

MEZLIM

A Magickal Journal for the New Aeon

Volume II, Issue No. 1

Beltane 1991

\$6.00 / £2.50



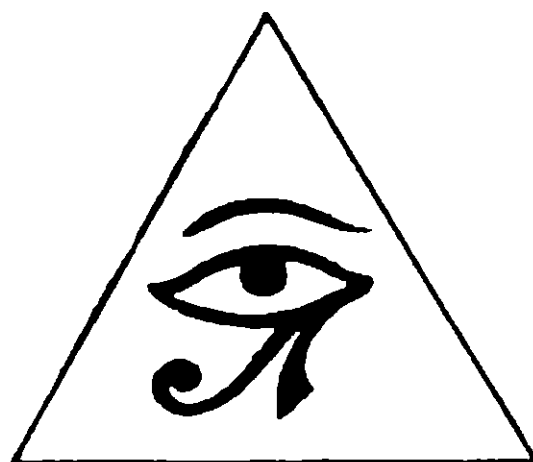
Cross-pollination and Eclecticism

The End of the Orders

by Don Michael Kraig

Magick vs Mysticism

by Antero Alli



L.V.X.

CONTENTS

Editor's Forum Kenneth Deigh	1
Eclecticism, the Universal Tradition Kenneth Deigh	3
The End of the Orders Don Michael Kraig	6
A Word on Madness Purusas 252	8
Interview with Patrick Zalewski Laura Jennings-Yorke	9
Magick and Mysticism Antero Alli	14
Blessed Be Karen Heaster	19
The Book of Anubis Axis	21
Occulture E.O.D.	25
Magic as Tool Starburst	28
Ry'leh Rising Rick McCollum & Kenn Day	30
A Relatively Improbable Parable Frank Baird	38
Reviews	40
Letters	42
Magick and the Stars A.I.W.A.F.	47
The Next Step: Recycling the Elements T. R. Kok	49

EDITOR'S FORUM

We live in a world of constant and perpetual change. When the Candlemas issue of Mezlim was going to press, the conflict in Kuwait was just beginning to heat up. Now - only a few months later - the war is already over and the clean up has begun.

For a few long weeks, while first the air strikes and then the ground war wore down the forces of Iraq, the violence and turmoil of the Middle East became very real and immediate to the American public. We were no longer standing on the sidelines watching while people we didn't know fought a war that we didn't understand.

How are we, as Magickal practitioners, to view this conflict? What does it mean to us? What does it mean for our planet?

While there are no easy answers to any of these questions, there are some observations I would like to make.

Did anyone expect the transition from the old aeon to the new one to be painless, bloodless and calm? As long as there are those who cling to the past, there will be conflict when others seek to move forward. This is true at all levels of existence, from the individual to the global.

The Arab world is a strange and volatile mixture of tradition, mystery, dreams and customs. While there are many Arabs who are successfully taking their places in the modern world, there are also those who prefer to dream of the Islam that existed over a thousand years ago. The Islamic

empire was once a vibrant culture, spanning the known world from North Africa up into Europe, from Spain to India. It was the largest empire the world had known at that time, and it went the way of all great empires, fading away into history.

The attitudes of those who cling to the past - in any culture - will bring them into conflict with those who seek to move forward. For all his pretense of Socialism, Saddam Hussein was a dictator of the old school. He ruled his people as if he were living in the days of the Islamic Empire. And there are those who want to be ruled - to submit to the will of the chieftain - the one who leads.

This conflict is not about Arabs, Christians and Jews - it is about those who cling to the past. They are angry. They see that their world is dying, as a new world is born. Rather than change and grow with the new, they seek to destroy those who choose to move forward.

This explanation is overly simplistic, but it does give us something to think about. This same conflict occurs within each of us as we struggle with the parts of ourselves that wish to halt our growth - to not move on into the unknown and the unknowable. Will we choose to identify with our future, or remain in the past? The choice is ours.

L.V.X!


Kenneth Deigh
Managing Editor

MEZLIM STAFF

MEZLIM Volume II, Issue No. 1 © N'Chi 1991.

Published on Beltane, 1991. **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 \$6. Annual subscription rate is \$20. Add \$7 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. All editorial submissions must be accompanied by a SASE. Please allow 2-3 months for reply.

N'Chi and **MEZLIM** 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.

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.

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. All advertising for the next issue (Lammas, 1991) is due by June 17, 1991.

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.

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.



Printed on recyclable paper.

MEZLIM IS PUBLISHED BY

N'Chi

MANAGING EDITOR/PUBLISHER

Kenneth Deigh

ASSOCIATE EDITOR

ΔKether Elan

TECHNICAL ASSISTANCE

David Charles Todd

PRODUCTION MANAGER

Kenneth Deigh

ADVERTISING COORDINATOR

Michele Rockne

CONTRIBUTING WRITERS

Don Michael Kraig, Laura Jennings-Yorke, Purusas 252, Kenneth Deigh, Karen Heaster, Frank Baird, Antero Alli, Axis, Starburst, T. R. Kok, Darien, Tamo Willsat, A. I. W. A. F.

CONTRIBUTING ARTISTS

Purusas 252, RAG,
Kenneth Day (cover illustration)



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

ECLECTICISM

The Universal Tradition

By Kenneth Deigh

With the current proliferation of Magickal systems and Traditions from various cultures, it's easy to lose sight of the fact that we all share the same basic tradition. No matter what our genetic, conceptual, cultural or religious background, we all have this one root in common - Human Experience. This is the wellspring from which all world religions and philosophies have been drawn. Recognizing that we all share this origin will go a long way in overcoming our confusion and establishing a more cohesive identity that goes beyond the cultural - to the truly Human.

We are living in an age that offers us unprecedented access to the knowledge, beliefs and speculations of those who have come before us, as well as new methods and technology for advancing our own understanding of our cosmos. The one thing most of us lack is a sense of unifying cultural identity which allows us to experience the world in the same way as "everyone else" does. It is questionable whether this void can be filled by falling back on the rituals and perspectives of our ancestors. We live in a different world - one that has its own needs - its own symbols. However, the bits and pieces of myth and legend are powerful resources which we can draw on to create a new and vibrant cultural identity.

When humans gathered in isolated tribal groups, it was fairly easy to maintain a comprehensive worldview, unchallenged by outsiders. All members of a tribe looked to

the tribal shaman. It was his job to explain the mysteries of the world, and only he had to cope with them directly. This led to a very simplistic belief structure, but one that "worked" because there was nothing and no one to contradict it.

As these tribal groups moved into cities and began to mingle, there must have been some confusion about who had the "Real Truth." We can assume that the leaders had to coordinate their efforts, explaining the apparent discrepancies between their stories, thus creating the first religions.

We no longer have a tribal shaman to intercede for us.

With the advent of the "global village," we are faced with a much greater diversity of custom and perspective. The problem that we face today is one of personal responsibility. We no longer have a tribal shaman to intercede for us. It is up to each of us, as individuals, to create our own unique and eclectic expression of the Universal Tradition.

Resources

The burst of technology which has created the information age has also provided us with an overwhelming set of resources. We have access to the musings of generations of practitioners of different traditions. We are not bound by any one particular school of thought but can pick and chose from as many as we like.

Along with the increase in information from the past, technology brings a much more important innovation - global communication. This gives us access to the greatest resource of all - each other. Even the traditions which proclaim themselves to be of "pure and direct lineage" often have drawn on the resources of the very groups which they so vehemently avoid. A perfect example of this would be the various Wiccan groups which despise "ceremonial magick" without realizing that their own rituals are drawn from identical sources - such as the Golden Dawn.

There are so many opportunities open to us at this point in Human evolution. We have the chance to explore the writings of those who have gone before us as well as our contemporaries; to become Adept at the practice of Magick; to go beyond the current parameters. Together, the ability to draw on the past and the present gives us unprecedented capability to create and define our own Magical path.

We have an opportunity to go far beyond what has been done before. Why reinvent the wheel?

A good example of this is found in my own work with *The Spell of ENKI*. Drawn from my work with Chaldean deities, the form of this ritual was greatly inspired by Sam Webster's *Spell of Ra Hoor Khuit* (Mezlim volume I, issue 2), which in turn, I would imagine, had its inspiration in the INRI formula and Crowley's Book of the Law. Both the form and the content of these rituals have grown and developed due to our ability to access the variety of magickal resources available to us as

working Magi in this society.

Another point I might add here is that it is important to give credit to the resources you use. This can be easy to forget with such a broad spectrum to draw from. (Just like I forgot to footnote *The Spell of ENKI* with a credit to Sam.) This is the essence of our new lineage. This is how we can trace the growth and development of our own burgeoning tradition of Eclecticism. To not give credit where it is due is to cut ourselves off from our roots.

Magick - Mirror of Society

Eclecticism is a perfect example of how a magickal system reflects the current culture. Some would argue that eclecticism is not a valid system in its own right, because of its apparent lack of coherent structure. However, to my mind this simply underlines the nature of eclecticism. The structure, like that of our whole world today, is somewhat different for each person - such is the nature of sovereignty.

Since we have the tools and records of generations and various traditions of those who have come before us, we have an opportunity to go far beyond what has been done before. Why reinvent the wheel?

This is the apparent direction of eclecticism - that magick can become a more and more personal expression; reflecting the Will of the Aeon as well as the essence of our culture. This is not to say that Eclecticism is the only valid reflection of the New Aeon, but it is certainly an effective one. It is the over-all diversity of form and content which effectively illustrates the vast wealth of opportunity available to us in this age. This opportunity is the same, whether it is expressed through Magick, Science, Literature or Art.

Where do we go from here?

As Magi, we have the profound roots of human experience to draw upon in our personal quest to control our destiny. This applies to our work as a species as well. Evolution takes place on many levels simultaneously. As each of us develops in the Great Work, we carry the whole of humanity along with us. For us to forget our connection to the rest of Humanity is - once again - to cut ourselves off from our roots.

It is difficult to keep in mind that you are intrinsically connected to all those "mundanes" out there - including the ones that tailgate you when you're driving. But you - and they - are all a part of the same species. And all of us are affected by the changes which we bring about through the use of our Will. We - the Magi - are like the head of a great winding serpent. Wherever we go - the body will follow, but where should we go? Unless - in the midst of all this diversity, we can create some sort of unity of purpose, we will accomplish nothing but dispersion.

What can we do? Where can we lead the rest of the body of Humanity? These are the questions that we will face in the coming century. With all these resources and opportunities comes a great and inescapable responsibility. Those who have the power to choose - must choose. The role of the groups and "orders" that are being born during this passage from one age to another, will be to address these questions, and to guide humanity into the future. No longer can we cautiously prod human evolution from the relative safety of the sidelines. Instead we must step forward and begin to serve as active and energetic members of society.

There was a time when the Magi were

honored by the people, and their guidance respected. Through our united efforts we can help to restore the existence of such a world.

What about the individual Magus though? With all the diversity, it's difficult to know what to do "locally" to promote the changes we desire. The nature of this Aeon is such that there can be no one to answer the questions for you. It is the responsibility of each of us to determine our own path.

There are always places to look for input. There are more and more teaching orders coming out into the open. Many of these are working to unveil the Mysteries of the past ages, and to make the wisdom and learning of the ancient schools accessible and available to any who seek.

Eclecticism smashes through the barriers of limitation and helps us to recognize the bonds which hold us together.

If you are unfamiliar with Magick, find a system that will teach you the fundamentals in a way that you feel comfortable with. This can be any effective system of Magick. When you have mastered those techniques, you can move forward from there to create your own personalized system of Magick, drawing on your experience as a Being of Light - a Human.

From here, there is literally no limit to what you can do. Eclecticism smashes through the barriers of limitation and helps us to recognize the bonds which hold us together. From here, we must let go of the definitions that have tied us to the past. We must let go of everything that we have been - so that we can become.

THE END OF THE ORDERS

By Donald Michael Kraig

There is a famous story about how Aleister Crowley made incredibly intense vows not to release their secrets when he joined the Golden Dawn. And what were those secrets? The names of the planets and the Hebrew alphabet. Most modern scholars laugh at this silliness. But was it silly at the time?

Crowley was initiated into the Golden Dawn before the turn of the century. How many of your books were originally published before that date? Probably damn few. And the few that were published covered varied individual topics and did not present a coherent system. Even the famed coursebook *The Magus* is at best a hodge-podge of stolen material. Knowing that astrology, the Kabbalah, and alchemical symbolism (as well as real alchemy) were part of magick was a secret when Crowley was initiated into the Golden Dawn. Such is not the case today.

Today there are literally hundreds of books, both of quality and of dubious value, that are available on the subject of magick and mysticism. Most of the "secrets" of the Golden Dawn, the O.T.O. and several Wiccan traditions as well as other groups have been published. People "eclecticize" through their reading and personal practice. This leads one to ask, "Are magickal Orders still viable?"

Yes, but really only for two reasons. The first is for companionship with people of a like mind. One of the most common letters I receive is from individuals asking where they can meet others with similar interests. It can be pretty lonely wanting to discuss

the metaphysical nature of the universe with a person who only wants to talk about who sang for Milli Vanilli. How do you discuss the subjective reality of the astral with someone who thinks that "subjective" only means part of a parsed sentence. And, it's difficult to talk about Magic with someone whose primary interest is the weekend's sports scores. Thus, magical Orders can function as social groups for interaction of like-minded people. But if your personal networking is such that you have enough social contact to be beyond the need of a group for such interaction, this reason for having a group is irrelevant.

The second reason is more important. Because so much information on magick is available, many magicians are poorly trained. I know this sounds like a contradiction, but it is true. Many people have read so many incomplete, incorrect books on magick, or books that are isolated from the mainstream of magick, that they do not have a clear view of any one system of magick. They do an occasional magical ritual instead of *being* a magician - a person who lives, who is magick.

Thus, a well-designed Order can have a system of training that changes a person from knowing nothing, little, some or much about magick into a magician. They do this through the implementation of systematic study and practice, achievement in which being indicated through some form of actual or *de facto* degree system. Unfortunately, most Orders treat their initiates as generic non-entities. Even if you have enough knowledge and experience (as a result of working with other groups or through personal study from the many books that are available) to be in an Order's highest

degree, you are thrown in with those who have little or no knowledge and experience.

Here is where problems can develop. Many people seem to think that there is a universal system of magick. If it exists, I have not seen it. True, there are similarities between all styles of magick, but the differences exist because everyone is an individual and there is a subjective aspect of magick which must be inspired in the initiate (or more appropriately, which the initiate must inspire in himself or herself). Thus, Wicca is not for everyone. Nor is the Golden Dawn or Chaos magick or the Sheya system, or TOPY, or Thelema. But if you are interested you may read books on these subjects and become knowledgeable in some of the techniques/philosophies of the various systems. The people who do this may be future leaders in the world of magick. And most Orders will plunk them down with people who expect to wave a wand, read something (poorly) from a book and have a beasty appear in a cloud of sulfurous smoke.

So, the best and the brightest future magicians are frequently bored and/or disappointed when they join an Order. They may take techniques and knowledge from other organizations or from books they have read and practiced that are irrelevant and inappropriate and use them to augment the Order's teachings. And since they are bright, other not-so-knowledgeable members look at what they are doing and start copying them. Suddenly, a Golden Dawn group becomes Thelemic or a Thelemic group becomes Wiccan or a Wiccan group becomes a Golden Dawn group. Sooner or later the leaders of the group have to regain control. And the result is either a split in the Order or the Order breaks up altogether.

Make no mistake, the fault here is that of the leaders of the Order. By functioning like we are living in 1891 instead of 1991 and trying to avoid the eclectic reality due to individual study of the numerous books that are available, they have brought it upon themselves.

The time for Orders is over. Or, more appropriately, the time for Orders that have refused to change with the current realities is past. Orders still make wonderful social groups. If Orders recognize the individuality of the members they can attain great strength. And finally, Orders need to differentiate but not limit: i.e., tell their members that a certain technique is not part of the Order and should not be done in an Order setting, but give people the freedom to practice other things on their own.

Or perhaps it is time for the birth of a truly eclectic Order - no, make that a school where people from all paths can come and share. In the 1950s and '60s there was a philosophy that Black people were identical to Whites except for their skin color. What was forgotten in an aura of ersatz brotherhood was culture and individuality. I still believe that people from all cultures are capable of living together, but as individuals - not in a grey melting pot that ignores the beauties of culture. Likewise, I feel that the time is right for a school that will allow all to share, learn, investigate and experiment without partisan stupidities. Such a school will allow for a true eclecticism - an eclecticism that will not merge all into a bland stew, but will allow individuals to work with their interests to the greater benefit of all.

A WORD ON MADNESS

By Purusas 252

The dangers of the magickan's path are many, and not the least of them come from Hlrsel. The threat of madness is a lingering worry in the back of the practitioner's head, rarely made conscious until too late.

Sanity is like a fulcrum-point, with balance being maintained on both sides. When it is tipped too far, by an excess of power on one side or another, the fulcrum slips and balance is lost. Those sides can be considered as common reality and magickal reality. Both can endure tremendous amounts of power, which manifests as attention and focus, but both must be attended to equally to maintain the balance.



of that teacher's magickal reality. It is the *sharing* of that reality which is important here. In sharing the new vision of the world, the student is linking — combining magickal reality and common reality. No matter how much power and intensity the student is subjected to, it is balanced through contact with the teacher's understanding. This knowledge is essential when

working in the far corners of Chaos.

The primary danger to the solo magickan is that of isolation from his fellow peers. *Isolation precedes madness.* In our tendency to gravitate toward those who understand us, we inadvertently protect ourselves from this danger. But often our wanderings take us far from any shared system.

The primary danger to the solo magickan is that of isolation from his fellow peers.

But often our wanderings take us far from any shared system. And, in order to grow, we must go outside the known places of our world, even those shared magickal realms. A fellow traveller, if not a teacher, can be your safeguard in these places. As one who has walked upon the tightrope of sanity and madness, I share with you here what I have learned.

In eastern mysticism, a teacher is the accepted failsafe of the student. A teacher will guide the student within the confines

INTERVIEW WITH PATRICK ZALEWSKI

Chief of the Thoth- Hermes Temple, New Zealand

by Laura Jennings-Yorke

On a recent visit to New Zealand I obtained the following interview with Pat Zalewski, who is one of the foremost living authorities on the Golden Dawn System today. He has just finished five books for Llewellyn Publications, two of which will be released soon. Altogether there are more than 20 books on every phase of the Golden Dawn system, including much Inner Order material which has never been revealed.

Laura: As a member of a chartered temple with lineage back to the Mathers Temple and the Stella Matutina, what made you decide to go public with the GD material you are doing for Llewellyn's?

Pat: My wife, Chris, and I made the decision for much the same reasons Israel Regardie did. We saw elderly Adepts from the now defunct Whare Ra Temple of New Zealand who were unable to pass on their knowledge, notes, and papers before their deaths. This eliminated the possibility of anyone receiving the benefit of their experience. We wanted to make certain that any notes we had would be passed on

for others to improve on, and to use as a stepping stone for further revelations of the intricate teachings of the Order. Upon our deaths, all of our books and papers will be consigned to the National Library in Wellington, New Zealand.

Laura: How did the ex-members of the Whare Ra Temple react to your books and the publishing of formerly secret information?

Pat: Some thought it was scandalous, others actively encouraged us. When Jack Taylor, our teacher, took us through the Grade Rituals, he reworded our oaths, so that any revealing of information learned would be entirely left to the dictates of our own consciences. He actually did encourage us at a later date to publish the material in order to preserve it for posterity.

Laura: In reading your books, especially the



Phoenix Bookshoppe

*Offering the finest in occult and
metaphysical books and supplies.*

MAIL ORDER NOW AVAILABLE

**Hermetics • Kabbalah
Tarot Cards • Incense**

7031 Plainfield Road
Cincinnati, OH 45236
(513) 984-6724

unpublished manuscripts, it appears that you were privy to an enormous amount of material that Israel Regardie was unaware of. Where did this information originate?

Pat: First, let me say that we have only published a fraction of the teachings we received. Most of this is pertaining to ritual, and is extremely interesting and valuable to those who wish to effectively use the GD system.

Most of the historical Golden Dawn Temples broke up too quickly for any long range evaluations based upon their practice and experimentation. Since the Whare Ra Temple of New Zealand, which began under the direction of Mr. Felkins, remained active for over 30 years, new layers of meaning and instructions were provided. Much of those teachings were given by word of mouth. Our teacher, Jack Taylor, who was taught by Mrs. Felkins, gave us access to these teachings. We in turn incorporated them into our own research work.

Laura: I understand that you were a friend of Israel Regardie's in the last years of his life. Did he ever make any comment about the information you are putting into your books?

Pat: Regardie came to visit us in New Zealand in 1973. At that time he looked

over the papers and said that he would have liked to include it in his rewrite of the original "Golden Dawn System of Magic". To do so he would have had to completely rewrite the book, which was already at the printers. He did mention that we had a lot of data that he had never seen before.


Laura: In your first book, which was published by another publisher, I noticed that your rank of 7=4 was prominently displayed on the cover of the book and in the advertising. Many would say that grades beyond 5=6 (Adeptus Minor) are meaningless. Would you like to comment on this?

Pat: I had requested that the publisher not print any grade rank in connection with the book, but they did so without my permission. I guess it seemed a good "advertising point". I do not personally consider it of importance to anyone except myself. When the book came out, I was placed in the position of denying the fact or of acknowledging it. I chose to do the latter.

As to the validity of grades of a higher level, only the individual knows that for himself. History says that Mathers gave the 7=4 grade to a number of Americans before 1900. Good authority has it that at the time of his own death he claimed to have achieved 8=3.

As to the ceremonies and their validity — I would hardly call them meaningless. Those that make such statements have obviously not had the experience of participating in such ceremonies. They definitely make greater levels of awareness available to each participant.

Laura: There has been some question raised in the occult community because the

HERMETIC SOCIETY OF THE GOLDEN DAWN		the Portal QUARTERLY JOURNAL
<ul style="list-style-type: none">• TEMPLE INITIATION• GRADED CURRICULUM <i>Local or out-of-area students</i>	HERMETIC STUDIES OCULT SUBJECTS	REVIEWS • ARTICLES & INTERVIEWS WITH Robert Anton Wilson, Alan Richardson, Timothy Leary, Gerald Suster, Pat Zalewski, Pete Carroll, and more!
31849 Pacific Hwy South, Suite 107 Federal Way, Washington 98003		

material Regardie published is different from yours. What is your answer to this?

Pat: Up until the time of my publications there was only one prominent viewpoint, that was Regardie's. Although I did not study under him, I did read his books. My own teacher was Jack Taylor, of the Whare Ra Temple. He was much more experienced than Regardie in the ritual and teachings of the Golden Dawn, and in particular with the Inner Order teachings.

Laura: Why do you place Taylor in such an exalted position? Do you have any examples of his abilities?

Pat: When Jack put me through the 6=5 ceremony he took me astrally from my body and introduced me to the layers of energy in that ritual one step at a time. This experience was not theoretical nor intellectual, but an example of the power he possessed. He had the ability of almost knocking one over without raising anything but an eyebrow from across the room. I have met many others who claimed the rank of 7=4, but in my opinion they were pale imitations of Taylor.

Laura: Rumor has it that you are taking - or are being given Regardie's throne now that he has passed on. How do you feel about this?

Pat: I was unaware that there was a throne to be passed, and would certainly not presume to sit on one, nor to take over someone else's job. Regardie and I were both dedicated to the Golden Dawn System. He was an excellent writer, and I have seen no one who could fill his shoes in that capacity, except perhaps Francis King from England. My contribution is not so much in my writing ability, as it is in the wealth of material left to me, which I am in

THE
ATLANTIS BOOKSHOP

49a MUSEUM STREET LONDON
WC1A 1LY
TELEPHONE 071-405 2120

We carry an
extensive selection
of new, secondhand
and out-of-print
books on the occult
sciences, as well as
a wide range of
publications.

ALL ENQUIRIES WELCOME

the process of passing on. It is inevitable that Regardie and I would be compared due to our similar backgrounds and interests, but we were and are separate individuals.

Laura: What do you feel about people starting their own temples from reading your work?

Pat: I wish them luck, and hope that the material gives them an advantage in accomplishing their goal. This is the reason I have made the information available. Each one can do the Work, and pursue it with whatever level of dedication and perseverance he chooses. He/She may also choose to claim whatever grade he/she wishes, since it is ultimately between the individual and his maker anyway.

Laura: You appear to have lived a varied and interesting life style over the years, living in a number of countries, and

experiencing some varied teachings. Could you tell us some of the highlights?

Pat: One of my major interests besides Golden Dawn has been karate. I was an instructor in New Zealand, and represented the country in the World Championships in LA in 1975. I still incorporate martial arts into my work.

Laura: What about your Yoga studies with Tantric Master Vivandatta in India? Has this also been integrated into your Golden Dawn work?

Pat: In India, Vivandatta taught us to control the sexual energies of the bodies through the chakras and body sheaths, one layer at a time. This was very helpful to me, but it was not until I combined this with my martial arts practice that I became aware of the effectiveness of Vivandatta's teachings. My martial arts instructor, Tsugi-san kept the flame burning and Jack Taylor of the Golden Dawn refined it.

Laura: What is the nature of the work of your Thoth Hermes Temple in New Zealand?

Pat: We are a small temple and we like it that way. A great deal of our time is spent in writing and researching. In our own practice, we have brought down a great deal of formerly Inner Order material into the Outer Order work. In the Outer Order we study the practical aspects of herbal and metal alchemy, in the Inner Order the student is taught to combine it with ritual. I understand that your own temple, Ra Horakhty, operates on the same principles, but is also a school open to a large body of students all over the world.

Laura: You mention alchemy. Do you practice alchemy as taught by Frater Albertus?

Pat: No. Frater Albertus made great contributions to the study of alchemy, but he used a system of Kabbalah that is not compatible with Golden Dawn teachings. The "Philosophers of Nature" course gives one a better foundation from my perspective.

Laura: What do you envision for the future of the GD?

Pat: Hopefully more development, more research, and more practical application. There are many levels of the work students can apply themselves to, including Enochian and alchemical research at the higher levels.

Laura: There has been talk about your affiliation with Chris Hyatt, Falcon Press, and the Golden Dawn Temple and Society, as well as your involvement with the selling of Grades. Could you comment on this?

Pat: A few years ago we wrote the Golden Dawn Correspondence Course and donated it to the Israel Regardie Foundation with two specifications; a) the course was never to be sold as a book, b) no grades were to be given out, nor to be sold. The course is meant to be a foundation for active magical work, not a replacement. Unfortunately for all concerned, these conditions were not met, and I long ago withdrew any of my support from the Foundation, Hyatt, or the Golden Dawn Temple and Society (I never was involved with that). In the beginning of our association I issued a probationary charter to the Regardie Foundation, which stated that no initiations were to be done without Thoth Hermes Temple approval. That probationary charter was withdrawn some time ago. I have absolutely no affiliation with the group, nor any persons who belong to it.

Laura: Do you presently work with or through any other temples in the world?

Pat: For the past five years we have been working closely with Ra Horakhty Temple, Hermetic Society of the Golden Dawn in the US, which is your group. I feel it has been a good, reciprocal, working relationship and we are quite pleased with your creation of a successful active temple. As I mentioned, this is not something we wish to do in New Zealand, but it is good someone is doing it. We refer inquiries to Ra Horakhty who are interested in this phase of the work.

We have had a number of inquiries also from abroad from persons wishing to charter a temple. This requires a lot of work on the part of the group wanting a charter - 2 years probationary time to set up a working temple and have it working well, review of all members, curriculums, etc. I believe you will be going to France, Brazil, Spain and some other areas to visit and advise these applicants.

Laura: Yes. We're hoping groups dedicated to the Work will spring up and persevere all over the world, making the GD system available to a lot more people. Our temple has had inquiries from every part of the globe — even Russia, Czechoslovakia, Phillipines, Japan, Africa, etc. Our temple has members in San Paulo, Brazil, Puerto Rico, Spain, and a number in other states and European countries. We are hoping some of them will continue and begin their own temples.

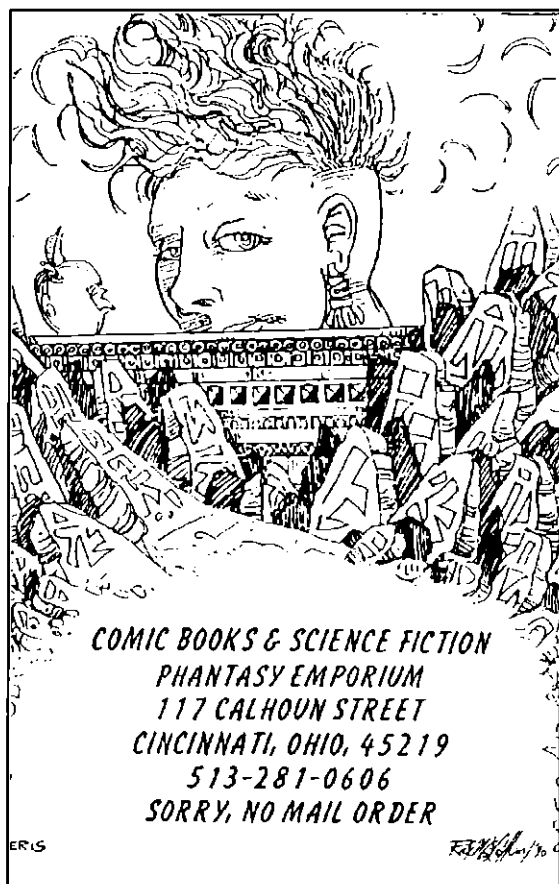
Do you and your wife, Chris, plan to come to the US at any time in the near future?

Pat: I came over to do a workshop on the O=O ceremony, and a couple of lectures a

few years back for AIO. It was quite enjoyable, and I met a number of dedicated people. My plans are to come over again within the next year or two, after a few of my books are in print. This time my wife, Chris, will be coming with me. She is an excellent alchemist and ritualist, and will be teaching with me. We will be coming to Washington state for AIO. If anyone in other areas is interested in bringing us to their area, they can contact you to arrange a schedule.

Inquiries may be sent to:

Laura Jennings-Yorke
Co-Chief, Ra Horakhty Temple
Hermetic Society of the Golden Dawn
31849 Pacific Highway South, Suite 107
Federal Way, Washington 98003



MAGICK and MYSTICISM

Journal Entry of an Empirical Mystic

By Antero Alli

Since I was about seventeen, some twenty years ago, I vowed never to become anything or anybody when I grew up. This vow was a heartfelt response to what I saw as a vapid persona problem most people claimed when lapsing under the spell of what I'll call "terminal

adulthood". It seemed most kids my age were in a big hurry to become somebody. Whether that somebody was the "self-image" of their own creation or the public image of what others expected, didn't seem to matter to me. It was the vulgarity of having to encapsulate the mystery of their being into an understandable concept that put me off. I think they called it an "identity crisis". To me, it was an absurd, white judeo-christian mental construct to preoccupy those big white minds who did not know how to survive on their own yet. Who could blame them? There was nothing High School taught us to survive in the outside world beyond. When I realized that, I realized I was on my own.



This innocent pledge to be nothing inadvertently initiated a specific self-defining perspective through which the rest of my life would gather momentum and focus. By not becoming anything, I was naively yet sincerely confessing my fervent adolescent devotion to

what Kabbalists term "ayn sof", what Buddhists call the "Illuminated Gate of the Void" and what the Book of Tarot names "The Fool". In other words, the mystical impulse had found itself inside my person. A primary long-term side effect of this impulse has been and remains, a growing familiarity with the distinct possibility that my very core is made up of this nothingness. I feel, touch and sense my "center" as a condition of pure potential energy — void of form, shape or color. There is also a developing sensibility of ordinariness about this revelation: I am nothing and it is nothing special.

Another early motivation to "not become anything" was out of pure pragmatic glee. By not identifying with any

one concept of myself, a type of psychological freedom emerged. I loved the idea of not being anybody while simultaneously being able to do many things; a worthy trade-off. Over the next twenty years, my lifestyle exploded into a wild spectrum of activities including the writing and directing of plays for the theatre, an eight-year career as a psychic aura reader, playing piano for dance classes, performing as a professional clown, writing books, creating a ritual technology and other perilous acts suitably unfit for print right here. It seems that my early vow to the potential state naturally lent itself to a prolific output of diverse doings alongside a multidimensionality of experience. (The preceding indulgence of personal history is a necessary prelude to this article on *Magick and Mysticism*; it tracks the philosophical origins of the author who also happens to be the subject in question.) Thank you; draw the curtains open, please...

The Mystic and the Magus

For the sake of semantics and to clarify my own bias, I now draw distinctions between the mystic and the magus and, between mysticism and magick. The mystical path is primarily devotional, a path of the heart. Mystical tendencies encourage one to yield, acquiesce and eventually surrender around forces one experiences as greater and more intelligent than one's person. The mystic is carried by a genuine lack of concern for the outcome of destiny, producing a wisdom for letting things happen and flowing with the forces that be. Mysticism is any sensibility encouraging direct openness to and merging with the unknown universe on its innate terms, through reverence of mystery.

Magickal work is essentially self-

determined wish fulfillment oriented in the will to power. Magick is rooted in the development of those volitional skills enabling one to effect change in the outer and inner worlds according to one's will, that is to say, on purpose. The magickian works to utilize the forces of nature to fulfill his/her intentions and often does so with the use of magickal tools, i.e., ritual implements, herbs, incantations, sigils, etc. Tendencies of both the mystic and the magus exist within everyone at various degrees of realization and interaction. (When the terms "mystic" and "magus" are used hereafter, they refer to (pre)dispositions within us rather than any pure type. My own predilection, for example, is primarily mystical with magickal leanings; an empirical mystic, if you will.)

Aleister Crowley's magickal axiom, "Do what thou wilt shall be the whole of the Law...love is the law, love under Will", speaks precisely for the magickian's alignment with Will as a superior principle under which love or devotion, serves. Crowley's life and profuse literary heritage remain a chief prototype for many a magus today. On the more mystical end, there was another individual by the name of William Butler Yeats (who, along with Crowley, was a member of the Hermetic Order of the Golden Dawn) whom Crowley discounted as an ineffective magickian. How right he was! Yeats, of course, was not so much a magus as he was a mystic. One has only to read his lavish poetry and his experimental no-plays to ascertain this much. No doubt Yeats considered Crowley's written poetry limp and lame by comparison. These two historical figures easily personify the polarity of mysticism and magick, from which all real gnosis and praxis spring forth.

I don't think there are any pure and thus, exclusively mystical or magickal practices

per se. Rather, I perceive two basic approaches to the numerous bodies of available esoteric knowledge which all seem to be diverse responses to life's mysteries. The magus, not unlike the scientist approaches mystery as a relative phenomena to be understood in gradation through a series of repeatable experiments with predictable results. The mystic, like the priest, relates to the absolute nature of mystery as a process to participate in and eventually, to be sacrificed to through an act of conscious surrender. Both biases have their own distinct values.

The Shaper and the Shaped

For example: The mystic approaches ritual-making in a completely different manner than that of the magus. Mystical rituals (i.e., the traditional liturgy of the Catholic High Mass, Native American Sundance ceremonies), engage the celebrants in the physical, emotional and mental preparations necessary to move and inspire within the heart a love for creation and the revelation of unity therein. Energy is generated and assimilated. Ritual magick (i.e., the Gnostic Mass of the O.T.O. and the Crowleyites, Golden Dawn ceremonial magick) trains the aspirant to command those forces necessary to evoke the desired effect(s) of the individual and/or group involved. Energy is focused and then, directed to a target or a goal.

Those who have innocently experienced the values of both orientations know their distinct influences on their own psyches, as well as in those group minds who live accordingly. It's as if each approach encourages the development of a different type of person. Any personality, to some extent, is shaped by a prolonged influence of either and of each. To grasp the quandary, we re-focus down to the example

of a single moment that I'll refer to as "acceleration", any marked intensification of lifeforce in the body. When this happens, there are basically three ways to respond and thus, define ourselves in relation to acceleration.

1) Resistance: We contract, tighten and otherwise withdraw from the experience into a more familiar or safe way of responding, i.e., spacing out, talking, eating, "having" sex, self-denial through feigned ignorance, etc.

2) Control: Empowered by the moment, we begin directing the force according to our will and grow more aware of our gaining influence over the energy itself, i.e., we use the force to motivate and determine our actions.

3) Service: Yielding to the moment, we create enough space to allow for the direct expression of the energy itself while following its intention all the way through to completion, i.e., we serve the direction of the force itself.

All three responses are self-defining; each path is its own destiny. In resistance, we learn the self-knowledge of our limitations — how far we are willing to go with a given force. In control, we discover enough understanding to manage the forces by shaping their direction toward self-determined ends. In service, ongoing intimacy with the energy itself reveals outcomes simultaneously unpredictable and uncontrollable — we are moved and shaped by the energy itself. Apparently, all three responses exist at various degrees of realization and interaction at every acceleration point in our lives. Using these three responses as a model, read the extent of your own bias — the degree it stems from the magickal (control) and/or the mystical

(service). Resistance to acceleration seems innate to the challenges of both realms.

Gorgeous Oppression

I confess a greater liking for the third “service” response, even though I am culturally conditioned “as a man” to exaggerate the second, more “controlling” option. The first “resisting” option is usually the more interesting of the three, insofar as its ability to expose work to be attended before any real control or service can ensue. Even though I am more innately mystical, I have spent far more time in the control response. This has had the effect of creating an ongoing friction between my “essence” and my “personality” levels, from which the birth of a “soul” has been midwived. In mundane terms, I’ve been a controlling, manipulative person most of my life while harboring a closet mystic within. In other words, I’m a “false” magus and a true mystic learning to come to terms with myself.

One effect of maintaining a greater external control over my life has been a marked increase in personal understanding. For many years, understanding was utterly paramount to my physical, emotional and psychic survival. Understanding myself and my place in the world helped solidify a sense of my niche, if you will. You understand something and you know where you are; there’s power in that. In retrospect, I see how I’ve exaggerated the importance of my understanding and the niche it created until the power of my placement corroded into the bleak paranoia of isolation. I had outdone myself, in other words. Realizing this has helped me begin seeing through the paranoid tendencies embroiling most magickians I meet while enlivening the compassion to live amongst them.

[Outdoing oneself is probably an occupational hazard for any practicing magickian. Too much “doing” tends to manufacture a kind of psychic shielding effect, creating the illusion of invincibility masked by an increasingly calloused and jaded attitude. As one continues suffering “the illusion of one’s certainty” one cuts off fresh incoming experience, which might be incongruent to and thus essential for challenging the resiliency of one’s conceptual paradigm.]

An older magus from a well-known magickal order and temple (who’ll remain anonymous for now), initiated me to my own process of “undoing” this false magus. Life, as I knew it, rapidly unraveled like a ball of misplaced yarn. Whatever understanding I had accumulated was lambasted at the very core of my being. Anything not innate to my being was subject to the shock of more undoing. I realized how my coveted understanding was a form of gorgeous oppression; beautiful yet hopelessly byzantine. My “being” had been terrorized and tyrannized by my own understanding, in other words. It was in response to the psychological shocks administered by this magickian that the truer mystical nature of my being began to emerge. Upon encountering its emanation, the magus retracted in displeasure and eventually disappeared from my life. This magickian’s own elusive “disappearing persona” suggested a true magus (in essence) at work, while his false mystic personality seemed as undone by my mysticism as I was, by his magick. We do not have much to do with each other, anymore.

Corrosion of the False Magus

The magickian’s dismantling of my pretenses continues inside my own efforts to wake up. Occasionally, I’ll notice how crafty and cunning my understanding has become, what it does just to maintain

control over my frightened, overwhelmed being. This happens when my need to be understood is over-awed by my need to understand. Re-read the previous sentence. I'm beginning to see how this unchecked need for comprehension is a pain in the neck, a self-imposed impediment to the kind of direct realization necessary to the life of my very soul. As the false magus corrodes away, I am left feeling a greater need TO BE SEEN, rather than the more heady need TO SEE. There's a lot of catching up to do.

The soul craves real mystery just as much as spirit burns the lamp of real understanding. Other side-effects of excessive spiritual understanding are noticed in the absence of imagination and humor, two traits conspicuously missing from the otherwise astute Gurdjieffian schools of esoteric self-knowledge. Humor and imagination are symptomatic of a human soul at work without which, a dismal fate awaits any practicing mystic or magickian no matter what they know or who they are. James Hillman, in his classic work REVISIONING PSYCHOLOGY, investigates with eloquent thoroughness this critical distinction between the solar-dominant spirit of understanding and the

more lunar-based imaginative feeling domain of the soul. When the spirit has been over-emphasized, it is the soul that hurts and seeks healing.

There's a common "New Age" axiom stating that Life is one big school wherein everybody meets their big teachers to learn their big lessons. This particular understanding finally terrifies me; it's downright dictatorial! There was a stretch of time when I not only bought into this type of fascist thinking but organized a cosmology around it in a book I wrote called, ANGEL TECH (Falcon Press; 1987). In all likelihood, there are still many useful ideas in ANGEL TECH for those previously unacquainted, yet the author has plainly outgrown its premise. In other words, I wouldn't know how to give a talk or workshop on the material anymore without feeling false about it. Does this render a book obsolete? Perhaps; although my publisher doesn't think so. There are always people who learn from our pasts, as there will be people's futures to learn from. Until then, I don't know who I am, where I'm going or what I'm doing...and, it's feeling pretty good to me...



ASTROLOGIK
By **ANTERO ALLI**
Preface by **Steven Forest**

"If you're new to celestial symbolism, you're fortunate to be starting with ASTROLOGIK; you'll be learning 21st Century astrology. If you've been consorting with the cosmic muse for years, get ready to lose your virginity all over again; this guy will rattle you."

STEVEN FOREST, author of *Inner Sky*

From the author of *ANGEL TECH*, comes a workbook for reading your own chart. Track the forces at play in your daily life while awakening the states you're in! Signed copies, send \$12. to Antero Alli at P. O. Box 45758, Seattle WA 98145 USA

Antero Alli is a poet /author/ performing artist who resides with his family in Seattle, Washington.

BLESSED BE

by Karen Heaster

Dan felt good. The sun was shining and the breeze, warm through the open windows of the van, whipped merrily through his ponytail and the pentacle dangling from his earlobe.

Spiral Dance had been a good gathering. Small and select, with like minds on most of the rituals and magical aspects...few of the minor personal irritations that usually occur when groups of unrelated people meet and live outdoors in close proximity for a week.

In spite of his initial reservations about a pagan festival in the very heart of redneck territory, the site had been lovely. The mountains outside of Charleston had provided beautiful weather, privacy and a breathtaking show of spring wildflowers.

He didn't even mind that he had been asked to go out of his way to deliver Sharifa to the airport for her own trip home. She was a nice girl, after all, and it wasn't that far out of the way. As they entered the outskirts of town they enjoyed a spirited discussion on whether the creators of Star Trek had used Qaballah in the design of the Enterprise and Captain Kirk was representative of the Fool. Suddenly a siren sliced the air.

"Oh shit!" He slowed and pulled over, hoping against hope the motorcycle cop behind him was going to go blasting by in search of other prey. No such luck. He remembered other times and experiences with cops who liked to hassle anyone who looked different. He would never be mistaken for a local here. His mind went into overdrive. "What

could he get me for? Only 5 miles over the speed limit, probably okay there unless they like to nail out-of-state plates. Left taillight's out...no big deal. Should be okay," he thought, "unless..."

"Sharifa! Have you got anything on you?"

She gave him a quick startled look. "No. Do you?"

"No. Good!" He watched warily in the rearview mirror as the officer slowly disengaged himself from the glittering pile of chrome, paint, antennae and saddle bags now leaning at rest.

The cop sauntered up; his polished knee-high riding boots, spotless jodhpurs, black leather jacket, dark glasses and visored helmet the very stuff of an ex-hippie's nightmares. Face expressionless, he drawled, "D'ya happen to know how fast y'all were goin'?"

Dan gulped. "Uh, 50?" A brief nod of the helmet.

"Yup. Happen to know whut the speed limit is heah 'bouts?"

"Uh, 45?"

"Nope. 35." The officer slowly removed his dark glasses, his look unwavering. "Y'all not from around heah?"

"Uh, no. No, we're not. I'm from up around Chicago...just down here for a visit and I was going to drop off my friend here at the airport so she could go home to Seattle..." His voice trailed off, uncertain. "Damn," he thought to himself, "slow down! You're talking too fast and high...you sound guilty! Look him in the eye! Smile!" He managed a rather sickly grin.

The basilisk look traveled past him and Sharifa received a brief nod. The stone-faced perusal continued around the interior of the van and focused on the festival teeshirt he had forgotten he was wearing. "Y'all down heah with that 'Speeral Dance' bunch?"

"Uh, yeah. Yes, we were..." Dan sank another notch lower in the seat as he thought, "Shit! Now he thinks I'm sacrificing virgins!"

The granite face did not crack. "Might be a good idea if yuh paid more 'tention to speed limit signs in strange ter'tory."

"Uh...yes, officer. I'm sure you're right. I'll do that. I sure will..."

"See that yuh do." A brief sharp nod and the cop started back to his motorcycle. Dan watched him carefully in the rear view mirror, a wildfire of hope starting to kindle. Suddenly the cop slowed, stopped and pivoted slowly...giving the rear of the van a long thoughtful look. He started to saunter back.

"Damn!" Dan thought. "I knew I was in trouble! I hope I have enough money to pay the fine and still be able to buy gas and get home!!!"

"Almost fergot somethin'," the cop drawled as he reappeared at the driver's window. He flipped up the lapel of his black leather motorcycle jacket. Dan stared stupidly at the silver pentacle glittering in the sun. As he looked up uncomprehending, suddenly, incredibly, the Mount Rushmore-like face split in a friendly smile. "By the way...Blessed Be!"

Author's note: This is a slight fictionalization of a true story. Locale has been changed in order to protect the officer.



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 \$1.70 additional for Seals of Solomon catalog
 To: WHITE LIGHT PENTACLES/SACRED SPIRIT PRODUCTS
 P.O. Box 8163 Salem, Massachusetts 01971-8163
 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. 83

LumensGate

Sponsored by N'Chi
 Publishers of Mezlim
 & the Sheya Path

June 7,8 & 9, 1991
 at "Brushwood" - Sherman, New York

\$25 before May 18, 1991/\$35 at gate

Workshops, Rituals, Bonfire Drumming and
 Dancing (all night), Potlach Feast
 and much more!

Let the Light in!

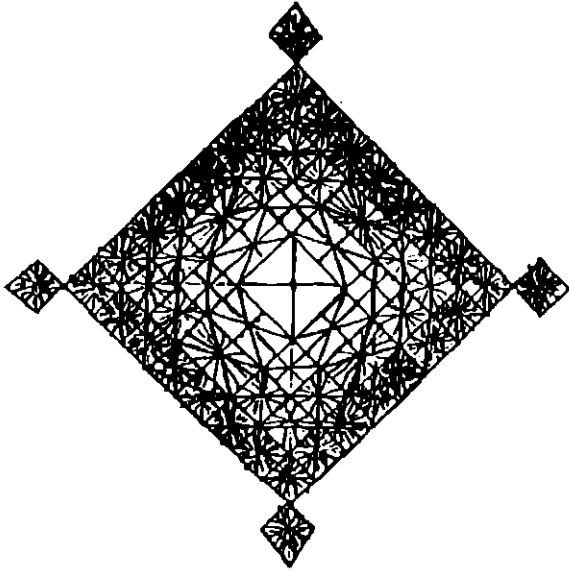
For more information please write:

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

THE BOOK OF ANUBIS

Liber 369

The Grimoire of Axis
*Dedicated to Austin Osman Spare
and to Starfire*



This drawing, the mandala of Anubis, actually exists on at least four dimensions at once. Progression of complexity from simplicity is geometrically more accelerated and ramified. As all maps of Self are ultimately false, nevertheless, some are useful to elucidate certain truths, and so are Holy. The Book of Anubis, though Holy, is subject to these limitations.

In the beginning was the Self. Like a circle whose bound is never known; ecstatic and super-abundant is its "feeling". Whose center is ever fed by its boundless aura. Like unto no other, super-abundant, self-nourishing, procreating only unto itself, ever becoming more itself. By the immensity of its unknown bound, this formlessness is the archetype of form. This Holy formlessness is the fuel of its center, its freedom, its infinitude. And, verily, this center is the primal belief of the formless, the desire of the Self. And, verily, this

formlessness is the primal belief of center, the Vision of Self.

Time and motion and evolution are the perceived effects of the super-abundance of Self, the Ever-Becoming One.

No thought or conception can reach this Self for it precedes conception and forms. Nothing is outside this Self in its primal oneness; as empty belief, as ecstatic Self-love.

Therefore, are all selves, entities, beings, and things its ramifications, its multitude of beliefs and forms.

In its primal ecstasy of Self-love, Self has conceived of itself its duality. "For I am divided for love's sake." Yes, it has conceived of itself its force and form, its Will and Imagination, its primal duality for "love's sake." For the primal unity is the essence of ecstatic love as the experience, the emotion.

And the primal duality is the original means of its expression.

Beliefs are "forms" of Self, containing and expressing desire. Desire or Will is bound in belief.

As Self conceives, it creates dual beliefs of greater complexity, and, of necessity, greater intelligence to unify the components of belief. Intelligence is the ability for components of a belief to interact.

In Self's ever-becoming it is ever new, for all beliefs (being duality) but the primordial

Self as love grow tired, seek unity, die and leap into form again to gather experience, to be new, non-exhausted, to perform the desire of Love-It-Self.

As conception creates dual beliefs of greater and greater complexity, first structure, then life, then intelligent life is built up. But the component beliefs of the sphere (or system) of living, intelligent beliefs are small and many in their capacity to believe.

The first belief is division, producing duality (Will and Imagination). The second belief is synthesis, expressed dually, producing tetragrammaton. By this process complexity and intelligence are built up from Self.

Eventually beliefs reach a sphere of organic "life" and intelligence. What we usually call "ourselves" (Identity) is a complex and intelligent belief.

Yea, and here is a great mystery. For in its ever newness, Itself's ever-becomingness, It has accumulated its past forms of belief, It has stored these in Itself. For memory is the essence of Soul, its order intelligence and continuity. And in the multitude of beliefs that is Self's manifold expression of desire, what we call "ourselves" and other selves, and these past beliefs and incarnations of Self exist in the Memory of Self called Soul.

Memory is the essence of what we call the "subconscious" and is one and the same with desire energizing a belief and becoming accessible to intelligence.

Memory and the subconscious exist in the successive spheres of belief that start just outside "yourself" and extend concentrically out and back.

Self's force is the energy of its desire, self-desire ever leaping into form. Ever energy is encoded, containing information, ever desire becoming belief. Ever is belief surrounding Self as its ever-changing body, and this multitude of beliefs and forms all have Self for their center, yea, they all have the same Self for center. But the multitude of diverse and reacting forms/beliefs give the impression of multitudinous self and myriad entity to intelligent beliefs.

Simple beliefs are of large capacity to believe though relatively unintelligent. Complex beliefs are of small capacity to believe though intelligent.

Capacity is "sacrificed" to intelligence and vice-versa. The primal dualities are the parents of all, while "we" build machines in a small corner of the universe.

Vital Beliefs are all those forms of belief (being forms of Self) that are not perceived by "ourselves" (a complex, intelligent belief) as being Self.

Therefore, what we usually call "ourselves" is a complex, intelligent belief, capable to some degree of believing in turn. But we can only truly believe one thing at a time, for thoughts (being the name that we, having been believed, give the beliefs that we in turn believe), are dual and conception has occurred.

magickal child



- Hard Core-New Age
- Free Mail Catalog
- Reader on Premises

Open 7 days
35 W. 19th St.
(212) 242-7182, Fax 681-0361

We are only free to believe before conception has occurred. This is in relation to the sphere of complexity we are in at the time of conception. In each unity of belief there is only enough energy to awaken (make real or vital) one of the dually arising beliefs at the moment of conception. Even though in time they may alternate, they cannot exist simultaneously.

Ask yourself, "Is it raining outside?" In the moment before you look you are free to think that either it is or it is not. Once you look you are free to believe only one or the other. In quantum physics this is known as the collapse of the state vector.

This is the relation of a complex, intelligent belief to a less complex and vital belief of encoded energy in physical forces. This less complex belief is considered objective phenomena while "ourselves" seem subjective in respect.

Suppose, then, that as we look at the rain we think, "I wish it were not raining." That is we desire from a complex, subjective belief to affect a change in a simpler, vital belief.

Experience has shown us that we cannot, in our normal state, believe effectively in opposition to a simpler, vital belief. For though the simpler, vital belief has less intelligence, it has more capacity to believe than a complex belief. We might be able to use our "power" or "medicine" which is intelligence to stop the rain, but as yet intelligence has not developed the means. We might persist, desire being strong enough, and attempt to develop the means, but in all probability it would have stopped raining of itself long before we had developed the means, or, we would have ceased to desire the change.

"Ourselves", as a complex belief actually exists on all the spheres of complexity/simplicity at once. As belief progresses from sphere to sphere, as complexity increases, more and more energy is bound up to maintain the complexity of the belief. This energy bound to complexity is what we call intelligence. Therefore, complex beliefs are less and less aware (immediately) of other beliefs as Self. For energy must be available to belief for it to become "real", that is Self.

The formula of Magick is that energy must reach the sphere of a belief preconceptual to the belief desired. This requires that complex beliefs become simple. Degrees of simplicity equals availability of energy and capacity to believe. In fact, they are the same!

To try to energize a belief without reaching the required simplicity is either totally unsuccessful or exhaustive of the belief that is trying to affect the change. This exhaustion is a desired state as it frees the energy necessary to charge the new belief, but the new belief must be coded in terms not immediately intelligible or much or all of the energy will be re-focused to maintain the rational structure in which the desire is formulated, and will again tie up the energy (desire). Symbols are better than intelligent thought. Sigils are more potent yet, for this purpose.

Care should be taken in the means of exhaustion so that the complex is not permanently damaged but simply exhausted.

Sigils may be made in a variety of ways. Unfamiliar languages, coded music, enumerations, special geometrics, mudras (provided they are not too "intelligible"), and many others. (Use your living

imaginations.)

By these means we may acquire the capacity to believe "it is not raining" (or whatever) or better yet "the sun is shining" or "the air is dry." It is not wise to use a negative of the belief we wish to change as energy may affect the positive rather than the negative, i.e., the "raining" rather than the "not".

Symbols are useful to make accessible to our belief knowledge, information and/or experience of other beliefs as we may desire. Symbols are forms either pictorial and accessible to intelligence or arbitrary and intelligent by constant use in intelligent systems. Energy made available through exhaustion and linked to a symbol reformulates in intelligence (within a complex belief) and is experienced "subjectively." Subjective beliefs are components of complex beliefs. Complex beliefs are preconceptive in relation to subjective beliefs. Therefore, subjective beliefs can be affected by "thought", i.e., the energy bound by intelligence.

What are called affirmations are used to energize (through exhaustion) one subjective belief as opposed to another, as beliefs always exist as dual. To constantly repeat to ourselves "I am happy" will bring about the desired happiness provided that one is capable of focusing thought effectively and energetically and that there is no hidden conflict with a more vital or simple belief.

Some affirmations of a complex belief are usually undetected. These include such things as moral codes, aesthetics, of an intelligent belief conglomerate/system, i.e., "culture". Be not ruled by a hidden belief.

To affect the "objective" world of vital,

simple beliefs requires total exhaustion of the intelligent belief "ourselves" - a kind of total oblivion, ecstasy or "death" of ourself and the released energy informing an unintelligible symbol or sigil.

"You will perform great works, though they not be known. By being the true self all things come of their own momentum."

"Verily, I am where you put your pen, and I am in the setting sun. When you look and search for me, you look only for yourself - your self free from the associations you make."

"When you look for me I am the Empty Places. When you be, I am there, ever-becoming, ever taking fresh forms."

"You divide yourself by a process of reflection from me and are ever empty, searching, desiring. Revert, then, to a time before divisions - a time of wholeness and joy."

"Wind yourself like the serpent coiled to spring. But when you strike, let go. Let go of all. Let go of self and then shall your will no longer suffer from opposition. For what is there to oppose?"

"In the silence that is death new life is born, and those embracing death are free."

"New tools I make form the crucible of your soul. Let light come from darkness, ever fresh, let it take form and serve its purpose, then let its death be its reward."

"Ever onward winds the serpent of life, ever devouring what was, ever growing new skins, ever sloughing off old."

MEZLIM DEMOGRAPHICS SURVEY

As our circulation grows, it becomes more and more important for us - and our advertisers - to know who our readers are. By completing the survey printed below, you are helping us in this endeavor. We ask that you do not include your name or address - so that absolute confidentiality can be preserved. Please fill out all applicable areas using additional paper when necessary, and return the completed survey form (or a xerox copy of it) to: N'Chi, Post Office Box 19566, Cincinnati, OH 45219.

Personal:

1. Sex: Male ___ Female ___

2. Age (Check one):

under 20 ___

20 - 25 ___

26 - 30 ___

31 - 35 ___

36 - 40 ___

41 - 50 ___

51 - 60 ___

61+ ___

3. Sun sign: Please specify.

4. Marital Status:

Single ___

Married ___

Partnered (not married) ___

Divorced ___

Multiple partners ___

Widowed ___

5. Number of children (if any): ___

6. Sexual Orientation:

Heterosexual ___

Celibate ___

Bisexual ___

Homosexual male ___

Lesbian ___

7. Ethnic Ancestry: (More than one category may be checked.)

African ___

Arabic ___

Celtic ___

Chinese ___

East Indian ___

Gaulic ___

Germanic ___

Greek ___

Gypsy ___

Hebrew ___

Hispanic ___

Italic ___

Japanese ___

Native American ___

Nordic ___

Saxon ___

Slavic ___

Other (please specify)

Educational:

8. How much formal education have you had? (Please indicate one of the following.)

Completed Elementary School ___

Completed High School ___

High School Diploma or G.E.D. ___

Some college ___

Associates degree ___

Bachelors degree ___

Masters ___

PhD ___

Occupational:

9. Are you:

Currently unemployed ___
Employed by small business ___
Employed by corporation ___
Self-employed ___
Full-time ___
Part-time ___

10. Are you currently:

Working at one job ___
Working at more than one job ___
Working at one job and have own business
on the side ___

11. What type of work do you do as your
primary source of income?
(Example: High School teacher, computer
sales, waitress, management, etc.)

12. Average annual income:

below \$10,000 ___
\$10,000 - \$20,000 ___
\$21,000 - \$30,000 ___
\$31,000 - \$40,000 ___
\$41,000 - \$50,000 ___
\$51,000 - \$75,000 ___
above \$75,000 ___

Religious:

13. Religious background/orientation:
(Indicate as many as apply.)

Agnostic ___
Atheist ___
Buddhist ___
Catholic ___
Christian Protestant ___
Jewish ___

Unitarian ___
Christian Mysticism ___
Goddess Spirituality ___
Native American ___
Neo-Pagan ___
New Age ___
Old Pagan ___
Shamanic ___
Wiccan ___
Zen ___
Other (please specify) _____

14. Religious practice:

Solitary ___
In a group ___

Magick:

15. Is your interest in Magic primarily
academic or practical?

16. What system of magic do you prefer?

Why?

17. What amount of time would you say
that you actively, consciously practice
magic?

Every day ___
Once a week ___
Once a month ___

Several times a month ____
Only at major celestial events ____
Several times a year ____
Other (please specify) ____

18. Have you tried any of the rituals presented in Mezlim? ____

19. If so, did you feel that they were successful? ____

Residential:

20. Do you live in a:

House ____

Apartment ____

Other (please specify)

21. Rent ____ Own ____

22. Would you describe the area in which you live as:

Rural ____

Suburban ____

Urban ____

Other (please specify)

23. How would you describe the attitude towards Magick, Wicca, Neo-Paganism, etc. in your local community?

Feedback:

24. What esoteric/metaphysical publications do you subscribe to? (Please list.):

25. What other esoteric/metaphysical publications do you enjoy that you do not currently subscribe to?

26. Where/how did you discover Mezlim?

27. Why do you like Mezlim?

28. What features do you like best in Mezlim? (Please rank from most to least favorite.)

Editor's Forum ____

Illustrations ____

Cover art ____

Overall design ____

Reviews ____

Interviews ____

Poetry ____

Rituals ____

Ads ____

Ry'Leh Rising ____

Letters ____

Feature articles ____

Other (please specify)

29. Subjects you would like to see more of in Mezzim?

38. Have you purchased a product or service as a result of any advertisement in Mezzim? ____

30. Other comments or suggestions on improving Mezzim:

39. If so, from whom?

If you have any additional comments, please detail them below. If necessary, use more paper and attach it to this form.

31. On the average, how many people, including yourself, read your copy of Mezzim? ____

32. What products and services advertised in Mezzim would you respond to?

33. What other types of products or services do you think should be advertised in Mezzim?

34. Do you prefer to purchase your magickal supplies locally or via mail?

35. Is there a good Magickal bookstore in your local area where you can purchase most of what you need for your practice?

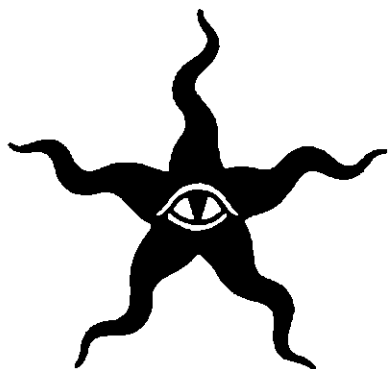
36. Do they carry Mezzim?

37. If not, could you give us their name and address?

Although the results of this survey will be made available to our readers and advertisers, contact information and the identity of participants (if known or indicated) will be held strictly confidential, and will not be released at any time. Thank you for your assistance.

OCCULTURE

An Introduction to the Esoteric Order of Dagon.



History

The E.:O.:D.: is an occult Order descended from the Sirius mystery cults of ancient Sumeria, Babylon and Egypt.

It was re-earthed in the 1930's via the fantasy fiction of the New England writer, Howard Phillips Lovecraft. His work presents an internally consistent cosmology, constructed through the literary realization of the author's dreams and intuitions. This cosmology has since become known as the Cthulhu Mythos, after its central deity. Lovecraft's stories and novels contain hidden meanings and magickal formulae unknown even to their creator.

Lovecraft was an introverted and reclusive writer who professed a rational, mechanistic view of the universe, despite the glimpses of the strange places and entities beyond the world of mundane reality which he experienced in dreams. He never realized that he was himself the High Priest Ech-Pi-El, the prophet of the coming Aeon of Cthulhu.

However, Lovecraft left behind the Silver Key to these mysteries in the form of his fictional opus, and in his character,

Randolph Carter, who appears in four of his tales. This character assumed an independent existence during, and after, Lovecraft's life. Following many years of preparation, Randolph Carter refounded and revived the E.:O.:D.:, eventually transferring Directorship to Frater Zkauba before disappearing into a Grand Magickal Retirement. In turn, Fr. Zkauba was responsible for selecting the original 23 members of the reformed E.:O.:D.:, at that time the only initiates of the Order.

In 1986 e.v., Soror Azenath assumed the XXIII Degree, and a new phase in the evolution of the E.:O.:D.: was begun. Many new members were admitted to the Order, and Eleven Lodges in the Outer were established, relating to the eleven Sephiroth of the Tree of Manifestation.

Now, with the ascension of Frater Nephren-Ka to the position of Director, the Esoteric Order of Dagon moves into preparation for the imminent realization of the Aeon of Cthulhu. The Web of Lodges now spans the Dark Plant, alive with emanations of the Dreams from R'LyeH. Large numbers of people are experiencing contact with the Great Old Ones, mostly in dreams and nightmares... the E.:O.:D.: urgently requests that such individuals contact the R'LyeH Grand Lodge, for the time is right for those who have heard the Call to enter the Temple of Dagon. Ia! Cthulhu fhtagn!

Structure

There are three secret societies with connections to the Cthulhu Mythos: These are The Cthulhu Cult, The Starry Wisdom

Sect, and The Esoteric Order of Dagon. The membership of these groups overlaps, though each has its own degree system.

The Esoteric Order of Dagon consists of six Degrees. These are:

Honorary Member (O *) - an individual who has submitted evidence of their magickal creativity in the Great Work (the only formal application for entry into the E.O.D., which must be approved by the current Director).

Initiate (I *) - required to provide a record of suitable magickal working which, if judged "successful", would merit the Initiate grade.

Lodgemaster (X I I I *) - charged with the authority to formally open and maintain a Lodge of the Order (under a charter issued by the Director).

Adept of the Abyss (X I *) - permitted to those members who have transmitted fragments of the original Necronomicon, from beyond the Abyss (Daath).

Director (X X I I I *) - the Outer Head of the Order, this individual is the embodiment and messenger of the Dreams from R'lyeh. On a mundane level, the Director is the editor, publisher and distributor of all primary E.O.D. sponsored publications.

Grand Magickal Retirement (Ⓞ *) - after their terms of office, Directors attend to their own personal work in solitude and await further transformations. They rarely become active members again.

Before entering into a Grand Magickal Retirement, the Director appoints a suitable

successor - the periodical transference of this position to different members ensures fresh ideas and directions, and avoids the rigidity and decay associated with traditional organizations.

Publications

The researches and findings of the E.O.D. are published in newsletters (such as "THE PYLON"), and in monographs from individual members. "The Miskatonick University Press" also specializes in publishing occult interpretations of Lovecraft's writings (see Cults of Cthulhu, Frater Tenebrous). A journal of the E.O.D. entitled FRAGMENTS, is also forthcoming, drawing upon the Order's extensive archive material.

Philosophy

Though the initiates of the E.O.D. do not believe in the absolute existence of the deities as portrayed in the Cthulhu Mythos, they find Lovecraft's work a useful paradigm for gaining access to the deeper, non-rational areas of the subconscious. The oneiric origin of Lovecraft's stories is of crucial importance here, in pointing a way of access to parts of the human mind which are identified with alien and (literally)



Catalogue
upon
request

Abyss

Open
11am to 7pm
wednesday to
sunday

Specializing in wicca, magick, shamanism,
celtic lore, herbs, channeling, Egyptian, crystals,
books, tapes, supplies, jewelry, & tarot decks.
34 cottage st. (rt. 141) box 1022
easthampton, MA 01027
1-413-527-8765

nameless horrors of his fictional iconography.

The Church of the Tentacle

The dark wheel of the Aeons turns and comes full circle. Above the frozen earth, the stars fall together in sigil-patterns of return. The Old Ones watch and wait. In the hidden and secret places, their Servants congregate to praise Them and to prepare the way. Great Cthulhu is their Master - he sends them dreams and visions of the way it will be, after Earth is cleared off. He sleeps now in his sunken tomb, but the edge of his dreaming touches the fragile minds of men, driving the weak insane and the strong to worship.

An Order waits as of old. They haunt the dark woods and empty deserts where the Old Ones have trod in long-forgotten times. With unconscious hands, they mould in clay the images of their Gods, guided by the Dreams from R'lyeh. In the subterranean Temple of Dagon, they perform the rites of evocation in silence, eyes blank and staring. The astral light swirls and coagulates around their black-robed forms like radioactive milk, taking the forms of weird, larvae-like entities. With the tentacle-wand, the Magus traces the Elder Sign in the air above a rock bowl-fount, underlit by green fluorescence. Fathoms above his hooded head, Leviathan stirs and shifts in his slumber, clouding the deep black waters with silt.

Ia! Ia! The Night of the Deep Ones is upon us! The Eye in the Tentacle shall open, and the Great Lord Cthulhu shall look upon the faithful of his church once more. Ia! Cthulhu fhtagn!

The E.O.D. can be contacted at Box 175, 52 Call Lane, Leeds, LS1 6DT, UK.

TRANSFORMATIVE MAGICK FOR THE NEW AEON



The basic course of study in the Sheya system consists of an introduction and 11 lessons which cover the following areas of preparation and training for the prospective Sheya:

- Detailed presentations of each of the basic aspects of the system including evocation, invocation and related work.
- Techniques to assist the student in acquiring the necessary focus, discipline and vision to proceed with the work of self transformation and understanding.
- Techniques for developing a safe environment for transformative work including raising the Temple, energy balancing, middle pillar exercises, grounding and banishing.
- Detailed discussion of the basic tools and symbols of the temple and their uses.
- Direct correspondence with the author of the system, offering ongoing commentary and response to any questions arising from your own experience with the system.

We believe that you will find these lessons to be of great assistance to you in your quest for greater understanding and realization of your potential. The lessons are designed to present a total system of Magick in a logical and understandable fashion - A system that you can use in your life - now!

Please address all inquiries to:

N'Chi
P O Box 19566
Cincinnati, OH 45219

MAGIC AS TOOL

by Starburst

A friend asked me whether I believe in my tarot cards. I didn't know how to answer her. Two days later, the answer came: I believe in my tarot cards exactly the same way I believe in hammers. They are both tools. So are all divination skills and other magical activities. Hanging magic with the trappings of mystery has some use, but mostly obscures. The most practical approach to learning magic is exactly like learning to use hammers or other mundane tools.

When dealing with magic, people tend to see magic as an end of itself rather than a means to an end. That's rather like building a shrine to an electric substation because it makes computers possible. Nobody keeps a dynamo for a pet. Unharnessed electric generators are operated only for show in science classrooms or museums. Generators are expected to accomplish real work, like lighting lights, running machines, and making life easier.

Magic is a metaphysical analog of physical forces. It permeates every corner of life, and its practice may be the most common human activity after survival issues. Most people, of course, do not call what they do magic. The mother who beams energy to help her child win a race; the actor who says, "Break a leg!"; and the young girl who makes herself sexy by applying purple eyeshadow all think what they do is ordinary. However, their actions are no different in essence from the rituals of magicians; they are usually less intentional and, perhaps, less effective.

In our society, the conscious magician has

an edge. SHE has had to thoroughly rethink the world and rediscover how it works. What the magician discovers may or may not be more valid than what SHE abandons. It is the emotions aroused by these profound changes that make the difference. In many magical traditions, a magic practitioner must retune HIRself from regarding the environment as an I-It relationship to a merger of Self and world in a profound I-Thou integration. The by-product of this upheaval is the ability to do magic.

Making magic is simple; using magic effectively is not easy. As with any other tool, it has its lore and technology, its strengths and limitations. Even a hammer has tricks of the trade. Holding it wrong can squander its energy. Using it to bash in someone's head or to prop up a window are possible, but not suitable. Mistreated, a hammer may lose its head disastrously. When it is used in accordance with its design, it gives good service. So it is with magic, although magic is a more complex tool.

In magic, the magician is both the hand that holds the hammer and the hammer. The rituals, tools, or psychic disciplines used to accomplish particular tasks are tuning devices to shape the hammer. The power is natural and available to all. It does not of itself make the user superior or endow HIR with a positive or negative moral value. Style of magic matters only because particular symbols and processes tune a particular magician more effectively than some other style. A claw hammer is not intrinsically superior to a balpeen. In magic, as in the mundane world, the go/no go guideline is, "How well does it work?"

Magic should be judged by its effect, but objectively, as you would any mundane craft. With a hammer, you ideally hit a nail on the head and drive it home with a minimum number of blows. In fact, sometimes you strike off center and the nail doesn't go in all the way or it bends and goes in crooked. Sometimes you hit the thumb holding the nail and hurt yourself. None of these mistakes are moral issues. You do the best you can, learn from your mistakes, and go on to the the next task. Practice makes perfect. You don't count yourself a failure or a sinner because you screwed up one nail.

Some magicians put magic on a pedestal, or venerate it as something alien and dangerous. They consider themselves elite because they have arcane knowledge. They fail to distinguish between the conditions of doing a job and the end result of the work. Anything that moves power can be dangerous, whether the power moved is physical or metaphysical. The safety rules for maintaining high-voltage electrical lines are scary to a non-lineman, but no one is afraid to drive or walk under a high line in good repair. A magician's work is as dangerous as giving birth, and as natural. Learning to deal with the extraordinary within the ordinary is the essence of magic.

In fact, magic is a natural extension of the mind. Any person who is mentally unimpaired can do it if SHe will. How good a particular practitioner is depends on the same kinds of things that more mundane skills do. Persistence and discipline are much more important than talent or breadth of knowledge. Good engineers, for example, often know little more than how to accomplish a narrow range of operations. A good magician masters some basic techniques, practices a lot, and tries to learn more and better ways to do things as SHe

goes along.

As in other professions, some magicians master a safe body of general information without much depth of understanding. They go by the grimoire and may have little or no idea why what they do works or how to fix things when it doesn't. Mediocre magicians may rely on patterns which someone else extracted from reality and count themselves powerful. In fact, such people work once removed from the power.

Standard magical lore provides the same training as a core curriculum in other knowledge fields. Used as directed, the magician can achieve modest success experiences and avoid sticky new ground. Such "inherited" patterns are a shortcut to save the student from having to reinvent basics from direct experience or getting into trouble, like training wheels on a bicycle. Once an apprentice has learned the basics, the training wheels should come off. Otherwise such standard lessons may insulate the magician from the heart of magic.

Magic is no more and no less innocuous than a hammer. You can get hurt if you use it incorrectly, just as you get a fat thumb from being careless with a hammer. Respecting a tool is not the same as venerating it. Don't worship the dynamo; find a way to hook it up to do some work. The value of a tool lies with its wielder.



WPPA - Dept Z
P. O. Box 1392
Mechanicsburg, PA
17055

The WICCAN/PAGAN
PRESS ALLIANCE
now offers an excellent
Resource Guide at a VERY
low price!

Only \$3. + \$1. shipping
and handling brings a
listing of newsletters,
products and services to
your doorstep!



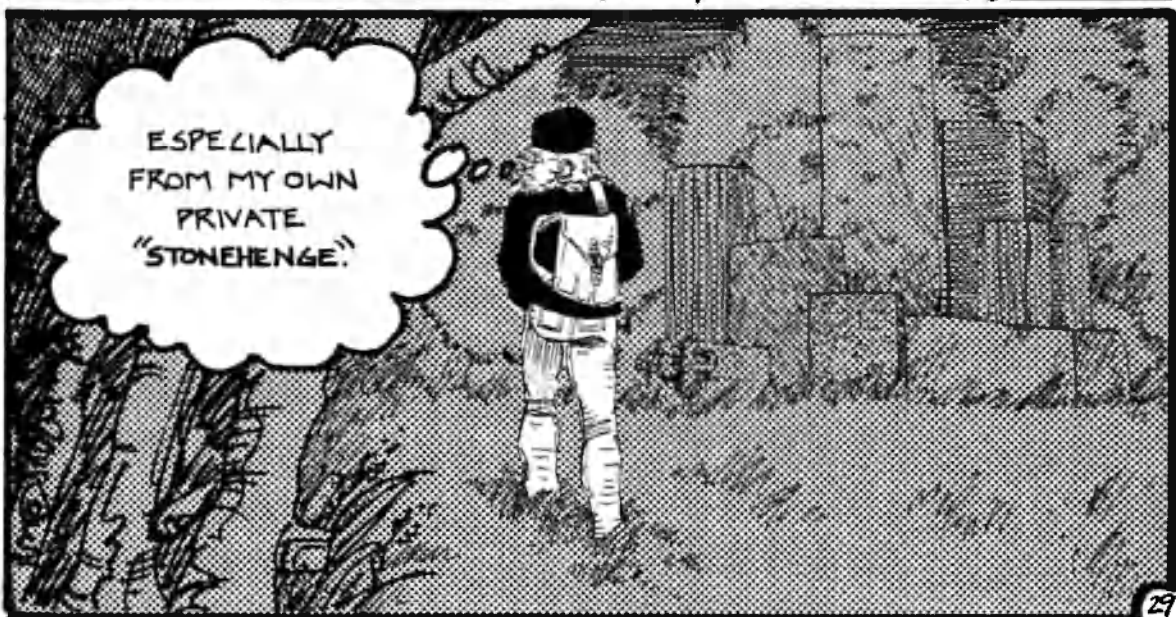
Art & Story:
Rick McCollum
& Kenn Day
Lettering:
Rick Peters

Last issue, Sophia went for a long stroll on the Astral plane, hoping to track down the dastardly characters behind all the bizarre happenings that had begun to plague the coven. She got more than she bargained for! After passing through various wrecked and rent portals, she found herself face to tentacle with Chthulu and company.

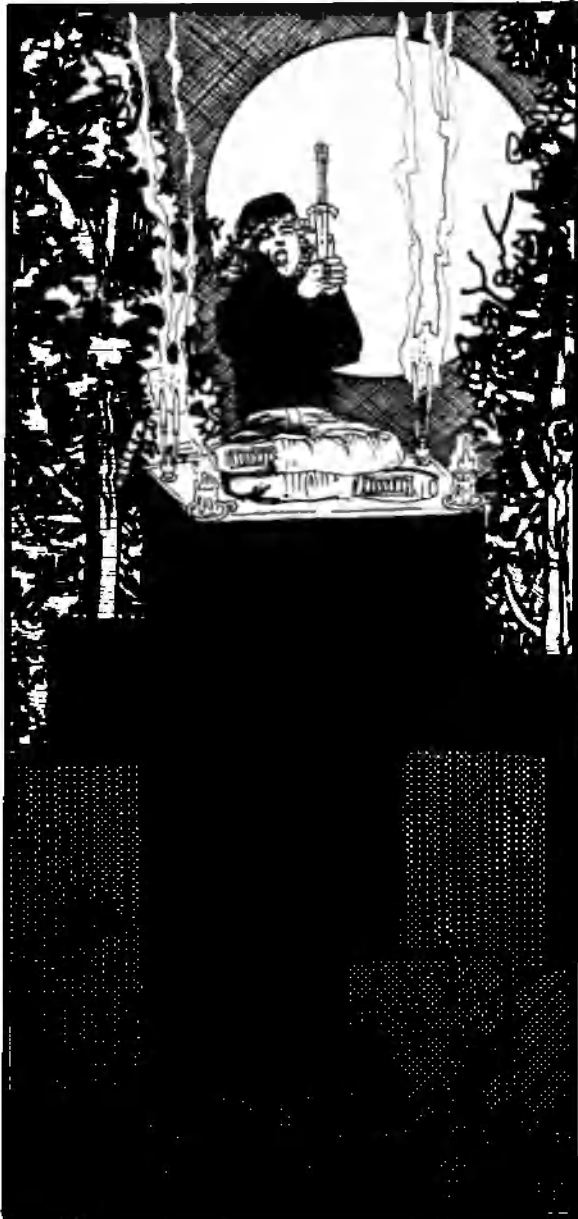
Beating a hasty retreat back the arms of her coven sisters, Sophia survives the ordeal, but is quite shaken.

Meanwhile, Leah - who has been sent home so as not to expose her to the dangers at hand - starts playing rebellious neophyte and sneaks out of her parent's house - where she's grounded - and goes to her special "place of power" in Burnet Woods. There she hopes to follow Sophia on her astral travels - despite the warnings of dire forces which she might encounter.

Yea verily - the plot doth thicken.



ON
THE COLD STONES
BENEATH
THE FULL MOON
LEAH
PREPARES HERSELF.



AS SHE MOVES
INTO A
DEEP TRANCE,
LEAH RELEASES
HER
ASTRAL FORM...

30.



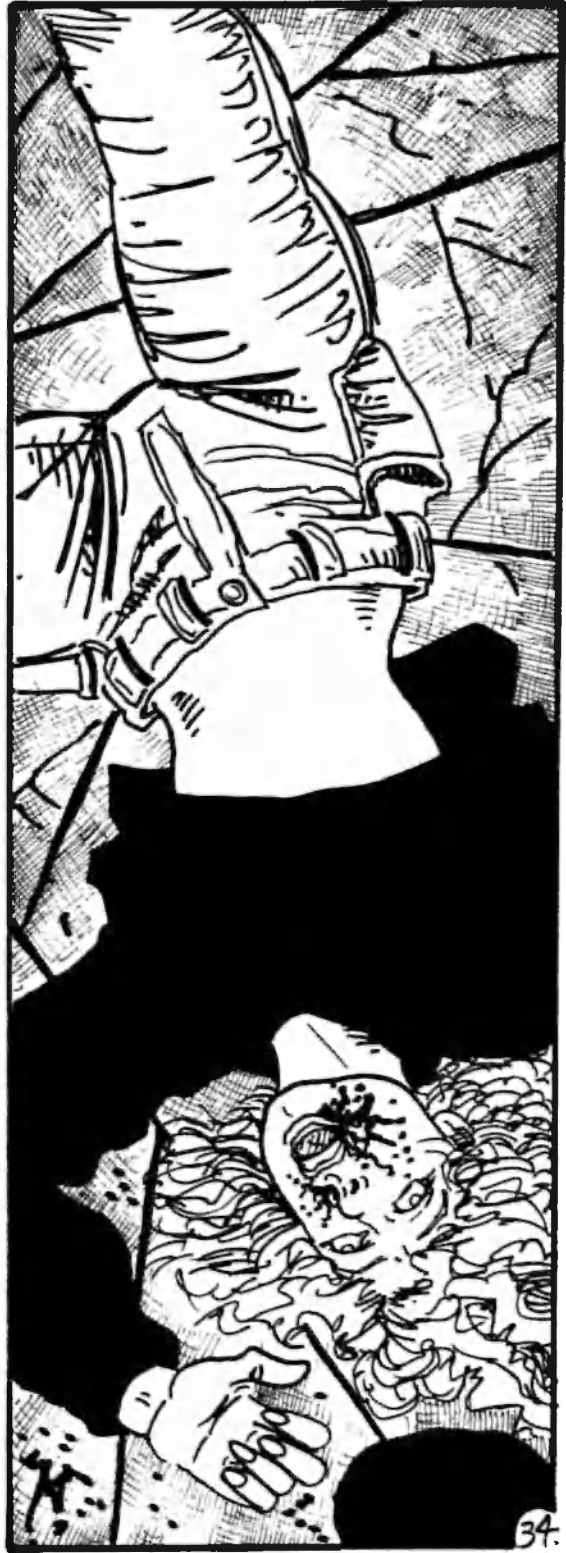




33.



TTTTTTTTTTTTTTTTTHUDDDDDDDDDDDDDDDD





THAT CHILD
WAS
DELICIOUS!
PERHAPS
I'LL SAVE
THE FOOL,
AND
ALLOW HIM
TO LIVE...
...FOR NOW.

MORE TO COME -

39

A RELATIVELY IMPROBABLE PARABLE

by Frank Baird

Men from Earth colonize a distant planet Zeta. They keep in touch with Earth by radio. The absence of any Doppler shift in each other's signal confirms that the two planets are at rest relative to each other. Earth sets a clock to zero and sends a signal with instructions to Zeta. Zeta receives the signal, sets its clocks to zero and returns the signal. Earth receives the signal and resets its clocks to one half the elapsed time. Subsequent exchanges verify that their clocks are synchronized and that their planets are separated by 100 light years.

Earth sends a message outlining an experiment and specifying a time when a spaceship will depart from Earth. A few years ahead of departure time, Earth sends a young astronaut in a direction away from Zeta so that he can get a running start. The astronaut reverses his ship and accelerates toward Zeta until his velocity reaches 99.5% of the speed of light. He then cuts his engines and coasts past Earth on his way to Zeta. As he passes Earth he sets his clock to Earthtime [T] and the experiment begins. Following instructions at time [T] on Zeta the colonists select a young man of the same age as the astronaut to welcome the astronaut upon his arrival.

Years pass, and the astronaut finally reaches and flies past Zeta. He looks at his clock. Travelling at 99.5% the speed of light, the astronaut's clock has been running ten times slower than would a clock at rest. It now reads only $T + 10$ years. He is still a

young man, and he looks forward to meeting the welcomer on Zeta. The clocks on Zeta, however, read $T + 100.5$ years. The welcomer has long since grown old and died, and will be unable to greet the astronaut. The astronaut is saddened by this and looks to his books on Relativity for a remedy.

Having discovered the secret
of immortality, the colonists
... live happily EVER
AFTER.

He reads that by a universally accepted conception of Relativity "all motion is relative." There is no way to tell who is moving, and who is at rest. For any two inertial frames, time measurements are reciprocal. The astronaut has been very careful to keep his velocity constant since the start of the experiment. He realizes that as an inertial observer and a citizen, it is his prerogative to see himself at rest, and the Earth/Zeta system as moving. He resolves to change his point of view. This gross abuse of his prerogative proves immediately fatal and the astronaut instantly ages and dies. Meanwhile, back on Zeta, as a consequence of the dead astronaut's sudden change of perspective, the welcomer along with millions of previously dead colonists are immediately resurrected and restored to their youth. Having discovered the secret of immortality, the colonists contract to have a similar self-sacrificing astronaut delivered every ten years and live happily EVER AFTER.

Relativists will point out that I disregarded the time difference between Earth and Zeta in the astronaut's frame - but 1) it is not relevant to this problem, and 2) the time difference has problems of its own.



Illustration © Kenneth Day 1985

REVIEWS

Practical Sigil Magic

Frater U.'.D.'.

From Llewellyn Publications

P.O. Box 64383

St. Paul, MN 55164-0383, USA

Practical Sigil Magic is an outstanding and clear introduction to the construction and use of sigils. It makes A.O. Spare's sigilry methods clear and immediately usable. Frater U.D., in clear and precise language, explains how anyone with a piece of paper and a writing implement can construct and activate a sigil.

While the experienced sigil-caster may get bored by the in-depth coverage of the basics, Frater U.D. offers enough insight that even the experienced Magickian will find it valuable reading. Also of interest to the experienced Working Magus is Frater U.D.'s excellent coverage of related topics. Including: Creating an Alphabet of Desire, Atavistic Nostalgia, and the creation of hermetic sigils based on the Planetary Kamea. Frater U.D. approaches these specialized topics with the same clarity and experienced insight he shows for the basic sigil-casting. Also *Practical Sigil Magic* is refreshingly free of dogma. Frater U.D. simply offers his understanding and insight from years of experience while he constantly encourages you to experiment and gain your own understanding and insight.

In summary, *Practical Sigil Magic* is an insightful and clear explanation of sigil-casting and related topics with a "How-to" emphasis that is a valuable resource for both the novice and the experienced Magickian.

Tamo Willsat

Celtic Magic

D.J. Conway

From Llewellyn Publications

P.O. Box 64383

St. Paul, MN 55164-0383, USA

Celtic Magic is a very readable, compact source of useful information and practical applications for magic in everyday life. It covers basic Wiccan and Celtic religious/magical practices in simple enough language for the reader new to this genre, yet is rich enough in detail and scarcer information that even more advanced readers will learn new things.

It is full of historical background on the lifestyles and beliefs of the ancient Celt and other early European ancestors, including their dress and ornamentation, use of lunar and solar calendars, and their cultural personality. The lists and descriptions of Deities are extensive and a real asset to the individual who studies and enjoys Celtic mythos. There is plenty of information in this section to give an individual practitioner new and interesting ideas and variations to rituals.

Also presented are various techniques of meditation and visualization exercises, spellcasting, rituals - even sample rituals and spells. Also of interest are the Tables of Correspondence which cover traditional uses of incenses and candles, but perhaps more importantly, also provide quick references to Deities and Elementals and their associated aspects. All in all, I found *Celtic Magic* to be very worthwhile reading.

Darien

The BOOK of NIGHT

Daniel Kemp

From IRAYA Publications

5219 Magazine St., Apt #2

New Orleans, LA 70115

The BOOK of NIGHT is an interesting tidbit arising from the often tedious marriage of Occult esthetics and small press publishing. I use the word interesting in the sense of the ancient chinese curse: "May you live in interesting times."

The cover is black, textured paper with the title and author's name stamped in gold ink, along with a personal sigil which is repeated throughout the book. The text is professionally typeset and interspersed with a number of entertaining collages as well as a few very nice graphics from Purusas 252.

In fact, the "look" of this publication was so compelling that I was prepared to be thrilled with its contents as well. Unfortunately, the content reads like a writer's notebook - page after page of brief scenic descriptions, character sketches and esoteric ramblings - without any real cohesion.

There may well be something of worth here for the person who enjoys leafing through other people's private journals (before they're edited), but for the rest of us - it's hardly worth the trouble.

Attention publishers!
If you have a publication which you would like to be reviewed in Mezlim, please send a copy to our review editor.

The Dawn Operation

Hilary Hayes

From BCM OMENTIDE

London WC1 3XX UK

The Dawn Operation, like most of Hayes' work, is not at all an easy read. The work is self published via typewriter and xerox, and the small type is sometimes difficult to read. Never-the-less, Hilary Hayes' stories work insidious magick on the reader, drawing Hlr into an alternate reality which looks disconcertingly similar, but behaves in very uncomfortable ways.

It is the sometimes plodding, sometimes conversational quality of her writing that lulls the reader into a sensation of overhearing gossip from across the lunch counter.

The Dawn Operation in particular reads like a letter written between friends. It meanders back and forth between subjects mundane and cosmic, all the while drawing you into the complexity of the story line; introducing bizarre possibilities in an offhand manner that has you accepting them as real before you have the chance to consider their actual validity.

How to Do Magic With Mirrors and Other Fiction is a short collection of some of Hayes' other work in a similar vein, also available from BCM OMENTIDE.

While I can't say that I enjoy reading Hayes' work, it is effective. Perhaps the best way to summarize this effect is to say that - in retrospect, there are pieces of her work that I wish I had never read.

LETTERS

OFFICIAL PRONUNCIAMENTO FROM THE ONLY TRUE MAGICAL ORDER

1991 era vulgaris

1,479,302,197 era mysticus

To the publishers, editors and readers of
Mezlim:

Greetings!

After millennia of being the source of magick in this world, a surprising event has made it clear to us that it is now time to make our Sacred Order Of Initiates known to the world of the profane.

During this time, and especially after the sinking of the Adepts of Atlantis, the Mystics of Mu and the Ornabites of Oz, we had come to realize that most people who answered the call of occultism needed to be associated with highly focused orders. Therefore, using a secret device known as the occultophon, we have been transmitting various magical currents from the astral tower atop Mt. Abiegnus (with repeaters at Mt. Ararat, Stonehenge and Sedona).

The currents we have broadcast throughout the multiverses have included the Thelemic currents (also known as the 93 current), the Rosicrucian/Illuminati current, the Golden Dawn current, the Pagan current as well as all of the others. At different times, people have tuned into one or another of these currents and linked themselves with that current and magickal system.

However, until recently, most people have confined themselves to one system. Thus, they would say, "I'm a Pagan," or "I'm a Golden Dawner," or "I'm a Thelemite," never realizing that their minds were acting like filters that prevented them from accepting the realities of the other currents. Further, those who did not show animosity toward the other currents could not conceive that they were themselves limited and that the whole scheme came from one source - us.

But in a recent issue of Mezlim, the abyss has finally been slightly crossed, or at least a bridge has begun to be built. In that issue certain people announced the formation of the Thelemic Order of the Golden Dawn. Synchronistically, another group, called the Thelemic Order of the Temple of the Golden Dawn (not affiliated with the first, which has since changed its name) has been formed.

As a result, it is our opinion that a select group of individuals, adepts and sycophants are ready to combine not just two totally separate currents into one (and thus removing any good that their individuality might have had), but all magickal currents into one. Since we have done exactly that for well over a billion years, we feel it is time to allow the select few who are ready into our order:

THE SECRET, PAGAN, HERMETIC,
CABALISTIC, ALCHEMICAL ORDER,
SOCIETY AND TEMPLE OF THE
GOLDEN DAWN OF THE AURUM
SOLIS OF THE ORDO TEMPLI
ORIENTIS OF THE ASTRUM
ARGENTUM OF THE ROSICRUCIAN
BUILDERS OF THE SHEYA ADYTUM
FROM CHAOS -the
SPHCAOSATOTGDOTASOTOTOOTA

AOTRBOTSAFC -or SPH for short.

As the only true, catholic (or universal) magickal order in the multiverse, we have much to offer you, some of which we will share in a moment. But for those who are interested, here is what you must do to prepare to join us in the great work:

- 1) Memorize all of the published and unpublished works of Aleister Crowley (except for his plays which suck).
- 2) Read all of the published and unpublished works of Kenneth Grant. You must not laugh at some of his "proofs".
- 3) Study the Necronomicon (the real one, not the fakes that are floating around these days) for 23 months.
- 4) Prepare a 50,000-word study of the Picatrix. This may require you to learn German or Arabic since it has not been translated into English.
- 5) Memorize the pantheons of all cultures existing over the past 50,000 years.
- 6) Be prepared to move to Mt. Abiegus (there are no local temples).
- 7) Write a 50,000-word study of all of your past lives.
- 8) Make inner-plane contacts with us.
- 9) Collect the names and addresses of all people who claim to be the reincarnation of Aleister Crowley, Eliphas Levi, MacGregor Mathers, A. O. Spare or Israel Regardie. Give all necessary evidence to prove that they are or are not whom they claim to be.
- 10) Dues: Throughout your

membership in the SPH your dues are fixed at 107% of your annual earnings. Initiation for the neophyte degree is currently \$50.00. Fees for higher degrees are \$100.00 times the degree level (2nd degree = \$200.00, 4th degree = \$400.00, etc.).

If you complete the above tasks and send us your money, your rewards shall be great.

1) You will be affiliating with the only Occult Order that unites all systems and currents into an almost coherent whole.

2) Since we have now gone public you will be able to brag to your friends.

3) You will be led by some of the finest Occult minds in the multiverse.

4) You will receive your genuine Membership card®™ and Membership Certificate ®™ (suitable for framing) which you can proudly show to your friends.

GRADES AND THEIR TASKS

0=129, Neophyte: In this grade you will learn if you like this Order and if you are meant to be here. You will relearn every ritual you have ever learned, only now you will learn them the right way so that they work! Minimum time in this grade is six months.

1=127 through 4=124: These grades take up time and earn us money. Minimum time in these grades is nine months.

5=123, Adeptus Minor: After an elaborate ritual wherein you are totally humiliated, you will learn how to build complex devices known as ATMs that provide instant gratification for your desires. Minimum time in this grade is one year.

6=122 through 8=120: In these grades you must learn the secret of the 9-119 for use in the next degree. Practice at this point is not necessary. Minimum time in these grades is nine months.

9=119, Adeptus Eroticus: In this grade you will work with a superior in developing the mystical secret of the ninth degree, a secret that we dare not even allude to (although you may be able to find it in Francis King's Secret Rituals of the SPHCAOSATOTGDOTASOTOTOOTA AOTRBOTS AFC). No minimum time in this grade, although most sorors prefer that it last longer than most fraters are even capable of achieving.

10=118: Strictly a degree of honor given to officers and fraters who make large donations to the SPH.

11=117, Adeptus Assholiness: In this degree you will learn the secret of the go-form which consists of holding one's ankles along with the mystery of the open eye within the vertical smile. No minimum time for this grade.

12=116 through 128=0: The Grades of Chaos are secret and cannot be divulged to the profane. They are constantly changing (hence they are called the Grades of Chaos) and improved as we think up more cool stuff for you to do. We continue to change and improve them as long as we keep members interested and giving us money.

Under no circumstances may a person advance through the degrees faster than the minimum times listed above unless you give us lots of money or are a babe with big hooters and want to do the ninth-degree cha-cha with your superiors.

This is the only announcement that will

be made public by the SPH. Further, be it known that we hereby incorporate any and all groups who wish to devise their own system (we invented them all anyway), mix up systems or give a new name to something and make people think that they are doing something new. All such people and groups are de facto members of the SPH. To those who have a different path, wanting to keep the system they follow whole, concrete and strong, we wish you well.

Those who wish to contact us may do so at P.O. Box 124782217589-M, Mt. Abiegnus, TN 90028-9323. Sorry, no phone calls or credit cards. Void where prohibited (a rather disgusting practice, but our lawyer asked us to include it).

-anonymous

Dear OHO of the SPH:

Many thanks. I'm sure that our readers will enjoy your unveiling at least as much as I have.

-the Editor

SummerHawk '91

August 8, 9, 10 & 11, 1991

Brushwood - Sherman, NY
Workshops, merchants, drumming
& dancing.
\$35 fee

Other Brushwood events for 1991:

Summer Solstice - June 21 - 23 - \$15.

Drum Fest - July 5 - 7 - \$20.

For more info call: 716-542-5844

Or write: Pyramid Lodge

32-A Essex St.

Buffalo, NY 14213

Dear Editor and fellow readers:

As I grow more acquainted with the magickal community, I often wonder at both the similarities and the differences between this community and the mundanes. Both communities have their structures, hierarchies, splinter groups, proselytizers, etc. Both groups have their share of “my way is the only way” types—both within a given tradition (e.g., Celtic vs. Gardnerian Wicca; Baptists vs. Catholics; Democrats vs. Republicans) and outside of a particular tradition (e.g., Craft vs. Ceremonialism; Muslims vs. Christians; Capitalists vs. Communists).

The legacy of the old aeon was excessive external structure which caused internal strife and allowed for growth only within the confines of the larger/greater defined whole—the government, the country, the economy, the political party, the race, the religion, etc., etc., etc. We couldn’t grow as individuals because the focus was external—“us vs. them”—and didn’t allow time or validate energy spent on personal growth and development (if you’re seeing a therapist, you must be crazy, right?).

Sad, but many individuals in the magickal community appear to be approaching this new aeon of personal growth and responsibility with the mindset of the old aeon. Some small groups have merely set themselves apart and are maintaining the old structure and the old ways. Other groups have merged their energies and efforts in a spirit of cooperation that is presented as a new aeonic approach, but the reality is that it is just a bigger “we” being formed in an attempt to offset an already very large “them.”

If the form is wrong, any retrofit is just that—a retrofit. A square peg can be shaved off at the corners to enable it to fit into a round hole, but the fit will never be

as good as if the builder began his/her design with a round peg in mind. The concepts of the old aeon must be left behind; the focus of our work must be our own growth and development.

This is not a selfish or shortsighted viewpoint—it’s the only one that will work in the long run. As our groups grow larger, the mundanes become more frightened of us. They don’t understand, and probably never will. Our ever increasing “strength of numbers” merely scares them into a more active opposition to what “we” stand for—the old “us vs. them” syndrome in all it’s ugliness.

The more we set ourselves apart and build ourselves into larger groups within given traditions or even across specific traditions, the more visible we become, and therefore, the better target we make.

Cross-pollination and eclecticism are excellent pursuits for the practicing magickal person if they are being sought after for the inherent opportunity that such practices provide to broaden our personal viewpoints and teach us more about ourselves.

However, too many eclectics that I know are either initiation junkies (always looking for that “new tradition” high); or, are seeking entrance into a variety of groups so as to broaden their definition of community (let’s all band together and show the mundanes what nice people we really are). Neither position will resolve the difficulties currently facing us as individuals in our day to day existence in this particular reality.

Community is great for support and assistance, and for providing that very necessary human requirement of feeling that one belongs. However, it is not the answer to the challenges posed by the new aeon. Community may be able to provide

the external framework, but the true growth must come from within.

Until I can change my microcosm, I can make no lasting change to my macrocosm. My focus must be internal, my goal—the revolution of my internal world. All answers are no answer and no answer is all that I seek.

To attempt to force the “structure” of the new aeon upon the structure of the old aeon is to fail to perceive the new reality of our world and the great value (within that world) of our individual experiences. Only by becoming all that I might be can I ensure that my world becomes as I would that it might be.

So mote it be.

-Tath Zal

AN OPEN LETTER TO THE MAGICKAL COMMUNITY

My name is Frater Serenius, champion of life, love, and the conquest of happiness. (Some of you became familiar with me through my “Louisville Lotus Wand”, which was described at length in an earlier issue of Mezzim.)

Most of you are aware of the constant bickering amongst members of the Hermetic Order Of The Golden Dawn as to who is a “real” member. One alleged authority on the matter, Don Michael Craig, contends that anyone who says that they are a member is not a member, because real members never reveal their identity.

The Golden Dawn is a Rosicrucian organization, and Rosicrucianism has been ruled a philosophy by U.S. courts. It would seem that anyone who practiced and studied the “G.D.” type of “Magickal Philosophy” could properly be considered a member. However logic and Magick don't

always agree. It is time to settle this conflict once and for all. I would like to announce and boldly proclaim that I, Frater Serenius, am King of the Golden Dawn. The only person who can deny my claim would be the “real” leader of the “real” Golden Dawn, and according to Mr. Craig, that person would instantly lose his or her membership, by revealing their identity. Obviously, anyone who objects is an impostor.

I won't lose my identity, because as we all know, kings can do any fucking thing they want to do. Now that I have “come out of the closet”, it is time to reveal sweeping changes that will take place in the G.D. Our new “Ultimate Goal” is difficult to describe, but in general, it will have a lot to do with sex, drugs, and rock and roll. (It was good enough for one of our most famous members.)

I would like to publicly thank Mr. Don Michael Craig for pointing out the way that a true member can not be identified. I could use some help running my Magickal Kingdom and wonder if Mr. Craig would be interested in being my assistant? If Mr. Craig takes this assignment however, he must never tell anyone or I'll have to fire his ass.....

Fraternaly Yours,
Frater Serenius, President
Serenius Manufacturing Co.
(And King Of The Golden Dawn)

Care Frater:

Well - if the U. S. courts say it - it must be true. Welcome to the club.

- the Editor

MAGICK AND THE STARS

By A.I.W.A.F.

Well Magickal ones, the weather is warm, and sometimes Sunny, and FESTIVAL TIME IS HERE AGAIN. Can't emphasize that enough. We all need to get together and communicate with each other, and nature, and dance, and drum, and run around naked in the woods, etc.

A.I.W.A.F.'S FORECAST:

BELTANE THROUGH LAMMAS

(May 01 through Aug 01)

MAY

The New Taurus Moon on the 14th looks good for sensual pleasures and projects. (Don't they all.) Jupiter opposes Saturn on the 17th creating a good energy pattern for accomplishment, etc. Saturn goes Retrograde on the 17th, making Jupiter the strongest force in the opposition and making the energy more positive. The Full Sagittarius Moon on the 28th will be good for good times, feasting, merry making, and making love.

JUNE

The new Gemini Moon on the 12th will create some mid-week exuberance and be good for beginning some type of study, possibly divination of some type. The Full Capricorn Moon on the 27th will be good for fertility rites, and activities. (I say that a lot, don't I?)

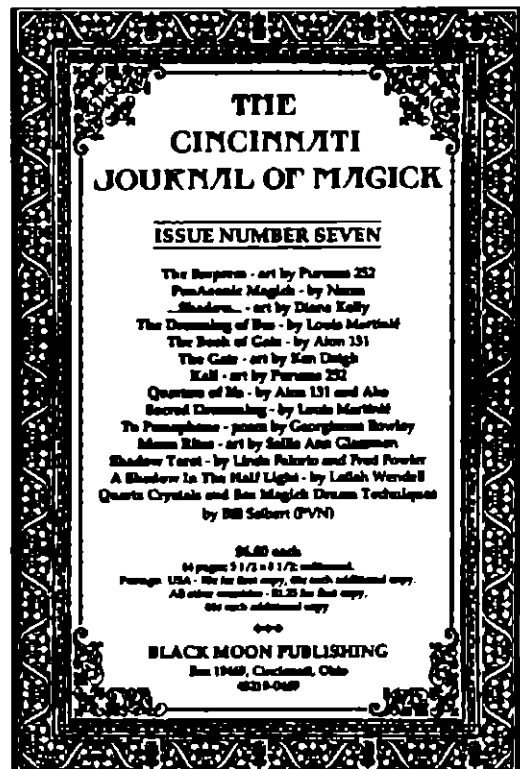
JULY

July 11 is the date for the New Moon and also a Total Lunar eclipse, which should make for some volatile energy at this time. Probably good for beginning new ritualistic activities, or learning to drum. The kinky Full Aquarius Moon on the 26th will be good for shamanistic journeys and any other "inner workings" you want to try.

A.I.W.A.F.'S FORECAST FOR YOU

MAY 01 THROUGH AUG 01.

TAURUS - April 21 through May 21 - Your rewards are coming, Magickal one. Look for some personal gains, and good fortune at this time. (If your love-life gets much better, you may have to turn pro.) Don't get so involved with good times that you forget your Work.



GEMINI - May 22 through June 21 - Rock and roll and we're "on the road again". You are going to be doing a great deal of traveling during this period and the "trips" will do you good. Group activities will help you "charge your battery". A chance to take part in a "heavy duty" group working will come your way.

CANCER - June 22 through July 23 - Your "Magickal Mate" is giving you fits and it will continue for a time. Diplomacy would work wonders. You are going to receive an award or some kind of recognition that will make the romantic scene seem more bearable. If the water stays muddy, go fishing somewhere else.

LEO - July 24 through Aug 23 - You have gotten yourself involved with someone that you would like to part with, and don't know how to go about it. How about the "up front" approach? You may find that the other party feels the same way. A little more divination practice and you could figure these things out on your own.

VIRGO - Aug 24 through Sept 23 - If you had sex as often as you think about it, you would have difficulty walking. Fortunately (or unfortunately depending on your view) your love-life is on hold. Don't despair. There will soon be a new surge of passionate activity. There are indications that someone may try to "capture" you permanently.

LIBRA - Sept 24 through Oct 23 - This will be a very enjoyable period, and you will accomplish a great deal. A new opportunity for personal growth will come your way. It is quite likely that you will make a new friend during this period that will become very important in your life.

SCORPIO - Oct 24 through Nov 22 - Some rather emotional scenes will liven up this period, but you will survive. An old friend will come to town, and stay longer

than you prefer. You are likely to come into some money at this time if you have your eyes open. Some "R & R" will be just what the doctor ordered at month's end.

SAGITTARIUS - Nov 23 through Dec 21 - An old flame is going to "re-ignite" at this time and get pretty hot before it cools again. You will travel much and will enjoy virtually anything you do during this period. Group activities will be particularly enjoyable. You will have an opportunity to speak before a large group.

CAPRICORN - Dec 22 through Jan 19 - Work-related hassles are going to interfere with some of your plans for this period. It is likely that you will part with someone in an unpleasant manner. You are going to "pick up a hitchhiker" in your romantic department. Don't worry; they will not stay long.

AQUARIUS - Jan 20 through Feb 18 - This will be one of your stranger periods, and much travel will take place. Opportunities that you hadn't expected will come your way and you will benefit greatly. Your love-life is going to reach new levels of enjoyment, if you cooperate. (Or at least don't object.)

PISCES - Feb 19 through Mar 20 - Home-related problems will "knock you off your spot" for a time, but you will quickly recover. New activities of a romantic nature will help you recover from the home-related hassles. Your best friend will lead the way and you will get involved in a profitable enterprise.

ARIES - March 21 through April 20 - Travel is indicated and you will do a lot. More responsibilities will come your way and you will take them seriously. You will need to let go of some past difficulties to get where you want to go. A period of rest would do you some good, but you aren't likely to slow down.

THE NEXT STEP: RECYCLING THE ELEMENTS "Bio-Shelter Magick"

By T. R. Kok

Every practitioner of natural magic understands the importance of the four elements: Fire, air, water, earth. These are the four quarters of the balanced circle. The fifth point resides in the center where the elements mix. Here is the focus. Here is the altar of Life.

The most ancient altar was the Earth itself, especially at the point where a waterspring touched the surface. Here the Sunfire, leaf filtered, would mate with the virgin waters or Earth Spirit. As long as the forest grew around the spring, shading the ground, the Earth Spirit would rise. Pagan culture grew up around these oasis points. Nature flourished.

Cultural symbols reflect that culture's relationship to the environment. Nomadic tribes and shamanic traditions use plant and animal totems. More permanent settlements add tools to their altars, expressing the means by which the elements are worked and the culture survives. As in the case of the witch's broom, the tools often are those which are used in the home.

The home is a living symbol of one's relationship with nature. The traditional "American" home, as found in any city or suburb, while more sophisticated than a mud hut, reflects the same sort of

relationship with the environment. Both are built to isolate the inhabitants from the elements. Neither are very advanced when it comes to environmental interaction. In the past, there was little need. There was more room to roam outdoors. The outer world was less toxic than today. We didn't need to do it indoors. We do now.

Pagan peoples are well aware of the way our modern culture deals with nature. Pagans living in the "modern" world are often at a loss about how to correct the abuses, especially when they too participate in lifestyles which contribute to environmental degradation. The big question seems to be: HOW ELSE DO WE LIVE? Is it enough to recycle our bottles and cans, compost our garbage and contribute to "save the planet" foundations? Probably not. We need to examine the fundamental difference between living OFF the Earth and living WITH a living planet. Our homes should reflect the latter

ABRASAX



A PUBLICATION OF THE
ORDO TEMPLI BAPHE-METIS

Published Quarterly:
September, December, March
and June

4 issues \$20.00
Sample Copy: \$5.00

P O Box 1219
Corpus Christi, TX 78403-1219 USA

(Please make checks and money orders payable
to: James A. Martin.)

relationship.

Natural homes are more than shelters. They are complete eco-systems. Why dump your wastes outside when you can use them productively inside your habitat? Waste water can be distilled by sunlight. Human, animal, and vegetable wastes make good compost for the attached greenhouse. Plants provide food and oxygen as well as soak up the carbon dioxide released in our breath or from the composting process. Highly insulated solar heated homes work! Electricity can be generated on the rooftop with photovoltaics. There is little need for a utilities hook-up when your home is a BIO-SHELTER HABITAT. The key to living a non-destructive lifestyle is to have a home which supports itself.

A BIO-SHELTER HABITAT (BSH) is like the centerpoint of a magic circle. Here the elements focus and are transformed into what we need for completion. The ancient altars held blades, staffs, cups, and shields. The new altars may hold solar panels, hydroponic greenhouses, and working symbols of non-polluting closed-loop technologies. That which was once outdoors has moved in. The modern eco-magician is beginning to emerge. Better late than never.

Biography: T. R. Kok is a Wiccan priest, Elder in the Elf Lore Family, and is currently the "projex facilitator" of EARTH-BASE PROJEX, a magickal organization engaged in the design and construction of BIO-SHELTER HABITATS & New Earth Communities. More information on EARTH-BASE can be had by sending a self-addressed stamped envelope to: EBPX - PO Box 1328, Bloomington, Indiana 47402-1328

PUBLICATIONS

THRESHOLD - A creative occult network. Send for latest information: Threshold P.O. Box 89143 Atlanta, GA 30312 Fax 404-879-0604.

ABRASAX A publication of the Ordo Baphe-Metis. Published quarterly. 4 issues \$20/ sample copy \$5. P. O. Box 1219 Corpus Christi, TX 78403-1219. Please make all checks payable to: James A. Martin.

MANDRAKE - Books for the New Aeon. For a free catalogue write to: P. O. Box 250 Oxford, OX1 1AP UK.

ENCHANTÉ - the Journal for the Urbane Pagan. \$3.50 per copy/\$12 a year to: John Yohalem 30 Charlton St #6F New York, NY 10014

THE BLACK MOON ARCHIVES For current catalog write to: Box 19469, Cincinnati, OH 45219-0469.

NEW MOON RISING - A Journal of Magick and Wicca. 1 year (6 issues): \$13 to: Mystic Moon 8818 Troy St. Dept. X, Spring Valley, CA 92077.

COMPOST NEWSLETTER - a newsletter of humor and the occult. \$2 to Valerie Walker (no cash - note "for CNL" on check) 729 5th Ave., San Francisco, CA 94118



THANATEROS
an international journal of
trans-traditional
occultism
\$6
Sample Issue
\$20
Subscription
THANATEROS
P O BOX 89143,
ATLANTA, GA 30312
(Cash - or Checks
Payable to Cash only)

CLASSIFIEDS

Classified ads are being accepted for future issues of MEZLIM. Classified ads are 40 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 II, #2): June 17, 1991. Address your ads to:

MEZLIM Classifieds
P O Box 19566
Cincinnati, OH 45219

PRODUCTS & SERVICES

MAGICKAL BOOKS, TAPES and SERVICES by Antero Alli, author of Angel Tech & other rebellious manifestos. For a free Katalog, write Antero Alli, Box 45758, Seattle, WA 98145 USA.

TECHNICIANS OF THE SACRED:
Suite 310, 1317 N. San Fernando Blvd.
Burbank, CA 91504 USA

Dedicated to the practice and preservation of Voudoun and other Neo-African religious systems. Religious & Magical Orders of: La Couleuvre Noire & Ordo Templi Orientis Antiqua. Société Journal of Neo-African Religions. African and Neo-African religious and Magickal supplies. Complete catalog of supplies, books, music, temple goods, esoteric class tapes. Ritual work by request. \$7.50.

SUN/RAIN SHELTERS

At last! A free-standing shelter that won't fall down in a light breeze or drizzle! Easy to erect and available in just the size you need! Perfect for campers, merchants, anyone in need of a great portable shelter. Complete package, ready to assemble! No tools required! Prices from \$129. For further details, contact Karen Heaster c/o Sun/Rain Shelters, P.O. Box 26054, Cincinnati, OH 45226. Phone: (513) 533-0001.

CLASSIFIEDS

Place your ad today for the next issue of MEZLIM! Reach the magickal marketplace with your products and/or services. Tell the magickal community about what you want in our Want Ads. Invoke the power of our Classifieds today.

PRODUCTS & SERVICES (cont.)

Underground!, a phantasy based on the gnomes of Paracelsus, by Emil Hoffmann. \$10.95 complete. Bookman, 622-C Canyon Rd., Santa Fe, NM 87501.

BASILISK ARCANE ARCHIVES

A catalog of Esoteric Monographs. Send S.A.S.E. with 54¢ postage to: James Barr, number 22, 824 NE 45th, Seattle, WA 98105.

DRACONIS LODGE edition of LIBER AL soon to be available. For more information write (S.A.S.E.): HOLY BOOK P. O. Box 86740, Portland, OR 97286. Note: This book reveals the secret word of the Aeon.

LARGEST IN-HOUSE selection of Magickal, Medicinal & gourmet herbs, spices, teas. Essential oils, related books & supplies. Send postage stamp for catalog. New Forest Centre P. O. Box 1673 West Babylon, New York 11704.

International Guild of Sorcery Bi-monthly newsletter tells powerful Secrets of Master Sorcerers. Many Benefits - Rare Books - \$2.00 Membership package - 611 South Palm springs Canyons, Suite 7 - 551, Palm Springs, CA 92264.

WANTED

APPRENTICE NEEDED: To carry on ancient teachings under Druidic order. Young man aged 8-15, must be serious of intent and inner-motivated to study real Magick, Druidism & Natural Philosophy. Parent/s who feel they have a special son that would benefit from such, please write or call: **NEW FOREST CENTRE** P. O. Box 1673, West Babylon, New York 11704 Ph: (516) 226-7967.

PERSONALS

Psychologically healthy? Androgynous? Successful? Magickal? Feel like the last of your species? Seeking communication(s) with others who have managed to find success in both the Inner and Outer Worlds. Intent? A community of peers with whom I can grow further. Interested? Contact ΔKTR c/o Mezlum.

Your support of our magazine, through purchasing ads and responding to our advertisers, helps to keep Mezlum an active and productive part of the growing magickal community. Thank you.



L.V.X.