

MEZLIM

PRACTICAL MAGICK FOR TODAY

Volume VI, Issue No. 2

Beltane 1995

\$5.95



© N'Chi 1995



SEXUAL ORIENTATION IN THE MAGICKAL COMMUNITY

MEZLIM

Practical Magick for Today!

MEZLIM IS PUBLISHED BY
N'Chi

MANAGING EDITOR
Kenneth Deigh

ASSOCIATE EDITOR
ΔKeter Elan

EDITORIAL ASSISTANT
Donna Stanford-Blake

CONTRIBUTING WRITERS

Paul B. Rucker, Khryso Faggner,
Paul Ravenscraft, Morgana,
Rob Dorgan, M.A., Ivo Dominguez, Jr.,
Antero Alli, Donna Stanford-Blake,
Donald Michael Kraig, Larry Cooper,
MadDog, Tarannis,
John Michael Greer & Robert Ross.

CONTRIBUTING ARTISTS

Jim Jeske, S. Grandell
& Catherine Cartwright-Jones.

COVER

"Androgyne"
Paul B. Rucker

DISTRIBUTORS

Bookpeople, Booktech, Armadillo,
Ubiquity, New Leaf, Fine Print, IPD, Zed,
Desert Moon, & Don Olsen Distributing.



Printed on recyclable paper.

"Just what does the word "Mezlim" mean, anyway?"

I've been asked that question a lot, and I'm sure there are many others who just wonder in silence. It comes from the Aramaic version of the Hebrew word *Mazel* (as in *Mazel tov!*). It means, literally, "the influence of the divine", or "the sparks emanating from Kether", the Crown of the Tree of Life. It references the fact that the divine lives in many paths, with each path as unique as the individuals who walk it.

Here at **MEZLIM**, we subscribe to the premise that we are entering a new aeon - a new age - which is bringing and will continue to bring many changes in the way we see ourselves and the world around us. We are dedicated to presenting information, views, images and ideas concerned with our transition into this new world which we are creating. Our editorial policy is androgynous, egalitarian and eclectic, supporting all growth oriented, magickal movements; celebrating the spirituality of the Living Earth!

So, in our own way, we are attempting to bring a few "sparks of the divine" into the world through our magickal labor of love: Mezlim.

MEZLIM Volume VI, Issue No. 2 © N'Chi 1995. Published on Beltane, 1995.

MEZLIM is published quarterly on the cross quarters by N'Chi, P O Box 19566, Cincinnati, OH 45219. Copyright reverts to the individual artist or writer upon publication. Single sample copy is \$7. (Includes postage and handling). Annual subscription rate is still only \$20. Add \$8 per year for subscriptions outside the United States. All material published herein is protected by international copyright law. No part of this publication may be reproduced, except for the purpose of reviews, without written permission from the publisher. For information about reprinting articles, copying materials for personal use or to contact the authors, please address all inquiries to N'Chi. Please allow 2-3 months for reply.

The views expressed in the articles, reviews, and other contributions published in **MEZLIM** are those of the authors and not necessarily those of the editors and publisher. **MEZLIM** does not endorse or guarantee any service or product offered in any advertisement or article. The publisher and editors make every effort to ensure the accuracy of all information published, but cannot be held liable for errors, changes, or omissions.

Advertising: Display advertising is available for the upcoming issue of **MEZLIM** at the following rates: Full page - \$370, half page - \$210, quarter page - \$100, eighth page - \$60. Ask about special discounts for occult suppliers. All advertising for the next issue (Lughnasadh, 1995) is due by May 15, 1995.

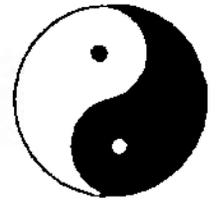
Writer's guidelines: All contributions should be letter quality type (high quality pin printing is also acceptable) and submitted on 8 1/2 x 11 paper. Submissions should be on pertinent topics with a length of from 500 to 4500 words. Authors should include full contact information and SASE. Deadline for next issue is May 15, 1995.

Editor's Note: Magickal spellings, QBL equations and all other specifics of the manuscripts in **MEZLIM** have been maintained exactly as presented in the original text submitted for publication so as to ensure the accuracy of the transmission as detailed herein.

MEZLIM

**BELTANE 1995
Volume VI:2**

CONTENTS



- 0**
Editor's Forum
Kenneth Deigh
- 1**
People of the
Rainbow
Paul B. Rucker
- 7**
Transgenderism
and Magick
Khryso Faggner
- 10**
Sex Spells & Magick
Donald Michael Kraig
- 16**
Sexual Identity as
a Spectrum of
Possibility
Paul Ravenscraft
- 19**
Sexual Orientation,
Gender, and that
"Polarity" Business
Morgana

- 21**
Sacred Love;
Sacred Sex
Rob Dorgan, M.A.

- 24**
Concept Free
Sexuality
Antero Alli

- 27**
Three Gay Male
Archetypes
Ivo Dominguez, Jr.

- 31**
Do What Thou Wilt
Shall Be The Whole
Of The Law
Tarannis

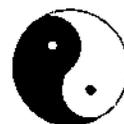
- 34**
Neophyte's Niche:
Developing
Discipline
Donna Stanford-Blake

- 37**
The New Forest
Mystery, Part II
MadDog

- 41**
The Psychomagickal
Hypothesis, Part III
Larry Cooper

- 46**
The Magickal
Lodge, Part II
John Michael Greer

- 51**
Reviews



A note to our readers and contributing writers. The response to this issue was so great, both in quantity and in quality, that some of the regular and non-topic features have been set aside to make room for the extra articles on topic.

The Key To The Mystery

What a fascinating and mysterious thing we have made of our sexuality. It's not as if there is anything intrinsically bizarre about the function of sex itself. It's all pretty straight forward. We are a species which maintains the continuity of its existence through the means of sexual reproduction. To this end we have developed (or were created with, or have evolved, depending on your point of view) a set of fairly simple organs and sensory apparatus which reward reproductive activity with pleasurable sensations and the release of euphoria-producing endorphins at climax/fulfillment of the biological imperative.

Mind you, being the clever creatures that we are, we have recently managed to trick our bodies into providing us with the pleasurable responses without actually making any babies. This has greatly altered our whole biological and sociological outlook. It has, in effect, given us a carrot with no stick attached. This means that we don't actually have to be interacting with someone our program defines as an adequate mate (i.e., opposite sex, of breeding age, appropriate genotype, healthy, strong, etc.) in order for us to respond sexually.

We may even be able to move beyond our biological imperative to discover if there might not be something more to the human experience than simply being the cleverest animal in the jungle.

It seems to me that this is a great part of our evolutionary process. Which brings me back to my first statement: Sex is a fascinating and mysterious function, in spite of its rather bland physiological roots. Just as there is more to us than our physical bodies, there is more to sex than the purely physical function of reproduction.

How much more there is depends on how much of each of us is awake to the experience. Many of us have known the passing euphoria of "casual sex". Perhaps not quite as many have known the transformative bliss of loving sexual union with a partner who reflects our own level of awareness, bringing us to greater heights of ecstasy. It is this potential for greater and growing intimacy and mutual growth which adds the truly divine element to human sexuality. It is a potential which is only reached through constant self challenge and openness; through the magick of human relations.

Wishing you a fascinating and mysterious Beltane,



Kenneth Deigh, Managing Editor



This publication is a Member of
the Wiccan/Pagan Press
Alliance.

For more information
about the WPPA write to:
P. O. Box 1392
MECHANICSBURG, PA
17055

PEOPLE OF THE RAINBOW: TRANSGENDER IN MAGICK AND RITUAL

by Paul B. Rucker

Until recently, "Transgender" has been one of the least-understood arenas of self-identification in both sexual and magickal communities. However, many are now discovering in transgender a new kind of autonomy in transforming gender concepts, a new spectrum of gender choices, roles, and experiences. "Gender", as we know it, imposes fixed categories to sexuality and sex-role behavior. Transgender presents sexuality as a continuum, a fringe domain where the "gender outlaw" creates gender identity in his/her own image.

Gender — an emotional/behavioral construct of roles and attitudes reflecting one's personal connection to one's sex — is typically imprinted on the growing child by tacit social consensus. This consensus consists of largely unchallenged ideas of how males behave (being "a man") — and how females behave (being "a woman"). For most people, this makes sense, as so many other things appear binary as well — black and white, day and night, sun and moon, sea and land, *ad infinitum*. At first glance, one might think the world to be composed solely of a series of never-ending opposites.

People derive a dual Cosmos from binary vision: a GODDESS who is everything YIN in the world and a GOD who is everything YANG. Similarly, in

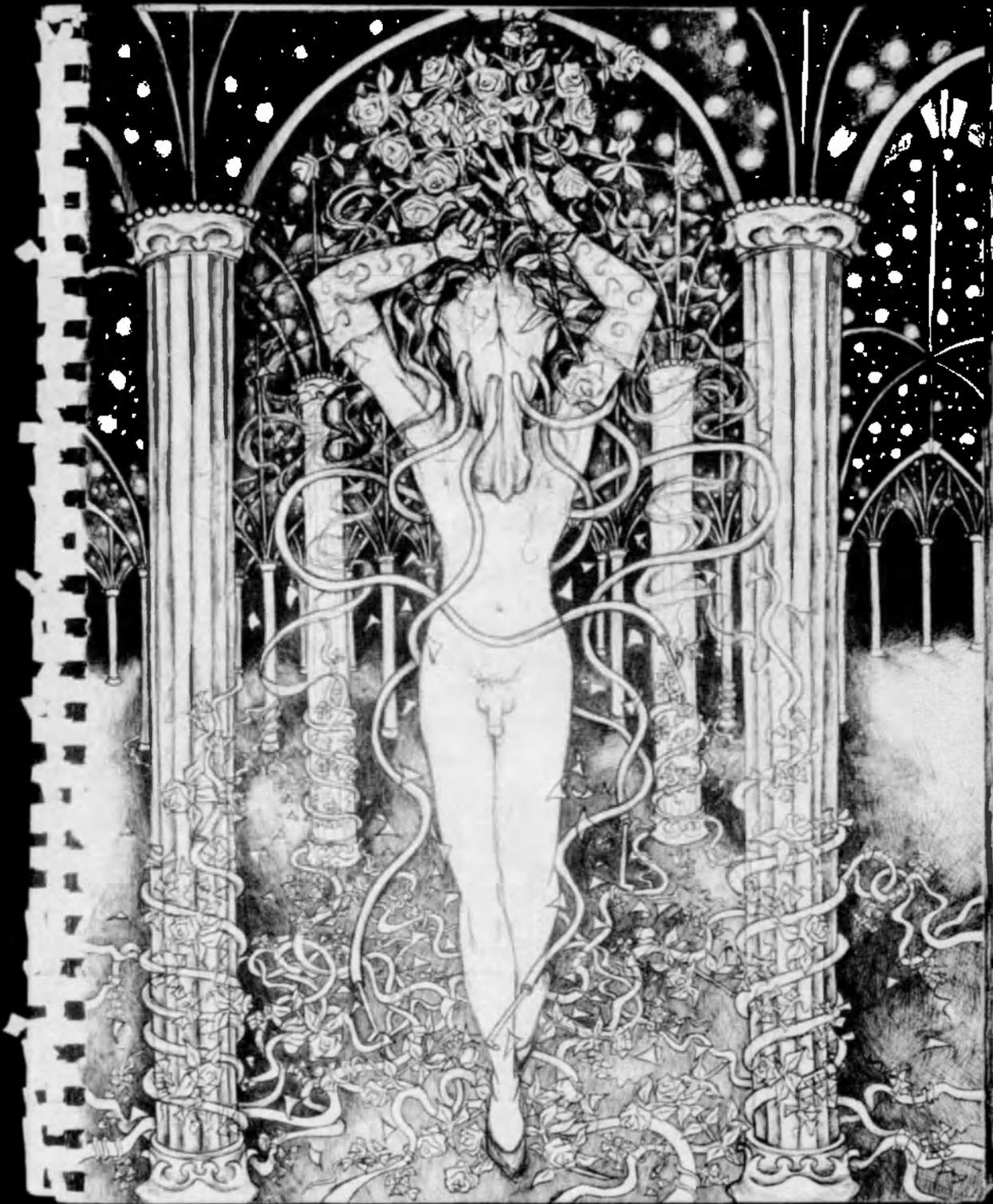
monotheism, a GOD who is GOOD must still retain his "adversary" who is EVIL. Perhaps we think that because "soul" is so wonderful, its "opposite", "flesh", must be just awful. It follows that if one gender is identified with any particular thing, the other gender is then assigned to an "opposite". Only one gender gets to be "strong" at any one time. (Some people attempt to make up for this by claiming "male" energy represents exterior strength while "female" energy represents interior strength. This is just a subtler form of polarizing.)

But what is this that comes between day and night — rich and colorful, not light and not dark — it is the dawn, the dusk. Those stars we call planets can be seen at times by day as well as night, walking the Moon's road, bringing the Sun. The beach at the edge of sea and land is both, yet neither. What about that person? Is it a man or a woman? I can't tell!

The interval of things, the margin where one thing becomes another, that place of mystery, is also the place of magickal transgender. Transgender is the Third Place — the avenue of exploration branching away from duality, whose basis is the powerful energy of sexuality and eros, the energy that is our power to create, to define ourselves, to merge with All That Is.

Transgender is a fluid continuum — it contains persons who identify as male or female who yet acknowledge the presence of the other sex in their personalities. It contains androgynes whose appearance and behavior are free of the restrictions of "male" and "female", sometimes referring to people who have blended the gender identities of both sexes.

Transgender can refer to people who evoke other genders than that of their sex identity for specific occasions — theater, ritual, comedy, festivals, private magick. Transgender also includes biological hermaphrodites. An extreme commitment to crossing the gender polarity is shown by



graphic by S. Grandell

Mozlim

-2-

Beltane '95

transsexuals — individuals who undergo tremendous challenge and incur great expense redesigning their anatomy to conform with their interior nature. Although the change is physically topological (the chromosomes remain as they were before), it creates a new organ functional enough to retain orgasmic capacity (and male-to-female transsexuals have fooled not a few gynecologists!). (1)

Traditional cultures that have a place for transgendered people usually believe that one who contains both genders in him/herself is a living Bridge between all the polarities that exist. Just as s/he is thought to understand the ways of both men and women, so also s/he is thought to have access by nature to the realms of spirit and flesh. Called by such labels as *hijra*, *nadle*, *winkae*, and *berdache*, transgendered people are usually shamans, counsellors, artists, *heyokas* (sacred clowns), and tribal elders.

Just as the Rainbow is evoked as that Bridge between sky and earth, the “people of the Rainbow” (the transgendered) serve as Living Bridges between “Above” and “Below”.

In occult terminology, adepts create the *antahkarana* — “the Bridge of Rainbows” — between the Third Eye and the Crown chakras, when their meditative practice attains a certain level of integration and regularity. The creative power of the *libido*, originating in the sexual chakra, focuses in the “form-making” body, the prism of the Inner Eye — the most powerful magick begins in the one and is given final shape in the other.

Work with transgender is one of the most potent ways available for creating changes in the magickal mind. I define magick as bending and shaping our realities — making visible changes through psychic means. It is about achieving lucidity in our collective dream. To make changes in reality that generate new options, one must cultivate an inclusive attitude toward diversity in oneself and others. A larger personal universe contains more opportunities to fulfill one’s True Will.

Magickians understand that one must step outside the limits of the mass culture in which they live to incorporate the premises that make their Work possible. This entails removing cultural prohibitions where appropriate.

A “commodity” culture such as ours bases itself on scarcity and proffers only “either-or” choices. As Naomi Wolf says in *Fire With Fire*: “Either/or thinking is the natural

mental reaction to a perception of scarcity ... when people feel rich in confidence and space [then] they dare to pursue the subtleties of ... ‘both/and’ thinking.”

A healing alternative to “scarcity consciousness” is called a “gift” economy: everyone participates in and supports the organism of community by the exchange of gifts and by rituals that affirm the clan-bond. In such societies the transgendered person flourishes, for transgender is not seen as a pathology but as a gift.

Transgender as a magickal stance resists and diverts the *falseself* coding of How Things Ought To Be. Mitch Walker uses the term “falseself” in *Visionary Love* to describe gender-based identities imposed on people by society in exchange for ontological security: “safety of being”. Without some framework to contain reality, the average awareness would collapse; thus people collude in creating agreed-on notions of How Things Ought To Be. But, as Carlos Casteneda’s Don Juan states, the very fabric of this reality coding must be disrupted — he calls this “stopping the world” — in order to bring through the magickian’s intent — the power to shape reality.

Transgender “stops the world”.

It refutes both Freud’s famous fiat, “Anatomy is Destiny” and its inverse, “Destiny is Anatomy”. Identifying anatomy as the sole source of gender identity denies the power of imagination/magick to shape alternatives. (Both words are derived from the Indo-European root *MAGH* — “To Make or Be Able”.)

“Our culture has sacrificed enough individuals on the altar to the Gender Archons,” says Black Cat, a self-described “Gnostic Magickian”, who applies the Gnostic view that the soul is beyond gender as we know it to her magickal philosophy and her workings.

Others, such as myself, prefer to consider gender as a concept that can be grasped, if only to permeate existing constructs and be poured into new containers. I consider myself an eclectic *shakta* — a devotee of the Shakti, the Goddess energy pervading the universe. In the Hindu cosmology, every God has his Shakti, without whom he cannot move. I entertain the idea that all male Gods have a Shakti, a consort or female self who is the root of their ability to act as powers in our reality.

I also believe that male magickians are strengthened in their calling when they consciously evoke their Shakti

from within. Unifying male/female/etc. energies in one's magickal being provides one of the most direct and daring routes to expressing the true and whole inner self. (I have no problem with being biologically male — I have a big problem with what that's supposed to mean.) (2)

To a leader of a local Pagan men's group, I suggested that a truly brave activity — and thus a more potentially transforming one — for a men's circle would not be to sit around and talk/drum/wonder "what a man really is" — but for the men involved to "stop the world" of their gender identity and perform a ritual in the garb and persona of their patron Goddesses — which is the expression we use for what I would call our Shaktis.

I have myself Bridged two Goddesses in ritual: Ereshkigal and the Snow Queen. I evoked the Queen of Death for a private initiation in which the High Priestess was also transgendered, representing Anu, God of the Air. Although I was never fully possessed as some people can be, the Queen was Drawn upon me and I saw with Her eyes and my own. As one of the faces of Death, she is in a certain sense the one who "holds the bottom line". I remember a severe and somber sense of authority, coupled with an intuitive connection between making life from out of me, yet calling it back to rest in shadow. Ereshkigal spoke of being the primal void, and the one who existed "before the count of time began". I saw her nature inside me as if it were a hologram made of feeling. Most definitely she was not my normal self.

Neither was the Snow Queen, who for me embodies coldness, isolation, and a wildness that cares nothing for emotion. This aspect was far more conscious, not as intuitive, and was Bridged for a public Yule ritual. In the process I released the analogous emotions I was feeling at the time. (Actively living myth in group ritual is often therapeutic.)

To some it may have seemed that all I had done was put on "female" clothing to play a transvestite role. I consider myself to have made my Inner Goddess visible as a wholly-integrated portion of myself. The classic male transvestite polarizes the genders within himself — in wearing the clothes associated with the opposite sex, he courts "her" who is part of himself as a separate entity: a phantom other woman. He retains a separate, publicly male identity.

In itself, transvestitism does not indicate changes in gender identity, although it is one of the tools a

transgendered person can use to indicate such changes. For a male-to-female transsexual, clothing, hormones, and surgery constellate as the means to correct a discrepancy between a female interior and a male anatomical exterior. Such a person seeks not to engage in further polarizing, but to fully embody the female/Goddess self.

In the ritual contexts I have described, my appearance "in character" was a tool — a method for helping me (temporarily) achieve the psychological identity with the Goddess role that on the inner planes made my activity a true manifestation of my Shakti.

Pagans who subscribe to a purely binary concept of the world and its Powers seem to project those magickal qualities which they see as not belonging to their gender roles onto their partners. Exclusivity based purely on gender declares that no man can ever be May Queen, no woman the Green Man. The ontological security of Wicca in particular depends upon a heterosexist view of the universe, but where does that leave a person who agrees in heart and soul with everything Wicca has to offer except for the expectations laid upon him/her because of his/her biological sex?

There are many kinds of fertility, more than one outcome from a meeting of the sexes. Imagine how different our practice of ritual would be if our primary definition of fertility involved the Flowering and Fruiting of Creativity itself, as opposed to the mere perpetuation of seasonal rituals unconnected to the cycles of the creative inner self. We can't fall into the mistake of thinking that modern circumstances and knowledge will condone our aping the past. To make Pagan Culture a viable culture, all means possible must be used to adapt the wisdom of the past to the needs of the present.

In a Pagan/Magickal context, there are three essential ways to be fruitful:

1) A physical child is conceived. This is the consequence of heterosex and, as Nature has it, is an essentially random act. It is not considered an act of magickal will unless invested with that significance by the people involved.

2) A Magickal Child is conceived. This is said to be the esoteric goal of Tantric Yoga (the so-called "Yoga of Sex"): two people merge their energy fields such that a third psychic entity, the "child" of their combined energy, is formed. The Magickal Child exists in essence on the astral

plane, although sometimes a physical child is deliberately conceived to be the vehicle for this being. As a discipline of unification, Tantra translates the energies of physical reproduction to a subtler form. I am given to understand that any variety of gender couplings can create a Magickal Child, although "orthodox" Tantra insists on male-female pairings.

3) An "Interior Wedding" takes place, a *Hieros Gamos*, a uniting of the male and female within, with one's own Self the Child of that union. Ancient mysticism called this giving birth to oneself. This second birth initiates a more holistic personality, transgendered or androgynous, encompassing and surpassing the activities and perceptions of either sexual pole. The transgendered person is therefore a gestalt of sorts — "the whole is more than the sum of its parts". Aleister Crowley believed the advent of the New Aeon, the Age of Horus, was in part represented by the Androgyne: "... two sexes in one person throughout, so that each individual is self-procreative sexually ... the formula is now Love in all cases; and the end is the beginning, on a higher plane." (From *Magick In Theory and Practice*.)

Transgender as I understand it serves several social and psychological functions. It cultivates the growth of one's sense of interior power, especially in life phases where changing gender concepts is vital to one's growth or healing or moving ahead in one's life story. In fact, it can be an incandescent experience to watch someone blossom and fruit in the space created by transgender, which frequently helps people to give themselves "permission" to be creative, to be inwardly fertile.

A concomitant function of transgender is to evoke what is normally inaccessible within, as many "shadow strengths" are often bound into our personal concepts of "the other gender(s)". Transgender can express affiliation with Gods and Goddesses and Behavior Models both for ourselves and for others; my rituals served this mode.

Transgender can inspire — again, oneself and others. Transgender keeps mystery alive. In ritual, contacting Divine Mystery is one of its essential services. Consider the myriad Godforms dedicated to the transgendered Mystery: Baphomet, Hermaphroditus/"The Bearded Aphrodite", Coyote, Loki (who assumed the form of a mare as did the Welsh Gwydion), Tiresias, Pomba Gira, Oshumare, Xochiquetzal, Uranus, Dian-Y-Glas (the "Blue God" of Faerie), Krishna as the seductress Mohini, and Shiva Ardhanarishvara, "The Lord Whose Half is Woman" — depicted as all male (Shiva) on the right and all female (Shakti) on the left. Transvestite deities include Thorr,

Herakles, Baal, etc.

Transgender also entertains — this is one of the few sacred places left for transgender in our culture at large. The word "entertain" means "to maintain, to hold together, to hold in-between". Drag Queens may have a far more sacred role than we usually admit!

In closing, I would like to share one of the powerful visions given to the late Celie Mahu Edwards, a transsexual visionary performance artist. These dreams really happened to her; she was driven from their ferocity to make art — performances — based on the revelations they meant to her. Many of her visions began in peace and ended in pain and premonitions of death — the dying of her cells, for instance, became a flow of lava engulfing her, melting even her bones.

In one vision, the spirit of a black transsexual woman told her, "The earth has no immune system left. We have brought up her diamonds and rubies and precious metals — these are the immune system of the earth." The spirit also said, "We have stolen the place of transgendered, gay, lesbian, bisexual — all queer people — these are the immune system of humanity. People who have died of AIDS and people who are living with AIDS are the people chosen to cry one tear for the universe, for this planet, and for all humanity."

"Is it possible for this planet, for humanity, for this universe, to have tears this big?"

Precious metals — precious people ... how ironic that this person would have been honored in another culture for her transgendered status and for her art, and for her Visions; in our culture Celie was terrified of being labeled clinically insane. It is very possible that she saw a vital part of the truth behind our world's crises.

Magickal people know better. We are in truth a people of the Gift, and the more we honor our splendid variations, the fuller we will grow in the Pagan experience.

(1) (Note: female-to-male operations are not as successful in this regard.)

(2) This essay leans heavily toward the male-to-female end of the spectrum because that is my personal experience and also my primary source of external information. Space does not permit the fullest elaboration of this subject.

SUGGESTED READING

Blossom of Bone, Randy P. Connor, HarperSanFrancisco, 1993.
(Concerns gay and gender-variant people and divinities.)

Another Mother Tongue, Judy Grahn, Beacon Press, 1984.
(Cultural and spiritual roots of GLBT communities, emphasis on lesbian experience.)

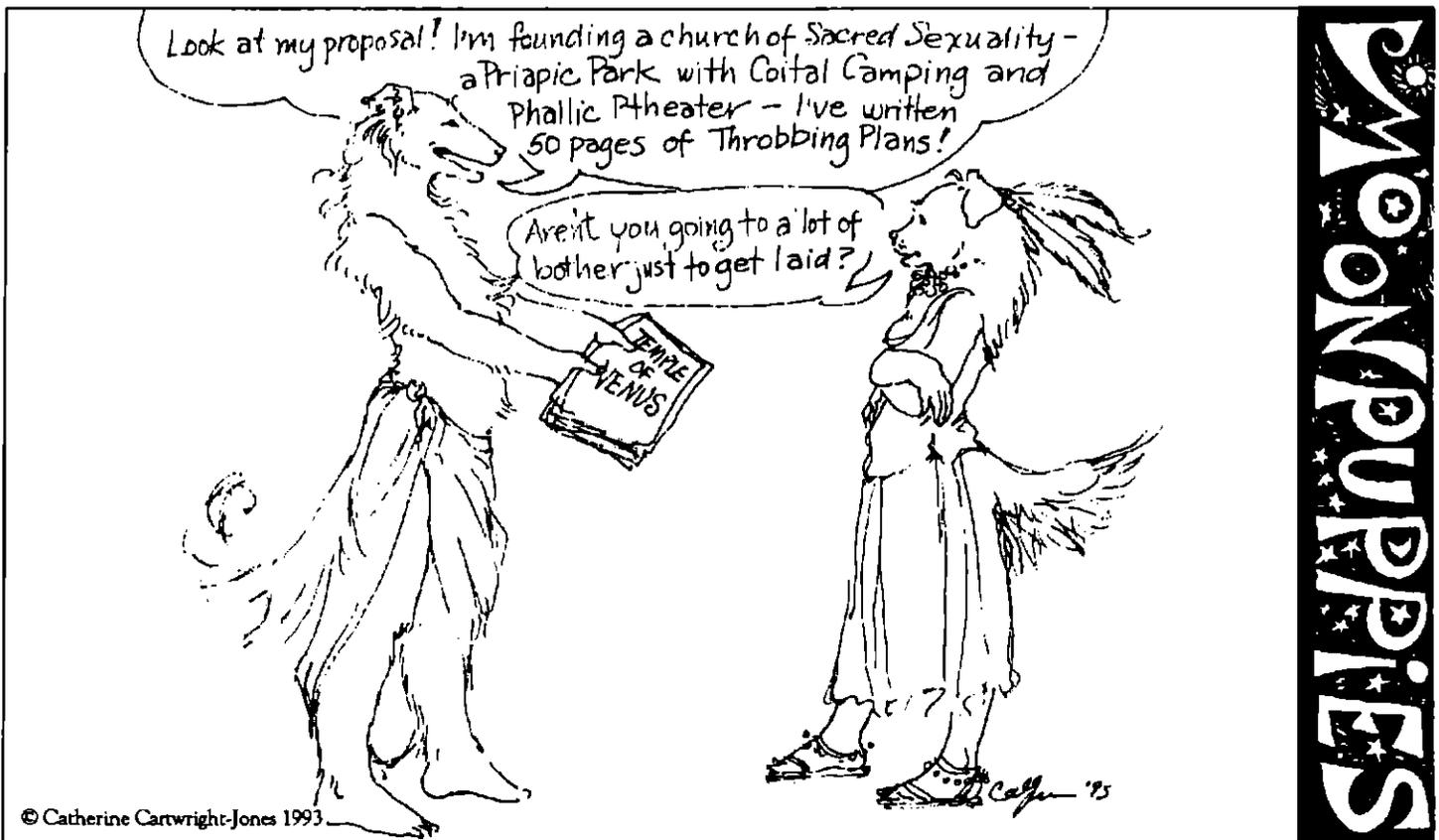
Visionary Love, Mitch Walker, Treeroots Press, 1980.

Gender Outlaw, Kate Bornstein, Routledge, 1994. (Written by a male-to-female transsexual who explores the shamanic aspect of "gender transgression".)

Also: *Paris Is Burning* (Jenny Livingston's video documentary of the infamous Harlem drag "Balls" — transgender in the flesh!)

For further information concerning the Author/Cover Artist and on the work of S. Grandell accompanying "People of the Rainbow" and elsewhere in this issue, please direct inquiries to Roger Williamson at The Magus, 1316 SE 4th St., MPLS, MN 55414, (612) 379-7669.

White Light Pentacles/Sacred Spirit Products
"TRADITIONAL MAGICKS FOR THE NEW AEON"
 Distributors of
Elegant Pentacles in 14K Gold & Sterling Silver, many set with Crystals & Gemstones. Lots more magical jewelry, powerful ritual tools and talismans, Sacred Spirit incense wands, Soul's Journey oils, etc.
 Cast a mighty spell in your home or office!
 Send \$3.00 for our mail order catalog
 To: WHITE LIGHT PENTACLES/SACRED SPIRIT PRODUCTS
 P.O. Box 0163 Salem, Massachusetts 01971-0163
 or ask your favorite shop to call us to make sure these supplies reach your neighborhood.
 We specialize in supplying New Age/Metaphysical/Magical Shops & Bookstores.
 Businesses will receive our complimentary wholesale catalog upon request, by calling
 1-800-MASTERY. Wholesale orders only please. Blessed be. 93



© Catherine Cartwright-Jones 1993

MOONPUPPIES

TRANSGENDERISM AND MAGICK

by Khryso Faggner

On Transgenderism

People follow the transsexual (TS) journey for a number of reasons. What complicates many people's understanding is that we generally don't have a clear distinction in our minds of the differences among sex, gender, and sexual orientation. Then there's sexual preference too, which is a further distinction.

Sex is a physical matter — male, female, hermaphrodite: An X or Y chromosome with the corresponding plumbing. *Gender* is a social construct — feminine, masculine, androgynous, neuter: Characteristics associated, through a process of induction, with sex, but not always. Many of us know languages with masculine and feminine nouns. *Sexual orientation*, not to be confused with sexual preference (one of my pet peeves as an activist), is somehow innate, be it by nature or by nurture — heterosexual, bisexual, homosexual: The sex of the person toward which one is generally attracted. *Sexual preference* is more specific, being a function of choice rather than inner drive, and can encompass body type, age, or other qualities or fetishes. *Gender orientation* deals more with real or perceived qualities of persons to whom one is attracted.

For example, I am a male, mostly homosexually oriented (and, thus far, completely homosexual by experience), on the masculine side of androgynous, preferring emaciated, bald and/or gray-haired and/or long-haired, mature, androgynous and/or swishy and/or feminine and/or passive men.

About half of transsexuals, by some reckoning, are sexually oriented toward their new sex. In fact, my lover, who is bisexual, may wind up, when she gets to where she needs to be, identifying as predominantly Lesbian with a male lover (as I would be predominantly Gay with a female lover). My friend Martine (not her real name) thought she was going to go from being Martin the Gay man to Martine the Lesbian, but was, last I heard, in a relationship with a man.

Transvestites (TVs), on the other hand, who are okay with their birth sex and even with their sex-related gender a good bit of the time, are generally heterosexual. Transgenderists (TGs) are okay with their sex but wish to adopt the gender generally associated with the opposite sex. (I haven't heard any general statements about the sexual orientation of TGs.) TG is where my lover was early on in our relationship, but she has since decided that transsexual fits better.

Unlike some TSs, my lover seems not to have always had a conscious awareness of being a girl trapped in a boy's body, but then, a great deal of her angst over the last 37 years has come from having dissociated herself from her deepest feelings. In a song she wrote to her ex-wife about their breakup, she sings about feelings inside that she wasn't in touch with that finally moved in and overwhelmed her until she couldn't deny them any longer, those particular feelings being, I believe, more about sexual attraction to men than about gender.

But even though gender and orientation feelings are, as I've just detailed, distinct, awareness of sexual identity, gender identity, and sexual orientation, being neighbors within us, do tend to draw one another out concurrently, as I myself have found: As I have become comfortable about being Gay, I have become more comfortable with both my masculine and my feminine qualities. In fact, sometimes I find myself repressing an urge to apologize for being very happy being a man.

Actually, though I am trying a little

bit to explain it, I know that the issue of how my lover has always identified is really moot, since identity is a matter of choice. If this is really a free country and a free society and we have the inalienable right to liberty and the pursuit of happiness, then anybody who wants to should be able to arbitrarily change their identity — including their sexual and/or gender identity — to whatever they please without fear of retribution.

My lover shaves her body hair and would like within the next year to go on estrogen therapy, which would cause much of her body hair to recede and her breasts to grow. She is also interested in electrolysis, which several of her M-to-F TS friends have had done extensively. She has been wearing skirts since before I met her, but she is building a complete wardrobe of women's clothes. She has no plans yet to seek sex-reassignment surgery (SRS).

Traditionally, TSs have tended to identify in terms of whether they'd had SRS or not, so they would call themselves "pre-op" or "post-op," but it is also becoming an acceptable option among TSs to remain "non-op." Some find the psychological changes and acquiring the secondary sex characteristics to be enough. Some don't have the money for the surgery (obviously, insurance doesn't cover it). Some don't mean to be non-op, but they are just still in the process of becoming psychologically or financially ready for the surgery and reach the end of their lives before they get to that point. Some don't trust the technology, even though there are doctors who have done thousands of SRS operations. Some don't want to lose sensation in their genitals for the time, up to five years, that it can take to recover it.

Why am I in this relationship? Partly because I enjoy high drama in my life and relationships; partly because I spent a grueling year and a half of my life working as a Gay/Lesbian/Bisexual rights activist specifically so that my lover could pursue and I could pursue and you could pursue lives unencumbered by restrictions of other people, and now I plan to cash in on some of the freedom that I have worked to make; partly because visibility of "queer" people is important in keeping public consciousness and awareness high; but mostly because I am in love with the soul of this person and would be if she were to be amputated from the neck down. I am largely unaware of my lover's sex and gender when I am with her and even, sometimes, when we are being physically intimate. I don't know what's around the bend, and as any recovering person knows, One Day at a Time is a pretty good motto.

One of the reasons I am so drawn to my lover is that she is such a risk-taker. I have had some wonderful

boyfriends, but they have either not been able to take risks, or not been able to handle the fact that I do. I have been friends with a couple of other transsexuals, and you have to travel far to find someone as integrated and as solid as a TS who has really worked out her or his identity. They start from scratch, take nothing for granted.

It's not unlike finding a person who has made a radical religious conversion, only perhaps more profound because of the constant conscious presence of the physical changes — though I am not eager to say that a spiritual revolution is less profound than a psychosexual one, especially since I preach that the spiritual and the sexual parts of us are inseparable. I thrive on surrounding myself with people who are so integrated, and I want to be involved in a day-to-day exchange of that kind of energy if I can, which is why I am sticking around to see if this relationship will develop that kind of continuity.

On Magick

In July 1993, I made my first foray into the pagan/magickal world at Starwood XIII. Though I went primarily for the purpose of networking with other musicians, I have become interested in the neo-pagan movement as a spiritual path.

To explain more about paganism, or neo-paganism, which is more accurate for me: Linguistically, the words "pagan," "heathen," and "peasant" are all similar, referring simply to country dwellers. The use of these words as epithets is sheer bigotry. There is nothing inherently noble or moral about being a city dweller or even having a citified religion; a common complaint about Christian missionaries has always been that when they bring western religion to a region they also insist on imposing western culture on the people. (If my ostensibly male lover were to walk down a road in Samoa today, she wouldn't get a second glance for her mode of dress.)

Pagan religions are the religions of country-dwellers; they tend to be earth-centered rather than heaven-, god-, or scripture-centered, though they do not deny the existence of other realms of reality, of holy writings, or even, for that matter, of deities. Celtic religions such as Druidism are still being practiced among some pagans; Wicca, where we get the word "witch," is seeing a remarkable resurgence.

Most pagan religions, from what I've been able to discern, concern themselves with natural, physical energies — the vibrations in a crystal, the electromagnetic forces within living bodies, the natural rhythms of the stars and

planets, including our own seasons — and, more than some religions (particularly the evangelical Protestantism that I practiced for ten years), with ritual.

Wicca, a popular practice of many neo-pagans, is not to be equated with any kind of Satanism, since Satan is a character in Christian hierarchy, and since Christianity is a monotheistic religion largely irrelevant to the earth-centered practice of Wicca, its myths and personages are not even a part of the Wiccan set of beliefs. Satan is as irrelevant to Wiccans as he is to Buddhists. Also, I have not met any pagans who practice or condone any kind of ritual sacrifices. A number of the ones I've met are vegetarian or semi-vegetarian.

Within the pagan/neo-pagan spectrum, I have met Druids, Wiccans, magicians, metaphysicists, spiritualists, shamans, healers, and psychics. Interestingly to me, I have also met a few Unitarian Universalist pagans. I have been feeling drawn to Unitarian Universalism and will be working at a UU church through the winter. I'm thinking that being UU would be a way of keeping a foot in the church world while exploring paganism at the same time.

As I found when I was dating an avowed Atheist, the differences among people's religions lie more in whether the people are people of faith or not rather than how they treat the whole notion of God. My friends Mary and Jerry ascribe to a non-theistic religion, Mahayana Buddhism, but we have much in common because we are people of faith; my ex-boyfriend is an avowed Atheist and Humanist and does not believe in anything that cannot be sensed with nerve endings or measured. He would rant and shout at me, he would become so agitated at my adherence to faith. Interestingly, he also ascribed to a form of Buddhism, though to a much older variety than what Jerry and Mary practice.

In the pagan community I have found many of the notions of faith to be remarkably similar to what I found in the evangelical community, though I could be lynched by pagans and evangelicals alike for making such an assertion. Is it really that different to trust The Universe than it is to trust Yahweh? Are resurrection and rebirth really that different from reincarnation? Is "you reap what you sow" any different from "everything you send out comes back to you three times over"? If we cannot entertain these questions, how innocent of ethnocentrism are we?

On Synthesis

And finally, what does it all mean to me? Although I had known for several years that Wicca concerns itself with

feminine and masculine polarities and the integration of diverse energies, I came to realize in a new way that my romantic involvement with a transgendered person (the relationship ended in April of 1994, five months after I wrote this article) was an archetype for me of my dawning understanding of spiritual reality through paganism. I was able to make that connection in a poem that I wrote when I got back from Starwood XIII (I did not send this to my mom):

An Encounter with the Other as Mother

In the grassy knoll
And the dry creek bed
And the glaring sun
And dew on my tent
And sucking a seven-inch dick
In front of a two-story bonfire
I rediscovered God
Though in a slightly different form
From what I remembered:
I call her Mother now,
My transgendered God
Who has called me back
To surrender in a cool, moist bosom
Into which I massage circles of energy
And draw strength from her rhythms
And revel in her breadth and depth
And return, grounded,
To my transgendering love
Whose squall and breeze and tempest
Fling me east and south, west and north,
The boundaries of my Mother,
And ever back around
To rediscover
How my infinite and immutable God
Grew and changed
While I wasn't looking.

Note: Khryso Faggner labels himself as, among other things, a queer neo-pagan folk musician, wordsmith, and sadomasochist from Columbus, Ohio. A relative newcomer to the pagan/magickal world, having made his first foray into it at Starwood XIII (July 1993), he is particularly interested in how gender issues impact spirituality. This article is a revised version of a letter to his parents in which he explores issues affecting him directly. (His mother's response was, "I don't know, Chris; it seems like with you, the more things change, the more they change.")

SEX SPELLS & MAGICK

by Donald Michael Kraig

Preface

Several months ago I wrote an article for another magazine (*New Moon Rising*) in which I described certain aspects in the history of modern Wicca and showed how Paganism had changed over the past several decades. I suggested that the changes were happening under no one's control and that Wiccans should examine what the changes have been and whether we, as Wiccans, wanted those changes to continue to occur.

I was not prepared for the result. Although I received many complementary letters, I also received some that were filled with anger and rage, accusing me of things which I neither wrote nor implied in the article. In fact, I was accused of things which I have publicly and privately stated that I did not want to take place.

I am writing this preface because the following article will be considered very controversial by some readers. Some will think that the idea of a person choosing to have pain inflicted on him or her, or another person inflicting pain upon a person is questionable. Controversy is fine, and if people choose to criticize this article, that is fine, too. Understand, however, that I try to choose my words carefully. Please do not read into this article anything more than what the words say.

Specifically, this is an article about S & M (more commonly written today as

SM), Sadism and Masochism, and how, for some people, it can be a powerful tool in their magical arsenal. I am not suggesting that anyone should use this information in a practical way. I am sharing the fact that a small number of people on the edge of the world of magick are using this type of information and the techniques involved.

If you find the very idea of SM to be unconscionable, move on to the next article. On the other hand, even if you would never consider trying out the techniques which are cursorily described herein, you might wish to read it simply for the information. Just as there are so many forms of divination that no one can, or needs to, learn and practice all of them, so too does no one need to involve himself or herself in an SM scene for any purpose, including magick.

Be aware, too, that this is an article and not a book. There is no way I can cover all aspects of SM, especially the safety factors. If you improperly put a person in bondage you can cause physical harm, including the destruction of muscles, organs and even death. Likewise, certain areas of the body should never be struck as it can cause the destruction or malfunctioning of organs and can lead to health problems and even death.

If you are intrigued by the idea of trying SM techniques, I would urge you not to experiment based upon what you are reading in this article. I would suggest that you begin by reading some of the books listed at the end of this article and join a club that specializes in this kind of activity. Such clubs exist in most major cities.

However, please understand that we are each responsible for our own actions. If, as a result of this article, you involve yourself in trying out SM, you do so completely at your own risk. Neither I, nor the publisher of this journal nor any of its distributors or vendors will be responsible for a foolish action on your part.

DMK.



graphic by S. Grandell

Mezlim

Surprising Secrets Of SM

To say that ours is a strange world is an understatement. For example, the key work to help psychologists, psychiatrists and psychiatric social workers diagnose mental problems is a book known as "DSM IV." This book claims that wild, repeated fantasies of rape, murder and mutilation (activities which can be demonstrably shown as common among people who rape and/or mutilate others) are "normal." On the other hand, the DSM IV. calls it aberrant behavior if two people consciously decide to act out a "scene" where one applies so much stimulation to the other that some would consider this to be pain. I think that this is more than a bit mixed up.

I have this "thing" about freedom. People should be allowed to do what they Will as long as they are not hurting others nor forcing their Will on those who are not involved. Put another way, scratching your lover's back while in the throes of passionate sexual activity should not be considered aberrant by the psychotherapeutic community.

I began my research into SM while doing research for a novel. One of the first things I discovered about SM is that some experiment with it in order to achieve a "peak sexual experience." When a person is sexually aroused, hormones known as endorphins flow into the circulatory system and end up in the brain. Although the physical amount of endorphins is small, their effect is huge. It has been claimed that they are more powerful than cocaine or even heroin. The result is that our senses are numbed.

Many people reading this will have experienced the "light scratch, heavy-scratch" phenomenon. This occurs when, while sexually aroused, your lover scratches you and you feel that it is pleasant, passionate and even erotic. When the lovemaking is through, however, you are surprised to discover that the scratch was much heavier than you had thought, perhaps to the point of drawing blood. The scratch(es) may be sore and painful.

Some people choose to do this in order to heighten the sexual stimulation. They overcome the effect of the endorphins muting their senses and become more sensitive to touch, making the sexual activity more intense and enjoyable. This may partially explain the phenomenon of autosexual asphyxiation (where a person actually hangs himself or herself at the point of orgasm while masturbating), a practice which has resulted in the deaths of many people. Most of such deaths are usually — and wrongly — deemed

suicides. This practice is so dangerous that I do not suggest it or recommend it to anyone, and I mention it here simply to inform people so that they will not be enticed into doing it by a buddy who says, "Hey. Ya wanna try something wild and fun?"

Although I eventually used the endorphin explanation for a couple's desire to try SM in my novel, my research shows that there is much more to the practice than is commonly realized. I think that the best way to explain this might be to clear up some false notions about this activity.

Clearing Up The Misconceptions

"SM is about *dishing out pain.*" This is the biggest misunderstanding about SM. SM is about power relationships. It is about one person being willing to give up all power to another person whom he or she totally trusts. Being willing to allow the other person to give you extreme sensations, with pre-defined limits, is just part of the process.

Further, in many cases pain as a result of spanking or flogging, etc. is not even involved. Scenes may involve dominance and submission wherein one person will do exactly what the other tells him/her to do (within predetermined, agreed-upon limits). In some instances, failure to obey the dominant may result in the submissive being bound in certain ways. In this instance there is no physical pain (or very little), but the submissive may experience powerful feelings of powerlessness and of being controlled. This may be part of the initiatory experience found in the ritual described in King's *Secret Rituals of the O.T.O.* In this ritual a candidate for initiation is placed inside a small "well" that is partially filled with water and a top is placed on the well. The candidate — alone, wet and in a confining place — is isolated with only his or her thoughts for company.

I would remind readers of two things. First, any form of punishment SM activity should be agreed upon beforehand by both people involved. Second, Aleister Crowley wrote that a person's training in magick should include trying to find out one's limits. He advised that you should see how far you can run or walk, how long you can go without food, how many hours you can stay awake, etc. Being a submissive or a dominant in the above described situation certainly could fall into such a training program.

"It must be terribly hard to find a person who actually wants to be beaten." There are two things wrong with this statement. First, let's assume that one person (the "dominant" who is usually called the "top" in SM circles) is going to use a whip (more on this later) on the "bottom." The top's goal is not to beat the bottom; it is to use the power that the bottom has given to him or her. This may involve lightly stroking the bottom with the leather of the whip and even using the whip to stimulate the bottom's erogenous zones. The top may cause the whip to crack near the bottom without touching him or her. This adds to the intensity of the experience of the bottom because he or she will not know when the whip will strike. Second, as curious as it may sound, most people involved in SM want to be bottoms. The number of tops is small. The number of good tops is smaller still.

"I'd like to be a top so I can control a bottom. I want to be in control." Although it may seem contrary to logic, it is actually the bottom who is in control. Before enacting a scene, the top and bottom should discuss and agree upon what the top may do. They also choose a "safe word." If the bottom says the safe word, the top stops immediately and the scene ends. Some people use a short series of words. For example, if the bottom says, "Green," that could mean "Go ahead, I want more." Saying "Yellow," could mean, "Don't go any further." The safe word "Red" could mean, "Stop immediately."

The fact is, the bottom is in control of the entire situation. The actions of the top are not for the benefit and enjoyment of the top (although he or she may get enjoyment from a job well done), but totally to give a pleasurable experience to the bottom. It is the bottom who can stop everything at any time. The top must remain within the limits set at the beginning. A top in the SM community who does not follow these rules is quickly ostracized.

There is an archetypal picture of a bottom falling to his or her knees after a scene and thanking the top. While this seems weird to those who are not in the SM scene (sometimes called "vanillas"), it follows a logical pattern if you understand the entire SM experience. The top has helped the bottom achieve a peak experience, something far beyond what the bottom could experience as a vanilla. A bottom can be immensely grateful for this experience.

"It seems like the energy used by the top in controlling the bottom, as well as the bottom's dealing with pain, submission or bondage, is what can be used for magick." To truly understand the SM experience, it is necessary to go deeper into what

happens and the very nature of magick.

While there are many types of magick, it is possible to divide all of magick into two categories which I call "Human Controlled" and "Human Influenced." If you pick some herbs and, in order to achieve a specific result, you burn them while chanting a phrase, you are doing HC magick. If you use ritual, hypnosis or some other technique to move into a magical state of consciousness, and then (while in this state) use your will to "charge" something such as a talisman, you are doing HI magick. Pagan magick tends to use both forms while ceremonial magicians tend to use the latter.

For some people, SM activity can help alter their consciousness and make HI magick easier, powerful and more successful. When a bottom moves deeply into a scene, he or she frequently achieves an altered state of consciousness known as "bottom space." When in this mind-set, the bottom can become so introverted that he/she no longer is focused on any physical sensation. To an extent it is like astral travel or bilocation. (Note: A top must be aware of the signs of his/her partner going into bottom space. When in this state a bottom will not give a safe word and could be seriously hurt. SM is not for people who are unaware of what they are doing and what mentally happens to a bottom during a scene.)

It is from this state that vast amounts of magical energy are created and can be directed toward a specific end.

SM Magick

Let us assume that you and your partner wish to involve SM in a magick experiment. You decide to experiment using a whip. The first thing you must do is choose a whip.

While the image of a long bull-whip making a loud crack is interesting, such a whip takes hours of practice to master. Try it and you will find that it will snap back and hit you. You may also find that the long end does not hit only where you want it but wraps around the body to areas that could cause profound internal damage.

Some sources suggest starting by using what is known as a "flogger," "cat-o-nine-tails," or simply a "cat." This consists of several strands of leather connected to a handle. Don't purchase one mail order. Go to a shop that specializes in such gear. Try swinging it around. Is it too heavy? A top's arm can get very sore swinging a cat.

Bare your forearm and try the whip out on yourself. You will quickly notice that whips have either a "thud" or a "sting" effect. The thud goes deep while the sting is sharper and more on the surface. Which effect are you looking for? Note, too, that the way the tails of the cat are cut and finished, and the type of leather or other material that the tails are made of, will have an effect on how it feels. At large shops you will see that other substances are available including rubber floggers and cats with beads attached to the tails. A good beginning flogger would be a leather one with at least a dozen tails, each of which is 1.5 to 2 feet long.

Once you have made your purchase, try practicing on a pillow. Beside the obvious swinging of the whip, you can also try the "windmill" where you twirl the tails in a circle so that they make rapid contact with the target. Another technique is to hold the ends of the tails in one hand and snap them as if the cat were a wet towel.

Be aware that some areas of the body should never be struck. Stay away from all joints as well as the mid and lower back and stomach. Areas that may safely be struck include the shoulders, upper back, buttocks and upper thighs. Additionally, the genitalia and breasts may be struck lightly.

When you are ready to do the ritual, you should decide who is the top and who is the bottom. The two of you should then decide what the limits on the top are and what the safe word is. Of course, you should also agree as to the purpose of the ritual.

Perform your usual banishings and preparations. The top then begins working on the bottom to help the bottom achieve an altered state. The beginning should be light and you can gradually move up in intensity.

It may begin by simply allowing the tails of the cat to fall lightly on the bottom's shoulders and then be slowly dragged away. Many people find such activity highly erotic, and you may wish to add erotic intensity to the scene (again, you should decide on this in advance) by having the top use the whip, hands and mouth to gently stimulate the genitals. Vaginal and/or anal penetration is possible with the handles of some cats, but it is not recommended. Dildos or vibrators may be used. The breasts of many women and some men are also highly erogenous and can be stimulated.

At some point, the top should use the whip with moderate force and then ask, "On a scale of 1 to 10, where one means, 'I barely felt that,' and ten means 'Too much.

Stop now,' where would you rate that hit?" By listening to the response of the bottom, the top will get a good idea of how much harder he or she may strike during this magical scene.

Continue now with more use of the cat. Try all of the striking techniques and move from very light to medium to strong. Occasionally ask the bottom how he or she is doing. "Would you like more? Would you like the strikes to be harder or softer?" If the bottom uses the safe word at any time, stop immediately and close the circle.

If you are using both the SM techniques and sexual activity, be sure to occasionally stimulate your partner's genitalia and other erogenous zones. However, such direct sexuality does not need to be a part of the ritual or any particular SM scene.

Keep going until the bottom is about to orgasm or is deep in bottom space. Direct the bottom to focus on the goal of the ritual as you increase the sexual stimulation, the use of the whip or both. The top must be aware of any subtle changes in energy, and when the time is right, direct both of their energies toward the goal.

If sexual stimulation is involved, this part would end with the bottom's orgasm (or final orgasm if he or she can have multiple orgasms). If it is SM without direct sexual stimulation, the top must be aware of when to send the energy and end this part of the ritual. (I would add here that a beginning bottom may not reach bottom space, and it might be appropriate to work together several times to see if SM is right for you and to help the bottom reach that deep space.)

Finally, close the circle as per your regular practice.

Be Aware

There are several things to be aware of in any SM scene.

1) Never, under any circumstances, let someone talk you into a scene which you do not want to participate in. Do not have a scene with someone you do not trust implicitly.

2) A bottom may need help and encouragement to come out of bottom space and back to regular consciousness. This can be aided by the top holding and caressing him/her

and complementing the bottom on the fine job he/she did (if, in fact, they did do their part well).

3) An inexperienced top mixed with an experienced bottom can lead to a phenomenon known as "topping from the bottom." This occurs when the bottom tells the top what to do. Experienced tops dislike this, although it may be good for tops-in-training. Just as you should practice magical techniques before actually performing magick, so, too, should you practice SM techniques before using them in SM magick.

4) Most people involved with SM are not crazy or sociopathic. They are caring individuals. That is why, in some instances, a new top may experience depression after an SM scene — sometimes even a day or more after the scene has ended. This is usually accompanied by the thought, "How could I have done that to another human being?"

This is not easy to deal with nor explain away. The person may simply not be the type of person who should be involved with SM. Genuine expressions of thanks and gratitude from the bottom will also help. The top needs to understand that this is something that they both agreed upon, the bottom wanted the scene to happen and that the bottom actually enjoyed the scene and appreciated it.

Conclusion

I could never explain the depths of SM and SM magick in a short article. Nor do I even suggest that anybody needs to, or should try it. At best, this article is meant as a brief overview. For those who are interested I suggest the following reading material. Go slow. Be safe. Have fun.

BIBLIOGRAPHY

deSade, Donatien Alphonse Francois Marquis. *Bedroom Philosophers*. The. San Diego, California: Greenleaf Classics, Inc., 1965.

Jacques, Trevor. *On the Safe Edge: A Manual for SM Play*. Toronto: WholeSM Publishing Corporation, 1993.

King, Francis (Editor). *Secret Rituals of the O.T.O.*, The New York: Samuel Weiser, 1973.

Norman, John. *Slave Girl of Gor*. New York: Daw Books, 1977.

Scortius, Frater Peltus. *Bondage, Discipline, and Magick*. Cincinnati, OH, Black Moon Publications (paper PS#2), 1985.

Scott, Gini Graham, Ph.D. *Erotic Power: An Exploration of Dominance and Submission*. New York: Citadel Press, 1993.

Sellars, Terence. *The Correct Sadist*. Brighton, England: Temple Press Limited, 1990.

Tanith, Lady. *S&M: A Player's Handbook*. Berkeley, California: Self-published, N.D.

Vale, V. and Juno, Andrea (editors). *Modern Primitives*. San Francisco: Re/Search Publications, 1989.

Wiseman, Jay. *SM 101: A Realistic Introduction*. Berkeley, CA: Self-published, 1992.

THE FIVE - FOLD ADORATION

by Cliff Pollick

BLESSED BE THY FEET.....That Strut in Spike Heels across the Landscape of My Dreams.

BLESSED BE THY KNEES.....Which Clad in Black Silk, Kneel on the Body of Thy Adorant.

BLESSED BE THY SEX.....My Vision, My Blessing, My Reason to Be.

BLESSED BE THY BREASTS...Formed in Beauty, Wrapped in Leather.

BLESSED BE THY LIPS.....Which Curl in a Cruel Smile of Wanton Lust at the Devotions of Thy Slave.



The 7th Ray

Tools & Supplies
for all Traditions.

Essential Oils, Incense,
Herbs, Perfumes, Bath Salts,
Regular & Specialty Candles,
Amulets, Jewelry, Statues,
Figurines, Banners, Altar Cloths,
Ropes, Tunable Drums, Flutes,
Shamanic Instruments, & More!
With thousands of different &
Hard-to-find Occult & New Age
Book Titles, Tapes, & CD's.

Specializing in:
Exotic Ritual Tools
and Temple Items.

Send \$2 for Catalog .
(Refunded on first order)

1471 B Street
Hayward, CA 94541
510-886-9642 Voc.
510-886-9393 BBS

Blessed Be & 93!

Λ
Γ
Α
Π
Η

Θ
Ε
Λ
Η
Μ
Α

SEXUAL IDENTITY AS A SPECTRUM OF POSSIBILITY

by Paul Ravenscraft

Radiance of vital center
Danced upon your crystal view,
Illuminating your surroundings
In abundant range of hue.

In 1666, Sir Isaac Newton noted an interesting phenomenon in his work with optical prisms: sunlight, when directed through a prism, produces a rainbow of colors. (1) This was central to the understanding of the resolution of light into its components. Such a range of visible light is probably the type of spectrum that most people are familiar with. You may recall the memory device of expressing the "colors of the rainbow" as a name (Roy G. Biv):

←—————→
R O Y G B I V
E R E R L N I
D A L E U D O
N L E E I L
G O N G E
E W O T

Visible light is a part of the spectrum of electromagnetic energy that surrounds and permeates us. Having a lower frequency of vibration than visible red light is the infrared, microwaves and radiowaves. And having a higher frequency of vibration than visible violet light is the ultraviolet ("Purple beyond

purple: it is the light higher than eyesight" as Hadit proclaims in *Liber AL vel Legis*). (2) Yet higher in frequency are the x-rays and gamma rays. These are all examples of electromagnetic waves, and they are all technically a part of the spectrum of light.(3)

←—————→
radio microwaves infrared visible ultraviolet x-rays gamma rays

Without going into great detail about the relationship between matter and energy in the universe, I'll simply state here that it can be useful to view our various energetic bodies and our physical bodies as differing essentially in their rates of vibration. All of these, the material stuff and the energy, are a part of who we are. Let's first focus on the material aspects.

In a timeless moment in a relative past, the origins of your physical body came into being. Driven by that powerful attraction of separate things into union, two cells united, each carrying complementary (though different) matter and information. At that moment, much about the expression of your gender had already been decided, for within that initial cell, your embryonic self, the sex chromosomes you inherited from your mother and father were already present.

For most of us, what that meant was a growing, dividing embryo that contained two X chromosomes (expressed as a female individual) or one that contained an X and a Y chromosome (expressed as a male individual). At this point, it may be tempting to view gender as an either/or phenomenon. On further examination, things are a bit more complex. Bear with me for a bit, here:

Besides the sexual genetic types of XX and XY, there are other cases, as well. Relatively small, but significant, numbers of individuals exist in the U.S. population that have other genetic types ("genotypes"). About 2 out of every 1000 of us have the genotype XXY and 4 out of 1000 are XYY

It is interesting to note how this perspective is opposed by the political philosophies of certain groups ... someone who is gay or lesbian can become who they "really" are if they only have faith in their Creator ... a bisexual woman is "in the process of coming out to herself" and realizing she is really lesbian ... a bisexual man is denying he is really gay. In other words, "you either is or you ain't".

Such a view has no middle ground, something which can be very frustrating to those of us who are bisexual. It is perhaps simplest to see the model of the spectrum of sexual orientation from this position, as one who clearly does not fit either the "only the same" or the "only the other" view. Such a view ultimately fails to fit the reality of our existence. It also fails to explain how one's own preferred "frequency" of sexual expression can evolve and change with time.

In any case, what I would urge everyone to consider is the enrichment of each of our lives by the diverse perspectives and orientations we encounter. How can we come to know the Other if everywhere we look we can see only the Self?

Notes

- (1) *Coming of Age in the Milky Way*, by Timothy Ferris, William Morrow and Co., 1988.
- (2) *The Book of the Law (Liber AL vel Legis)*, received 1904 by Aleister Crowley, Samuel Weiser edition, 1976.
- (3) *Physics*, by Jerry D. Wilson, D. C. Heath and Co., 2nd edition, 1981.
- (4) *The Science of Genetics, An Introduction to Heredity*, by George W. Burns, Macmillan Publishing Co., Inc., 3rd edition, 1976.
- (5) *Ibid.*
- (6) *The Development of Personality: Papers on Child Psychology, Education, and Related Subjects*, by C. G. Jung, Bollingen Foundation, 1954 (1st translation, 1926).
- (7) *Animus and Anima*, by Emma Jung, Spring Publications, 1957.
- (8) *Conversation with Terry Turner*, c. 1975. Ambivalence = ambi-valence = more than one valence.

PHANTASY EMPORIUM
 (comic books & science fiction)
 117 Calhoun St.
 Cincinnati, Ohio 45219
 (Sorry, no mail order)

DEKIS
 F. J. [unclear] / 70

5th Annual CHANTS TO DANCE May 5th, 6th & 7th "Global Drumming Conference"

Featuring: Musical Guest UPSTART
 Haitian Rhythms with Larry Morris
 Chanting PlayShop with Starheart
 MayPole PlayShop & Winding with Leaf

**Beltane Ritual • Potluck
 Merchants
 Games • Juice Bar • Bonfire Fun**

Lothlorien Nature Sanctuary - Bedford, Ind
 A Woodland Meeting Grounds
 with Primitive Camping

\$25 before April 18th \$35 @ Gate \$15 Day Passes Available
 Checks Payable to: C. Hughes 860 Franklin Rd. Apt. 61
 Marietta, GA 30067



ANCIENT WAYS

4075 Telegraph Ave.
 Oakland, CA 94609
 (510) 655-3244

Occult and Religious Supplies
 Books, oils, incenses,
 herbs & jewelry
 Classes • Tarot and Palm Readings

11am to 7pm Daily

SEXUAL ORIENTATION, GENDER, AND THAT "POLARITY" BUSINESS

by Morgana

I became interested in magick as a child, as do many of us in the magickal community. For several years, my study and practice were necessarily solitary. Although I'd begun studies in the outer court of a Western mysteries lodge, it wasn't until I'd finished college that I was able to meet with the lodge and be initiated.

My first group work was in college, when I was coming out both sexually and magickally; I worked with a mostly Lesbian and bisexual women's Dianic Craft group which had interested some of my sister college students. It was only after I left this group and began plugging into the magickal community at large that I met magickal homophobia, which I've found to accompany a wealth of sexual and magickal misinformation in the community. The community's politically correct social attitudes conflict with fascinating magickal prejudices: how can everyone be so thrilled that I love women and so appalled that I'd work with a female magickal partner?

Most of the homophobia in the magickal world comes from supposedly enlightened people. It isn't aimed at any one person in particular; rather, it's theoretical. The center of their theory is what they consider to be "polarity". I'm not sure if people, especially Craft members and sex magicians, have some terribly odd notion of polarity that projects into magickal homophobia, or if they're starting with homophobia and justifying it by veneering it with a "polarity" argument. Outside the community, many of these same people will work hard to support Gay rights and feminism, but within the community, they

seem to feel that gender and orientation have their places — right across from a partner of the opposite sex.

I've worked in all-female Lesbian/bi groups, and in all-female mixed orientation groups, mostly in Craft work, just as I've worked in mostly straight mixed-sex ritual lodges. I can only tell you that regardless of polarity arguments, the old Craft adage that the Priestess can strap on the sword is truer; the all-women circles I've been in, regardless of orientation, have been every bit as successful magickally in their workings as have the more traditional mixed ritual lodges I've known. What matters is the group dynamic, the psyches of the participants, not how half of the group uses the bathroom or what gender they date.

I am currently the priestess of a mixed-gender grove in a non-Dianic tradition. By informal count, more than half of the group is Gay, Lesbian, or bisexual, and the grove is also mostly male. This group has done some of the better ritual work I've encountered, especially for the number of students in it; it also has done some of the best group spell crafting I've seen.

Unequal numbers of men and women? Mostly non-heterosexual? By the reckoning of some magickal workers I know, this group shouldn't be achieving results at all. (Read Stewart and Janet Farrar for ample comments to that effect, despite their being trained by Alex Sanders, who was actively bisexual.)

I've been told by a heterosexual couple who have worked with us that they had become quite disillusioned with the Craft after a priestess they knew decided to try breaking up a group run by two Gay male magickal partners. Such doings, according to this woman, could not be allowed. Yet their group had been functioning successfully. Is it just possible that determining polarity based strictly on physical gender or orientation doesn't always work? The point strikes me as obvious.

I'm a fairly solar woman. Many other

women, like my partner, are more lunar in nature; we work quite compatibly. I also know men who are far more lunar than most of the women I know, and most of those men are quite heterosexual as well. There are solar goddesses, like Brigid, in the same pantheons as lunar goddesses; likewise, there are lunar male deities to complement the solar deities. The ancients seem to have understood the idea that each gender encompasses both polarities far better than many modern magicians and pagans do.

One magickal writer whom I've met and greatly respect will, I'm sure, disagree with me. As much, however, as it is valid to take joy in our physical opposites, and to appreciate their experience of things we may never know, it's equally valid both sexually and magickally to delight in and to explore the familiar. There is always more to be known about the allegedly familiar; that is the core of the magickal world view. Mustn't we learn to perceive the sacred, the mystical, in what is so familiar to us as to appear mundane? And what is more familiar, yet less understood by us, than our own gender and its sexuality? It is not only the concept of opposites attracting, leading to "the wonderful dance of sexual reproduction", which brings joy, nor is this the only possible reason that energy, magickal or otherwise, flows through the Universe.

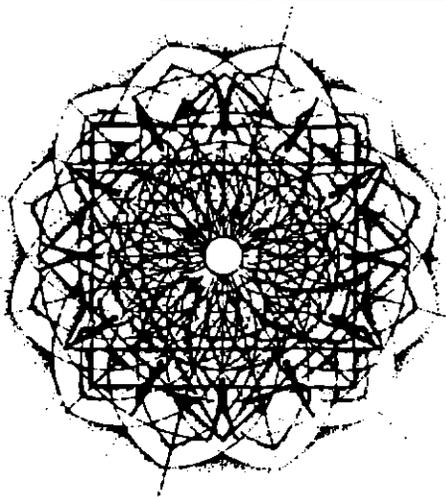
Further, in doing ritual, aren't we aiming to experience or to work with that which is beyond the physical realm? Gender on the physical plane is now reassigned medically when the inner self requires this to function as a whole person. At least to this degree, physical gender is not fixed; should you interrogate your priestess to decide whether her body appearance is more relevant than her genetics? I know of more than one Craft priestess who was formerly

male — to debate whether body appearance or genetics counts in selecting their working partners is ludicrous, to say the least.

Work, in the name of the Goddess, with whoever has an inner polarity compatible to yours. A physical male who sincerely desires sex reassignment surgery probably has more feminine energy flowing than does a genetic female subjected to societal conditioning that makes her loathe her body image or find it shameful, causing her to repress her energies. I'd sooner call the aforementioned pre-op transsexual a true priestess.

If magick is not about challenging our assumptions about reality, what is? If we are not willing to challenge assumptions about gender and polarity, what are we willing to challenge? Women embody the God as well as the Goddess; men embody the Goddess as well as the God. I challenge Craft members and sex magicians, in particular, on these points. Are you willing to dispose with heterocentric concepts of polarity? Are you willing to explore your own inner duality and the duality of polarity in others? Can you work magick, sexual or non-sexual (as if any magick were non-sexual), with another person based on the meshing of your inner polarities and not on physical gender? If you aren't, what is it that you fear?

Failure to work with your own duality of polarity, failure to accept it and embrace it in yourself and others, is to cut off half of your own energy, half of your power. The union of opposites, the divine dance of creation, goes on within each one of us if we are willing to listen for its song. If we are to sing truth to each other, we cannot limit our boundaries.



LUMENSGATE '95

"Weaving the Web We Live"

When: June 21-25, 1995

Where: *Brushwood Folklore Center, near Sherman, NY.*

\$55 per person before May 29, 1995, \$75 at the gate.

We will be accepting non-refundable deposits of \$25 before the May 29 deadline to hold your registration at the early rate. The gate will be open only between the hours of noon and midnight on Wed. & 8am to 6pm on Fri., so please plan to arrive during these times.

The overall focus for LumensGate is creating and working with Magickal Community - our Chosen Family! Each year's rituals are built around a specific theme, designed to carry the work we do in festival space on into our lives throughout the year. This year's theme focuses on the integration of the many parts into the whole; the reconciliation between internal and external, and between all parts of our family. The Web we Weave; the Web we Live, is Life itself. The great Mystery; Mother/Father of us all. LumensGate is a small, intense gathering, where some very special people come together to engage in focused magickal work/play. If this appeals to you, we invite you to join us this year in the Great Work.

To register or request more information, write to:
N'Chl Post Office Box 19566, Cincinnati, OH 45219
or call (513) 541-2166

SACRED LOVE; SACRED SEX!

by Rob Dorgan, M. A.

While reading the most recent work by Anne Rice, *TALTOS*, I was struck by a passage that seemed to fit our non-fictional world:

“Could we now live together, ... in the same world? How would such be possible? This is a world where human races battle endlessly, where people of one faith still slaughter people of another. Religious wars rage from Sri Lanka to Bosnia, from Jerusalem to American cities and towns where Christians still, in the name of Jesus Christ, bring death in his name to their enemies, to their own, even to little children. Tribe, race, clan, family. Deep within us all are the seeds of hate for what is different. We do not have to be taught these things. We have to be taught not to give in to them! They are in our blood; but in our minds is the charity and the love to overcome them.”

Imagine, a time when being different or out-of-the-ordinary would be accepted and possibly cherished. This situation does not exist in the present. So what are we “unusuals” to do? At the basis of all — we need to change the world, but before that is a possibility we need to look within and make sure we ourselves are truly accepting of those who are different.

The pagan community, including gays, lesbians and bisexuals, is an eclectic mixture of people who are seeking. We, as a group, find ourselves disenfranchised by mainstream types of religion. We seek a spiritual path for

ourselves that we feel holds the key to inner freedom. We seek to be in touch with our true nature. There is consensus that we take what feels right for us and leave the rest. That concept is very individual. But some of us in this loosely defined community still draw lines.

Granted, it is hard for us not to be judgmental. Labeling and judging have been programmed into us since our first breath. We are also told we “should” do this or “should not” do that, without any explanation as to why or who makes the “should” list that the whole world seems to follow blindly.

We, seekers of our own spirituality, acknowledge more than those who profess to a religion, that sexuality is part of the experience. We know being spiritual does not mean being asexual. Nor does being in touch with your sexuality mean that you are out of balance and cannot be in tune with the spiritual realm.

More and more, gays, lesbians and bisexuals are being drawn to the pagan community or the magickal community. They seek acceptance and love. Are we providing a safe space where they feel free to be themselves? Are same sex couples given the same understanding as heterosexual couples or is there still a question of “What if the children should see two men embrace or two women kiss?” Maybe we need to explain to them and others who need guidance in understanding the dynamics of same sex love, that historically same sex couples were accepted and even in early Christian times joined together in ceremonies. The emphasis was on love between two beings, and not on marriage for the sole purpose of procreation. Copulation solely for bearing children was another “rule” imposed by the Christian Church to control the masses.

Homosexuality is another aspect of life we choose to experience in certain incarnations just like being male or female. When permitted to explore their true inner nature, homosexuals can be an example of a successful integration of both masculine and

feminine, keeping in mind nature's definition of masculine/feminine and not man's imposed classifications.

Gays, lesbians and bisexuals have a hard time fitting the term "community" — as do pagans in general, because we are so varied in what we claim as our individual identity. We are a paradox, because we constantly challenge and even change what is considered "acceptable". In a community where we live by the adage, "do as you will as long as it hurts no one", we find little room for judgment of others. More importantly, this maxim frees us to explore ourselves and our desires. We find we can do this exploration away from the "should" and "should not's" of society.

Hopefully, our community is seeing traditional roles mean less and less. Men are getting in touch with the Goddess or the feminine self. And the same is true of women who come to know a "god" or a masculine energy that resides inside them. These dimensions of our personalities are not dictated by society's expectations of male and female. As we explore the parts of our own self — we realize that women can redefine a masculine side that is loving and good and nurturing (like the pure essence of Saturn) and is not concerned with control or patriarchal hierarchies but rather is concerned and directed toward growth. Men can come to know that being in touch with the feminine is not to become effeminate or a eunuch. In finding a balance between the male and female, you become a whole individual. You soon discover there is as much power in receptivity as in aggressivity. And it is in acknowledging both parts in you that you develop a complete personality.

This quest for balance of the male/female is much like realizing we are beings that must develop our physical, spiritual and emotional existence; not one over the other. We find that "fitting" into society's subscribed definitions leaves us flat and unfulfilled. Like organized religion, society's parameters are too rigid and narrow to speak to our souls.

In magick as it deals with sexuality and our search for balance, we seek not people who are male and female but rather who assist us in our search for meaning and understanding. Many times this process takes us to the opposites of what society subscribes so we can explore it, taste it, touch it, and then make informed decisions on whether or not it is for us personally or individually.

Many things in our time point to paradox. The New Age or the Aquarian Times emphasize a time for developing the individual self. Aquarians are the eclectic individuals

who set their own standards and who seldom succumb to societal guilt — but at the same time — the Aquarian Age underscores the premise that we are all one and the entire planet makes up "Community".

We are a community of equals and we are a community of individuals. We need to celebrate and honor each other for our differences and open ourselves to learn from each other. We need to expand our boundaries and realize there is brilliance in our differences. We need to experience many diverse things. Society as it is right now propagates fear. It does not advocate educating ourselves about the unknown. Those in control hope to keep people in fear. Fear keeps us from uniting. We need to stop "fear" by understanding and blessing others on their journey.

In our effort to raise the consciousness of the Planet, we must stop closing doors within ourselves as soon as we encounter someone who is different. You can feel the shutdown. It blocks energy; it blocks growth; and, more importantly, it blocks the flow of love. Closed doors are no good for the individual or the community of human beings. When the flow of love is obstructed, energy stops flowing naturally, and in walks hate, envy and violence.

The pagan community is striving to bring back a simpler time when humankind was more in tune with the Earth and her natural ways. We remember a time when individuals controlled their own lives. As part of this process we must encourage people to be who and what they are. Differences in sexuality must be embraced and understood, not just tolerated. Toleration implies that one group will include you, but has no concept of what you are about at the core.

Hopefully, we are a non-political entity concerned with the wholeness of each individual. We can step out of our own limited existence and come to know what it is like to live in someone else's skin. We can do this and must do this to bring about our own fulfillment. We feel each other's hurts and we feel each other's joy because we are all united. Individually, we carry the same spark of life energy that every other living soul on this plane harbors.

Let us be the harbingers of times of unconditional love and acceptance. May "family" come to mean a gathering of humans together to share and grow with no other parameters. May we come to know that the spiritual self is the most important aspect of our being and that societal demands are contrived to control. All human expressions of love are sacred.



graphic by Jim Jeske

CONCEPT FREE SEXUALITY

"The Rainbow Politics of the Urban Aborigine"

by Antero Alli

I confess. I'm sexually confused. Not in the political sense of trying to figure out whether I am hetero, homo or bisexual (and these are political, not sexual, terms), but confused with sexual information overload.

You see, I'm one of those highly absorbant types who feels — unconsciously and consciously — the underlying waves, groundswells and currents of sexual force constantly undulating throughout the world around and inside me. *No Shit*. That's part of my sexual reality. Sometimes, it's out of control, walking or driving me around in a state of mild to intense arousal; often times, without me knowing it. It can be exhausting, absorbing too much outside sexual energy. Most of it has nothing whatsoever to do with me personally. In my worst nightmares, I'm choking and drowning in a swamp of other people's unspoken sexual realities. In my better moments, I'm rising above the swirling chaos of collective lust just long enough to take a stand and have a look.

I see some really scared, mixed-up heterosexuals pretending to be bisexual. I see sincere bisexuals trapped inside homogenous, heterosexual lifestyles. I even see a few genuine homosexuals hopelessly replicating breeding rituals. The terms "heterosexual, bisexual and homosexual" are in essence political agreements, as are the more ambiguous yet equally shrewd labels of "gay, omniseual, transsexual, queer, pansexual, uniseual, etc." They are shrewd in that

purely political sense of identifying tribal subcultures providing members with effective symbols, fetishes and behavior codes for sanctifying and expressing alternative sexual realities.

From a political perspective, *all sexual realities are alternatives*. Each one represents, to an individual and whatever microculture that individual identifies with, a set of stances, posturings and rituals that galvanizes common unity, or *community*. Amidst the ongoing struggle with a dominator mainstream culture often at odds and threatened by their diverse political customs, the human spectrum of pansexuality is forced into political confrontation. When gays march, it's a political event; when lesbians unite, it's political strength. And, when any one sexual tribe condemns another, it's political attack. To my mind, labels like "homo, bi, hetero, pansexual, etc." delineate specific *sexual tribes*. These terms remain useful until a tribe renames itself in terms more self-defining and indigenous to its own microculture. Until then, these labels act primarily as a political convenience for social categorization, identification, and activism though they are too often abused to falsely objectify, manipulate and scapegoat people of competing sexual ideologies. *Define yourself or be defined*.

Ironically, this same pathological labelling process has united certain diverse sexual tribes while alienating those with contrary sexual morales. Have you noticed how difficult it is for a genuinely non-queer person to know the real life conditions of a genuinely queer person? The real quandry, as I see it, is with how madly in love we have all become with our concepts of sex and how we have forgotten that labels like "homo, bi, hetero, etc." are just that: **concepts**. How important is it to identify with a concept? Are we so bereft of identity and a sense of belonging as to settle for the lesser world of concepts, when the primordial eroticism of the concept-free languishes behind it all?!

A complex web of customs, rituals and fetishes emerges defining each sexual tribe on

its own terms, of which the sex act is one ceremony. Some of their borders are very distinct and even rigid while others are fuzzy and overlap. Erotic body piercings innate to SadoMasochistic tribal scenes are also common to some sectors of hardcore Queer culture, even though behavior and “dress codes” may differ. Within any sexual culture, there exists (often unspoken) codes for defining its own body politic, codes that define the boundaries of how far one can go in any direction and still remain identified as a member of that tribe. Cross the line and you step into another tribal reality or perhaps, into that perilous terrain of tribal ambiguity where no tribe fits your rapidly molting sexual persona.

When you get the feeling that you don't fit into any sexual tribe — however “alternative” the options — you may wish to create your own tribe or, join the tribe of Celibates. If your cultural and sexual experiences are currently beyond not only your categories but the categorizations of the society you live in, welcome: you have just re-entered a concept-free zone. Whenever you meet any other individual or group that exists outside of your categories, welcome them, too: you've just encountered other members of the *Concept-free tribe*.

THE PANSEXUAL URBAN ABORIGINE

Nobody goes around calling themselves “urban aborigines,” yet I can think of no other phrase to address sexual and cultural survival in the city. The term “aboriginal” refers to those originating cultures emerging from the interaction between their bioregions and the people living there. Whether that be the Tibetan culture of the Himalayas or the Yaqui Mezoamericans of the Sonora deserts or the Australian aborigines themselves, all are sustained by rituals so close to their surrounding bioregion that their cultural identities are inseparable from their immediate womb environment.

The topography of the American Pacific Northwest, Seattle in particular, expresses a profound diversity. Through its canals, mountain ranges, its seven hills, lakes, the Puget Sound, its myriad tree species, cliffs and sand dunes, this bioregion contributes immensely (if often invisibly) to Seattle's emerging cultural and sexual diversity. As long as there are people living and interacting with the land here, cultural and sexual survival will tend towards greater diversification; not just because people want it (which they do) but because the awesome power of the land demands it. And the land is not just below and around us; we are inside

the land, as well. The earth envelops its people into itself, moving us this way and that with its ebb and flow of changing weathers, earthquakes, tidal waves, clear blue skies and rolling fogbanks. We are all under the influence of the Earth, under its skin where Eros lives, breathes, and turns us on. The so-called “modern” urban aborigine lives as if the earth below and around us mattered in the city.

Urban aborigines grow closer to their direct experience of the earth by the rituals performed that sustain them. By rejecting homogenous mainstream values surrounding sexual morality and socially-sanctioned behaviors, the urban aborigine learns to permit *and embody* increasing diversity and complexity. To do otherwise means fighting the earth (always a losing battle) and fighting your own physical body (again, a losing battle) — your only true sources of real life.

SHOCK THE MONKEY

In the hind region of the male monkey's brain resides what's called an occipital lobe that regulates the sense of sight. Scientific experiments show a direct correlation between visual stimuli and sexual arousal in male monkeys. Delete the occipital lobe and the male monkey loses interest in sex. When this same lobe is removed in female monkeys, there's no or little noticeable reduction in sexual arousal. In other words, the female monkeys become sexually aroused through other senses — touch, smell, listening, taste — without depending on sight. It's the male monkeys that require visual stimulus for sexual arousal.

Now how much these results can be applied to human sexual response may be a matter of conjecture, yet I think they do apply. Some questions arise. Is this why ten times more men than women purchase and use pornography? Is pornography really “evil”, as the Religious Right would have us believe? What about the mass production and consumption of virtual sex? Watch the emerging virtual reality software companies marry into the pornography industry to raise the necessary capital for technological advancement. Do men keep their eyes open during sex more often than women? Is this visual apparatus in the male brain connected to functions of hereto unknown yet higher functions of intelligence accessed only through too much concept-free sex? What is sex magick?

What shocks my monkey about real sex — concept-free sex — is its electrical, unpredictable ON/OFF action. *No ambivalence*. You're either ON or you're OFF. It just

takes a certain kind of sensitivity to know which is which. If you don't know what I'm talking about, just remember the last time you had a shocking, cold fuck. It seems I'm turned on as much by the psychic climate surrounding any potential sexual experience as I am by any one person I'm attracted to.

In me, the sexual climate is turned on when certain elements of risk, danger and deception become present. Risk, danger and deception?! These conditions replicate within and around me an echo of my first sexual experience, or "imprint", with another person. To make a long story very short I was sexually imprinted while abandoning my virginity at fifteen to an older, unfamiliar and very married woman. That was **The Risk**. Her husband not only knew about us, but set it up from the start as a scheme to have me for himself later. That was **The Deception**. His wife fell in love with me and chose to reject her husband. After refusing his advances (at fifteen, being in love with a willing older woman was enough) he made me aware of his professional criminal record and outspoken pride for kicking the shit out of people he didn't like. That was **The Danger**.

That was more than 25 years ago yet the shock waves still continue. I'm no longer as literal about the way I manifest risk, danger and deception. What probably saved me was my lack of judgement or guilt around these first sexual experiences. I never called them "wrong" or "a problem" or worse yet, "dysfunctional" and for that I remain grateful. I believe with enough creativity any potentially tragic situation can become magick.

SEXUAL REALITY & REAL SEXUALITY

I learned how the psychic and emotional conditions surrounding your first interpersonal sexual imprint (not including masturbation) somehow influence the kind of situation your sex tends to seek out for its future thrills and chills. I'm not saying it's the whole picture, but I think first sexual imprints contribute significantly to present-time sexual realities. *Your sexual reality*. For those who haven't heard the news yet: your sexual reality is beyond the moral fringes of others. *It's yours*. It's yours not because you own it. HA! — But because it so persistently and passionately owns you.

The truth about sex is if it's not fun it's probably not sex but some outdated ego trip (yours; maybe somebody else's) using your genitalia to realize a dying concept of a sexual reality. Sex is a vehicle, an active medium for all manner of

living and dying through which you come to know the current phases of your life and of your inevitable death. Through this vehicle, you can realize your values — what turns you on and what puts you off. Sex; your personal petri dish; your magic carpet ride to foreign lands beyond previous categories. Sex; those unexplainable forces breaking through your words. Sex; it's never what you think. Sex; when in doubt, don't. Sex; don't fuck unless it's hot.

ANTERO ALLI is the author of *LETTERS, ESSAYS, & PREMONITIONS: An Astrological Journal* plus five other books updating archaic mystical systems. He is the editor of *TALKING RAVEN: Journal of Imaginative Trouble*. For a free katalog of Antero Alli's books, tapes and astrological services please write him directly at PO Box 161, Port Townsend WA 98368.

TALKING RAVEN QUARTERLY

A Journal of Imaginative Trouble

PO Box 161 Port Townsend WA 98368

(206) 781-5691

© 1994 and published by ParaTheatrical ReSearch

a Washington state nonprofit intermedia arts group

editor, ANTERO ALLI; poetry editors, CLAYTON
HUGHES and TROY SKEELS

cover photo of falcon by MARK VANS; post-production,
JONNIE GILMAN, CLAYTON HUGHES, and The
Anonymous Crew of Drunken Poets; advertising, R.U.
KIDDING.

Many thanks to *EDGE OF THE CIRCLE* Bookstore for their
unspoken generosity.

The views found in *TALKING RAVEN* do not necessarily
reflect those of the publisher.

LOGISTICS: published quarterly since Summer, 1991; print run, 5,000; revenue, 60-85% from benefits, 15-40% from paid ads; 100% volunteer staff acting as a rotating skeleton crew; submissions: 70% national, 30% regional; annual subscriptions, \$11. and back issues, \$3. (payable to ParaTheatrical ReSearch); free copies can be found while they last (for about a month after each publication date; they fly fast!) in Seattle cafes, bookstores, cinemas, night clubs, etc. For consistency, **SUBSCRIBE!!!**

BIAS: What remains essential to us is the quality of writing and the imaginative use of images. Our linguistic politics are decidedly poetic; we support the campaign for re-electing Imagination For President. Hence, we avoid dreary, literalist, cynical pseudo-objective journalism in favor of a kind of "poetic terrorism" (unless journalism is reframed in poetic context). What is "poetic"? A question we ask ourselves all the time; with no absolute answers, anywhere. Each issue of *TALKING RAVEN* transforms its overall look and content by serving different themes, chosen three months in advance by the editor.

"Three Gay Male Archetypes: Drag Queen, Leatherman, Teacher/Priest"

by Ivo Domínguez, Jr.

A number of years ago I attended a ritual that touched a deep part of my psyche, and stirred something in me that had been slumbering. The ritual, in the fashion of so many open circles offered at Neo-Pagan gatherings, had been hastily cobbled together with the roles and parts doled out to whomever was willing and available. Despite all the rough edges, and all the nervous tittering, there was a raw sincerity shining through the ritual, obscuring the defects and warming the soul. Though I knew I was at a very mundane camp ground used for high school band camps, motorcycle club runs, weight loss camps, and now witches, I also knew that I stood on sacred ground. I stood, holding hands in a circle with about 40 people, women, men, and teenagers of various sexual orientations, all gathered together to experience something of the mysteries of gay male sexuality.

This is not an essay on ritual or magic so I'll not elaborate on all the details of the ceremony. The culmination involved the calling of the triune form of the Gay God as the Drag Queen, the Leatherman, and the Teacher/Priest into the bodies of three Gay men in the circle. The shift I observed in their poise and bearing was unmistakable. They each addressed the group, explaining something of their attributes and their essences as aspects of the Shining Ones. After speaking, they each passed a symbol representative of their being around the circle so that we could feel their energy. The Drag Queen took off his wig, the Leatherman took a chain from his boot, and the Teacher/Priest offered a wand fresh cut from a tree, still bearing leaves. These three objects were passed from person to

person in the circle with the deliberate reverence you'd associate with a tea ceremony.

Then the real magic happened. Throughout the circle people were sighing, laughing, gasping, some close to tears as they allowed themselves to capture a sense of the beauty, the wisdom, the poignancy, and the mirth of three powerful archetypes. Most of the Gay men in the group were having compelling recognitions and remembrances of different faces, different facets of their lives. Many of the women and the men of other orientations were experiencing sexual otherness in a way that was intimate, and safe. There were a few people for whom the merest touch of each object was an ordeal. To the credit of these participants, every one of them held each object. The wig, the chain, and the wand were returned to the Drag Queen, the Leatherman, and the Teacher/Priest, who then thanked the three archetypes and bid them adieu. The quality of light and sound had changed in the circle, the three presences were gone, and the three men were no longer larger than life. The circle was opened, the ceremony ended, and amidst the post-ritual hugs and merry making, the leatherman was wearing the wig, the teacher/priest was wearing the chain, and the drag queen was playing fairy godmother with the wand. Afterwards the participants discussed the ritual and had a very lively, but friendly, dialogue about the full range of human sexuality.

What awakened in me that day was a change as subtle, as sure, and as irrevocable as puberty. As with the turning of the seasons, there were not specific days that I could say were the boundaries between one awareness and another any more that you can say that yesterday was Spring and tomorrow is Summer. More exactly, you can say it, but the weather will prove you foolish and arbitrary. The change that was wrought in me was the gift of seeing the divine within the men that I played with, loved with, fought with. Indeed, as a Wiccan, the teachings I held as true said that all humans are God and Goddess incarnate, but having seen three faces of the Queer God, I could recognize this truth in the faces of my brethren. As with all core beliefs, this change in awareness began to cause corollary changes in my perceptions and my actions that permeated many areas of my life. Having studied my responses to this awakening, I

am led to believe that a recognition of the archetypes specific to your identity stimulates profound healing. How this recognition is to be accomplished will be different for each individual as it will have to mesh with whatever configuration their religion, spirituality, and philosophy have taken. If you are not a religious or a spiritual person, I believe that you may find that the psychological and the sociological impact of archetypes is well worth your study.

Sadly, oppression exists on every level, not just the physical or the social. For many minority groups, sexual minorities in particular, the archetypes have been driven deep underground. Knowledge of these archetypes has been all but obliterated from common knowledge. In addition to reclaiming or rediscovering the old archetypes, we are called to explorations of the present. There are new archetypes, or modifications of old ones, that are just now achieving strength and focus with the flowering of new tribes, new communities, new peoples. I'd like to share some of my observations of three of the Gay male archetypes. For Gay men, these ideas may have immediate personal utility, and I suspect for Bi men much will be applicable with some adjustment or amplification. For all my other sisters and brothers, the telling of this story may act as an impetus to seek your own lost archetypes, and may provide useful clues.

Drag Queen

He is a divine Androgyne, a blending of male and female energies, but also a trickster, a being that plucks truth and beauty from the jaws of chaos through guile and humor. He shows us that reality and illusion are siblings. He weaves a spiral dance through the veils of truth and fiction, flirting with both. On the surface he is a woman, one layer deeper he is physically a man, deeper still are layers upon layers of alternating polarities surrounding a center that is the mother and father of both realities and illusions. The power of the mask, of the role, is both exalted and ridiculed. He can be unearthly beauty without compare, and ugliness without measure. The Drag Queen is both the Bright Mother and the Dark Mother wielding the sword of High Camp. He is the anger of the oppressed, expressed through wit and charm and a slashing ferocity that knows where it hurts. He is also glamour tripping the light fantastic, dancing on the bright, thin, interface between male and female. He knows about somewhere over the rainbow, and he can be the witches of North and South or East and West. He awaits us at the Gate of Dreaming with sand and fairy dust in his hand.

In life, embodied within the many, the Drag Queen provides Gay men with the knowledge that the fads, the fashions, and the foibles of society are ephemeral and false. With that knowledge comes the freedom to play and to create, like a Goddess before the wide canvas of the universe. But a little knowledge is a dangerous thing; if the Drag Queen's

whispered truth is not fully accepted or understood then it is possible to become trapped in the images and in the glitter that is then mistaken for gold. The Drag Queen, whose highest form bears the heart of Alchemical gold may become blinkered by the leaden limits of society's oppressive weight. He/she may, in a moment of despair, pawn the heart of gold for some defense, some refuge, from the ugliness of society. It is no wonder that the Drag Queen can be a love goddess bearing the nectar of joy or a harpy armed with venomous stings. There are many quests, many a story line the archetype of the Drag Queen can put into motion, but I believe the chief one is about the union of male and female essences that lie beyond and beneath the fabric of daily life.

Leatherman

He is the wild man, the animal powers course through his being. He is both the hunter and the hunted, honoring the cost of life. He wears their skins as a shaman, as a lycanthrope. He marks his territory with piss, with cum, with the red welt of his whip. He locks horns in struggles as filled with strength as with frailty. He is the irrepressible force of Eros and the sour sweat stink of panic offered as incense to a universe too vast to be comprehended. He is the dark joys and the absolute necessities of nature. He is a Lord of air and darkness calling forth the dreams and desires that lurk and fly in the deepest chasms of the soul. He is also the flame that draws the moths to transcendence then returns them to the mortal coil of bondage. He too is a paradox, both slave and master to desire, to authority, and to responsibility. With his strop, he hones the knife's edge that free will dances upon. In cycles more erratic, but as real as moon cycles, he bleeds a sacrifice of his life force to his lovers and his tribe. He is also the Greenman, John Barleycorn, who dies to feed the people who in turn vouchsafe his rebirth. He sits at the feet of the dragons, guarding the gate to the Underworld, a thorny rose clenched in his fist.

In life, embodied within the many, the Leatherman provides Gay men with the mystery of power, death and rebirth. Desire, and its objects, are born from the unfathomed depths within and rise to the light of day to seek satiety which is destruction. The death of desire is followed by the rebirth of desire and the cycle of the raw power of life continues. For the Leatherman who sees this cycle as the spiral of evolution gaining insight and depth with each turn of this wheel, there is an expansion of the self that can delve deeper and fly higher. For the Leatherman that is lost in the materialism of the mainstream culture, the cycle is not the love play of spirit and matter, the cycle is a vicious circle, a ball and chain, and a collapse of values resulting in spiritual sterility. Those that are lost become the demonic stereotype of cruelty, violence, self-abasement, and jealousy that is not the Sex Magic of SM, but the

sadomasochism of pathology. There is a grandeur in nature that cannot be described by pleasure or pain but only by their union. The Leatherman in his highest form achieves the ecstasy that reconciles the mercy and the severity of existence wherein chaos, order, grace, and entropy are honored equals at the round table of eternity.

Teacher/Priest

Father to no one so father to all, he lives for the life of his people. He is gentle comfort, reassurance, and conscience to all his people. He barter the little love of the individual for the large love of the whole. The stories, the songs, the codes of law, the codes of the heart, and the gossip flow through him and from him. He guides the toddling first steps and upholds the doddering last steps. He joins the hands of the lovers and lights the lamp of wonder in the student's eye. He calls upon the great powers that spring from the vasty deeps to oversee and overlight the passages of life. He is the steward of the many colors, the many skeins, that are woven into the rough homespun of daily life and the treasured silk of the perfect moment. He remembers so that what was does not become tangled with what will be. He remembers so that the members of his community will not forget their body politic. Always and always, he makes his sacrifice of himself to himself for the greater good, for the group soul. Bearing a torch, he lifts the veil to reveal the Gate to the Upperworld, knowing he may not pass while holding the Gate for others.

In life, embodied within the many, the Teacher/Priest provides Gay men with grounding and purpose in the weave of community. He is freed from the fetters of lineage, of the family tree, but bound tight to the fate of his people and to his children of the heart. He is the friend that listens, holds up the mirror of personal truth, and offers true counsel regardless of the temporal consequences. The Teacher/Priest recognizes the value of the individual within the context of the collective. From the lofty heights of the mountains of faith in religion, philosophy, or ideology the Teacher/Priest can see the lay of the land and the flow of the river of time. When healthy and balanced, he is the messenger and the bridge between the personal and the collective, he is an aspect of the rainbow bridge and Hermes. In the thin air of the heights, of continual consciousness raising, he may become giddy, delusional, intoxicated with the vision. From the heights the promised land can be seen but not reached. From the heights the individual is reduced to an ant, insignificant in the landscape. The Teacher/Priest can become the ensnarer, the hound of dogma that nips at the heels of all who stray from the herd. Unbalanced, he can be the shepherd so entranced by the distant vision of the promised land that he leads the herd over the cliffs to destruction. In his truest form he is the bridge and the principle of agency.

These descriptions are just pale indications of the three archetypes with about as much detail as quick sketches on a mist clouded bathroom mirror. But like those sketches, the gist is communicated and when the mist clears, the eyes reflected in the mirror will show a fuller story. Archetypes are neither words nor individuals but like them, they can be brought together in many ways to create new things. Like words and like people, archetypes change and are changed by interaction with and exposure to the world through changing denotations and connotations. Several archetypes may be in play, having an impact, on a situation or a personality at any given time. Although each of these archetypes is worthy of a deep and exhaustive exploration, I will narrow the focus primarily to the Leatherman and to the personal response to this archetype.

At the sight of your beloved, perhaps you have felt your heart tremble as if they held it in their hand. Or possibly you've found your thoughts circling round and round a vision of lust, binding you so fully that in days past they would have said you were bespelled. During an especially good sexual encounter, you may have found that all of reality shrank to just the realm of your senses and that time held no sway over your consciousness. Once in a great while, my partners have become more than themselves, they have been the God or at least were the instruments of a higher force. I believe that when conditions are right, whether by design, accident, or fate, the archetypes are summoned into our presence and they imbue our actions and experiences with numinous power. I grant that much of the richness of love and lust arises from the body, the mind, and the heart— but the spirit must not be forgotten. When the archetypes, the Gods and Goddesses come into the bedroom or the dungeon, we should take note because we are changed by the meeting in the ways that only spirit can accomplish. The changes are like those that awakened in me the day of the ritual of the Drag Queen, Leatherman, and Teacher/Priest. The changes are as subtle, as sure, and as irrevocable as puberty, as aging, as coming out.

The bright flare of sex is not the only light that awakens the archetypes within us. There have been moments filled with a dreamy warmth like a lover's embrace when I have looked upon a throng of leathermen at a bar, or a meeting, or a run and I have seen each of them glowing with an inner light. On rarer occasions it has been less an inner light and more like a cloak that magnified what was present in the individual. During these moments, these reveries, people that I don't like, don't find attractive, or don't even have a shred of patience for become lovable, respected, and at times awe inspiring. Seeing the Leatherman archetype embodied in the men of my community has on several occasions served me as an antidote to toxic thoughts and attitudes. Negativity, pessimism, despair, and plain old garden variety disgust are among the poisons that respond well to spiritual medicine.

A number of religions and philosophies teach that the divine is present in each person and it could be argued that recognition of this truth should be enough, but in my experience it is not enough. On a psychological and emotional level it is important for the divine, or for the spiritual to be clothed in a manner fitting to the individual and the situation. I believe that for Kinky people, having access to images of Kinky archetypes or Kinky deity forms is almost indispensable in order to integrate their sexuality with their spirituality. To acknowledge the divine within the self, to acknowledge a family resemblance to the Great Ones, requires that there be substantial points of commonality and connection between the individual and the archetype. In principle, this realization and its corresponding actions are akin to the movement in the Women's community to reclaim and revive the Goddess. It is also akin to the efforts among People of Color to remind the world that divinity comes in all colors, and that many if not most of the founders of the major world religions were People of Color, white-washed icons and stained glass notwithstanding.

It is important that this be realized because it is essential to the formulation of an identity politic of the spirit. The archetype of the Leatherman has the potential to become a foundation for building purpose and self-worth for Kinky Gay men. Our writers, photographers, and artists play a very important role in developing the archetype, and I believe that it is no coincidence that they are under attack by the conservative forces that serve spiritual fascism. It was no coincidence that the story tellers, the shamans, and the keepers of the arts of native peoples have always been sought out and destroyed first by the conquerors. We have been discovered by the mainstream; I hope we do not allow history to repeat itself in our community. The seminal potential of the archetype can only develop if combined with the outer world through recognition, story-telling, the visual arts, inclusion in pop culture and through the feedback loop of dreams, fantasies, and the subconscious. In that feedback loop, the archetype is delineated by the contributions of the community which in turn delineates the parameters of the community, in a process resembling more than anything else Escher's image of a hand with a pen drawing a hand with a pen. It also resembles the Ouroboros, the serpent swallowing its own tail, forever making and unmaking itself.

On a personal level, it is becoming more fully the aspect of the archetype that you embody. For some time now, the mythology and the folklore of Kinky Gay men has told the tale of questing for a fantasy man with admirable qualities and finding at the end of the quest that the seeker has become the fantasy. Herein the Leatherman archetype is echoed in several ways. The hunter becomes the hunted, desire reaches its culmination and dies to be reborn again, and the Leatherman greets the next seeker, bloody rose in hand. Or, he may also

await inspiration for his next deep fantasy, his next teacher. The often complex and tumultuous interplay between desires and drives to be top/bottom, daddy/son, master/slave, switch, mutual combatants, comrades in intensity, and the dizzying array of possibilities and probabilities reflect myth and archetype as much as they do personality and cultural context. Our fantasies and our dreams are partly our own and partly the common property of the identity groups that we belong to.

Self-knowledge is considered the crux, the crossroads for personal growth, but is it possible without the inclusion of those things that are larger than ourselves—I don't think so. I believe that until the spiritual and, in particular, the archetypes are honored and incorporated into the lives of the individuals and of the community that attempts at understanding and analysis through ideologies, philosophies, and psychologies are doomed to failure. We will be replaying the story of the seven academicians caught by a sand storm while trekking through the desert. The seven hold onto each other, eyes clenched shut against the sand, until they run into something that they hope will be a refuge from the storm. They find that it is a refuge, but their descriptions of their refuge are wildly different. One says that it is like a broad wall, another says that it is like a tree trunk, another says that it is like a stout vine, and four others give equally unlikely reports. When the storm dissipates, they find that a kindly elephant has given them shelter, a being too large to be grasped by the reach of their hands.

The archetypes and their mythic stories also clarify the linkages between individuals and communities. The parts of the elephant only make sense when the whole is grasped. The archetype of the Leatherman for Gay men is a part of a collection of archetypes and mythic stories that describe the numinous truths of being Kinky. An understanding of the family or the ecology of images and myths that spring from the various subsets of the Kink community could possibly result in a more grounded and more practical understanding of the parts and the whole of our community. We need to rediscover, to reclaim, or to create our pantheons, our cycles of stories, our lore. If we do undertake this task, more mythic force will become evident in our erotica, our art, and in the jargon and folkways of the Kink community. With that infusion of magic, of the spiritual, into the daily life of the community, the vitality of life as a Kinky person will increase. There are many other benefits as well. Experiencing the archetypes, the myths, can be a powerful revelation that can span differences of gender, orientation, race, and culture. I have seen it. I am not suggesting that the ritual I attended many years ago is the only way to bridge this gap, it is merely one. I am suggesting that the archetypes are a common language, an answer to the Babel of our age, and essential to true dialogue.

DO WHAT THOU WILT SHALL BE THE WHOLE OF THE LAW

by Tarannis

I should give some background on myself both as regards sexual orientation and esotericism. I am a male with a sexual orientation which can be characterized as bisexual at a minimum. That should be sufficient for those whose minds need narrow categories. I am also a Wiccan high priest, a certified yoga instructor, a magickal initiate, and the first honorary initiate of another group since Aleister Crowley was so honored by them. On the mundane and personal side I am or have been a practicing attorney, an officer, and I am multi-lingual and an amateur musician.

I shall begin by stating that most of what has been previously printed in this magazine about sexuality and magick is garbage based upon discredited Freudian psychology and bad biology. The prevailing concept of sexual orientation is first a myth that oversimplifies the complexities of any given person's sexuality. The very idea is a social construct or definition which is not based upon observed facts but rather upon a prescriptive morality or similar *petitio principis*. I recommend the work of John Boswell and Jonathan Ned Katz for history and any number of current sociologists and psychologists for further study.

Furthermore, sexual orientation is a personal lie an individual tells to himself (an internalized falsehood, if you will). The plain truth of the matter, as attested to even by Freud and many late night encounters, is that the vast majority of people can, and will, have enjoyable homosexual encounters under the proper circumstances. This seems to be particularly true of self-described straight men; they are the patrons of hustlers and rest areas. In fact, they are often the solicitors as well as the solicitees.

I could also describe sexuality itself as an addiction/allergy syndrome. In particular heterosexuality is ambivalent. Who has more hostility, anger, and mistrust between them than straight men and straight women? The level of violence between heterosexuals as heterosexuals is incredible. They appear much more hostile and resentful than loving and appreciative.

The bad biology comes in with the phrase "opposite sex". The sexes are not biochemically or anatomically distinct. Male breasts ARE anatomically complete and women produce testosterone while men also produce some estrogens. Anatomy, identity, orientation, and social role are distinct, if interacting physical and mental issues. It simply is bad magic and sloppy thinking to confuse or to conclusively presume from one to another.

In the magical community it is sheer incompetence to posit the sexes as separate entities or to confuse the sex life with the occult forces a person can channel or manipulate. Yin and Yang CANNOT exist without each other. NOTHING below Heaven, or the Abyss is pure Yin or Yang. Every Sefirah is Bi-polar, and therefore bisexual. As a case in point, Geburah is in the feminine pillar of the tree yet is a basically masculine sphere.

Moreover there is an underlying assumption that there is one, and only one, set of gender-specific appropriate behaviors and that gay and straight have one, and only one, set of capacities and attributes as defined by the writer's grandparents view of the world. Everyone knows that gay men are sissies or want to be women, except for von Steuben, Keith Meinhold, and a hell of a lot of ordinary people. I also think that we are at the point that fixed social or magical roles based upon physical gender have also been overtaken by reality.

I am further offput by the false dichotomy of sex and sexes commonly heard as it denies empathy as a human and reincarnation to say that the experiences of men and women are totally separate and

unknowable. We will have them all in good time and can recall them for ourselves or empathize with another. Maybe we can't do it perfectly, but it can be done with some success. Writers and many non-magicians do it all the time. We, the "spiritual elite", have no excuse for a failure of compassion.

I also find much of the attitude about sexuality patronizing and rude, if not downright dangerous, to the individuals affected. The talk of "honoring and appreciating our differences BUT ..." always has that "but" in there. Sounds like Newt Gingrich to me. Just replace gay with black, or Jew, or woman. Moreover to make sexual orientation a specific qualification or bar for things requires its disclosure as a "job qualification".

Outing is a rude behavior even when tactically sound, rude and invasive of privacy. As someone whose career depends upon the closet, I assure you that while I can channel God or Goddess as required, I am going to be very careful who I disclose sensitive personal information to. Perfect Love and Perfect Trust is part of the tradition, but it cannot be denied that many, if not all of us are gossipy nor that the authorities and the pious opposition place spies among us. We even do it to each other.

Personally, my parents raised me to mind my own business and not worry about what other people did in private so long as it involved consenting adults of the same species and all applicable safety precautions were taken. All this concern about other peoples' genital activity strikes me as exceedingly impolite.

My personal experience has been that denial of bisexual potential is a sign of poor magical potential. The lack of ability to identify or empathize with others is also a limiting factor. It means that your emotions are denied or weak and that you are rejecting parts of the universe and therefore yourself. Narrow minds and hearts are magically handicapped.

Just an acceptance of all parts of yourself is what I ask, along with fifty good push-ups. Physical and mental conditioning have been much more crucial to workings of mine and to the groups than the amatory pursuits of the participants; I do share with Crowley an allergy to the self-limiting and physically lazy types.

I have also found that gay/straight has nothing to do with whether one is masculine or feminine as a type. In fact there is astrological (and psychological) research indicating that gay men have weak female aspects and therefore lack an inherent sympathy with women needed to have a serious emotional and sexual affair. In other words, they are

constitutionally hyper-masculine oriented and effeminacy is an attempt to find balance.

On the other hand, I've known more heterosexuals who were swishes than gay men I've known. And the reverse goes for women. Of course, my experience is that the human is much more of a slut by nature (and a lot of other socially disfavored things as well) than they can admit to themselves or others.

And for Thelemites or Crowleyan types, all this discussion over what is appropriate for men, women, gays, straights is meaningless or even pernicious. Do we not have *Liber NU* and *HAD* for union with a god and goddess for either sex to follow and work? If the aspirants to the A.A. are men and its members are women, are we to conclude that extensive surgery is involved? Believe it or not, there are men who have priestessed the Gnostic Mass, and done so successfully. Are we not told in *Liber AL* to make no difference among you between any one thing & any other thing for thereby there cometh hurt? Remember that Crowley himself constantly emphasized that we should mind our own business and do our own work.

LOVE IS THE LAW, LOVE UNDER WILL

Enjoy your reading!



BOOKS MAGAZINES
JOURNALS NEWSLETTERS

Serving the publisher from printing to mailing.
Let us quote your next publication.

813-942-2218 1-800-940-6566 Fax 813-937-4758

500 ANCLOTE RD. TARPON SPRINGS, FL 34689-6701

BOOK & PUBLICATION PRINTERS

Satin, Spikes, & Sacred Sexuality

by Aishley St. Oliun

Sex magick is the art and science of using sexual energy for the expansion of one's inner universe or the concrete manifestation of one's Will in the outer. Over the last decade, an enormous amount of literature has appeared on various forms of magickal and mystickal technology utilizing the energies of sexuality. Much of this has focused on a more "white lite" approach, ignoring the enormous sources of access to primal energies inherent in various forms of fetishism, domination, S&M, body modification, cross-dressing, and power exchange practiced in the sexual sub-cultures.

These areas, less politically correct and, ergo, less frequently approached by most, are not only powerful entry ports to the labyrinth of the deep self; they are, due to their emotional charge, incredible batteries of psycho-sexual prana which, on some levels, make Kundalini yoga seem like a manual notebook versus a PC in terms of accessible material power to "process" the magick.

Much of what lies behind and within alternative sexual practice appears to have seeds in the darker recesses of our experiences of current and — I will admit the possibility — of past lives.

Personally, it took me many years to get a handle on some of my sexual "quirks" and the process is still unfolding. However, the energy of using the more exotic modes of expression has enabled greater exploration, leading to better understanding in a reciprocally circular pattern which continues to expand my universe and allow me the ability to mold it nearer to my Will.

Very early in life, when I was approximately 5-6 years old and before I had any inkling of the particulars of sexuality, I would practice rituals of adoration upon images culled from the available archetypes of feminine sexuality. These were some early "girlie" magazines and the ever-archetypal Sears catalog lingerie section. I would assemble the pictures on a small table (my first altar) and imagine myself adoring and kissing the women who would alternately

accept the adoration and strike my naked genitals, followed by more adoration and fondling. The juxtaposition of the silken gentleness and the high intensity stimulation, some would call it pain, was a consciousness alterant and thereby a gateway to new realms. This non-sexual, i.e. non-masturbatory, adoration of the images led to feelings of comfort, satisfaction, and empowerment. A confusing paradox, exacerbated with a corresponding sense of guilt due to the belief these were the kind of feelings I was supposed to get in church, but didn't — the awe and surrender to God. Several years later, with an understanding at least of the mechanics of sex, the focus changed and much of the earlier activities faded into dim echoes in my masturbatory fantasies.

Many years later my involvement with Paganism gave me a spiritual context for this yearning. Goddess spirituality? No problem! Adoration? Oh, yes! Torture to earn the privilege to worship? Strangely, yes!

My approach to Paganism and magick was through the Arthurian mythos which sought the lost feminine principle, for which I had been yearning, personified in the Holy Grail. I realized that the Grail was not the cup of Jesus, but the yoni of the Great Mother, the feminine, present but out of reach. My willingness to suffer for the attainment of this was/is a powerful metaphor of the quest for self and its elusiveness in a world of ready explanations. My surrender to the masochistic impulses is a form of banishing/cleansing, as well as the vehicle of powerful neurochemical/somatic sensory experience. By offering my pain and my life-force (semen) to the Dark Goddess, I am amplifying the level of both the giving and the receiving in our exchange, as I kneel between the twin pillars at her sacred altar.

I do not consider these practices to an abnegation of my Sovereignty as a Star, but rather one of the "disciplines" (pun intended) through which I apprehend the totality of the macro and microcosmi I am a being within. I would note that in my present relationship, both my wife and I switch the aggressive /submissive polarities regularly so as to explore more fully the multiplicity of the facets of the gems we are. As these modes of sexual activity are practiced within a "safe, sane, and consensual" framework ameliorated by love, we find no greater discomfort with accepting them within ourselves and others than we would have with any individual's choice to work skyclad or not, follow particular dietary preferences, or take any other substances into the body which one might personally use, by their own right of choice — an' it harm none, do what thou wilt.

Neophyte's Niche

Developing Discipline

by Donna Stanford-Blake

First practice stillness, then move through resistance, find focus and . . . Hmmm. The next logical step should be manifestation. Yet, I seem to just keep going in circles. Not those blessed spirals but actual tail-chasing circles. Frustrating!

Although I still classify myself as a neophyte, I have enough experience in this magick stuff to realize where I need to look for the solution. No one has hexed me, the moon is not in the wrong phase, and it isn't because Mercury is retrograde (although it doesn't help!). Nope, I just need to look deep within myself to find what is clogging the works.

Stillness comes in handy for inner spelunking. After I quiet my mind and find my center, I proceed with my quest. Usually I find some pretty amazing garbage cluttering the corners of my consciousness, but this time I find a lovely pearl, an insight. I find my way back to this reality, grab my journal and begin to record my discovery.

The concept I "discovered" while mucking around in my inner realms - my pearl of wisdom - is the same concept my teachers and parents tried valiantly (and in vain) to drum into my head for years: Discipline.

Groan! No, not that! Not the dreaded "d" word!

My first reaction definitely couldn't be classified as positive. Most people react

the same way. We hear *discipline* and we think of punishment, restrictions, structure, and limitations: The antithesis of freedom. Isn't Paganism, Magick, Wicca, about personal freedom?

Yes, of course. But with freedom, comes responsibility. "Do as you will" - certainly! - "and harm none" - definitely! But as I grow on my path, I realize the "do as you will" is actually the most difficult part. What exactly is my Will? No, it doesn't mean do whatever you want, just don't hurt anyone. One's Will is the deep inner-self, the motivation for one's life. The search for my Will is the reason I am on my path. This much I know.

For any search to be successful, a plan is always a good idea. And once a plan is developed it helps to stick to it and not go flying off on tangents. Of course, following one's intuition is a good thing and a plan should always be open for change. The important point is - don't lose sight of the object of the search. That is your goal.

My path holds all the necessary steps, I believe, to find the object of my search - my true Self. My path is my plan. So all I need to do is diligently follow the teachings and the instructions of my teacher and I'm home free. Right? Well, on paper it works, but in real life things get a bit more complicated.

Resistance, lack of focus - sound familiar? The struggles of the ego cause many a seeker to fall in the ditch. Falling is not failing. I like to think an occasional stumble builds spiritual muscle. Of course, if you don't realize you fell in the ditch and wander down the gutter thinking you're on your path, your journey will be a bit more "scenic". The brick wall or bottomless pit usually wakes one up and you climb back up. Maybe a little bruised but definitely wiser. Sooner or later, we all find our way on our paths. It's just the length of time, pain and suffering that varies. Personally, I am not in to lengthy painful suffering. No, thank-you!

What tool helps to shorten the trip? Discipline - of course! Isn't it ironic that we associate discipline with being confined and uncomfortable when it is actually our ticket to freedom? So, why does it work?

We are searching for our true Self (or Will). Our path is our plan. The ego is our obstacle. We move through resistance, focus on our intent and then ... hey, no, maybe I should, yeah, I'm going to study the channeled religion of my star brothers instead. What? How will that help find your Self? It won't. It is a diversion. An ego trick to slow the inevitable discovery of your true Self. Seeing these diversions for what they are, then moving ahead on the path anyway - that is discipline.

Of course, we all stray from our path at times. These stumbles often provide valuable lessons in our spiritual growth - by showing us what not to do. Painful, uncomfortable, but inevitable.

Discipline is not about beating yourself up because you took a misstep. We all experience learning the hard way. We are only human. Instead, find a method of growth that works best for you and do it. That is discipline. Pick yourself up, dust yourself

off and climb back on your path. That is discipline. Listen to your heart and not to confusing ego chatter. That is discipline. Doing temple instead of sleeping in (oooo!). That is discipline.

It does take practice and perseverance. Ironically, the very things we rebelled against as adolescents are the qualities needed to succeed in working Magick. Of course, if you haven't quite emerged from that stage of growth, you might encounter additional resistance. I found the whole idea of discipline quite repugnant. I still encounter difficulties in utilizing this tool of growth to its fullest potential. Yet, I discovered its power by observing others using it.

My fellow seekers showed me the beauty of consciously practicing their path on a regular basis. While I resisted daily (or even regular) temple, I saw those around me blossom and grow. I knew what they were doing. I

knew why it worked for them. Yet, I still resisted. I needed to find my own way. Slowly I developed my own techniques through constantly refining, honing and searching out ways that work for me. I used to say I learn the hard way, but now I know I have a choice. We all do.

So what works? How can you put guardrails on your path to keep from falling in the ditch? First - and this is very important - lighten-up! Relax and laugh. Don't take yourself so seriously. Of course your magickal development is important, but stop pushing. Practice your craft with a light hand. Look for the humor and beauty that exists all around you. That is true Magick.

Then breathe, deeply. Then breathe some more. Feel, get in contact with your body and your energies. Do this in the shower, in bed, driving in the car - carefully! Consciously release all your old expectations. Drop all the old "should've, would've, could've" and RELAX!

Listen to your heart and not to confusing ego chatter. That is discipline. Doing temple instead of sleeping in (oooo!). That is discipline.

Ahhhh! Feels good doesn't it? You feel sort of connected - yet unconnected. Remember this feeling. When ever life gets out of control - either mundane or magickal - find your way back to this state using any method that works for you. This is the basis of

developing effective discipline.

This exercise may feel like grounding. It is. If you are familiar with different grounding techniques use them. The important point is to get familiar with the feeling. This is a starting point and an ending point. Use it as a measuring device. How far off the point have you strayed? How do you feel? Calm, relaxed, happy? No? Listen to both body feelings and emotions. Where are you? How can you get back to feeling grounded? Do it!

Of course, there are perfectly appropriate times not to feel grounded and times when the ground actually shifts. As you change your concepts and beliefs, the feel of grounding changes, too. Nothing is ever written in stone. That is the challenge of discipline. Be flexible. Know when to change and when to stand fast.

How? Experience is the best teacher, but it does

help to set goals. Not again! Yes, and write them down in that journal you are keeping (you are keeping a journal, aren't you?). I find goal setting and journaling two of the best tools in establishing discipline. Goal setting forces one to look at desires and expectations. Set goals; long term goals, short term goals, goals for the Beltane festival or full moon rite. Whatever you are living or desire to live. Read them. Any surprises? Anything forgotten? Does the list sound exciting or boring? Explore your feelings. Write them down.

Use this as basis for a private magickal working. Make your goal list. Meditate upon it. Burn a candle. Then stash it in a special place - your altar or under your pillow. After a few months, take it out and re-read it. What have you accomplished? What goals have changed or remained the same? Any new additions to your list? The idea is to begin to connect with your desires. What you want out of your life path. Slowly, a bit more of your Will surfaces. Use it as a guide post, an anchor on the path you've begun to map.

As things come into your life, measure them against your goals. Do they assist or detract from reaching what you desire? If you truly are drawn to something, yet feel fear - does that mean to turn and run? Or go forward through the fear? Now is the time to ground, quiet, go into stillness - the answer awaits inside.

Sometimes I yearn for a cave to hide in so I don't need to feel or think. Then I recall the sense of exhilaration I feel when I step towards a goal and actually reach it. The memory of the wonderful glimpse of my true Self often is enough to get me walking again. But sometimes I just find a cave. And that's all right, too.

The balance between patience and procrastination is subtle. Learn your ego tricks. Are you escaping or overwhelmed? Listen, feel, write in your journal. Just put pen to paper and transcribe the flow of thoughts crossing your mind. Then read it. Any "ah, hah!'s"? The key is to be aware, be conscious of what you are or are not doing. Question your motivations and be aware of your goals. Be gentle. No kicking allowed. We get enough of that from the rest of our insane reality.

Celebrate reaching your goals. Did you participate in that public rite at Samhain? Great! Pat yourself on the back. Then reward yourself. Do something fun. Throw a party or escape to a cave. Anything that you like to do that isn't destructive to the rest of your goals. After all, we really are supposed to enjoy life, aren't we?

My local magickal community provides a wonderful supportive environment for my work. We are a group of like-minded individuals aspiring to the same goal (at least most of the time!). Because we work the same magickal path, we often encounter similar growth experiences. We are sounding boards for each other. Often a fresh perspective gives me an insight on a particular issue. I have found that it is extremely hard to hide in the group. They know some of my rationalizations for lack of discipline better than I do and are not afraid to call me on them either. Gently, of course, and with great amounts of understanding. I value their support. Without a doubt, my chosen family is an integral part in my development of discipline.

Forming and maintaining a working magickal group is a growth experience in itself. The benefits usually far out weigh the risks as long as the participants are like-minded and committed to learning together. It also helps if "like-minded" doesn't include lack of discipline!

Solitary doesn't need to mean alone. You too can have a supportive network. Search for fellow travelers on the great "information super-highway". Local bookstores also offer an amazing source of possible connections. Or be daring, trust the universe and answer an ad in a newsletter or magazine. The important thing to remember is you do not need to be alone in your process of finding yourSelf. Often, two (or more!) heads are better than one.

Once discipline becomes part of your magickal work, an amazing thing happens. Or maybe several things happen. Some may be amazing and some just happen. Not only your magick work, but also the rest of life starts moving. And not in circles. The spiral path feels pretty good when you are treading it. Doesn't it seem easy now? Don't you wonder why we make it so hard? Well, relax; this is really just a temporary respite. It will get difficult yet again. The ego will catch on and start playing its old tricks. But this time you have installed guardrails on your path. Even if you go plunging off into one abyss or the other, you know how to climb back up. And the next time you'll use concrete.

I continue to develop discipline. It's an on-going task. As with any new tool, I become more skilled as I use it. Although I turned to discipline out of sheer desperation (my life had become unmanageable!), I am now grateful for the chaos that produced such a discovery. Life is good. No really! At least that's what I wrote in my day planner. Or was that my journal? Maybe I heard it at study group last week. No, no, it was the week-end ritual. Or was it?

THE NEW FOREST MYSTERY, PART II

by *John H. Watson, M.D.*
Channeled by *MadDog*

The day after our interview with Dorothy Clutterbuck, Sherlock Holmes and I prepared ourselves for our visit to her house in Christchurch. After outfitting ourselves as gardeners in boots, corduroy trousers, and Norfolk jackets, we took a Hansom cab to Victoria Station, whence our train departed on time. As we sped through the green and pleasant farmland of Surrey and Hampshire, the buildings and streets of the city seemed far away indeed. The last day of April was warm and sunny, rowans and hawthorns were heavy with white blossoms, and young lambs and calves gambled happily and nursed peacefully in the pastures through which our train sped. My companion scarcely spoke during our trip, smoked his pipe in silence, and generally seemed engrossed in reflections.

When we arrived at Christchurch, a carriage awaited to take us to Colonel Clutterbuck's house. It lay a few miles north of town, on the east bank of the Avon, at the edge of the New Forest. As we approached on the gravel drive, I saw a large, three-storey, red brick edifice of Georgian design, facing west and backed by a sprawling garden which was, as Miss Clutterbuck had remarked, maintained somewhat less thoroughly than might be desired.

Our young hostess waited for us at the portico of the house, looking quite as charming as she had the day before, a welcoming smile scarcely concealing the worry which she must have felt.

"Thank you so much for coming Mr. Holmes and Dr. Watson. I explained to my father this morning over breakfast that I had retained two gardeners to oversee the improvement of our grounds, and he seemed quite pleased at the idea. In fact, he asked me to show you into his study as soon as you arrived. If you will be so good, follow me, please."

Miss Clutterbuck led us through the house to a solid oak door at the rear, and as soon as she knocked we heard a deep voice bidding us to enter. Colonel Clutterbuck was seated at a large writing table facing the door through which we entered; behind him was a French door opening into the garden. The Colonel was a large man, nearly six feet tall and weighing between thirteen and fourteen stone. He had a high, Socratic brow, skin brown from years under the Indian sun, and a white beard that spread over his chest like that of a prophet of old. His most striking feature, however, were his penetrating blue eyes. I had never seen eyes of such a deep shade of blue, except those of my friend Sherlock Holmes.

When the Colonel spoke, his voice rumbled out of his chest and was as low and hard as that of his daughter was high and soft as she introduced us. His words, however, were polite and friendly; and he asked us about our plans for the garden. I had a momentary attack of unpleasantness, knowing nothing whatever about the art of gardening. I need not have feared, however, for my friend immediately began answering the Colonel's questions with advice about hedges, border plantings, perennials, herbs and annual flowers, suggestions about ways to improve the soil, and recommendations about various types of fences and walls. The Colonel seemed particularly pleased with Holmes' proposal that they might place beehives in a far corner of the garden.

Our interview concluded with Holmes explaining that we would begin tomorrow by surveying the garden preparatory to drawing up a plan and Miss Clutterbuck offering us the vacant coachman's house to stay the night in. As I looked out the window at it, I could not help but notice that it afforded a clear view of both the Colonel's study door and the meadow

behind the garden.

We took our leave of the Colonel, and Miss Clutterbuck summoned a servant to carry our bags to the coachman's house. As we were leaving the study I noticed Colonel Clutterbuck appraising my companion with an intense gaze, and just as Holmes reached the doorway he looked back and returned the Colonel's gaze with equal intensity; and for a moment I had the impression of two stags sizing one another up and deciding whether to lock antlers.

Later, while walking up the drive to what was to be our residence for the night, I remarked to Holmes my amazement at his knowledge of gardening. Without even turning his head, he smiled that slight smile that I had long ago come to recognize as an indication that I had again made a tiresome observation.

"My dear fellow, my time on the South Downs in Sussex wasn't entirely wasted; and surely you haven't forgotten my monograph entitled Practical Manual of Bee Culture."

We dined that evening in the kitchen with the staff. While I exchanged reminiscences of the Indian Army with the butler, who had served as a non-commissioned officer in the Thirty-Fourth Bombay Infantry, Holmes indirectly ascertained that none of the staff had any knowledge of the Colonel's nocturnal visitors or sojourns. After complimenting the cook on an excellent stew and thanking the staff for their hospitality, we excused ourselves on the grounds that we were fatigued from our journey and needed to turn in early. As we left the house, I noticed that a full moon had risen over the treetops to the east and that a damp chill was beginning to descend.

"Yes, Watson, we may need our overcoats and hats tonight," Holmes murmured as if reading my thoughts. "Do you find it peculiar," he continued, "that none of the staff had ever heard anyone coming or going at night or heard any voices in the Colonel's study?"

"I presume that they were occupied in other parts of the house when the Colonel's visitors arrived and that they had gone to bed before he left the house."

"On the contrary, I have always found servants to be most reliable sources of information regarding all activities of the establishments in which they work. Furthermore, you heard the cook say that she is always in the kitchen before sunrise, and undoubtedly you observed that the kitchen window opens directly onto the meadow. She would be able to see anyone walking out of the forest while she was in the kitchen. I surmise that at least some of the staff know things which, out of

discretion and loyalty, they are not revealing to two strangers."

In the coachman's house, Holmes and I put on our overcoats and hats, Holmes prepared a pocket lantern, and I checked the loads in my Webley service revolver and put it in the pocket of my coat. We positioned ourselves outside in the shadow of the house, from which we could clearly see the doors of the Colonel's study, and proceeded to wait.

"I trust that it won't be long before we see the Colonel making his exit," I whispered, and almost at that instant we saw the study lamp go out, the door open, and the figure of Colonel Clutterbuck emerge into the moonlit garden.

He followed a path through the garden into the adjoining meadow, and from there he disappeared into the forest. I heard a distant rumble from the sky and, looking to the west, saw clouds on the horizon. My friend and I waited a few moments to make sure that the Colonel wouldn't return then hastened across the meadow to the point at which he had disappeared. There we discovered a narrow path which we took, Holmes in the lead.

Since spring was still early, the leaves of the trees weren't yet as thick as they would later become, so moonlight shone on the path in dappled patterns. The forest duff underfoot was damp and soft, and our boots made no noise as we walked. The only sounds were occasional calls of nightingales, the flutter of bats getting their evening meals, and the sighing wind high in the trees. We could neither see nor hear our quarry ahead, and the path forked in several places; but Holmes had the instincts of an Indian *shikari*, and I was sure that he was following the Colonel's trail.

After perhaps a half-hour in the forest we suddenly heard a susurrus of voices and saw a glimmer of light in the distance. Almost immediately my companion stopped, motioned me to be still, and pointed ahead. I saw that we were approaching a clearing in the forest and that in that clearing was a circle of people surrounding a fire. Holmes and I crept forward until we were just outside the clearing and could see it in detail.

Inside were eleven people standing in a circle and facing the center, six women and five men, all naked as the days they were born, their heads decorated with wreaths of leaves and flowers. In the middle, standing beside a wood fire, was a naked woman, short and heavy set, with red hair unbound and hanging about her shoulders and blowing wildly about her face. She was holding her open hands up to the sky and murmuring quiet words. To my intense astonishment, my friend, signalling me to stay where I was, stepped forward into the clearing and stopped

just outside the circle.

The woman in the center dropped her hands, ceased her incantations, if that is what they were, and strode quickly toward Sherlock Holmes. As I watched her approach I once more experienced the feeling that I had when I shook hands with Miss Dorothy Clutterbuck — of ancient times, distant lands, and of tongues of flame. The man and woman closest to Holmes moved aside as the red-haired woman approached him and stopped. She spoke quietly to him, angrily from the expression on her face, and my friend replied with his head bowed, an attitude that I had never seen him adopt with anyone.

Suddenly, from an ornate belt about her waist she drew a small knife, its blade gleaming in the moonlight. I reached into the pocket of my coat, pulled out my revolver, and was about to rush forward, when Holmes dropped to his knees and the woman described a parabola in the air and returned the knife to its sheath. Then, to my further astonishment, Holmes stepped to the edge of the clearing, removed his clothing, placing it with what I now saw was a pile of other clothes, and walked into the circle.

Once he was in, the red-haired woman described another parabola with her knife and gestured for Holmes to take a place between two women. Although Holmes and I had been friends for 29 years, I, of course, had never seen him disrobed, and I was now impressed with how straight and strong he looked at the age of 53. As I glanced around the circle I saw that Colonel Clutterbuck stood across from Holmes and was looking at him with the same intense stare that I had noticed that afternoon. I also recognized the cook from the Colonel's house as well as the coachman who had driven us from the station at Christchurch.

The red-haired woman returned to her place beside the fire and from a small bag hanging at the belt around her waist took a pinch of some substance which she threw into the fire. A tongue of vermilion flame suddenly erupted, and a thin layer of smoke spread toward the circle. Next she raised a large crystal goblet full of dark liquid from a cloth on the ground and motioned Colonel Clutterbuck to come to her. When he reached the cloth, he stooped down and picked up a large dagger, with both hands holding it high above the goblet, pointing downward. As the woman spoke a few quiet words, the Colonel lowered the dagger into the goblet, removed it, then thrust it into the ground next to the fire.

First the woman then the Colonel Clutterbuck drank from the goblet, then they passed it around the circle, everyone

taking a drink. When the goblet returned to the woman, she replaced it on the cloth and picked up a small tambourine, with which she began to beat a syncopated rhythm. At this the men and women in the circle joined hands and started to dance around the fire in a clockwise direction, chanting as they went. I could not make out the words of the chant, but everyone, Holmes included, seemed to know all of them.

As the woman beat her tambourine faster, the circle sped up its dance until feet were a blur, and the chanting grew louder and louder. While I witnessed this extraordinary event I gradually became aware that the wind had picked up speed, too, and was blowing the treetops around wildly, the shadows of their branches making moving patterns on the moving bodies of the moon-bathed dancers. I looked overhead at the full moon, just at its zenith, and at that moment the clouds blowing in from the west overtook it, plunging the scene into blackness. For an instant the clearing was lit only by red and gold flames, and I saw that Colonel Clutterbuck and the red-haired woman were dancing gaily hand-in-hand beside the fire. Then, with a mighty thunderclap, the clouds opened, and heavy, warm rain began to fall, turning the flames into smoke.

Of the other events that transpired on that night, I must remain silent, both from reticence on my part and also from a promise that I gave to my friend. On the walk back to our lodgings he explained to me many things that had been dark and obscure before and revealed some of the sources of the amazing powers of deduction that had enabled him to solve so many crimes that seemed insoluble to the police.

The next morning had already dawned clear and cool long before Holmes and I came in to breakfast. Miss Clutterbuck was already seated in the dining room, and she looked at us quizzically but did not ask the questions that were undoubtedly on her mind. My friend and I helped ourselves from the dishes on the sideboard — eggs, bacon, and an excellent compote of curried apples. As we seated ourselves, our young hostess began to speak, but at that moment her father entered and she resumed her breakfast. After the Colonel helped himself to breakfast and was seated, the serving girl poured tea for everyone and left the room. At that point, Sherlock Holmes began the conversation.

"My compliments, Colonel Clutterbuck, to you and your friends on the part you played in dissolving the recent diplomatic impasse with Germany."

The Colonel looked up from his plate, smiled, and replied, "Thank you, Mr. Holmes. We had help, of course, from our counterparts in Germany. Her web spreads wide and

anchors itself in many lands. And please thank your brother for the timely information that he supplied us with, which made it possible for us to cast our spell when it was most needed."

My companion raised one eyebrow slightly and pursed his lips before continuing. "Mycroft never ceases to amaze me. I didn't know that he had friends in the Craft. I shall thank him for you. And I must thank you also for a most profoundly moving evening." He paused, looked the Colonel straight in the face, then said rather slowly, "don't you think it time, Colonel Clutterbuck, that you took your daughter into your confidence and removed her fears and doubts, as we discussed last night?"

I stole a glance at Miss Clutterbuck, who was managing to look simultaneously startled and hopeful, and at her father, who looked as if a thundercloud had just cleared from his brow. "Quite right you are, Mr. Holmes. I knew from the moment we met that you were no gardener, but you do know how to prune away the undergrowth of deception and obfuscation and cultivate the truth.

"I hope you understand, my dear," he said, looking at his daughter, "that I never intended to cause you any anxiety. When we returned to this district, I needed time to reestablish contact with the companions of my youth, assure them that I was still to be trusted, then to reenter their society. Your dear mother and I, you know, were both reared in this part of England and were part of its ancient traditions from birth. Before she left this world I promised her that some day I would return here with you and have you initiated into our tradition also.

"The woman that you met last night, Mr. Holmes, is my wife's youngest sister, who succeeded her as high priestess when we left for India many years ago.

"Your mother was one of us, my dear," said the Colonel, turning again to his daughter. His eyes were now damp and his voice quivered slightly with emotion. "And you will be one of us, too. It will begin two weeks from tonight, when you will join me and my friends under the new moon in our clearing in the forest."

As she returned her father's gaze, our young friend still looked startled, but a little less so now, still hopeful, much more so now, and thoroughly trustful. I now knew that all would be well, very well indeed, for Miss Dorothy Clutterbuck.



Your Mind Has No Boundaries...

It was Hermes who taught in the Emerald Tablet that the images we hold in the mind must manifest into reality. This is the basis of Hermetics.

The Hermetic Order of the Eternal Golden Dawn is a Mystery School and Fraternity that teaches the Mysteries of Hermetics, Qabala, Tarot, Healing, Ceremonial Magic,



Egyptian, Mystical Christianity Meditation, Astral Projection, Neo-Paganism, Inner Alchemy and Self-Mastery.

Members receive personalized instruction, Temple Work, and an opportunity to learn and share the Western Mystery Tradition with other sincere, like-minded people in a friendly atmosphere.

To hear a brief taped message call: (909) 341-5628, (310) 289-7214

THE HERMETIC ORDER OF THE ETERNAL
GOLDEN DAWN



Is *nothing* profane?

Enchanté

The Journal for the Urbane Pagan

\$4.95 copy/ \$18 a year

Make checks payable to: John Yohalem
30 Charlton St. #6F
New York, NY 10014

"Most provocative pagan magazine"
-Wiccan/Pagan Press Alliance

The Psychomagickal Hypothesis:

A New Look At Magick's Effect On The Psyche, Part III

by Larry Cooper

THE PSYCHOMAGICKAL THESIS

Every magickal operation involves a psychomagickal process. This process involves not only the traditionally accepted stimulating mnemonic effect of energy, symbols, and movements and sound on the higher centers of consciousness but also the stimulation from dormancy of hitherto repressed psychological pain. This pain lies atop the very levels of consciousness that magickal operations are designed to stimulate to the surface. Therefore, for a magickal operation to be effective, it must be accompanied by due attention paid to the emotional effect of that operation, be that effect immediately apparent or slowly unfolding over a period of time.

In order to understand this thesis it is necessary to understand the three elements of which it is comprised: the psychological (Part I), the magickal (Part II) and the psychomagickal—the interrelationship between the two (Part III).

THE PSYCHOMAGICKAL

The Psychomagickal Process Defined

The Psychomagickal Process involves

the interplay among magickal stimulation, repressed feelings and consciousness. These processes impact on the ability to experience deep feelings and on the raising of consciousness.

Magick, if open to it, always stimulates primal feelings (repressed childhood feelings of sorrow, etc.) to the surface. The conscious experience of these feelings (feeling them) deepens consciousness, which increases the ability to do magick and thus increases its potency. This increased potency is capable of stimulating feelings even more powerfully and the cycle begins again, creating a spiral upwards towards ever increasing emotional connectiveness and expanded consciousness. This is the Psychomagickal Process.

The idea that magick triggers repressed psychological pain, though expressed, here, simply, and without a lot of metaphysical mumbo-jumbo, is not new. In *MAGICK*, Aleister Crowley writes, "The aspirant on the threshold of initiation finds himself assailed by the complexes which have corrupted him [repressed childhood pain begins to rise], their externalization excruciating him [the growing awareness and experiencing of the feelings causing great emotional discomfort], and his agonized reluctance to their elimination plunging him into such ordeals that he seems to have turned from a noble and upright man into an unutterable scoundrel [doing everything possible to avoid feeling the pain]".

Regardie, commenting on the same process in *THE EYE OF THE TRIANGLE* says, "These are the experiences and events which occur to every aspirant when initiation [a particular kind of magickal rite intended to indoctrinate the initiate into the secrets of his deepest self] forces the realization upon him, through the activation of the latent contents of his own psyche, that 'All Is Sorrow'. In fact the existential criterion or hall mark of successful initiation is the occurrence of these similar experiences." Here, Regardie gives validity to the idea that what magick awakens within the psyche is sorrow. It is a simple expression of the most profound idea in magick.

Psychomagickal Dynamics

Magick stimulates Primal feelings through the pressure exerted upwards by a rising consciousness, a consciousness which has been aroused by the magickal invocation of spiritual energy.

The upward movement of consciousness puts a burden on the blocks to that very consciousness—our defenses against pain—and starts to weaken them; in other words, consciousness awakened tends to shake off its defensive shackles, much like a waking animal would, who had been constrained while sleeping. The weakened defenses then loosen their stranglehold on the fluid connection between brain and body (consciousness). This drives consciousness even further toward expansion. When this happens what occurs is not, first, a heightened awareness of those themes directly related to the magickal operation performed, but a releasing, to the surface, of a fragment of some personal hitherto repressed material (a childhood feeling).

Since primal feelings, part of the content of consciousness, are the first experiences to come up as a result of the weakening of the blocks, they must be experienced first. This must happen before we concern ourselves with the more attractive transpersonal experience that was the object of our search.

Feelings and Experience

Experience means to feel. The repressed material is primal pain (old issues with our parents); when it comes up it must be attended to and experienced. This may involve going within and feeling something that hasn't been thought about for a long time (or since childhood), or it may involve full blown psychotherapy. The point is that the feelings that come up as a result of the magick must be dealt with adequately for there to be any progress on the spiritual path.

This Psychomagickal Process begins with Mediation. (See Magick Section, Part II.) For it to occur, a person's system must allow the invoked energy to bathe his/her spirit completely. If this is going to happen, the tube of

consciousness must be somewhat open. That is, there must be a crack in the defense system at least wide enough for spiritual energy to find its way to the self that lies below the repressed pain. In most of us there is such a crack; only the very few are so hopelessly blocked that energy has no access whatsoever.

When spiritual energy does find its way to the Self, primal feelings rise. But experiencing them is rarely part of the traditional magickal process. The reason for this is twofold: 1) It is possible for us to have feelings stimulated and push for expression but not be able to experience them in a cathartic way. This is because we also need certain resources (such as guidance, friendship, love and understanding) in order to experience catharsis. 2) Most magicians are unaware of the relationship between magick and feelings.

Psychomagick is where pain and magick meet; magick always brings painful feelings to the surface and feeling them always augments the ability to do magick—a perfect synergy.

The point is that the feelings that come up as a result of the magick must be dealt with adequately for there to be any progress on the spiritual path.

Traditional But Erroneous Conception of Magick

Traditional magicians believe that magick is a 2-part process: you call the appropriate energy and the corresponding aspect of transpersonal self is awakened, rises to the surface and is experienced. Most magick performed is approached from this perspective, either explicitly or implicitly. Overlooking the feelings that arise, however, can cause catastrophic results. The magick is perceived to work, but may not actually be working. What does this mean?

It means that higher aspects of consciousness are actually stimulated to the surface by the magick, but bring with them repressed feelings. Repressed feelings arisen but not felt widen the split and are experienced in many different symbolic ways: They can make one feel very energetic or lethargic; they can bring on a depression or a manic state; they can cause certain physiological changes such as increased heart rate and respiration.

But, most deceptive and dangerous of all, they can generate certain apparent magickal effects (perceptions,

ideations, visions, feelings, great confusion and transpersonal experiences) which, though convincing, are really only projected symbolic representations of repressed feelings that have been stimulated by the magick. These so called magickal effects are not the direct expressions of our higher consciousness stimulated by magickal operations, but expressions of our repressed pain which sits atop that consciousness and rises to the surface when that consciousness is stimulated by magick. A magician looking for magickal results can be most susceptible to this phenomena.

Magicians experiencing these symbolic expressions of repressed feelings almost always mistake them for "direct magickal effects". That is, they think their depression, joy or upset are direct representations of their higher consciousness triggered by the magick. They think that when they invoke an abundance of energy or a deity that their "scary reaction", "great confusion", or worse—because it encourages the doing of more magick—transcendental experience are all manifestations of their higher consciousness—direct counterparts in consciousness to the energies or deities invoked. And, after all, this is natural because this idea fits their idea of how magick works and is therefore what is expected to happen.

Therefore, while a "direct magickal effect" is a true experience of higher consciousness that has been stimulated by magick, most magicians experience "indirect magickal effects", symbolic expressions of pain caused by the stimulation of consciousness by magick.

I know these are incredibly blasphemous and dogmatic statements to make about the accepted effects of our beloved magick, but I want to assure the reader that these statements mean exactly what they sound like. Most of the effects of magick experienced by most magicians have been lies, blinds, symbolic representations of other realer more painful experiences that we as human beings have been afraid to feel. They are sign-posts but they do not point to deeper consciousness; they point to deeper neurosis.

I believe that Israel Regardie was aware of this phenomena when in *THE EYE OF THE TRIANGLE* he said, "The personality must be reorganized on an entirely new

basis. Every element therein demands equilibration so that illumination ensuing from magical work may not give rise to fanaticism and pathology instead of adeptship and integrity...". The pathology he mentions is the symbolization of pain as direct magickal effects; the same idea as that introduced above. He seems to recognize that it is far more comfortable to symbolize emotional hurt into desired magickal effects than to accept the fact that "All is sorrow" and that it is the "Long dark night of the soul" to which magick leads us all.

These symbols, the physical sensations, ideations, insights, etc. are integrated into the system and accepted as direct magickal effects instead of being recognized for what they are, indirect magickal effects. The point is that the feelings which generate such symbols are never felt by the magician.

He does magick over and over, triggering—but not feeling—old feelings over and over. The result is to become more defended against those feelings and therefore less conscious. The reason for this is that if you stimulate a feeling and are somehow able to defend against feeling it, you strengthen the defense and drive the feeling even deeper into the unconscious than it was

Most of the effects of magick experienced by most magicians have been lies, blinds, symbolic representations of other realer more painful experiences that we as human beings have been afraid to feel.

before. Since the magician doesn't know he is engaged in this process but does experience, albeit unconsciously, the deadening effect on his consciousness, he is driven to do more and more magick as an antidote. The effect is to render him less and less conscious with each magickal act. This is as profound a process of decreasing consciousness as is the process of increasing consciousness the magician thinks he is involved in. It is the supreme irony of magick that most of the time it accomplishes the opposite goal from the one intended.

The Psychomagickal Experience

When repressed feelings stimulated to the surface by magick are experienced, the results are quite another matter. First of all, defensive blocks are rendered less needed and thereby diminished. This increases the brain/body connection (consciousness) and thus the accessibility magickal energy has to the deep self. This, in turn, magnifies

the effectiveness of the magick. All of this taken together, fosters an increase in consciousness, a more connected self, and a profound transpersonal understanding of the cosmos. This is what happens when feelings and magick work together—the psychomagickal process.

An example may be of help at this point: Suppose the magician is performing a magickal invocation to Horus, the light at the core of being, absolute purity of spirit. This is one of the greatest assaults on the defensive system there is in magickal working. Consciousness is being pressed toward its highest manifestation, absolute awareness.

This, as I have said, puts incredible pressure on the defenses and they weaken; consciousness continues to rise and expand toward greater awareness. But there is a problem. The magician starts to feel uneasy and, perhaps, physically uncomfortable. It is as if the self is fighting off an awareness of something that it intuitively knows holds some danger. And it is. What has happened is that expanding awareness has revealed an old unexperienced feeling from childhood and is balking. The uneasy feeling belies the fact that this old pain is now closer to the surface than it has probably ever been before.

At this point it can be as simple as an existential choice. If the magician decides to focus explicitly on these uneasy feelings and sensations, it is possible that the repressed feeling, of which the former are symptoms, can be felt. At this point let us assume that our magician makes such a choice. He lays down, takes several deep breaths and focuses on the feelings and sensations in his body. He thinks of nothing else. After a few minutes he finds himself inundated with specific feelings of aloneness, feelings he never knew he had. He immerses himself in them instead of trying to avoid them (another existential choice) and soon finds himself sobbing deeply. This goes on for 5 or 10 minutes. The crying stops and our magician finds himself feeling wonderfully light, free and lucid, as he has never felt before, as if a burden has been lifted. One has. Vision seems clearer and the world is seen from a slightly different perspective—a broader one and one with more overall intuitive understanding. This latter coming from a more connected brain/body.

Feeling the repressed feeling has freed his consciousness from a portion of its restrictive baggage (the repressed feeling sitting atop awareness and the defenses against that feeling) and it can now truly rise. He has experienced the first object his expanding awareness has bore down on, his pain, and thus freed that awareness and himself to go on to other things, things, the awareness of which, can now bring true and valid joy, not the illusory joy that comes

from getting lost in the symptomatic effects of the magickal working.

Indeed, now the magician may experience a glimmer of the Horus within, the transpersonal but really not so transpersonal goal of the working. Yes, now, but only after experiencing some of his personal pain and destroying forever a portion of the blocks to that inner Horus—the defenses against feeling and experiencing.

Consciousness has been freed in two ways: 1) being rid of the defenses against experience and 2) having experienced what was being defended against, consciousness no longer needs to focus on it and can now point awareness at more pleasant and present subjects. This is an example of how a magickal invocation is validly, not symbolically experienced.

What has been depicted in this example is an ideal scenario. Most often an invocation will not be accompanied by a personal cathartic experience of the intensity described above. What will usually happen is that consciousness will be stimulated and defensive blocks will be weakened causing repressed material to begin to rise; it is akin to initiation, in which the process of unfoldment is begun. It is during the time after the invocation that the magician must be very keen to observe changes, subtle and otherwise in himself, monitor them and attend explicitly to any feelings that may come up. This means taking time and feeling them. It is during this time that a guide and helper is indispensable.

Psychomagickal Education

This entire Psychomagickal Process hinges on a pivotal point: the education of the magician. In the previous example our magician made two existential choices: one was to focus on the uneasy feelings and physical discomfort; the other was, once experiencing the feelings underlying the former, to immerse himself in them wholly. These are by no means easy choices to make; just think about the fact that most of mankind is busy making the opposite decision, that is, insuring that they never feel any emotional discomfort. The magician has to be made aware these choices exist and further, that choosing them is desirable. He must be educated.

Magickal education, therefore, will involve making the magician aware of the presence of repressed psychological pain, its causes, the nature of repression, the efficacy of feeling and the relationship between feeling and magick—the entire Psychomagickal Process. Included in this education would be a type of psychotherapy that goes deeper than any other in its search for that suffering we have all very

cleverly covered up. The magician would be taught how to go after that sorrow directly and for its own sake, not just as a by-product of the magick.

Ideally, this education would involve a Psychomagickal Curriculum in which the magician would receive instruction, perform magickal workings and receive psychotherapeutic intervention when needed. This is the magickal goal that Regardie spoke about in his introduction to *THE TREE OF LIFE* when he said that the ideal would be to combine Magick and Psychotherapy. This combination is the Psychomagickal Process!

The teacher in such a process would function in the following ways: teach the magician the tenants of Magick and Psychomagickal theory; guide him through the Psychomagickal Process and watch for points at which intervention would be required—intervention in order to both aid the magician in the performance of his magick and help him/her experience the feelings that may come up. The instructor or instructors have to be extraordinary. They have to be “feeling magicians” who have experienced the Psychomagickal Process for themselves.

A few words about psychotherapeutic intervention would be in order at this point: It should not be assumed that every time a magickal operation is performed the teacher or guide would intervene in order to insure that the magician feel some kind of emotional pain. This kind of intervention is not necessarily needed immediately upon the performance of every magickal act. Rather, some time should be given in order for the magick to have an effect on the magician.

However, on an ongoing basis, the student should be watched for breaks caused by the magick. Breaks may be defined as any interruption in the flow of the magickal operation caused by emotional difficulty; they can be overt or covert. An example of an overt break would be when the magician breaks down in tears all of a sudden in the middle of a ritual. A covert break, an event, emotional or otherwise, happening within the magician, would have to be sensed by the teacher; it could be something as simple as a jolt of anxiety. The breaks should be addressed as they occur. In this way it is assured that every magickal act does not have to be accompanied by psychotherapeutic intervention.

But, there is an old and ever present danger; it is the first corollary of Psychomagickal Theory: If too much magick is done without converting that part of the magickal effect which is anxiety and/or displaced feelings into real experience (feelings), the effect will be not to raise consciousness but to lower it. This is because of the net effect of the tradeoff between the stimulation of consciousness and the strengthening of defenses needed to ward off the feelings that that stimulated consciousness triggers. Therefore, the amount of magick allowed for a given student should be carefully determined and then monitored.

It should also not be assumed that the position of this author is that every time a magickal operation is performed, the only result possible is the triggering of repressed feelings. Notwithstanding Psychomagickal Dynamics as elucidated here and especially corollary one, it can be said that the doing of magick will raise consciousness even if the magician hardly ever feels any repressed pain. In other words, the transcendental goal can be accomplished. Corollary one, however, must be kept profoundly in mind, because magick without feeling will always degenerate into emptiness.

Comparing the two approaches to magickal processing (the traditional and the Psychomagickal), it becomes clear which one promotes consciousness and which

one denigrates it. Although the Psychomagickal approach presented here is the most difficult and challenging approach to magick one can take, it is also the most rewarding. It will lead,

if persisted in, to a realization of self and to a knowledge of all truths transcendental.

**...enter into the Psychomagickal Process
very carefully; for it will be found that you
cannot go into that long dark night of the
soul totally alone!**

A final reminder to all Magicians: Almost everything elucidated here can be put into practice by solitary practitioners of magick. It is not unlike teaching yourself Classical Guitar; you have to monitor yourself very carefully to insure that your technique is correct. In the case of magick, however, you also have to be brutally honest with yourself. Also, there might come a time when the feelings that come up seem to be overwhelming. If this happens, simply talk to a good friend; in most cases this will be enough. If you do not have a good friend, enter into the Psychomagickal Process very carefully; for it will be found that you cannot go into that long dark night of the soul totally alone!

THE MAGICAL LODGE, Part II

by John Michael Greer

PATTERNS IN ORGANIZATION

During the time when the lodge system was central to magic in the Western world, a great deal of nonsense and unneeded mystification about lodges and lodge methods went into circulation both in the magical community and outside it, both from romancers of the Dion Fortune variety and from Illuminati-hunting paranoids of the sort still published by John Birch Society presses. The resulting fog, combined with the habit of oaths of secrecy, has kept the whole subject of the lodge system far more obscure than it needs to be.

The lodge, in fact, can best be seen as a fairly simple technology of social organization, adapted for the purpose of bringing about specific changes in consciousness in its members. The differences between a lodge and other kinds of social structures come out of this. In the lodge system as it exists in the Western world, these changes in consciousness are structured through formal ritual processes called initiations, which are themselves simply uses of another technology, one of personal transformation.

Both these technologies have a standard form in the Western world. Despite the usual claims of vast age circulated by magical and fraternal orders alike, these forms seem to have been developed in the latter part of the Renaissance, largely out of the remains of the old medieval guild system. Both went through a second period of

development in the nineteenth century, during the golden age of fraternal orders in England and America.

From the perspective of the present, it's hard to imagine just how important these systems were in the Western world as recently as a hundred years ago. In 1897, it's estimated, forty per cent of all adult Americans, of both genders and all ethnic backgrounds, belonged to at least one fraternal lodge. The rituals of these lodges were and are, in point of fact, the traditional initiation rituals of our culture, and the lodges themselves — democratically run, on the whole, and controlled by the local membership — also served as the foundation of a whole system, now all but forgotten, of decentralized social organization and mutual help.

With needs and (often) members in common, the lodge systems operating throughout these periods tended to share a great deal of technical material, so that even fine details of practice are identical in many different systems: for example, three knocks with a gavel or the equivalent will bring the members to their feet in nearly any lodge in North America. More important than these similarities of detail, though, are basic similarities of form and function, which are reflected in the lodge system in common structures of organization.

Functions and Officers

A lodge, as an organization intended to carry out the work of initiation, has to be able to provide the various items needed for that work, and to organize the people involved in the process. Neither of these requirements is a particularly large burden — most initiations, magical or fraternal, can be performed competently given half a dozen trained people and a few hundred dollars' worth of costumes and props — but both need to be met regularly and reliably if the lodge is to function well.

The way in which these requirements are met is as much a part of the "standard kit" of lodge technique as the shape of the lodge room or the standard processes of initiation. Typically, each major task will have a specific officer to oversee it. Money is handled by a treasurer, necessary paperwork by a secretary; a chief officer presides over meetings of the lodge, and a second officer assists the chief and fills in when he or she is absent. There is usually an officer responsible for props and officers' regalia, and there may be another who serves as director for the rituals of initiation; still other officers will have charge of other aspects of the lodge's practical or ceremonial work. The principle behind all these offices is simple: responsibility is divided, so that no one person has too much to do, but it is also defined, so there's never any doubt about who is supposed to do what. There is always somewhere for the buck to stop.

This system of formal offices with set responsibilities has another advantage, one which goes against the grain of some of the stronger trends of our present culture. In a lodge setting, leadership is a function of office, not of personality; the chief officer of a lodge is not necessarily the most charismatic person in the lodge, or for that matter the worst bully, but he or she still presides over lodge meetings and has the final say in certain matters. Similarly, the duties and powers of each office are defined by lodge bylaws, not simply by interpersonal jockeying and buck-passing. This does not eliminate the political problems which so often occur in less organized groups — politics are inevitable whenever two human beings come within shouting distance — but it tends to keep politics from interfering with the work of the lodge.

This stress on offices rather than personalities is reinforced by a number of other parts of standard lodge practice. The different officers will have specific places to sit, defined in the physical and symbolic architecture of the lodge room; they will also wear symbolic regalia of office, which are formally conferred on them when they take office and just as formally passed on to their successors at the end of their terms. The point made by both these practices is that it is the position rather than the person which holds whatever authority is involved.

Decision-making in a Lodge

Not all responsibilities in a lodge setting are routine enough that they can be assigned to a single officer. In fraternal lodges, in particular, a great deal of stress has been placed on bringing the whole lodge in on the more important decisions. The most obvious of these is the assignment of members to the different offices, but most decisions which involve lodge money also go to the membership as well, and so does the question of whether a given person will be admitted into the lodge.

These decisions, in fraternal lodges, are almost universally made by a vote of lodge members. This is one of the great strengths of the traditional lodge system; it helps

prevent abuses of power, and allows the voices of all lodge members to be heard. Unfortunately, it's a strength which has not usually been carried over into the magical community, where lodges have more often been oligarchies run by

Secrecy has a range of purposes in a fraternal or magical setting, but one of its most important uses is as a means of transforming consciousness in ritual.

a clique of senior members. This habit has one excuse, which is that it can keep teachings from being watered down by a majority which does not understand them; still, there's a long history of abuse and exploitation on the part of lodges which are run this way. A possible compromise might be to place authority over rituals and instruction in the hands of a circle of senior members, but keep day-to-day control over lodge business on a democratic basis. Control of money, above all, needs to be in the hands of the membership of each lodge; the temptation to dip into the lodge cookie jar has been too great for far too many "Secret Chiefs."

Decisions in the lodge are generally made by majority vote, except in certain specific cases. This has some problems — it can lead to the tyranny of the majority over a minority — but (unlike consensus-based systems) it has the advantage of ensuring that some decision does get made. Votes on special matters, such as bylaws or the expulsion of a member, may require a two-thirds vote. Voting on candidates for membership, though, is done on a far more exacting basis. In most lodges, a very small number of votes against admission — two or three — is enough to exclude a candidate. (The vote is usually taken with white and black balls, hence the term "blackballed.") This may seem unreasonable, but it has a solid basis in practical experience.

MERCHANT'S ROW

MoonScents & Magickal Blends



Incense & Oils
Herbs & Spells
Books & Tarot
Capes & Robes
Teas & Tinctures
Jewelry & Faeries
Potions & Cauldrons

FREE Full Color CATALOG 1-800-368-7417
P.O. Box 381588-Z Cambridge, MA 02238

THE NEW CURIOSITY SHOPPE

MAIL ORDER BOOK AND MAGICKAL SUPPLY STORE

BOOKS • PERCUSSION INSTRUMENTS • DRUMS
RITUAL SUPPLIES • INCENSE • OILS • HERBS
TAROT DECKS • AND MORE!

P. O. Box 19305
Cincinnati, Ohio 45219

Randal Scott's



Not just clothing, It's
wearable art!
Capes - Cloaks
and other fine
magical apparel

For catalog send \$1 to:
Randal Scott's
P. O. Box 103-m
Carbondale, IL 62903

VOICE OF THE SHEYA:
SONGS FOR THE NEW AEON
DRUMMING, CHANTS & MAGICKAL SONGS

Now available on audio cassette
for \$10 from
N'Chi
P. O. Box 19566
Cincinnati, OH 45219



PANGAEA
TRADING COMPANY

Wholesale &
Retail

Artwear
Jewelry
Uniquities

323 1/2 Ludlow
Cincinnati, OH 45220
(513) 751-3330

The Magic Circle Drummers

Hands-On Workshops
(programs for all levels of experience)
Heartbeat Drum; Basic techniques; Magic Drum Circle;
African Drumming & Dance; and, more.

Jeff Magnus McBride
& Abbi Spinner
305 W. 52nd Street
New York, NY 10019
(212) 246-9309



Check out our special "Merchant's Row"
advertising rates:

Only \$70 for a single placement

-or-

Only \$50 per issue...

...if you purchase 4 issues, paid in advance,
for a total cost of only \$200.

COMPARE AND SAVE!

Join our "Merchant's Row" today!
For more information, write to:

N'Chi
P. O. Box 19566, Cin., OH 45219
or call:
(513) 541-2166

One of the most common factors in the breakup of lodges is personal quarrels between members. If more than one or two lodge members dislikes a candidate enough to vote against admission, the risk of that dislike becoming a problem within the lodge is a real one. A lodge, again, is a specific group of people who work together for the purpose of offering a specific initiation. It is not, and does not need to be, open to everyone.

PATTERNS OF INITIATION

“Initiation” is another concept which has been piled with an obscurity it doesn’t require. In magical circles, until quite recently, people tended to speak of it in the same tone of hushed melodrama given to solemn gibberish about Atlantis and the Secret Masters. In the fraternal orders, on the other hand, rites of initiation have too often been treated as though they were nothing more than a sort of formalized hazing. In both settings, too much mystification and not enough thought have kept the process of initiation from being understood with any kind of clarity at all.

The sad thing is that this clarity can be managed quite easily without violating the obligation of secrecy which, for reasons we’ll examine in a moment, is standard in nearly all lodge systems. The material I’ll be covering here does not include any of the things which are considered secret, either by the order in which I have been initiated or by any other; revelations of lodge “secrets” have been made before, with no noticeable benefit to anyone in most cases. Rather, what I’ve given is the framework in which these secrets are placed — a framework which, in the lodge system, is what gives the secrets their importance and effect.

Methods of Initiation

As mentioned back in Part One of this article, the process of initiation works by bringing about a fusion between the realms of matter and meaning in the consciousness of the initiate. There are any number of methods for doing this. In the lodge systems of the Western world, it’s typically done by means of a set of fairly simple psychological methods.

These psychological methods take many forms, but they all rely on the induction of a certain kind of receptive state in the person receiving the initiation. That state is not particularly hard to achieve; everyone who’s lost a couple of hours while staring at the TV has experienced a shallow form of it — whence comes the effectiveness of TV advertising.

In a lodge setting, the specific methods used to bring about this state are sensory deprivation, disorientation, sonorous and hypnotic language, and the deliberate use of mild and carefully controlled shock and fear.

One other means of bringing about this state deserves a little more comment, if only because it has been thoroughly misunderstood in modern times. Secrecy has a range of purposes in a fraternal or magical setting, but one of its most important uses is as a means of transforming consciousness in ritual. The specific things which are kept secret by orders using the lodge system are rarely of any importance by themselves, but the fact that these things are secret — and the fact that those outside the orders know that there are secrets inside them — shapes the way in which candidates for initiation approach the experiences of the ceremony. The idea that secrets will be revealed in an initiation creates a sense of expectancy, and can also give rise to a certain kind of fear; both of these are useful in the work of initiation.

The production of this receptive state forms the first phase of the initiatory process. Once it has been reached, the process of lodge initiation moves to a second phase, in which a set of carefully chosen images or events are experienced by the initiate, and then explained. These experiences and their explanations are heightened by the receptive state, and are intended to offer a new pattern for some portion of the initiate’s mental map of the world; the pattern may also be encoded, more subtly, in the underlying structure of the ritual itself. If the initiate accepts this new pattern — which does not always happen — the initiation has “taken.”

At this point, the process enters its third phase. The new initiate is given a set of conceptual, verbal and somatic triggers for the new pattern. Just as a memento from an emotionally charged event in the past can awaken not merely memories but states of emotion and consciousness, these triggers reinforce the new pattern every time they are used. They serve, in an important sense, as anchors for the initiation.

The three-phase process of initiation can be handled in various ways, and has been handled with various levels of effectiveness in the initiations used by different magical and fraternal orders. Like any other art, the art of initiation has its failures as well as its masterpieces. Making the situation more complex is the fact that most orders of both kinds use a series of initiations — the usual terms are “grades” or “degrees” — to carry out an extended program of transformation, each change building on the ones already made. In the fraternal orders, the goal of this program is

typically nothing more profound (or more sinister) than basic personal maturity. In magical orders, by contrast, the possibilities for change are far greater.

An Initiation In Outline

It's possible, though, to sketch an example of the technology of initiation at work, in order to show how the techniques described above work out in practice.

The initiation begins with the ritual opening of the lodge space, following the pattern covered in Part I of this article. Props and other materials needed for the initiation are already in place. The candidate for initiation is outside the lodge room in an antechamber, separated from the outside world but unable to see or hear what is going on inside the lodge.

At the conclusion of the opening, one or more lodge officers leave the lodge room for the antechamber. Their job is to prepare the candidate; this typically involves blindfolding, the most common means of sensory deprivation, and may involve binding the arms or hands as well. In some rituals the candidate may be given a preliminary oath of secrecy at this point. Meanwhile, inside the lodge room, the lodge officers take their places and the lights are turned down.

The candidate is then brought into the lodge room, and moved through unfamiliar space. Darkness and silence, broken only by the specific sights and sounds of the ritual, intensify the experience. Unable to get his or her bearings, the candidate quickly becomes disoriented. The lodge officers recite the sonorous words of the ritual; the candidate may be threatened or challenged, startled or frightened, although this element is best kept under tight control — simple surprise and uncertainty induce the required state more effectively than the more extreme levels of fear and

shock. At intervals, the blindfold may be raised to show some brightly illuminated scene or symbol, and then lowered again. At some time during this part of the ritual — different initiations place it at different points — the candidate is given the principal oath or obligation of secrecy and fellowship, and the core transformative experiences of the initiation are enacted.

At this stage the so-called “secrets of the degree” are given to the candidate. These typically take the form of a word, a grip, and a gesture. Evolved from security devices meant to preserve secrecy, and still usually presented as such, these are in many ways the most interesting part of the entire technology. They serve as the triggering elements we've already discussed; first presented in the heightened state of the initiation, and only repeated by the candidate in an open lodge, they serve to recall and thus stabilize the new pattern of consciousness created by the initiation.

The candidate is now an initiate, and is welcomed by the members of the lodge and seated among them. He or she may be lectured, sometimes at some length, about the meaning of the symbols and scenes shown in the initiation. Finally, the lodge is ritually closed, and by this process the new initiate and the other lodge members return to a more ordinary state of consciousness.

The results of the system are variable, as with any system of transformation, and depend on (among other things) the skill of the initiating officers and the mental state of the candidate. Still, it's possible to get remarkable results by means of this system, when the rituals are performed well and presented to those ready to receive them.

NOTE: An expanded version of “The Magical Lodge,” retitled “the Hall of Thmaaa” and focused on lodge technique in the Hermetic Order of the Golden Dawn, will be appearing in Volume 3 of The Golden Dawn Journal.

Writer's Guidelines

Are you interested in writing for Mezzim? We are seeking submissions of articles, rituals, workings, artwork and photography in a Magickal vein. See page 52 for upcoming issue themes.

Articles may range in length from 500 to 4500 words, or more. All submissions should be typed, black ink on white paper. Please enclose a cover letter which includes your contact information and the name under which you wish to be published. We request that we be informed if your submission has been printed previously in another magazine, or if it is being simultaneously submitted to any other publisher. Submissions on 3.5" Macintosh compatible diskettes are GREATLY appreciated. Please use text file format.

Compensation for published material is a free copy of the issue in which your work is printed.

REVIEWS

TOUCHED BY ANGELS True Cases of Close Encounters of the Celestial Kind

by Eileen Elias Freeman

\$14.95 hardcover

Warner Books

ISBN: 0-446-51769-0

reviewed by Robert Ross

Angels? As in Charley's Angels? Angel food cake? Hey, what's all this angel stuff I'm seeing?

By nature I'm a skeptic. So when I caught wind of the current "in" thing ... angels that is, I thought to myself, here we go again. If it's not EST, it's selenium. If it's not selenium, it's sushi or having a personal trainer. So angels ..., hum, I guess it could be worse.

Everywhere you look, it's angel music, angel calendars, angel books, angel newsletters, and you know it's just a matter of time before we see a best seller titled "Cooking for the Angels, a Low Fat Cookbook For Your Guardian Angel".

But along with the skeptic in me, there's also this person that wants to believe; wants to believe in flying saucers, extra terrestrials, prophecies, ghosts, psychics, and well ... need I say it ... angels.

So, if we're being invaded by angels, I'd better, at least, bone up on things. After all, maybe, just maybe, there's something to this angel invasion.

Touched by Angels by Eileen Freeman is one of a dozen books on angels that is currently making the rounds of "must reads" for angel buffs. The book is 200 pages long, and written in a style that experienced readers call an "easy read". Translation: you won't find yourself rereading sentences trying to grasp their meaning.

At the beginning of the book, the author lays the ground work, describing her first and only sighting of an

angel at age five, then continues with a brief but very interesting history of angels. Who are the angels? Why are they making their presence known so frequently at this particular time in history? Why were angels depicted with halos around their heads in early Christian art? Why do we see many winged children depicted in the art of the middle ages?

I found these chapters to be fascinating. For example, it wasn't until the year 787 that the Council of Nicaea (a great church council) decreed that it was lawful to depict images of angels in art. Of course artists had no models to work with, only accounts of angels moving effortlessly through air. So the artist turned to Greek and Latin art for help. Mercury, Nike and Hermes, gods with wings moving effortlessly from the heavens were used as examples of how angels were able to descend from the heavens.

Ms. Freeman then shares personal accounts of six different people who had their own "encounters of the celestial kind." Again, as in the earlier chapters, their accounts are interesting and well written.

Hum ... by the end of chapter eleven I feel like I'm kind of getting hooked on Angelmania. I think this is what Ms. Freeman had in mind, because the following two chapters are titled "Touching Our Angels", and "How do we know we have been touched by Angels?" She concludes the book with a discussion of her newsletter "Angel Watch."

Overall, if you're looking for a good book on angels, Eileen Freeman's book *Touched By Angels*, just might make a believer out of you. And if you're like me, somewhat of a skeptic, the book will certainly be food for thought. Speaking of food ... I wonder, if I'm visited by an angel, what do they like to eat? Maybe I should head back to the bookstore and see if there's some kind of cookbook for angels.

Green Egg Vanguard Journal
of the New Paganism

Winner of **nine** awards

in 1992, including the WPPA

★ **Readers' Choice Gold Award** ★

"Paganism without the GREEN EGG
would be unthinkable." —Ray Buckland

Quarterly, \$16 per year (US) Sample \$5
GREEN EGG, Box 1542, Ukiah, CA 95482

IN THE NEXT ISSUE OF **MEZLIM**

The Sacred Fool: Humor in Magick

Some people think that Magick should only be taken "seriously".

For some this means paying proper and appropriate respect to traditions that are held sacred within our community. For others it simply means that they want themselves to be taken seriously. Both are certainly understandable positions. However, there are other perspectives as well. Even before Discordianism, the Illuminati and the Church of the Sub Genius, there were the Kansari, the jester, Comedia del Arte and the sacred fools of many a world tradition.

So what do you think? Is there room in your tradition to poke fun at any emerging dogma? Has your sacred path been labeled as "hide bound" or "Bombastic" by people who don't understand it? Now is your opportunity to set the record straight – or set it on its ear! Share with our readers your humorous rituals and evocations; satire or sane discourse on the history of magickal fun, we want to hear from you!

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

Deadline for submissions: **May 15, 1995.**

SPECIAL NOTICE

The Samhain '95 issue of **MEZLIM** will feature Cliff Questel as guest Art Director. (*Thank you, Cliff!*) Due to the time lag in working between Chicago and Cincinnati, not to mention the added stress of starting from scratch, we will need to begin production for this issue even before Lughnasadh, so the deadline for all art, & articles and such for the Samhain issue will be: **June 1, 1995.**

The advertising deadline will be: **July 30, 1995**

The theme for this issue will be: **The Bard: Magickal Myths & Legends.**

This is a topic that we hope will inspire the Storytellers in our community. If you have a favorite tale, traditional lore or personal experience as a Bard, please share with the rest of us. As usual, we are looking for submissions of art, articles, B/W photography, rituals and prose.

PUBLICATIONS

FIRE♥HEART

A JOURNAL OF MAGICK AND SPIRITUAL TRANSFORMATION



Subscribe Now!
Just \$10
for 2 magic-filled issues!

FIRE♥HEART
Box 462, Maynard, MA 01754

ENCHANTE - the Journal for the Urbane Pagan. \$4.95 per copy/\$18 a year to: John Yohalem, 30 Charlton St. #6F, New York, NY 10014

THE BLACK MOON ARCHIVES
Wide variety of magickal manuscripts and chapbooks. For current catalog write to: Box 19469, Cincinnati, OH 45219-0469.

WYRD - A Wiccan/Witch flavoured (chocolate?) zine/newsletter with articles and features appealing to a wide spectrum of the NeoPagan community. Fun, different and funky. Hopefully it will stick around longer this time. Pub. qtrly (on the quarters) - \$12 annual sub, \$3 smpl iss. P. O. Box 624, Monroeville, PA 15146-0624

SHADOWPLAY - An international journal (U.S. and Australia). Dedicated to the creative worship of deity in all its aspects and guises through art, poetry, literature, celebration, magic, ritual, and divination. Pub. qtrly - \$20 for a year sub; \$6 for smpl. U.S. Editor: Rhea Loader, P.O. Box 21768, Seattle, WA 98111; Australia Editor: Bill Beattie, P.O. Box 343, Petersham NSW 2049, Australia.

THE BLADE & CHALICE JOURNAL OF THE WICCAN CHURCH OF CANADA - A well produced desktop zine from the folks to the north. Pub. qtrly. \$12 (U.S. or Can.\$) annual sub. From: The Blade & Chalice, P. O. Box 1031, Adelaide St. Stn., Toronto, Ont., Canada, M5C 2K4.

RAVEN'S CALL - A journal of the Old Religion, dedicated to the preservation and continuation of pre-Christian religion and spirituality. Pub. qtrly by Moon Dragon Pubs. \$12 for a year or \$4 for a sample copy to P.O. Box 301831, Escondido, CA 92030.

THE STAR - Wisconsin Assembly of Wicca newsletter with articles of national interest as well as local happenings. Pub. 8 X a year on all major Pagan holidays. Send \$8 for 6 months or \$15 for a year to: Phoenix Arcana, P.O. Box 8131, Madison, WI 53708-8131.

SILVER CHALICE - Local and national news and articles of Wiccan/Neo Pagan interest. Published quarterly by Magick Moonstone Coven on the Solstices and Equinoxes. Send \$6 for a year to Jo Ann Fischer or S.R. Smith, P.O. Box 196, Thorofare, NJ 08086.

EIDOLON - A very artistic small press magazine dedicated to exploring the nooks and crannies of esoterica, archana and the occult. Beautifully compiled and presented in a most unique fashion. Sample \$4.11 or \$13.88 for a year to EIDOLON P. O. Box 4117, Ann Arbor, Michigan 48106.

PAGAN VOICE - A monthly pagan periodical out of England. Very consistent. News, reviews and more views in a pagan theme. Some good writing and calendar of events. £1. per issue, £10. one year sub., £5.50 six month sub. All cheques payable to Pagan Voice. Pagan Voice, 13 Barnstaple Walk, Knowle, Bristol. BSA 1JQ UK.

NEW MOON RISING - Bi-monthly magazine of magick, wicca and related fields, complete with mail order catalog centerfold. Good selection of articles, editorials and letters. Lots of material tied to the wheel of the year. \$3.50 per issue or \$14 for 1 year from Mystic Moon, 8818 Troy St., Spring Valley, CA 91977.

If you know of a NeoPagan/Magickal periodical that would be interested in exchanging publications listings with Mezlim, please contact our Editorial Assistant.



NUIT-ISIS

**A JOURNAL
OF THE NU
E q u i N O X**

*'Consistently the most intelligent and readable
Thelemic publication from abroad...it never
disappoints' ...Abraxas*

Regular features on Crowley, Tantra, OTO history, Occulture, New Magickal Theory, AMOOKOS, Chaos, Sexual Magick and what's actually happening in Magick today.

Contraversial writers such as Kanton Shual, Tanith, ASHN, Santidevi and P R Konig. Some of the most objective reviews of any magazine. Beautifully produced and illustrated.

Available from good bookstores or direct from
PO Box 250 OXFORD, OX1 1AP (UK) TEL+(0865) 243671
Subscription: UK £4 Europe £5 elsewhere £6
Hard currency equivalent or Visa/Access/Mastercard
(quote number, and expiry date)
Send for full mail-order catalogue or details of trade terms

CLASSIFIEDS

Classified ads are being accepted for future issues of MEZLIM. Classified ads are 50 cents per word per issue. There is a \$6 (15 word) minimum for ads, and payment in U. S. funds by U. S. check or international money order should accompany your ad. Please include your phone number and address for our files. If you are not already a subscriber and would like a copy of the issue in which your ad will appear, add \$6.

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

Deadline for ads for next issue (Vol VI, #3): June 5, 1995. Address your ads to:

MEZLIM Classifieds
P O Box 19566
Cincinnati, OH 45219

PRODUCTS & SERVICES

FREE OCCULT CATALOGUE!

Over 2,400 Books, plus 5000 other ritual items: Amulets, Jewelry, Herbs, Perfumes, Incense, Candles and more.

ABYSS, 48-MEZ Chester Rd., Chester, MA 01011. 413-623-2155. Wholesale/retail

Newly Translated, Never Before Available Paracelsus, Eckartshausen, Lorber. Franz Bardon! Hermetics, Evocation, Quabalah, Alchemy, Western Prophesies, Metaphysics, Christianity and Lost Biblical Texts ALL Restored. \$1.00 for Catalog (refundable). AMALUX P. O. Box 171136-M, SLC, UT 84117. 1-800-409-7578.

MOONFIRE INCENSE for rituals and sabbats. Magickally crafted formulas using purest resins, herbs and oils. SASE to Goldie Brown, P. O. Box 624, Monroeville, PA 15146.

Oghams: Learn the secret power of your name from the ancient Celtic magical alphabet of the Druids. Find the meaning, your totems, times of the year, colors and mineral/stones. \$8. a name. \$1. postage/handling. M. A. Bennett Rosberg, 5818 N. Bernard, Chicago, IL 60659

VOICE OF THE SHEYA Audio cassette tape available from N'Chi. Chants; drumming; Hymn to Pan and much more! Only \$10 + \$1 postage from N'Chi, P. O. Box 19566, Cin., OH 45219.

Pastiches to Pisces - a cassette poetry album script by world renown Occult poet, Robert Warth, available for bidding. Serious bidders only. Send \$4 m. o. to Mr. Robert Warth, P. O. Box 1335, Portland, OR, 97207. Most poems already on National Library Of Poetry top ten albums!

ANNOUNCEMENTS

1-800-DRUIDRY— The number to call if you're curious about modern Druidism. Or send \$3 to: ADF Info, Box 516-MZ, E. Syracuse, NY 13057.

LUMENSGATE 1995

"Weaving The Web We Live"

A gathering of healing & transformation. June 21 - 25, 1995. For more information write: LumansGate c/o N'Chi Post Office Box 19566, Cin., OH 45219 or call: (513) 541-2166

Society Ordo Templi Orientis International seeks dedicated, sincere magicians who accept the Law of Thelema and those who will to participate in the Great Work with those of like Blood in an Empire of True Elites. PO Box 1743, Paramus, NJ 07653

PHANTASY EMPORIUM One of Cincy's finest assortments of collectible comicks, science fiction, cards and other readibles. 117 Calhoun St., Cincinnati, OH 45219 (Sorry, no mail order.)

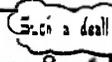
THE NEW CURIOSITY SHOPPE

Magickal books, herbal supplies, medicine bags and what-cha-ma-call-its. Drums, Dirges, Dittany and Dust (Faery). Magickal garb, made-to-order or "off the rack". Free catalog now available. For more information write: New Curiosity Shoppe, Dept. MZ, P. O. Box 19305, Cincinnati, OH 45219.

Earth Is My Temple by Elie and friends. Audio cassette tape available from N'Chi. A collection of Hebrew Pagan songs and chants. Only \$10 + \$1 postage. Songbook also available for \$3 with order of tape. N'Chi, P. O. Box 19566, Cin., OH 45219.

Please patronize our
advertisers.
Your support of our
magazine, and our
advertisers, helps to
keep Mezlim an active
and productive part of
the growing
pagan/magickal
community.
Thank you.

(We can't do it alone.)

Members of the Tribe (and Friends!)  Each a deal!

Subscribe right now!

Di Schmatteh
"The Voice of Pagan Jewry"

Subscribe to Di Schmatteh (The Rag) now, and get four issues of neat-o articles you can't find anywhere else.

Read about Hebrew Goddesses, Pagan Rosh Hashana and Shabbot rituals, Anti-Semitism in the Pagan community, the Crypto-Jews of Spain, the Pagan history of Jewish holidays, plus recipes, book reviews, arguments, tribal gossip, and other Hebrew-Pagan news. And look! The cost is sliding scale!

Oy Gevalt, do I want to subscribe! I'm comfortable, so here's
___ \$25 for two years, ___ \$15 for one year
Oy, I want to read more, but I can't manage \$25, so here's
___ \$18 two years, ___ \$10 for one year

Send to: Di Schmatteh, P.O. Box 7616, Mpls, MN 55407-MZ1. Make checks out to Consortium, Inc.

MEZLIM BACK ISSUES AVAILABLE

Mezla Vol. V, No. 1 Samhain '89

\$4. "The Transitional Issue" Articles by: R. A. Gilbert; Laurali; & Louis Martinie.

Mezlim Vol. I, No. 1 Candlemas '90

\$4. Articles by: Bill Siebert; Don Kraig; Sam Webster; Fra. PVN; Gary Hoke; & R. A. Gilbert.

Mezlim Vol. I, No. 2 Beltane '90

\$4. Spell of R.H.Khuít & other rituals. Articles by: Peter Carroll; Don Kraig; & Fra. PVN.

Mezlim Vol. I, No. 3 Lammas '90

\$6. Opening of Temple Enoch; Interview w/ Rob't Anton Wilson. Articles by: Don Michael Kraig; Antero Alli; Dennis Murphy; & A.I.W.A.F.

Mezlim Vol. I, No. 4 Samhain '90

\$6. Sex & Magick Issue. Articles by: Fra. Belarion, D. M. Kraig; Antero Alli; Bill Siebert; Zara; & more.

Mezlim Vol. I, No. 5 Candlemas '91

\$6. "The State of Magick Today" Articles by: Diane Tabor; Sam Webster; A.I.W.A.F. & more.

Mezlim Vol. II, No. 1 Beltane '91

\$6. Articles by: D. M. Kraig; Purusas 252; Laura Jennings-Yorke; Antero Alli & more.

Mezlim Vol. II, No. 2 Lammas '91

\$6. Articles by: D. M. Kraig; Esmerelda Drake; Jaq. D. Hawkins; Tara Webster; D. Rose Hartmann; Sam Webster; Ian Corrigan; & more.

Mezlim Vol. II, No. 3 Samhain '91

\$6. "The Student/Teacher" Articles by: D. M. Kraig; Sam Webster; Niki Bado; Antero Alli; Otter; Sabra & more.

Mezlim Vol. III, No. 1 Candlemas '92

\$6. "Magickal Body Art" Articles by: B. Barak; Antero Alli; Crow; Tath Zal; Sabra & more.

Mezlim Vol. III, No. 2 Beltane '92

\$6. "Pagan Gatherings" Articles by: Ranger Rick; Richard Keenan, PhD.; J. P. Damarru & more.

Mezlim Vol. III, No. 3 Lammas '92

\$6. "Sacred Prostitute" Articles by: D. Rose Hartmann; Jaq D. Hawkins; KIA; Donna Stanford-Blake & Louis Martinie.

Mezlim Vol. III, No. 4 Samhain '92

\$6. "Death & Transformation" Articles by: Oz; Sabra; R. Greywalker; E. E. Rehmus; Mishlen; & Cynthia Entzel.

Mezlim Vol. IV, No. 1 Candlemas '93

\$6. "Initiation" Articles by: Phaedron; Sabra; Chic & Tabbi Cicero; Richard Kaczynski; & Jacob Rabinowitz.

Mezlim Vol. IV, No. 2 Beltane '93

\$6. "Priest & Priestess" Articles by: Sam Webster; Nema; Sabra; KIA; Richard Kaczynski; & Jacob Rabinowitz.

Mezlim Vol. IV, No. 3 Lughnasadh '93

\$6. "Relationships" Articles by: J. Perry Damarru, Tath Zal, Maeve, KIA, Paul Joseph Rovelli, Donna Stanford-Blake & Chic Cicero.

Mezlim Vol. IV, No. 4 Samhain '93

\$6. "Folk Magick" Articles by: Nikki Bado, Maeve, Sabra, Mark Stavish, M.A., Mishlen, Donald Michael Kraig & Julian Vayne.

Mezlim Vol. V, No. 1 Imbolc '94

\$6. "Bridging the Gap Between the Magickal and the Mundane" Articles by: Donald Michael Kraig, Mark Stavish, Tath Zal, Antero Alli & Julian Vayne.

Mezlim Vol. V, No. 2 Beltane '94

\$5.95. "Sacrament Use and Abuse in the Magickal Community" Articles by: Donald Michael Kraig, Sam Webster & Bekki Shining Bearheart.

Mezlim Vol. V, No. 3 Lughnasadh '94

\$5.95. "The Magickal Arts of Healing" Articles by: Donald Michael Kraig, Annette Hinshaw, Julian Vayne & Antero Alli.

Mezlim Vol. V, No. 4 Samhain '94

\$5.95. "Our Next Generation: Children in the Magickal Community" Articles by: Jaq D. Hawkins, Althea Northage-Orr, Michael Sontag, Dr. Richard Kaczynski, Esmeralda & Antero Alli.

Mezlim Vol. VI, No. 1 Imbolc '95

\$5.95. "Sacred Dance: Movement For All" Articles by: Donald Michael Kraig, Ann Robbers, Sabra & Robert Ross

CURRENTLY OUT OF STOCK

To order your back issues, just send a check or money order for the correct amount to:

N'Chi P. O. Box 19566 Cin., OH 45219

Add \$1 for the 1st copy, .65 for each add'l for postage.



L.V.X.