditional methods.

Principally, the Chaos Dance draws on the Tantric Tandava dance and the Buddhist graveyard meditations.

It also incorporates the image rising meditation (employed for desensitizing the emotive aspect of the human psyche and thus isolating the amoral ego), shamanic drumming, breath control, hypnotic induction, visualisation and mudras.

The overall purpose of the technique is to consolidate a Magical perspective on human existence, and to serve as a step in training the consciousness for the conscious discarnate experience.

Parts of the Chaos Dance lend themselves readily to priestcraft training dealing with death and dying.

This rite can be presented by an M.T. (or other suitable narrator) to a group of participants. Once the technique is learned, it can also be done by the solo practitioner from memory.

PREPARATION

An appropriate incense can be employed, combining substances evocative of both Eros and Thanatos, i.e. sweet and sour, arousing and repulsive. Examples: Charred necrotic tissue, desiccated human excreta with the appropriate kalas, a combination of sweet and stifling essences (musk, rose, jasmine, cinnamon, cloves, lotus, calamus, hyacinth, carnation with a mixture of the substances traditionally used in embalming: myrrh, frankincense, cypress, cedar, camphor, opoponax). Sandalwood can be used to ensure a safer journey, and spikenard oil, notorious for its use in Tibetan death rites when the spirit is reluctant to depart, is particularly appropriate.

If desired, a suitable sacramental elixir can also be employed. Its action must be to complement the overall intent of this rite. If used, it must be potent, and

■ compromising in its action.

Some synthetic sacraments deserve attention by the modern Sorcerer. If synthetics are used, an unorthodox combination of standard synthetics would be required. It should be administered by someone with experience in the action of such substances, being fully aware of the synergistic biochemical possibilities. Their knowledge and experience of such should be to the extent that they can reasonably predict physiological and psychological reactions, while considering biochemical individuality.

Whether synthetics or traditional herbs are used, the overall biochemical effects should be hypnotic but stimulating to the peripheral circulation. In a Galenical preparation, there is the added advantage that the alkaloids producing the above effects will also act as broncho-dilators. Consideration should also be given to substances that will sedate the anxiety centres of the brain without dulling frontal lobe activity or compromising skeletal muscle co-ordination. Cardiac glycosides are to be avoided.

If traditional botanicals are used, a simple formula can be found below:

20 grams of EACH dried herb per person of the following:

Skullcap, rosemary, passionflower, wild lettuce, hops, cannabis, cuttlefish bone.

Combined with 5 grams per person of EACH of the following:

Damiana, ginger, hawthorn berries, powdered ginseng (Korean red), California poppy.

Any of the above can be substituted, considering its properties in relation to the aims given above.

All are simmered with enough water to cover in a closed vessel for 10 minutes.

When cooled, strain and combine with an equal volume of an appropriate spirit, avoiding Scotch whisky, vodka and gin, as their vibratory qualities are not conducive to this working.

The elixir may be sweetened to taste with honey.

The quantities given should not be cause for alarm, as the intended effect is sacramental and drastically psychotropic rather than medicinal.

Each participant should ingest 1 to 3 good mouthfuls prior to pranayama.

Background music can also be employed. It should be solemn but erotic. If music is used, the beat should not be so strong as to override the drum or be loud enough to be distracting.

Clothing should be reduced to a simple loincloth in the more vigorous interpretation of the ritual. Small bells can be worn on the wrists and ankles to emphasise rhythmic movement.

Participants prepare themselves by rhythmic breathing and meditations on the very real limitations of the physical host they occupy.

Once this is done, participants go into the most elongated pranayama possible, maintaining an even cycle of in/hold/out/hold. On the inbreath, 'Eros' is silently intoned, and on the outbreath, 'Thanatos', allowing for free flow of whatever ideas and images these words evoke. In the period of pause between breaths, effort is made to still all thinking.

THE RITUAL

Once the above breathing and mental processes have been established, participants assume a crouching position, and are given a guided visualisation.

Firstly, they attempt to still all thinking, other than the imagery and sensations supplied by the guiding narration.

The narration should be similar to the following, punctuated with sonic cues where appropriate to delineate transitional stages and changes in imagery. (A shaman's drum or equivalent is ideal.)

Still all your thinking.
Let these images arise...
You are buried, crouching in the earth.
You are surrounded by dry, stifling darkness.
You are without flesh.
You are dead.
You are a whisper in the earth's darkness.
All around you death presses in.
You are dead.
You have been, you are no more.
If it is your wish to be again, hear my words.
Be aware that you are but crumbling bones.
A skeleton crouching like a foetus in your dead mother's womb.
Thou art Thanatos.
Thanatos, see thine own misery.
Crumbling ash, a distant memory of what was.
Looking down, see yourself as a twisted, forgotten,
Shrivelled corpse.
Little skin hangs on your bones now.
Arise.
Move up.
Now you sit on your once-mourned grave.
In your mind's eye look about you.
See the dusty corridors of this dead city.
Look about you and see the dry winds blowing about this graveyard,
Feel this cold, desolate, dusty necropolis.
Nothing grows here but your own fear.
Look around you and see.
Ghosts haunt this place.
Well and good, for you too are a ghost that haunts this place.

Contemplate your misery.
 Contemplate your plight.
 Smell the stench of your own decay
 But do not let it cripple your mind, for it is your wish that you live again.
 Thanatos, pick up your mirror.
 In your left hand you hold a skull.
 See within it your own will to be.
 Thanatos, within you is the seed of Eros.
 Would you be complete again?
 Would you continue the dance?
 Thanatos, Thanatos, pick up in thy right hand your mirror, Eros.
 Thanatos, Eros, spring erect, come into being.¹
 Thou art Thanatos, thou art Eros. #
 See the left side of your body, still clinging to death.
 Raw bones stand savage in the cold wind.
 Feel the stinging pain of swords that have visited you in the past.
 Welcomed worms still cling to your flanks.
 The stench fills your head and you are sick.
 Thanatos wishes for Eros.
 Your twin, without which you are not complete.
 Know that thou art also Eros.
 The sweet pulse of life, the honeyed perfume of living flesh,
 The glowing red desire, the rush and delicious hunger of life.
 Life.
 The flame that fills the flesh.
 Pink, purple, red and pearl.
 The embrace of lips and supple limbs entwining.
 The softness and vigour of youth.
 Streams of sweet nectar coursing in vibrant veins.
 Thou art also Eros, #
 Hidden no longer.
 Look to your right hand.
 Eros, look into your mirror, your weapon of life.²
 See the image of your desire.
 The will to be, the will to love, wraps your right hand with flesh.
 Your right arm, right flank, right leg clothed in flesh, clothed in red desire.
 Thou hast the will to be again.
 Thou art young and free.
 Thou art once more.
 Breathe deep.
 The sweet fresh fragrance of life fills your head and you are dizzy with
 pleasure.
 Lift up thine arms.³
 Thou art the creation of Chaos.
 All that you dream is what you are.
 Thou art Chaos.
 From the beats of your living heart and the dead, silent spaces between, all
 things march forth.
 And as they march, your feet move in dance. #⁴
 You are the mad juggler, drunk on the fumes of life and death,
 Caught in the frantic whirlwind of Chaos - yourself.
 Let creation flow free.

Let all things flow free.⁵

The things of the earth, the things of the heavens, the things of man, the creatures, the plants, the things of the waters,
The things of the air, from the earth, from below the earth,
Fire, air, stars, galaxies, comets, swirling gases, suns
Storms, landslides, dragons, dog-faced demons, wild screaming nymphs, thrusting satyrs,
All memories, all desires, all dreams, all thoughts,
All things.

All things and everything.

All emotions, all desires, all miseries, all pleasures.

All manner of writhing beasts, floating clouds, streams of steaming mists, oceans of fish, dark things, bright things, dead things, living things.

Dreams of sickly sweetness, nightmares of leprous plagues

All things, all things, all thoughts, all dreams, all memories, all images
Dance out of you.

You are Chaos.

Chaos! Chaos! Chaos!

You are the dancer and the dance.

Chaos! Chaos! Chaos!

The dance goes on for ever

With you or without you.

Thou art Chaos

Thou art Eros

Thou art Thanatos.

THE DRUMMING STOPS ABRUPTLY. THE FOLLOWING PHRASE SIGNALS THE END OF THE VISION/POSSESSION.

...And it was all a dream.

The participants are left in silence to assimilate their experience.

The energies generated should not be banished, but assimilated by the participants, unless undue trauma has occurred. In this case, those individuals affected should be removed from the vicinity and perform individual banishments.

HERE ENDS THE RITE.

NOTES

denotes definite sonic cue.

1 Participants rise to their feet.

2 The weapon can be a blazing torch, a drum, bell, rattle, sword, knife, wand or any symbol (traditional or modern) of life, fire or action.

3 Participants raise both arms.

4 Movement commences. This can be as vigorous as the working space and physical condition of the participants allows. With time and practise, vigorous kicking movement, as depicted in the Dancing Shiva of Nataraj, will become automatic, forcing the Magician to focus on the visions, which will deepen the trance and heighten concentration.

This is the preferred level of activity. The energy thrown off can be so intense as to generate spontaneous PK activity in the area, and is very conducive to Temple or Chaosphere consecration. Again, the energies should not be banished.

At the very least, a rhythmic movement of the feet or pacing on the spot should take place. Participants will tend to wander, and the MT should take steps to avoid untoward collisions or mishaps. Circumambulations are not recommended, as this will certainly lead to disruption of the trance.

5 At this point, the pace of drumming becomes frenetic. The MT should monitor the progress of the participants. If necessary, the imagery in this part of the visualisation can be repeated, or ad libbed as deemed necessary. The participants should feel/see the imagery as issuing forth from the solar plexus.

NB: The narration given above is a guide only. Individual Temples or practitioners should aim for a spontaneous free-flow of words, keeping in mind of course the purpose of the ritual.



TP118

A RITE OF HECATE

INTRODUCTION

Hecate, the archetypal Goddess of Traditional Witchcraft, is of special significance to the contemporary Witch/Wizard. Not only is she immeasurably ancient, she also represents the wild, anarchic energy so often missing from 'Modern' Witchcraft. Indeed, the energy she embodies would not suit work of such a nature, as it is beyond polarity.

Magicians relate her name to the Greek 'hekatón' - meaning 100 but also signifying 'a great number' - and may be derived from the Egyptian 'hekau': the energy that supports and sustains the universe.

Although associated primarily with Greece, Hecate emerged from the most eastern part of the Hellenic world, and is first identified in Asia Minor. It is interesting to note that Medea in the legend of the Golden Fleece is identified as both a Sorceress and a Priestess of Hecate.

Hecate's principal image is that of a mad and wailing hag, squatting on a mountain of corpses and excrement - a mountain that is on top of the world.

She is the Crone, and also the three-headed Guardian of the Crossroads. She incorporates the Maid/Mother/Crone aspects of other Triple Goddesses, but always appears as old and withered. Despite her age, she is still sexual (although perversely) and in a further opposition to common belief, her withered breasts still lactate. Her milk though is like vinegar: sour, poisonous and psychotropic.

Three animals in particular are sacred to Hecate: the dog, the horse and the pig. All three warrant examination, but it is significant that one of the most ancient, the pig or boar, is the only animal apart from Man that will willingly eat human excrement. In ancient iconography, the pig was often depicted as green - the colour of regeneration. This is one of the alchemical motifs that Hecate's symbology incorporates.

The symbology of Hecate also contains analogies with the Celtic Hag-Goddesses such as the Morrigan and the Cailleach, particularly through Hecate's association with the raven, a common manifestation of these more recent deities. She can also be seen in the Egyptian Goddess Heqat, who is

depicted with the head of a frog. The frog is an icon of change, and this is one of the most important of Hecate's attributes. She represents the ability to transform without restraint, and as such, she is in herself a Gateway or Crossroad. Through her images and her lore, forces embodying this catalytic, transformational energy can be accessed.

For most modern Magicians, raised as they are in a youth culture, Hecate is not a comfortable image. A fear of old women prevails, and manifests in disrespect for and loathing of the aged. Contact with Hecate can multiply this unease. She is no dear old granny hiding her decay with powder and lavender water. Her calling card is hysterical laughter, the absolute madness of wisdom that does not marry well with what we 'know' in daily life. She is the antithesis of all that we call 'civilized'.

In terms of consciousness, Hecate embodies the most primitive memory that says 'women give birth'. She is a collective primordial Shadow, predating Set, Shaitan and Pan.

Hecate can be invoked for works involving divination, but her energies are well worth exploration in their own right. She liberates the transmission of knowledge, particularly that which concerns True Witchcraft. This is no easy task however. Hecate demands payment of those who would climb her hill of decay, and will have it. There is a tradition that says before Hecate is approached, she must be placated with offerings. Indeed, any sacrifice quickly draws her attention.

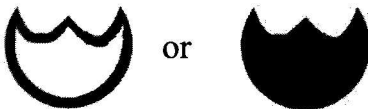
At first, this might seem to be dogma, but observations have confirmed that Hecate's demands are fact, and transcend traditional observance. If she is not given anything, she will take, sometimes causing trauma to those who would invoke her. As a personification of change, and of Nature in its rawest form, she must be given something to be transformed, and in exchange hopefully this will be returned in a form that can be used.

Surplus energy will not work. Blood, sexual elixirs or physical items of relevance, quality or value to the Magician are more likely to be acceptable once they are transferred to her realm. The nature of the Magician's relationship with Hecate determines how to best work with her.

Hecate is the mother of the Trickster. She taught him all he knows, but she has not surrendered all her mysteries, even to him.

THE RITE

SACRAMENT: Hashish
 INCENSE: Garlic (dried, granulated)
 WEAPON: Double-edged dagger
 SIGIL: A crescent Moon with central peak lying on its back, thus:



PREPARATION:

Participants present themselves as naked and defenceless. As an ideal, the work should be undertaken in a place specifically dedicated to Hecate.

Three interlocking circles are drawn inside the Circle of Art.

BANISHMENT

By any preferred method.

STATEMENT OF INTENT

I call and conjure Hecate, ancient Mistress of the Crossroads for (dialogue/ divination/ spellcasting/ Initiation into your Mysteries - as desired)

(NOTE: This work can be adapted for a specific Initiation of a Priest/Priestess of Hecate, i.e. through possession.)

LIGHTING OF INCENSE

(OPTION: Crowley's poem 'Hecate' may be read and aspects of it may be used in the body of the Rite if so desired.)

PRELIMINARY INVOCATION

Hecate, hear me
The one who waits at the Crossroads
The Washer at the Ford
Hecate hear me
Keeper of the last mystery
Hecate hear me
Mother of Wo/Men
Mother of Beasts
Mother of Poisons
Hecate hear me

ENTRY INTO GNOSIS/SACRAMENT

Hecate is visualized as strongly as possible. As chemognosis takes effect, participants maintain a chant of:

Hecate, Hecate
Conjure your mystery
Energy, ecstasy
Gateway and Key

ITARKEH ITARKEH
ARJNUK WOY RIETSIM
IJARNEH ISAHTSEK
EYAWTAIG 'NA IIKH

Concurrently, the Sigil is displayed and the dagger is taken in the power hand. The Sigil may be carved in the air with the dagger.

The invocation moves into random hysterical laughter, thus consolidating the Goddess's presence.

Objects/substances to be offered to Hecate are presented and energy transacted (items are offered and/or destroyed).

The Work to be undertaken is performed.

CLOSING:

On conclusion of the Work, move to stillness, counting backwards from 100 to 1. Then proclaim the Work completed, stamp feet, restore normal lighting, and take warm nourishment to 'earth'.

HERE ENDS THE RITE.



TP118

TABULA RASA

A BANISHMENT

INTRODUCTION

The following banishing ritual is to serve as a potent exorcism of unwanted energies in the Magician's proximity (Psyche), and functions by both physical and psychic means. It utilises gesture, spinning, visualization, sensualization, telematic images, and extreme gnosis to Void. It assumes the astral senses are under Will, and preliminary astral sense exercises would be of assistance.

The barbarous tongue employed is Enochian. The vernacular, Latin and Enochian are all used in one section in order to engage the varying geographies of the brain. Mother or racial tongues may also be used at the Magician's discretion for the same reasons.

Drum, rattle, horn or bell may be used to punctuate certain stages of the Rite.

Portions of the greater ritual may be employed independently in accordance with the Magician's needs, and the final Spell of Adamant, as summary of the forces evoked, may well serve as a potent emergency weapon in itself (with the appropriate visualisation).

Once the ritual has been performed and committed to memory, this final Spell can be executed to effect in a single sweeping gesture.

If the ritual is used for the exorcism of an individual, modify the physical stages to involve the subject. In this case, the individual would be spun rather than the Magician, their chakras would be guarded and cleansed by psychic and/or physical means, and the operant would evoke telematic imagery by narration. The operant would also employ techniques such as the impaction of appropriate energies into the subject and Mesmeric projection of pertinent thought forms. If required, a strong infusion of the herb skullcap will sedate the anxiety centres of the brain.

If used as part of a Temple/group working, invocations and proclamations can be performed by one or all. All gestures, and particularly the spinning, are to be performed by all participants if possible.

Quadrant or elemental colours are as deemed appropriate by the Magician.

PREPARATION

If the banishment is to precede other work, the Temple will be dressed accordingly. If the ritual is to be performed for training purposes, employ lights and incense as deemed appropriate (e.g. quadrant lights and either one or a combination of the following incenses: cinnamon, myrrh, frankincense; asafoetida and sulphur - to be used sparingly). In an emergency, any strong and overpowering suffumigation will serve well enough. The sense of smell being the most subtle of physical senses, it is thence the most potent psychically for changing consciousness by indirect means.

It is strongly advised that the initial execution of this ritual to effect be done in an already established state of heightened psychic awareness, either via chemognosis or any other preferred method. This would of course be after the ritual has been committed to conscious memory.

As a form of Death Posture is used, a degree of cardio-vascular integrity is assumed.

THE RITUAL

Standing erect, invoke Temple Mantra or personal power mantra.

Inflame the chakras by any preferred method.

Conjure a sphere of bright black light about you, gesturing with either power hand or weapon. Do this three times widdershins.

Stand facing a quadrant, to be designated Air (any quadrant will suffice in a Chaotic Cosmos where any end is 'up'): with power hand or weapon, draw and conjure invoking pentagram, empowered with the Gnostic incantation 'IEAOU' - one tone per line of the pentagram.

Stand facing the conjured pentagram. Conjure sphere of energy of any preferred colour in the solar plexus, assisted by pranayama.

By Will, raise the energy sphere to the operating arm. Hold the sphere in the palm of the hand and invoke as follows:

'AIR AER EXARP'

Hurl energy ball at the pentagram. As it makes contact with the pentagram, it flashes. The initial image remains intact, but a secondary image projects into the outer spaces. A strong, cool and dry vacuum should be felt.

Make a quarter turn clockwise and repeat the above process for Water, invoking...

'WATER AQUA HCOMA'

...and feeling a cool moist vacuum, suggestive of sea spray.

Make another quarter turn clockwise, repeat the process for Fire, invoking...

‘FIRE INGNIS BITOM’

...and feeling a hot and dry vacuum.

Make a another quarter turn clockwise and repeat the process for Earth, invoking...

‘EARTH TERRA NANTA’

...and feeling a warm and moist vacuum.

Turn to face the Air quadrant again. Standing erect and strong with arms raised to tau position, conjure the following imagery: you stand on a high mountaintop, viewing windy skies.

Proclaim

‘All ghosts and spirits that haunt this place go or be
Torn by howling winds.’

Sound drum, rattle, horn or bell.

This procedure is repeated for the remaining quadrants, with these images and proclamations:

WATER: You stand overlooking an endless sea.

‘All ghosts and spirits that haunt this place go or be
Drowned in infinite oceans.’

FIRE: You stand on the rim of an erupting volcano.

‘All ghosts and spirits that haunt this place go or be
Consumed by volcanic fires.’

EARTH: You stand beneath an empty night sky above an unlimited dark forest.

‘All ghosts and spirits that haunt this place go or be cast
Into outer darkness.’

Turn again to face the Air quarter.

Begin clockwise spinning, moving into a crouching position as necessary.

Increase the velocity of the spinning until physical collapse and the point of mental vacuity. Utilise breath control as necessary.

On returning to consciousness, invoke the four Enochian Hidden Beings with the appropriate telematic images (as perceived by the Magician), with the following formulae:

AIR: 'ORO-IBAH-AOZPI'
 WATER: 'EMPEH-ARSEL-GAIOL'
 FIRE: 'OIP-TEAA-PEDOKE'
 EARTH: 'EMOR-DIAL-HEKTEGA'

This completed, raise arms to tau position with palms turned outwards or holding a Magical weapon. Rotate slowly clockwise, while proclaiming the Spell of Adamant.

THE SPELL OF ADAMANT

OI OMICAOLZ COMSELH I ALDON PUIM OD MOSPELEH
 TELOCH.

This mighty circle is girt by sharp sickles and the horns of death.

MICAOLZ BRANSG PRGEL DE OUCHO OD DODPAL AR
 BABALON.

A mighty guard of fire to confound and vex the wicked.

Repeat as necessary and employ any appropriate visualisation.

HERE ENDS THE RITE.

NOTES

1. See TP074- Rites for Establishing a Temple





TP062

MISSA ASSASSINI

A RITE OF LIBERATION

INTRODUCTION

This rite of Liberation comprises individual Invocations and ritual techniques, most of which have been previously established. Selectively compounded into a potent whole, they will incite in individuals performing this rite a sense of dynamic purpose in the Battle for the Aeon. The Rite formally asserts one's sense of personal liberty and the rights of all.

The title Missa Assassini refers to Hasan-i Sabbah (Hassan I-Sabbah), traditionally the founder of the Assassins, and reputed author of the dictum 'Nothing is True, everything is permitted'. Here, the concept of 'Assassin' is abstracted from the provincial politics of Persia in Hassan's era and made relevant to our time and place on the precipice of change. We are at a time when world governments, armed with the weapons of mass media, mass destruction and mass control are pushing us towards an open prison of consumer homogeneity, in order to better serve their thirst for greater control.

This rite is not to be misunderstood as some harbinger of total bloodthirsty anarchy, but rather as a means of inciting in the operant/s a sense of excitement and enthusiasm for the liberation of the planet's life-stream from the control systems that seek to bonsai the spirit.

Any one component of the rite may be used in isolation, as the pre-established Invocations will stand as summaries of the overall 'feel' of the Rite. Borrowings include The Master Therion's 'Liber Oz', the Enochian Key of the Thirty Aethers and elements from the writings of A.O. Spare as well as archival material from TNS sources.

For further clarification, vide TNS TP056 - 'Commentary on the Invocation of the Chaos Current'.

The Rite is ideally performed prior to the execution of some work that has a liberating objective, for example, the foundation of some magazine or activist group. Alternatively, it may be performed to cause such resonances within the individual psyche as to render the individual a catalyst for change. To cause such changes in one's Aetheric being makes one's Self a talisman, for the dictum of the Philosophers' Stone is 'That which is changed will cause change'.

PREPARATION

Operants may wish to furnish themselves with a weapon or amulet emblematic of the personal significance of this rite. The form of this instrument is left to the operant's own ingenuity, but the more portable and less obvious it is the better.

Incenses, lights and sacraments are to be employed according to the operant's desires and needs. As this rite draws on material established elsewhere, reference may be made to the original documents if required.

To perform this rite under the glow of a red light or under the heat of the noonday summer sun would be of benefit.

THE RITUAL

1. Banishment by Tabula Rasa, GBR or any other preferred Banishment.
2. Statement of Intent:

One or all stand, holding weapon aloft. One or all conjure the Chaosphere in three dimensions above the workplace¹, and contemplate its significance while declaring:

‘Nothing is true, Everything is permitted.
It is my/our Will to change, be changed and cause change for this the Pandaemonaeon.’

Conjure flashes of energy to strike weapons, the Temple and individuals with the Enochian proclamation:

‘PANDAEMONAEON OL ZODAMETA
IO CHAOS, IO CHAOS, IO CHAOS!’

3. With either hands by sides or amulet/weapon clasped to breast, circumambulate the worksite clockwise while invoking the Call of the Thirty Aethers in the vernacular. Make appropriate gestures with free hands to assist in the embodiment of emotions:

‘O you heavens that dwell in the first Air, which are mighty in the parts of the earth, and which execute the judgement of the Highest! To you it is said; Behold the face of your God, the beginning of comfort, Whose eyes are the brightness of heavens; Who provided you for the government of the earth, and her unspeakable variety, furnishing you with the power of understanding, to dispose all things according to the providence of Him that sits on the Holy Throne; and Who rose up in the beginning, saying: the earth, let her be governed by her parts, and let there be division in her, that the glory of her may be always drunken and vexed in itself. The course of her, let it run with the heavens, and as a handmaid let her serve them. One season, let it confound another; and let there be no creature upon or within her the same. All her members, let them differ in their

qualities; and let there be no creature equal with another. The reasonable creatures of the earth, let them vex and weed out one another; and the dwelling places, let them forget their names. The works of man and his pomp let them be defaced.

The buildings of her, let them become caves for the beasts of the field; confound the understanding of her with darkness. Why? I regret that I made man. One while let her be known, and another while a stranger; because she is the bed of a harlot, and the dwelling place of him-that-is-fallen. O you heavens, arise! The lower heavens underneath you let them serve you. Govern those that govern; cast down such as fall; bring forth with those that increase, and destroy the rotten. No place let it remain in one number; add and diminish, until the stars be numbered. Arise, move, and appear before the covenant of His mouth, which He has sworn unto His justice; open the mysteries of your creation, and make us the partakers of undefiled knowledge.'

Repeat key lines and ad-lib as necessary.

(NB: any ambiguity in sentiment that arises in the operant's consciousness would lend potency with the energy released in such paradoxical confrontations. This statement will be best understood after an initial performance of this Call.)

4. Operant/s move to all fours, placing amulet/weapon where one's breath can reach it. Let the individual's breath bellow forth the energies summoned into the weapon/amulet. Assist the control and direction of energies with appropriate visualisations and gestures if required. The Invocation of the Chaos Current is performed. If the Invocation is delivered by a MT, others proceed to use breath control, namely hyperventilation, to raise gnosis. If individual or all operants are to deliver the Invocation, they are to do so in a stagnated fashion, to allow for appropriate episodes of hyperventilation to occur between resounding statements.

5. Move to a sitting or kneeling position, while delivering the Call of the Thirty Aethers in Enochian and allowing oneself to be passive to the forces invoked:

'MADRIAX DS PRAF LIL, CHIS MICAOLZ SAANIR CAOSGO, OD FIFIS BALZIZRAS IAIDA! NONCA GOHULIM; MICMA ADOIAN MAD, IAOD BLIORB, SOBA OOAONA CHIS LUCIFTIAS PERIPSOL; DS ABRAASA NONCF NETAAIB CAOSGI, OD TILB ADPHAHT DAMPLOZ, TOOAT NONCF G MICALZ OMA, IRASD TOFGLO MARB YARRY IDOIGO; OD TORZULP IAODAF, GOHUL; CAOSGA, TABAORD SAANIR, OD CHRISTEOS YRPOIL TIOBL, BUSDIR TILB NOALN PAID ORSBA OD DODRMNI ZYLNA. ELZAP TILB, PARM GI PERIPSAX, OD TA QURLST BOOAPIS. L NIBM, OUCHO SYMP; OD CHRISTEOS AG TOLTORN MIRC Q TIOBL LEL. TON PAOMBD, DILZMO ASPIAN; OD CHRISTEOS AG L TORTORN PARACH A SYMP. CORDIZ, DODPAL OD FIFALZ L SMNAD: OD FARGT, BAMS OMAOAS. CONISBRA OD AVAVOX, TONUG. ORSCA TBL, NOASMI TABGES LEVITHMONG; UNCHI

OMP TILB ORS. BAGLE? MOOOAH OL CORDZIZ. L CAPIMAO
IXOMAXIP, OD CA COCASB GOSAA; BEGLEN PI TIAN TA A
BABALOND, OD FAORGT TELOC VOVIM. MADRIIAX, TORZU!
OADRIAX OROCHA, ABOAPRI. TABAORI PRIAZ AR TABAS;
ADRPAN CORS TA DOBIX; YOLCAM PRIAZI AR COAZIOR, OD
QUASB QTING. RIPIR PAAOXT SAGA COR; UML OD PRDZAR,
CACRG AOIVEAE CORMPT. TORZU, ZACAR, OD ZAMRAN ASPT
SIBSI BUTMONA, DS SURZAS TIA BALTAN; ODO CICLE QAA,
OD OZAZMA PLAPLI IADNAMAD.²

6. All now stand and one, or preferably all, proclaim in a loud, militaristic barking fashion, the following Rights of Man or Liber Oz by Master Therion:

‘There is no god but Man
Man has the right to live by his own Law
Man has the right to live in the way that he wills to do
Man has the right to dress as he wills to do
Man has the right to dwell where he wills to dwell
Man has the right to move as he will on the face of the earth
Man has the right to eat what he will
Man has the right to drink what he will
Man has the right to think as he will
Man has the right to speak as he will
Man has the right to write as he will
Man has the right to mould as he will
Man has the right to paint as he will
Man has the right to carve as he will
Man has the right to work as he will
Man has the right to rest as he will
Man has the right to love as he will, when, where and whom he will
Man has the right to die when and how he will...’
Nothing is true, everything is permitted

7. One or all deliver the following Proclamation of Liberty, all standing and making repeated short vertical leaps on the spot³.

‘Nothing is true, everything is permitted.
Let the fearful knowledge of Pan fill the shadows of all
Creation.
Let all chains shatter to lifeless dust
Let all snares and cords be rent, consumed by the confusion
Of their masters
Let all shadows remember
Let all bodies remember
Let all minds awake and arise
Let the spectre of ancient harmony write ‘success’ across the skies
Let the Pandaemonaeon come down
Let the shrill flutes of wordless ecstasy pound upon the brow of
All that would deny the spirit of freedom
All things will be whole again
Pay it all, pay it all, pay it all back

Pay back red, of cock and cunt, of blood and sun
 Pay it all, pay it all, pay it all back
 Pay back blue, of clear open skies, unfouled and endless
 Pay it all, pay it all, pay it all back
 Pay back green, of wild earth and heaving seas
 Pay it all, pay it all, pay it all back
 Pay back black, of Magick and mystery, the madness of storm and night
 Let the Pandaemonaeon come down
 Let it come down
 Let it all come down
 Nothing is true, everything is permitted.

(With acknowledgment to William S. Burroughs)

Move to ecstatic laughter.

HERE ENDS THE RITE.

NOTES

1. Visualisation is to be maintained throughout the rite, even if only in periodic flashes. It may be assisted by a swinging pendulum or similar mnemonic.
2. See Appendix for phonetic pronunciation
3. A Tantric yoga technique for inducing dynamic trance while shaking up the entire corporeal energy field.



TP055

MISSA NIGRI SOLIS

(Including FORMULA 1)

INTRODUCTION

This is a versatile ritual, which can be executed for a range of intentions. The chief possible applications encompass the general fields of divination and enchantment pertaining to the personal life-stream. The Magician will also find various other useful adaptations for the techniques presented here.

Central to Missa Nigri Solis is the creation of an eclipse of the Ordinary State of Consciousness in order to evoke a Black Mirror. In this, the Magician may perform works of divination and if need be, manipulation of aspects of their personal objective or subjective life-stream.

This is a work of High Magick. It assumes skill and experience on the part of the operant. In this rite one moves into a primitive part of human consciousness, an area that is essentially pre-literate: pre-literate in an evolutionary rather than a developmental sense. It also assumes that the individual can direct their consciousness into the Outer Spaces by Will alone, for at the fringes of the Black Sun, words will be consumed by the Void and shall be meaningless.

In the territory traversed in this rite, one performs reification by direct synthesis and divination by raw sensation. This involves a form of consciousness that is rarely employed, and is difficult to convey verbally. This is the sort of consciousness employed by A.O. Spare when working beyond the realm of sigils and shaping reality by applying Mind to shadows. The last anchors for this peculiar 'manipulative thought' are visions and sensations. They act as indicators of the Energetic reality the operant is forcing into a mould in the execution of this work.

Too often words will fail us. Here, however, words are all we have to act as pointers, and the Magician must insinuate himself into the gaps between the words in order to capture what is there.

Experience with extreme abstraction is of the greatest necessity. This can be achieved partly by exercising Will in Liminal Gnosis as induced by any practicable method.

Considering what is stated above, the following rite attempts to convey via

language and image work of which the full significance is yet to be realized.

Before proceeding, it is suggested that at this point, the investigator induce within him or her a MILD state of gnosis or shamanic trance, in order to study this document with a suitable degree of empathy.

‘You cannot take words into Space’ - William S. Burroughs.

While the following material will admittedly seem abstract to many, it is possible to condense the level of abstraction dealt with here into a more accelerated process. This has been designated ‘Formula 1’, as it is the fastest route between two points, and has also been the prime spellcasting method used by Magicians of TNS for some time.

WARNING

The authors of this material do not wish to sound overdramatic, but feel it is necessary to caution those who wish to attempt this Rite. As stated above, the rite deals with very shadowy areas of consciousness. As it is difficult enough to convey their nature in language, it is prudent to treat them as uncharted and potentially perilous regions. The prospective operant should be in robust mental condition at the very least, and should take stock of their psychic integrity before attempting the journey. Travellers beware.

At any stage of the work, if the energies evoked become so overwhelming as to threaten the individual's life-force, the proclamation in a loud voice of ‘NO’, plus a suitably potent banishment (e.g. Tabula Rasa) would assist greatly in returning to an ordinary state of consciousness.

PREPARATION

There are no external stimuli employed in this rite other than a single UV light, which itself is optional. The work is achieved without incense or special vestments. Sacraments may be administered only if absolutely necessary, and should ideally be bypassed by Will.

One tool that may be employed, at least for the initial operation of the technique, would be some electrical apparatus that generates white noise. If the work is performed outdoors, such natural sounds as a waterfall, a constant wind through treetops or the shrilling of cicadas in summer can blank out aspects of ordinary consciousness in the same way. As this ritual starts with a triggering of Alpha-wave activity, such sounds are useful as they induce the same effect. From Alpha states, one moves to Theta and possibly beyond.

Ideally, all that would be required by the human Magician to perform this rite correctly would be the springboard of human consciousness and those internal elixirs generated by the emotions under Will. Here we are moving from nothing to nothing, and it is the spaces in between which concern us.

THE RITUAL

This work is not a sequence of concrete actions. It is more a series of willed experiences. Some degree of intuition must be employed in interpreting the following.

Operants place themselves in a cross-legged seated position in a totally darkened room. If outdoors, choose a particularly dark night. A blindfold may be used if so desired. Ultimately, there are no props other than the Magician's consciousness.

The operant proclaims

'I am what I Will'.

The chakras¹ are now inflamed, working from the top down and then back up in repeated sequence for approximately 20 minutes. The operant will know when the appropriate level of arousal has been reached. It must stop short of the point of over-excitation and anxiety. On the initial excitation of the top chakra, draw inspiration from the contemplation of this chakra as the source of one's personal reality.

The attention is now drawn to a black Star of Chaos on a black background. This is a slightly difficult concept, and in a Temple setting, visualisation may be assisted by a physical representation of the star in white on a black background in an empty room, illuminated by a UV lamp ('black light') placed above and behind the operant, and out of direct vision. At any point, this will revert to Tattva vision, and will aid in propelling the Magician's consciousness along the desired route. Some time should be spent in contemplation of this black Void and all that it represents to the Chaos Magician. This is an opened portal; space between spaces that is accessible at any time from any place. It is opened by Will and perception.

Once Tattva vision has been established, the eyelids are closed and the eyes are rolled up, focussing on the ajna chakra. This accelerates Alpha-wave production.

The body is now perceived as translucent and floating in infinite blackness, with the chakras being like small radiant suns resting within it.

Whether spontaneously or under Will, a point of light is perceived emerging from out of the limitless Void. It slowly floats towards the operant. As it approaches, there is a mild sense of euphoric anticipation. The point of light moves closer and rests on the sole of the right foot. When the Magician is ready to begin the next stage of sense withdrawal, the point of light moves into the body on an inbreath, and rests at the ankle joint on the exhalation. As it moves, the part of the body it passes through dissolves to nothing, the point of light carrying all consciousness of that area with it. On the next inbreath, the point of light moves to the knee joint, resting there on the exhalation and continuing to dissolve as it passes. On the next breath sequence, it moves through the thigh and rests at the hip.

Another point of light is perceived floating out of the core of the Black Sun and rests at the sole of the left foot. The same process occurs. From resting at the hips, the two points of light move to the base chakra and coalesce. As they do so, a feeling akin to euphoria occurs, but simultaneously there is an awareness of events deep within the Magician's psyche.

From the base chakra, the light (and attendant consciousness) moves up into the genital area. It moves on the inbreath, retrieving consciousness and dissolving the body as it goes. It rests on the outbreath. The process of sense withdrawal is an automatic function transcendent of the Magician's Will at this point. This operation will be self-perpetuating at this stage, so allow the process to continue up the body, chakra by chakra. Sense withdrawal will not continue beyond the ajna chakra. Thus, at this stage, all consciousness and somatic awareness is condensed into this one point. Awareness now moves slightly forward from the ajna chakra, dissolving whatever somatic awareness remains. However, an awareness of identity (albeit abstract) remains intact.

A mantra is now commenced: on the inbreath 'I' and on the outbreath 'AM'. This can be performed in the vernacular or in any barbarous tongue according to the Magician's Will. A few minutes are spent in this state of contemplation. This in itself is indirectly beneficial to the Magician.

Consciousness then moves forward towards the Black Sun and contemplates its relationship to it. The Magician is now aware that from out of this portal, ALL things move to and fro. Here one senses, by whatever means one can grasp, one's personal life-stream. One perceives and views the entire memory of all the events that have brought the Magician's consciousness to this point, both directly and indirectly.

The Magician may take this opportunity to review their life and gain insights and understanding from a Magical perspective. Perceiving time and space as a continuum, the Magician evokes the present circumstances about their life and senses out the probability of future circumstances. At this stage, the Magician may choose to rest at this point for purely divinatory purposes, or if desired, extract optimum benefit for the Magical Ego by direct manipulation of these coursing tableaux, thus affecting their reality. Even before entering the Void, in a state of quiescence of this depth, one can affect reality, albeit to a lesser extent than in a state of absolute vacuity. In effect, the Magician reshapes circumstances within the perceived gestalt by a direct act of Will.

At any point, the Magician may move into the Void with the sensual zed reality to be affected. If language is still appropriate at this stage, an affirmation that may assist in the triggering of the reality that is to be modified can be performed. If the Magician has a personal power mantra, it may be employed here. Alternatively, the proclamation (in Enochian)

'OL ZODAMETA' (I conjure thee)

may suffice.

Depending on the Magician's experience with such a state of abstraction, they may choose to move to and from any of these given points at Will, from the

wordless Void which will totally eclipse personal consciousness back to the previous point of attention within the gestalt. In the process, episodes of reality modification are shuttled in and out of the Void.

Failing the Magician's ability to retrieve consciousness under Will, if the machinery is functioning correctly all elevators return to the ground floor when not in use. In other words, the life-force of the Magician will return to their corporeal co-ordinates automatically once the Void has been experienced.

The Magician, on returning to OSC, proclaims

‘I am what I Will’.

If deemed necessary, banish by any preferred method, and re-sensitize the body by patting and rubbing vigorously all over, with particular attention to the hands, face, feet and head to de-scramble the motor homunculus.

Quit the Temple or workplace and resume mundane activity, while being aware of the consequences of the work executed.

HERE ENDS THE RITE

1. This Rite uses the traditional 8 chakras: Base of the spine, just behind the genitals, navel, solar plexus, between the nipples, throat, between and behind the eyes, crown of the head.



FORMULA 1

INTRODUCTION

Formula 1 evolved from two principal sources: experiences encountered in Missa Nigri Solis and experiments with simulated death states using anaesthetics and other exogenic triggers. The Magician should be well acquainted with Missa Nigri Solis beforehand, in order to better assimilate the internal processes of Formula 1. Formula 1 should be seen as central to the Thanatopsis material.

The object of Formula 1 is to enter into a state of extreme abstraction, not unlike the discorporate experience encountered on the physical death of the Magician. This is the phase between discorporation and disintegration, or in other words, the excorporation¹ of the Magician's identity before the fragmentation of energy/information. It is in this state that the Magician perceives the true nature of Being in relation to their personal life-stream. This understanding relates to the final outcome of their annihilation.

For the incarnate Magician, familiarity with this state can be used as a spellcasting device and can also provide an opportunity for the planning of their post-corporeal existence.

Organic life is driven by two 'programmes', Eros and Thanatos. It is the general nature of things for the Thanatos programme to predominate when corporeal life ceases to be viable. It should be noted that the Thanatos programme may also predominate when an otherwise healthy individual is in a psychopathological state. In Formula 1, one circumvents the Thanatos programme by acting with a total conformity of Will. The Magician would allow Thanatos to affect the body but not the mind. Here, the Magician journeys far beyond the personal here and now, and passes all their own orbiting psychic debris in the process. It is only by conformity of Will that this can be achieved without accident, because subconscious desires are more potent than conscious ones, although they may not be recognized.

Individual Magicians must ask themselves if they want to live or if they want to die after the physical body can no longer function and the second death is imminent. A conscious answer to this question is not sufficient to insure immortality. The entire spectrum of subconscious desire in relation to the Magician's life/death force must be reviewed and re-programmed according to

conscious Will. Sigils, mantras, rituals, extensive experience with astral work leading to extreme abstraction and the consolidated disincorporate experience achieved thereby are essential once the decision to retain a conscious Magical Ego has been made. Indeed, in forming the decision itself, the Magician must consider the repercussions of their final choice after gaining a degree of experience with conscious disincorporate states.

It must also be remembered that the Magician as an Identity, can, if the greater desire so determines, disintegrate at any point. Once ability in the Magical fields discussed above is achieved, the consolidated Ego may be directed by the Magician to either reincarnate with as much consciousness as possible or remain self-conscious and effective in the Aether. Either way, the objective would be to harness as much acquired information or energy as one initially departed with. It must be understood that knowledge will not be carried over in linguistic episodes. Knowledge will be carried over as abstract experiences, more sensual and conceptual than logical.

Here, we are trying to discuss both the essence of Being and the crystallization of experiential knowledge that has no logical foundation or structure. This is not unlike gathering a memory that one is not consciously aware of. You are in a dark room looking for a black hat that you only suspect may be there.

We cannot convey in words the excorporate experience itself or how you may react to that experience. What we can say is that if you have a fear of the loss of identity upon physical death, that fear is well founded. Nevertheless, identity can be salvaged from a fast-rotting carcass if you so desire, and all your Magical efforts need not be squandered. The Magician has the option to profit from all their Magical hardship up to this point.

Formula 1 assumes that the concepts described above have been fully assimilated. It also requires a personality that is constructively aggressive, both with one's self and one's environment. The Magical engine that empowers the Formula is a burning desire, a one-pointedness that the Magician has resolved within their self... to consciously select an objective, with conscious intent and a resolution that the objective will be fulfilled by any means available. Human qualities should not hamper the ultimate Will of the Magician.

Formula 1 is a skill. It enables the Magician to make the transit from Point A in the here and now to Point B in the centre of the cyclone with a great deal of efficiency. It can be used for spellcasting by entering the Void consciously and imposing upon that plastic medium the Magician's own will for fulfilment of their desires, to take effect in one level of existence or another.

The Magician is essentially an enchanter, and sometimes, in order to best rearrange the Magician's time/space landscape, the pre-existing terrain may need to be reviewed, i.e. divination of the Magician's personal reality may be required before taking action. Remember, however, that there is a fine line between enchanting and divining future circumstances. What one perceives is a probable outcome as it stands in relation to the Magician's personal reality. An unpractised perception will be coloured by desire. This can be either a plus or a minus depending on one's degree of objectivity, as those coloured fragments of desire may either help or hinder the Magician. Of course, if what is perceived

does not give the Magician comfort, changes of one's choosing must be willed into the Void. Thus, for the corporeal Magician, synchronicity must be viewed as an obliging ally (if at times somewhat reluctant). For Magicians to resign themselves to a fate that is undesired or unwanted is a proclamation that Magick is not for them.

Formula 1 can also be used to enter the Aether consciously for purposes of extended astral work or as a starting point for conscious reincarnation. This is the ultimate expression of the technique.

Formula 1 can be performed at any time, in any place and under any circumstances once the considerations stated above have been fully assimilated and sufficient experience of both the terrain to be traversed and the means of reaching it has been gained. Formula 1 is in essence the culmination of techniques that the Magician has learned in his/her training, and is a final manifestation of all pathways opened by exogenic or endogenic means. Every means of entering the Void is condensed into a single decision which can be effected in a split second. In essence, the entire panoply of Magical technology is collapsed into a singularity: a black hole.

PREPARATION: THE TRAINING

Firstly we recommend that the individual incorporates the majority of recommendations covered in the TNS Work Programme (TP042) into their Magical lifestyle. This will increase personal vitality of both mind and body. A strengthened Magical Ego that is derived from extensive broad spectrum Magical work is essential. Such work will give great insight into the Magician's psychic reflex in states of abstraction. Without neglecting other forms of Magical practice, emphasis should be placed on astral work. With this, we include Aetheric projection, i.e. full conscious projection of the Magical Identity with all senses functioning (See TP098- Astral Sense Exercises).

Missa Nigri Solis should be practised no less than twice a day. The outcome of such a regimen would be that after six months of diligent practice, the Magician will be able to be conscious in a dream state. For the Magician to be able to undertake astral work deliberately from a natural dream state is a considerable step towards Formula 1.

Perseverance with such ostensibly simple exercises as mentioned above will benefit the Magician. They will find that they need less sleep as time goes by. This is a mere side-effect, but a point to bear in mind as an indicator that all is proceeding as it should.

Finding that they can begin Missa Nigri Solis consciously in a dream state, and is able to enter the Void at will provides the Magician with one half of the Formula.

The next step is to concentrate and condense the conscious experience derived from the Missa Nigri Solis into a mantrical or visual trigger, and to continue accessing that Void-state by such concise means. Use this technique for spell-

casting for Results Magick, employing the usual methods of sigils, mantras, visualizations and sensualisations.

The Magician should test the technique as a divinatory tool, and refine their inner mechanisms until actual and objective data can be retrieved at will. The Magician should not be discouraged by initial failures, but should persevere until the objective is achieved.

If the Magician wishes to remain as a conscious, isolated identity after excorporation and desires to carry over as much knowledge and power as possible, either to reincarnate into this realm or to exist in the Aether, the following advice is given: Gain experience with ex-corporate reality. Begin working with reviewing all memories, including those fragments that have adhered to you from past lives, either by genetic coding in the physical body or those shadow experiences that adhered to your Kia/life-force as you spiralled into your present being by the whim of Chaos. Once you have taken stock, and once you have selected your baggage, passionately re-codify that information into emotive, quasi-sensual episodes of energy. This is your only chance of transferring that information for future use. To reiterate, extensive astral work makes this possible. However, do not make the mistake of lesser Magicians, and attempt to re-create mundane reality as a dream-landscape. This may serve as an initial training tool, but the Magician must move on from that point and experience energy and information in more abstract and less human terms. The apparatus that makes that dream landscape perceptible will fall away from the Magical identity shortly after death, as it is bound to the physical body, and its decay parallels that of the body. Hence the need in some civilizations to preserve the physical remains as much as possible after death in order to maintain some degree of the individual's theurgical aspirations as dictated by local myth.²

You must consider the relationship between your personal Kia and your possible personal Zos. Remember, words are not the thing.

For the Magician who wishes to remain self-conscious and effective in the Aether, with all the baggage they wish to take with them, only practice with the discorporate state and a fortified Magical Ego will guarantee success. For those who feel comfortable with an existence in that Silence, naught else can be discussed here, as our words will not reach you.

For those who may wish to prepare for re-embarkation in some physical vehicle, the Red, Black and White Rites described in Liber Null by P. J. Carroll should be of interest. The following preparatory exercises will assist the success of these Rites of Reincarnation.

Select an individual either at random or from one's own Temple or family coven. To increasing degrees, discorporate and enter their psyche. Direct them to perform some task that will allow you to objectively assess the result. Initial attempts at this technique may be made on random passers-by who exhibit either a fractured or poorly developed ego/personality. Measures must be taken to ensure that the observed results do not derive from mere bio-communication or thought transference, as may be the case at first.

Ultimately, it would be better to select an individual who can either have access to Magical constructs in the physical world (members of one's own Coven or Temple) or an individual who can be manoeuvred into such areas by manipulation of synchronicity. This will allow a more efficient use of the transferring Magical energy. Of course, the individual should be screened for any neurological or genetic defects.

It would be more effective in the long run to select an ideal target and perform the necessary manipulations in secret. Once entry has been gained, it is important to sensualize through the new host. Feel yourself in that new body, and move with it. To increasing degrees, regenerate the vehicle's aura to your own vibratory mode and establish yourself in the new host vehicle with an unquenchable passion.

The Tantric technique of transference at the point of mutual orgasm can also serve as a useful training device. In itself, mutual orgasm may function as a point of entry into another host.

For all those who are attempting Formula 1, know that it has been adopted as a spellcasting vehicle by the Initiates of TNS, and there is now a Morphogenic Field to support others' attempts at acquiring this skill.

Although this paper suggests that Formula 1 is approached by quiescent gnosis, it can also be achieved by ecstatic means. In so doing, it can be incorporated into the general category of 'Wildfire Rites' - a body of TNS work that draws on the greater current of pure Shamanic Witchcraft, which can be accessed by a plethora of techniques. Thus, it is supported by thousands of years of organic energy. Again, means and methods are not to be ends in themselves. They are merely training techniques for realising the Magician's final objective, be it in this realm or another.

Given our current level of knowledge, the only viable means of immortality is through transference of memory and hence, identity. Other 'immortality' schemes such as cryogenics are still only at the theoretical stage, because as yet, there has been no successful reanimation after extended cryogenic suspension. The brain/mind link has still not been quantified. As far as Magick is concerned, the mind is a non-local phenomenon, and the brain is only a biological receiver for it. Quantitative data to this end will only come from collaboration between the New Physics and Neuropsychiatry.

As life becomes increasingly non-viable on this planet, due to environmental and population pressures which show no signs of abating, attention has been given to the possibility of the colonisation of space. At this stage there are far too many obstacles (both physiological and psychological) to sustained biological life outside the planet's Energetic matrix. This matrix makes biological life sustainable in the first instance. It is not fully understood in itself, let alone capable of reproduction away from the mother planet.

Magicians should always keep their options open if conscious immortality as a discrete unit is what they seek.

'Prepare to die' - Plato's dying words.

NOTES

1. Dis-corporate refers to an exit from the host organism and ex-corporate refers to the final exit from the host organism.

2. In the event of successful conscious excorporation, the Magus may have given previous instructions to their Temple either to dispose of the body as would be legally and socially acceptable, or to use the organic remains for Magical and sacramental purposes.



TPo74

rites for establishing a temple

It is a peculiarity of the Chaos Magick egregore that it incorporates a transcendent understanding of traditional Magical weaponry and ritual techniques. CM has reduced traditional processes to their essential minima, and has thus made them portable.

The outer manifestations of ritual technique, including the paraphernalia of Magick, should be understood as arbitrary. The trappings selected are purely a matter of emotional and intellectual utility.

This is not to say that minimalism is mandatory, merely that in Magick there should be no action that is performed without an understanding of its purpose. Any conception of the mechanics of Magical phenomena is valid. All dogma is a metaphor. The simplicity or complexity of any ritual action should be determined by individual or group preference.

Considering the above, the concept of 'Temple' needs to be redefined. In so doing, the Temple as Magical machine is re-empowered, becoming greater than the sum of its parts. It becomes a portable repository of energy and information. It has a personality and life of its own, which is dependent on and determined by the amount of energy invested in it by its members. Its strength and effectiveness are proportional to the energy and attention with which it is constructed and maintained.

Because a CM Temple is more than merely a group of like-minded individuals, the following devices are offered as simple blueprints from which a dynamic and idiosyncratic foundation can be constructed. The information is by no means exhaustive, but it is hoped that its rationale can be integrated - and further subtle furnishings can be generated - by emerging Temples.

The devices described below can apply to groups or to one-person operations.

NAME & SIGIL

A Temple's name can serve as a form of focus for the energies it is to embody; in effect, an indication of a Temple's particular Magical flavour. This is not to say that a name cannot be chosen for other reasons, but loading the outermost manifestation of a Temple with energy/information gives it an additional

power. The name may be extrapolated from some motto that defines the group's aims, and can be derived consciously or by any divinatory method familiar to the members.

From the name, a Temple Sigil can be constructed, using the techniques employed by Spare, or those described in 'Liber Null/Psychonaut'. It may later serve as a germ for the fabrication of the Temple Guardian.

TEMPLE GUARDIAN

A Temple Guardian or *Templum Vagus* is a form of artificial elemental endowed with certain intelligence by its creators.

Its role is generally as physical and astral protector of the Templars' safety. It should be able to monitor events on each level and act to neutralize any threat. As well as being protective of the Temple, its members and its work, the creation of such an entity is a benign introduction to several of the more spectacular techniques of evocation.

As with the conjuration of any new demon, the entity's parameters must be clearly defined and monitored. It may even need to be disciplined and redefined from time to time, as its very nature is to siphon off energy/information from its creators and/or environment (including other entities). There is always a risk that it may become uncontrollable and even unrecognizable if left unattended. This is why safeguards are built into traditional demonology.

Constructing the *Templum Vagus* (TV) is greatly preferable to acquiring one from an external source. The quanta are thus known, and the Temple is not purchasing a demonic pig in a poke.

If the Temple is dismantled, provisions must be made to contain, disperse or suitably modify the TV's energies. If the Temple membership changes, the TV must be realigned with the new personnel. It is therefore important that at least one member is fully cognisant of the TV's attributes.

The TV can be graphically linked to the Temple Sigil or created independently. It may be fashioned from a representation of the energies desired in such an entity, incorporate astrological, alchemical, or runic symbolism, animal attributes or man-made faculties such as electro-mechanical properties. It can be constructed 2-dimensionally on paper, or sculpturally. Its role within the Temple can be extended to that of fetish as well as watchdog and guardian. For example, the physical representation of the TV is present at every Temple working and on each occasion it is fed energy/information accompanied by a ritual action such as hammering in a nail or adding a drop of blood or elixir at the work's end - essentially involving it in the work at hand. The TV/fetish thus becomes a facet of or focus for the Group Mind.

What is important in the construction of such an entity is that its attributes and role are clearly defined. Its activation can be via talismanic charging, evocatory ritual or by Shamanic processes. Some examples follow:

1) Employing full invocation of the qualities required and conjuring them into the TV figure after the appropriate Banishings and Statements of Intent.

2) High Self-fascination, linking the TV's physical characteristics to its purpose by use of language and sigillization. It is initially lost to consciousness by these means. It is important that all participants are involved, and that all retrieve it via the high self-fascination of evoking the TV through the aether to visible appearance. The stress caused to the witnesses, especially those unused to the appearance of demons, causes such an impact on the individual and environment as to give the TV a strong foundation. (In this method, the traditional Circle and Triangle of Art is a useful safeguard.)

A key to success in such a rite is the MT's careful management of the energies evoked. Starting with calculated chemognosis and having directed the Templars to the desired level of ecstasis, the MT senses when the veil between the worlds is at its thinnest and the entity is present astrally. When the MT sights the TV, they ignite a vessel of flammable elixir (consisting of alcohol plus any botanical or other appropriate matter, a few drops of Abramelin oil etc.). The flash generated serves as a vehicle for the entity to take form. Alternatively, it can be conjured in smoke (Dittany of Crete, smouldering fruitwood powder etc.).

3) Once the TV/fetish is constructed with the involvement of all, it is placed in the group's midst. The participants run cords of organic fibre (preferably red coloured) from themselves to the figure. They feed energy to it along the cords while randomly intoning the TV's programmed qualities, ad-libbing when need be and allowing use of any visualisations, sensualisations and spontaneous gesticulations. The process should be directed to an ecstatic peak by the MT. If sexual gnosis is to be used, the TV becomes the Magical Child born from this ritual, and its birth should be celebrated as such. Previous familiarity with such techniques is essential in this case.

The examples given above can be used singly or the first can be followed by either the second or third to add greater potency. In recharging an existing TV, examples 2 and 3 can be modified and re-applied. Sometimes a series of TV workings is warranted. At each Temple meeting the TV can be invoked, empowered and perhaps interrogated.

TEMPLE MANTRA

As well as filling all the traditional functions of mantra, the Temple Mantra serves as a sonic focus for group work, and assists in aligning the energies of the participants. It can also be applied to the process of raising energy, as the mantra can be constructed with the attributes of a Word of Power. When intoned, it serves as an expression of the energies peculiar to the Temple that uses it.

The Temple Mantra can be used to generate gnosis, and can be allowed to lapse into wordless chant, where there are no consciously formed words. This serves to disengage normal consciousness.

There are a number of options available in the construction of a Temple Mantra. It can be discovered by psychic exploration or divination, sought through dream work, or consciously determined, using vernacular or barbaric language.

As with the other items associated with a Temple as a particular group of individuals, the more input each member has in the construction of the Mantra, the more firmly connected with that Temple it will be.

Additionally, protracted chanting of the Temple Mantra can be allowed to lapse into mispronunciation. From this, answers to predetermined questions can be divined. Indeed, a simply framed unambiguous question can be used as a mantra that reveals an answer as the syllables mutate.

THE BEACON RITE

This work serves to invigorate and energize the Temple, as well as draw potential candidates.

A sigil, drawn from a statement of desire, or any other medium that can serve as a repository of energy, is formulated by all participants. Any other material or nonmaterial basis can be used as a point of focus for the rite, at the discretion of the participants.

Following a Mass of Chaos (Baphomet), the invocations are performed in a state of gnosis, allowing for spontaneous actions and ad lib. An example is given below:

STATEMENT OF INTENT

It is our will to invigorate Temple Name
And to call together and concentrate
All associated energies.

INVOCATION

Temple Name
I summon and stir thee up
I call thee forth
Awake, arise
Great slumbering serpent
Spawned by the Goat of a Thousand Eyes
Temple Name is thy bed

Awake and arise from thy depths
Come forth from the gaping cunt of Chaos
Majestic and serene
Full of purpose

Arise, awake

And gather thy young
 Give strength to these hands
 Give visions to these eyes
 Give thoughts to these minds
 Wondrous

Let the name be called out
 To all those who would dare
 Approach and make yourselves known
 That the work may begin

Baphomet our guide and guard
 Give power
 Give Power
 Give power.

The material basis is then consecrated, using Gnostic methods as desired.

A chalice charged with a suitable elixir can be consumed at the appropriate point, and a barbarous chant or mantra can be employed to assist focus.

Liberal use should be made of power breathing, death posture, ritual sonics and any other previously acquired Magical triggers.

The M.T. directs the rite to an ecstatic climax, at which point the material basis is energized and suitably disposed of.

The style of language employed is purely a matter of choice, but as with all invocations, it should be powerful and emotive.

GROUP MIND/PERSONALITY

A Temple can function on two levels: it may be a group of individuals working towards a common purpose (while still functioning as individuals within that context), or a situation where individual psyches fuse into a unit greater than the sum of the parts. Shamanic techniques lend themselves to the latter, whereas the former is the paradigm for more traditional ceremonial work.

Practical experiment suggests that a knot of painted and sweating Magicians, inspired by the appropriate elixirs, is more effective than a group where each member has one pre-set task. This method may of course not be to everyone's preference.

It is a dynamic of group work that in shared gnosis, there is a meshing of psychic space. This is evidenced by the amount of biocommunication or telepathy that occurs both inside and outside the Temple context, manifesting in spontaneous action and congruence of thought. The lie of the skin-encapsulated ego falls away, and, if only for a moment, there is direct experience of the knowledge that we as sentient beings are part of the nervous system of the universe.

There is an exponential factor in group work, as anyone who has performed such to effect can testify. The intensity of work undertaken by a properly harmonized group is appreciably greater than that of the same work performed solo. One is one, one plus one is ten, one plus one plus one is a hundred and so on.

Of course antipathy or personal incompatibility can negate the group dynamic. Participants should therefore be totally comfortable with each other and able to trust each other completely. If you can't party together, don't do Magick together.

To achieve a group mind/personality, the process can be started by some symbolic action such as joining by cords. Then, after a suitable Banishment, the participants visualize and sensualize their way into the experience of one force and form. This is held for a moment then allowed to slip away. Once established, this unity becomes increasingly easy to achieve.

The group mind/personality is analogous to the 'Third Mind' process explored by William S. Burroughs and Brion Gysin. Their experiments are documented in 'The Third Mind', which contains some useful insights.



TPo79

REGIONALLY COORDINATED RITUALS

Synchronized Swimming In The Void

As any Magician who has worked in a group context can attest, there is an exponential increase in the potency of any work when it is performed by more than one person.

Given the geographical scattering of Magicians and Magical groups, it is often not possible to assemble all the appropriate participants for particular Works at a common space/time locus. However, because Magick is a non-local phenomenon, it is possible to circumvent this apparent obstacle.

The Void, being all potential times, spaces and events, allows geographically separated Magicians to work together simultaneously. The restrictions of mundane time can also be overcome by the same strategy.

By way of example, say Group A in the USA wishes to perform a ritual with Group B in Australia, but they are separated by an ocean, the Equator and the International Date Line. There are two ways they can proceed: appointments are made by telephone, post or other means, and Group B works out the local equivalent to the time nominated by Group A. Circles are opened simultaneously, and the Work takes place with both groups in effect occupying the same ritual space. Alternatively, it may not be practicable for one group to work simultaneously with the other in 'real' time. In this case, time and space may be manipulated. Either group can open a Circle and work at any particular time, while the other is left to make the shift. This can be affected by a ritual trigger, for instance circumambulating while contemplating the image of a clock-face and mentally spinning the hands of that clock backwards or forwards as appropriate. This is usually directed by an MT, who maintains a flow of language to bolster the effect, approaching hypnotic induction. Whatever the means of causing the shift, it must be felt to be effective. If moving backwards in time, moving backwards physically will strengthen the experience of the shift.

Once a shift in time is established, effectiveness can be increased using astral faculties. The participants become aware of the other group as the Work is performed, again with the MT directing consciousness where appropriate. All that is required is a pre-agreed ritual format and the knowledge that the other group will be present. Artefacts specific to each group such as Temple Sigils or mantras may be exchanged beforehand to link the two (or even more) group energies. Common ritual props can be employed as desired.

Incidentally, the 'time flipping' technique can be applied to investigation of other times and places, either past or future, terrestrial or otherwise. Consciousness has the potential to penetrate any time or space.

The participating groups can benefit from comparing notes after the event. As the above methods transcend the normal linear perception of time, it has been found that recording such experiences in simple, impressionistic language is easier and more evocative than conventional narrative reporting: e.g. 'pentagram moving/pentagram twisting/blue shadow/green shadow/black shadow/one star falls/one star appears/all moving/animal smell/sweet smell/night forest smell/twisting pentagram frenzy/ animal lust smell/blood sweet blood/blood/red/hot scream/exhaustion/laughter/quiet/hot breath empty//' seems to convey more information than 'there were five people present, three wearing black robes, one in green and one in blue. There were five blue candles burning in the room. Musk and jasmine incense was burning. There was an unforeseen accident when one of the candles was flipped over by a robe and temporarily extinguished. Gnosis was so extreme that one of the female Magicians began to menstruate spontaneously.' What is being conveyed is the information received by the astral senses, and all of them should be operating.

Other established astral techniques can be employed in work of this nature. One of the most venerable is the 'Magick Carpet' process. The group or individual that is to do the travelling makes use of a rug or carpet (preferably of natural fibre as it retains psychic energy) which has been used previously as a vehicle for astral work. By associative imprinting, it becomes a talisman or trigger for relocating consciousness. In working with individuals or groups elsewhere on the planet, the carpet is used as transport, as in Middle-Eastern folklore and as in the traditional Witches' flight to the Sabbat. Note that it has been found that when perception and consciousness can be manipulated at will, a lifting and flying sensation is often associated.

Other physical artefacts can be used to the same end, and Shamanic practice contains a number of examples, such as the human hair and feather shoes of the Australian Aboriginal Kadaicha man and the bird-costumes of Siberian Shamans.



TP109

ALTERNATE LIFE INVESTIGATION

The idea that time is a linear progression from past to future is firmly established in consensus reality. From the Magical perspective, however, this is seen as nothing more than a convenient fiction.

Asian belief systems that incorporate the idea of reincarnation emphasize a linear, upward evolution from 'lower' forms of life to 'higher'. This may not necessarily be the case. Investigation suggests that the self is fragmentary, which is to say we are colonial beings, comprising various parts of various other lifestreams. Other lives would include human existence, certainly, but various animal lives as well as fragments of energy streams from elsewhere in the biosphere would be accreted as well. Extraterrestrial fragments are not beyond the realms of possibility, although the personal Kia is primarily associated with the home planet. The Magician should also remain open to the possibility of parallel and 'future' identities.

In many Witchcraft and Magical Initiations, some invocation or spell is included, addressing the other lives of the Initiate, so as to begin the process of awakening their associated memories and to allow the Initiate the opportunity to draw on information from outside their present existence. This is a reminder of the reality of reincarnation as part of the Magical inheritance. Knowledge of the fact of reincarnation also brings physiological and psychological comfort to the Initiate.

A variety of techniques can be applied to the investigation of other lifestreams. The process can be assisted if it is commenced on an 'auspicious' day, such as a birthday, Samhain (The Feast of the Dead) or the anniversary of an Initiation.

Sigils may be constructed with the intent of reawakening knowledge of other lives. They can be programmed to incite dreams (although this may require a series of attempts) or they can be used as gateways for astral projection in a ritual context.

Another method, which again is best performed in a ritual context, is the process of moving to a space between lives. This may be affected by achieving a quiescent state and progressing by stages -years or decades- to either the day of one's death or the day of one's birth. The latter course is easier, as confronting one's own mortality triggers inbuilt survival mechanisms which will censor the process. This method uses a form of hypnotic induction or self-

fascination, and may be conducted solo using internal dialogue or by an MT or guide who directs the process through language.

In the process of moving backwards or forwards, some recurring annual event makes a useful marker.

Using either birth or death as a gateway, one then finds oneself in a neutral, comfortable void, black or white, being immediately conscious of a myriad coloured streams passing the point of consciousness. These are all alternate lifestreams, and consciousness may then move into any one of them. Consciousness is moved along the lifestream, which will either lead to a new birth which one may progress through consciously, or may open up to an image of events in another life. In either case, one may experience events in the first person, or be a detached observer. After viewing the lifestream and/or gathering information, one may move back to the point from which one entered that stream and reverse the induction, or simply retrieve consciousness and return to the here and now, reaffirming presence in contemporary life. Banish as appropriate and take steps to record impressions before they are lost.



TP112

rites of ANATHEMA

While the Magician may readily accept the concept of multiple selves that knowledge is not put into practice as often as it might be.

The following Rites of Anathema use concepts, substances and behaviours alien or repellent to the Magician's established mode of existence to undo stagnant self identity. Ultimately, the Rites proclaim to the Magician's consciousness that they are indeed capable of any action or thought. By anchoring the process in ritual, the transition from the habitual self to any possible new mode of being is made direct, tangible and episodic, and therefore easier to assimilate. A lifestyle change that is pre-empted by ritual re-indoctrination or metaprogramming is more efficient than simply affirming a will to change. The Gnostic techniques employed cover a far greater range of the geography of the psyche than would be touched by an affirmation alone.

The goal of the Rites is to release potential from within the Magician's identity, be it emotional, sexual, physical or intellectual, all of which impact on Magical potential. On a more mundane level, to release the anarchic Witch within helps to reassemble fragments of the psyche which have been shattered and repressed by 'civilized' life. This catharsis is a useful psychosomatic healer, but is only a small portion of the benefits this process provides.

MISSA EXTREMA

This is a rite of sensory overload, designed to disgust the senses in order to allow Magicians to surpass what they thought possible of their selves.

The Magician may care to assemble items which they find loathsome around the ritual site. For example, music, odours, video images, art and foodstuffs that they detest. These would be selected from the Magician's personal life history and environment. Popular culture is a rich resource.

The Sacrament is an excitory stimulant, such as strong sweet coffee charged with alcohol (dark spirits are preferred). Hashish could also be employed for sensitization.

A bowl containing a foodstuff repulsive to the Magician should be present: e.g. offal, worms, rank cheese, raw meat, fast food. Incense should be a

combination of cloyingly sweet and acrid/bilious, e.g. musk and burning hair, jasmine and sulphur, rose and excreta. The bottom note of the perfume should contain the element of repulsion.

1. Banishment by any preferred method.
2. Statement of Intent.

I, _____, challenge the borders of myself. I drive myself beyond what is possible, and know that all things can manifest once desired. I will be all things. I can be all things.

The Invocation of the Chaos Current can be used at this stage.

3. The Extreme Act.

The Magician engages in masturbation or sexual congress, employing socially unacceptable and personally repulsive forms of extreme sexuality (no personal lifestream should be endangered) - sadomasochism, misuse of bodily fluids, fetishism etc. - while taking the Sacrament liberally and gorging on the selected food.

If violent illness occurs, this should be incorporated into the Rite.

The Gnostic process is maintained as long as possible. A couple of hours are ideal, but at least half an hour should be aimed at. All repulsive or disgusting thoughts should be welcomed.

At the climax of the Act, spells may be cast, and the proclamation 'I am all things' is made.

4. Banish with hysterical laughter and quit the Temple.

The Rite can be performed as often as necessary, although it should not become habitual, as desensitization could occur. This would reinterpret the Rite. Observe the new opportunities and potentials that arise from this shattering of personal boundaries. Synchronicity will oblige.

MISSA INVERSA

The function of the traditional Black Mass was to disempower Christian constraints by totally inverting the concepts imposed by prevailing psycho-social structures. In our post-Christian age, this particular mechanism has been superseded.

The Missa Inversa uses the same principles as the Black Mass. It is in effect an extension of the Missa Extrema, employing similar modes of gnosis, but focussing on an inversion of the habitual self-image as quantified by the Magician. In quantifying the self-image, the components imposed by socialisation should be taken into account. It confronts religious, Magical and psycho-sexual indoctrination.

In the Missa Inversa, a different mode of being is nominated, and engaged in for a finite period, be it a day, a week, a month or a year. What is important is that it is terminated consciously and ritually by a subsequent Rite. The Magician does not so much revert to a former self as use the knowledge gained by the inversion to reforge a new personal lifestream to better serve the Magical self. Setting a time limit addresses the issue of being censored by socialization. Established social patterns may need to be suspended for the nominated period.

As a preliminary, some time can be spent precisely defining the new persona. This should be quite detailed, to the extent of being a complete intelligence dossier. Include a new name, address, occupation, preferred music, hairstyle, favourite foods, wardrobe, speech pattern etc. if so desired.

The ICC may not be appropriate to this Rite, but meditation on it may be of use.

Ritual environment and incense as deemed appropriate. The Sacrament is anything normally avoided; e.g. milk, fruit juice, wine, one of two popular cola drinks, plus one mouthful of a normally avoided food: e.g. fat, tofu, chocolate, trademarked hamburgers. If the Elixir is imbibed along with an unaccustomed intoxicant, so much the better.

1. Banishment by any preferred method.

2. Statement of Intent.

I, _____, invert my self for a period of _____, to shatter what I am and build myself anew.

3. Preliminary Invocation.

This is a simple summation of the aspects of the Magician's life that impinge upon identity, e.g.:

I am serious minded/frivolous. I am a dutiful partner/husband/wife. I am hetero/homo/bi/a-sexual. I am financially resourceful/irresponsible. I am a gluttonous omnivore/an emaciated vegetarian. I am fat and lazy/fit and athletic.

Sacrament is consumed.

4. Invocation.

I call forth all which I am not, the face behind the mirror.

Repeat as necessary and move into gnosis (by a combination of sexual excitement, hyperventilation, movement etc.), using a chant which redefines the new persona. The chosen intoxicant is used liberally.

At the peak of gnosis, a pre-prepared sigil embodying the purpose of the Rite is consecrated and despatched.

5. Banishment by hysterical laughter.

Quit the Temple and commence your new life for the designated period.



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THE KAULA KAOTI'KA

The Kaula Kaoti'ka draws on the tradition of the Temple Whore¹ (be they male or female), who acts as a focus through which the participating Magicians may draw on extraterrestrial power. The Rite described below simplifies elements from three egregores - Taoist, Tantric Buddhist and Afro-Tantric. Further information regarding the alchemical and Magical possibilities of this work can be found in study of the Rites of the Kaula Circle in Vama Marg Tantrism. Here, use is made of the Ka or double of the Temple Whore, to serve as a vehicle for focussing Magical attention and conjuration of psycho-sexual power. The rite transcends the dogma of its underlying religious egregores, and thus becomes an ideologically neutral technique more suited to the nature of Chaos Magick Technology. Applications include astral projection, the raising of power for further Magical work, consecration (of Chaospheres, talismans, fetishes, Temples) and the production of organic elixirs².

As sexual gnosis is used extensively, a suitable period of abstinence is necessary for the creation of sexual tension. Participants may prepare themselves with a daily dose of damiana (*Turnera aphrodesiaca*) as a 1:10 tincture or as an infusion. The Temple Whore should be fit and healthy, with a natural disposition for hypersexuality, and ideally, should be physically arousing to all participants.

Temple dressing and incense as appropriate. The elixir should be aphrodisiac (damiana, gotu kola, Korean red ginseng, plus ginger to harmonize). Alternatively, an herbal based liqueur with an aphrodisiac reputation such as Chartreuse, Latte di Vecchia or Jaegermeister can be used.

Participants are skyclad or in minimal clothing. Body painting and ornamentation may be used as desired. Masks may be worn to reduce inhibiting self-consciousness.

With practice, the Temple Whore may perform the entire Rite themselves. It can also be performed by the Whore and an officiating Magician or MT. A third option has the Whore and MT positioned centrally (the Whore preferably on a raised dais or altar), with the participating group surrounding them. This is the option outlined below.

A talismanic concave copper disc of a size that fits the palm of the hand is prepared beforehand. It may be engraved with the Star of Chaos and/or the



Temple Sigil. This is used to gather, focus and direct the energies raised. Any further talismans to be consecrated during the rite can be placed within it.

1. Banishment by any preferred method.

2. The chakras of all involved are anointed with some warming (but not caustic) oil; a few drops of ginger, musk and rose in almond oil for example. In addition, the Temple Whore is anointed around the lips, anus, vagina or head of penis.

3. Statement of Intent.

It is our/my Will to raise the Dragon to (_____)

Elixir is taken by MT, and passed to the TW. After TW drinks, MT pours some into a second vessel and hands it to the participants, who maintain their distance. TW is positioned comfortably with legs apart, perhaps with knees bent. The copper disc is placed between the legs of the TW.

4. Facing the TW, MT begins auto-erotic play with appropriate breathing, raising energy up and down the body with the hands. This establishes a conduit between telluric and stellar energies. This is the cue for the other participants to follow suit.

5. MT begins a chant: in the vernacular, 'Great Eternal Dragon, Give Power, Give Power, Give Power'. This may be rendered into Enochian or any other Barbarous tongue. This is taken up by the participants and moves into wordless chant. Sounds that stimulate pituitary activity such as 'sssss', 'ssssaaaa' and 'kahssss' can be emphasized. Sexual sounds may be included. Serpentine movements of the spine and hips commence, and the head may be thrown back to open the throat. This is maintained as all participants commence karezza/auto-erotic play.

6. Once the preceding stage is established, participants may begin circumambulating or whirling on the spot in a counter clockwise direction so as to push energy to the centre. They may also engage in sensual play with each other. If so, this should be decided beforehand.

7. The MT begins magnetising the TW, using voice, breath directly on the chakras or other means. MT takes up the disc and directs energy in the TW from feet to the crown. Once established, passes concentrate on the sexual chakra, with occasional movement up to solar plexus, mouth and ajna and back. Experience and intuition will mediate.

At this stage, all participants should be mindful that those secret elixirs-pheromones, sweat and others - as generated by the Bushi technique (to which this work holds some similarities) will be charging the atmosphere. The air will seem thick with the Dragon's breath. Karezza reaches a plateau of sustained ecstasy, which should be maintained as long as possible at the MT's direction. Orgasmic or ejaculatory discharge should be avoided at all costs, as this will short-circuit the energy. Small discharges are acceptable as long as they are not peak. If any participant climaxes before the MT's cue, they should step aside

from the main rite while remaining in the vicinity. Sexual discharge should not come into contact with the TW under any circumstances, as this will draw off the accumulated energy.

8. Opening of the Vortex.

Approaching the climax of the Rite, the MT senses the focus of the energies concentrated in the TW, who will also present physical signs through oral, genital or anal actions.

If projecting, participants may use this focus as a portal, which opens to an alien landscape or to a predetermined locus.

Alternatively, the MT may gather the counter clockwise energy from the area and sweep it in to the focus to consecrate a talisman or any material basis.

If the Rite is used for divination, the MT conjures and directs energy above the TW to act as a matrix in which phantasms form, and towards which the participants announce impressions and visions to reinforce it. Accumulated incense smoke will strengthen this matrix.

When the MT senses the energies have peaked, MT announces the culmination of the rite, and all lighting is extinguished.

If the sexual gnosis is to culminate in a version of the Great Rite, MT directs phantoms or Kas of the TW, throwing them off to couple with the other participants in darkness. Personal spellcasting may be done at this point. The MT may couple with the TW or a phantom thereof.

9. Banishment by hysterical laughter.

Illumination is gradually restored after a suitable interval. The MT should see to the well-being of the Temple Whore.

NOTES

1. The Temple Whore is synonymous with the Eternal Virgin, as she/he is forever virgin to the profane. She/he is a paradox, being both Virgin and Whore, and is also the focus for aspects of the Isis-Urania Archetype, and all that entails. Culturally, the Temple Whore would have been venerated as the earthly representative of the transcendent deity.

2. As organic secretions that occur in a Gnostic state contain substances not found under ordinary conditions, these could be gathered and prepared as a 1:10 alcohol tincture, with a small amount of gold chloride added. This could be used for subsequent talismanic consecrations.



THE WILDFIRE RITES



KAMAROUS & PDA

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INTRODUCTION TO THE WILDFIRE RITES

The most significant development in modern Magick has been to make the technology portable. This harks back to the Proto-Shamanic Era, when the dynamics of the human mind were simpler and in many ways more efficient. Before being bludgeoned by religion and psychology, human Neuro-patterns were far more conducive to direct gnosis of a reality, and the issue of suspending disbelief was not even a consideration. An organic, sustainable mythology served as the matrix for the world view. The proto-Shaman was witness to phenomena, and then formulated a workable mythos to support them. Anything and everything were their tools - things of both substance and dreams. The Wildfire Rites are intended as a means of regaining the immediate access to Magical experience that we have lost through centuries of accreted dogma. They render the impersonal personal.

At the present point in Magical technology, where Chaos Magick is the culmination of previous Magical traditions, the Magician, having been trained in the various schools of ritual, soon realizes that the ritual is just a run-up to a Magical experience. That ritual could eventually be stripped back, discarding much of the false impedimenta that have been the legacy of time. Still, the human mind needs triggers to keep the mechanisms of change under Will so as to maintain a workable, linear logic for daily survival.

The various ritual techniques, both ancient and modern, are the means to an end, not an end in themselves. Often, the glamour of ritual seduces the Magician. In the role of Priest or Priestess, the Magician should maintain an arsenal of ritual, as ritual actions serve to focus the attention of a Temple or community. To be absolutely dependent on obtuse means of causing change can only slow down the Magical process.

Once a Magician understands the dynamics of the human psyche and intuitively recognizes what the actual Magical process is, a battery of simple, personal and potent techniques should be acquired. Hand in hand with this should go an understanding of the essential areas of Magical praxis: the hows and whys of banishment; the construction of barriers for protection; the consolidation of an intent of desire in non-ambiguous terms (rendering it into a format that can penetrate the Magical aether to effect in order to cause the desired change); various ways of inducing gnosis totally under Will by autogenic means or at least by means that are readily accessible in any environment; the devising of means of abstracting the Self to enter the aether

for divination, astral projection, etc; the ability to induce altered states of consciousness in others by independent means. Thus, the Magician acquires the powers of analysis, intoxication/inspiration, uniformity of desire, and synthesis or realization: to know, to dare, to will and to be silent. There is nothing new under the sun, only that which has been forgotten. The Wildfire Rites are a practical application of this accumulated understanding, and are the next step in the organic process of Magical knowledge.

Any traditional Magical operation can be experienced by established means, the final outcome being interfaced with directly, rendered personal, digested and integrated into the Magician's own reality. Then, the means for re-entering that experience as simply and as efficiently as possible should be sought. This is the aim of the Wildfire Rites.

The Wildfire Rites are a means of stepping beyond the limitations of dependence on form and environment. They are the rendering of all Magical desire down to the most basic force and form: the Magician desires something, gives it a form and knows how to conjure the right force to realize it. They are a personal set of biological keys to the Magical universe.



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PERSONAL SIGILS OF DESIRE

A working Magical model for exploration and manipulation of various realities is affected by subtle means through human emotions. Change cannot be effected by intellect alone. To cause change, you must 'feel' the change. The machinery of the psyche then makes accommodation for that change as it precipitates through the worlds. 'As you think, so shall you become?'

An invocation for a Magical purpose can be distilled down to an emotive quantum. The precision of that quantum acts like an arrow, piercing the unknown and then rebounding to cause change in the world where that purpose is to be realized. Whilst in the process of invocation, the net of language is calculated so as to harness one idea, one sensation or one package of energy/information.

An ideal invocation would constantly and consistently reaffirm a one-pointedness of desire. The prime function of the human psyche is association. Because it is a miasma of intertwined and interweaving complexes, the isolation of any one component is purely illusory, but this is sometimes useful as a working model.

A sigil is an identity code for an emotive quantum. It also folds one time and space onto another time and space - one being the reality desired, the other being the starting point where that desire or need is felt. A sigil is a calling-card, an access code formulated to allow the desired reality entry into the here and now.

There is a long tradition of Magical alphabets, runes and sigils that cater for these purposes. As in the case of traditional demons, traditional Magical sigils have the benefit of the weight of the Morphogenic Field that supports them, but as they are borrowed or second hand, they are bound by the restrictions or idiosyncrasies of their inventors plus the accumulated history of their usage. A personalized battery of sigils of desire provides the benefits of the knowledge acquired in their manufacture, and the enhanced personal growth or the Magical power acquired as a side effect in the process of discovery or manufacture. Additionally, the immediate familiarity with the entire scope that the sigils represent that is gained in their manufacture makes their use by the initiating Magician far easier, and renders them extremely potent.

To render the desire as a glyph that is not readily recognized by the conscious

mind allows that desire to depart from the shoreline of conscious thought and move into the depths of consciousness, which are linked to the universal inner worlds. Thus, taking a consciously recognized need or wish and abstracting it systematically so as to break down its connection to the outer world serves to send it on its journey. The actual dynamics of why this process works could never be fully delineated within the parameters of contemporary human language. The fact that we cannot rationalize the process, however, is the very reason why the process works.

The Magician has two operational choices in creating sigils. They can either be carried from conscious mind to deep mind by the process of abstraction, or the desire to be reified can be conveyed by gnosis directly into deep mind where its signature is spontaneously revealed.

One process of creation or discovery may begin by either borrowing from tradition or through self-exploration, designating broad abstract compartments of actuality or experience that suggest practical application, for example, basic human emotions like fear, hatred, courage, lust and joy. The process might be to first construct a ritual with a pure epitome of the desired experience or episode as its goal, and then, at the ecstatic culmination of the rite, spontaneously generating a sigil and thus imprinting the signature of that experience in an abstract ideographic form. Any future modification of that sigil would have to be in the depths of such a gnosis to be effective.

After a battery of sigils has been formulated, they can be used singularly or in combinations for Results Magick. Sometimes desirable modifications become apparent in subsequent workings, but the extraordinary power and knowledge that is generated by such work cannot be over-emphasized.

Thus, a simple sigil-making procedure would be: You wish to discover or formulate a sigil for wealth for example. Employing the traditional format of Banishment, Statement of Intent, Preliminary Invocation, then begin entering gnosis by physiological means, and visualize and sensualize the epitome of wealth in the most exaggerated fashion, not holding back whatsoever, 'inflaming yourself with prayer'. Move to Secondary Invocation as need be, and as the gnosis informs you, modifying the invocation, tailoring the sensations and imagery invoked, picking up key phrases and reciting them over and over again as in a chant. Exploit any available resource to the utmost of your science. When the plateau of absolute interface with the purity of the desire is reached - a point which will be recognized when you come to it - then put ink to paper or finger to clay or whatever medium is appropriate, and thus crystallize the pure experience in a form that can be accessed in subsequent need. Fall back from that place laughing.

These are simply some suggested procedures that have proved to be effective in the construction of sigils of desire. As time and opportunity present themselves, start accumulating an alphabet of desire for further use. This is first hand Magick. It is the Magician discovering their Magical universe, exploring it and mapping it on their own terms. This is not a new technology. It is one of the most ancient: proto-Shamanism reinvested with contemporary understanding.

A practised Magician will be aware that Magick is capricious. They learn by mistakes, as with any skill. In Sigil Magick as well in Magick in general, increasing efficiency ensures greater probability of the desired outcome. The mechanism by which Magick works is the malleability of the universe, and the same properties can make the outcome of Magical acts unpredictable. The matrix on which Magicians impresses their desire is also subject to infinite pressures from other directions.

When spellcasting, consider only the desired outcome, and do not contemplate how that wish can be fulfilled, as this sets up bypasses which can lead energy astray. Chaotic energy follows the path of least resistance. This is not to breed paranoia; experienced Magicians know that results are often brought about by surprising circumstances. Maintaining a positive attitude, being reassured that the universe is on side does much to thwart accidents.

A point to note is that when spellcasting generally, the Sorcerer or Magician who sends out the spell forges a psychic link with their desire or wish. It is this universal connectiveness which facilitates the realization of a desire. The hunter identifies with the quarry, just as the Zen Buddhist archer scores a direct hit by 'becoming' the target. For most spellcraft, effective Banishment at the end of the working would be sufficient to send the spell on its way without causing undue stress or injury in the personal environment. If a spell is cast to attack an individual or situation, simple banishment may not be enough to distance the Magician from the target. A 'binding' of the spell has proved to be a useful safeguard against any rebound that arises from the identification occurring in spellcasting.

Traditionally, Magicians allied themselves with a Guardian or fetish which was vigilant against any backdraught, and neutralized the effect. A religious affiliation that justified the action could also provide a buffer against unwelcome occurrences. If a neutralizing construct is employed, its programming should be constantly strengthened. Otherwise, a binding of the spell can be effected through a combination of invocation and sigil, stating that the spell is bound, sent and not to return, and affirming that the spell and the energies/demons it employs are subservient to the Magician. The Magical Personality should be set to such a degree as to properly fuel this process.

The extent to which these methods are necessary is up to the Magician and their degree of experience. Essentially, 'positive' and healing Magicks need no intensive binding, but if any socially conditioned sense of guilt or remorse creeps in (which is more likely in 'anti-personnel' Magick), a barrier must be formed, or a means found for justifying the action to the Magician's own psyche.



DANCE OF THE BEAST GODS

Shamanism is the wellspring of all 'archaic' knowledge. The Shamanic world-view has been the paradigm that our species has maintained for the greatest span of time, and accordingly, it has affected us both psychically and biologically. It is the overriding programme that drives us, even though there have been attempts to short-circuit it in the last few millennia. This has not been enough to negate its effect. If anything, the attempted suppression has only invigorated its energy, as when unbottled in this post-Christian age, Shamanic energies erupt with a potency that can be startling at first. Once flowing on a new course, they may even reawaken our species to the greater possibilities that were encountered in the first Shamanic Epoch.

The concept of the skin-encapsulated ego is a very recent development. In the evolution of human consciousness, our species has derived knowledge of its own nature in relation to its environment from observation of Nature itself. This information was integral to human survival, but Shamanism still provides a sustainable world view in the current epoch, especially when reconciled with the best of accumulated human experience.

The Shamanic world view survives in tribal cultures, and even where tribalism was displaced by 'civilization', elements of archaic Shamanic knowledge still echoed in philosophies that later became rigid and codified, such as yoga and T'ai Chi Ch'uan. Even in classical cultures, the higher gods always had some connection with totemic animals, e.g. the Olympian deities, the Egyptian, Hindu and Taoist pantheons.

Despite the imposition of the Cartesian paradigm, popular culture still derives much pleasure and inspiration from surrounding itself with archaic totemic images.

Although there is a place for archetypal anthropomorphic complexes as power-zones to be interfaced with in the acquisition of knowledge and power, there is much to be gained from going back to a more primitive and probably 'purer' power source.

In contacting these sources, the Magician enters a realm which is both psychically and biologically removed from contemporary social constraints. This is an important factor if one is to experience an untainted power source. The Magician reconciles abstract experiences of this power into the OSC,

using the network of language. Once incorporated into the Magician's persona, the energy/information can be used and accessed at will.

Contact with zoomorphic power sources brings a number of benefits, not least of which is the healing that comes from integrating an energy that is free from socialized human conventions. In contacting a power source alien to one's perception of oneself, a vitalizing energy surge occurs as part of the process. One also gives oneself a licence, a freedom, purely by compartmentalizing aspects of the psyche that are not normally accessed. The benefits of this process rebound right down to a cellular level.

The conscious reintegration of such experiences, as mentioned above, circumvents any potential psychiatric problems that may arise from psychic compartmentalizing. It is a test of the Magician's Will, and exemplifies the experiential view of the machinery of evocation.

In returning to purely zoomorphic forms, the Magician transcends local interpretations of energy and becomes trans-egregoric. This is yet another aspect of the Pandaemonaeon.

The Magician can experiment with any individual beast-god form at any given time, and may adopt a particular beast-god for a particular length of time in order to fully explore and assimilate aspects of that power source. However, to adopt a singular 'power animal' and to believe that it has some form of transcendental bonding with one's own spirit is a mistake founded on myths arising in latter-day Shamanic cultures. It is not consistent with the nature of the universe, which is constantly moving, changing and exploring its own infinite potential- our Chaotic universe.

The evocation of a beast-god can be broken down into various modes:

Firstly, one may wish to experiment with a beast form perceived as being akin to the Magician's personality. This may well be a good starting point from which to build a concrete perception of the multiplicity of Self.

Secondly, interaction with a form that is emblematic of a personal deficiency may be desirable. For example, if an individual is continually forced to make their way in the world in an aggressive fashion in order to survive, the lion type may give way to a dolphin or monkey for recreational and healing purposes.

Thirdly, a battery of forms may be acquired; to be accessed at will by means of a sigil or talismanic token. Each form may be activated as a reflex to specific situations. This follows through to another mode, which can be used in either an individual or group/Temple context: the random selection of beast forms by lot.

Additionally, a beast form may be worked with when the Magician is under psychic attack from either individuals or discorporate entities. When an offensive presence is detected, it is formulated visually and on reflex, the

Magician moves into a form that is greater than (or the natural predator of) the invasive presence.

Once experience is gained, even when an unfamiliar beast form is called on, the required force and form will arrive as needed for the task at hand. Previous experience will give the Magician the necessary confidence. This is one of the most enjoyable and educational ways of dealing with psychic attacks. Remember, there are no human social constraints stifling the Magician's ferocity and hunger.

If the Magician does not already have a formulated perception of what beast-god best represents their general persona, meditation is one way of discovering that form. Dreamwork is another.

Alternatively, the Magician may wish to engage in a hunt for the spirit of the appropriate beast. Preferably working skyclad in any setting free from disturbance, and armed with rattle or drum, banish by any preferred method. Begin drumming or rattling, which will cause a physical stimulus to the appropriate brain centres, and will assist greatly. Starting with walking on the spot in time to the drum or rattle, mentally run through general daily encounters and the responses to them (occupation, physical type, etc.). Take stock of reactions to life as a whole. Do not be judgemental, as what is discovered may not be to the ego's liking. This is only a point from which to build, and all configurations of manifested energy are equally desirable.

By now the Magician should be moving into a Gnostic state. It will be found that as the Magician begins to weave an objective perception of their Self, one or more beast forms will arise in the psyche. Continue this process, and as the gnosis deepens, one beast form will predominate. At any point from here on, what will be perceived as a total displacement of consciousness occurs. The Magician feels an incredible surge of energy, usually approaching from behind, that engulfs the physical body and swamps the Psyche. It is a welcome intrusion, although the initial experience may be somewhat disturbing. The beast-god now demonstrates its power, riding the Magician and dancing around the circle, displaying its idiosyncratic actions and gestures. This will continue for some time, and will most likely spontaneously cease. If the Magician maintains any level of conscious awareness (and at least SOME is always desirable), they may banish the beast-god at will by falling to the earth, grounding the beast energy, and resuming OSC with a laughter banishment. Stretching, stamping and/or a cold lustration may also assist.

After the initial or subsequent evocation, a sigil or token should be prepared to key the experience in to consciousness.

For the second mode of evocation, meditation, divination or even the simple drawing of lots will suggest the force and form of the appropriate beast-god.

In the third mode of evocation, a number of beast forms are written on slips of paper and drawn at random. Working individually or as a group, they are then evoked and danced at will, substituting a fully willed sensualization of the beast itself rather than the review of individual life-responses at the beginning of the process described above.

The process may be as simple or as elaborately stage set as those participating desire. Masks, skins or feathers may be employed, along with incenses and sacraments of the participants' choosing. Foods appropriate to the beasts in question may be considered, and could be used as initial enticement to the beast-god.

If any preparatory exercises for the hunting of a beast are to be considered, they must be sensual as well as cerebral. The mind-body complex must be accommodated as a whole.

Of course when using a beast form in response to attack, the actions and instincts of the beast are used in concert with the Will of the Magician to destroy the assailant.

There is little if any language employed in the exercise described above. Magicians may construct such preliminary invocations as they feel appropriate, but it will be found that once a beast-god has manifested itself, human language has no real place. Any dialogue will take place on a psychic level.



TP107

THE SABBAT

THE ANCIENT CIRCLE OF ECSTASY REVIVED

The Sabbat is the central focus of Witchcraft in its 'primitive' form, and hence is pivotal to the essence of Magick.

The term itself has accreted numerous layers of meaning over time, and socio-historic forces have tended to wrap it in a cocoon of myth - not all of which is valid. By analyzing the substance behind the myth, the real significance of the Sabbat is revealed: it is nothing less than an event which caters to fundamental psychic needs.

A major component of the Sabbat is celebration and play, and regrettably, this has been largely forgotten. This is due in part to the work ethic which went hand in hand with the Victorian Magical Revival. So much of the Magical foundation we have inherited today is tainted with the idea of heroic spiritual struggle, a sort of esoteric knight-errantry which takes itself far too seriously. Even among newer schools of Magical thought, there are hard-liners who tend to regard the anarchic celebration and play of the Sabbat as a distraction. It is seen as the preserve of neo-Pagans, who are scorned because they do no 'real Magick'. This criticism is valid in many cases, but would-be Pagans who focus exclusively on celebratory Rites are equally limited. The socio-political pressures that prevent them from exploring more 'daring' Magicks also prevent them from taking their celebration quite far enough, and in effect, they miss out twice.

The rationale for the reinstatement of the Sabbat in its true sense can be found in an examination of the myth, history and symbolism that surrounds it. The primary elements of Sabbat myth place the event in a dark, secluded place. The participants (whether in reality or in dream, the distinction is immaterial) travelled to a hidden place in the dead of night. The traditional means of transport was the broom or besom, this being both the symbol of the Witch and a phallic symbol. It was also the means by which hallucinogens were applied to the rectal/genital mucosa. The Sabbat was presided over by the Lord of Abominations, usually in the form of a goat, who was greeted by the osculum infame. The symbology is important: the goat is the representative of capriciousness and primal sexuality. The osculum infame triggered a surge of energy up the spine, a precursor to the events in which the Sabbat culminated, i.e. an unrestrained debauch which flew in the face of the 'laws of god and man'.



The idea of a conscious contravention or trespass contains one of the most significant elements of the Sabbat. The Sabbat was the undisputed 'time of the Witch'. Secluded by necessity, but within a sacred space of their own making, participants in the Sabbat were free of the shackles that society and church imposed. However, the Sabbat was not merely contra-social but Magical, as central to Magick is this same anarchic, unrestricted freedom. The Sabbat also denied the social lie that Magick neither worked nor even existed. Within the sacred space of all being, the Witch found affirmation and expression.

Perhaps it is unnecessary to try to unravel history from myth too much, because in this case, smoke and fire mesh. Witchcraft and Magick generally, are supported by sustainable mythology. There are no significant means at this point in our history to delineate between reality and the Witchcraft of the past. What is certain though is that modern society can offer nothing that addresses the aspects of the human condition that the Sabbat catered for: the need for sensual innocent play, recognition of the animal within and recognition of our god-like nature - that which reaches beyond the flesh.

Conventional 'psychological' appraisals of the Sabbat are of no value, as no current psychological model is completely free from socio-economic agenda - the need to keep workers at their desks or machines and the maintenance of social control. All manner of pop psychologies and New Age therapies are offered, but do not address primal psychic needs as well as the Sabbat, where there is recognition of the total psyche, free from the shackles of convention. Current substitutes are concerned with current economic structures. They do not nourish the primal psyche.

The Sabbat is needed now more than ever. We are living with the same totalitarianism as the Medieval Witches, even though the modern peasants have mobile phones. We face just as many strictures, with a plethora of easily communicated diseases and a society that is just as censorious of behaviour that disregards its boundaries. This all adds up to block the objective of celebrating the Sabbat, but the challenge needs to be addressed.

In the contemporary case, few Covens or Magical groups live in isolation. We are all behind enemy lines. We risk exposure to disease, but while maintaining personal safety, the Sabbat should be engaged in to whatever uninhibited extent is possible. Today, we don't even own our own lives, but much of the information from the Past that is being recovered right now can help us. Admittedly, a lot of it has fallen into profane hands, but it can be stolen back. This may seem irresponsible to some, but to those who know, Magick looks after its own. We are fortunate that in the past few decades, various anarchic Magical groups have begun the process of reclaiming our heritage. Much of this is due to today's younger Magicians, who may be comparatively illiterate but are highly intelligent. It is up to them to forge a permanent Magical Revolution, almost a form of Magical Trotskyism. Youth will, can and should challenge convention, Magical as well as secular, because as avant garde forms of Magick become established, they become censored by dominant personalities who fall into comfortable habits.

The Sabbat is not merely a secular celebration cum debauch, but should form a true link from the mundane to the transcendent. The Sabbat should be a full

Magical and sensual interface with a timeless egregore. It is both time between time and 'time out'. It is Magickally justified fun and the Time of the Witch within. It is where human emotions are met with, sexuality is expressed, and all conventions are overridden. The emphasis is on ecstasy.

THE SABBAT REVIVED

All recurring religious festivals are based on the traditional 8 agricultural festivals. The degree to which these are incorporated into contemporary Magical practice is a matter of preference. However, when celebrating a Sabbat on such occasions, look behind religious accretions to what is actually happening with the seasons for energies which may be incorporated into the rite. Samhain is a special case, as the egregore associated with it is particularly strong. It is the Three Lost Days, the time of the Great Festival of Witchcraft, when the gates between the worlds are open. So strong is this egregore that it may be celebrated at the same time in either Hemisphere.

To be effective, a Sabbat must be as free as possible. Relax barriers with appropriate intoxicants. It should be informal. What is essential is that the group assembled for the purpose has taken an oath of secrecy for mutual protection.

As many of the icons of traditional Witchcraft as possible should be present. Incidentally, they are all worth meditating upon in their own right: the bat, the toad, the cauldron, the Wand, the Athame, bags, cords, holed stones... they are supra-lingual repositories of knowledge. Literacy is not required to find the knowledge within them, as they were empowered in a society where literacy was rare. Observation will reveal their Magical qualities. Consider the owl for example - a night hunter, undetected until the moment it strikes the death chakra at the back of the neck. It is hardly surprising that it is the Witch's traditional ally. The owl is also symbol of the Witch, as in the Magical scheme of things; the Witch is both predator and prey. Having such icons present adds potency. The Witch arrived at the Sabbat naked. Other than the electro-magnetic implications of this, consider the political and social significance. Little in Witchcraft is purely aesthetic. There are many gateways to knowledge and repositories of information.

The group assembles at a suitable location. A central pivot for the rite should be provided: a totem or fetish for liberating Magical expression, which embodies a concept that links the participants with the stars, such as a blazing cauldron. This is the eternal fire, the engine of Magick. It is the symbol of intoxication and renewal.

Sensual triggers are employed for a comfortable debauch. Naked circle dancing is most efficient. It is often discounted, as it is so popular among neo-Pagan groups who use it to little real effect, but when done freely and with intent, the Dragon is raised.

The rite may be a celebration and feast, but it is also a peerless opportunity for

raising powerful energy by ecstatic, excitatory means, and for extreme gnosis. Ideally, both ends should be incorporated. Once energy is raised around the focus, talismans and spells are charged and despatched into the cauldron or fire.

Recover, and plan another Sabbat as soon as practicable.

The Sabbat is healing and unifying. Among established groups, it reduces minor human difficulties by drawing on the energies of the Void - which is God/Goddess, the Cauldron and the Dragon.

Above all, the Sabbat addresses the Magical Self - a matrix of which the human self is only a part. When it is inhibited, the entire human condition suffers.



**CHAOS
WITHOUT
TEARS**

INTRODUCTION

'Chaos Without Tears' is a collection of extracts from TNS's correspondence with various Chaos Magicians, and is presented in the hope that others can benefit from the information it contains.

This is a selection of miscellaneous observations, suggestions and comments on a range of Magical topics, and is not intended as an in-depth treatment of any particular subject. We have omitted specific questions to TNS, as they may be inferred from the responses, and have categorized the information in general terms only.

SYSTEMS, SELF-HELP & THE SAVIOUR MENTALITY

The emphasis should always be on quality rather than quantity. To paraphrase that fine poet, Morgan Phoenix; 'a word to the wise is sufficient I say. Let the darkness hide her children away'. Adapt the Current to local needs, but do so with discretion.

The 'Master Plan' as you put it, is simply the gathering together of working Chaos Magicians to lend mutual support and also to provide increasing potency to the Morphogenic Field thus generated in order to phenomenize the Aeon, which is crystallizing even as we speak. That is all. Sorry to disappoint you, but there is no other 'Cause'.

As we pointed out in our previous letter, you seem to be suffering the dangerous pathology of a Saviour Mentality. Stop it before it causes you further grief. There are no apices in a circle. We strongly recommend self-liberating works of your own invention, or Invocation of the Chaos Current, or even a week-long stint of Tantric debauchery to exorcize yourself of any ludicrous politically based mind-traps.

Regarding the works of Mr. (-), he is yet another who has managed to over-complicate an essentially simple system for his own perverse reasons. Enochian is a system, not a religion. Use what works (and a lot of it does), dispense with the nonsense. Avoid the unnecessary entanglements of its cosmology.

Possibly, your essential problem may be that you are still weighed down by Third Aeon anchors, the lie of Monotheistic Transcendentalism and again, as remedy, look to the Invocation of the Chaos Current, even though it may burn you. If you aspire to the status of Magister Templi, you must develop the resources within yourself to fulfil this role. No-one else can do it for you.

EMPOWERING RITES

We appreciate that you have limited points of reference for maintaining a clear view of the Chaos Current as perceived by your colleagues elsewhere. Whenever you feel that you are stagnating or regressing into the corrupt

spiritual regimes of past Aeons, the Invocation of the Chaos Current, plus any other liberating works of an extreme nature, will assist you in maintaining a sense of clarity and balance. They will also inspire you in relation to the work at hand.

Chaos Magick is an experiential interpretation of practical Magicks, with great emphasis placed on altered states of consciousness and the maintenance and direction of the Will under such ASCs. Any intellectual or theoretical frameworks on the Outer are given merely in order to appease the emotions of the Magician, and to act as a backdrop for later discussion of such experiences. You should make some effort in the future to experiment with yourself in private in inducing ASCs by physiological means, utilising such techniques as chanting, spinning, hyperventilation, drumming, wordless chants, hypnotic techniques, the impressing on consciousness of images that will incite fear, anger or lust and suchlike. Once you feel confident in such techniques, orchestrate a working of such magnitude that it will liberate the Magical Self within, and unleash a torrent of Magical Energy that can be cast into a mould of your desire. The essence of such training should then be compounded and used in your group workings.

MORE ON SYSTEMS

Chaos Magick is Thaumaturgy, not Theurgy. That is to say, it is Magical technology as opposed to religious salvation. The latter is nothing more than cultural politics to quash the libido of the masses. The enslavement of a potentially Magical ego to some 'God' or 'System' is most definitely discouraged by Magicians of this Temple.

THE SIGILLIZATION PROCESS AND THE PSYCHIC CENSOR

Take this as a suggestion for experiment only: with sigillizations of desire, try sigillizing from a statement in a dualistic mode, i.e. 'I wish for...' rather than the first person non-dualistic positive mode, as this is a conscious affirmation that may not bypass the Psychic Censor. To intellectualize the process itself may well be an error, but to extend your experimentation using various modes of delivery (while considering your internal environment at the time of execution) may throw some dim light into the personal labyrinth, and provide a deeper understanding of how Magick works for you.

THE MANAGEMENT OF WILL

Regarding your occasional conflict of Will, a possible remedy would be as used in traditional Witchcraft: the coaxing of the Will itself along a desired route, as Will-power appears to be conformity of desire. In other words, the majority rules among the demons of the Ego. The Will can be coaxed by suitable mantras and talismans that expressly implant the desire itself, and kindle the need-fire in the Ego, acting as an engine which drives the Ego to fulfil that desire by any available means. Such techniques are far more important than at first assumed. Note that in referring to 'Will' in this context,

we mean the Will of the Outer Ego rather than that of the Ateh or Kia, as this only concerns us as it begins to stir towards us.

STRUCTURE AND ADMINISTRATION

While Chaos Magick is essentially anarchic, not everyone is able to assimilate it at the same pace. Some structure has therefore been deemed necessary for the smooth running of the work of both the Order and individual Temples. It also helps anchor the more abstract to the more secular. This bridging process is Magick, as opposed to the 'burning bridges behind you' approach of Mysticism. All worlds serve the Magician.

All [TNS] documents regarding the administration of Temple workings must be taken with a pound of alchemical salt. Don't get bogged down in the bureaucraties of it all, because this is the sort of thing that turns perfectly reasonable Orders into screaming shit-fights. The emphasis must always be on practical and experiential Magick. The Temple Papers dealing with the more secular aspects of Temple running only exist as a matrix to help support the system and not hinder it. The function of the Pact is simple: a collection of intercommunicating individuals and Temples working freestyle dynamic Magick.

KNOWLEDGE AND THE DECLINE OF CIVILIZATIONS

Concerning your observation on how god-slaves always beat a path to their mother temples when things get tough: there are no atheists in foxholes. I immediately think of 'Experiment in Depth' by P.W. Martin, which I read over a decade and a half ago. It reconciles the efforts of Jung, Eliot and Toynbee, and even though it is slightly narrow and dated now, the main thing I remember of the (post-war) text is that Martin noted that throughout all histories and the fall of every civilization, in the Last Days there seems to be a biologically-incited rush to pool the best of information and experience into some form of repository, be they priest/esses, and send them out to colonize an emerging civilization or lock that knowledge in some form of time-capsule in an attempt to preserve it. In our present climate, with the same rush happening in our species, people's points of reference need to be expanded so as to provide the option of winning back a truer perspective of reality. The rest we compost.

SEX, LOVE AND LANGUAGE

I've always maintained a rule of thumb - that any god that isn't naked is a blood-sucking liar. I also feel that much of our problem with our restrictions and fears, both sexual and otherwise, are so much to do with our language. Isn't it surprising that English, reputedly twice as large as any other modern language because of its accretions, still only has one word for 'love'. The Greeks had 7 words for it. Needless to say, my love for a goddess like Venus, food like lemon scaloppini, and a happy healthy child, is not the same (unless in extreme intoxication). Unfortunately, we have only one word to embrace

them all, and that is so much pissed upon by advertising moguls who wholeheartedly believe I 'love' their latest product. The Victorian Renaissance Magicians who appreciated bloodlust tried to resurrect the word 'agape' as an attempt to qualify an aspect of 'love' for the English mind and failed miserably. Some years ago, I was invited to a so-called 'agape' by would-be adepts. I abstained from the most obvious of pleasures for 7 days, brought wine, chocolate, cheese and good bread, and travelled for three hours only to find myself kneeling in somebody's sitting-room (that was all lace, chintz and plastic roses), drinking grape juice, eating corn bread and chanting 'om shanti' whilst visualizing a protestant messiah. It's enough to make you sick. I place the blame entirely on the obstetricians attending their respective births, who were meant to check that a child is corporally whole before unleashing it on an unsuspecting public. Unfortunately, the network of language is important for the anchoring of energy/information. I'm still not quite sure whether to re-invest existing language with real meaning or attempt to neologize to deal with new experiences.

OUR ANCESTORS, THE CHURCH AND PSYCHOHISTORY

To identify with what our ancestors endured is a great source of power. Too few contemporary Magicians even acknowledge them, and when I say 'them', I mean us. All personal sentiment aside, the sheer waste of time and energy for which the church is responsible must be redressed. Who can even imagine where we'd be now if the Alexandria Library hadn't been burned by a Christian mob, if Hypatia hadn't been clubbed to death defending it, if the old Gods hadn't been forced underground by the one god and its fat stupid priests who regarded women as less than human and ran screaming to the Bad Book for comfort whenever they caught so much as a whiff of sex.

The network of language directs our actions, and our actions construct our environment, and environment defines species. We are fortunate, now that church and state have been split, that independent, inquisitive minds are debunking the very premises of the monotheistic lie, which wasn't even a sustainable mythology to begin with. As we all now know, all the 'evils' plaguing our planet stem from the poisonous juices of 'mother church' that came to full fester with the Industrial Revolution. Some will say 'what about the benefits it gave us?' but they tend to forget that with those alleged benefits went adrenal exhaustion as a lifestyle, the rape of Nature and full state endorsement of institutionalized greed.

And where was the church? Trotting right alongside, rubbing its hands with glee at the prospect of a bumper crop of juicy souls, all ripe for 'salvation' - as long as they kept dropping pennies in the plate.

INITIATORY RITUALS

With regard to Initiatory Rituals we have devised, we follow the traditional Shamanic procedure of incorporating Fear and Humiliation into the initiatory experience. This causes a reflex in the subconscious mind, leading to a surge of energy and information into the candidate's conscious realm. Synchronicity

will conspire for some time afterwards to reinforce the Magical world-view for that individual. There is a direct relation between the magnitude of that fearful and humiliating confrontation and the amplification of that externalising power. The only restricting criterion would be that no activity that would threaten the life-force of that individual to a point of termination would be engaged in. The ritual dressing, including weapons and narrated mythology, act to harness and direct that power into a series of traditional and novel mnemonics that can be used in the future. This may be directly related to the cultic focus of any Temple, Coven or Order. This in essence is ritual drama for personal Magical transformation. The Initiator/s should consider assessing the candidate for any possible anathema they may hold that could be used within a ritual context. Also, at the end of the Initiation, when the candidate has been fully received, and whilst still in the slipstream of gnosis, what has been experienced and why should be explained to them in more romantic than intellectual terms, without de-mystifying the triggers employed. They may rationally encounter such technology at some far later date when they themselves are involved in an initiating team.

HISTORICAL PERSPECTIVES & THE NETWORK OF LANGUAGE

I fully empathize with your anathema for the claustrophobic language and concepts that entomb traditional Magical 'systems'. Your instinct to embrace same is a mark of intellectual courage that helps greatly in cutting through all the Old World shit to find the eternal gems buried in the mire. After much internal debating on whether to totally ignore older traditions or to pick flesh off their bones that can be assimilated into the new accumulating trans-egregorial technology, I ultimately thought it wiser to take the latter course. The impetus for this is purely my idiosyncratic understanding that Priestcraft may well be served better by maintaining a historical perspective as a subliminal tool for the Initiation of others. We have found the network of language to be a safety net on the highwire of gnosis.

MAGICAL TECHNOLOGY & THE ROLE OF THE INITIATOR

To complicate matters even more, the alternate perspective can also be viable. The Initiating Sorcerer may wish only to teach Magical phenomena and technology and leave the conjuration/fabrication of any sustainable mythology to rest solely upon the Genius of the Apprentice. Both approaches are valid, as long as the Apprentice understands that with the former, at some stage of his/her development, the iconographical mechanics are arbitrary, thus avoiding the sin of mysticism. The problems arising from the latter method of Initiation are that the Magician must monitor the Apprentice so that a viable mythology is allowed to evolve, and so support the newly acquired technology and allow willed access to the phenomena. All the above data assumes that the Magician wishes to play the part of Priest/Initiator. In the absence of such a desire, everyone is responsible for their own gnosis. We can't see fence posts from mountaintops or ravines.

THE SKIN-ENCAPSULATED EGO

Very pleased to hear of your initial success with the ICC. [Invocation of the Chaos Current - TP 058] Remembering that the objective of the ICC is an overhaul of your personal reality, your environment (both immediate and distant) is of course included, as the skin-encapsulated ego is nothing but a convenient lie that gives us a sense of spatial coordinates. It can be seen as a mere starting point, moving out in an endless spiral. We are never isolated from the Universe. We have, do, and always will maintain a symbiotic relationship with reality. To adopt the Magical stance that there are no 'accidents' from which we cannot derive energy/information of personal significance is a viable paradigm. Taking another mouthful of Zen pie: does the Magician cause change or put himself in a position to witness change? The answer to this riddle is but a neurological storm away.

CONSCIOUSNESS IS CHEMICAL

For such a working as the ICC (which I consider to be of no little significance as the language therein allows for much personal confrontation), the spectrum of sacraments suggested allows the Magician the opportunity to engage the invoked energies from different perspectives. Our consciousness is concomitant with chemistry, and chemical variations allow a variation of internal climates to reign via the brain-gut axis. I draw your attention to your specific reaction to wormwood. The alcohol in the mixture would have acted as carrier and accelerator for the alkaloids in wormwood, which, among other things, have been known to cause the liver to release chemicals equivalent to those expired in anger. The polyuria that you experienced, in Energetic terms, could be seen as a reflex of fear-patterning in the psyche. Our survival mechanism of 'fight or flight' has been confounded by civilisation and social constraints. We believe that your experience of the ICC under wormwood was a stepping stone in the unravelling of the constraining masks that hide more of your Magical potential. We don't recommend continual use of this specific sacrament, as habitual ingestion is hepatotoxic. Doorways that have once been opened can never be fully closed again. We speculate that in the course of your Magical evolution, you will pass through that swampland again and again with more ardent strides. 'The wounds we receive in one body are weapons we wield in the next.'

INITIATION AND THE SHIFT IN PERSPECTIVE

One of the privileges of leading a Temple is the opportunity to learn from the experience. In an expanding Universe, all forces as well as forms are unravelling. Information is a force disclosing itself. The key is the attentive mind. It has been said that true Initiation occurs when the individual psyche appears to itself as having been completely overhauled, and that a definite step has been undertaken. What is perceived is such a major shift in perspective, such a substantial hypersensitization of the conscious mind that the energy/information influx is all of a sudden witnessed as far greater and as 'splendorous and shining'. The view has not changed, but the viewer has.

When a Magician undertakes his Magnum Opus, that of the invocation of his Augoeides, he vows to 'interpret all signs and symbols presented to him as messages from his Genius directly to him'. The messages outpouring from his Genius/Universe-interface may or may not have changed with his declaration. There is absolutely no way of assessing this, but we do know that there is a significant amplification of information (and hence energy) by being attentive to the favours of synchronicity. In the traditional meditation on the Magical Memory, the Magician reviews his/her life and reinterprets past events in the light of a benevolent conspiracy seeking to bring them to the present Magical Plateau. The sole criterion in this process is attentiveness, for only through this can the Magician hope to gain any perspective of the mechanics of change. So in short, see your position of MT as part of the Initiatory process, and maintain a Magical perspective on all facets of the role.

PHYSICAL GNOSIS & MISSA ASSASSINI

Thank you for relating your experience of the Missa Assassini. [TP 062] There are many ways to approach any such work, and to perform the work in a state of adrenal exhaustion was probably one of the best. To approach a rite like the MA in the absence of exogenic chemognosis and to induce gnosis via those internal elixirs generated by independent physiological means is a very positive step in Magical growth. Parts of the rite are geared for the inducement of such exhaustion for various subversive reasons. Physical techniques to control somatic function and ultimately to affect neurochemistry in such a way as to be optimum for the rite at hand are built into the rite itself, and having approached the rite in a state of gnosis from exhaustion would have accelerated the stated objective of the rite. The fact that you have no recollection of much of that working will probably mean that metaprogramming has been affected, and that both your subjective and objective Universe will begin to present signposts of success as energies filter down/out through the layers of reality.

THE ASSASSINS

We share your interest in the Assassins and the works of Burroughs. Our stance is similar to what we believe Burroughs's position to be: that is that Hasan-i Sabbah has become more than the sum of his parts, and is part of an egregore that can be invoked and drawn upon by the Magician. The Missa Assassini presents this egregore in a seed form, to be modified as circumstances dictate.

NEUROCHEMISTRY & GNOSIS

Some points to bear in mind:

- * Whether dealing with herbs or chemicals (i.e. crude drugs or isolated synthetics), know as much as you can about the components.
- * Consider the brain-gut axis; that is, the relationship between ingested alkaloids and specific neurotransmitters.

- * Know that structure governs function on a microbiological level, so compare actual chemical structures of compounds to give an indication of outcome (behaviour or experience).
- * Consider the body's ability to transmute one compound into another when the biochemical environment deems it appropriate. Proteins are composites of amino acids in various combinations and ratios. Amino acids are neurotransmitters. Of the non-essential amino acids, some can be manufactured in the gut or in the liver from other nutrients such as B vitamins. This is quite important when desiring to experiment with neurotransmitters, either natural or synthetic. Sometimes it is desirable to have a saturated serum nutrition profile. At other times it is desirable to have specific deficiencies or gaps in metabolic pathways for limited periods of time to affect a specific gnosis, as when manipulating the Reticular Activating System.
- * Finally on this topic: as a safety measure, when not in the throes of experimentation (which should be for limited periods), your diet and lifestyle should be like that of one on a regime to correct hypoglycaemia - plenty of rest, reduced stress, frequent small meals of high grade proteins and complex carbohydrates. This will take up the slack and repair any possible long-term damage to biochemical pathways that such work may precipitate. Ultimately, when the outcome of the work undertaken has fused itself into the general psychophysical makeup of the Magician, there is a desired change that becomes the new norm. This is only skimming the surface of the subject.

POSSESSION

If you are experiencing muscular spasms during ritual work, is this accompanied by a sense of breathlessness and heat? These are the symptoms that I have witnessed in myself and others to be evidence of imminent possession. It tends to start from the feet and move up to the head, displacing consciousness as the wave passes through the brain. You may possibly be either thwarting the process through unfamiliarity with the experience or the rite itself is not conducive to total displacement of your consciousness. I suspect however that a partial displacement and/or possession have taken place, as your aftermath symptoms seem to indicate.

MULTIPLE SELF

The paradigm of multiple self is relevant here. If you imagine your Ego/personality to be a handful of marbles whose co-ordinates in space are apparently fixed (notwithstanding the minor changes of positioning that occur from day to day), their composition has direct bearing on the apparent personality. In gnosis, you are throwing these marbles in the air. As they fall, they will reassemble in a slightly different configuration depending on the efficiency of the spellcraft used. The individual marbles are semi-autonomous complexes or demons if you will. Their relationship with each other influences the rest of the Universe by vibratory emanations. To enter into gnosis without

any preconceived directive is to cast yourself directly upon the whims of the Gods (Refer 'The Problem of Mania Arising from Gnosis') [TP 049]. If you would like to experiment with pursuing the experience by itself, then I encourage you to do so, as it is a great way to power.

ADMINISTRATION & HUMAN FACTORS, MAGICK & MYSTICISM

The juggernaut of Chaos Magick bears little human sentiment. The catalyzing agent between our humanity and the Beast that is Universal Magical Potential is 'change'. Taking the Beast by the horns as we have challenges us to accelerate the changes in our reality. I have made two observations that are of relevance here:

- 1) Traditionally, those of a Magical disposition have as a rule been very unearthly, often falling to the sin of transcendent mysticism (the 'let's get out of here' brigade). It seems to be a dynamic of Magical groups (at least in our post-Platonic civilisation) and is often remarked on in historical Magical literature that those of mystical inclination who are attempting to learn the ways of Magick (i.e. trying to objectify their Magical technology) often have trouble in doing so. When the curse of rationalism touches the Magician, it sometimes finds expression as fear of failure. This is only part of the truth: another part is that the initially mystical type has difficulty with transition to the Magical personality/reality (and as an extension of that, earthly/mundane endeavours like the administration of Temple affairs).
- 2) It is unique to our egregore that as Chaos Magick technology rapidly approaches quantitative perfection, our primitive nervous systems, which are constantly distracted by the shiny baubles and inane squeaking of modern life, are yet to adapt to the level of stable vigilance needed to maintain the right level of control on our reality filters (or to be more precise, our constant unconscious spellcasting faculties).

Chaos is purely all possibilities, all potentials. In its outermost and most debased expression, it is experienced as entropy. Unless the Chaos Magician arranges his life so as to be allowed the opportunity to train himself to such a degree that he has conscious control over that reality filter and so move in the world unhindered, then that fragment of Chaos Magick technology that he has integrated may indeed cause some strife. Traditionally, we have systems of banishing that act as astringent in this process. It would be hoped though, that ultimately in our Magical careers, if we are opening the door to Chaos fully, we ourselves fill that doorway to the jamb so as to be in total conscious control of what passes in and out of it. However (and here comes the Zen factor), if we fill that doorway, then we ourselves become the door, and are we then the door to the outside or to the inside? Rather, I think, that as that state is approached and all boundaries dissolve, so too does all strife.

In Eastern traditions, this strife is indicative of burning off the notion of 'karma'. If 'Karma' (as understood by THIS Department) is to be any variation other than the stillness that initially emanates out of the Void, then possibly we need to reinterpret (as far as the conscious mind is concerned) the unique and discrete expression of Chaos energy 'the Magician' actually is.

The boundaries of what we understand our personalities to be become obscured in the peculiar gnosis suggested above. When approaching such a level of abstraction and when attempting to graph such concepts verbally, we set ourselves a task that is beyond our network of language and outer reality constructs. In short, the mystical path is a transcendent path, one of subjective retrieval. The Magical path is a path of action, of objective creation. Their ultimate destination is unitary. When these paths cross, conflict occurs. Until we're all sitting on the same branch, shit happens. In using Chaos Magick technology, we are opening doors that can never be fully closed again. Unlike other mortals, our words and thoughts are to varying degrees spells that change the patterning of reality. Their level of amplification and success rests with the Magician's Magical history. Vigilance is the price of freedom.

CHEMOGNOSIS & CONSCIOUSNESS

Exogenic chemognosis is a magnificent tool for the working Magician. It is a means, not an end. To be able to work empty handed, free and independent of any triggers other than your own conscious Will is a goal to aspire to. But even when the Magician is accustomed to working empty handed, to maintain a working knowledge of such traditional weaponry is essential to the Magician's role as Priest and Initiator.

A contemporary neurologist would argue that all consciousness is chemistry, or even go so far as to say that consciousness is initiated by chemistry. We are not separate from our Universe, which is acausal. A more Magical stance would be to say that consciousness is concomitant with chemistry.

Traditionally, changes in consciousness were effected either by chemognosis or by such techniques as hypnosis and the dramatic employment of acts that would inspire (primarily) fear and humiliation - or any other extreme emotion. These latter techniques of ritualistic psychodrama are precursors of the chemical changes that precipitate the desired gnosis.

The rationale for the use of chemognosis as an initiatory tool is that our special relationship with the Plant Kingdom (as exemplified by Witchcraft botanicals) makes it possible to establish a new Neuro-patterning, which is an outer manifestation of initiatory experience or heightening of consciousness. When a new metabolic pathway is forged, via either chemognosis or correct ritual action, it becomes established, and can be accessed to varying degrees by the conscious mind. If that change in consciousness and hence metabolic pathway is allowed energy through attention (again, either by exogenous chemical ingestion or by some ritual action), it becomes stronger and more or less established.

Remember:

- * Associative imprinting is the prime function of the human mind. Any mnemonic used in combination with such changes in consciousness acts as a trigger or way into the space that has been visited. Again, the dictum cited above is appropriate here: Doors that have once been opened can never be fully closed again.

- * Once metabolic pathways are opened, they can be maintained. However, the body works on a process of use it or lose it. There is no guarantee that pathways will remain open or that modifications of consciousness can be fully accessed.

BODY/BRAIN RELATIONSHIPS

The recent discovery of the brain/gut axis does indicate to us the correlation between neurochemistry and general somatic cytochemistry. The notion of a 'thinking body', I think, needs to be qualified. There are parallels in chemistry from body and brain, but the structure of the brain, and most particularly that facet known as the motor-neuro homunculus, largely determines the way we normally perceive both ourselves and the space we occupy. I have noticed however that when habitually engaging in brain/mind/ajna centred meditation systems, there is a reinforcement of perception from this viewpoint. Genetically, this is also the viewpoint of Anglo-Celtic systems of meditation, where perception was very much suggested by ocular orientation (i.e. historically and even contemporaneously, our normal sensory intake as vision played an important part in informing our perception centre). Conversely, in Oriental techniques such as T'ai Chi Ch'uan or some of the Hatha techniques where consciousness is shifted away from the ocular area, it became apparent to me that a more somatic awareness of space could be experienced. Again, I think of Neuro-patterning and the habits we form in our consciousness as reliant on culture as well as personal investigation. Remember, we live in a Magical universe that seems to comply with our belief system.

POSSESSION & CONTEXT

Personally, I feel that initial excursions into full possession may best be done in good company, within the confines of a protected space, and duly banished. Many years ago, I was reintroduced to the faculty for possession that I manifested naturally (but in an uncontrolled way) as a child. This was in the confines of a family coven with elders I knew and trusted. I had been sent away to school, and many of my early practices had fallen into disuse. On returning from school and commencing work as an adult with my home coven, I re-learned the technique. Even though accidents can happen in the best places, having a banished and consecrated circle in which such techniques are encouraged makes the work a hell of a lot easier. I remember that the circle was consecrated and opened, and the Temple Mistress was just informally discussing some of the work to be undertaken when she and others noticed astral activity around and behind me. I sensed the initial shaking and heat, which I would normally have fought and repressed because at school I would have been sent straight to the Nurse and given Dilantin. The Temple Mistress told me not to fight it, and encouraged me with the right words, images and emotive projections, and thus helped me re-establish the faculty. Some years later, when I was invited to do Shamanic work with (-), an Australian self-proclaimed authority on such matters, the drum started, and the room shook and I started to convulse in preparation for departure. He panicked, not having witnessed true Magick before despite his bank balance, which was derived

from authoring many books on the subject. The uninitiated do not know how to recognize these holy signs, and do not know how to react to them. If you cannot find yourself in good and proper company and you wish to delve into this area, I encourage you to dare to go where angels fear to tread, for it is a very real way to power. Set yourself up with the right banishments and all the traditional apparatus a Magician would use in such circumstances, and then slowly make your way from the shallow waters to the deep. Very soon you shall be diving off the high board, amazing the onlookers with your double flip, pike and half-turn.

RECORD KEEPING

In the initial stages it [Dreamwork] is hard, but once established as routine, it will serve you well. Also, when a technique becomes easy, do not think that is the time to abandon such work. It is actually time to make the work more difficult for yourself, allowing you to go on to greater undertakings. It's a lot like doing weights, in effect. Yes, it is difficult to maintain a Magical Diary or dream record when you are including absolutely all actions and results, especially when you are living the Magick life and every minor incident has a Magical significance. Any attempt to this end will help in grounding information and forming a bridge between Outer and Inner life. This bridging process is 50% of the rationale of the Magical Record. The other 50% is having some objective record of your progress. To keep a dream diary by your bedside and jot down any recollected images or impressions on waking plus sitting down with a Magical record for a minimum 20 minutes a day (or after accomplishing any major Magical event) should be essential. Don't give yourself any stress over this however, as you are the sum of your yesterdays, and any aphorisms or knowledge caught in the network of language will be indications of your accomplishments, as will any objective results you can manifest.

PREHISTORIC WITCHCRAFT & EARTH ENERGIES

The Witchcraft we refer to is something far older than 'Wicca' -which is a recent invention and heavily tainted with Old Aeon dualism. The Witchcraft in question is the interaction with the raw Magical energy of the planet that takes place in some Shamanic practice, but is also being retrieved from the pre-Christian past. The closest established manifestation of these energies is to be found in the Zos KIA Cultus and the current that lies behind the Necronomicon - not the mythos and dogma. It is dark and heavy and looks after its own. Eros and Thanatos are portals of entry, and may even be seen as emanations of that current. To me it is the most important rediscovery in my present lifetime. There is no reading I could recommend that I'd feel comfortable with, but hopefully the results of my own explorations will be on paper before too long. The best way to find out more is to find the current for yourself. It is entwined with the Chaos Current, but because of its organic simplicity, it is often overlooked. The exoteric access point is our physiological link with the manifested world - blood to soil. It is found in the co-evolution of our physical being with plant and animal and even geological energies around us. There are hints given to us by the universe, for instance, in the healing and hexing effects

of herbs and foods, our need to dance and sing and too many other things that have been cheapened by culture. There are debased examples in such things as Wicca and Voodoo. The way in is by instinct and experiment and by experience. Knowledge must be experiential- not academic or intellectual, but physical and sensual. Intellectualizing the experience is only an attempt at map-making, to help others to get to where you have been. This is as a matter of reflex, as there is such a great urge to map-make for one's kin - because the experience makes a lie of the skin-encapsulated ego, and the more that have the experience the easier it becomes. It is immanent, not transcendent. The trick is knowing you have arrived.

ESTABLISHING A TEMPLE

Once you've established a group of people you're comfortable working Magick with, (and having established some degree of understanding of what you yourself and they are capable of, whilst also knowing that these parameters of experience and daring will with time expand), instil in the group the need for the repetition of fundamental exercises. Next, instil in them the 'pleasure' of Magick, even if you are initially to do works of a celebratory nature using voice, percussive instruments and that most Magical of all weapons, laughter - not only as a technique of banishment but also as a harbinger of power. It is permissible to laugh, even in the midst of the most serious of CM rituals. Begin teaching a repertoire of rituals, such as Planetary Rituals, whether your own or those of others. Encourage intelligent discussion of Magical technology.

IMPORTANCE OF THE ASC

Success pivots on Altered States of Consciousness (ASC). Enter ASCs by physical means (breath techniques, chanting, drumming, exhaustion, dance etc) or if you dare, through exogenic techniques under controlled conditions i.e. drugs, synthetic or botanical. Work done without entering an ASC will be little more than going through the motions.

Magick is a technology, pure and simple. Do not confuse forms and forces. The forces that fill the world are arbitrary - arbitrary projections out of the acausal Chaos. Learn to raise energy by the methods suggested above and do your Will with it. Do not confuse yourself and others with inappropriate language. There IS a difference between Chaos, God, X, Y & Z, as each concept embodies quite discrete energies. Do not be restrictive or inhibitory to yourself or others.

Again, we recommend that you find yourself some space and raise gnosis, preferably by ecstatic means. You are wasting time. Waste anything but time.

CHAOS AND THELEMA EGREGORES

The rationale or impetus of Chaos Magick is informed by the polychromatic energy which permeates and indeed sustains our Universe. Thelemic mysticism is a Magickally correct and sustainable mythology that addresses both the

Magical essence of the Universe in relation to the human psyche and the history of that psyche. It holds images that act as reserves of energy/information in one of the most completely reconstructed of Magical inheritances.

To a Chaoist, your relationship with the latter-day Thelemic mysticism of Lam et al is seen as valid. Its validity, however, lies in the understanding that the images as presented to your psyche are episodes of energy/information expressed from the Universe via your deep self to you the conscious Magician. The assembled entourage of deities, spirits, holy dead, extraterrestrials, Gematric computations etc are signposts or indicators of packages of experience that transcend but in no way contradict their expressed image.

Look into all your images and expressions of mystical experience, abstract yourself beyond them, and interface with and incorporate their underlying gnosis. Again, your experiences are valid. Thelemic mysticism is a legitimate means of expressing Magical understanding. The images are not the thing.

With regard to your Lam experience, you may wish to consider the following:

- * Did the face of Lam appear as a tattvic inverse as reflex to your Akashic dharana?
- * What does Lam mean to you intellectually and emotionally?

At first glance, your Akasha/Lam experience appears to act as a catalyst propelling you to the outer regions of the Void, especially as atavistic images and experiences seem to give way to dissolution of consciousness. Remember Master Therion's formula of $2 = 0$.

In their highest expression, the Chaos Magick egregore, and the latter-day Thelemic experience are both Trans-Uranian, i.e. beyond Da'ath. It is the gateway to future possibilities that both Lam and the Chaotic egregore are indicating.

MAGICK & SOUND

The psychic effects of music are constantly being explored. Michael Harner's 'Way of the Shaman' and Timothy Leary's 'The Psychedelic Experience' (a re-interpretation of the Tibetan Book of the Dead) contain much valuable information in this regard. The synchronicity of certain sounds with certain levels of consciousness is of major importance. Bear in mind also the causal loop of the Universe in which we participate. We smile when we are happy, and we can induce a level of euphoria simply by smiling. The point of origin of this connection is not important. Certain sounds are heard in certain states of consciousness. The converse is equally true; certain states of consciousness are made accessible when exposed to certain sounds. This sort of work is being scientifically quantified in various psycho-acoustic labs around the world.

SUCCUBI

There are pros and cons to working with succubi. On the plus side, Magical and secular efficiency can be increased. Look for evidence of this. There is also pleasure to be had.

On the other hand, the relationship could be vampiric or parasitic. Be careful not to lose your independence and become addicted. The entity is taking energy from you after all, and do not believe for a moment that there is a full two-way exchange. Magick is not democratic. The Magician rules his universe. Use visualisations to control and subjugate the entity. It is a weapon to be exploited. It is a demon. Do not let secular idealism invade Magical space. The succubus may prove elusive at times, sometimes changing its form to make you think it has departed and another has taken its place. Because it also has one form, do not think it is only one entity. Sometimes that form is a convenient portal that one or more entities use. So remember, if you are to maintain a relationship with it, be aggressive and dominant. It is very easy for a relative newcomer to be overcome or seduced by such an entity, so if in doubt, banish. Incidentally there are no real succubi, only incubi who adopt succubic form for expediency's sake.

TRAINING & THE MAGICAL PERSPECTIVE

Magick should be fun, even if it is just basic housekeeping. If you are beginning to get notions of monotony and strain, and if the work is presenting itself as a 'chore', it would be an indication that you are about to break through to a new level of understanding and experience. So much of human biology has been coerced into a state of inertia: the reasons are socio-political and historic. An indication of rebellion arising in the human psyche is a sign that this inertia is being challenged. Inertia is a demon. You have its name. It now serves you. Always maintain a Magical perspective on the most seemingly mundane occurrences; it will allow the Universe around you to present its Magical nature. You as a Magician live there.

INTELLECTUAL FRAMEWORKS

... You seem to have a grasp of the experience of the 'Void'. This is the engine that drives Chaos Magick. Reading will allow you to construct an intellectual framework for this experience. Such a framework, of course, is nothing but a metaphor of convenience to act as a safety net when engaging in the human experience. The more you interface with such an experience, the more you will be able to understand the preceding statement. Because of your Magical experiences in the past and most especially because of your innate psychic disposition, we give you a slight warning at this point: take yourself slowly and steadily through Magical experiences, as we fear you may become too abstract too soon. Ultimately, this is a point of great, great merit, as you can achieve states of 'otherness' far more readily than most people. If you acknowledge this, as we have, and accommodate for it, the upheaval in your inner and outer environments will be less traumatic. We know you understand this. Do not be

slow to banish whenever you feel you are in a situation that is less than pleasant.

BANISHING

With practise, banishments can be concentrated, and their goal - arresting your immediate atmosphere to exclude threatening or uncomfortable manifestations - can be reduced to any number of triggers of your choosing, be they visual, auditory, sensual, gestural or any combination thereof. In very much the same way, the declaration of 'APO PANTOS KAKODAEMONOS' and its accompanying gesture are a concentrated initial banishing (as used in the Star Ruby). Some other examples are 'PROCUL, O PROCUL ESTE PROFANI. BAHLASTI! OMPEHDA!' and 'HEKAS! HEKAS! ESTE BEBELOI!' and their accompanying gestures.

THE ROLE OF THE MAGICIAN

We make these suggestions as we feel that you are of a level where you can grasp their purpose. You, as a Magician functioning within a Magical Order/Temple, have a dual role: that of Priest and Initiator to a select Magical community, and responsibility for your own gnosis and development. In the former role, extensive potent rituals which embrace the entire spectrum of Magical weaponry (voice, gesture, persona, etc) help to corral, direct and illuminate the psyches of the participants (apart from the celebrant/Magician). In the latter role, where the Magician is only responsible for his own gnosis, minimal outward demonstrations of energy control can be useful, as experience suggests that this minimalism is less distracting in the concentration of powers. The prime function of the human mind is association. The associative imprinting of a real experience bound to some portable trigger (such as a word, sigil or gesture) can be an extremely potent weapon in the arsenal of the Magician. Magicians themselves will derive much energy/information from each of these roles, and what is gained from one is reciprocally beneficial in the other. As stated previously, information such as the foregoing has been shown by experience to save one a good deal of time and grief.

CHAOS & THELEMIC PERSPECTIVES ON RITUAL

Bear in mind that it is very much in the nature of the Chaoist to tailor any given established rite for an individual Temple's energies. So long as the objective of a ritual is stated clearly, the ritual is stripped right down to fundamentals and then re-invested with Gnostic techniques that have proved to be efficient for any given ritual team. We hope you see the reasoning for this, as one of the objectives of Chaos Magick is to bypass a lot of the indirect cosmic reflexes (which tend to be far too inaccurate) and to supplant them with more personal interface with any Magical trigger. This allows Magicians to grow in parallel with their experience.

One thing you may wish to consider: try re-writing the [specific Thelemic Ritual], condensing the energies, whilst still considering its force and form.

The force to be considered is the nature of the energy raised (including any Gnostic technique used for raising that energy). The form will most likely be reliant on the visualizations to be employed as well as the invoked imagery. Appreciating that the essence of Thelema is in no way contradictory to that of Chaoism, the outer manifestations (such as the relative verbosity of the rituals), are extensions of the Masonic milieu from which the Victorian Magical Orders evolved.

There may be an element of paradigm shift for you in the above process, as it does fly in the face of Liber AL. However, think of what Uncle Al would do in such circumstances. 'Don't perish with the dogs of Reason'. It is not unheard of for Temples to work with the Thelemic pantheon, sometimes almost exclusively for years. If this empowers you, so be it.

THE BUSHI TECHNIQUE

... About the Bushi technique: it is similar to, and can be regarded as an extension of karezza. It induces a perpetuating gnosis through non-culmination of sexual stimulation, i.e. avoidance of ejaculation, which produces a heightened orgasm through which various Magicks can be performed (e.g. astral projections, ego fortification, spell casting). It differs from karezza in that there is no exclusive focus on the genitals. Either solo or (preferably) in a group that the operator finds sexually arousing, physical exercises/yoga asana are used to create psychic tension and erotically imbued secretions- perspiration, sexual exudations etc. Gnosis is induced through the psychic tension of erotic play, the subtle exchange of energies from pheromones and other non-physical emanations, and through contact with the endogenic elixirs of the participants - such as saliva and mucus.

Exogenic elixirs conducive to this exercise, which ideally should be engaged in for 1-2 hours every day for several weeks, are damiana, hashish and champagne.

WORKING WITH ATAVISMS

Benefits from working with atavisms: indirectly, there is a surge of information and power that comes from stirring atavisms up. The Magical declaration 'know thyself' includes ALL the self, encompassing genetic and Magical memory - initially personally and ultimately impersonal and cosmic. The individual mind is the point of entry into the universal mind. For later Shamanic and Witchcraft (not Wicca) work, familiarity with such terrain will circumvent the fearful mind traps that act as Guardians to those egregores.

DREAM INTERPRETATION

Be mindful of having other people interpret your dreams for you. Learn basic techniques of dream amplification, noting images and emotions that predominate and you yourself join the dots. Remember that the subjective and the objective worlds are co-dependent, and that the skin-encapsulated ego is a

myth. Not all our own demons originate with us. There is to some small degree transference of energies from friends, relatives, environments and passers-by.

GOETIA

There are no such things as circumstances or accidents in this universe or any other. All things are alive and significant. Whenever working with someone else's demons, which are what one does in Goetic work, a great deal of time, energy and focus are required to bend them to your will. All traditional demons are a pig in a poke. From a traditional point of view of course, experience of them is integral to a Magical education. Generally it is better to construct your own by sigils (as per Spare)....

Newly constructed demons are far more manageable and indeed, efficient than someone else's throwaways.

MODELS OF THE UNIVERSE

I personally believe that both belief options [psychological & 'spirit' models] are equally viable, although it has been proved that the 'spirit' model of the Universe is far more accurate than any psychological interpretation. The 'spirit' model is far older, dating back to the dawn of human consciousness. It engages far more of the human psyche, and is a matrix of metaphors which far more completely embraces Magical technology and even the newer sciences. I personally opt for a traditional Magical world-view in private and with like minds, and only prostitute my intelligence occasionally, using psychological terminology when I find myself in a position of having to explain Magical phenomena to non-Initiates. The computer calculates, the shadow knows.

CHAOS AND THE 93 CURRENT

Yes, there is a link between the Neptunian Current and the Current of 93. The 93 Current of course is the Gematric code given by the Thelemic Cabbalists to their Aeon of Horus. In essence, to my reckoning, it is the re-emergence of Magical consciousness in the modern mind. The quibbling over dates is nothing but poetry that some may find inspiring but in reality, there can never be any straight lines nor finite barriers but a merging spectrum of degrees. Traditionally, Neptune as the Sea Father was Guardian of the Mysteries, his abode, the Great Ocean, being a metaphor for the Unconscious or hidden realms. His patronage was always sought by sailors and we are but mariners. 'You cannot discover vast oceans without leaving the shoreline.' To win the favour of a Guardian of the Sea is to give yourself a far surer chance of survival when hunting the big fish. In real terms, that Guardian may be an inner repository of unshakeable knowledge and courage, or any other external or tangible focus for same.

Briefly, regarding your question on the 93 Current per se and its relationship to the AA, GD and OTO: as stated previously, the code '93' is purely the computation and convolution of simple math in relation to the Greek Kabala,

which Aleister Crowley first encountered whilst a member of the GD. On his expulsion, he eventually took over the OTO, which was already established on the Continent. Apart from his involvement with the OTO, he went on to found the AA, both of which inherited his philosophy concerning the 93 Current. For more exhaustive information on the 93 Current, I refer you to the works of Kenneth Grant, most especially what has become known as 'the Typhonian Trilogy'.

I will try to summarize some aspects of the 93 Current here. In Greek Kabala, where letters have a numerical counterpart, where Words of Power as well as Barbarous Words related to the Current are analyzed for their numerical equations, sometimes with simple addition of the letters, sometimes with multiplication of those letters, and sometimes when two or more words in relation to each other eventually equate to 93, in Thelemic mythology these words and associated concepts are of a special significance. 'Agape', meaning 'love' is kabbalistically equivalent to 'Thelema', both words adding to 93, which is the number of Aiwaz, being known as the minister of Hoor-Paar-Kraat or Set, which is the channel for extraterrestrial energy that permeates the earth's atmosphere during this present Aeon of Horus. Crowley claimed that Aiwaz was his HGA, and the equivalent of Shaitan.

So in essence, any word or concept that bears a relationship with the alphanumeric equivalent of 93 has some bearing on the Cult of Thelema. The ideological focus of this cult is to be found in The Book of the Law, its prime dictum being 'do what thou wilt shall be the whole of the law, love is the law, love under will'. At first glance, many non-Initiates mistake this to be a command for total license. If only life was so simple. The Qabalistic analysis of this statement would fill volumes. In fact it already has. It should be understood that this statement arose from a mind steeped in the monotheistic paradigm, where the prime objective of the Sorcerer was to ultimately transcend this 'base illusion', burn bridges behind him and seek union with god. The flaws in this rationale are primarily due to its historical origins. Returning to the Thelemic dictum, the cabbalist, when considering 'do what thou wilt...' first acknowledges that the 'thou' is the 'Ateh' which relates to Kether on the Otz Chiim (Tree of Life). So even the first part of the declaration asks of the Sorcerer by inference does he KNOW what thou wilt - does he KNOW the true nature and desire of his transcendent god. Every word in this equation has Gematric value, in Hebrew, Greek and English. 'Love' is of course 'agape', 'will' of course is 'Thelema', ad infinitum. The entire fabric of Thelemic Magick is interwoven with Qabalistic (and hence degraded Talmudic) tradition, which through history and its intervening personalities has become so corrupted and reliant on a particular world view that its relevance to the modern Magician is limited other than as an academic exercise. If you are interested in continuing this train of thought, then do so if you find inspiration therein. Remember though that it is an egregore filled with Holy Games and mind-traps. Life and Magick are far, far simpler.

EXTERNAL BEINGS

With regard to energy complexes that present themselves as external beings,

for the most part, unless absolute madness ensues, it is best to take an orthodox Magical view - which these beings ARE real and are external since they seem to act that way. Again, Magical orthodoxy states that the validity of such a being hinges on evidence of knowledge and power beyond your own. However, they may be energy complexes seeking vehicles of expression in which to communicate with your conscious mind (ASC and OSC) - in which case time will tell. If the energies become uncomfortable, banish accordingly. So as to avoid any form of restrictive behaviour, always allow your conscious mind and judgement to stay at the wheel. The Magician doesn't burn bridges behind him but constructs more and more.

THE SHADOW

It would be rare for the entirety of the Shadow to be integrated while in a human incarnation. This does not invalidate Jungian observations. Only our definitions of the dynamics of the Shadow differ. The Shadow is constantly being re-invented by worldly encounters. We can only devise stratagems of review or filtration that allow us to co-operate with it (them). The Shadow can also be a source of power, and even an ally, locked away and only visited occasionally. It is good to have a dungeon full of cacodaemons as long as you keep the key under your pillow....

It is generally understood that Jungian psychology is most relevant to that clique of clientele on which Jung practised. I imagine that you are living in a social and moral environment that is somewhat different from turn-of-the-century Central Europe. You CAN get a grip on the Shadow's trends - and its tricks. This knowledge should allow you to reach a synthesis. Aspects of the Self should be seen as precisely that - aspects of a dynamic system. Dredging them up and exposing them to some sort of sterilizing 'light' is not the only solution. They do not need to be sanitized, only recognized for what they are. However, if that light is an analogy for understanding, the operation should be a success.

GNOSTIC MANIA

Many people debate whether the Chaos Magician should ignore or embrace the older Magical traditions from which we have emerged. One of the points that seems to come up often is the younger Magicians seem to have a real inability to banish. This is exemplified in Maatian rationale, which has anonymously entered modern Magical thinking. We can appreciate the fervour of the young Maatian Magician, but this is the sort of misunderstanding that wants to storm the Psychic Censor, not appreciating that the Guardian of the Threshold is there to make biological life viable.

If an individual is going through some form of Gnostic mania, it will be difficult for that individual to perceive a way out of it, so the onus may well be on their peers to take the matter in hand, i.e. banish, bind or at least stabilize. Any form of dialogue or rationalisation is useless in our experience. Psychic intervention and especially dramatic ritual seems to work best. To assemble subconscious cues and install them in the individual has always proved most

effective. The Sword or Dagger, as a tool of discrimination + either sulphur or asafoetida does help to close them down to a point of safety. Skullcap has been used effectively to sedate the anxiety centres of the brain. Inquiry into traditional means can be fruitful in this area, and as well as an understanding of the traditional objectives, new forms of stabilization could be employed, i.e. using items from a more contemporary environment. Still, every individual case must be seen singularly, and the individual's Magical perspective, history and expectations must indicate what methods would be employed.

CM ENERGY AND THE ICC

Your experiences with the Invocation of the Chaos Current: CM energy will take the path of least resistance. Magicians are but scientists, who are usually only wise after the event. The only way to control energy, of course, is to direct it into a desirable form. It would be good to set up reservoirs to absorb and use that energy or at least something to that end, as we are all so linked in infinite ways, as well as being part of a matrix of relationships, desires, fears and obstacles. Unless in absolute isolation, even from personal history, a 100% surety of where that energy will manifest cannot be provided. You only increase probability by setting up a desired form as per ritual or sigillization. The ICC is like standing in a thunderstorm to find what getting wet is like.

THE ANALYTIC FACULTY IN RITUAL

Retaining some analytical faculty in ritual work is useful, as the 'observer' part of consciousness allows the experience to be anchored and assimilated. A tendency to over-analysis is common amongst Magicians in the initial stages of their Magical careers. It indicates a basic scepticism, which goes hand in hand with intelligence. The true nature of Magick is that it is both an Art and a Science, and these aspects are synthesized over time to form a true Magical perspective. One approach will dominate at times, and that is quite acceptable. At times, the beginning Magician can be confused as to how to assimilate Magical experience, not knowing whether it is to be treated seriously or recreationally. The answer is that Magick is serious fun. It is an alternate reality, but a valid one, and this is something that the New Physics and the new psychologies are now realizing - even though we Magicians have known for some time.

The experience of gnosis is the most effective way of bypassing the Psychic Censor, and once you gain more familiarity with the means of achieving it, the Censor becomes less of an obstacle. The trick is maintaining the right simultaneous balance between analysis and the Altered State of Consciousness, and with practice, you will find it. Don't flail yourself if all the pieces don't fall into place straight away. The metamorphosis may not even be noticed at first, but you will find that Magick becomes more real. If you find yourself in the middle of a Work and you are not getting into the swing of it with your colleagues, the analytical faculty can be banished by laughter. This causes changes in the psyche which allow the Magical Self to emerge. It is the Witch's cackle as signature of unrestrained mad wisdom. Enjoy!

GOETIC EVOCATION

We agree with warnings about doing Goetic work in pairs. Solo work proves to be far less hazardous, as you are opening up a vortex of energy which is highly plastic and extraordinarily responsive to any psychic activity in the immediate area. In the past, when a Magician did any Goetic work and employed an assistant, the assistant, usually a child had such a subordinate psyche that it was numbed into being neutral, and if any detrimental fallout was to occur, the assistant was expendable. This approach is no longer valid.

That the Goetic Spirit acted counter to your commands is an indication that the evocation was real. With any initial work in such an area (where you are moving in new psychic terrain), as the paths have not been cleared, much psychic debris is littered along the way. Again, traditionally the Goetic Wizard or Witch was either an aristocrat or an outcast vagabond, both of which share similar personality traits. Both personality types are extremely self-possessed, single minded and highly self-serving. They felt that they did not need to answer to anyone, and within their own realms held such a superior position that their commands were absolute. This type of Magical Personality is what is required for Grimoirian and Goetic work. This inevitably makes the Magician an arch-bastard. To maintain such a personality in our society is fraught with obstacles. To don this Magical Personality on cue for such work is essential - yet another reason for working solo. It is far too difficult to have more than one such hypertrophied Sorcerer in a Circle at any given time. Sparks will fly. Of course this stance is really not required to such a degree in manufacturing your own demons; the egregore is dissimilar. The attitude towards Goetic demons must be strong, fierce and unbending. They can only be controlled with intense emotion, usually formed as sensual threats - fire, destruction, obliteration, consumption, annihilation. They wish to exist, but they are the worst of savage animals, and only respond to power greater than theirs. They are cantankerous children that know no reason. A Martian stance rather than Jupiterian works best, but always remember to banish completely after the Work is finished. Sometimes, if there is any spill-over of this Martian energy into the Magician's secular self, a subsequent Rite of Jupiter assists greatly in stabilizing. Experience has shown this to be useful.

There are no accidents in Magick. Any mishaps in your evocatory work were indeed contrived by those demons you sought to control. This is a positive thing in one regard, as you've obviously got them rattled. The demon breaking the circle is a common ploy. The Circle is the Magician's auric barrier. It is your 'self'. It must be strengthened adamantly prior to such work. In such evocatory work, at least initially, it is essential to be a little more elaborate in Circle and Triangle construction. Physical gesturing helps reinforce this. Apart from drawing the Circle - and preferably re-drawing with each working - having a barrier of salt or herbs or elixir or sulphur or flame and a Triangle that uses magnetized iron all serve to engage the Magician's body-mind complex in the exercise. Nevertheless, accidents are educational as long as their consequences can be repaired. With experience, and only the Magician knows when he/she is ready, evocatory work can be performed empty-handed, with less objective support systems. Their powers would be held internally.

As stated above, and as indeed observed yourself, the Martian Warrior stance is

Between Spaces

the only way to tame them. You're the boss, you're in control, and there are no options contrary to your decisions when it comes to dealing with Goetic demons. In integrating the Warrior stance with your conscious life, again reiterating, employ discrimination after banishment so as not to make life difficult for yourself when dealing with the mortals. As you don't need to be reminded, evocatory work is physically demanding, so allow for proper rest and diet before and after.



**MISCELLANEOUS
PAPERS**

TPIII

A MAGICAL DECLARATION

The following declaration can be incorporated into the TNS Work Programme as part of daily Magical practice. It serves to draw the Magician deeper into a Magical world-view, and underlines the fundamental concepts of the Magical paradigm.

It should be memorized and proclaimed as often as required. It may also be viewed as a sutra or extended mantra, and lends itself readily to meditations of this type.

The Declaration assumes a multiplicity of Self, but may also be adapted to unity of Self. It may of course be changed, abbreviated or extended to suit one's needs.

We live in a Magical universe
Where everything is connected
And all things are alive and significant

All words have power
And thoughts have substance and life

Anything can happen
At any time
And the worlds of Women and Men, Gods and Nature
Are woven together as in a dream

Nothing is destroyed
Nothing dies
Everything changes
With every moment

We are one and many
We are all that we touch

We cause Change, are Change and the Witness of Change
The Universe is within us and without us
And our Will is the Will of the Universe

The only sin is restriction

Nothing is true
Everything is permitted
All is true
Nothing is mandatory



TP100

ANNO CHAOS

THE PANDAEMONAEON

It began over Hiroshima just before 8 am on the sixth of August 1945. The unthinkable and the impossible coincided in one cataclysmic event. Even though nuclear fission had been achieved in secret, its power had not been demonstrated to the world at large. The previously inviolable elements of the universe could now be co-opted by those with the right technology, and the unequivocal relationship between energy and matter was revealed. The supposed moral arbiter of the globe, the First World, had sent an emissary of absolute evil, blessed by priests in the name of an all-merciful god.

The bombing involved a massive risk: it was feared that once fission began, the entire atomic structure of matter could become fuel for a chain reaction. Nevertheless, it was a gamble that the 'guardians of the free world' were prepared to take. The human species had acquired the power of absolute annihilation, which until that morning had been the domain of gods.

With the aid of the mass media, global consciousness was forever changed. The bombing of Hiroshima, resulting in a degree of destruction hitherto difficult to comprehend, had been permitted. From thereon, everything would be permitted. If the merciful god had allowed the unthinkable to occur, and let the impossible be rendered physical, how could anything be true ever again?

The Bomb blasted a hole in humanity's collective soul. With the ever-present threat of total destruction by human agency, centuries of faith in a transcendent external principle - and the socio-political structures built around it - evaporated. Hell was now only five minutes away, and the likelihood of a divine hand reaching out to stop it was remote. Matter was now negotiable, as was the destiny of the species.

The post-war generation inherited a logarithmically expanding economy, supported by a technology extrapolated from the mechanics of death. A new, accelerated age commenced, culminating in the present day plethora of technologies, ideologies and possibilities. However, the spiritual void concomitant with this expanded material horizon triggered a search for new forms of transcendence, transcendence being a biological need of the human species. The occult revival and the large scale experiments with drugs and eastern philosophies of the sixties were some manifestations of this search, as were Billy Graham and the Second Vatican Council. Everything from package holidays to Marxism has been advanced to fill the vacuum at the heart of post-

Bomb society but these have been cosmetic measures only.

The Bomb altered not only the spiritual landscape but the entire established view of the world. That first public demonstration of nuclear power heralded the transition from a relativistic universe to a quantum universe. This view is only beginning to become established in popular culture, as at the time of writing, most schools have difficulty incorporating post-Newtonian physics into their curricula. To do so would challenge the orthodox view of the universe; this is an integral construct of the old Western paradigm. In the centuries before Hiroshima, science and religion were enmeshed. Although practitioners of either would have denied it, there was a tacit alliance. Most of pre-war science still accommodated the concept of a creator/god, adherence to which caused Einstein to balk at the last theoretical hurdle.

Magick, being both an art and a science, has remained relatively free of the restrictions of orthodoxy by virtue of its position outside socially sanctioned thought. It has been constantly accumulating data and technology as human consciousness evolves, despite occasional attempts at cauterization by the nostalgically inclined. It is the very nature of Magick to be progressive, anarchic and experimental. Only the lack of an adequate network of language has held it back, as thought is often several steps ahead of the cultural mechanisms that express it.

Magick has acted as a matrix from which the courageous can explore a universe that answers to no authority. The iconoclasm of the rock and roll generation has allowed a young society freedom to rediscover a Magical perspective. This had not been readily accessible following the transition from tribal culture to the culture of mass control, as it had always been the preserve of those privileged by circumstance.

Despite the restrictions control culture tries to impose, we now inhabit a cyber age, where information and technology are easily accessed. This is the mirror of the Shamanic Age, when knowledge was free to those who wished to reach out and interface with it directly, and all realities were immanent. Human biology and the environment were not discrete, and this is an understanding we are rediscovering today. We still have the neurological hardware that caused bushes to burn and dragons to walk the earth, and there is a new Magical technology that allows us to reboot it. This is Chaos Magick. With it, we are accelerating and perfecting the techniques that allow reality to be manipulated as efficiently and directly as possible. This new technology brings the Magician the realisation that everything is possible, and every conceivable reality is in potentia, lying dormant within the sub-spaces of the very air we breathe. All things are in potentia, with no intimation of restriction. This is the Chaos of orthodoxy, the omnipresent primal soup.

Demons are configurations of energy/information, and any configuration is now possible. All the demons are out of the box, and the true spirit of the age now has a name. This is the Age of All Demons - This is the PanDaemonAeon. This year, 1987 era vulgaris is also the year 42 PDA. Io Chaos!



TPo42

THE TNS PERSONAL WORK PROGRAMME

The Work Programme is a minimum recommendation for those that feel they require such a regimen. It may be used as a training course for whatever period, be it 1 month or 1 year, or adopted as a foundation for a Magical lifestyle. The latter is of course preferred to the former. Within TNS Templum Alvearium, it is the rule rather than the exception, as its foundation members have adopted it as an ongoing regime.

What characterizes Chaos Magick as opposed to what has become known as traditional Magick is that the Chaos Magician perceives that Magick is done through his biological vessel, that consciousness is chemical and that the primary means of effecting Magick are physiological.

Therefore, the Chaos Warrior who wishes to exploit to the utmost all means available to him must prepare the way to great Magicks by keeping his mind and body well tuned and in peak physical condition.

The stance of the Warrior is understood to be that of one who seeks to overcome disharmony, to create harmony in himself, and find his place in the organic whole. He battles with the Norm, which has come to be sloth, inertia and disease. That state of being that others call supernatural is rather supernormal in this context. The supernormal is to be the new Norm for the new Magician.

Hence it is necessary in Chaos Magick that the Sorcerer adopts a lifestyle conducive to his work. Attention is given to his total physical being. If there is any pathology present, they must be seen to forthwith and corrected by whatever means possible. It is much preferred to effect healing along holistic principles, as this is the best of science.

Overall, attention is given to a diet and physical exercise programme as well as psychic training to sharpen the Wit and Will. So, we follow the basic rule throughout all Magicks: that is, attention to Force and Form.

As part of ongoing Magical training, some primary physical considerations would be a diet which is low in both fat and salt, with a minimal use of drugs and stimulants and any other form of physical pollutant or toxin. Other than the most obvious reasons for this, the rationale is best portrayed by the understanding of the Tantrics, i.e. that abstention from poisons allows for better

use of poisons when deemed appropriate to the work at hand.

For the Chaos Warrior, undertaking a course in self defence or the martial arts is not inappropriate. Other than the excellent physical training that this offers, the courageousness of heart and strengthening of the ego integral to such undertakings cannot be other than of benefit to the Magician.

Some course of study in a branch of holistic medicine to a professional standard, such as herbalism, acupuncture and massage also gives the Magician a sense of independence as well as adding to his Warrior status.

Pursuit of some artistic endeavour in any field, or even the study of a foreign language is also recommended, as it will stimulate right hemisphere activity. This, accompanied by the more abstract exercises suggested below, and the firm anchoring in the here and now provided by the physical exercises, will all serve to stimulate conscious mid-brain access. The mid-brain is the home of the human Magician.

SUGGESTED MINIMUM REQUIREMENTS

DAILY:

The following group of exercises may be seen as one extended exercise, to be practiced twice daily at opposite ends of the day.

- * GBR or any other banishment to effect
- * Move to sitting position; enter into pranayama for 5 minutes
- * Move to a mantra meditation for 10 minutes
- * Move to kundalini or energy-raising exercises
- * Move to self-healing, using visualization and sensualization for 5 minutes
- * Move to ego-modification or self hypnosis for any desired change in personal behavioural patterns

From here, the Magician may wish to exploit the accumulated energies to perform spell-casting or sigil reification.

There should also be 20 minutes of sweat-raising physical workout. This may be part of martial arts training.

WEEKLY:

Two hours of Magical reading.

Two hours of contemporary scientific reading in any field relevant to Chaos Magick (physics, neurology etc.).

Entry into the Void at least once, either by Death Posture or other method. This will help to maintain balance.

A Mass of Chaos, plus one other major ritual. This may incorporate current work with Liber KKK.

An experiment in any preferred form of Sex Magick. The Magician may wish to opt for, at any given time, for whatever prolonged period, the sex-energy exercises of the Bushi. (Vide relevant Temple Paper)

ADDITIONAL POINTS

A diversity of Magical egregores and techniques should be explored or experimented with to add to the Magician's experiential repertoire.

Allowance should be made for the option on final disincorporation to either disintegrate or maintain some degree of integrity. A weekly if not daily practise of Aetheric projection should be undertaken. This is to be understood as distinct from astral projection. Vide the relevant Temple Paper. It is important that such preparation be undertaken in the early stages of the Magician's training, in order to achieve the maximum level of preparedness at the earliest possible time. Failure to be suitably prepared is an all too commonly heard regret of aged Magicians.

Finally, in order to combat the misinformation propagated by an Aeon of atheistic materialism in its death-throes, it is highly recommended that Magicians consolidate and strengthen their Magical view of the Universe at least once (preferably twice) a day. A simple declaration or positive affirmation incorporated into daily practice will accomplish this. (See TP111)



TPo8I

MAGICK AND SCIENCE

While the gap between Magical experience and scientific understanding is narrowing at an increasing rate, from a Magical perspective, Science is still a long way from quantifying Magical phenomena. Magick functions in an observer-created universe, where the logical structures that govern the scientific method do not operate. Science remains extremely uncomfortable when it reaches the interface between objective and subjective phenomena, and at the time of writing, the biological basis of consciousness is still in dispute.

Although scientific apparatus may be able to monitor some of the fallout from Magical processes, it is still incapable of gauging the holistic process of Magical action. The scope of Magick is beyond the range of existing instruments, as it involves so much of our biological and Energetic past. Magick also incorporates aspects of the objective universe which are poetically documented in Magical tradition, but of which science is still naive.

Neuropsychiatry, Biochemistry, Information Technology and the New Physics have contributed much to contemporary language and world views. However, control systems are quite capable of subverting areas of knowledge to assure the world at large that that which Science does not encompass must be false. Magical technology is essentially anti-control and pro-freedom: concepts which are anathema to big business, to which Science is subservient.

Modern Magicians are becoming more schooled in contemporary sciences, but they should not await approval or validation from the scientific community, be it for new Magical technology or that which we have inherited.

A cautionary example can be found in the now-dead 'science' of psychology. In its infancy, it was turned to for validation by Magicians of the late 19th and early 20th centuries. In so doing, they took on all the idiosyncrasies of a flawed system, and unwittingly applied an astringent to their own investigations. New Age mysticism and pop psychology deserve each other, and the Gods do not smile on a Magician who degrades them into 'Archetypes' or purely subjective accidents.

Cynicism is integral to Magical vigilance, but traditional tools must never be discounted. Rather, they should be re-investigated and re-informed with an evolving understanding that considers modern points of reference.



ENOCHIAN & THE NECRONOMICON

AN OVERVIEW

What we know as the Western Magical Tradition has evolved through a process of accretion. Although it draws on a number of sources (e.g. Greco-Egyptian and Hebraic) and incorporates liberal borrowing from other traditions, its development can be seen as essentially organic, forming a corpus of knowledge that has grown in layers.

The Enochian system of Magick and the Necronomicon stand out from the general body of Magical knowledge. For a long time, they have remained inaccessible, but are being increasingly used by modern Magicians. The former is anomalous in that it is a wholly 'received' system (although it can be argued that it owes at least some of its origin to established systems), while even the objective existence of the latter could be debated. There are currently twenty or so books claiming to be the one, true and only Necronomicon.

These factors aside, they do work. What seems to occur is that a Magician can purchase a Necronomicon or an Enochian text in good faith, work with them, and obtain good results. However, on further investigation into either field, they can hit a wall of scepticism and the results are impaired. Authors keep attempting to validate and qualify each system, either by analysis of syntax to prove that Enochian is a 'proper language' or by producing historical pedigrees for whatever Necronomicon is in question.

Even if both Enochian and the Necronomicon are purely fabricated systems, the fact that they work should be no surprise to Chaos Magicians, who are obtaining fine results from wholly synthetic pantheons of characters from cartoons, rock musicals and science fiction. In a Magical technology where effective banishments can be, and indeed are, performed using brand-name household cleaners in place of the traditional Archangels, none of this should be a problem. Intent overrides all things. As Magick becomes more popular, new systems quickly gain astral momentum, and their egregores are constantly being strengthened.

The basic elements of all these supposedly fabricated systems maintain their validity because they use time-honoured triggers and devices. Exemplary forms and forces awaiting human interface reside in the universe.

The Magician has full licence to utilize any system, pre-existing or manufactured, that best serves their Will. Each system has its own quirks. There are certain universal psychic components that are not addressed in every system. The Necronomicon, for example, involves some deep and primal

aspects of consciousness that are not met with elsewhere. It is up to each Magician to find what is appropriate for them as possible universes reveal themselves. Some systems are driven by fear, some by high abstraction and others by laughter and joy. Each principle can contribute something to the Magician's being. In short, if it works, use it, and don't be discouraged by peers and published authors.



TP120

KILLING THE WORD

TRANS-LINGUAL MAGICK

Magick functions in a non-verbal domain. The mechanisms by which results are affected exist independent of verbal structures. It is therefore possible to remove the verbal content of Magical ritual. This is a worthwhile process in itself, as so much of Magical praxis is tied to the written word to an extent which limits flexibility. Additionally, a non-verbal system allows Magicians who do not speak a common vernacular to work effectively together.

Essential elements of any work of Magick can be established pictographically, and statements of intent, chants and mantras in any vernacular can be reduced through a process of repetition and scrambling to sounds and syllables that are not exclusive to any particular language. Such a process helps disengage the conscious mind and involves deeper levels of the psyche, as well as assisting in the raising of gnosis. If, for example, a working involves two or more groups who do not share a common language, the necessary statements can be devolved in the language of each group, and the results combined.

Such workings would take on a more shamanic than highly ritual format. Simultaneous Banishments could occur in the respective vernaculars- the 'Tower of Babel' effect of this serving to induce an initial level of gnosis. Cues to move to subsequent steps could be given by simple sound (bell, drum etc.). The pictographic representation of the objective is made visible to all. Sigils etc. can be evolved from this, and statements of intent, mantras and chants are established by the means described above, and allowed to merge into a wordless chant which the whole group adopts. Gnosis is driven by whatever means is appropriate to the rite, allowed to peak and the work completed. Banishment by ecstatic laughter, which is universal.



TP121

METONEIROS

Experience has revealed the existence of a variety of involuntary ASC in which the nature of the energy/information encountered is so intense and fully sensualized as to surpass what is termed the 'High Dream'.

We have called this event the Metoneiros, implying that it is something beyond ordinary dreams. In such experiences, the subject is usually convinced that they are awake by virtue of the extraordinary lucidity and wealth of sensory impressions conveyed therein.

A Metoneiros may be approached from either a conscious state or a dream state, which suggests that there may be a parallel with the hypnagogic state - that period lasting up to a minute at the border of sleep, which is extended under hypnosis. In a hypnagogic state, the subject is highly suggestible, and emotional and analytical defences are relaxed. In this state, communication between the conscious and the subconscious occurs.

In a Metoneiros, the density of information transcends that encountered in hallucinatory states. It has all the appearance of an alternate reality, and if the subject is unfamiliar with such events they can be startling. The Metoneiros seems to be spontaneous, and may last up to two hours. It can affect practicing Magicians, and also their non-practicing partners, who normally have no avenue for experiencing other realities. In such cases, there may be a biological transmission through proximity to Magicians. All indications noted so far suggest the Metoneiros experience contains a transpersonal component.

Research so far has produced no method of triggering a Metoneiros under will. It is possible that a high level of astral work may increase the likelihood of a Metoneiros occurring, but no astral experience seems to approach the intensity of a Metoneiros.

The above is noted as a matter of interest, and as a possibility for further research.



TPo49

THE PROBLEM OF MANIA ARISING FROM GNOSIS

In journeying into the Void, some Magicians have encountered psychic debris, and from contact with it, have unwittingly amplified constructs that would normally feature merely as background noise (if at all) in their OSC (Ordinary State of Consciousness).

When directing their individual life pattern, the Magician acts only after considering all accessible geographies and histories. Therefore, it is a matter for attention when Psychonaut emerge from the Void with a thought not necessarily related to the initial impetus for their voyage which has become amplified and taken as some great truth or reality. This may continue unchecked in some cases, fed by the elixirs of emotional entanglement which are spawned by personality masks close to the OSC realm and supported by peers and society suffering similar conditions.

This crystallization of a 'great truth' is only madness, and should be seen as such. The random selection of a reality is consistent with Chaos, but when it is allowed to hypertrophy in the hands of charismatic and eloquent personalities besotted by their own visions, entropy ensues, and undermines the evolution of Magical work.

There are positive aspects to mania which should not be discounted; it is not uncommon for Magicians to emerge from gnosis charged with an energetic and creative passion that is both constructive and positive - this is to be welcomed. It is only those elements of negative and destructive dogma that need to be kept in check when reconciled with the Magician's greater knowledge.

Chaos is and has always been consistent. The multiverse is in constant potentia, humanity not excluded. At this brief moment in human history, we have reached reconciliations between science and Magick which have allowed us to form new metaphors with far-reaching implications for our collective life stream. In increasing leaps and bounds, we are able to 'earth' this new knowledge. Experience and ongoing experimentation with Altered States of Consciousness (ASC) has made it evident that with further journeying into other states of reality, and ultimately into the Void, cerebral and general biochemistry alters to accommodate the Psychonaut.

We are finally tuning up our primitive nervous system to allow us to make use of the grey matter that has been idle in our craniums for the last 30,000 years.

Let us not squander our efforts on bouts of mania that propel our energies after demons that have been allowed to enter the circle by a back door.

We can only consider the phenomenon of mania as a birth pang of a new Magical technology that has arisen at a time when we are still not fully equipped to assimilate new experiences in an intelligent fashion. Our civilization still fails to provide us with the correct emotional and intellectual apparatus. As 'environment defines species', we are at least partly affected by the prevailing currents in which we breathe, but knowledge is power, and hopefully, to be fore-warned is to be fore-armed.

Not all the esoteric waffle we have inherited is without merit. Keep the demons in the Triangle where they belong.



APPENDIX

PHONETIC PRONUNCIATION OF THE CALL OF THE THIRTY AETHERS

Madariatza das perifa {LIL} cahisa micaolazoda saanire caosago od fifisa balzodizodarasa Iaida. Nonuca gohulime: Micama odoianu MADA faoda beliorebe, soba ooaona cahisa luciftias peripesol, das aberaasasa nonucale netaaibe caosaji od tilabe adapehaheta damepelozoda, tooata nonucale jimicalazodoma larasada tofejilo marebe yareryo IDOIGO; od torezodulape yaodafe gohola, Caosaga, tabaoreda saanire, od caharisateosa yorepoila tiobela busadire, tilabe noalanu paida oresaba, od dodaremeni zodayolana. Elazodape tilaba paremeji peripesatza, od ta queresata booapisa. Lanibame oucaho sayomepe, od caharisateosa ajitoltorenu, mireca qo tiobela Iela. Tonu paomebeda dizodalamo asa pianu, od caharisateosa aji-latore-torenu paracahe a sayomepe. Coredazodizoda dodapala od fifalazoda, lasa manada, od faregita bamesa omaoasa. Conisabera od auauotza tonuji oresa; catabela noasami tabejesa leuitahemonuji. Vanucahi omepeetilabe oresa! Bagile? Moooabe OL coredazodizoda. El capimao itzomatzipe, od cacocasabe gosaa. Bajilenu pii tianuta a babalanuda, od faoregita teloca uo uime. Madariatza, torezodu!!! Oadariatza orocaha aboaperi! Tabaori periazoda aretabasa! Adarepanu coresata dobitza! Yolacame periazodi arecoazodiore, od quasabe qotinuji! Ripire paaotzata sagacore! Umela od perdazodare cacareji Aoiveae coremepeta! Torezodu! Zodacare od Zodameranu, asapeta sibesi butamona das surezodasa Tia balatanu. Odo cicale Qaa, od Ozodazodame pelapeli IADANAMADA!

FURTHER READING

- | | |
|--|--------------------------------------|
| The Book of Breeething | William S. Burroughs |
| Liber Null/Psychonaut
Liber Kaos, the Psychonomicon | Peter J. Carroll |
| The Magical Philosophy (3 Vols.) | Melita Denning &
Osborne Phillips |
| The Oxford Companion to the Mind | Richard L. Gregory (Ed.) |
| Chaos and Sorcery | Nicholas Hall |
| Prime Chaos | Phil Hine |
| The Collected Works | A.O. Spare |

