

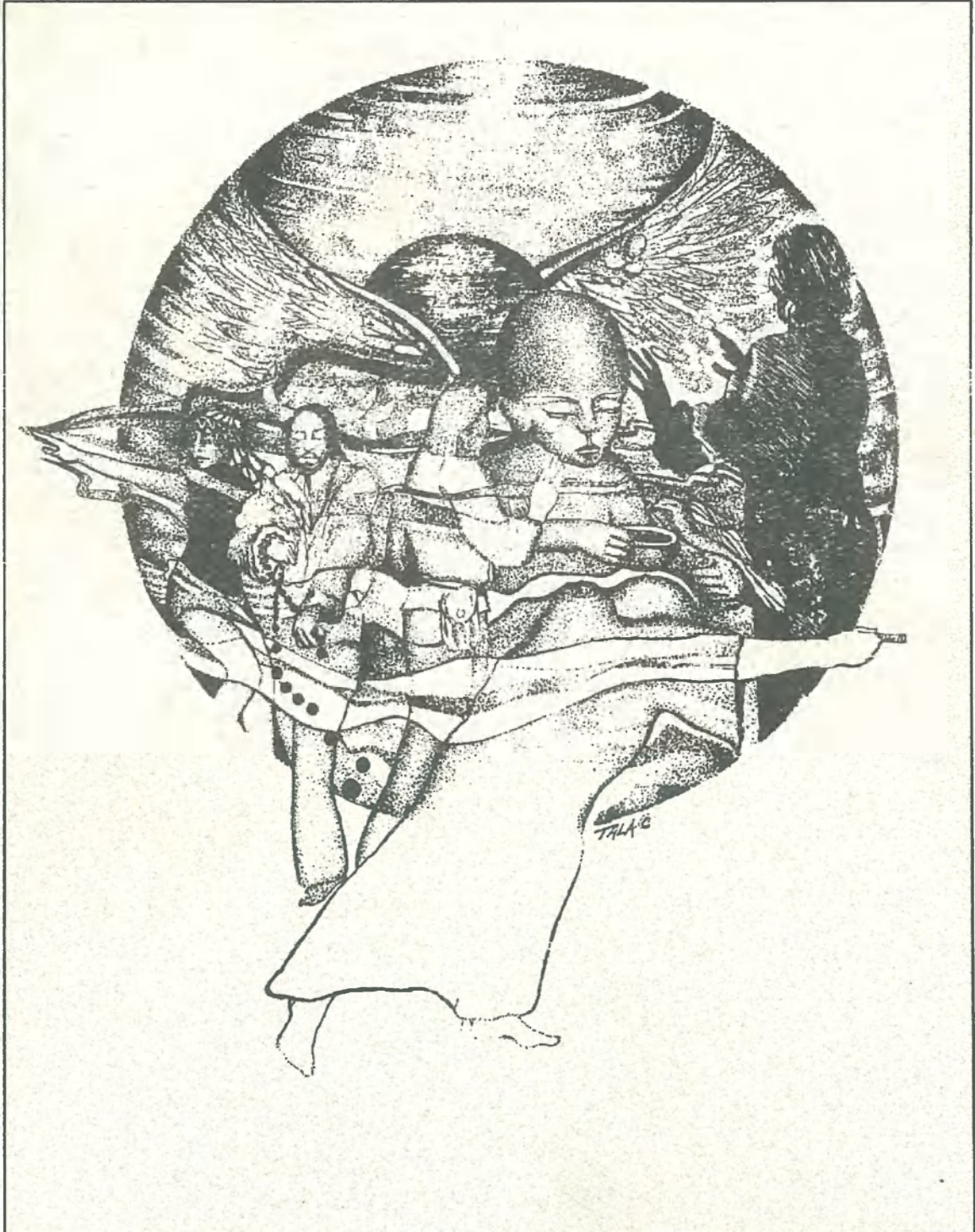
# MEZLIM

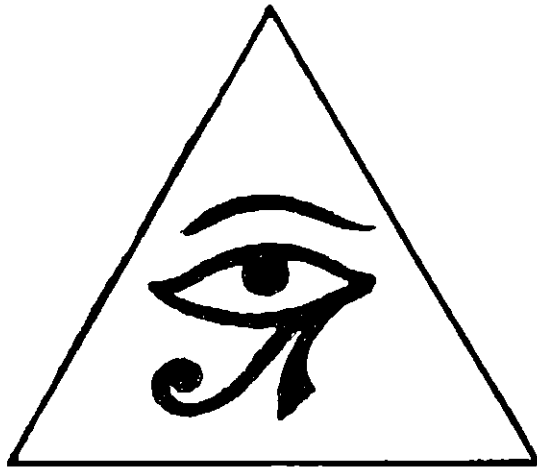
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# EDITOR'S FORUM

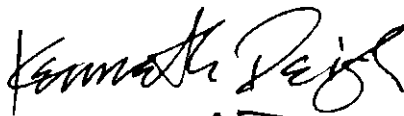
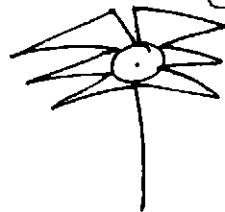
There is one issue that has been pulled kicking and screaming into the political arena which clearly illustrates the divergence of attitude between the old and new aeons. The issue of reproductive rights is seen as a completely different animal from each side of the field. The "pro-life" element feels that they (the government/church/state) should have the right to dictate the choice of any potential mother. Perhaps the most magickal of any choice a person can make - whether to have a child or not. Certainly, from their perspective, they are "protecting the rights of the unborn," but they do this at the expense of those already living. They forget that when you can no longer choose *not* to have a child, you can no longer choose *to* have a child.

Recently pressure was brought to bear on AT&T by "right to life" advocates, forcing them to drop their financial support of Planned Parenthood. Those of us who support the right to CHOOSE life need to make our voice heard as well. If you are interested in helping, call your local Planned Parenthood office. They will be happy to tell you how to get your opinion across to our friends at AT&T.

This is not an argument between life and abortion. The Pro-Choice movement is *not* pro-abortion. That is yet another myth propagated by the fundamentalists. Many of the Pro-Choice advocates I know personally are mothers, and quite happy about it. They are mothers by their own choice, and they feel that others should have the right to choose as well.

The Current of the New Aeon is grounded in personal responsibility - True Will. We - as Magi, Wiccans, Pagans, Sheya and Magickal People of all paths - are the children of this dawning age - being born into a world of destruction and creation, incredible opportunities and perpetual change. It is up to us to CHOOSE life, and to allow others the responsibility to make their own choices as well.

As you Will,

# MEZLIM STAFF

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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 and magical movements.

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N'Chi

**MANAGING EDITOR/PUBLISHER**  
Kenneth Deigh

**ASSOCIATE EDITOR**  
ΔKether Elan

**COPY ENTRY**  
Cindy Lutes, Kathryn Kane

**PROOFING**  
ΔKether Elan

**PRODUCTION**  
Kenneth Deigh

## CONTRIBUTING WRITERS

Antero Alli, Don Michael Kraig,  
Laurali, Navitae, Lairus Moundbuilder, Michael  
Thunderhawk, Dennis Murphy, Frater Serenius,  
A. I. W. A. F., ΔBarak & Phillip Fey Moon.

## CONTRIBUTING ARTISTS

Rick McCollum  
Soror Tala

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# THE NEW INQUISITION

## An Interview with Robert Anton Wilson, Ph.D.

Edited by Antero Alli

ROBERT ANTON WILSON is a novelist, poet, playwright, stand-up comic, Futurist, psychologist and author of COSMIC TRIGGER, ILLUMINATUS TRILOGY, SCHRODINGER'S CAT, PROMETHEUS RISING, RIGHT WHERE YOU ARE SITTING NOW, THE ILLUMINATI PAPERS, SEX & DRUGS, and many more. His most recent work, THE NEW INQUISITION, explores the current suppression of unorthodox and dissident theory amidst the scientific community by fundamentalist factors also found in the religious establishments. Dr. Wilson travels around the world applying his iconoclastic wit and humor to such topics as Space Migration, Life Extension, UFO's, New Religions, Quantum Mechanics, James Joyce, Conspiracy Theory, Synchronicity, Ceremonial Magick, and other topics occasionally unfit for print. This interview took place in the Spring of 1987 in Boulder COLORADO between lectures on his world tour. He appeared in casual yet bright, colorful attire, quite relaxed and open to whatever might tend to come his way. Even though he's from New York originally, Mr. Wilson has a distinctly Bavarian persona and could very well be mistaken for a European character actor who's just finished playing a futuristic Falstaff adjusting to our present era...

Antero Alli: Describe the social function of rebellion...

ROBERT ANTON WILSON: As Oscar

Wilde said, "Disobedience was man's original virtue." If nobody ever rebelled, we'd still be living in caves. Rebellion is absolutely necessary to progress. I've been a heretic all my life.

AA: Besides the current reprint of your early 1973 book SEX & DRUGS, how else are you supporting your heretical, rebellious personality?

RAW: My most recent book, out on Falcon Press, is THE NEW INQUISITION: Irrational Rationalism in the Citadel of Science. The New Inquisition is a polemical label I picked for the Fundamentalist Materialists who dominate the scientific establishment. I think they're as nefarious as the fundamentalist Christians who dominate the religious establishment these days. To me, Fundamentalism of all sorts is conducive to stupidity and interferes with the proper functioning of Intelligence, Creativity, Joy and having a good time.

AA: What makes the Fundamentalist mind tick?

RAW: Fundamentalism is a stage of innocence or arrogance where you don't realize the creative role your own brain plays in the reality tunnels you perceive. Sophistication consists in understanding your role as a co-creator of your reality. Fundamentalism is the belief that there's a reality tunnel outside of you that you didn't create but you know all about it. Also, that everybody else must be in that reality or they're "crazy" and should be locked up and punished.

AA: Like when we "assume" we make an "ass" out of "u" and "me"...(laughter)...it's all about false assumptions, isn't it? How would you describe, in more detail, the

characteristics of this thinking style which even seems prevalent amongst the supposedly progressive “New Age”?

RAW: It seems to be a perennial human aberration that pops up in all ages and cultures. The best way to deal with it is empathetically and realize it as an expression of deep modesty which should be admired. Nietzsche said that we're all greater artists than we realize. On that premise, I'm a great artist in that I create the most elaborate, baroque and fascinating reality tunnels to walk through all the time. Fundamentalists are doing equally impressive jobs creating fantastic reality tunnels but they're so modest they don't take credit for them. They say, “This IS reality.” So, it's really a distortion of humility that leads to Fundamentalism.

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## **There seems to be a fundamentalist backlash all over the planet these days, not just the scientific community.**

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AA: According to your tunnels, what are some of the more exciting scientific theories currently being suppressed by fundamentalism?

RAW: Timothy Leary's work on re-imprinting the nervous system, I think is the most important psychological experiment done in our time. Leary's main discovery was that psychedelic drugs create “imprint vulnerability” for impressing a new reality tunnel. That, in itself, has been suppressed by keeping Timothy in prison for five years to discourage him from uttering such heresies. Ritual, of the right sort, can deliver the kind of shock to dislodge this

same kind of vulnerability. Any kind of sensory-deprivation also tends to bring it about...isolation tanks...or, being out in the wilderness long enough. The work of Rupert Sheldrake hasn't been suppressed that badly yet but there's been a tremendous attempt to smear and demean Dr. Sheldrake and his theories. There's an entrenched fundamentalist wing of the scientific community that keeps claiming that all this so-called parapsychological research is meaningless and fraught with coincidences that peculiarly only happen in parapsychological laboratories.

There seems to be a fundamentalist backlash all over the planet these days, not just the scientific community. I think it's from going through so much rapid change that some people are getting dizzy and are trying to stop the world or make it revolve backwards, so they can adjust and catch up. It's like seeing the 1980's through a 1950's conceptual filter with most of the scientific community because that's when they received their last major imprint. By in large for most domesticated primates, the last imprint was taken during puberty during the first mating experience. For the most part, we don't change after that unless we learn how to re-create imprint vulnerability to deliberately change ourselves.

AA: What do you think is in store for us in The Nineties?

RAW: I think the Nineties are going to bring the kind of radical change we experienced back in The Sixties. Every major sociological trend on the planet is reaching a point of super-saturation wherein it's bound to mutate. For instance, the population crunch and how television has made us more aware of the suffering in the Third World. Things like Live-Aid were inevitable once people realized how many

human beings are starving on this planet. The international currency system is going to have to change as there'll be more unemployment than ever and...it's not just Ronald Reagan. The world's nations can no longer keep borrowing from the privately-owned international banks...some country's going to default and trigger a domino effect. I suspect the United Nations will issue some kind of planetary currency. As Bucky Fuller once said, "The human race always does the most intelligent thing after it's exhausted all the stupid ones first." I think we've exhausted all the stupid economics and we're going to have to do something intelligent with money in the Nineties.

AA: Who would you pick to be President of the USA in 1992?

RAW: Paul Newman. It's obvious that politics in the United States has turned into show business. I expect any day now that Reagan appoints Lassie to head the FBI. It all started when President Eisenhower hired the famous actor Robert Montgomery to direct his press conferences. Since then, we've been moving closer to government-by-show biz. I figure since this trend is irreversible, we may as well have someone in there with real good looks. Reagan has just the remains of good looks and Paul Newman still has good looks. After moving the nation's capitol to Hollywood, I'd want Barbara Streisand for Vice President. She appeals to that large part of the public that would not accept Newman all by himself. The Newman/Streisand ticket is absolutely unbeatable.

AA: You often refer to two psychological models, Primate and Post-primate psychology. What do you mean?

RAW: The order of primates is the order to which the human race belongs. Primate

psychology includes ferocious territoriality. Primates all demand their own territory and mark it with excretions; domesticated primates mark it in ink excretions also known as land titles that are filed in government offices. It's a primate tendency to regard one's reality tunnel as a fact outside of one's nervous system rather than something we have produced...leading to typical, primate dogmatism. Post-primate psychology begins at that point where the brain starts studying the brain...intelligence studying intelligence. Then, you realize you're creating your own reality tunnels and can create even better reality tunnels.

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## The trend of modern technology is to abolish poverty and starvation.

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AA: It seems every primate pack has their alpha-male leader and their scapegoat(s). As we approach the turn of the decade, who do you see as the "new scapegoats"?

RAW: It seems to be a trait of the domesticated primates to turn their alpha-males into scapegoats. That's got a long anthropological background...Fraser's GOLDEN BOUGH researches rituals whereby the kings were sacrificed. It seems we've been going through reruns of that ever since the United States graduated from a republic to an empire...around 1900. Ever since this conversion, we've been sacrificing our presidents at a terrific rate...dying in office from heart attacks, mysterious diseases, resignations and the multiple assassination attempts and...completions.

AA: Who are the people that are going to read or should read THE NEW INQUISITION?



RAW: I think anyone interested in the New Age will find it interesting reading. I think I've been able to explain quantum mechanics better in this book than any of my previous ones. The material reveals parallels found in Buddhism and Taoism. It will also be of interest to all young scientists who's minds have not hardened yet and who may want to know what kind of things have been going down in the scientific community over the past twenty years just so they'll know what they're dealing with. It's also a very funny book if I do say so myself.

AA: Do you think the current "New Age" Movement is a trend or are we actually giving birth to the future with it?

---

**The major discovery in this field [of Quantum Mechanics] is that the reality we perceive with our instruments is created by our instruments, partly. It's not an objective reality.**

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RAW: It's not an either/or. Parts of the New Age are trendy and faddish and will be replaced by other fads. Other parts of the new Age are integral to an evolutionary process transforming the planet. It won't stop until it has transformed the planet entirely, either. There's the movement away from national and state identification and a motion towards international cooperation on some level. The trend of modern technology is to abolish poverty and starvation. When we see that we can actually do something about these things, we do it. This same technology will tend to

make all of us a bit richer, too. Our lives will tend to become more comfortable. Technologies such as solar and wind power and space colonization will expedite progress immeasurably. Besides NASA, there are quite a few entrepreneurs starting their own space programs and industries. Then, there's the Scandinavian Bypass which is an attempt to create a totally peace-oriented space program and then, lure the USA and USSR into joining. It's based in Norway with a lot of interest generating amongst the Swedes and Danes. The Russians have had a fully-staffed facility up there in a space colony for over a year now. It's amazing how many people don't know that.

AA: According to Sheldrake's morphogenetic field theory, the Russians are actually advancing the genetic evolution of the species then, right?

RAW: That's right. Look what Sputnik did for the American Space Program? I think Star Wars will turn out different than what Reagan intends. It'll accomplish a great deal of basic research but it'll never be used entirely for military purposes. That's typical as governments often go into new, important areas backwards to justify wars and such...the kind of things governments understand. Once governments see a military advantage to space exploration, they start investing in it. Historically, military functions of reigning monarchs were sent out to first conquer new territory before migrating colonization occurred. Space is the new turf.


AA: Quantum Mechanics is something of a second language for you. How does it help you communicate and live a better life?

RAW: Quantum Physics does help a lot in understanding daily life. The major

discovery in this field is that the reality we perceive with our instruments is created by our instruments, partly. It's not an objective reality. It's created by our minds, by what instruments to use, what measurements to take and what experiments to design. That happens in daily life in the area of our decision-making, which is our instrument...about what to observe, to enter into, what to avoid and so on. Quantum Mechanics just emphasizes by the magnification of scientific instruments what's happening all the time, anyway. Modern psychology, especially those branching out into neurology and perception theory make very clear that the situation of a brain receiving signals has the same relativity and indeterminacy as you find in Quantum Mechanics' "brain plus instrument receiving signals". Whether there's an instrument there or not, the brain's the main creator of what gets organized...not the only creator but the main one.

AA: Thank God, huh? (much laughter...)

**XXX**



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# TANTRA THE YOGA OF LIFE

By Donald Michael Kraig

## The Common Notion of Tantra

About ten years ago, while living in San Diego, I gave a lecture on Tantra at a local occult shop. It was advertised as "Tantra, the Yoga of Sex." About two days before the lecture a man, obviously upset, called the shop and complained. "Tantra is not about sex," he proclaimed. "You must change the title." The owner of the shop informed me of the incident and I shook my head in puzzlement. I had studied about 15 books on the subject and been to several classes. All they talked about was certain Tantric techniques to enhance sexuality. I figured that the caller had been a member of a certain school of Tantra that replaces sex with breathing techniques. He was obviously coming from a point of view that was anti-sex.

Ah, the ignorance of youth. I thought I knew so much then. In the past decade I have studied about 100 books on Tantra and related topics, been initiated into two Tantric traditions, taught numerous classes, and have even been given *parampara*, the right to initiate others as an American representative of an international Tantric order. After my studies and experience I have come to learn how much there is that I still don't know. At least it gives me something to strive for.

## Western Mysticism - Eastern Mysticism

The term "Western Mysticism" is, if not a misnomer, then a curious term at best. Most of the so-called Western occult techniques come from the Middle East. Many of these techniques were derived from systems that came from India. Some speculate that India got their systems from Africa, but that is not the point. Rather, what I am trying to show is that Western Mysticism is nothing more than a subset of a syncretistic universal mysticism.

The more people who went to the Middle East during the Crusades, the more magic came back to Europe. Certainly the Knights Templar were involved with this exchange. Some claim that the Templar's secret wisdom came from the Sufis.

But the biggest influx of Eastern thought into "Western Mysticism" began with the writings of Madame Blavatsky a mere 115 years ago. Her superficial, and frequently errant teachings of Hindu mysticism fascinated people in the West. The Theosophical Society, which she, of course, helped found, attracted a large following. An inner group, known as the Esoteric Section, was fascinated with Spiritualism and psychic phenomena. Some members of the "ES," who were also members of several (Free) Masonic Orders, founded the Hermetic Order of the Golden Dawn which became active in 1888. One of their sets of teachings, that of the Tatvic Tides and symbols, came directly from a book on Hindu Mysticism, *Nature's Finer Forces* by Rama Prasad. The book was first published by the Theosophical Society.

Further breakthroughs of Eastern thought into Western came with Sir John Woodroffe (Arthur Avalon) and Aleister Crowley. A

Golden Dawn member, Allan Bennet, introduced Buddhism to Europe.

Eastern Mysticism has long been an influence on the Mysticism of the West, and if you study some of the beliefs of Tantra you will discover just how close they are.

## Tantra in Theory and Practice

To say that Tantra is the "Yoga of Sex" is like saying that a computer is a fancy typewriter. Certainly Tantra involves itself with sexuality, but it is far more, just as you can do far more with a computer than write some letters!

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**The path of the Tantric is known as *svecchacarya*. This means "the path of doing one's will."**

---

The very word Tantra is of questionable meaning. About the closest that we can come to the meaning of the word is "the warp and woof of all reality." And Tantra is a way of dealing with all reality, for it is in actuality a science of existence, a way of life.

Some of the ancient philosophies of Tantra seem to be brand new. Certainly they are applicable to the beliefs of many occultists today. The Tantrics worked (and work) with many deities who are seen as a manifestation of Shiva and his consort, Shakti. This fits in quite nicely with Neopaganism. Rituals are performed *digambara*, "clad with the stars" (nude). This ancient term compares with the more modern term, *skyclad*, used by Neopagans.

The path of the Tantric is known as *svecchacarya*. This means "the path of doing one's will." Some of you reading this will immediately note a relationship with Crowley's Thelema. In this sense the Tantrics were Thelemites thousands of years P. C. (Pre-Crowley).

## Blocks to Freedom

Although at least one Tantric sect (known as the "crazy Nath's") interpreted this as meaning do whatever you want (just as some Thelemites do today), most Tantrics realized that this meant that you first had to discover your real Will. There are three things preventing people from discovering their True Wills. Karma is one, but can be overcome through certain Tantric techniques including meditation, the repetition of specific mantras and the appropriate use of *maithuna*, spiritualized sexuality. Your past conditioning is the second. This can be dealt with through the study of Tantric text and various exercises similar to those of Gurdjieff. The third problem is that there are blocks, called *kleshas*, to freeing your True Will. Of the *kleshas*, five stand out.

1) Ego: This is the opinion we have of ourselves that is not based in reality, a mask hiding our true self. It is also our linking to the collective reality we call matter.

2) Ignorance: This is simply the thought that anything unreal is real. It is the belief in things that are delusions, are bogus and anti-scientific. In a very real way, the ancient Tantrics were the psychic debunkers, like CSICOP, of their time. Unlike CSICOP, their only goal was to discover reality, whatever it is. Thus they studied Sidereal (as opposed to Western or Tropical) astrology which locates the

planets and constellations where they actually are.

3) Repulsion: This is the state of being repulsed by any person, thing or idea. Everything should be investigated. Since appearance is simply part of the illusion (*maya*) we call the physical world, the idea that any part of the illusion should repel us is foolish. One of the names of Shiva is *Aghora*, which means, "nothing is horrible in itself." Perhaps, on some level, Crowley realized the need to overcome repulsion, and hence looked to have sex with little people, freaks, women considered ugly, etc.

4) Attachment: This is the flip side to repulsion. A feeling that something (again, a part of *maya*) is "mine and not yours" results in expenses to protect your thing from being taken and has even led to wars. The idea that people are things that you can own ("she's mine") not only turns people into objects instead of humans, but also leads to jealousy ("she might take him away from me"). The emotion of jealousy may have led to more murders than any other emotion. Perhaps a lack of attachment on Crowley's part allowed him to quietly say to Regardie (who had just told A. C. that his current mistress had left), "the Lord giveth and the Lord taketh away. Blessed be the name of the Lord."

5) Clinging to Life: The last of these important *kleshas* and one of the hardest to beat. Many people focus their entire lives on avoiding the inevitable. As a result they never enjoy the present. Dion Fortune wrote that she didn't fear dying, only the method of her death. Regardie told me that he felt the same way. It should be noted that all of the *kleshas* are interrelated, and the previous four enhance the misperception that it is possible to live forever.

## Joy to the World

So let us assume that a Tantric succeeds in overcoming the *kleshas*. If he or she can do it, the Tantric surfaces from the false, illusory world of *maya* into a world of reality. And the Tantric then makes an amazing discovery: this world is wonderful! Every second can be a new discovery of life and vitality. True, the eventual goal is to get off the wheel of rebirth, but until that happens the universe was meant to be enjoyed. Without the *kleshas* every day becomes a day filled with joy. The Tantric develops a child-like enjoyment of the planet, enjoying everything as it is right now.

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**As Benjamin Franklin said when delegates were wavering over whether or not to sign the Declaration of Independence, "We must all hang together or we will all hang separately."**

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The world becomes more than just a place to enjoy oneself. It becomes a wonderment of spirituality. The Tantric sees spirituality in people, animals, plants and things. The gods are everywhere! This includes sex. Thus, Tantrics are what I call "life-positive" as opposed to the oppressive "life-negative" attitudes of those who think any act of enjoyment is a "sin". Tantra is truly Pagan in every sense of the word.

## Neither Neither

So a Tantric is happy and enjoys life. So are those who have no conception of unhappiness. So are those who have been told by religious "leaders" so many times

that they are happy (while they hide their rage and anger until they explode in violence.) But there is a difference.

The Tantric tries to reach a level of *samarasa*. This means total balance and equipoise. It means being ready for anything or for nothing. This is similar to the Neither-Neither attitude of A. O. Spare as exemplified by the expression, "Does not matter. Need not be." The world is wonderful and anything is possible, so whether a particular thing occurs today, tomorrow or not at all does not matter. This, by the way, is the attitude that Spare adopts to perform magick.

This leads to the question of how Tantrics perform magick. The techniques, which include adopting god forms similar to the methods of the Golden Dawn and control of energy similar to the ritual of the Middle Pillar seem to move the Tantrics out of the strictly Pagan camp and into that of the Ceremonial magickian. The methods, I think, warrant another column in the future.

As a final thought, perhaps the Tantra is the ideal system to allow practitioners to participate in both Pagan and Ceremonial magick gatherings and rituals. The ersatz division between the two has been promulgated by some members of both groups. Why? To feed egos. To keep members of their groups attached to the leader. To keep followers fearful of the unknown practices of the other group. Etc., etc.

Right now certain groups are picking on occultists of any sort to be the scapegoats for their own inadequacies. I hope that various groups can at least be civil to each other. As Benjamin Franklin said when delegates were wavering over whether or not to sign the Declaration of Independence, "We must all hang together or we will all hang separately."

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# THE DEDICATION OF TEMPLE ENOCHI



*One of the primary purposes of this journal is to engender more understanding and interest in a variety of working magickal systems and philosophies. To this end, we publish as much practical and applicable material as possible. Practitioners of all magickal systems are invited to make use of this forum.*

Creating and planting a seed is a very magickal act. Each time we do so, we initiate a new manifestation into the world of form. Sometimes this "seed" is a concept, a vehicle of ideas which is planted in the vessel of form, and nurtured into being by our magickal Wills. This article concerns the creation of a new working space for the

Sheya Community. The planting of this particular "seed" took place on the night of May 18, 1990, in Cincinnati, Ohio. Temple Enoch was formally opened and dedicated as the first Temple of the Sheya. A description of the opening along with the order of ritual, and other documentation are given below.

Sheya is an androgynous term referring to any person who works their personal Magick in accord with the Will of this Aeon of the Child. For more information about the Sheya System of Ceremonial Magick, you may contact Temple Enoch through the publisher of this journal.

## The Opening

The eleven magi were from various traditions. Besides the local participants, there were friends gathered here from New Orleans, Chicago, Louisville, Atlanta and Columbus. Some had been working with the Sheya material, while others were there to create and support. We entered the Temple and each began His own preparations. The incense was lit and curled upwards from the large turkish censer, filling the room with the pungent scent of amber, frankincense and other fine resins. Some of us stretched and moved through the space to warm up, others sat and watched, or meditated.

Everything flowed smoothly, organically into the creative matrix we formed. ΔKether opened the Outer Temple, vibrating the Aspect names into the wards she traced with astral light as she gathered our attention and focused it into the working. We formed a circle in the middle of the room and as One, we reached deep into the womb of the earth and drew up the primal matter, transforming it in the furnace of our bodies to pure radiance. Raising this light into the sphere above, and completing the circuit as this light returned to the cool darkness below in a fountain of sparks.

ΔBarak raised the walls of the Inner Temple, the primal tetrahedron of form, energy, consciousness and unity. Then the veil was rent and the vortex opened within the Temple. We could feel the wheel of energy expanding from this center, filling the room with a vibrant spinning web of aethric light.

Each of the Sheya read from the same book and then passed it on. ΔRMA read the Aeons, reminding us of our mythic progression from the past, through the

present and into the future. ΔTRH read the Manifesto, a distillation of our purpose and direction as Sheya. Then ΔBarak read the Dedication, clearly stating our Will to create this sacred space. Then the Aspects were invoked, one by one, and they gave their blessings, with silence, motion, joy and sound. They filled the Temple with their presence and then withdrew, leaving us a sacred place to perform our rites.

Soror Tala danced vel Reguli to the rhythm of our drums, spinning light and spilling sound. ΔYTZ opened the Secret Doors and summoned the Milk of the Stars, connecting Temple Enochi with other voices and manifestations of the Aeon.

Finally, we closed the Inner and Outer Temples and extended the light. It was done, a new seed had been sown, and it was time to rest.

## The Order of Ritual

Open the Outer Temple

Raise the Middle Pillar

Open the Inner Temple

Open the Vortex

Readings:

the Aeons

*Aleph - I AM the Voice of the great Elder Serpent who dwells outside of time and space and cannot be seen nor felt, nor understood by god or man. My Word is the Birth of Thing and Life. And this is the first Aeon.*

*Nun - I AM heavy with Form - for I AM the milk of Gods and the blood of Man, the Child of Gods. I AM the Mother, feeding the infant Dragon, the Lord of Light to be. I AM the Waters come down. And this is the second Aeon.*



*Kaph - I AM the Warrior of Thebes - Father of Man and the Messenger of Life. From me comes the shadow of Life and the blazing gate of Death. Even as I am preceded by the wound of my sword, so do I precede SHE who will wield me in peace. And this is the third Aeon.*

*Yod - I AM the CHild, remembering the Word and the Voice of the Great Serpent who has become me. I create my own Mother and Father within me, and become my own Child. I AM both Man and Woman, Goddess and God. In this vessel of Light, I Awaken and sing my song of Desire. "To me, to me, to me!!!"*

### **the Manifesto**

*000. The Sheya Enochi manifest as the Power of Water to give substance to the Idea, to support Life and to form the basis of the Alchemical Combination. The essence of this Triad is Creation, and is reflected in the alchemical equation "Dissolve and Combine."*

*00. There is no separation between True Will and Right Action. Every step we take reflects the essence of our being. The work we do in accord with our Will is effortless. Know thyself and you will know thy Will!*

*0. The Child Exalted is both Mother and Father within HItself. Each of us is an androgynous being, fully connected to the entire spectrum of human experience, including the extremes of Masculine and Feminine. Every individual has equal access to the Matrix of the universe.*

### **the Dedication**

*As stated in the manifesto, the aim of the Sheya is to be in accord with the Current of the New Aeon. We make no claim*

*that there is but one path. We recognize that this is but one of many. A True Path, among many True Paths.*

*Let this Temple be dedicated to the practical application of our Will toward the growth, healing and awakening of the Magickal Child within each and everyone of us; to the Birthright of Humanity.*

*As Keeper of this Temple, I do so dedicate this space, this vortex and this magickal construct, to be known from this point on as Temple Enochi.*

*Ehya!*

**Invoke the Aspects  
Receive their Blessings  
Open Space for Rituals  
Seal the Veil – Close the Vortex  
Close the Inner Temple  
Close the Outer Temple  
"Cansha Om Pacsha" – Extend the Light.**

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### **Sheya Temple Incense**

*As an offering to this particular manifestation, a new incense was created and used throughout the ceremony. The formula for this incense is provided below.*

*1/2 part Mastic  
2 parts Amber  
1 part Sandrac  
2 parts Olibanum  
2 parts Storax Benzoin  
1 part Myrrh  
1 part Dragon's Blood  
1/2 part Ambergris  
2 parts White Sandalwood*

*Grind all resins and mix them together with the powdered Sandalwood, then add the Ambergris oil and mix together. You might also add some burning powder to stretch the mixture.*

# DREAMTIME RITUALS

## Non-Interpretive Dreamwork for the Body

by Antero Alli

From the Australian Aborigines' dreaming camps to the Senoi dream councils of Malaysia to Native American vision quests, traditional ceremonies have existed for ages as a way of entering and exiting the multidimensional "dreamtime". What do we mean by dreamtime? More "civilized" cultures certainly know what it's like to go to sleep and dream. In these dreams, we are sometimes aware of a "dreamself" engaged in various activities in the "dreamland" it inhabits. Now, according to many native peoples, when we awake the next morning it is because this previous dreamself went to sleep (in its dreamtime) in order to dream us into being. Ancient dream theory tells us we are all dreaming and/or being dreamed...amidst the omnipresent dreamtime.

A ritual is any external (kinetic) activity capable of catalyzing, at will, specific internal (psychic) states of consciousness. DREAMTIME RITUALS are designed by piecing actual dream remnants together for the purpose of energizing the "dreamstate" into consciousness while awake. DREAMTIME RITUALS have been done for any combination of the following four reasons: 1) Spiritual: to know the intersection between the "dreamtime" and the "daytime" for the continuity of being. 2) Psychic: to re-enter a specific dream with the intention of exploring it further, on purpose. 3) Emotional: to bypass interpretation of dreams by yielding to its

cathartic properties instead. 4) Physical: to bring your body with you while investigating non-material phenomena.

Those wishing to test their inner sense, or intuition, with dreams may do so by considering the following step-by-step ritual instructions and suggestions. This ritual is kinetic; to do it, you have to move your body. The approach is non-interpretive; it does not require that you know (or try and figure out) what your dream "means." In fact, the less you judge or analyze it, the closer you'll arrive at the dream essence. By relaxing the search for meaning, an inherent design can eventually emerge on its own. There is also nothing you need to believe in or disbelieve for this to work.

## The Dream Task

You will need enough dream memory to recall a movement. It can be any movement at all...like a windblown cloud...or a slithering snake...or the slightest turn of your head. It doesn't have to be executed by your dreamself; it just has to originate in your dream. The main thing to remember is to select a movement you can physically duplicate after waking up the next morning. This movement will be your Dream Task. If it's practiced throughout the day (at least three times), the body's kinetic memory can absorb it for future recall. This will help energize, or charge, the actual ritual later on.

The best time to do your Dream Task is anytime. If you're doing it with other dreamers, do it in front of each other. If you do it alone, you may want to engage privately (unless you don't mind expressing "incongruous gestures" in the midst of your daily interactions with innocent people) or, maybe you simply don't wish to explain yourself.

As you do your Dream Task, stay as close as you can to the way it actually happened in your dream. This will help contain the power of the dream that activates the dreaming ritual later on. As you perform your movement, it may trigger memories and/or emotions associated with the dream. If this happens, just take a deep breath and continue executing the task. (Breathing is a good way to register whatever state you're in, dreaming or awake). Remember, we are not searching for meaning here but stalking dream movements.

When the day is over ask yourself to remember a new dream movement before going to sleep again. When you awake the next morning, execute this motion immediately before doing anything else. (If and when dream memory falters, it can sometimes be revived by lying in bed a few minutes...motionlessly listening and paying attention to whatever comes up within you). Do this new movement throughout the day, just like you practiced the other one. When it's time to go to sleep again, hunt down one more movement and practice it the next day. By this time, you will have three separate movements drawn from actual dreams. They can be from separate dreams or, if you remember more than one, from the same dream. All three movements are associated by the virtue of their common link with the dreamtime. By repeating these Dream Tasks every day, strands of your dreams are woven into the fabric of your daily life. You are now ready to combine all three movements and activate the DREAMTIME RITUAL itself.

## Ritual Preparations

We work with three movements to implement the mythic device of a beginning, middle and an end. When you

have practiced three separate dream movements, you are ready to enter the movement cycle that energizes the Dreaming Ritual. You can do so as soon as you find or create a controlled setting...some indoor or outdoor place where you will not be interrupted by any outside influence for about an hour or so.

You may wish to arrange the setting to assure the greatest sense of privacy and safety for yourself. A ritual works when you can be vulnerable enough to be influenced by the force(s) you are summoning, in this case...the force of the dreamtime. Do whatever you can to own the space and sanctify it for this purpose (sometimes candles, incense and personal icons can help do this). After you have prepared the space, practice each movement separately to refresh your kinetic memory...so your body knows each one by heart.

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## Keep dancing your dream and following its waves and pulses...letting it move you into its own kind of altered state.

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We start by "stitching" the end of the first movement to the beginning of the second movement to form a longer movement combining the two. Practice this for about two minutes. Then, stitch the end of the second movement to the beginning of the third movement to create a new movement combining all three together. Practice this until your body has memorized it. Finally, make a total movement cycle by connecting the end of the third motion to the start of the first one. Practice this circular cycle until it forms the basis of a dance. Let its inside rhythms

emerge and influence the form and design of the dance. Keep dancing your dream and following its waves and pulses...letting it move you into its own kind of altered state. Allow any dream memory or feeling to come up as you move deeper into its ongoing motion.

Visually and physically, mark a large egg-shaped oval on the floor before you; spacious enough to move freely in. Stand outside the oval while facing its center. Enter a meditative state wherein you empty your mind of all thoughts and allow yourself to BE NOTHING. From this "potential void state", send everything you know and don't know about dreams INTO THE SPACE. Get a sense of the space being filled with "the stuff of dreams." Now, send your kinetic memory of the movement cycle you just finished inside to mix with the dream. Return to your No-Mind state, relax your desire to control and allow the dreamstate to have its own life in the space before you.

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## **BE NOTHING. Spend some time emptying out... of not being anything...**

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After giving yourself over to the no-mind potential void state enough to feel a profound state of receptivity, enter the oval "dream" space and allow its force to enter you. Then, "step inside" the first part of your movement cycle. (Your movement cycle may not proceed at the same pace due to the additional "dream charge".) Allow yourself to be "moved" through the cycle, by the force of the dream itself. There is no need to direct this force. Create space for it to direct you through the movement cycle...over and over again. The point here

is to keep following through with the movement cycle while your consciousness is flooded with the contents of the dream state. Allow any images and emotions to flow up and influence you. Stay with this until you personally feel finished and then, exit the circle to re-enter your No-Mind potential state. BE NOTHING. Spend some time emptying out...of not being anything...releasing the dream back to its source. When you feel more "neutral" again, i.e., not identified with the dream state, the ritual is over.

If you can, write down your experiences and/or talk about them with others. This will help integrate the more intuitive "depth experience" with your interpretive, conceptual mind. It will also help create a transition from the dreamtime back into the daytime with all of its incumbent responsibilities. The No-Mind state is an essential transition between the dreamtime and the daytime, without which you may just wander around under the influence of the dreamstate. This is not so bad in itself unless you wish to return to PRESENT-TIME and live your real life. It is also not a good idea to drive an automobile and/or operate machinery under the influence of the dreamtime.

There are many ritual variations each culture has in its own dreaming traditions and many more each individual designs in response to these. The significance of ritualizing our dreams comes with the message the dream itself delivers during our commitment to bringing it into the physical world. It seems it is this very commitment to realizing our dreams that tends to make our lives ever the more real. Without that commitment, we may never discover the true value of dreams to our everyday lives...

# A TANTRIK BANISHING RITUAL

by Navitae

One of the most universal rituals among the various spiritual paths is the Banishing Ritual. It comes in many forms and aspects from a wide variety of sources. From the Catholic Exorcism to banish demons, to the Yogic breath control to banish unruly emotions, from simple children's prayers for good sleep, to elaborate marriage ceremony purifications, they vary widely but have one purpose: to banish unwanted influences.

Among Western Mystery schools, there are few ceremonies more well known than the Lesser Banishing Ritual of the Pentagram. This was the first and only ritual that an aspirant for the Golden Dawn was given. It was only after SHE was admitted into the inner Order that SHE would be given further magical rituals. However, it is vital that an aspirant have a banishing ritual firmly rooted in HIR consciousness before trying for adepthood. Times will come when it's needed, and it's hardly practical to pull out a book and try to learn it in a hurry.

One of my strong personal interests is Tantra. Most of the practices are quite simple and have little of the intricate character and ceremony of the Western, and this is one thing I've been changing for my own uses. Their banishing ritual is a prime example. The most common tantrik banishing ritual I've seen consists of voicing "PHAT" and snapping the fingers at each of the four quarters. That's it, simple and direct. My version is much more elaborate.

Part of the instructions for the LBRP include permission to alter it, and in fact it's probably an imperative for the developing magician to do so. However, there is a stipulation that the first and last part be left unchanged. I've based my Tantrik Banishing Ritual on the form of LBRP, but have altered all the words, sacred and otherwise. Technically, it's in a new class and should not be considered in any way traditional. In practice, it should be approached as an experimental ritual.

I've retained the use of the pentagram, which is the central focus of the ritual. Although some religions claim sole ownership of it, the pentagram is actually almost universal. The ancient Greeks, Egyptians, Celts and even the Indians and Tibetans use it in their practices. It's especially suited for use in a tantrik ritual as it's considered representative of the Goddess Kali.

Although the pentagram is used by a wide variety of paths, the exact meaning of it varies widely. I think it falls in the category of the handful of symbols derived from the body itself, which explains it's universality. The simplest, and most common symbol of the body is the Pole. This is the Axis Mundi, the center post of the world, the imaginary center around which it rotates. The second symbol is the cross. This is the adept with HIR arms out and legs together. A common interpretation is that this is the representative of the Cosmos, both mundane and sacred. The mundane is below the arms, the body itself, and the sacred is above which is the head.

In the pentagram, the form is similar but the legs are spread. In this, the body represents the Cosmos as well, but more

specifically defined. According to common interpretation, there are four constituents to the mundane, with a fifth spiritual component that is the creative impulse. These elements: Air, Water, Fire, Earth, and Spirit, assigned to each of the limbs with the Spirit at the head. There is an esoteric interpretation in the banishing ritual in its usage. By invoking all of the elements equally the adept is not actually banishing anything, but equilibrating HIR consciousness and the atmosphere. This is further reinforced by voicing the words of power and invoking the deities at the four quarters. The fifth element, Spirit, is invoked from above.

In the first part of the ritual, I've adopted a technique for opening the chakras. However, instead of opening them from the base, Muladhara, to the top, Sahasrara, which is typical in the Eastern schools, I've used the Qabalistic Cross concept of bringing the Light in from above. This is the usual method of Western mysticism and mirrors the Christian concept of the descent of the Spirit. This variation in approaches exemplifies one of the primal differences between Eastern spirituality and Western. In the East, the focus is on the aspirant developing HIRself towards the Divine, perfecting HIR life and being. The practices start from the most basic needs, desires, and attitudes, then lead the aspirant towards more sublime conceptions. Eventually SHE becomes illuminated. The Western approach is exactly the opposite. In this, the applicant supplicates HIRself before God and asks for the Divine Grace to be bestowed on HIR. The Dove descends from above and the aspirant is illuminated. Naturally, Ceremonial Magick uses both techniques.

In the opening of the Tantrik Banishing Ritual of the Pentagram, the aspirant

imagines a light coming from without and above, down into the Crown Chakra. From there, SHE imagines it descending as SHE chants the mantra appropriate for opening each one of the chakras in succession. As noted above, the usual technique is to open the chakras from below, thus bringing the Light from the base to the crown. Using the opposite technique obviously involves some risk, but I think not much. Among the Golden Dawn rituals is the Middle Pillar Ritual. In this, the adept brings the LVX, Divine Light, down through the body and it illuminates many of the same centers as the chakras. I've done this ritual numerous times with no ill effects, other than occasional dizziness.

The second part of the TBRP involves drawing the pentagrams in the air and chanting the sacred words. Instead of using the names of God from the Old Testament, I've chosen certain tantrik mantras that invoke the primal divine powers. EM is the mantra that invokes the power of the primal creative powers, the mantra of the Yoni. KROM is the mantra for the male destructive powers, those that destroy dangers and harmful elements. KLIM is the mantra of the procreative aspect of the male force. It invokes the nurturing aspect of the male force in the West. KRIM is the mantra of Kali, the devouring destructive power of the Black Night. This is the power that purifies by destroying any weak elements in the atmosphere and consciousness of the aspirant.

The third part of the LRBP involves evoking the archangels, and Tantra uses a different kind of cosmology. There are a myriad of deities that can be substituted, though, and I've chosen four who are especially appropriate for a tantrik ritual. In Tantra, female deities are usually active forces and male deities are usually passive.

This reversal of the popular Western roles probably points out the Matriarchal origins of Tantra in the agricultural peoples inhabiting India before the northern invasion. They and their religions were repressed (which we still see in the caste system which discriminates against the smaller, dark skinned peoples) but survive within the Hindu religious system in the form of Tantra and other obscure religions. It's not very popular and in some forms and areas even outlawed. Much of their literature has been destroyed as a result and their practices are often wrapped in obscurity. Even today, the Indian Government has been threatening to destroy ancient tantrik temples, allegedly because of their sexual content out of fear they will offend tourists.

I've chosen Shakti for the East, Siva for the South, Kala for the West and Kali for the North. Shakti is the female creative power. She is the force of creation at the beginning of existence and is the explosive force of the primal Big Bang from out of the Chaos. Siva is the active destructive male force. He is pictured with a flaming sword and dancing on the ashes of the Universe at the end of time. He is the power of the Sun at Nova, and is especially good at destroying ignorance and apathy. Kala is the male form of Kali, the Dark Night. In this context he is the male passive creative force, nurturing within the dark, quietly waiting re-birth. Kali is the devouring destructive force. She is the Gravity Well at the end of Space-Time, the mother of eternal darkness. She banishes fear and pain and can give her disciples Divine Bliss.

The ritual ends as it began, with bringing the Divine Light, LVX, down through the chakras. As a prelude to this ritual, it might be beneficial to practice stimulating the chakras. This is done one at a time but

concentrating on the chakra beginning with the lowest, picturing its form and color and chanting the appropriate mantra.

Afterwards, note any effects in a Magical Diary. This practice is considered a prelude to the awakening of the Kundalini Serpent, which is a force that resides at the base of the spine and rises up into the brain, then down again. This is actually not very obscure and is found in other practices. In fact, I've read stories by African Shamans that describe this exact experience in virtually the same words, right down to the description of the Serpent riding up the spine. It should be noted that this is often considered to be a dangerous practice. Before trying Kundalini Yoga it's wise to consult some good references.

It's important to pronounce the names and mantras correctly, but this will differ depending on your source. For example, I've heard Siva pronounced by Indians with an "i" as in "bit" and also with an "i" as in "ee". For this reason, I've not included the pronunciations.

## Opening

1. Begin by facing East, standing straight and with feet together. Imagine your body growing taller and expanding. Imagine it towering above the Earth and into space. From deep space comes a white light, pure and strong. Imagine it blossoming above your head as a thousand petaled Lotus. This is at the Sahasrara chakra above the top of your head.

2. Draw it into your head by touching the forehead and chanting "AUM" with one complete breath. This is the Ajna chakra between the eyes. It's a chakra of the pure, Divine consciousness. You can picture an inverted white triangle here.

3. Draw it down to your throat and chant "HAM". This is the Vishuddi chakra and represents intelligence. You can picture a violet oval here.

4. Draw it into the center of your chest and chant "YAM". This is the Anahata chakra, it represents understanding and compassion. You can picture a blue hexagon here.

5. Draw it into your navel and chant "RAM". This is the Manipura chakra and represents power. You can picture an inverted red triangle here.

6. Draw it into your genitals and chant "VAM". This is the Svadhista chakra and represents procreative force. You can picture a silver crescent here.

7. Draw it into the base of the spine and chant "LAM". This is the Muladhara chakra and represents the primal, elemental hunger. You can picture a yellow square here.

8. Draw your hands together at you chest and again chant "AUM".

## Invoking the Pentagram Powers

1. Step towards the East and draw a flaming pentagram in the air. You can either use a dagger, a finger extended, or the thumb extended between the first two fingers curled into a fist. Start from the lower left in front of your hip, go to the top point in front of your forehead, the lower right hip, the left shoulder, across to the right shoulder, and back down to the left hip. Lower your hands to the sides. Draw your hands up to the sides of your head and thrust them into the center of the pentagram with the index fingers pointing. Chant "EM" with a single breath when you do this. Imagine the power of the earth

coming up through your body and out your fingertips. Lower your arms to the sides and step back to the center.

2. Turn to the South and repeat the steps, but chant "KROM" this time when you point your fingers.

3. Turn to the West, chanting "KLIM".

4. Turn to the North, chanting "KRIM".

## Invoking the Deities

1. Stand with arms out and feet spread in the form of a pentagram. Say: "Before me Shakti, behind me Kala, to the right of me Siva and to the left of me Kali."

2. As you do this imagine a column of yellow light before you, blue behind you, red to the right and green to the left. You can also envision the deities behind the columns, but it's suggested that if you do the ritual correctly, they will appear of their own accord.

3. Still facing the East say: "For about me flame the pentagrams and in the column is the six-rayed Star."

4. As you do this, picture a column of light coming down into you, the other columns of light around you, and the pentagrams flaming about you.

## Closing

1. Repeat the opening ritual.

*As with all the practical material published in this journal, we hope that you will take advantage of this opportunity to try out different systems - and let us know how they work for you!*

*- the Editors*



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# EXCERPTS FROM THE BOOK OF "O"

## The Tao of Drumming and Bonfire Etiquette

Dennis Murphy

Derived from the O-Ral tradition.

Dedicated to the fire, Panphage (all devourer), Pangenetor (all begetor), to Pan, to Kali, to US.

*Almost anyone who is familiar with the "gathering circuit" in the Midwest is also familiar with Dennis Murphy, master of the bonfire and keeper of the beat. Here, in Dennis' own words, is the essence of the "O" cult and some considerations of bonfire technique and etiquette.*

*- the Editors*

**I**nevitably I will write too much and say too little. To compensate for this, I advise anyone who attempts to follow these instructions to re-write it for themselves from their own experience, until the teaching comes through. Keep your own journal of your experiences with/of the bonfire. The best instruction is oral tradition and direct experience. Nevertheless, I believe that this article is capable of being enough. Time will tell. Create your own system in your journal, eliminating the excess words I write here. For what is missing, I will attempt to keep an open correspondence through this journal (Mezlim) or direct to myself. Also, I can direct you to active bonfires that you can participate in, or maybe we can have one just for you.

One person can conduct a bonfire for a limitless number of people. This article is written for him.

As to a religion: there is none, or rather there is all. Pan means "all." Pantheism welcomes all religions. The fire is impartial and makes no distinctions. Being eclectic means to form your own with what you like best, what you've taken from others and your own experiences. Since I believe everything comes from nothing, I worship nothing. Nothing is so important that you can't do without it. The fire is an altar to nothing, changing "something" into nothing. The I Ching for fire is ☲.

Religion means to unite, as does yoga (union), to link back to your source - or as Lao Tsu says - the way, the Tao. This is total enlightenment - to tie all your parts together, to integrate all factions of your self, bringing your life together. Joseph Campbell calls it "finding your bliss." The Hippies refer to it as "getting it together." Saint Aleister compares it to finding your H.G.A. AZO calls it "getting your shit together."

The bonfire will help you to do this. Be eclectic in your journal and around the fire.

Some basics for "doing a bonfire."

1) Supplies: Saw, ax, wood, location (time & space), first aid (comfrey), firewater, Friday hotdogs (ask a Discordian), people, drums and rattles and a copy of Lieber Resh - to read at dawn.

2) Banish - clear the space and time of any unwanted items, concepts and other trash.

3) Invoke/evoke desired energies & protective wards.

4) Make fire. From candle to huge bonfire. Remember, smaller fires can be jumped.

5) Keep the beat. Don't let the heartbeat of the fire die.

6) Fire and sex have a lot in common. Making "O"s (walking circles) around the fire. Counterclockwise "O"s - screwing up. Clockwise "O"s - screwing down. Creating and raising magickal children.

## Bonfire Etiquette

The bonfire is a journey from the known, the conventional safety of your life, into the unknown, with unknown dangers and many trials, in order to give yourself over to the life of others. This is a spiritual and psychological journey moving both inward and outward. This is the Hero's journey.

"A hero is someone who has given his or her life to something bigger than oneself."  
- Joseph Campbell

At the fire you die to your old self, and become a self-responsible free agent with no expectations.

"To evolve out of a position of psychological immaturity to the coming of self-responsibility and assurance requires a death and resurrection. That's the basic motif of the universal hero's journey - leaving one condition and finding the source of life to bring you forth into a richer or mature condition." - Joseph Campbell.

There is no hero if there is no heroic deed - like drumming until dawn, no matter what happens.

The fire is a universal, time transcending energy common to all people. (Never-the-less, there will be those who seek to

extinguish it.) Through the energy of the fire we can also honor the ancestors. We can do this by drumming, reading words of wisdom from the ancients (ancestors), acting on their wisdom (thus linking you to them), dancing the energy of the fire, making "O"s and taking care of ourselves and each other. Stay out of the way of the dancers and people making "O"s. If you stop - leave a path around you.

## Some Necessary Ideas:

God = Everything = Nothing.

Something comes from Nothing, and eventually returns.

O-cult knows nothing  
does nothing  
revolves around circles, vacuums, holes, bodhi trees, nothing.

They're the naughty ones  
( $1+1=0$ )

The Tale is continuous,  
it cannot be told.  
The tale is in the telling,  
it has no end.  
Therefore it is infinite.

Likewise, as with all things,  
the Tale has no beginning.  
It begins from nothing  
and ends in nothing.

Therefore it is represented as a circle  
Its beginning (head) touching (biting)  
its ending (tail).

Thus a serpent, a dragon (Drag - On)  
is the form of the circle, or "O."  
Hence the O-Region (Origin)  
of the O-cult,  
(the ring of fire)  
and all circle worshipping traditions.

Religion means to re-link  
Another name for the Tale.

According to the T-Ching, since "A" is the first letter of the alphabet, and the Tale ends in "O", the Tale is best spelled TAO and pronounced 'Tale' or 'Tail.'

The first A and the last O are bound, or joined together by Love, Z, (Zain) and hence the name for the sacred creator - AZO, from which everything comes - out of which everything goes.

A - ALEPH - the Fool, Spring, the beginning of a created being.

O - AYIN - the Obstruction, the Transition from being to non-being, the O-T-Mate death. (As opposed to change or rebirth.)

Z - ZAIN - Through love is the preserver.

The story cannot be told. The TAO is the missed story, the mystery. By not being attached to the story, the mystery is lived, and in the living, realized.

The path of light seems dark. The absence of light is darkness, nothing, the source from which the TAO begins. Attachment arises from desire, and is the secret of manifestation.

The TAO is expressed by the interaction of opposites. The Chinese depict this as Yin and Yang. By balancing the opposites, stability is maintained.

Action is inaction.

Inaction is action.

Everything, All Together,

AWE is Nothing.

Hence nothing is balanced.

All is Nothing.

Pan means All.

Pan is Nothing, O, and everything.

Nox. The Night of Pan, is when everything is destroyed - transformed into nothing.

Flow.

Let go.

Be not attached.

Have no expectations.

Do not lust for results.

Expect the unexpected.

Take it easy.

Don't worry. Be happy.

Keep it simple.

The best things in life are free.

Non action: the purest and most effective form of action.

The Master

Teaches by example.

Does not tell.

Is free of desire.

Desires nothing.

Does not fear.

Does not judge.

Acts without doing anything.

Accept things unconditionally.

Lets things come and go.

Does not cling.

Has no expectations.

Hides the ego.

Needs no pride.

Leads by emptying other's minds.

By wrecking other's ambitions.

By creating confusion in those who think that they know.

Fills their bellys, strengthens their bones.

Does not take sides.

Remains centered.

Stays behind,  
and hence is ahead.

Is detached from all things,  
and is thus one with them,

Gives freely, and hence remains fulfilled.

The TAO is like the Yoni.

Empty.

Never filled or used up.

The source of all manifestation.

As Nothing is the source of All Things.

XXX



# RY'S LEH RISING

BY RICK MCCOLLUM & KEN DAY  
CHAPTER TWO

WHAT HAS ALREADY COME TO PASS:

IT'S 1996, AND CINCINNATI IS NOT A PLACE YOU'D LIKE TO LIVE IN. DEEP WITHIN THE HEARTLAND OF FUNDAMENTALIST AMERICA. BUT EVEN THOUGH PAT ROBERTSON IS PRESIDENT, AND SIMON LEIS IS MAYOR, FREE THOUGHT IS NOT DEAD. *CHASTITY TAFT* OWNS RADIO STATION W600, WITH THE UNPLEASANT FREQUENCY OF 66.6. SHE BELIEVES IN ECLECTIC PROGRAMMING, SUCH AS "NEW AGE SPEAK", AN OCCULT TALK SHOW WHICH REACHES 75,000 LISTENERS, DESPITE HEAVY GOVERNMENTAL PRESSURE TO CANCEL. THE MUCH-HATED SHOW IS HOSTED BY *VIRGINIA TREMAINE*, A LOCAL WITCH WHO HAS COME OUT OF THE PAGAN CLOSET.

YET THE EVENING SHE HOSTED *SIDNEY MAMMOULIAN* WAS NOT ONE OF THE SHOW'S HIGH POINTS. A LOCAL NUT-BOY, TREMAINE INVITED HIM CHIEFLY TO MAKE FUN OF HIS WORSHIP OF CTHULHU. MUCH TO THE DISTASTE OF FUNDAMENTALIST STATION MANAGER *JIMMY-BOB ROBERTS*, THE PROGRAM QUICKLY DEGENERATED INTO A SAD NAME-CALLING MATCH. THE SHOW'S LISTENERS WERE MOSTLY AMUSED. MOSTLY. FOR A SHADY INDIVIDUAL KNOWN ONLY AS *THE FISHERMAN*, TOOK OFFENSE.

WHILE HIS SCUMBALL FLUNKY *SPIKE CRUE* RIPPED OFF HIS SEEMINGLY HARMLESS KNICK-KNACKS, THE FISH GUY INVOKED A HORRIBLE SPELL AGAINST THE RAVING SIDNEY. HE PROMPTLY DIED, PRACTICALLY IN TREMAINE'S LAP. THIS, UNDERSTANDABLY, BOTHERED HER. IT ALSO BOTHERED THE ENIGMATIC *DAVID KOHEN*, WHO'D BEEN LISTENING...



VIRGINIA TREMAINE



SIDNEY MAMMOULIAN



THE FISHERMAN



SPIKE CRUE

# THE NEXT DAY-



HAPPINESS DOES NOT ALWAYS COME THROUGH VIRTUE. UNEXPECTED TWISTS OF OPPORTUNITY ALSO BRING PLEASURE. PETTY THIEVERY, FOR ONE. SPIKE VIEWED IT AS A DEMONSTRATION OF HIS SKILL. YET SUCH TALENTS WILL BE USELESS IN THE COMING MAELSTORM. HE THINKS HE'S IMPORTANT, A MAN ON THE PATH TO POWER. BUT OTHERS TREAD THAT SAME PATH, AND COULD GRIND HIM INTO THE PAVING STONES...

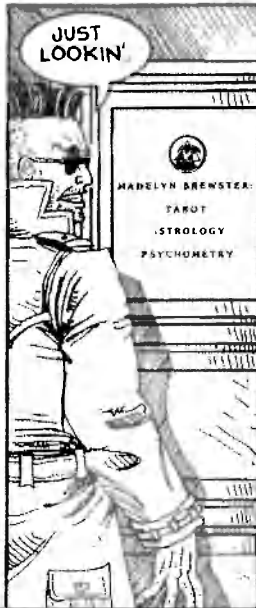


SUCH BEINGS OF POWER WOULD WALK OBSCURE TRAILS. PERHAPS THEY'D HANG OUT AT LOCAL OCCULT SHOPS OR READING ROOMS OF THE STUDENT GHETTO?

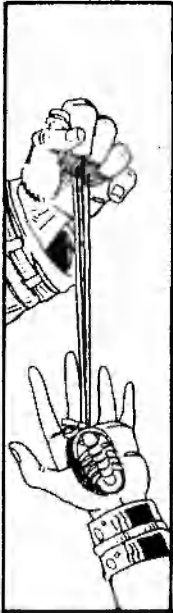


HIGH UP IN THE AIR, ABOVE MT. ADAMS...

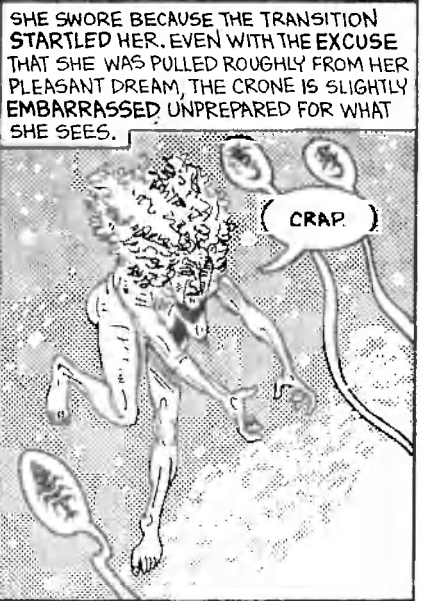








WITHOUT WARNING, MADELYNE FINDS HERSELF FLOATING IN AN ALIEN VOID. THIS CAN BE UNSETTLING.



SHE SWORE BECAUSE THE TRANSITION STARTLED HER. EVEN WITH THE EXCUSE THAT SHE WAS PULLED ROUGHLY FROM HER PLEASANT DREAM, THE CRONE IS SLIGHTLY EMBARRASSED UNPREPARED FOR WHAT SHE SEES.



CHASTITY FEELS ONLY THE GRIP OF TERROR AND A SENSATION OF VAST, IRRESISTIBLE MALICE AS SHE IS TORN FROM HER MALFUNCTIONING BODY...

"EVERYTHING IS ALIVE- NO, IT'S DEAD- NO, IT'S BOTH!"



SHE'S MAKING SOUNDS LIKE A DYING JACKAL VOMITING UNDER A DEAD MOON. SPIKE IS NOT SURE WHETHER HE SHOULD BE ENJOYING THIS- OR BE ELSEWHERE.



THE HELLISH PLACE SLAMMED UP AGAINST HER SOUL. IT HURT.



AS AN EXPERIENCED TRAVELER, THE CRONE IS MORE IRRITATED THAN TERRIFIED. SHE'S DEFINITELY NOT AMUSED AND IF SHE FINDS OUT WHO TIED THIS PARTICULAR CAN TO HER TAIL, THAT IS GOING TO BE ONE UNHAPPY INDIVIDUAL.



"I HATE THESE PLACES... MY INSULIN REACTION MUST BE BAD TO FORCE ME HERE... VIRGINIA, ARE YOU THERE?"



WHATLEY • INNSMOUTH • LOVECRAFT • MISKATONIC • YUGGOTH • DUNWHICH • NECRONOMIC

CTHULHU • CHARLES DEXTER WARD • HASTUR • KADATH • ALHAZARED • YIN • NYARLATHOTEP • AZATHOTH • DAGON • WENDIGO • CHIMU • S

ARKHAM • GREAT OLD ONES • A. AZIF • YOG • SOTHOTH • DE VERMIS MYSTERIIS • UNAUSPÄCHLICHEN KULTEN • VON JUNTZ • PICKW



# SHUB-NIGGURATH!



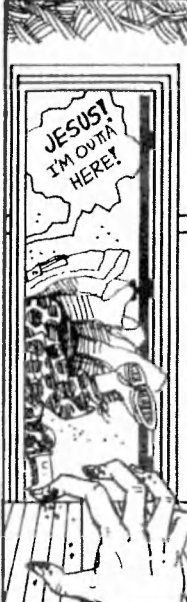
PLUS WORMIUS • UBBO-SATHLA • SHOEGOTHS • PHOLES • CARCOSA • ZOTHIQUE • GH

"IT'S SHOWING US SOMETHING! IT'S A  
BROKEN GATE! GOD, WHAT'S INSIDE?"



THIS IS THE FIRST GATE.  
THE GATE OF NANNA, CALLED SIN.

NANNA, NANNA  
IAO NANNA!  
RRAAGH!



"IT'S SHOWING US A BROKEN GATE!  
THE SLIMY THING IS BRAGGING!"



THIS IS THE SECOND  
GATE OF NEBO.

YES, I SEE. THE  
WAYS ARE OPEN  
NOW...



"I DON'T LIKE WHAT IT'S SHOWING  
ME! I DON'T LIKE IT AT ALL!"



THIS IS THE THIRD GATE  
OF INANNA, CALLED ISHTAR.

OH.  
IT'S OVER.  
HUSH,  
BABY.





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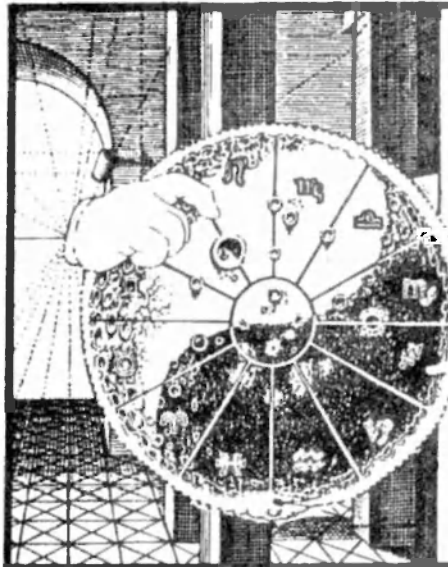
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## ASTROLOGIK

by ANTERO ALLI  
Preface by Steven Forrest

*"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 FORREST, author of Inner Sky

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# The LOUISVILLE LOTUS:

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Lowest Possible Sort.

You will notice that the Louisville Lotus Wand looks very much like a baseball bat with a flower on the end. Not without reason.

Model L/L/W 93 is actually a fine Louisville Slugger baseball bat that has been adapted to the purpose of Magickal Warfare.

Even the Lotus on the end is made of durable plastic, and should withstand many hard campaigns.

---

**Anger has been found to be helpful when using the L/L/W 93 wand. Although, stark terror has been known to provide an effective substitute.**

---

The L/L/W 93 wand, unlike Golden Dawn Lotus Wands, is always held by the black end.

The tri-color decor of black, purple, and yellow shows the progression of a serious bruise, and also looks aesthetically pleasing.

We at Serenity Manufacturing strongly believe in our "peace through power" philosophy, which was patterned after the U. S. Nuclear Arms policy.

Anger has been found to be helpful when using the L/L/W 93 wand. Although, stark terror has been known to provide an effective substitute.

Stealth is essential. If your prey spots an angry you approaching with a baseball bat with a flower on the end, he may choose to quickly leave.

Model L/L/W 93 is very effective when used while tracing a "circular sigil."

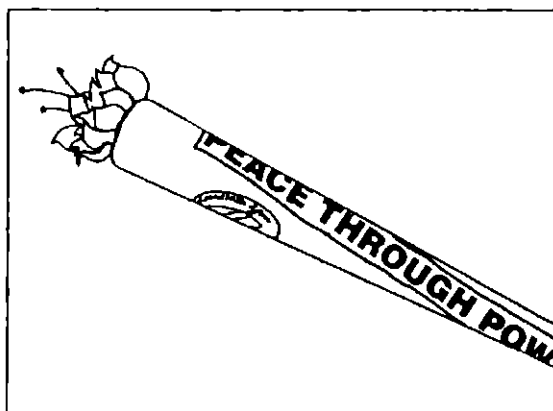
The L/L/W 93 wand is guaranteed to be free of manufacturing defects. No other warranty or guarantee is implied.

If you are stupid enough to be caught by the authorities, we can only offer our sympathy.

Good luck to you, and remember Peace through Power t-shirts, bumper stickers, and coffee mugs are available at additional cost.

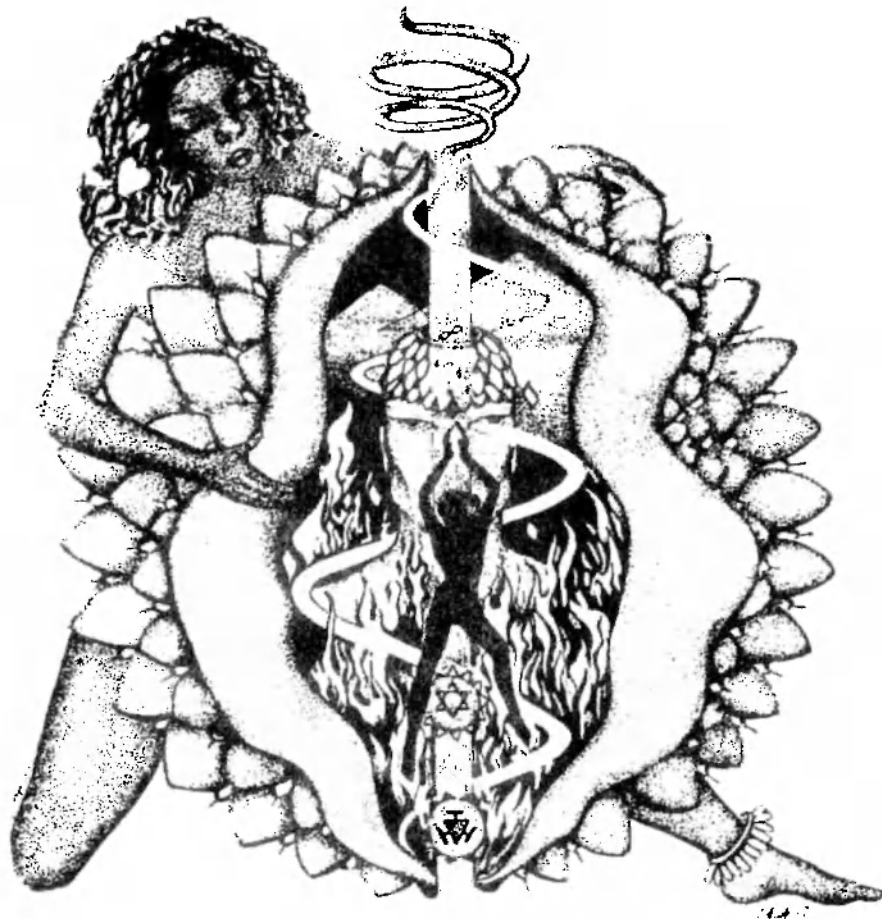
Sincerely,

Frater Serenius  
c/o Serenity Manufacturing Co.  
666 Dead End Alley  
Bangor, Maine



# VOICE OF THE SHEYA

## An Interactive Magickal Forum



---

*This section of Mezlim is open to any person operating the Sheya system who would like to share their work with us. We hope that this will give the widespread community more chance to communicate and establish an energetic web of interaction. Operants of other systems are likewise encouraged to submit material for an eclectic column.*

---

### **The Black Virgin Working**

The following is derived from my journals of a very intuitive - and ongoing operation

of internal alchemy. The working was inspired by a dream:

A young girl - approximately 6 -7 years old - who had lost a hand to disease, or an accident. I was both the child and the doctor/healer. As the doctor, I was very gentle and concerned. As the child I was very strong and confident. I healed extremely quickly and grew a new hand with the doctor's help.

I see in this dream a reawakening of my feminine child's power of Self, and a positive bonding of anima and animus.

I began with an invocation of Dhyanna - the Mother/Form Aspect - and then, as Dhyanna, withdrew into my heart center, seeking deeper and deeper. I did this on an irregular basis, on an average of twice a week. Here are some of the results of six months of this work.

I feel a sense of longing - of distressing desire. It feels as if I desire something which does not exist. I long for the sensation of romantic connection. It seems to be larger than life - and I don't trust that. It seems that I am infatuated by the veil. Exquisite pain, but wounded and in need of healing.

\*\*\*

A woman pops into my dreams - who I recognize here as well. She is a conglomeration of all the women I have been infatuated with. We live a myth together. It is a strangely simplistic and obvious (now) realization to find that she is within me - not "out there." Still, just as in those projections - I recognize that there is something missing. Though it feels as if She is the one thing I need to make my life whole, there is something she does not have as well - something she cannot even give to herself.

\*\*\*

Still there is the constant lure of Myth - to become larger than life. It is a form of disguise. It is a "place" to hide. This feels like another veil. I don't want this working to become just another mask.

Something else today - I am becoming that which I desire to be. I am that process of becoming.

\*\*\*

I notice that I am becoming more aware of being loved - how it is expressed - and what is not love, but only an empty gesture of need. As usual, the results are unexpected.

\*\*\*

A new variation of the working has developed today. I sit within myself, between a plain ceramic chalice (which feels almost like a hollowed skull - no stem or base) and a solid ceramic "touchstone" covered with interlocking spirals. I begin spilling light into the cup and then open myself to that same light coming back to me from the touchstone. It feels as if I am completing a circuit between the receptive womb and the generative womb, but there is something I feel that I'm missing about this process.

\*\*\*

I keep getting more and more input on the images of Sword and Wound, as if they are part of a progression, leading on to other images. I can feel myself as the wound, desiring the sword. It's difficult to get past this yet.

\*\*\*

Vague fears, anxiety and pain arising from this dark place at my center. I try to go deeper, and I find myself losing focus, forgetting where/what I am. So I'm hovering about the edges of this for awhile. I'm realizing a lot of projections I have placed on the people around me. Realizing them on yet another level. Difficult to explain, but feeling it as almost a physical act of taking something of myself and placing it on someone else.

\*\*\*

Interesting stuff today! I keep going into



the dark and then I'm "talking to myself" in this sensuous voice. I think I managed to bring a lot of it back with me.

Know  
thou daughter  
thou mage  
that I am that which you consume  
I am that body  
I am that red and writhing womb  
and you my child.  
You have been told of me  
but my mystery dwells within you  
and I come and come again  
unknown unknowable  
I am and am consumed  
You are dark flame to my virgin flesh  
Know you not?  
Oh child of my flesh  
You are that scarlet woman!  
That whore of my sacred city  
and my secret rite.

\*\*\*

This practice is becoming more effective. I'm now getting a sensation of my body melting away as I move deeper into my center. Of course this also serves to distract me at the moment, so I'm not sure that it's all that helpful. I've also been getting flashes of a deeper state of bilocation. Being observer and observed.

\*\*\*

Got a strong flashback today of being a woman, lying in a soft bed hung with silk curtains. I am feeling incredibly sensual and horny. I become aware - on a more distant level - of the strength of this desire for penetration, to be filled, and how it balances the desire to penetrate, to fill. More "talking to myself" again today.

I am tortured to wakefulness

by your compassion  
I am lost by your seeking  
for you go ever outward and I  
I am that vessel from which you [go forth].

\*\*\*

I can feel "something" coming up. At the moment it feels like a steadily increasing pressure from within. How it will manifest - I don't know - but I have a feeling that it will lead to more definition of the Sheya material. It feels like it's coming from the same source, and I can feel myself resisting it. Well, let's try taking the lid off a bit.

In the darkness - I AM - stirring. I arise - wave of light on no shore. I AM to water as earth is to your form. I AM both dragon and flame - life and death. I have neither form nor am I empty.

You are my eyes, you my legs and you my will to be born upon this earth. If this is my voice, it is also the wind - the wind of the Destroyer. My breath arises from your heart. It is a sword.

In the darkness there are the unborn - countless faces await the light. We rest - we have neither time nor empty hours. We are the earth. We are the sky. From these we arise.

This is my voice, my will, my forgetful Child.

\*\*\*

Everyday it seems that my emotions rise closer to the surface, threatening to overwhelm me. I wonder what I feel about anything at all. It feels as if I'm about to dissolve into a mindless soup of "fear & loathing." I wonder what would climb out. This state of mind keeps me in a constant daze. How much of my life have I spent in this half awake state?

\*\*\*

My darling daughter  
my virgin child  
I charge you to awaken within him  
within the mage  
and sing to him as he consumes you  
for he is flame who does not know  
his form.

\*\*\*

“Interesting” images today. I found myself finally falling through my center into another space. I saw a huge lotus and thought, “Right! My head is throwing more Yoga at me.” I moved closer and looked into the center, trying to focus in and stop thinking. I looked into the jewel in the heart of the lotus. Eventually I saw a black flame there, like a flickering yod. As I watched I drew closer. The flame became a dancing woman with oily obsidian skin. She was incredibly beautiful and lithe, but wounded somehow. It felt as if she had been shut away.

I/she danced. I felt heat - burning desire that was at once consuming me and creating me. I lost myself in the dance. I don't remember anything else until I realized that I was back in the Temple again.

\*\*\*

You have been told of me  
and of my coming  
and ran out to meet my daughter  
not knowing that she awaited you  
within  
Seek not the Scarlet Woman  
in the streets  
but in [the depths of your chalice]  
will she be found

\*\*\*

I've been going back to the dark virgin pretty regularly. Our relationship has developed considerably. I am both Her and my current self. Recently she led me to a new veil. It was a shimmering veil of light hung in a twilight sky. I felt a lot of fear at the thought of passing through, but I knew that I would anyway, so I pulled it aside and stepped through. The atmosphere was filled with golden light on the other side, and there were people gathered around to welcome me. The veil hung behind me, a dark shroud of cloth billowing in the air. I wanted to go back. I felt that I should go back - that there were those who needed me there. I could hear them screaming for me on the other side of that veil. But I heard the voices of the ones around me telling me that it was time to let go of it. That they were here as well, and that it was time to move on. This was not a pleasant sensation, but I tore down the veil and threw it back into the void.

\*\*\*

Babylon  
- I discover you  
- black virgin of flame and dark womb  
Within the opening wound of my heart  
Within the blossom of my hidden Self  
You arise from my depths  
Black flame destroying  
devouring  
becoming!

I am that wound  
which receives the blessed sword  
I am that sacred rose  
and that which rises  
from this darkened womb.

ΔBarak  
1990 e.v.

# The CIRCLE

*This issue's Circle was inspired my trip through the Tree of Life at ELF in May, 1990.*

I wait with the others to begin my dance. Sitting patiently, I prepare myself for the journey. A rumble of the root begins to grow within. I feel the rhythm of my own blood building. I pass into Malkuth. My senses stir. I can smell the darkness of the wind and taste the sweet grass. I become as much a part of this night as any other element.

Grounded in Malkuth, I rise to Yesod, the Foundation of Being. She calls to me with her lunar dance of love. "No fear" she whispers to me. I move on.

On to Hod in all his Glory. He reads to me from the Book of Lies. He asks me if I have a number. I don't, so he flips the pages to Chapter 48. "Neglect not the dawn meditation!" Reminding me not to neglect my inner Self. Am I excessively introspective? I am Persephone. I feel the power of honest prayer and insight. I need discipline - and time. Listen and learn. This is my role as a student.

I dance on to Netzach. On to Victory as well as the Sexual Soul. Camal knowledge of my own form cannot be denied. Dance with the Earth Mother, our currents connected. I imagine us dancing together in a circle of hawthornes. I can remember my virginity and becoming a woman at 19. Menstruation for the first time. Blood dripping from my leg. I can still feel the fear of the first penetration. My first real orgasm. Sexual pleasure is life, the admitting Pan. "Break down the bar!"

Meeting Tiphareth, I look into my child. A sad girl with wondrous dreams. A beauty. True spirit. Harmony. We dance around the torch of becoming. All is possible now. All is real in this light.

Between severity and mercy I make my path. The path of Temperance. My mind is lucid as I meet with Geburah. The archetype is dressed in olive drab battle fatigues. Ominous. He keeps saying, "Feel the power." It is spiritual power, not physical, that rises in me. I become the warrior, ready to finish my journey - wherever it may lead. No more will I run from the challenge of life. No more need to run.

Into Chesed now. Forgiveness time. My ally and healer, Gedulah sweeps away some of my deep rage, filling me with a sense of peace. A calm.

Daath hugs me, tells me to love myself. No one else can be my own Lover. I am the Loved One. Binah awaits me. Black shadow of woman. Hecate. Wisdom. I stare into the eyes of midnight. Into the wells of discovery. Darkness falls, but I do not fear it. I try to mirror her movement. The fluidity of the sea. I turn my back on her to find wise Chokmah. The mighty Zeus. He tells of a New Age to come, when harmony will reign, each person living as a whole being. I pledge to live my life toward that end or beginning. At last I leave Chokmah and move on.

I come upon Kether, the manifestation of Nothing - Ain. I look into the mirror and see my soul with all Hyr power. I recognize my Self - beyond myself.

Blessed be,  
Laurali

# “HOPE FOR A BETTER TOMORROW”

People live on hope. This is the one fundamental ingredient that all people share equally. It is the hope that tomorrow will produce at least something different, at best a miracle. But hope for a better tomorrow is not restricted to you and I alone; nearly everyone hopes for something in tomorrow that cannot be found today.

We live with the ticking of time - hoping that time will somehow produce changes in ourselves, in other people, in the way certain things are done. We have become a society in love with time; for time, it is said, can change all things. And it is true; things, people, the elements, all change with time. But is hope for a better tomorrow sufficient motivation for us to change what we do today? Not really! If it were, there would be more people actively participating in the here and now to make a better tomorrow.

Instead, we wait...we wait for time to make a better tomorrow for us, as though time is the cure-all for today's dilemmas. After all as Scarlett O'Hara voiced these words at the end of the movie, "Gone With the Wind" - "tomorrow is another day".

In the days of old, on the wide open prairie, there was no time. And there was no tomorrow. There was only today. A warrior who rode out with a hunting party never knew from one moment to the next whether he would return to his family and home. Hence, to him, everyday was a "good day to die". And it had to be that way. A person lived in the present moment, the here and now - or suffered the consequences

of being less than alert. A person who did not pay attention did not live very long.

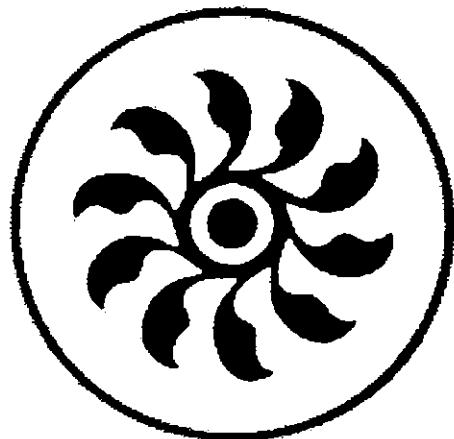
The Great Tatanka Yotanka (Sitting Bull) was said to have the ability to receive messages from the bird nations. To be aware of these subtle messages, it meant that he had to pay attention all the time to every little sound, every flutter of wings, every thought.

So let us not live only with the hope for a better tomorrow. Instead, let us live for a better today for today's sake. Tomorrow, for better or not, comes only after today is first lived.

May your personal hoop swirl with the deepest mysteries of mankind and nature, as my heart reaches out to you with a smile.

Aho! Mitakye Oyasin,

Michael Thunderhawk  
Pipe Keeper/Carrier  
Oglala-Lakota



# MAGICK and the STARS

*On this first offering of "Magick and the Stars," I would like to thank Kenn Deigh, and Mezlim for this opportunity. I would also like to offer some of my personal opinions regarding Magick, Astrology, the direction of the column, etc.:*

My name is A. I. W. A. F., and I am knowledgeable in both Astrology and Magick. I do not claim to be an expert in either field, but have been around long enough to have some definite opinions.

You do not go to the local hardware store and purchase a white hammer to drive a nail, or a black one to bang someone's head.

If you are a Magickian, you own a Magickal "Hammer". You can hit someone on the head with your hammer, or drive a nail. The choice is yours.

Most people would judge the act of driving a nail relatively positive and "white" in nature. It is likely that the same people would judge the act of hitting someone's head with a hammer to be negative, and "black."

"MAGICK and the STARS" may at times seem white, and at other times seem black. May it always give you what you need most. Color it what you will.

## **A. I. W. A. F.'s Mundane Forecast, Lammas through Samhain**

(July 31 through October 31)

LUGHNASADH (LAMMAS): JULY 31  
Pluto is going direct on the 25th. The

waxing Scorpio Moon will conjunct Pluto on the 30th and should be "cooking" on the 31st. The ritualistic symbolism on this one calls for a sacrificial mating. Death is a bit final, but A. I. W. A. F. would definitely advocate fucking somebody's brains out.

### AUGUST

The Full Moon on the 6th, complete with partial lunar eclipse, couldn't be better for some "darkside journeys." The "Old Ones" dig it, when one of the "lights" goes out for a time. . . . The Leo Sun in August is great for acts of Sex Magick (all sex is Magickal), particularly on the 12th when Venus conjuncts Jupiter. Venus moves into Leo on the 14th, Jupiter joins her on the 18th, and the New Moon on the 20th will cap off a dynamite "dog day" period. Do something "radical" on the 20th. (I know what you're thinking.) When the Sun moves into Virgo, the energy will work well for ritualistic work of a precise and deliberate "Mercurial" nature.

### SEPTEMBER

Labor Day festivities will be capped off with a Full Pisces Moon which should be effective for divination and gentle screwing around with someone cute. (Bang Bambi.) Uranus goes direct on the 14th. Mercury goes direct on the 17th. Saturn and Neptune both go direct on the 23rd. As of the 23rd there will be no planets in retrograde motion which should tend to make "ritualistic moves," such as initiation, very powerful and effective. The Full Moon on the 19th takes place on Friday night, which will allow 9-5 Magickal types to "Party Hearty" and "sleep in" on Saturday. EQUINOXE: The Autumnal Equinox is taking place on the 23rd as the Sun moves into Libra and as mentioned earlier, Saturn and Neptune go into direct motion on the same day. Saturn is the planet of manifestation and form. Neptune is the

planet of imagery, imagination, and dreams. Put them together and you can make your dreams come true. **DO SOMETHING MAGICKAL ON SEPTEMBER 23. BUT PLEASE DON'T ASK FOR ANYTHING THAT YOU DON'T REALLY WANT, BECAUSE YOU'LL PROBABLY GET IT!!**

## OCTOBER

First offering in October is the Full Aries Moon on the 4th. With an Aries Moon, and Libra Sun the possibilities are endless. Remember, nothing is retrograde and Magickal Work will be very effective during this period. The New Moon in Libra on the 18th should be good for new approaches of a personal or a Magickal nature. The Sun moves into Scorpio on the 23rd and Mercury moves into Scorpio on the same day. Venus moves into Scorpio on the 25th. What does this mean for us Magickal types? The fun is over. Things are getting intense, and it is time to make things happen. Wrap things up. You know what I mean. Do it. **SAMHAIN:** If you are a gutsy "Grey Walker," this would be a good time to take a walk on the dark side. The increased Scorpio energy will raise the experience a level, or two. When the "Goblins" wanting candy go home, light some incense, and call up your own "Beasties." Take a round trip ticket.

## **A. I. W. A. F.'s Forecast, LAMMAS through SAMHAIN**

(July 31 through October 31)

**CANCER** - June 22 through July 23 - This period is when you are going to find a new Magickal partner that charges your battery, and then some. Travel throughout Sept. and Living together by Samhain. I told you all sex was Magickal.

**LEO** - July 24 through August 23 - You are going to make a change in relationship and/or life-styles that improves your life. Travel is indicated. The month of October will see numerous expected and . . . . unexpected changes.

**VIRGO** - August 24 through September 23 - Changes in personal values are indicated. You are in a state of "becoming" and this is a critical period. Personal and romantic changes are likely to upset you in the present, and please you in the future.

**LIBRA** -September 24 through October 23 - Social activity, professional activity, home related-activity. Let's not forget our Magickal A. B. C.'s or you'll turn into one of those things walking around out there.

**SCORPIO** - October 24 through November 22 - This is a very powerful period. You are "rewiring" your circuits, and changing almost every area of your life. Don't forget who you are, and what the game is really all about.

**SAGITTARIUS** -November 23 through December 21 - You are horny, and having difficulty finding a way to deal with it. (If you are female, contact A. I. W. A. F. If you are male, contact Rosy Palm.) The Equinox will get some new balls rolling, and Samhain will find you in a state of contentment.

**CAPRICORN** - December 22 through January 19 - You are going to have some opportunities to defend your spiritual beliefs and philosophies. You may also have to choose between your personal and spiritual life. Careful with this one.

**AQUARIUS** - January 20 through February 18 - This looks like a comparatively peaceful period, after a long period of

conflict and hassles. Now that the assholes have been vanquished, let's have some fun. And you know who to call.

**PISCES** - February 19 through March 20 - Travel and social activities will set the stage for this period's events. Festivals and gatherings will provide most of the enjoyment. You are going to meet a stranger from a "strange land."

**ARIES** - March 21 through April 20 - This will be a very sensitive period, and you will be very intuitive. You will also be easily hurt. Use the protective skills that you have learned and everything will work out fine.

**TAURUS** - April 21 through May 21 - You passed that last "test" so easily, you may think that it didn't affect you. Not so. Don't take any astral accomplishments for granted. Mundane scores can be ignored, however.

**GEMINI** - May 22 through June 21 - This will be a high-energy, active period in which you have difficulty remaining calm. A planned partnership "move" may be cancelled after you skip town. Oh well. There's always the eighth degree.

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**WANTED - Alive - One slightly balding YUPPIE**, for gross Tarot interpretation, improper banishings and 2 counts of violation of Section 21 of the strange sketch act. Approach with caution. Do not offer your crystal. Information regarding whereabouts should be forwarded to David c/o Mezlim.

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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 Mezlim.

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# LETTERS

Dear Kenn,

I had hoped to have a new article ready for you. Obviously, this is not it. But I do have the germs of an idea that needs to be crystallized before it takes shape. Since I often have my best thoughts for articles while writing letters, I'll write you and hope it works.

My new article concerns Discordians and their (Eris'?) effects on the world at large.

Eris is present everywhere you look, with discord and factionalism being the standard order of the day in most places. I am inclined to ask how much of that is "caused" by loose Erisian energy. Although there really is no such thing as casual relationships, I believe that discord in the world has increased dramatically in the world, especially in less developed parts of the world, for the last 25 years, approximately the same length of time that Discordianism has been around.

As I sit here writing this, I suddenly realize that I may be totally full of it, that discord has been around since the Tower of Babel or before, who am I trying to kid. But that still doesn't satisfy me.

I have been an Erisian for over 15 years. Eris is the Patron Goddess of the Chameleon Club, the predecessor of ACE. As a founding member of the Cham Club, I got a heavy dose. I understand that you have, in the past, also identified yourself as a Discordian. (Or is it Erisian?) But what does it mean to be one?

I have a friend who went to a Circle with a few other people. It turned out to be primarily an Invocation of Eris followed by a guided meditation. No grounding, no

elements, no precautions. Being an accomplished magician, she did her own internal censoring/banishing. Two weeks later she ran into the woman that had conducted the Circle, and did she have stories to tell. Life in shambles, money woes, lover moved out. What did this have to do with an Erisian Circle? Isn't Discordianism supposed to be a big joke, a laugh-a-minute religion-disguised-as-a-joke-or-joke-disguised-as-a-religion?

I've met a lot of people who treat it that way. Get together and act as dumb as we want. Make fun of stuffed shirts. Enjoy yourselves. I've also noticed that lots of the hardcore Discordians tend to be young and naive, magically speaking.

Of course, there's the old and magically naive, and I know more than a few of them. They claim to be Discordians, but when Eris shows up, usually in the form of a human being, they get all bent out of shape and swear never to have anything to do with that human being again since s/he turned out to be such a pain in the ass.

People just don't seem to realize that Magick works, producing real effects in their lives and the lives of people around them. If you invoke Eris, you get Eris. Too many people seem to be using the Discordian game as an excuse to play around at being silly, with no regard for its consequences.

To me, Eris has become an old pal. I do no invocations of Her, but when She is ready She shows up in whatever form catches her fancy. I've learned to just laugh it off. It's good magickal training. A Warrior must be ready for anything.

The God/desses of the Old Aeon are being reformulated to correspond to the formula of the new. Eris appears to be a practical joker in a more harmless vein.



Eris in the old myths was cruel and vindictive, probably why she wasn't invited to the party in the first place. The new Eris appears to be the party. The old Eris set humankind to killing. The new Eris just wants a good laugh.

So where does this leave Discordians in the midst of a strife torn world?

I suggest that Discordians begin to assume some practical magickal responsibility without losing their sense of fun. Even as I write this, I've decided to invoke Eris long, hard, and often everywhere I see discord. (You see, the letter writing gambit did work!) If every self-proclaimed Discordian did this at every opportunity, perhaps the world would begin to see the humor in its situation, and people could act like people again, and not the hardened killers they've become. I look forward to hearing your thoughts in this matter.

Bright blessings

Lairus Moundbuilder

Dear Lairus,

Yes, it's not enough just to invite Eris to the party. You can't ignore her once she's there.

- Kenn

Dear Mezzlim,

*In response to Joel Biroco's letter printed in last issue:* The highly edited Liber 211/HMK and Liber SSS are parts of a personal diary and resulting personal mythology, based on a very personal visionary experience from the Summer of 1976, coloured by my past magickal workings in the Crowlian, Grantian, and

Tibetan Tantric systems. The point of these writings is not the contents thereof, which may or may not be worked by other magickians, but the fact that meditational and magickal techniques of opening the crown/ajna/qoph chakras will yield results for serious practitioners. All the QBL and gematria and cosmology are just so much chaff blown off from the germ of the matter. I suggest you read the full original documents. The final result of this experience was not a deeper immersion into the Fundamentalist thelemic systems, but rather a burning of all Wiccan initiation and OTO grade documents, and a going forth on my own into the Qliphotic Abyss of my own mind. You, too, will eventually meet this Experience, and perhaps attempt to write about it, and also be criticized for your fumbling results to communicate your own personal truths.

ZAON 211

Dear Mezzlim,

Some thoughts on the recent "Sheya" temple opening:

In 1888 a flame was ignited when Mac Gregor Mathers and others (depending on which story you buy) opened the first temple in what was to become the Golden Dawn system of Magic. (Notice the 'ick' hadn't been defined at that time.)

The "Dawn" certainly made some mistakes, and incredible blunders, but the flame is still burning over 100 years later.

On May 18 a flame was ignited when Kenn Deigh opened the first Sheya temple. If the flame isn't burning 100 years from now, it won't be Kenn's fault, or the system's fault, from what I have seen so far.

Sheya employs elemental grades in a Dawn-like manner, and uses some very

familiar five pointed stars, but most of the material, and the approach, is brand new.

In my opinion Kenn is as dedicated as Mathers, but maybe not quite as rough around the edges. If so, the Sheya system may hum along for years before the seemingly inevitable power plays and ego trips surface. (It would be nice to think that the Sheya system's balanced approach will eliminate such things, but only time will tell.)

If parties are an accurate measure of a system's chances of success, the one held after the Temple Opening on Saturday night indicates that the Sheya flame is likely to burn long and brightly. (The Cincinnati Police who tried to "turn the volume down" would certainly agree.) Fresh new system, and an ass-kicking party:

A. I. W. A. F.

To the Editor:

As a participant at the May 18, 1990 dedication of the Temple Enoch, I felt that a very magickal event had occurred. When I heard that an outline of the event was to be published in Mezlim, I decided to write a brief letter detailing some of my own personal observations -- from a participant's viewpoint. The lines that follow represent the results of my decision.

As the day drew to a close, the participants at the dedication of the first Temple of the Sheya Enoch began their preparations for the actual ceremony. I, for one, was nervous. My major role - to invoke Maggah and, as this Aspect, bless the Temple - was one which was completely new to me. As a recent Sheya Initiate, I was pleased to be a part of all this, but I also was worried about my "performance."

The ceremony began. I cast the circle and set the wards in the walls of the Outer Temple. It felt "right." The inner walls were raised and the ceremony was now well underway. Suddenly, it was time for my Greater Role - to invoke that which is life itself and encompass this "Temple in the process of Becoming" with the very force and light of that life.

As I stepped into the center of the circle, I felt myself becoming one with all life, all light. I was Maggah - the Father, the Protector, the very source of life itself. The blessing that I rendered seemed to flow from within - acknowledging the birth of this Temple, strengthening its existence, and protecting this creation from all that would will it harm. The very force of my power created both emanation and solidification of the energy of this new Temple.

As I returned to my original position in the circle, I felt as if I was both filled and radiant with the energy of my Working. Peace, power and certainty of purpose were all resident within me. As Maggah, I did truly love this beautiful child of my creation which was also myself!

!MAGGAH, EHVA!

The ceremony continued, each participant adding their own energy, their own form of blessing to the event. The wheel slowly swung back to me to once more address the wards of the Outer Temple; and, then, it was over - the ceremony complete. The first Temple of the Sheya Enoch had been made manifest. That which ends, shall begin; that which begins, shall continue. So mote it always be.

ΔKTR

Letters continued on page 51.

# REVIEWS

## The Book of Sacred Stones

Barbra Walker

\$15.95, 1989, Harper and Row. 207pp.

Reviewed by Phillip Fey Moon

Have you ever wondered how all those crystals really got in your house? What all those rocks are doing on your altar? If you can answer this too easily and you'd like to give the topic some further thought, Barbra Walker's *The Book of Sacred Stones* will well repay you for your efforts.

She's well known to readers for her earlier works. These include "The Secrets of the Tarot" (in which she just incidentally dismisses the Kabbalistic basis for the Tarot as without convincing evidence), and she's also the author of the exhaustive text, "The Womens' Encyclopedia of Myths and Secrets". In her newest work, we once again find Ms. Walker bringing her own unique perspective to a topic of interest to students of current mystical process. Using her tools of traditional historical and scientific scholarship, Feminist analysis, and her own uncommonly good sense, she presents a strong voice among writers on the topic.

Subtitled "Fact and Fallacy in the Crystal World", the book is pretty evenly divided into those two parts: facts and fallacies. The factual section contains entries for about 130 different minerals and stones, and includes physical descriptions of what it looks like, mineralogical information about its chemical composition, and other stones to which it's related. Of particular interest are historical associations and lore about

these stones, all properly annotated and foot noted. I was pleased to learn that many of the Medieval Bishops' sapphire rings of office were, in fact, made of blue glass. It's a rocking good read, and full of interesting tidbits.

As for the fallacies, Ms. Walker offers us a very critical review of selected New Age ideas about stones culled from various writers. She gives us a historical context showing that many New Age ideas really aren't new, and finds parallels with ideas from classical writings to those of the recent past. And she concludes that much New Age Spirituality is merely old superstition in attractively updated packaging. Of most interest, perhaps, is her examination of various uses of minerals for personal growth, healing, or spiritual development. But she also uses crystals as an entrée for checking out current thought about topics such as the history of Atlantis and a few uses of crystals which could be described as "fringe science". Her voice here is skeptical, but clear headed, and her conclusions will probably not be comforting to many crystal mystics. Have you ever personally really felt a crystal vibrate?

But what she finds most disturbing in many new age rock lore writings is a subtle process of spiritual disempowerment. Ms. Walker argues that among these writers are ideas which are often simply fantasy passing as metaphysical fact, indisputable by logic because it comes from "more evolved beings" and delivered Ex Cathedra. She presents many examples of linguistic "smoke and mirrors", and plain bad grammar being passed off as a higher order of information. Responding to the real hunger on the part of readers with information like this, for whatever reasons, is truly unconscionable, in as much as it does not serve to further awakening. In this case, the ignorant are

leading the ignorant; and Ms. Walker is afraid we all are going backwards into the Dark Ages together. Members of the public are far too gullible and accepting of this state of affairs: Ms. Walker evidently is not. She takes to task those writers who have never learned the basics of mineralogy prior to their mysticism, and is not very gentle on the public either, who let them get away with this omission. She presents examples of neglect of the known physical aspects of their subjects: getting their facts wrong about issues like proper names for stones, misunderstanding their chemical composition and physical structure. Ms. Walker feels that they can still sell books because many of their readers are too lazy to do the necessary direct research for themselves. The public evidently prefers marketing to study, and taking some writers word over the work of exploring their own experience.

Her contempt for the confused state of thinking on this topic is based as much in her reverence for the beautiful bones of our Mother as in her reverence for the human mind. Stones really are sacred as parts of Mother Earth, and it seems to be her desire that they be properly understood. Human knowledge of minerals is vast and deep enough that silly superficiality is both unnecessary and restraining. She believes that such ideas jeopardize both our relationship to the planet and to our own potential. Recalling that science used to be called Natural Philosophy, she writes, "Knowledge of the great teacher Nature does not come to the lazy who prefer subjective imagination to disciplined study."

Perhaps Walker has good reason for avoiding a review of the work of more serious gem technique practitioners. A few come easily to mind. Among these I include Marcel Vogel, a Senior Engineer

with I.B.M., who is concerned with measuring the effects of various shapes of cut quartz on the process of meditation, (and who incidentally received his first design in a dream, a shape with the exact geometry of the Kabbalistic Tree of Life). One thinks also of the work of Ra Bonewitz, a Wiccan as well as a real University educated Geologist, whom she does quote, but only in her technical section, ignoring some of his more interesting material. She also misses Uma Silbey's substantial body of progressive crystal meditation exercises which are not recommended for the lazy. In her fervor to dismiss the silliness of the dilettantes, she may have overlooked some sympathetic voices near to her own: Writers who view minerals as allies, as well as friends.

Likewise Magikal folk may be left wishing she spoke to other deeper matters. How may one determine the truth or utility of channeled information, or indeed discriminate between fantasy and that information which is derived from a trained intuition? How may one distinguish between that which is empirically validated, and the channeled weaslings of some qliophotic lowlife or elemental brat, willing to say anything to keep a human's attention? Our writer leaves us with only some gentle poetic musings and a fascinating, if brief, glimpse into her own internal process. She may be avoiding the trap of becoming "THE GREAT TEACHER", but also misses the opportunity to explore what's beyond fundamentalist materialism or poetry. Or perhaps, she is leaving the directions for that work merely unspoken.

It's a fine and thought provoking work. As useful for it's presentation of lore and science as for it's discussion of human values. The benefits of struggling with some

of the ideas here are two fold: The first is to help one examine how you come to know or believe something about the world you inhabit; and the second is to provide the voice of another perspective. You may find that you finally disagree with her conclusions, but you will also find that you have become clearer and stronger for your efforts, a bit like a heated discussion with an intelligent, if iconoclastic, friend. The world is a bigger place than we imagine.

---

## Hidden Lore

The Carfax Monographs

By Kenneth & Steffi Grant

Available from Skoob Esoterica

London, England

To begin with the form, this is simply a beautiful book. It is a slim, blue, 12" X 8 1/2" hardbound volume with gold lettering and sigil on the cover. The inside printing is attractively typeset on good quality off-white stock with full color illustrations inserted. Just as a collector's piece alone, this would be well worth the price.

Moving on to the content, this is also an historical document. The original essays entitled the Carfax Monographs appeared between 1959 and 1963 as separate pieces in limited editions of one hundred numbered and signed copies. These original monographs attempt to bring to light much of the information and magickal formulae of the western esoteric tradition. The Tree of Life; The Golden Dawn; Aleister Crowley; Austin Osman Spare; Vinum Sabbati; Yetzirah; Magickal Creation and Vault of the Adepts are among the subjects which are addressed in this compact and informative manuscript.

There is yet another aspect to this work which will make it of particular interest to

those who have followed Grant's work over the past few decades. The content of these essays has not been altered from the original. As such, they reveal the foundations of much of Grant's later work.

In the tradition of the Carfax Manuscripts, this is also a limited edition. Don't wait for this one to go out of print.

Our readers will also be happy to learn that Skoob is in the process of publishing Hecate's Fountain, and will be reprinting the rest of Grant's work as well.

---

## Bell Born

Featuring Tibetan Bells

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Michael Mantra

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For those of you who would like a break from the general run of "new age" genre music that seems untouched by human hands, this one's for you. You can actually hear the mallet touching the side of the bell. (Just like when you do it yourself.) The atmosphere created on this tape is intimate, uncluttered and easy to work with. Because Mantra doesn't try to "do" anything to you with his sounds, they make a wonderful sonic backdrop for your own ritual work.

I found myself getting lost almost immediately in the subtle interaction of sound and silence created on Bell Born. This made it difficult to respond to it as an aesthetic piece. It seemed much more experiential - more a created space than a set of prerecorded sounds. It's the next best thing to having your own tibetan bells.

Continued from page 47.

Dear Mezlim:

I would like to address a letter to the general pagan and/or magickal community at large regarding the subject of sex. I have been a part of this community for somewhat over one year now, and have found what I believe to be a very large blind spot within the community on this particular subject.

I would like to preface my comments with the idea that sex magick and even sex in general are very enlightening and pleasurable pursuits. However, sex is not something to be treated casually. Actions in this area without clear knowledge of related responsibilities and consequences can be very damaging to our overall process of Becoming, regardless of the particular path that we are on.

It seems to me that the pagan definition of responsible sex can be generally summarized by the following statement: Use of a condom during intercourse. It is a mechanical definition as befits a largely mechanical function. The pagans whom I have met seem to believe that rutting on the forest floor constitutes engaging in "making love" or participating in "sex magick." To refer to such activity as either edifying or enlightening appears to me to significantly over-romanticize the event.

During the past year that I have been regularly present at events on the pagan "circuit," I have made the following observations:

A significant percentage of pagan men appear to be on the circuit for no other reason than to get laid regularly. Most of the activities in which they participate are geared toward meeting, touching, and eventually propositioning women. Comparing notes with other women

generally gives one an overview of the "lines" that one can expect to hear at any given gathering. Even the truly good lines tend to lose their effectiveness when you realize that they have been used on every woman present (no, you're not special, sisters, just better than blow-up dolls).

Sex often seems to be used in place of intimacy to define "closeness" to others. However, sex is only as intimate as the intent behind the act. Mating animals are not intimate. True sharing of one's self involves open communication, and mental as well as physical vulnerability. It's scary as hell and has little to do with the physical act of coitus. On the other hand, "casual" sex is not nearly as innocuous as many pagans seem to believe. It is the act of becoming physically vulnerable to another person; of laying one's ability to please and be pleased on the line; and, of subjecting one's ego to the possibility of total rejection. This physical act of sharing does create a bond that is outside of regular social contacts and should not be dismissed lightly.

Most pagans who have had multiple sex partners either (1) dislike the opposite sex intensely and are using sex as a power game; or (2) come from mentally /emotionally scarred backgrounds (sexual abuse, low self esteem, etc.) and don't feel entitled to true intimacy and caring in their relationships. The pagan who truly and freely gives and enjoys sex from a centered and healthy place is an incredible rarity and should be treasured by all who know them. I have yet to meet one.

I know that many of you may read this letter and feel that I am completely crazy, intensely angry or whatever. "Crazy" - I have been accused of, but never on this topic. "Angry" is somewhat more accurate, but the better term is probably "frustrated". I see such great potential for the pagan

community, if only we could see ourselves and our process(es) more clearly.

"Whatever" is probably the most accurate description. I am an androgyne - attracted to and sexually experienced with both sexes. My concern here is what I perceive as the use of sex within the pagan community to mask greater personal road blocks on the path of growth. Sex is a powerful tool which can assist us in the realization of our true potential(s) if used properly (like drugs); but also, like drugs, it is most often misused to the detriment of the individual.

Behavior is not modified until the participants are enlightened and "see" for the first time the true consequences of their actions and the true source(s) from which such actions stem. Only with the scales removed from our eyes will sex become all that it is meant to be and not resident merely in our basest instincts.

Yours in the True Joy of Sex,  
- Soror ELN



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