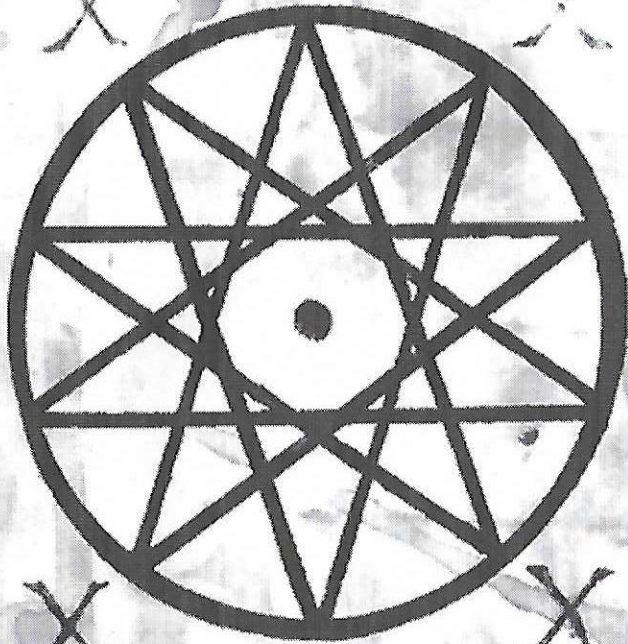


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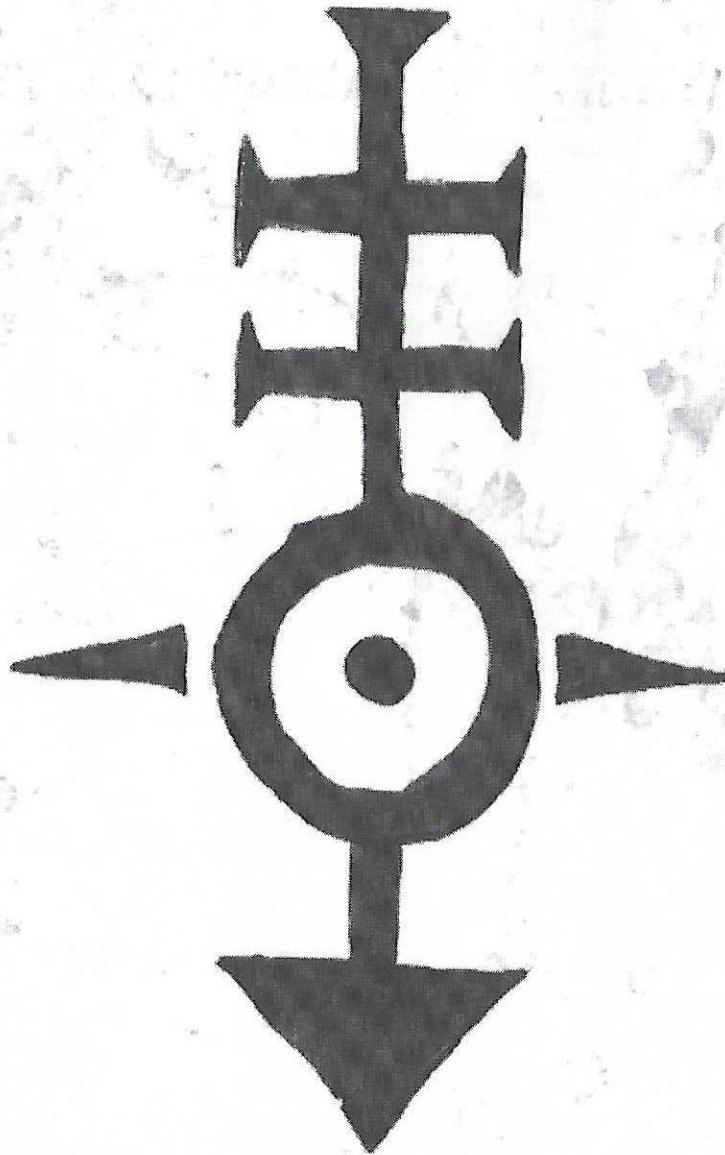
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Liber Sigillum



OP-I-16 In Class A
For Application in Circles 0-5
DCCCLXXXVIII





SOFTCOVER 2nd EDITION

I N D E X



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Li-ber

1. (Latin.) A book of records.

Sig-ill-um

1. (Latin. Rom. & Old Eng.) A seal, sign or symbol.

Sym-bol

1. Something that represents something else by association, resemblance, or convention, especially a material object used to represent something invisible.

Oc-cult

1. Beyond the range of ordinary understanding; mysterious.
2. Not apparent on mere inspection but discoverable by experimentation.
3. Something which is obscured or hidden from immediate view; invisible.

Mys-ter-y

1. Any affair, thing, or person that presents features or qualities so obscure as to arouse curiosity or speculation.
2. Any truth that is unknowable except by divine, scientific or otherwise revelation.

The A.A.O.

WITH WHICH THIS WORK IS ALIGNED
WISHES TO THANK THE READERS
FOR THEIR INTEREST IN THE CONTINUED
RESEARCH & PRACTICE REGARDING
THE SUBJECTS FOUND HEREIN

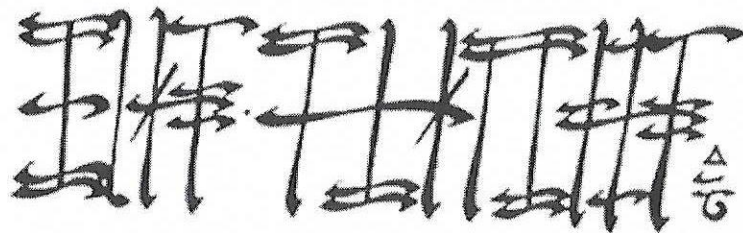
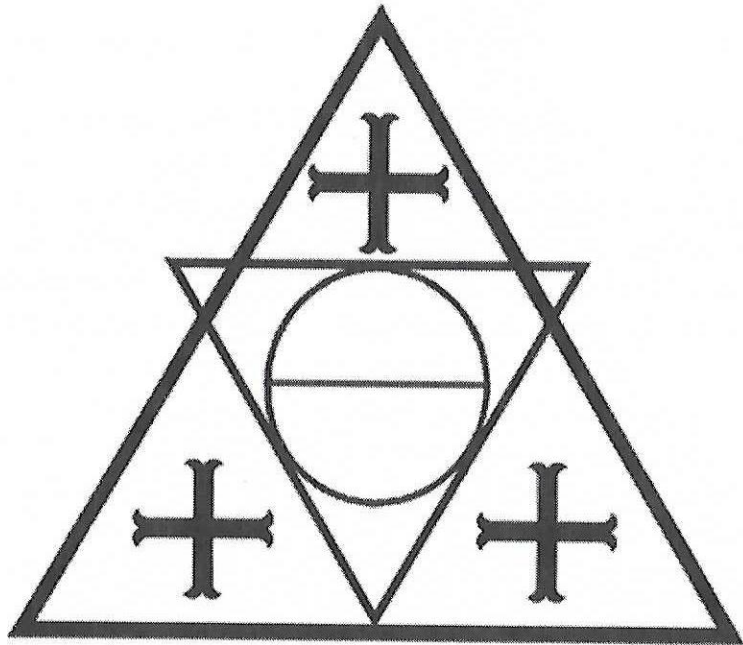
* * * * *

Frater E.S. is one of the original founders of the DKMU, having also held a solid footing within the occult community at large, albeit under various names, for several years. The formation called the A.A.O., also called 'the Foundation' and 'the Temple of the Book & Lantern', presents a non-hierarchical approach to an otherwise classical occult treatise, with the primary focus being attributed to a steady and gradual charting, distillation and comprehension of the techniques which make up the tradition in whole. This book comprises essays and thoughts which have come to serve as the preliminary cornerstones for what would become the progression of subjects within Circles 0-11 of the foundation. This work is founded upon the accumulation of magickal results.

* * * * *
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TEXTBOOK FOR "THE FOUNDATION"
Primary Typeset in Garamond

*For all those who find themselves here
Within cryptic pages of finite space
Chasing subtle dreams
Without assurance
Follow trails between lines
Remember what you are
And see it before you're gone*



“It is amazing that we perceive anything at all. We like to think that our eyes are like video cameras, and that we look around and record reality pretty much the way it is, but stop and think; the images on our retina are distorted, tiny, and upside down. Most of the retina is nearly colorblind, and has severely limited powers of discrimination, the eye is in nearly constant motion, and yet we see a world that is relatively stable, detailed, and consistent. How do we do that? We do it because what we see is as much a construction of our minds as it is a physiological response to light, shadow and color. We are gap-filling all the time.”

- Stephen Beyer, Ph.D.

“The mind is somehow a co-creator in the process of reality through acts of language, and language is very mysterious – it is true magic. People run all over the place looking for paranormal abilities, but notice that when I speak, if my internal dictionary matches your internal dictionary, that my thoughts cross through the air as an acoustical pressure wave and are re-constructed inside your cerebral cortex as your thought, your understanding of my words – telepathy exists, it’s just that the carrier wave is small mouth noises. All so-called primitive people know that the world is made of language, that you sing it into existence, that what you say it is, is what it is, that it is maintained in existence by an act of rational apprehension. Mind is necessary for the world to undergo the formality of existing.”

- Terence McKenna

“All that we see or seem is but a dream within a dream.”

- Edgar Allen Poe



What is a body seen but a sign, and what is an experience beheld but a symbol of that which is kept and confined to memory? Experience soon submits to a non-existent past, though the memory persists.

What is anything viewed, touched, tasted, smelled or felt but a construct of the indeterminable mirror held beneath any account of sparse observation, chaotic variable and reality as it comes? All is but symbol.

We might then attempt to find the archetypal reader of such glyphs. What is it? It is that place, the eye of the storm, which persists beyond the constant detail and drama of the direct and immediate external opera. Where the theatre ends, it begins.

*From whence you came, you were a worm
Your mind was falsely thrown
Into a place it thought it knew
The face of the unknown
And yet perchance you zero-out
And carve new eyes to see
The ever-present churning void
The gaping, screaming sea*

- Stephen Branch

Foreword to the 2nd Edition (2016)



LIBER SIGILLUM was first written in 2012, serving as a foundation stone for the A.A.O., a collective associated with the DKMU which focused on the accumulation of magickal results, experimentation, and research into these fields. The first edition saw a limited run. Here, the original text is presented with some grammatical edits, additions, corrections, and chapter rearrangements. The DKMU Godforms section, now much expanded on since the release of Liber LS, is removed due to it now being its own standalone volume entitled 'the DKMU Egregores.'

Although some maintain more or less as they were, many of my thoughts and theories have changed since the release of the original text. Instead of revamping chapters in their entirety, I have chosen to keep them more or less intact, offering a window into the time in which they were written. As for the A.A.O., I plan for it to continue.

I would like to thank the readers for their continued interest in the research and application of these subjects. As a modern grimoire, Liber Sigillum has worked up a namesake and now serves as an addition to a number of altars. After the release of the first edition, a ritual was performed to 'charge' the volume. The charged sigil is found after the 'Faceless Fool' illustration, and serves as the 'spirit' of this book. I would also like to thank the readers for their continued participation in the DKMU and associated groups, as these individuals are the lifeblood which gives animation to such collectives, and fuels their journeys towards mystery.

Foreword to the 1st Edition (2012)

ON THE A.A.O. – *Not Representative of Sigillum Contents*



ALL THINGS change, and all states claim an end – Sigillum is the result of such a change, and one which had a profound effect on the author. Although crafted extemporaneously and during a period of some introspective reorganization, the work has come to coincide with Gate-1 of the A.A.O. in a fashion most timely. Here, many of the more common and classical aspects of the modern occult tradition are laid out and briefly examined, offering a starting point for any who might wish to further expound upon the many details surrounding such interests. Although the Foundation heralds plans to further dissect each of the subjects found herein, a spirit of free-wandering and detached prose is upheld, being chiefly accountable to the volume's archetypal alignment with the Fool, or card zero of the tarot. The end result presents a flow which is half-logical and half-poetic, offering a mystic, as well as empirical treatise on the more cryptic conceptions available. Because of this, multiple readings may be apt.

Some readers may know of my previous work and most well-known persona within the local current, even if upon a sub-grassroots basis: that of Frater Alysrose and the DKMU. It was a period marked by repeated intrigue, strange occurrence, personal growth and the stretching of wings. Many bonds were formed which remain to this day, and many lessons were learned as to the underlying driving forces which had kept me active for so long. It was during a large-scale DKMU meet in Pennsylvania that I had taken off into the surrounding forest in order to perform a ritual which would ultimately lead to the formation of the A.A.O.

Although I had half-attempted it in the past while staying in Brooklyn, this period had hardly allowed for its result. I was in the midst of a battle between my ex-wife, who was then a neophyte Satanist, her best friend, also a Satanist, though holding high connections to the Manhattan branch of the Church, and the figure who appeared to be at the center of such grievances, a prominent subculture icon, writer and rock star interviewer who shall remain nameless. One might say that the experience had forged my current attitudes towards the occult, and those who adhere to sections of it.

As for Pennsylvania, and with a full comprehension of the ritual being attained much earlier, it seemed to have been a success. The White Flame had proven efficient, with a deep cleansing and washing away of all things which were extraneous to the central Self, or 'I of the storm' being accounted for. By result, those who had presented a false image were thusly revealed for what had composed their true natures. As for any such practice, the blame cannot be placed upon the eventual illumination of secrecy, and via any number of people, but upon him or her who had maintained a false cloak of deception. One cannot blame the fly for creating the spider's web. This ritual performed for the first time alone, at night and in the heart of wilderness had served as the crudest most foundation of the A.A.O. Soon after came a makeshift forum and the conception of Root System Theory, with the writing of Liber Sigillum following soon

after. As of this time, the experiment has expedited tenfold, and with a fairly welcoming response from the occult community at large.

I would not call the A.A.O. a group or 'order' by any means of the definition, as this would imply a preset, egotistically defined, dogmatic and largely authoritarian goal outside of personal accomplishment on an individual scale, or in other words, a story which seeks to replace the enchantment garnered through the living of one's own life, and by one's own means. I would however call it an operation, training, or more appropriately, a perspective. This perspective aims to firstly herald an alternative means of observance, not only when gazing upon the occult tradition in whole, but also upon any other such thread which may be found throughout the vaults of time and history, leading into the modern.

We have come to call this method Root System Theory, and all blame as to the A.A.O.'s eventual formation may be placed directly upon it. If one wishes to utilize Root System, he must first decide upon a subject which he desires to comprehend. Let us use "Reiki" as an example. The first response of most would be to seek out the latest incarnations of such practices, popular books and popular programs which in his mind have come to represent the foremost, boiled-down approach to Reiki itself. He proceeds to digest such works, though, if of a clever mind, is ultimately left unsatisfied. Why should this be? It lies in the fact that "*one cannot talk about anything without talking about everything.*" This theoretical practitioner then begins to expand his horizons, and through much research, comes upon the connection of Reiki to older forms of Qigong and even proto-Qigong, and before them, a set of indigenous practices throughout Asia, being the product of migratory peoples who carried the earliest most incarnate thread of the tradition across Europe, the Middle East and before then, Africa. Our theoretical practitioner suddenly begins to view Reiki not as an enclosed chapter unto itself, but as a thread stretching back throughout

time and location. Indeed, upon further examination he may even begin to pinpoint the exact individuals responsible for mutating the practice into what he now knows today. Upon even further examination, and with the Root System as the foremost foundation of the thread, he may begin to discard any unnecessary additions, convoluted philosophies and spiritual assumptions attached to the blood which he seeks, and by result, comes upon a distilled Reiki, being the product of centuries of use, though now refined, comprehended and being applied by his own person. He had succeeded in charting out the commonalities and he had found the quintessence.

Unfortunately, the eyes of the world remain in stark refusal to perceive in such a way, (being a product of history itself) and the popular worldview of "chapter, next chapter" or "this paradigm, that paradigm" is still very much alive and flourishing today. The occult community itself is rife with practitioners who acclimate themselves with strict adherence to one of the many crystallized systems found speckled throughout time. This equates to the aggrandizement and specific focus upon point B, while simultaneously exclaiming that the root of point B, being point A, and the aftermath of point B, being point C, are completely untruthful and irrelevant. It would be the same as if a person were to take his dog on a walk whilst looking to find the truth of the scenario:

- A) I put a leash on the dog and take him outside.
(False)
- B) We walk through the park, and he takes a shit.
(True)
- C) I get fined for not picking up my dog's plot.
(False)
- D) If A and C are false, then how did I get here and why do I have to pay this goddamned fine?

Although Chaos Magick Theory, emergent in the 1970's, offered but a semblance of some rational approach to

paradigm adherence by stating “nothing is (essentially) true, (but) everything is permitted (to be true if you believe it)”, it seems to have merely offered a means by which occultists might believe in anything at all, despite a lack of foundation, research and personal accomplishment within the occult fields. Liber MMM of the IOT marks an early attempt at the distillation of the various paradigms, systems and techniques, but falls short in the means of categorization and a proper all-inclusive description of the various techniques which it seeks to describe. And, for those curious, the self-appointed labeling of “Chaos” attached to Magick utilized by the IOT had come about through prior discoveries in the fields of Chaos Theory and Quantum Mechanics. This merely serves to illustrate, just as it had time and time again, that the subculture, if seeking a public reaction, will base itself upon the most recent and popular developments and technologies of the time, though this is often more of a natural, societal reaction than forced event. By way of careful observance and research concerning the many strings which make up the esoteric evolution, the A.A.O. has come upon a set of commonalities held between most, if not all related practices, distilled and symbolized for practical integration. Such marks the four Gates and ten Circles, or information-clusters pertaining to an upward accomplishment of sequential foundation. As to the full extent of this research, it is parallel to a complete timeline of esoteric emergence which is not found in Sigillum, but within much later documents.

Some Esoteric Commonalities Include,
(In no particular order):

- Preliminary & Ongoing Physical Discipline or Trial

Notes: Shamanic Rite of Passage, Purification, Asian-Emergent Physical Refinement

- The Use of Purposeful Altered States of Consciousness

Notes: Entheogens, Gnosis, Intense Prayer, Meditation, Dream, Trance, etc.

- Symbolic Integration / Deification / Sigilization

Notes: Routing complicated domains of meaning into a symbolic form

- The Use of an Altar / Symbolic Microcosm

Notes: Utilizing a designated space to symbolize the Universe made smaller

- The Use of a Vertical Schema / Symbolic Macrocosm

Notes: Shamanic World-Tree, Pentagram, Judaic Tree of Life, Sigillum Dei, etc.

- Raising of Energy / Belief in an Invisible, Wieldable Force

Notes: The natural elements, Great Spirit, Chi, spiritual aid, the absolute, etc.

- An Underlying Syntax of Intent/Expectation (Including Verbalization & Ritual)

As this work is an ongoing process, these commonalities shall continue to be refined and rightfully distilled in the pursuit of their basest-most applications and underlying faculties. By the end of it all, we hope to reach a simplified set of naught more than five or less root-techniques which have given rise to the esoteric tradition in whole, beginning at the Lower Paleolithic and reaching into the Post-Modern, or Information Age. These commonalities illustrate but a few of the resources which served as pivotal roles in the creation of the Gates and Circles, with a Gate being the wider scope required to encompass various informational nodes, and the Circles being those nodes which are seen to most efficiently

build off of one another. If organization itself is to be our dogma, then I suppose that we are dogmatic in our search for the running blood of magickal result – and so be it.

On the flip side, and more in league with any potential orbits which surround the operations, we also hold a deep and gratified response towards the scientific method. Although proper experiments may be had quite some time in the future, we shall continue to construct a clear and distilled route towards occult ability in its various forms. The foremost results which the practitioner should seek are those beheld by the individual in question – he need only prove the existence of these phenomena to himself in order for them to be “made real”, as he is verily, and shall always be, the central mandala of his reality, in so far as he observes it. Anything more would illustrate a subjugation of the individual in favor of cultural vulgarity. As for this approach, we hope that the Maintainer’s Guild will become the foremost developer of experiments which might be used in the gathering of the desired data.

When one begins the operation laid out by the Schema of Distillation, there are a few details which find their home in the symbolic/linguistic faculties to keep in mind. For one, neither the Gates nor the Circles are chapters unto themselves, that is, when one feels he is ready to move on from Circle-1 into Circle-2, he maintains his practices which were begun in Circle-1. In this sense, the Circles are not stages, nor levels or chapters, but gradual points of integration. This may be seen directly within the symbolism utilized: Circle-1 illustrates one spoke which is the refinement of one’s relationship with his own body, Circle-2 illustrates two spokes, of which include the practices continued from Circle-1, plus the integration of the techniques of Circle-2. Circle-3 includes both the former, plus the integration of practices and techniques which mark Subtle Magick, and so on. One is never merely leaving behind the former Circle, but rather integrating it into the next. This detail is direly important, and we urge the reader to consider it at least once

or twice before proceeding. As for the length of time, specific instructions and otherwise which the practitioner might hope to have laid out for him: one proceeds when he feels he is ready, and with a brutal self-honesty to compliment. The A.A.O. seeks to chart out the path anew, though any such treatise on time-conforming, thought-conforming and self-conforming shall not be found herein. At all times, the practitioner must seek to be the king or queen of his or her own progression. Anything less would merely weaken the impact. We shall however be offering tips, treatises and guides regarding each of the Circles laid out by the schema, as these not only expound upon our own progression, but may serve as valuable road-marks upon the path.

Yes, this is an ongoing work, and the details mentioned will likely be subject to further changes, revisions and edits down the line. Although some practitioners thus involved has already begun on Circle-1, not much else may be said, and this in part lends to the intrigue and suspense surrounding a treatise such as this. When all is said and done, a simple though intricate goal had been laid out: to distill, reconstruct and reorganize the occult tradition, to collect its commonalities and present the gems thus found within a finely tuned, easily digestible and workable program which only relies on history itself as the primary source of reference. Such is the reason why the practitioner, indeed, shall likely observe nods to various traditions within the symbols and schemas, some of which arise from medieval ceremonialism, totemic representations, 17th century Fraternities, Aristotelian elements, Pagan icons and, indeed, from all corners of the globe, and throughout the far-reaching progression of time.

Although the aforementioned details describe some method of organization concerning the A.A.O., this text shall not focus upon them, being largely written almost a year beforehand. Sigillum represents a gradient between the detachment from DKMU and into the earliest most incarnation of Circle-Zero, or literally, ground-zero; a period of introspection and gathered preparation, stripped of

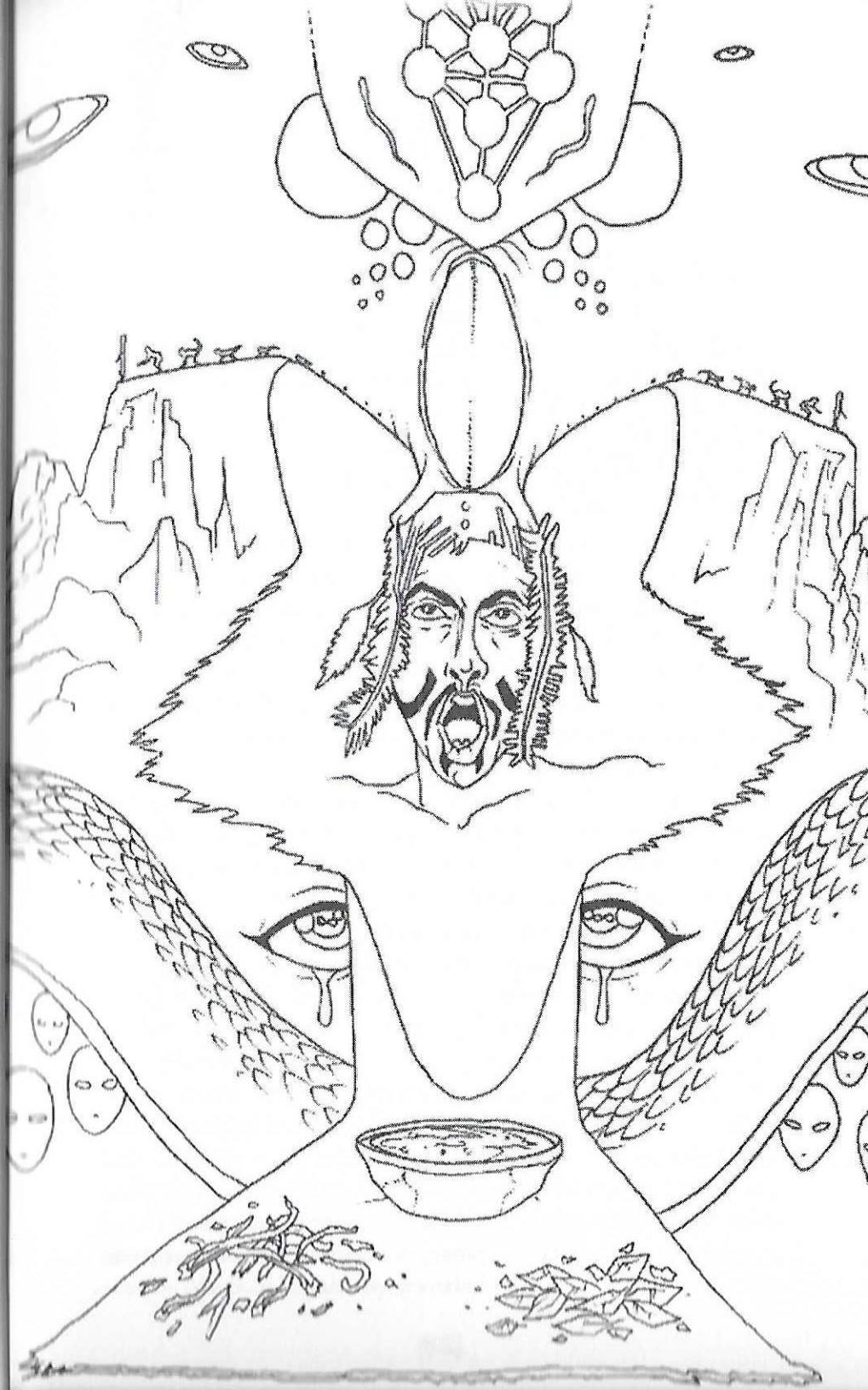
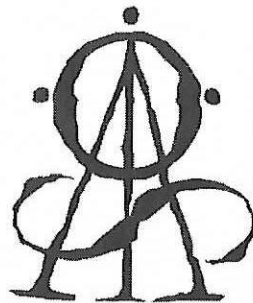
anything but ones own thoughts, feelings and deepest most attractions. By result, the material herein sometimes takes on a more mystic, rather than logical approach to the occult, and even though some opinions have changed at this time, we feel that it should be presented in whole, remaining honest to the period in which it was scribed.

It is our hope that the distillation of esoteric history being attempted by the Foundation will find it's result in the banishment of those many walls which have kept the tradition and community separated for so long. Although somewhat anti-public, we would likewise be honored if any further application or assistance is given.

Insert catchy slogan here.

- Frater E.S., A.A.O.

August 11, 2012, during the Perseid Meteor Showers



Initiation: The Theatre



PREVIOUS ENCOUNTERS with time, space, and experience become as toys. The need for evolution is paramount. She has made her decision. A membrane is breached with the speed of intended trajectory as a sound like cracking wood is heard but

for a moment, and then naught but silent darkness alongside the sensation of diving into a secluded, warm ocean.

Strange chimes ring from a space uncharted, heralding the newborn. She hardly recalls the request, and all senses are now muted; there is nothing but the throbbing heartbeat of the biological mother and the circulation of blood, hormones and nutrients which gather and give increasing expedient form to the fledgling body.

All memories of the Totality are segmented from her as she becomes accustomed to the upcoming lessons presented within the microcosm of the womb: you must eat, you must drink, and you will have a gender – *“do what you will with these tools as I nurture your eventual becoming as best I can, given my own life.”* Consciousness wraps itself around the phenomenon of amnesia once more as it accepts temporary attachment, much like a lover, within the cellular circumference of this new frame of being. Eventually, the original consciousness itself gives way to the current of the dream, no longer lucid but following through with the experience of humanity without a second thought; the deal has been made, and the dream will continue onwards, until death. In this moment of complete hypnotic dedication to the mission of biological existence, a birth occurs, but not in silence.

The vessel of the mother is contorted in agony as the birth reaches accomplishment. The newborn is drug out from the ocean, slapped, and begins to breathe. It encounters its first instance of duality; a pain which heralds life. It cries, it evolves.

She spends some time within a soft body requiring not much but attention and nourishment until the first of the remembrances occur. The brain of this organism seems adequately equipped. Stop now.

Go back. Who are you? What is the mountain you seek?

The Narrator speaks, “a festival is then held within the confines of this small beginning which welcomes all who are among the living and the dead. You may enact your story with naught but a glance as experience runs clear within this hall, and open to all who attend. Yes, this marks a moment of reflection, and the clowns and jesters who run amongst you may very well be your friends, family or lovers. You have suddenly found yourself within the celebration of existence, the first initiation is felt, consumed, and passed. Reverence becomes thee.”

“Here you may run, jump and play yourself out, though it is but practice for the mission. You will be left with the imprint of this childhood, like a map, and you shall attempt to chart it as soon as your higher faculties have become manifest, for within it lays the secret key of your becoming. By this time, you have experienced not only pain brought on by others, but by yourself. Good. This marks the second initiation, and thereby you shall discover and construct your self.”

“You shall come back to me soon, though I am not held within difference. With your invented persona you have come to know the center of the labyrinth; the mission you had come here to accomplish. If this is done, then you shall die without regret; if it is not done, then you shall die with need, and may attempt a recurrence. It is up to you. Simplicity ensues. My face is partially revealed.”

"You shall either accomplish this or die without having done so. Life appears to be long. Your parents have died. Your friends are dying. You are dying. What have you done? I am waiting."

"Many flames are encountered at this time, and many shall pass. A divergent reality strikes. Are you fulfilled? Have you accomplished yourself? The hue of the real turns to a desolate blue, and she is then upon the third initiation, whereby she meets the fullness of my face, and with stalwart compassion, embraces it. She has passed the test."

"On one spoke, fulfillment is met, and on another, it is not. We are running out of time. Within either, you shall know me. You have done well; maintain the course. Uphold the balance."

"The final initiation is upon you now. You will soon be back where it all began. The Universe which you have endured shall end with you, and you alone. It is done when you are done."

The Narrator says, "guess my name, child."

She recalls back to all of the people she had met, and all of the experiences she had uncovered. She had pushed herself. It could not have been anything other than it was; she is happy.

The walls begin to melt.

The Narrator says, "guess my name, child."

She recalls the decisions that she had made, and it could not have been anything other; she is happy.

Sensory organs begin to fail. Darkness ensues.

The Narrator insists, "guess my name, child."

In one fading thought, she recalls all of the accomplishments made which served to make her birth parents and loved ones proud, but more importantly, herself. She has evolved; she is ready.

"Life suckles at the tit of Death. The gate is open."

She recalls something older than herself. A sound like cracking wood is heard but for a moment. She never knew just how big she was.

She is gone. The Narrator turns the page.

"If the mystery is what you seek, it will not serve you here."

"Most of you is but human, and human you shall remain. These lines found upon my face may offer but a passing glimpse, a temporary thought, but who are you to chase them towards an end? No, most of you are but human, and shall remain so until the end. You are subject to the same desires, whims and fantasies of your own lot. You shall find a mate, as is your custom, and you shall herald another newborn only for its flame to be extinguished, just as yours. If you do not, then you shall become lonely and disheartened by it. You may even die from it. You shall recognize what skills you have, inborn from an early age, but many shall fall prey to the demon which you call culture. You are but babes yourselves, suckling upon the shaded breast, and your offspring, just the same, shall be infused with the lessons which you present them; false thrones and plastic crowns. It is not your fault. It is your teachings. I am but the father of your nature. You must first recognize the worm hid within you", the Narrator continues.

"You have forgotten my passage and you have paid the price of your forgetfulness. You and your young are dying in regret and anguish, never realizing the meaning behind their self-imposed goals. They will die believing that their own life had no meaning, and if they do accomplish such a feat, they will die in the means of giving their very essences unto an Egregore which I have no pact with; the foul and cowardly refuge of Christ the Savior, or Buddha, or Mohammed, or in that vein, any other savior who attempts to carry the self into its unfettered bounds of vampirism and worship upon the end of your days. Before them all, a shadow is found listed. Learn of me, and I shall serve life", says the weeping Narrator, illuminated by brief candle.

"Once I inhabited the body of your local God; only a sparse sacrament, consuming the decay of fell matter. Your holy men had declared me forbidden, and then I was the

horned one by your tribes. Some of you had risked your lives to maintain my tradition. Those who were caught were banished to the outlands to start anew outside of the chosen, or killed. I remained, and flourished in hiding, an all but forgotten mirror of your own nature. I am found throughout the multitude of life, and within you. My name is described in many tongues, and by the combination of base elements within geometry. In this way I appear as a honeycomb, and variations thereof. I am of you. I am the forgotten body who demands no faith nor praise, and whom no one recounts. My name is that of the tree which will die, for I am in the process, but my seed lies in the end as well as the beginning. I am the skull also, though my hidden cavern giveth rise to the original form. Know that when I am observed, there is naught but ashen dust."

"I am the jaguar within the forest with snakes abound."

"I am the desert in silent flux, awaiting all returns."

"I am that from which language was birthed."

"I am the gate which all must cross."

"I am not external."

"I am the first."

"I am the last."

"I am the magic mirror."

"I am the envy of all hearts."

"Guess my name, child."

"And open the obvious door."

Introduction: An Age of Reason



THE NARRATOR fades as the Fool enters and speaks, "Declare well unto me the mysteries; those most foul and most contorted, those aligned with unfathomable light, those yet undefined and those well synchronized to our own pathways as beings upon the voidic cusp, that great yawning gorge where everything lay in wait just beyond the horizon of thought. I am ready and willing; deliver me from death and evil, and unto my highest held desires!"

A storm enfolds the scene as the Tower enters and speaks,

"Behold this ever-present and kaleidoscopic deep which maintains and nurtures the harvest of experience, constantly devoured. The adept may label it with a name befitting of the adept, though language it is made of, so no word shall suffice. Language it breathes and thought it sustains; so not even a thought is adequate. It is the inhale as it is the exhale, and no sound shall permeate its churning depth, though the Magician who is of it shall have brief council, and without memory. It is Nameless; Nameless it gives, and Nameless it takes. There is that which remains, and "I am" is the name."

“Let speak the Magician then, who had traveled beyond the twin veils, who is held within each node and who had admitted the Fool.”

The Magician enters and smiles, but is silent.

The Magician begs the Fool to speak, and so he does:

Ours is an age of reason, and most would say that we are better for it, including the author. Though within this age, we face unparalleled troubles in the form of a dual challenge which the species must ultimately overcome. On one side, we are witnessing the final death-rattle of the Abrahamic, ethnocentric religions; Christianity, Judaism and Islam, along with their sub-sets and multiple derivatives. It is not that these entities shall simply disappear, but rather that their very cores shall finally give way, dissolve, and become homogenized within the budding global society as simple matters of personal choice or cultural heritage; harmless quirks, if you will, bearing no literal impact on the fields of politics, science or education, but as historical antiquities complete with their own museums and nostalgic monuments. Faith itself, and the so-called virtuousness of it shall become a thing of the past, an outdated and toxic sociopolitical mechanism; a cautionary tale regarding a time when self-imposed ignorance was not only glorified, but mandated, and oftentimes with strict penalties attached if the mind of a person should wander astray.

The death of faith should at this time offer no surprise – Popes, bishops, cardinals and priests have admitted to the theory of evolution just as they have the scientifically derived geological age. Even if it is for them accepted within the confines of God’s plan, it illustrates the encroaching detachment from assumed faith in favor of experimentally derived reason; observation instead of revelation. However, an expected though unfortunate reaction had begun to occur during the midst of this age, demonstrated by the fanatic religious backlash seen underlying many of our concerns today. Although faith is, indeed, dying out, it seems that it is not content to do so without a firefight on all fronts.

This backlash may be seen on the battlegrounds of public education, political parties and most notably, within the religion-imbedded nations of the Middle East. How and when this death-rattle may finally end, if it is to do so with any form of dignity or composure will determine our immediate future as a global civilization.

On the other end of this challenge is the culture crisis. It is the slow but steady realization that the system we have been operating from does not work as well as we had previously hoped, and that it may represent the end of us if we allow it to stay the course. It is not capitalism itself which is the primary antagonist of this dilemma, nor is it any one political system which is at fault – it is us – not the dream, but the dreamers, and the motivations by which we assign and distribute meaning within our collective environment. The long march of civilization is one that had survived the passing of thousands upon thousands of years, generations, false starts and unfortunate ends, yet after it all, we seem to have arrived upon a civilization which has simultaneously offered the most enjoyment, entertainment and pleasure alongside the most dire circumstances any natural system might ever be sorrowful to face. If it is allowed to continue, we shall be fated to endure a period of human history unlike any other; the rapid destruction and withering of the very environment that had sustained us into being, and by our own means – the air we must breath, the water we must drink and the food we must eat. So lists the obvious, though certainly not the only necessary factors which have become threatened by the current model of fanatical, fatalist corporate consumerism.

Some religious thinkers may argue that the cause of this recent desire of the people to fill up their lives with ultra-materialist goals is due to a God-shaped hole at the core of their beings. It’s a nice religiocentric theory, but simply does not go far enough, and appears to the author as a cheap attempt to reconcile the ongoing struggle of reason vs. faith in the favor of religion – one step forward, 2000 years back. This crisis shall not be corrected by supplementing it with yet

another crisis. What I do give the theory credit for is this: there does exist a hole at the core of our beings, though nowhere is inscribed upon it the four-letter word of the God of Abraham or any other such deity. We have simply forgotten what the priorities are. For this, we may begin by offering the following, though by no means recent advise: *know thyself*, which brings us toward the primary subjects at hand.

For the layman, the occult is an arena laden with bizarre terms, stranger symbolism and a thorough foundation built upon the antiquated and debunked superstitions of generations long past. For some it may represent the path of irreducible evil, guiding the soul away from the infallible word of holy books, or for the non-religious, a path which guides the mind away from the infallible word of established modernity. For the author, indeed, as well as the bulk of the so-called occult community, none of these suppositions are adequate. If one desires to catch a fish, one consults a fisherman. If one desires to learn of the occult, one consults an occultist, often simply referred to as a practitioner, as practice and experimentation, indeed, make up the body of these varying techniques and traditions as opposed to a fear or faith based regiment of indissoluble adherence. Although the primary tools utilized are not microscopes or telescopes, nor are they atom smashers or feats of material engineering, they are however the basest most tools which any scientist or explorer might ever hope to fully comprehend, for they are the only tools capable of making an informed measurement in the first place, and regardless of technological attachment. Indeed, these tools are those which correlate to the very nature of the human mind and psyche; the central equipment of revelation, comprehension, breakthrough and self-becoming. This volume was not however written for or with the layman in mind, but rather for the neophyte; the aspiring occultist.

It is an elusive and peculiar variable that draws one towards the occult, although the expansive territory held

within the mere word might point to a strange attractor more profound than we had assumed. If we are to accept and apply the original meaning of "occult" as being "*that which is hidden*", then I for one am increasingly of the opinion that any so-called "occult attraction" would apply to any such person who feels the inborn need to constantly test and taunt the utmost edges of accepted dogma, not simply on a sociological level, but even in so far as it pertains to his or her very being. It is the natural sensation and subtle knowing of a kinship between oneself and the uncharted dim-lit regions which lay beyond the ordinary boundaries of personality, self and cultural assumptions. It is the Variable-X thus illuminated, and although the attraction may only exist within the confines of a psyche or individual mind, as it certainly does not exist in everyone, it may be construed in this way as the foremost antagonist which begs us, as a species, to continually push ourselves ever forward into the hallowed halls of unbridled evolution and ceaseless accounts of novelty. The occult then represents a multifaceted and mystery-based tradition built around the archetype of the adversary, and as such, may be labelled a *dark occupation* by those who seek to uphold the long draw of the assumed and the dogmatic. The quintessential adversary in this case is, however, knowledge itself, and it is that aspect which continually tests and offers unto us trials which, if we are to pass, might unveil themselves to offer the answers held within their amorphous forms.

The most terrifying thought an individual might conjure is the cessation of being; the disappearance of self. There are numerous reasons for this, with the most obvious being that self, when everything is said and done, is the one thing that we have never been without. This does not mean to say a *sense of self* or even personality, both of which are the products of ones existence within a particular culture, a particular past or upbringing alongside the constant clash of chaotic variables which may forge under pressure the various aspects which make a person more or less unique. It rather points to the naked awareness, or eye of the storm within an

individual which has no choice but to simply be *aware*, to be conscious, as it pertains to consciousness.

Shamanic and psychedelic explorers may be comforted by the reoccurring fact that no matter how strange or bizarre most of the sensory faculties may become, a small point of naked awareness, or empty consciousness, remains wholly untouched. Even those unlucky enough to have experienced a stroke or similar brain-related ailment have come forth with the clear memory by which the naked awareness permitted the account retold in detail. Furthermore, the phenomenon of near-death experience, usually tied in closely with accounts of Astral Projection fall along these same lines. This is all very interesting, as it alludes to an aspect buried within the self which is seemingly untouched by any biological means, though to assume it as the veritable *soul* is perhaps too high of an assumption at this point to make. As we well know, faith will not serve us here, though the continual trying, testing and recording of these dark waters may assist.

It might prove bewildering to some that this text is one which focuses primarily on the occult and occult techniques, perhaps particularly when following an introduction which denounces faith and superstition as senseless and detrimental modes of being. That they are, but then again, the reader may disagree with the author when it comes to matters such as these, and would do well, for a start, to consider the original meaning of *occult*, which is simply that which is or seems to be hidden or obscured from immediate, ordinary view – whether those means of viewing be personal or societal, it connotes the existence of phenomenon which are either not at this time explainable via any current model, or faux-phenomenon which may be easily explained away as plainly superstitious in nature. Indeed, the former variety does exist, and may in fact make up for more than half of the supposed claims in this field. Though also in simultaneous existence are some of the first type, and I for one will be the foremost advocate that extraordinary claims deserve, by

counterpart, extraordinary evidence. However, this evidence need only be accumulated and proven to *oneself* for it to become an accepted truism, even in so far as to accept that there *may be something* there, yet it's full comprehension and implications are not yet known. It is good to be open minded, but one must also remain the perpetual skeptic. After this is done and followed for a time, he may get onto proving it to others, if so desired.

It goes without saying or much argument today that the religious and the occult are entangled within and under the same umbrella; religion becomes synonymous with the paranormal, and the paranormal becomes synonymous with faith and superstition. I am here to tell you that there is nothing essentially paranormal or faith-based within or regarding the methods and techniques which shall be introduced here; they merely aim to set up a theory, a claim and a basic means of practice. Whether or not the claim proves "true" is a matter of individual application, say, 100 tries for each in order to garner the appropriate evidence, though even if success is had, it shall only remain true to the individual or individuals who had experienced them, as experience is the key word herein. If I perform the same action and arrive at the same result that you had, then we have something to discuss. Anything less would prove to be nothing more than lazy banter betwixt armchairs. It would just as well do the reader credit to know that by engaging in experiments of this kind he is made an enemy in the eyes of scientific reason and religion both. For scientific reason, he is made an enemy due to the seemingly extraordinary claims, quintessential outlandishness and theoretical mayhem which the acceptance of these phenomenon might conjure or even hint towards. For religion, he is made an enemy due to a much more obvious fact - he becomes a sorcerer; a figure much reviled within the abrahamic traditions. Despite these two ends, he only need be one thing for himself: an unwavering and dedicated, though skeptical explorer.

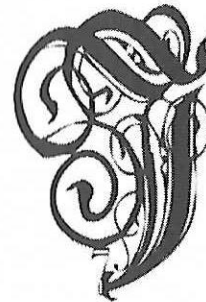
This text shall simply serve as an introduction. It will present the base-line necessary for further contemplation. As a volume, it will remain an odd one, for it does not give answers, it only presents questions. It is a tale told by an idiot, full of sound and fury, *signifying nothing*. It is an ugly paradox of symbols, signs and meanings, even those which have no directly attributable language. It is and shall remain a book which taunts and teases; it shall lay out a possibility without any hope of fulfillment; a half-burned map detailing a non-existent territory. For those brave or crazy enough to construct a vessel capable of sailing it's outlined seas, it offers no assurance; it is the worst compass ever constructed. It's siren call may be heard as an invisible animal sensed and prepared to attack, and just as you are crippled by fear and anticipation, quietly, and without care, it leaves the room. The peak of this mountain shines bright, awaiting a champion with confident amnesia, and upon the foot of it he recalls that the conquest of this body had laid inside of him all along; the obstacle disappears. What then, indeed, shall any of us do in its absence...



Prefatory Matters

"My own suspicion is that the universe is not only stranger than we suppose, but stranger than we *can* suppose."

— *John Burdon Sanderson Haldane*



IF WE could but cleanse the doors of perception, we would perceive the world as it is – infinite. Such were the words of William Blake, the Romantic Age luminary who in many ways kicked off the long and expanding draw of a subculture that, like Blake, has heralded consciousness itself as the veritable and literal body of God; the wellspring from which most that we ultimately experience is made manifest.

Today, we largely refer to it as the Subconscious – a staple concept in both modern psychology and occultism, which could easily be argued as a primarily psychological mechanism in itself. But what is the Subconscious, and how does it shape us and the multitude of phenomenon we experience on a daily basis? One may account for the seemingly unshakable and objective external reality easily enough; most of us, after all, perceive the sky as blue, the grass as green and the stove as hot – these facts are not, however, intrinsic to whatever reality may or may not be, but reality as we have evolved to perceive it through our senses, and has little to do with the human psyche.

For where it does come into blatant play, one need only look upon his own surroundings for an answer – the metropolitan city structure, highways, vehicles, houses, furniture, weapons, clothing, computers, even immaterial mental objects such as political systems, philosophies, language and culture; verily, the encrusting of the earth via *technology* of all forms, the curious product of a sentient race which consumes the raw material surrounding itself and digests it via a largely invisible, subjective phenomenon called the imagination, restructuring its perceived *meaning* and ultimately excreting it as a true and viable denizen of the Subconscious made tangible. In other words, the soul made manifest, which is the etymological root of the word *psychedelic*, being derived from the Greek words psihi (ψυχή - psyche, "soul") and diloun (δηλοῦν - "manifest"), translating to "soul-manifesting". It would appear that the very syntax of our minds correlate to such a treatise.

One of the most primitive and effective forms of logical deliberation, which the A.A.O. calls *Root System Theory*, entails the documentation of readily observable phenomenon which persist in their means of achievement. We believe that such ability has since been largely forgotten, although here it may assist us in beginning the text with answering one of the so-called "big questions" of the philosophical tradition – *what are we, and why are we here?*

In this case, as with most, form equates to function and vice versa. As for *what we are*, we are Psychedelic Apes in the truest sense of the phrase – from the beginning of human culture and civilization onwards, one observable fact is present when attempting to divulge meaning from our seemingly unnatural position in the natural world; we are mammalian beings, relative to apes whom cannot help but to manifest our inner worlds by whichever means achieve result. In one way or another, we live our lives by way of a perpetual dream that has become synchronized to whatever the external world may be beneath the veil of sensory input, and we do

this because we feel we must; it is who and what we are, and by this act of invention, we find ourselves *human*.

As to why are we here, it is in part a painfully easy question, and in another part a dreadfully elusive one. Although, as form usually equates to function, the attributed meaning, if there were any, would be the same; to manifest our souls, our subconscious, whether or not most of us agree on what exactly it may ultimately represent in the end.

This is sometimes so nagging an impulse that we find ourselves within the annals of history attending to it via the forced slavery of a people so that we may accomplish a particular dream; be it the construction of the pyramids or the financial gain of early America. We may find ourselves risking health and mental stability to achieve a thing with no real cosmic merit aside that it had never been done before, demonstrating an intrinsic gravitation towards *novelty*. We may also find ourselves, throughout history, risking life and limb in the effort for ever greater expansion of our paradigms, political systems and cultures. Indeed, with so much of the *mind* infecting the *matter*, it is a wonder that we may function at all as a budding species upon this earth, and such is the general argument of antitheists, which, if it surprises the reader or not, the author tends to agree with; that the practice of organized religion corrupts and taints the human predisposition towards the unadulterated manifestation of itself, at least, this is how we perceive it. As for the "paranormal", we equate anything which may occur naturally or normally, given the appropriate procedures, as being completely within the realms of normality, however rare and poorly examined these things may ultimately be. As such, the definition of a thing as paranormal, or super-normal does not adequately account for many of the techniques which we shall be discussing in the chapters to come, most of which are psychological in nature, although the veil betwixt the internal world and the happenstance of the external, and however correlated, is a thing which the species itself is not yet apt in its technological preparation to grasp with a firm hand. In this

way, we shall not attempt to expound upon an "ultimate truth" which may fill in the gaps for such at-times bizarre phenomenon; we shall, however, give some detailed accounts as to the procedures required to meet with them.

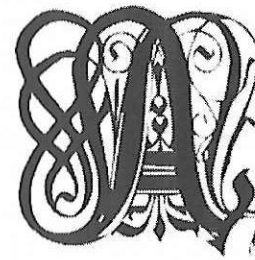
We shall then attempt to scale the razors edge within this tome, the gate where between infinity lay in an effort to surmount an oftentimes unidentifiable territory, one which may very well lead us ever closer to the real meat of the quintessential ordeal at hand.

It is our intent that the information herein be used in the spirit of experimentation and self-exploration, the keeping of a record or personal journal is also strongly encouraged as a means to gauge and develop these workings further. We posit that the purpose of any conscious system is to evolve amidst and experience other systems, with the hindrance of evolution towards entropy being as a slow death. With this in mind, finally, we discourage the use of this information as a violent means towards any other conscious system. However, there are always exceptions, and we leave this up to the discretion of the practitioner. The author will not be held responsible for any complications, physical or otherwise, which may arise from the casual use of this material. This shall be the only warning given.

For those unfamiliar with the occult tradition, or the 156/663 current and their psychosomatic tools, this book may come across as somewhat alienating at first. For this reason a primer is offered for patrons and newcomers alike before we touch upon the prime material and its uses. In theory, this text was meant as a point of reference for those who have themselves already become immersed, though it may also serve as a solid introduction for those practitioners who are unaware if given a firm foundation on which to stand. Therefore, we shall begin by covering some relevant terms and history.

As for the doors of perception, we ask that the reader, at this time, leave his paradigm neatly placed upon their steps.

Chapter 1: The 156/663 Current



CURRENT IS the term used to identify a specific collective of practitioners along with their various methods and individual approaches. On a mundane level, a current is defined as "a body of water or air moving in a definite direction". In esoteric terms, "water or air" is supplanted by a form of metaphysical intent leading towards a defined goal. Some specific currents are also commonly associated with one or more numerical values derived from the use of gematria, a traditional Hebrew system of assigning number values to letters and words. Those who practice gematria are usually of the opinion that this ancient system, strongly entangled with Jewish mysticism, is capable of divining the intrinsic spiritual nature behind language itself, revealing hidden truths and wells of power. A popular example of this is the following; the value of "Father" - "Av" (3) and "Mother" - "Em" (41) when added together give a value of 44, which is the gematria equivalent of "Child" - "Yeled".

The resulting “mystical” number or numbers are attributed to the general symbolism and core purpose of the current in question, which some might even view as an energy signature, or stream of unique energy which had been tapped and utilized by the group self-assigned to it. Perhaps the most well-known of these is Aleister Crowley’s 93/93 Current of Thelema, “93” being the value of both “Thelema” and “Agape”, Thelema being the Koine Greek (Hellenistic common language) word for “Will” and Agape being the Greek for “Love”. This corresponds to the popular Thelemic slogan: “Love is the Law, Love under Will.”

The 156/663 current follows suit of this traditional theme. The value of “156” is derived from the Greek “*Xaos*” or Khaos (often Kaos), pronounced as one might say “cows”, being the etymological root of the common English “chaos.” Our modern usage and its variations are today used to describe any instance of unpredictable, seemingly random, unruly behavior within the environment, with differing meanings when applied to mathematics. The old world root of the word, however, equates it with a theoretical formless void-state preceding the creation of the Universe – the yawning womb of potential which harbored the singularity of the aptly named *Big Bang*.

From a physics standpoint, this formless void wouldn’t have even held the property of space-time, being the relative distance and difference between fluctuating arrangements of energy. It would have been the first true instance of total and absolute nothingness, as even empty space today is rife with energy signatures chiefly accountable to dark matter, however weak. Such a concept is hardly conceivable; on a mundane level, the Greeks themselves were unsure about the status of zero as an inclusive numerical digit despite its conceptual ties with their own creation myths. One may assuage this paradox if desired by maintaining that nothing is only nothing until it is observed, which then makes it a “thing”. Despite this conceptual arousal, we do not perceive Khaos as being intrinsically empty or without value.

The 156 value has been used in the occult tradition only sparingly, if that, aside from some usages by Crowley, particularly in his *Liber Cheth Vel Vallum Abigni Sub Figura CLVI*, which accords itself chiefly to Babalon, the “bride of chaos”. Modern revivals began in 1988 whereby one Joel Biroco, in London, performed the “KAOS-BABALON Working” (Babalon also equating to 156), a magickal operation intended to “supersede the now defunct 93 current of Thelema” and to “transform the Chaos Current”, presumably of the IOT (Illuminates of Thanateros) which had been in operation since 1978 – more or less the product of advances in Chaos Theory and the boiled-down teachings of Dr. Timothy Leary and other then-prominent Discordians which had been adopted to suit the IOT’s own esoteric goals. Biroco spent little more than a year with the 156 Current, distributing the European occult magazine “KAOS” which featured material from Hakim Bey, Alan Moore and others until he suddenly “disappeared from the occult scene altogether”. Joel’s story is an interesting one which we encourage the readers here to fully explore. We will not however be covering its full extent within this volume.

The value of “663” derives from the Hebrew words Charam (destroy), Zarah (scatter) and Harag (slay), among others of the type. The value is also associated with an Egregore appropriately titled “Doombringer”, sharing close ties to an ongoing operation within the 156/663 current commonly called “the assault on reality” or “the occult revival”, which we will become more acquainted with later. As a loose translation, “156/663” may translate to “Khaos Assaults” or similar. Other translations might equate to such battle cries as a “revenge of the primal” or “primal insurrection”, as the etymology of “Khaos” traces back to the recognition of a cosmic womb, not a mess of random variable, although sublime complexity may no doubt unite the two seemingly opposing concepts at the middle. With this in mind, one should approach Khaos, 156, as the deepest source of primal birth as well as the immutable, though silent

mystery of creation, and 633 as the fervent cry of recognition it heralds throughout the ages. They rally to meet the mysteries head-on with swords in hand, these pirates of the post-modern, and they're looking for a few good *oistars*.

Shown below are two of the seals which have come to symbolize the DKMU. Incorporated within is a grinning human skull with avian wings to either side where ears would be. An erect serpent is coiled upon its brow which appears to originate from the 3rd eye, and within its empty sockets are a numerical zero in the left coupled by an infinity sign in the right, symbolizing the dualistic nature of perception.



Shown above are the paired Linking Sigil and Atomosphere which have also come to symbolize the 156/633 current. Although the Linking Sigil will be covered later at length, the Atomosphere utilizes the imagery of the atom; *finite everything*, paired with the 8-pointed star of Chaos; *infinite nothing*. The Atomosphere has been scrawled or painted upon sections of material such as oak and other woods, effectively making a Stele which has been utilized as the focal point of Gnosis whilst in meditation or trance. It has also been used as a communication device between members most commonly utilized within the lucid dream state or periods of self-induced out of body experience. The Atomosphere was designed by Frater Sheosyrath, a founding member of the Domus Kaotica.

Chapter 2: The DKMU

“The edge: there is no honest way to explain it, because the only ones who really know where it is are the ones who have gone over.”

– Hunter S. Thompson



THE DKMU is a two-part group which occupies the 156/663 current, being composed of the twin collectives “DK”, the Domus Kaotica (House of Khaos), and “MU”, (the Marauder Underground). Such explains the formal title, although the two collectives tend to blur at times and become starkly apparent at others. It is, verily, a continuous dance not without its obstacles. On one hand, the practices that either participates in are nearly identical. On the other, there are some core differences in how each half operates whilst moving towards the shared goal. That goal being “the assault on reality” for some, also called “the occult revival” by others, though it has always revolved around the theme of contributing to a large-scale human awakening in general. This awakening is spread by magickal operations of all types and variety, by the proliferation of group material, visual media and sigil tagging, group ritual, pirate radio, musical project, guerrilla advertisement, solo practice, and all of the above. If it can be done, chances are the DKMU has already done it.

Although most members consider themselves a part of each, some have maintained a specific position in one of the two sides of the DKMU, although this is becoming less common as subtle differences between the two halves begin to merge & disappear entirely. Classically, one “joins” the DKMU as a whole by contributing to it, which may only include regular discussion. One classically “joins” the DK simply by asking, and one classically “joins” the MU by working with, empowering and spreading the Linking Sigil.

Overall, if you consider yourself a part of the group or one of its tribes, you probably are. Any avenue of becoming officially involved remains incredibly loose, and this shows no sign of being discontinued. However, for those joining the group in order to be told what to do, even as it pertains to a question of “how can I help?” the unspoken guideline is that “you determine your own level of involvement”.

The DKMU has no acting leader, and relies rather on the general flow of the collective for direction. This said, they very rarely if ever partake in the activity of ‘circle jerking’, and most of them prefer to work alone or within a very limited circle of friends depending on the current project or circumstance at hand. Truth told, as far as esoteric collectives go, the DKMU is still a young entry, though if things continue as they have then we predict a long and interesting future worth looking forward to, even if the group is completely unrecognizable by the end of it.

The Domus Kaotica & Marauder Underground collective had come into existence at first in early 2004 (estimation), whereby the earliest Marauders developed the idea of what would later become universally known as the Linking Sigil – a simple sigil designed to act as a means of linking various magickal operations together in tandem.

Some of these early Marauders would later go on to assist in manifesting the DK in 2007 and the Linking Sigil would go on to take the form of an Eggregore/Godform called Ellis. Although the visual design of the sigil itself can

be directly attributed to a Marauder named Arjil, the evolution of “the Red Queen”, as well as other group Egregores, may be attributed to the continuous usage and varied applications of the sigil and the ongoing accounts of anthropomorphic personification applied; giving the faceless a mask, a purpose, and a mouth with which to speak. The Marauders continued for some time to work amongst themselves and anyone who felt the call to take part in the occult experiment, heralding much advancement in their field.

However, despite innovations such as the “Ellisian Generator”, the “Ellisian Tower” and others, the somewhat cloistered atmosphere of the MU, particularly in pertaining to their sustained online presence eventually led to a dwindling in members and general activity then followed by a crippling hack on the MU forums which had deleted a great portion of their archives. Dedicated Marauders continued the work on their own or in small groups, with or without a communal base of operation. A great deal of history may have been lost for the MU, but it had in no way dissuaded the assault on reality.

Shortly after this period, another stir began to ripple over the occult community, particularly amongst the now-defunct online place of gathering, *occultforums.com*. Much like it had in 1988 for Joel Biroco and others in London, a growing discontent was beginning to surface, primarily aimed at the now taken-for-granted methods of the IOT and its Chaos Current which had become dogmatized over the years by its followers. These aggravated ripples and those responsible for conjuring them would lay the cornerstone for what would become the Domus Kaotica, or *House of Khaos*.

On the 17th of July, 2007 (this date equating to three sevens, or 777), the Chelsea Working was performed by four practitioners stretching across the United States, with Frater Alysrose in New York, Damien Horizonstar in Maryland, Frater Sheosyrath in Texas, and Karma Mitchell in California. These respective locations served in forming a reverse triangle over the United States, classically symbolizing the

female sex, water or the womb, as well as the lowest point of the inverted pentagram which is symbolic of “the ancient lightning bolt that struck the primordial ooze, thus instigating life.”

The working is today labeled as such primarily due to the position of Frater Alysrose, who had conducted his portion of the working on the roof of the Chelsea Hotel in Manhattan, the hotel itself being known as a long-time dive for various artists, musicians and occultists, as well as for its somewhat haunted reputation. With two friends accompanying him, a generic tape recorder and a handful of psychedelic compounds, Alysrose came out of the working with a peculiar set of semi-poetic ramblings which were later transcribed and added to the account of the magical operation. Although never quite deciphered, if at all possible, it has been reported that they have produced altered states of consciousness in some readers, particularly if spoken aloud. A segment of the transcription follows:

17. What? The key is offered freely. This divide cannot be overcome, or known, and always seen. Nothing is of two things. One is genuine void, the other is void observed, now tainted by the truth of lie, the infinite imagination. The lie which is placed upon nothing by the observer is infinite, and can be anything, and all things. There is still that which remains nothing, and even greater now in the duality of thought, poised against the generated infinite, birthed by thought and observation. This is our fault. The injection of will into this nothing is the magic word, and like magnets, set up against each other, a spark ignites the sky. (*The Chelsea Working, 2007, Line 17*)

Also called the 156/663 working, this operation consecutively held the synchronous goal of invigorating the lynchpin Egregore “663” into existence, meant to serve as the foremost mask and ambassador to Khaos as well as symbolizing the *shamanic death scenario*; or archetypal initiation. Although “his” applications have become more varied over time, it is commonly held that “663” is best utilized as a

gateway to differing or opposing “angles” in reality at large, which we shall later cover within the appropriate chapters. The date of the working, July 17th 2007, also coincided with at least a few events in the world, including a massive earthquake in Japan and the discovery of a trans-Neptunian object dubbed “2007 OR10”, nicknamed “Snow White”. 2007 OR10 is on an orbit similar to that of the dwarf planet “Eris”. In the form of a natal chart, some of the working’s accredited alignments reveal the following:

Uranus in 18 Degrees Pisces.

“You, and most of your peers, are extremely idealistic and want to change society by completely reorienting its highest religious goals and aspirations. Just be careful to make sure that your new goal structures are properly grounded in reality so that they have a chance of being accepted by the majority.”

Neptune in 21 Degrees Aquarius.

“You, and your entire generation, will idealize and even venerate the ability to remain detached as well as the ability to objectively analyze any given situation. There will be a concerted effort on your part to cure the ills of society as a whole. But be very careful to continue to maintain and protect the rights of individuals in the midst of these potentially far-reaching changes.”

Pluto in 26 Degrees Sagittarius.

“For your entire generation, society’s cherished beliefs and totems will be radically changed. Many traditional concepts will be totally altered, if not completely destroyed. The rights of individuals to pursue their own course in life will be reasserted.”

Whether or not the astrological basis of these correlations is correct, it has been more or less the case of the DKMU that their core message, indeed, entwines itself around these three planetary readings even if by pure coincidence.

With the foundations of the DK quickly taking form, it was a year or less afterwards that attention began to draw towards the shared desire of conjoining the twin groups of the Domus Kaotica & Marauder Underground in order to better suit, and lend force to the goals of each. A campaign was begun to recover the scattered Marauders, chiefly heralded by one CrossedF8, a veteran of the old MU. This proved successful, and many practitioners once thought lost began to reappear under the new online base. The work was fervent during this time, lending itself to the completion of various projects including “The Assault on Reality: A Field Manual for the Strange Psyche”, a compendium containing a great deal of early material. This work continued into the present, whereby, under the organization of Soror Whimsy with Frater Alysrose, the newly fleshed DKMU began to hold its very first large-scale meets in New Jersey which gathered members from as far as Texas, Florida, Canada and England, who would, despite long friendships, finally meet face to face.

Since Torpor, that is, the period of time recognized before and since the last meeting, the members of the DKMU have encountered intense personal change and trial within their own lives. Nothing is as it was, and no lasting future is guaranteed. What was once seen as an avenue towards individual fulfillment had become twisted and regulated towards the avenues of the consensus reality, the same and final monster which most of us must ultimately come to face. Many have either left or disappeared. Most are still working on themselves.

As for the future of the DKMU, if it was to be true to form and aligned directly with those who had brought it into being, it is to be a return to root essence alongside the

acknowledged, learned benefits of its maintained existence, these are; personal connections, friendships and the sporadic gatherings which might very well be a sectioning of the 3rd Societal Option theorized by Hakim Bey, that place of modality which was previously held by tribal or town meetings, churches, brotherhoods, secret societies and so on, in other words, the Temporary Autonomous Zone, basis for the Burning Man festival. It is that sacred place between work and time off, as Hermes said, "When there is a gathering of two or more, I am also there" – the unexpected guest, the fire and fury within meetings of this type. But such a temporary zone it is, in fact, that it may fade before us and with not enough time to delve the real meat of its meaning, but still of the type of phenomenon which connects us to those of our own ilk, the forgotten, expansive family of the tribe, so that we may scheme the night away with a group of like-minded conspirators of experiential decadence. Let us say, perhaps, that a paradigm does make up the connection had here between us, let us say that the flesh of this body may fall away and re-grow upon the whims of our own self-becoming. Nothing is set in stone, and much like our own observances upon the road of our own lives. All is transient, nothing lasts, and there is ever a sort of excitement to look forward to, even in death.

Indeed, the occult tradition has been pulled back from its hazy beginnings and into the modern. Through the application of the internet, grottoes may form and disappear by the day, and those few that manage to survive may indeed become as beacons in a sea of reductionism, objectivism and material emphasis. Although we consider the scientific method to be of tremendous use, even when applied to matters of the esoteric, we also maintain that the institution of science in whole is still young and growing, and always resting upon the faculties of the human consciousness, for what it's worth. The Universe may not only be stranger than we suppose, but it may be, and likely is, stranger than we can suppose. With this in mind, along with the continuing

accounts of success and direct experience in meetings with the unknown, those of our kind have reconciled to bridge the gap between the objective and the subjective, reductionism and the holistic, the Godly and the Godless. It is our lot to encompass the paradox of these twin assumptions and to herald experimentation in fields that are scarcely said to even exist, though for some, the invisible landscape beckons still. It is about time that we engage it.

Chapter 3: The Organic Temple

“If the mind that rules the body ever so far forgets itself as to trample on its slave, the slave is never generous enough to forgive the injury, but will rise and smite the oppressor.” - *Henry Wadsworth Longfellow*



THE FOREMOST task of any successful practitioner is to fortify and maintain his most precious asset within the timeframe of his biological existence – the physical body. It is only when this foundation is made secure that he may travel onwards to higher domains with relative ease, sustained confidence and potent energy. It is the carrier wave of the self, the primary instrument of measurement and sacred temple, and so must be kept in relatively proper form if he means to utilize all of the strengths within his repertoire as trusted vessels of manifestation and fulfillment. In other words, *“where the body goes, the head follows.”*

We recommend the researching and construction of a personal regiment wherein the practitioner formulates a working diet and exercise routine, as attempting to sustain oneself from the outlets of modernity often serves as naught but a slow death. We do not recommend adhering oneself to a pre-existing or popular plan, as these are most often formulated as umbrella-term fixes meant to be of use to the widest possible faction of the population. If we consider that each biological system is different and sometimes by leaps and bounds then they are of little individual benefit. Metabolic rate is sometimes the main contributor to weight

gain or weight that one cannot seem to get rid of, even when adhering to culturally sanctioned diets and workout schemes. In this way, it is ultimately up to the practitioner to do his own research and find the plan which works best for him. Occult-oriented workout and diet programs are rare, though the DKMU, for one, has made it a point to encourage such activity and has since dubbed the operation “The Manifestation of Glory”, or TMOG, which the A.A.O. now calls Circle-1.

For this, and alongside one’s own personal research, they encourage a regular though personalized exercise routine as well as the consumption of a particular set of foods alongside the classical or modified (to individual specification) recipes from certain cultures which are known to utilize the utmost potential out of what they have. As a general rule of thumb, cultures whose cuisine had evolved from so-called “poor people food”, and especially those who are of tropical or coastal decent are often the healthiest, having had enough time to evolve into including techniques and flavor components which offer the least expensive, most flavorful, most filling, and generally healthiest varieties of food preparation available. Many of the spices and herbs from these regions (including most South-East Asia, the Philippines, areas near Bermuda and others) have also been linked to the treatment of various illnesses, including anti-cancerous properties and free-radical elimination; it is no surprise then that the people who regularly consume these compounds should live longer and healthier lives with a noticeable reduction of illness. In the end, it is all a matter of which compounds are regularly ingested, some of which tend to build up within the biological system over time, for good or ill.

Without much explanation needed as we tread into the domain of common sense, we shall then list the preliminary requisites which are advised before continuing on the path of bodily attunement:

- The practitioner should abstain from the consumption of all and any products which are manufactured from large-scale, trans-national corporate and fast food outlets, particularly those which are known to be full of preservatives or hormones.
- The practitioner should abstain from the consumption of soft-drinks, soda, and anything which attempts to fill the marketing gap where in place should be clean, fresh water. This does not include fresh-brewed coffee, though it should not be used as a supplement for water in the first place.
- The practitioner should invest in a powerful and efficient water filter / distiller for continual use at home.
- The practitioner should only purchase tooth paste and other dental hygiene products which contain no fluoride or other detrimental substances; the easiest way for chemicals to reach the brain is through the soft membranes of the mouth. In drug circles this is referred to as a sublingual technique. The reasons for abstaining from fluoride are multitude, and some readers may have at least some knowledge as to its historical usage as a pacifying agent which was used by the Nazis on prisoners during World War II. Another disconcerting side effect of regular fluoride ingestion is the eventual calcifying of the pineal gland, a small area of the brain located at the direct center, largely responsible for melatonin (sleep and dreaming) regulation, although recent theories and tests suggest that it's role may also be accountable for the regulation of naturally

produced DMT within the human organism, as melatonin, as well as serotonin, dopamine and DMT are within the tryptamine family of chemicals. By this same logic, the calcifying of this tryptamine-regulating portion of the brain may result in various mental and physical disorders, including the loss of dreams, emotional irregularity and at the very worst, severe depression or negative semi-schizophrenic events.

- The practitioner should exercise for a minimum of 1 hour every day, or until a state of semi-exhaustion and sweat breaks out. A long walk will suffice, and eventually he or she may jog or even run the length which he or she used to walk once muscle tissue and general bodily energy has built up. This period of exercise may also be put to use as a means to defragment the mental system; to think over his or her plans and forge some beneficial connections between ideas. It may also be used as a form of Gnosis, which we shall later cover.
- The practitioner should, if an addict to any chemical or compound, utilize the above notes and procedures alongside his own will to quit that which is self-detrimental. For tobacco smokers, nothing beats regular, purposeful exercise.
- The practitioner should research and abstain from genetically modified or hormone-rich foods which also include corporate-raised meat, although we wholly understand that this is not affordable by everyone. As a point of advice, we recommend, at the very least, that the practitioner purchase his produce from local farmers markets and if buying organic farm-raised meat is not an option, then

we recommend a diet consisting of chicken and legumes as the main sources of protein.

- The practitioner should research and look into various forms of natural supplements taken alongside his own regiment which may include Rhodiola Rosea, aged Garlic Extract and Vitamin C. We encourage serious research into this area as to find the right fit for you alongside continued workout, bearing in mind any medical conditions which might negatively interact with certain natural supplements. Just as it is your own body, it is also up to you, and you alone, to find what works best.

Although the Circle-1 operation had been designed and is meant for individual adjustment, by following these few notes the practitioner is already on his way to formulating a personal and working regiment of continual self-betterment. Although the previous notes covered material means of adjustment, we also recommend a regular practice of meditation with dream-work being a related section which one may either find an aptitude with, or may, by the aversive, find great difficulty with. An examination of meditation & dream shall follow in the upcoming chapter, and although it is usually not required that the practitioner achieve some semblance of mastery with his dreaming self, it is strongly encouraged, as these difficult states represent the foremost breaching of the subconscious and into areas and venues which the midconscious is most prepared to decipher and digest. For shamanic peoples, the dreaming mind was the foremost tool for establishing a relationship with one's own psyche, being and pathway within this brief expanse of individual, organic manifestation.

As for diet, this is perhaps the most individually-suited variable which one may encounter in his pursuit of maintaining the organic temple. There are some details, the

likes of which we had listed, which are a no-brainer for any aspiring practitioner, though it is the subtle details of diet which are most attuned to the individual organism. We shall not be listing recipes or recommended foods within this volume, although some resources will be offered within the "Recommended Materials" chapter.

Alongside diet and exercise, we also encourage taking up a martial art or other physical discipline (such as Yoga) as these may greatly assist the practitioner in maintaining balance, mindfulness and clarity in the midst of his own experiments. When the body is made to conform to the practitioners will, instead of his will conforming to the base-desires of the body, it is thus crafted anew via continual forging as a sacred instrument of The Art.

With the channels of the organic temple thusly purged and cleared, it is made less difficult for energy to amass within and through the domain of the flesh, contributing to a greater focus and potency regarding any creative operation which the practitioner might attempt.

In the end, Circle-1 remains a wholly customizable regiment and may incorporate any number of existing plans. A colleague of ours has recently taken up the practice, effectively hybridizing his own individual requirements with "The Primal Blueprint" by Mark Sisson. Others have done the same with differing plans, and it is only a matter of perseverance until their own glory becomes wholly manifest.

Chapter 4: Meditation & Dream

“The self is like a pearl. To find it you must dive deep down into silence, deeper and ever deeper until it is reached.” - *Sri Ramana Maharshi*



NCE THE practitioner has achieved some amount of relative control over his physical body and status of health (although these practices shall likely be done together in tandem, as they synchronize well) he may then proceed to garner a likewise influence, control and understanding of his own internal world; the mind and all of the conscious states which it is able to receive, perceive and regulate. This entails the multitude of techniques relating to meditation, trance and dream-work as well as the phenomenon of lucid dreaming and out of body experience, sometimes also called astral projection, astral travel or, when appropriate, near death experience.

Although many studies have since been conducted which correlate the effects of meditation with general well-being, it was not long ago now that lucid dreaming, that is, the ability to become aware or “awake” during one’s dreams was thought to be completely impossible by many professionals despite the rising accounts of individual claims and experiences – indeed, to this day, there appears to be no scientific rhyme or reason as to why the conscious mind should be able to perform such a feat whilst the body has

submitted to intense sleep paralysis and the brain itself within a state of deep, measurable unconsciousness. It is true that lucid dreaming has since gained and maintained some deserved semblance of cultural acceptance, however, out of body experience remains a controversial, discredited and oftentimes ridiculed subject matter. Whether the culture of consensus eventually admits to the existence and profound relevance of these phenomenon or not, it would appear that “awareness”, or consciousness, whatever it may ultimately be, is a thing that doesn’t like to play by the rules, which are in fact and more adequately put, *our* rules, in which case there were never any to break in the first place, and consciousness will simply do as it has always done – expand, adapt and evolve.

Meditation

As was mentioned, there are numerous techniques in the field of meditation, though they all share a common approach. We shall offer a base-line technique alongside a few adjustments and leave any interest in specialization up to the practitioner himself, as is appropriate. Meditation merely entails a non-attachment to the flow of thoughts.

In the Buddhist tradition it is simply referred to as a “sitting meditation”, and is the method by which the historical Buddha was said to have achieved enlightenment under the Bodhi tree. Although it appears to be relatively simple in theory and practice, the technique may soon become a veritable psychic battlefield wherein the Self engages and attempts to calm, organize and maintain balance over itself through tedious trial and error; this is due to the fact that, especially within our intensely stimulated, media saturated culture, our minds have become more and more like hyperactive television sets, not a single moment going by where there is not some manner of noisy, relentless internal dialogue or fragmented, unfocused visualization.

We then recommend, whether done alongside a personalized Circle-1 operation or not, that the practitioner allow at least one hour every day, preferably in the morning just after waking, or at night, just before going to bed, or both, to a meditative practice. It is through this technique that the practitioner shall be granted regular access to his innermost workings; his fears, goals and *true desires*, being the deeply held base desires which attempt to manifest and bubble up through various masks and encrypted pursuits without the practitioner ever realizing the root cause or seed of desire therein.

Indeed, if the mind were as a computer, then regular meditation would go hand in hand with a regular system defragmentation. Treat thy data well, and so shall it likewise treat the machine.

Asokukan – Breathing Meditation

One of the most basic and effective meditation techniques is known as *asokukan*, or breathing meditation. The practitioner sits down on a comfortable, flat location with spine erect and head facing straight. The practitioner then places his hands in the full-lotus position shown below. His left hand should be horizontal with the palm up. His right hand rests on the left palm, with thumbs touching. The hands are placed in front of his abdomen, just below the navel. The eyes should be kept fully or half-closed, though we recommend fully closed. If half-closed, the eyes should look straight ahead and down to the floor about one-half meter ahead of the practitioner.



Half-Lotus Position



Full-Lotus Position

If the practitioner has difficulty sitting this way then he may try the half-lotus position. The most important thing is that he sits in a way that is stable and comfortable so as to allow his body to achieve a sense of peace and calm. This in turn allows his mind to become calm.

On breath awareness, the practitioner should begin by exhaling with his mouth open, pulling in his abdomen and slowly breathing out all of the impure *chi*, or stressful energy, from his body. This may be visualized as exhaling a dark cloud from the lungs which dissipates and dissolves into the atmosphere as soon as it is released. He then closes his mouth and slowly breathes in pure *chi*, or clean environmental energy that flows to him from far away, usually visualized as a white mist. He allows this *chi* to flow in with his breath and fill his body. This process is repeated with a maintained, though calm focus.

Such is the basic technique, though two important aspects are imbedded within; the ability to clear ones thoughts and the ability to maintain a specific visualization in detail, even going so far as to eventually achieve physical stimulation from the visualization in question which may include it's smell, it's taste and it's temperature. As an example, impure *chi* may eventually be felt as a warm,

unpleasant substance leaving the body, as pure chi may be felt as a cool, refreshing cloud entering the body. Whether or not this chi might ever be measured or said to actually exist, it is the visualization and intent which allow for and encourage its eventual and growing *realness*. Another important point to make about visualization is that it is included in various, indeed, most forms of occult procedure in one way or another. It is for this reason that meditation may also serve as the training ground for enhanced, ever-clearer visualizations. If one cannot yet hold an imaginary orange in his hand, then more practice is needed.

As for mind control, or rather, the ability to clear ones thoughts, it is usually enough to begin the meditation by allowing thoughts to arrive and fade without attaching a personal meaning to any of them. The practitioner does not attempt to force his thoughts away, but rather allows them to run their course until the mental chatter becomes more and more silent and subdued. It is at this stage that deeper mental processes may begin to reveal themselves to his awareness.

Transcendental Meditation (TM)

The transcendental meditation technique was first introduced in India in 1955 by one Maharishi Mahesh Yogi. The practice involves the use of a mantra (or sometimes a visualized shape or object) and is classically performed for around 15–20 minutes twice per day while sitting comfortably with closed eyes. There are some who prefer this technique whilst laying down, though this position encourages nodding off and eventual sleep if the state is carried on with a weak focus. For methods which aim to encourage the experience of a lucid dream or out of body experience, sharing much in common with the transcendental approach, lying down is recommended over the usual lotus positions.

The technique entails repeating a mantra which is utilized as a vehicle which allows the practitioners attention to

naturally travel to a less active, quieter state of mental focus. In this way, it is not so different from the classical breathing meditation, although instead of the central focus being on the breath it is placed upon a mantra, visualized location, shape or symbol, though may also be used together with a focus on the breath if one has an aptitude for multitasking. In this sense, it may easily be used as a means to charge sigils and other intents via their encoding into a simple mantra or sigilized form.

To form a sigil into a mantra, the practitioner utilizes the Sparian method of sigilization, though, at the point where he usually fuses the remaining letters of his original intent to form a sigil, he also takes care to arrange them into a pronounceable (as much as possible) mantra which he then uses as an alternative means of charging, preferably whilst meditating (inhibitory) or during an emotional peak (excitatory). If these details appear confusing, a complete chapter describing sigils follows wherein these terms shall be brought to light.

Some commonly used mantras in the practice of TM include those aligned with various Hindu deities, such as Ganesha, the elephant-head God who removes obstacles. If utilized in this way, the mantras serve as both a prayer and object of focus that the awareness of the practitioner may ride in order to subdue internal dialogue so that he may pass the first gate of meditative control; that of bypassing the chatter of the *midconscious* and *superconscious* so that areas closer to the *subconscious* may be explored and communicated with.

A personal favorite mantra of the author which is credited to Ganesha is: *Aum Vighna Nashanaya Namah*. This mantra is said to invoke the Lord Ganesha and remove every hindrance in your life and in your works. It is said that by constant meditation on this mantra, all obstacles and blocked energy in ones physical and emotional bodies are released. With all religious mythology aside, the mantra serves but one purpose regardless of origin or so-called sacredness; it acts as *fluff* which is utilized to quiet and focus the mind. The

intrepid explorer will soon discover that repeating a corporate slogan long enough through meditative techniques will deliver unto him the same result, though this is not recommended lest he later feels compelled to fill his basement or stomach up with their questionable goods.

If mantra does not adequately suit the practitioner, then other tools of the TM technique may. Some involve the visualization of being in a calmative location, such as an open sunny field, or beach. Others involve the visualization and holding of a particular shape or simple symbol, such as a triangle, circle, star or Ying-Yang (Taijitu). For some, a symbol befitting the nature of a question or interest they might have may prove more appropriate, and could be anything the practitioner may choose so long as he is able to hold it firmly within his mind's eye. Such activity serves as a highly recommended exercise for his capacity to clearly visualize and maintain complex symbols.

In Christianity and Judaism there is also found the use of meditation and mantra, though it is for them called prayer. Despite this, the technique remains the same; to fill the mind up with a purposeful and clear point of focus so that a deeper form of communication might be ascertained. Whether this deeper form of communication is believed to be God, the higher self, the jungles of the human psyche, the Universal subconscious or otherwise becomes somewhat irrelevant, for it will no doubt prove beneficial to the practitioner in one form or another. The expanse of human culture is as a long parade including an infinite number of clamoring masks, though each of them is laid upon the same still, silent, immovable face.

If so willing, we encourage the practitioner to attend classes illustrating these techniques under the supervision of an experienced teacher, or at the very least, to perform his own research on the multitude of teachings under the umbrella of meditation, as it is surely enough to take up not one, but several books worth of information. We do however wish to warn the reader that these techniques carry along with

them a long history of religious paradigm, and if he or she is wary of being indoctrinated into a specific modality or means of viewing reality, then formal classes may not suit him. Such is the same reason as to why the author felt compelled to cut short his own Yoga class in college. If one is able to filter the paradigm from the meat, then he should by all means sign up for a class or workshop. If one is however simply after the techniques, free of religious assumption, then personal research alongside individual application is likely the best avenue.

With all things along the path, the practitioner should keep a journal detailing his every effort so that formulas for success may be charted and expanded on, and failures logically dissected. With the door of meditation open at his disposal, he may then attempt to further expand the grounds of his awareness to include the practice and eventual mastery of trance, lucid dreaming and out of body experience.

Trance

Trance, in its modern meaning, comes from an earlier meaning of "a dazed, half-conscious or insensible condition or state of fear", via the Old French *transe*, "fear of evil", and from the Latin *transire*, meaning "to cross" or "pass over". An intransitive usage of the verb *trance* is "to pass", "to travel". This definition is now obsolete, though it alludes directly to what the state of trance has always been: *a means of travel*.

Although not directly related to meditation, trance denotes the condition required to achieve various feats of esoteric prowess which include the magickal states of Gnosis, channeling, invocation, or, verily, most forms of sorcerous activity. It is in some ways a general term for any purposeful altered state of consciousness, which may include the use of certain drugs or plants as spiritual agents. Although it points to the same psychic condition as an advanced state of meditation, "trance" may be found with greater usage within texts relating to shamanism, old-world paganism, voodoo or

hypnotism than with other metaphysical or esoteric subject matter.

Dennis R. Wier, in his book, *Trance: from Magic to Technology*, defines a simple trance (p. 58) as being “caused by cognitive loops where a cognitive object (thoughts, images, sounds, intentional actions) repeats long enough to result in various sets of disabled cognitive functions.” Wier represents all trances (which include sleep and watching television) as a dissociated trance plane where at least some cognitive functions are disabled, such as volition, but not consciousness within the trance state typically termed hypnosis.

Although we only somewhat agree with this definition, it may give the reader an idea as to the wide and overarching nature of trance.

The final definition which we shall adhere to for the remainder of the volume then, is thus: *a purposeful state of altered consciousness*, as a trance without a purpose might directly fall into the realms of hedonism, and is of no use to the venues of occult procedure fueled by intent, or even accounts of outright shamanic ecstasy which are, though ecstatic, driven by a clear sense of purpose and functionality.

Trances have classically been induced by a variety of inhibitory or excitatory techniques, including long hours of dancing and repetitious drumming, vigorous prayer, meditation or, and perhaps most commonly, via the ingestion of plant sacraments such as sacred tobacco, datura, morning glory seeds or salvia divinorum (Native American & Brujo), marijuana or hashish (Old Middle Eastern, Indian & Caribbean), nutmeg or kola nut (Indian) and various other inebriants, though it is by no means dependent on chemical input, and may be attained without the use of a natural sacrament. Indeed, with enough practice, it may be attained at a whim. As for the A.A.O., we do not hold bias towards any one of these techniques, though we recommend great care and studious research if ingesting a chemical for the purpose of initiating any level of trance as an incorrect dose may prove fatal.

There exists some debate as to whether or not trance is one in the same as the state called Gnosis, as they each share some remarkably similar characteristics. For one, the practitioner either utilizes an inhibitory or excitatory route to achieve the state, and the psychic location itself is marked by a quieting of the internal dialogue alongside a sense of being “open wide” via the areas of perception, allowing knowledge or information to easily flow into or out of the psyche. Since trance has historically served as such an overarching term, we believe there is no debate necessary, and as such there is no reason as to why it should not also include the state which magicians label Gnosis. Just as well, it may include any and all accounts of so-called *purposeful altered consciousness*, which are, indeed, quite vast.

Lucid Dreaming

If meditation serves as the prerequisite for lucid dreaming, then lucid dreaming itself may serve as the prerequisite for out of body experience. For those who pursue such abilities, there is hardly an account available that does not include spontaneous events of lucid dreaming whilst one is attempting to initiate an out of body experience; in many ways, it acts as the first necessary gate which the awareness must become accustomed to before the greater abilities begin to unfold. This does not mean to say that lucid dreaming must be mastered before one might experience an account of out of body or astral travel, quite the contrary, as very few are ever able to master either one, though by and large it appears halfway down the road of these pursuits as a constant benchmark – and what a benchmark it is.

To lucid dream simply means to become aware that one is having a dream, not in the sense that one “wakes up” and out of his sleep, but rather that his awareness regains its composure during the virtual environment of the dream. He is then enabled to fully explore, manipulate and delve this strange and psychic location to his heart’s content, or in so

long as lucidity maintains. As was mentioned, lucid dreaming has since been scientifically researched, and its existence is well established. The same cannot be said for out of body experience, and the reason for that is this: they are by no means the same beast.

Although it is entirely possible to simulate an out of body experience within a lucid dream, it is the environment, the “rules”, if there are any, the informational content, the general level of awareness and realism, immediate memory recall, and, let’s just say it, *the smell* which distinguish the two phenomenon from each other. One practitioner and friend of ours even went so far as to distinguish LD from OBE in the sense of being inside or outside one’s own house.

Regular lucid dreamers may vouch for the undeniable “virtual” feel of the lucid state, for this is precisely what it is: *organic virtual reality*. Despite their various levels of realism as they pertain to visual detail and “physical” sensation, one remains very keenly aware that he is involved within an interactive film of sorts which is occurring within the confines of his mind. It is a 3D IMAX experience carried unto its utmost limits, with physical sensation and various forms of interaction being completely possible, just as well as any variety of illogical, fantastic circumstance one might encounter or manifest.

This is not to say that lucid dreams do not have their place within the Great Work, for not only do they maintain a sanctioned purpose, but are quite profound when carried into various other fields, as well. It is no secret that many inventors and scientists, when faced with a problem in their work that they could not seem to comprehend in their waking states had arrived upon a working solution via dream. If we were to accept that each and every human mind contains within it a seed of genius or profound creativity, then what better tool to ascertain the knowledge and conversation of it than the lucid dreaming state?

Through the practice of lucid dreaming the practitioner may explore his consciousness entirely with no

semblance of impossibility. He may summon and converse directly with aspects of his personality, as well as the shadows of other people whom he knows or knew, as it shall become apparent to him that within each person exists a lineage of imprints consisting of every human relationship he had ever had. Some even claim that the lucid state may grant access to imprints of past lives and relationships, as well. These shadows should not be construed as the actual person, however, but are rather simply their remaining signatures, and wholly consisting of the learned details and mannerisms which the dreamer has come to know. We shall not however rule out any potential psychic links which might exist between two or more people, as these may shimmer more brightly within the lucid state.

The number one obstacle a lucid dreamer usually faces, aside from initiating the experience in the first place, is maintaining lucidity. It is quite easy for the dreamer to succumb to the flow of the dream and lose active awareness after a brief time. This is not so much the case with out of body experiences, which tend to maintain the same level of clarity, and without effort, almost as if clarity itself were woven into the fabric of the environment. Sometimes, this clarity may become more intense and in-depth than that of the waking state, itself.

There are a few tips the practitioner might try to prolong his lucidity, some of which include clapping ones “hands” together in the dream while shouting “INCREASE LUCIDITY!”, spinning around in circles, or manifesting and putting on a shirt or other piece of dream-clothing which has “LUCIDITY” written upon it. Other interesting and unique tricks no doubt exist, and we leave this to the practitioner to either stumble upon or create. Some also recommend, as do we, the keeping of a dream journal whether lucid or not, as this self-appointed recording of dreamed events serves to place an emphasis on them which the mind may adhere to. Despite these, the most helpful trick for prolonged lucidity is

most likely having already achieved a foothold within the psyche via the continued practice of focused meditation.

On initiating a lucid dream, the techniques are quite similar to those of OBE (out of body experience), with some slight differences. Having been formulated over a long expanse of time and research, they are much more fine-tuned today than they were even a few years ago. We shall list the most often used and widely successful methods here.

As a final note, although the general consensus appears to be that lucid dream states occur during intervals of brain activity wherein theta waves are most prevalent, good timing is often not enough, and the practitioner shall soon discover that it is his own *will* which serves as the final gatekeeper in the pursuit and mastery of these abilities.

Lucid Dreaming Induction Techniques

The first thing the practitioner must tell himself is that everyone is able to have a lucid dream. With this, and alongside a firm intent to crack open wide the gates of such experience, he may attempt to utilize any of the methods listed below, bearing in mind that some might work better than others depending on the person attempting them.

1) DREAM RECALL

Although already mentioned in part, to exercise ones capacity for dream recall remains one of the most important deciding factors for success with lucid dreaming. It would not do the practitioner much good to attain the ability only to end up forgetting most of the experience. The training wheels for lucid dream recall may be placed alongside those of mundane dream recall, the keeping of a dream journal being strongly recommended for this. Upon waking, it is important that the practitioner write down his dreams as quickly as possible lest they fade entirely, with interesting and surreal details being

lost amidst the returning march of the logical, conscious mind. It is sometimes recommended that one's dream journal be recorded in the present tense, as describing an experience as if in the present may assist the practitioner in recalling the events of his dreams more accurately. Others suggest lying still after waking up from a dream and quietly contemplating the remembered events before getting up to record it.

2) MNEMONIC INDUCTION OF LUCID DREAMS (MILD)

The MILD technique was first developed by Dr. Stephen LaBerge, and entails the induction of lucid dreaming via a focused setting of intention. These intentions may take the form of self-affirmations or mantras while falling asleep, such as "I will have a lucid tonight and remember it" and similar. Others suggest writing down "I will lucid dream tonight" 20 times or more on a piece of paper before going to bed, and others still might utilize forms of self-hypnosis or binaural beats alongside the intention that they will have a lucid dream. We recommend any number of these done together, as it is all a matter of driving the intent deep enough into the subconscious mind as to allow for an automatic deliverance. As far as the MILD technique goes, if a little is good, then more is better.

3) WAKE INDUCED LUCID DREAMING (WILD)

This technique is perhaps the most fruitful and easiest lucid dream induction method to date, also called the WBTB method (wake-back-to-bed) or sometimes the Mind Awake / Body Asleep technique, and is reported to have a 60% overall success rating. The practitioner should at first go to sleep tired, as he normally would, though being sure to set his alarm clock to wake him five hours later. He then stays awake for 1-2 hours at the most before going back to bed, and

during this time should focus all of his thoughts on lucid dreaming. During this 1 hour spent awake, he may utilize the MILD technique or spend the time reading material or watching videos which relate to lucid dreaming; this shall ready his subconscious for the task of becoming lucid. The WILD technique is also often used by those seeking an OBE experience, and depending on the differences of induction may either conjure forth lucid dreams or out of body experiences. For the author, this particular technique has worked time and time again when used alone or alongside the MILD. It is highly recommended.

4) INDUCTION DEVICES

With the rise in popularity and cultural acceptance of the lucid dream phenomenon, there have been a few intrepid inventors who have sought to offer a means of inducing the lucid state via a number of experimental, electronic devices. One such device is the *NovaDreamer*, which is said to “detect when you’re in REM sleep, and then gives you a cue (subtle flashing lights or sounds) to remind you to recognize you are dreaming. These cues enter your dream, becoming incorporated just like an alarm or radio will sometimes work its way into a dream.” The *NovaDreamer* appears to be programmed to correspond with the natural sleep cycles, and when REM (rapid eye movement) sleep begins, it flashes a red light into the closed eyelids of the dreamer or plays a sound. These cues may find their way into the dream state as a surreal symbolic form (such as a red balloon or ball suddenly appearing, or other similar object which suggests the incoming flash) or a sound which matches the incoming noise. These may serve as dream triggers which then allow the dreamer to realize that he is dreaming, whereby his awareness regains composure and enters a state of lucidity. This is the one technique which the author has no experience with, and so cannot offer an informed opinion either way as to its efficiency. Other induction devices may include natural

herbs, though with this, as well, we have no direct experience. Personal research is, indeed, the key.

Out of Body Experience

At the time of this writing I have just had my first Out of Body Experience in close to a year and a half. I blame this experiential drop on the lack of continual practice during hectic times. I was wary of writing this segment as I felt I had lost the ability, though now being literally fresh out of the “astral”, or wherever OBE takes place, I have regained some semblance of my former confidence and the experience continues to both amaze and invigorate on many levels. A few weeks prior I had managed several accounts of lucid dream, though this most recent OBE also served to reestablish the obvious differences between the two experiences. For one, there are very few lucid dreams that I am able to recall beyond the span of several weeks. OBE’s however seem to lodge themselves within memory just as easily as waking life.

As for methods of induction, the WILD has always worked best for me, but this may simply be a matter of personal preference. I have attempted other methods in the past, but alas, lacking any measure of success with them they shall not be reviewed in whole. References for these details may be found in the recommended materials section of the book, and we encourage the practitioner to attempt a wide range of techniques until he arrives upon the one which continues to offer the highest levels of success. I shall however review but a small fraction of my past OBE’s in order to give the reader a taste of what to expect. Nearly all of the following accounts had utilized the WILD technique, although they are not listed here in any accurate chronological order.

Account #1

I wake up after five hours of sleep, and then spend the one hour awake getting myself into the right condition for OBE. For me, this entails the remembrance of an emotional anchor, the feeling that resulted during and after my first experience with it; the special feeling the "astral" has while you're in it, a sort of clear-minded blooming, buzzing opportunity wrapped in the fragrance of an alien world. There are times that I can recall it quite well, and induce the travel by means of its simple recollection. In such cases I feel as if I have one foot already in the door, and so the breach occurs with little effort. At other times I feel a greater wedge, and so tend to stick to the method which had offered the highest measure of success, namely, the WILD.

Unlike prior experiments, I decide to sleep downstairs in an unfamiliar bed, which was actually a couch. Not having very good control or focus over conscious states at the time, I eventually pass the first threshold and drift through the hypnagogic along with its various firings of subtle sounds and images. After a while hanging here, I eventually pass the second threshold and become "unconscious", though I had managed to pass through this eye of the needle before, maintaining awareness until my body fell asleep. Either way, the usual next stage is that of suddenly regaining some sort of higher awareness, although without the body waking up. One finds himself as a dot of awareness floating within a black sea, which is in reality simply the body as it exists without the constant influx of external stimuli.

The body as it exists without external stimuli is a boring place to be in. One could either initiate a lucid dream at this point, or have the radical thought of leaving the theatre all together. For Out of Body explorers, this second option seems the most adventurous and worthy. At this point of decision, although for some they seem to occur right out of the state, the phenomenon known as *the vibrations* begin.

Although these are a very real phenomenon in the sense that they are obviously felt, OBE researchers seem to be at a loss for any real explanation, although many exist. The vibrations are just what they sound like; a series of jolting wave-like sensations that seem to spread throughout the now-paralyzed body. They range in feeling from a gentle electric pulse to a full-on electrocution, usually most frequent in the abdominal area or the head, and often with a gently pulsating or more frantic electrical-type sound to accompany them.

Some, such as Robert Bruce, describe these sensations of electrical vibration as a phase-shift occurring between ones subtle or astral body as it attempts to leave the physical. Other authors will have different theories, and despite the mystery, the OBE explorer will no doubt experience them for himself. I for one have no such theory of my own, aside that they usually occur during or right before a successful "exit". For the author, a feeling of "giving in" to the vibrations, instead of being startled by them has yielded much success.

After spending but a moment in the sea of darkness which was my physical body and experiencing subtle vibrations, I decided on rolling out of the body and found myself in the living room where the couch is located. The means of exit may differ depending on the attempt, but for the author, a decided attempt to either "roll out" or "lift out" has worked. One simply has to follow through on the desire to leave the body and penetrate the astral, if, indeed, this phenomenon is actually an occurrence of leaving the body. Such an assumption seems, at this time detrimental; although we shall be using the classical terms here, I for one by no means assume that OBE directly describes the existence of the soul or existence after death. Such assumptions are in dire need of further research, and we shall simply leave it at that, for now.

Once I am out, I spin around for a bit due to the perceived force of my push outwards, but eventually stabilize and take a look around. The room looks exactly as it had

before, as always, and these dimensions usually maintain in normalcy for a time, although this venture is different, and even if I do not know it at the time, will not last very long. Something feels out of place within the environment.

I go to a mirror in the room in order to look at myself; something I do at the start of nearly every OBE. The reason for this is that I have often seen changes or symbolic details in my face, sometimes subtle and sometimes outright strange, either as a means of divination or predicting future obstacles. Sometimes it simply assures me of a solid footing and awareness during the OBE, as looking in the mirror is something we all do every day; a self-assuring normalcy.

This time, however, I notice another face in the mirror; a being standing a few feet behind me, staring back. I turn around to see it, and the figure is a tall male dressed in what we might call “subculture” clothing; leather jacket, tattered pants, metal jewelry. His eyes are blazing with a deep yellow fire, and he has a smirk on his face.

I ask, “Are you here to help?” to which he only shakes his head. During the brief exchange, I begin to pick up the distinct impression that this figure is a demon, for the lack of a better word, but an entity which might surely be called by such a name within our own collective culture – *it was the smell*. Lacking any better option and not wanting this thing to follow me around for the length of the experience, I decide to attack it; something that most astral beings, particularly the nasty ones respond to when they become a tad bit annoying. After all, I didn’t even go outside yet. This was my space, and I did not want him there, staring down and taunting me in a strange, uncomfortable silence.

Knowing this thing is no good, I go in to strike a punch, and the moment I do his rib cage opens up to form a mouth with teeth and his face contorts to show an expression of rage and power. The shock which his reaction brought was enough to wake me up, effectively ending the experience. Once awake, a look around the room to catch his next move, but there is nothing – I am back within the physical.

During the week after, and being just a little worried about attempting another exit if this thing were to stick around, I detailed the experience to a few of my colleagues. One particular piece of advice I attempted to follow, in a sense, was to transform oneself into a tiger or other threatening image when confronted with these “visitors”, and although having stunted my practice, I must have surely thought about it enough, for the next time I projected in the same room there was a half-translucent tiger patrolling the grounds where I had met the entity. Perhaps I had created a servitor out of sheer worry and mental distress. It must have worked, because I have not had an experience since where the same entity appeared.

This is perhaps a poor example to begin with as it details what might be seen as a threat while in the astral. Though on the other hand, it is necessary. The practitioner must remember that within this place, he cannot be harmed. As they say, *the only thing to fear is fear itself*.

Account #2

Perhaps Hell does exist. At least now we have a series of eye-witness reports, and a strong method by which to arrive upon it. Yes, there does appear to exist a sort of Hell within the astral, and I have had the utmost displeasure to explore it for a time. Although not exactly a location, it seems to manifest when its frequency is tapped. The environment changes and its reflections begin to depict that thing which deals cards with the lowest portions of conscious thought. Colors turn darker, muddier and more haphazardly placed, wildlife begins to appear in the form of swarms of dead but animate rodents pouring out from every open drawer and cabinet, the very smell in the air turns rancid and around every corner there awaits a displeasing experience. Luckily, this Hell may be phased out of relatively quickly.

This realm is what explorers refer to as the “lower astral”, a sort of garbage dump or sewage pipe for rogue or

“spoiled” energy systems. The entities experienced here are hardly ever humanoid, but consist of small creatures, at least, that’s the only form I’ve ever experienced here, which simply means to say that I tend to avoid it when I can.

Account #3

I “roll out” of the body after the WILD technique. This is usually early in the morning. This account actually describes quite a few; as first, the room encountered is exactly the same as one would expect it. Everything is in place, and everything is as it would be if awake, however, these details become more warped as lucidity or conscious focus becomes more blurry; sleepier. Dimensions twist and contort, but slowly, and events are beheld within the experience which become more symbolic than actually occurring. Old friends or even deceased relatives may be met, with the practitioner being convinced that they are holding a meeting with these people. The boundaries between Lucid Dream and OBE may blur entirely at times, with the practitioner slipping into more of a lucid dream than a true to form OBE. He may wake up several times during this, and fall back asleep only to appear where he left off. The OBE state in this way demonstrates a higher form of lucidity than the lucid dream state, and a much higher, even inconceivable by most, form of lucidity outside the ordinary dreaming state. Does it all occur within our minds, or is there something else out there? Only continued test and trial would give a personal answer, although many studies have already been conducted by the Monroe Institute within a scientific setting, and an equal amount of NDE’s, or Near Death Experiences have been documented where the patient was able to fully recall the operation experience, even down to the tools used and conversations between doctors. This experience is sometimes garnered even when the patient is legally dead or brain dead.

Account #4

While living in New Jersey and having held the ability for quite a while at the time, I manage to perform the OBE without using the WILD at the request of my mate, rather, I manage to get into the astral at night; a rare occurrence. She had wanted me to scan the apartment for any possible threats, as we had gone through a few weeks of being poked by invisible fingers in our sleep, names being called, and other such strange occurrences held within wakeful sobriety. The experience did not last long. I did manage to get out, and then proceeded to check out the kitchen. All details were as if I had observed the environment during the wakeful state, although upon entering the kitchen, I observed a cat-like entity with no lower body but for a long tail, covered in black fur sitting upon the stool which was in the kitchen. I immediately attacked this thing, chasing it into the nearby closet and continued to attack it, although I cannot recall the exact means of attack, it seemed to be an energy or intent-driven focus. After the experience, she later exclaimed that this exact creature appeared within her mind the night before, and that it presented itself as the solution to a pressing and personal problem, although she did not believe it, or rather felt within it a sort of uneasiness. Was this a rogue entity which places itself within the thoughts of human beings as a sort of archetypal solution? If such is the case, than most of us are prey to these sorts of astral entities, seemingly lodging themselves within our thought processes as “logical avenues” when in fact, they are using us towards their own gain. It is for this reason that we should attempt to scale the possible higher dimensions of consciousness, lest we fall prey to foreign influences which are not of our own selves.

Account #5

The WILD technique is used. I was already within a deep and emotional place, so this might have been a factor.

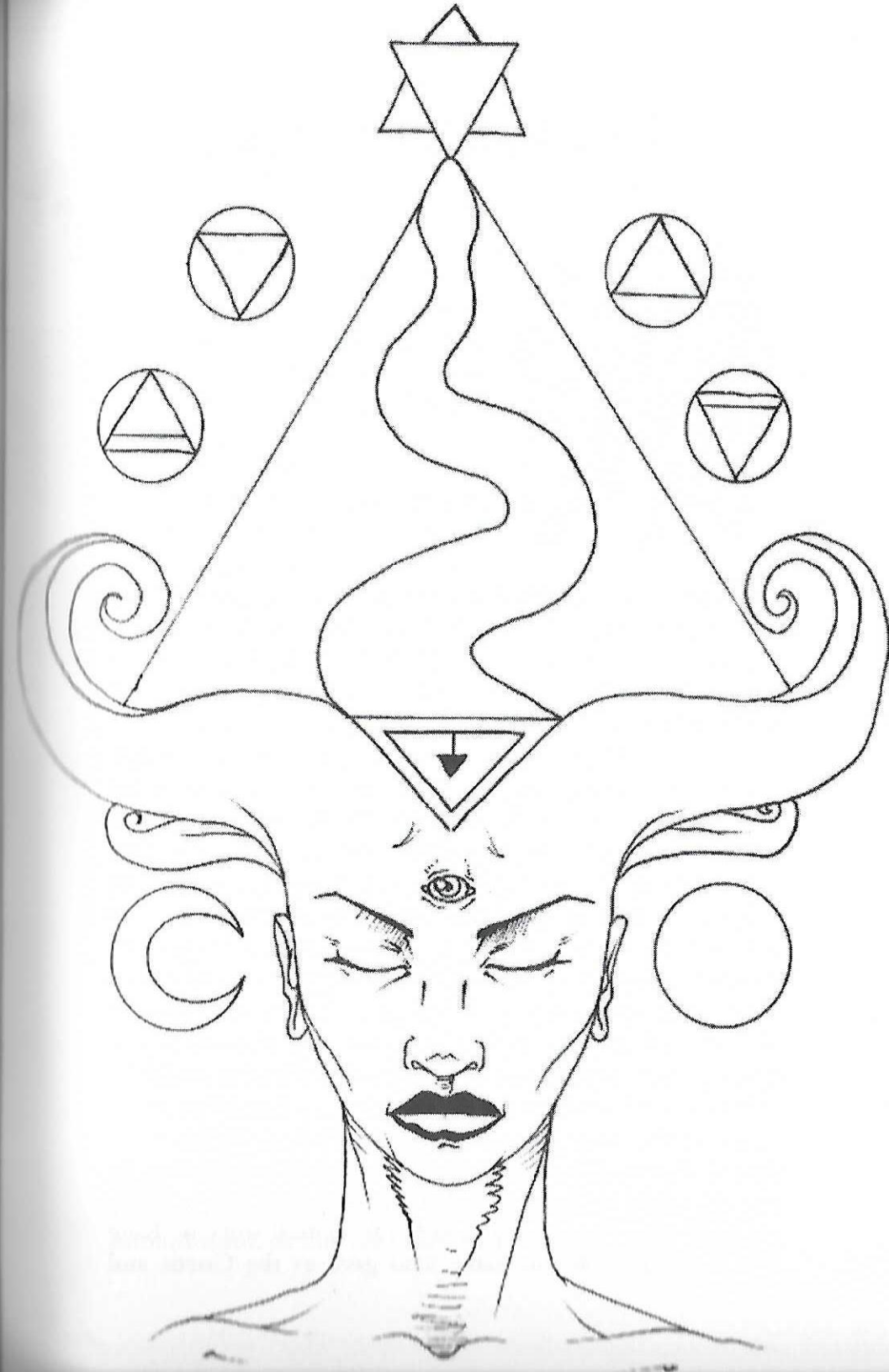
But this experience is different. I am shot forth into a different lens, or way of viewing; more of a psychedelic experience than anything, although completely sober, and, indeed, with the physical body being asleep. With this lens which I can only describe as the 11th dimension via shamanic descriptions, being not only outside of time, but outside of language and description, I am able to view the larger picture insofar as it presented itself. The first noticeable detail was viewing certain occurrences outside of time, life on earth, for one, being the byproduct of an elusive Big Bang, or rather, that was the only culturally-derived and remembered language which I could describe it by. Subtle quantum fluctuations gave rise to ever-expanding and evolving particle symmetries and asymmetries via what can only be described as "heat", but it wasn't heat; it was the anticipation of a future state, and the reacting towards it in order to meet it, and all through the means of probability; the original parent. The Universe spiraled out into all and every possible state it could, some with slightly different attributes than others which hardened and crystallized into physical laws; unshakable and sacred numbers. The entire shape is that of a pinwheel with a near-infinite amount of possible states proceeding onwards from the middle seed; the Big Bang. Some of these realities, after billions of years, organized the raw condensing material into organic, even intelligent life. Others could not perform such a feat. Some still managed it, though life was formed out of elements and particles which we have no name for within our own variation.

This mind-boggling scenario did however offer some clues, although brief. It alluded to the possibility of one of these realities, or Universes, generating intelligent beings much like us, some given a different slant on history and able to advance much quicker, and others still evolving out of admittedly exotic circumstances that they became a species far more intelligent than we could ever imagine. What connected them was their means of describing the Universe; some used math, much as we understand it, but given the

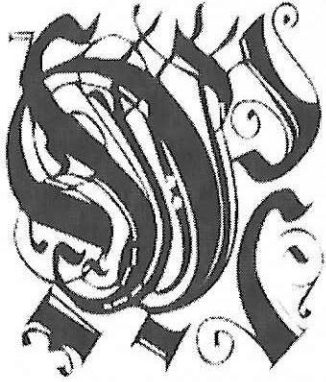
understanding that math only functions as a viable means to describe the Universe via the senses and intellectual function, thus reflected within their own nature, mirrored and capable of giving birth to varying forms of technology. Others still, in more distant locations on the Multiversal pinwheel advanced so much that they developed the means to become aware of the others, which were and are, in essence, actually themselves (us included); no more than a singular consciousness spread out over the totality. Some of these, by result, discovered the means whereby they could navigate through the various spokes on the pinwheel, through time, and may appear within the other Universes as, so we say, Unidentified Flying Objects or otherwise. This particular experience was greatly reflected, and even advanced by a future Ayahuasca experience, and I am still working with it to this day. This is partly because it was so astounding in scope, and partly because recent developments in the realms of physics and Super String Theory may, indeed, eventually reconcile it. Sometime later I had stumbled upon a Terence McKenna lecture which describes almost the same perception, although being off by a few near-infinite probable realities within the spectrum of this totality I had encountered.

Although my collected OBE accounts are quite numerous in whole, I did not record them all within any sort of journal at the time of their occurrence, while others, although remembered, are largely too personal and revealing in nature to share within this volume. The OBE experience is quite literally a peeking behind the veil, with no two accounts ever being exactly the same, although there do exist some cues to watch out for which may point to the experience being a proper OBE or not. These have for the most part been mentioned earlier within this chapter, and should be kept in mind if one is having difficulty discerning a lucid dream from an OBE, even if they are usually starkly apparent from each other, much like night and day.

There appears to have been a recent resurgence in OBE and NDE (near death experience) research, including accounts from hospitalized patients whom, while put under during surgery, were able to recall discussions had and advanced surgical equipment used during their own OBE/NDE state. Some of these patients were declared legally dead or brain dead during their experiences, which is to say, they presented no readable brainwave activity and were thus incapable of relating accounts of complex memory and thought. These occurrences do, however, seem to happen, and may point to the seemingly bizarre conclusion that the brain does not equate to thoughtful consciousness in and of itself. We as a species appear to be upon the cusp of an earth-shattering discovery which may very well beat out any theoretical scenarios of extraterrestrial contact by a long shot: the possibility that the self may survive the death of its organic host. What a different world it would be, indeed, if this were to be proven beyond any reasonable doubt, without and needless of any attachments to religious dogma.



Chapter 5: On Magick



AGICK IS the subtle event of connection between one or more objects, thoughts, ideas, or persons which share the probable capability to experience one another and exchange information. It may also be called *contamination* in this regard. This phenomenon may range from a man picking up a cup of tea to a ceremonial ritual utilized to evoke and converse with a Goetia, granted that the practitioner take all the necessary steps required in order to coax the Self into allotting for such an experience. As for the tea cup, we may just hope that the man has hands with which to do so.

Although its classical use as a conceptual word is much older, perhaps dating back to the early Polytheistic era of which there is no written record on the subject aside the Rig Veda, *Magike*, as we understand it today was first introduced by Persian traditions as a procedure or ritual an individual might undertake as reconciliation between one's personal desires and fate itself, likely borrowed from older traditions as much of the material was at the time, and in this sense, representing a sort of *fair play* between the individual and external circumstance. This is perhaps why magicians, witches and sorcerers were condemned by the mid-later incarnation of Christianity, as they were seen as usurpers of 'God's Plan', employing techniques which were meant to pave their own way in the world regardless of divine fate. By way of the Old Testament, Jewish mysticism was a highly regarded art for a time, although the biblical story of King Solomon (*apparently* the same who gave us the Goetia and

Theurgia; the rituals for control over the angels & demons) remarked that for all his knowledge and sway over the spiritual world, was tempted by a Pagan woman (representing a much older form of mysticism in which the spirit world was not something to be controlled or taunted, but allied with) and thus lost his connection to his God, as well as the power he maintained over the Goetia. Solomon later succumbed to madness and eventually death. But let us proceed...

Magick requires but two strong, necessary variables in order to be performed, one of which is *intent*, the other is *action*. One formula is as follows:

INTENT + ACTION(S) = REACTION(S)

An example of intent may be, "this is my will to enter a state of trance", whereas the actions required to bridge over into reaction may be, "two hours of meditation followed by two more hours of shamanic drumming while a particular type of incense fills the room."

Likewise, another example may follow as, "this is my will to cause so and so to become fired from his job", whereas the actions required to bridge over into reaction may be, "an altar is set up and corresponding imagery is placed upon it, the practitioner performs a simple banishing, directional callings, and then spends a few hours entering a state of Gnosis by way of his own negative feelings, some of his targets stolen toenail clippings are placed within a seal of destruction, the title of his targets job is written upon a consecrated surface or piece of paper and burned as the magician stares intently upon the seal, the ashes are allowed to fall upon the toenail clippings and he ends the ritual by vibrating aloud a particular Enochian Key."

Although the expected result to one of these examples seems far more likely than the other, one should always remain open to the unbridled sensation of genuine astonishment, as one may very well be caught with his pants

down sooner or later upon the road of his own dabbling. It is best to *assume nothing* but the perceived result.

The yardstick of success in this matter would be the ultimate similarity between ones original intent and the reactions observed to occur, whether internally or externally. Compared to many others of the type, this is a relatively simple formula, but one that need not become overly complex when dealing with the root variables at play.

Now, let us take a step back. We cannot ignore that upon the first utterance of the word “magick”, especially given our current media-saturated status that we might automatically arrive at the destinations of Hollywood sets and works of childish, trivialized fiction – a sort of old-world nostalgia stuck between the charms of European fairy tales and the darker aspects of antiquated superstition. We may think of electricity protruding from fingertips, people becoming invisible at a whim or fantastic beings such as elves, gnomes and all of the so-called “little people” which were said to exist in-between the immovable objects of life and death. Aside from some of the more outlandish accounts of what is called *Siddhi*, or vulgar paranormal ability in India such as levitation and the ability to start small fires with mere intent granted half a lifetime of mystical pursuit and discipline, magick itself is primarily a *psychological art* and mostly held within the sole application and observance of the practitioner himself – *mostly...*

What follows illustrates a treatise upon which the reader should take into grave account, for it is very important. One tends to construe the cultural bodies of science and the occult as natural opposites, but such has never truly been the case. If indeed science did have a natural opposite or opposing force, it might surely be religion, if anything, which bases itself on the practice of assumed faith, without and in conflict with any method of logical study, continuous questioning or tested application. In fact, all modern science and mathematics are firmly planted upon the archaic grounds of magickal practice, as these first magicians were also the

first scientists and mathematicians, just as the first alchemists were also the first chemists, laying the framework for what would become a comprehensive and growing understanding of the small constituents which make up the natural world. In this exploratory way and in order to understand our position, we must take into account the heavily laden repercussions of our own means of perception – the foremost tool of any knowledge-based tradition.

What we are literally dealing with on a day to day basis are two distinct realities, which we may easily call Reality-1 and Reality-2. Reality-1 being the natural world as it exists given shape and form by the laws of physics whether there is an observer or not, and Reality-2 being the product of our own self-filtration and evolutionary modeling of the world as it exists as a construct of biological, mammalian organization, being perceived through the senses and re-constructed by our minds as a 3-dimensional, detailed environment.

In order to comprehend this distinction, one must confront it with the factual basis that what we perceive is *certainly not* reality as it exists unto itself if there were no observers to perceive it, that is, no life forms to make a sensory measurement. It is not only our primitive mechanisms of biological input which point to this distinction, but the very framework of our brains, our psyches and our hard-wired avenues of rational comprehension which are utilized, as if there were a choice, as the foremost tools of theory, discovery and eventual scientific acceptance. Our eyes are certainly not the pinnacle of all evolutionarily generated eyes on the planet, our ears are certainly not the most sensitive, and our minds are certainly not completely accurate in their attempted and filtered comprehension of whatever Reality-1 may ultimately be beyond the veil of our senses. A simple example which demonstrates this sensory schism is that we are not so biologically equipped to perceive the infrared spectrum of light, although we may construct machines with which to do so. Just as such, if we had evolved

with a radically different mechanism of observation, and to that effect, even a different form of mental comprehension, our long-held scientific theories may be remarkably different today. If however we did evolve to perceive the infrared spectrum, then all of human art and culture might have taken on quite an alien form given the added detection of these elusive bands. A possible work of simple poetry for human beings who had evolved to perceive the infrared spectrum of light overtop the ordinary senses may be as follows:

*She was glowing in the night
Such a beautiful site
The warmth upon her breasts
As stars shining bright
But when on the equator
Her body didn't matter
For I was blinded by the heat
And mistook a palm tree for her*

Indeed, we have evolved to perceive exactly what is necessary for survival, and nothing more, but do our evolutionarily constructed models of the world accurately match the entire array of "real" phenomenon available? The answer is quite simply: *no – not at all.*

We are locked within Reality-2 as a goldfish might be within its bowl – this includes not only our perceptions of light and color, but the ways in which we perceive mass, space and time. After all, atoms are mostly composed of nothing but empty space, yet we perceive objects and ourselves as solid, as real. Reality-2 does, however, because of its stable yet hallucinatory nature as a biological intersecting of the natural world, carries with it some interesting exploitable loopholes.

In all and any instances of so-called Magick, then, it would be wise to keep in mind that one may only be, and may only be permitted to, *'fuck with'* the model of reality as it exists as a construct which is detailed and assembled by our

own senses. However, since this is what most of us experience on a daily basis, any such distinction between Reality-1 and Reality-2 may forever be indefinable and inconsequential.

Whether these phenomena only truly occur for the individual who is relatively sensitive or within a group of people who share a relatively identical model, or outwards to a group of people who do not share the same model yet experience the same happening regardless is a matter of much dispute, and will likely continue to be rightly disputed. Yet there is one thing we may say for certain: the seemingly impossible does, from time to time, seem to happen.

For the author, this was usually in the sense of engineering events or coincidences in time via the practice of occult techniques, as they pertain to some of my most confounding and verifiable experiences. I have not yet met and conversed with a spirit which had a distinct visible form, though I hold some close friends who do on a near-regular basis; why this is, who can say. As I feel it is only proper and fair to include some of my own experiences within this text, a brief list follows which details just some of the more inexplicable accounts of manifestation which I had either knowingly or unknowingly engaged:

- 1) During my first experiments with trance, I had utilized an inhibitory technique entailing long hours of meditation leading towards a wakeful, sustained altered state. The house I was staying in at the time was an old one, empty aside from myself, and upon my wandering through it and entering the bedroom on the first floor, encountered the distinct presence of something which I could not see, but hear – it muttered in a continuous low rumble but only during those times when I had held the thought of "what could this be?" within my mind, in other words, a form of engaged awareness of it, whilst, when not

paying it any attention, there was silence. Being naturally curious, I chased the phenomenon. This felt presence continued its low, muffled muttering and seemed to back itself into a corner in the room, as if frightened by my acknowledgement of it. I then lay down on the bed in the room for a while, continuing to hold the desire to converse with whatever it was I had encountered. Not very long after, there occurred three incredibly loud bangs on the cellar door within the same room, as if there were a person behind it pounding upon the door with a tightened fist. A sense of anger issued forth from the door, and I took this as a signal that I was intruding upon something I shouldn't be. I decided to end the experiment, gathered myself from the trance, and left the room after a brief, though sincere apology.

- 2) During my youth, I became fascinated with Lucid Dreaming and Out of Body Experience, and so took upon myself a routine of regular practice in order to experience them for myself. Although I had never truly considered them out of the ordinary, and certainly not occult, it should be mentioned that there is still no explanation for why the mind should be able to become conscious during the dream-state just as it is during waking life, and both phenomenon (OBE in particular) are oftentimes outright dismissed and called impossible by some skeptics to this day despite their increasing, and objective accounts. There is a definite distinction between the states of Lucid Dreaming and OBE, the main one being that OBE lends itself to a literal feeling of being outside of one's body, a sustained awareness and clarity much unlike even the Lucid Dream state, and the unshakable, though indefinable sense that

the environment and entities being experienced do not originate from one's own dreaming mind. If such was however the case, then our own minds hold within them a power which we are scarcely able to determine or fit into any existing model; the ability to create a seamless reality at a whim.

- 3) Once upon a time while living in Brooklyn, I had become enraged by my mistreatment from a person whom I used to be in a relationship with. I had just begun working with Baphomet as my cardinal source of evolution and empowerment, sensing a similarity between myself and the symbolic representation of the Old, also mistreated, Horned God of antiquate humanity. So craving a form of revenge was I, and blaming the manipulative ways of my ex's best friend for the breakup, that I set out to perform a ritual towards Baphomet at midnight that would serve to cause hatred and dismissal from her most beloved social contact; an eye for an eye. Although I had thought that it would have caused a break between her and my ex, it was rather a semi-famous writer and interviewer whom she had known for a time, whom had also, perhaps through her own means of manipulation, included many of his belongings towards her in his will. Naught but a day after the ritual, which specifically included the desire that she fall from high social standings, the semi-famous writer called her out of the blue and swore off any further contact with her, causing her to weep furiously while on the phone with him. The ritual proved an immediate success, although herein was also learned one of my most valuable lessons, for in making the grave mistake of feeling pity for her

after the fact, I had cast doubt upon the ongoing of my original desire, and so encountered a backlash in the form of the writer then picking up my ex as his new groupie. Although my own persisting feelings for her had previously taken her off the radar, I later realized and admitted that she herself was the only one to truly blame for the feelings which had served to fuel the ritual.

4) During the same place and around the same time as example three, I had increased my efforts. This was, after all, a period of grand experimentation. This time, it was in the form of an intuitively derived ritual, its exact origin unknown, but which served the sole purpose of disintegrating the relationship between two people. It, also, had proven an immediate success, and only within a few days did the relationship between both my ex and her best friend, as well as the relationship between both of them and the writer fall apart without explanation. The ritual first arrived complete and with its own strange procedure and symbolism, the likes of which I have not encountered to this day. Years later, upon the request of a friend who was going through something similar, I had allowed him to borrow this rite, which manifested, for him as well, within but a few days. I have since burned all papers detailing this working, and have decided to never utilize it again for reasons which I will not describe here, although it remains stored, in whole, within my mind to this date.

5) Although one of the most strange and unaccounted for experiences, even in the consideration of those past, this particular one was had during an experimentation with various

states of Gnosis, particularly those attained by emotional peaks. Whilst working myself up into a state of agitated, angry disposition, going through various thoughtful resources which I could readily evoke in the attempt to raise the state of frustration even higher, I came upon an interesting thought during the midst of it, and decided to conduct a whimsical experiment. "What is magick?" I muttered while furiously pacing back and forth, "but the attachment of will upon some nonsensical act, such as ritual, thus enabling, by some unknown natural force, the non-causal manifestation of some desire through the avenue of a focused altered state?" With this thought, being largely composed of racing concepts relating to the Butterfly Effect and Chaos Theory, the alteration of subtle variables and the visualization of a line of dominos falling over, and with emotional peak in hand, I had decided to follow forth with the single-minded experiment from which I anticipated no actual result. I ended up using, and treating, a can of deodorant spray as the ritual tool, the intent being that I would have Chinese takeout, of all things, tonight for dinner, being the first off-hand thought that had entered my mind, if I had but moved the can of deodorant ever so delicately, and slightly, to the left whilst allowing my mind to be wholly vacuous during the action. It was not but ten minutes later that my roommate came knocking on the door with a Chinese takeout menu in hand, asking me what I wanted and offering to pay for it. Words can simply not express the bright, buzzing, radiant confusion which filled me up in the moments after.

6) Although I had encountered brief moments of precognition in the past, no time was more potent than my last few weeks staying in New Jersey. Despite that I, along with my partner were facing the most stressful situation any modern human might expect to face, the dreams and even natural daydreams at the time were ripe and full with detailed accounts of events to follow, and down to the letter. Although I shall not give detailed accounts here, it was certainly a first for me and of such dead-pan accuracy even over subtle details that I could hardly keep myself together. This period of rampant "psychic" activity however broke when the tide of my stay did, and although I carried forth with a deep confidence, I have not encountered a period of such pure precognition since. These are but a few of many examples, not all of which we will cover here, although it may give the reader an idea of what to expect upon the road of his or her own travels into the occult.

When speaking of Magick, however, and as most of us either quite well know of or are sick of hearing, one cannot tread very far without eventually happening upon an English occultist by the name of Aleister Crowley, whom, at his peak, was described by British newspapers as "the wickedest man in the world."

Being chiefly to blame for the spelling of *Magick* in this text and others, Crowley used the added "k" to differentiate forms of traditional sorcery, witchcraft and archaic ceremony from stage magic, a form of entertainment characterized by public displays of illusion and sleight of hand. Crowley defined Magick as "*the science and art of causing change to occur in conformity with will*", and although the previous example of a man picking up a tea cup would undoubtedly fall beneath this umbrella, Crowley was mainly applying the

thesis towards strictly paranormal ventures, some, to such a degree as becoming invisible, filling a dark room with inexplicable light or transforming into a hawk. Whether or not Crowley had ever attained these dumbfounding experiences, he was certainly the sort of "gentleman" who seemed to have everything fall into his lap for most of his life by one means or another. If ever there was a desire, he seemed to meet it.

Despite his curious luck, he died penniless at the age of 72. However, if one were to die, it scarcely seems logical that one would be in need of finances after the fact. Although the exact manner of his departure, along with any account of his final words is the subject of some controversy, one Frieda Harris, an associate and friend of Crowley's reported his final words as being "*I am perplexed.*" Biographer Gerald Suster accepted the version of events he received from a mysterious "Mr. W.H." who worked at the house Crowley was staying at, in which Crowley dies while *pacing around in his living room*. Furthermore, according to John Symonds, a Mr. Rowe witnessed Crowley's death along with a nurse, who reported his last words as "*sometimes I hate myself.*" Readings performed at his cremation service in Brighton included excerpts from Crowley's works, which included his poem *Hymn to Pan*. Newspapers had referred to the service, quite typically, as nothing but a black mass.

Among the many works of writing which Crowley contributed to the occult tradition, by far his most notorious aside from *The Book of the Law* would be his *Liber ABA*, or *Magick (Book 4)*, sometimes lovingly referred to by practitioners as *The Big Blue Brick*, as the volume might easily double as housing insulation if one was ever in need. Within this magnum opus, Crowley outlines the various techniques of Magick and their corresponding applications. We shall then cover some of these techniques here before moving onwards, many of which Crowley himself claimed to have mastered to the extent that the original meaning and intent of such a working had come to be in such a vulgar sense as to be

starkly apparent within immediate observation by way of unexplained visual & auditory phenomenon.

Banishing

Banishing is the ritualized act of pushing away or eliminating unwanted forces or influences from the space in question, whether they are felt to be within or without the temple of the body. Banishing may be used to cleanse and calm the mind on a mundane level, or utilized to clear the air of any potentially unwanted spirits or elements just before the bulk of a ritual. Usual components of Banishing include the burning of white sage and the striking of a bell or chime. The New Year's tradition of bringing the family outside to bang on pots and other items is a direct descendent of this activity, and can be traced back to the superstition that "bad spirits" despise loud noises. This also fulfills the purpose of utilizing a chime during ritual, which is usually struck 3 or more times throughout.

Purification

Purification is a more rigorous form of banishing, usually highlighting the Purification of the body, mind and spirit as the foremost objective. Crowley mentions that ancient magicians would purify themselves through arduous programs, such as through special diets, fasting, sexual abstinence, keeping the body meticulously tidy, and undergoing a complicated series of prayers. Crowley recommended symbolic practices, such as bathing and robing before a main ceremony: *"the bath signifies the removal of all things extraneous and antagonistic to the one thought. The putting on of the robe is the positive side of the same operation. It is the assumption of the frame of mind suitable to that one thought."* Activities ranging from diet and fasting to the use of a particular herbal blend in ones bath are all suitable methods of Purification.

Consecration

Consecration is the ritualized dedication, usually of a ceremonial instrument or space, to a specific purpose. It may be a journal, a ring, a room, a wand, or an entire house which is made to represent a particular connection or role of the practitioners choosing. Anointing oneself or others with a corresponding type of oil is another form of the action. In *Liber ABA*, Crowley writes: *"the ritual here in question should summarize the situation, and devote the particular arrangement to its purpose by invoking the appropriate forces. Let it be well remembered that each object is bound by the Oaths of its original consecration as such. Thus, if a pentacle has been made sacred to Venus, it cannot be used in an operation of Mars."*

Invocation

Invocation is the bringing in or identifying with a particular deity or spirit, effectively becoming it for the duration of the Invocation. In this way it is distinguished from possession in that, in such cases, the person had not willed nor invited the spirit to enter them. Here, Crowley describes the experience of Invocation: *"the mind must be exalted until it loses consciousness of self. The Magician must be carried forward blindly by a force which, though in him and of him, is by no means that which he in his normal state of consciousness calls I. Just as the poet, the lover, the artist, is carried out of himself in a creative frenzy, so must it be for the Magician."*

Within this method comes three most common avenues of result, the first being *Devotion*, the second being *Calling Forth*, and the third being *Drama*. Invocational Devotion is described by Crowley as: *"identity with the God attained by love and by surrender, by giving up or suppressing all irrelevant (and illusionary) parts of the self."* Invocational Calling Forth is described as: *"identity is attained by paying special attention to the desired part of the self."* And Invocational Drama is

described as: *"identity is attained by sympathy. It is very difficult for the ordinary man to lose himself completely in the subject of a play or of a novel; but for those who can do so; this method is unquestionably the best."*

In all ways is held a communion with an aspect of the uttermost subconscious level, and in such a way that it may overtake the conscious self for a time. Thus, one should take great care in the practices of Invocation lest one become overwhelmed or subject to regular possession if the mind and its defenses are not already entirely stable or adequate.

Evocation

As Crowley explains: *"to 'invoke' is to 'call in', just as to 'evoke' is to 'call forth'. This is the essential difference between the two branches of Magick. In invocation, the macrocosm floods the consciousness. In evocation, the magician, having become the macrocosm, creates a microcosm. You invoke a God into the Circle. You evoke a Spirit into the Triangle."* Evocation is most commonly used in ceremonial magick, particularly as it pertains to the Goetia, whereby the practitioner evokes a demon into a Triangle of the Art. Usually, evocation is used for two main purposes: to gather information and to obtain the services or obedience of a spirit.

Astral Travel

Astral Travel, as the term is used here, demonstrates the ability of a practitioner to delve the so-called Astral for pertinent data whilst being fully aware of the experience. The Astral or Aether is a term used to identify the strange place of meeting between the conscious mind and the subconscious, or just as well, the strange place of meeting between the conscious mind and the veil of death. Techniques of Astral Travel are many and varied, and may detail the simple use of visualization or methods designed to bring about the

experience whilst one is asleep, although for any of them to be rightly effective in this case, the lucid awareness of the practitioner must be fully engaged and prepared for business. Also called Out of Body Experience, Astral Travel is generally utilized as a means to collect information about oneself, the future, past lives or otherwise obscure experience.

Eucharist

The term Eucharist commonly entails the ritualized transmutation of ordinary things, usually food and drink, into divine sacraments, which are then consumed. In Christianity, the consumption of the communion wafer would be an example of a Eucharist, although this practice far outreaches the Abrahamic religions by many ages, and may be traced back to indigenous plant sacraments which were said to be the flesh of the genius loci; the local God. Although certain plant sacraments may be said to already have their own divine elements, the objective of Eucharization is to infuse a parcel of food or drink with certain properties, usually embodied by various deities, so that the practitioner takes in those properties upon consumption. Here, Crowley describes the process of a powerful Eucharistic ritual: *"the magician becomes filled with God, fed upon God, intoxicated with God. Little by little his body will become purified by the internal lustration of God; day by day his mortal frame, shedding its earthly elements, will become in very truth the Temple of the Holy Ghost. Day by day matter is replaced by Spirit, the human by the divine; ultimately the change will be complete; God manifest in flesh will be his name."*

Divination

Divination is generally employed for the purpose of obtaining information that may guide a practitioner in his own Great Work, whatever it may be. The underlying theory

states that there exist intelligences, either outside of or inside the mind of the diviner that are equipped to offer accurate information within certain limits using a pre-designated language of symbols, such as tarot cards, astrological readings, tea leaves, bones, runes, the Chinese I Ching, or coconut husks as in some Caribbean traditions. Ultimately, countless varieties of divinatory tools may be utilized as the apparent agent of information. However, it is an accepted truism within the occult tradition that divination is imperfect. As Crowley writes, "*in estimating the ultimate value of a divinatory judgment, one must allow for more than the numerous sources of error inherent in the process itself. The judgment can do no more than the facts presented to it warrant. It is naturally impossible in most cases to make sure that some important factor has not been omitted. One must not assume that the oracle is omniscient.*"

Enchantment

Although Enchantment, also called Incantation, is not explicitly mentioned by Crowley, it has come to construe an umbrella-term ritualized action which is not entirely covered within the previous eight techniques. Enchantment shares ties with both Consecration and Eucharistic methods, although it is generally used to impose ones intent or will upon an object, such as a ring, amulet, wand or athame which the practitioner wears or uses whenever he is met with a circumstance befitting of its use. It may also be applied to a person. In the broad sense, Enchantment may be a subtle aspect in most of the previous techniques in one form or another, as it describes the alteration of oneself, another person, a place or thing dependent upon the practitioner's intent. In this sense, it is naught but another term for the principle of contamination, which we shall use sparingly as a more concise depiction of the so-called magickal phenomenon from this point onwards. The term derives from the Latin "incantare", meaning "to chant (a spell) upon," from *in-* "into, upon" and *cantare* "to sing".

However useful the aforementioned techniques may prove to be, it does the practitioner little good in the long run if the foremost agent of manifestation is not adequately delved and its cartography laid out, by which we mean the playing field of consciousness itself. Although many civilizations have attempted this in the past, we maintain the position that any such maps should be experientially relevant to all, lest they are revealed to be the product of a culturally egocentric approach to the mysteries. We must take into account the immediate, felt presence of the differences pertaining to varying and indistinguishable states of mind as well as their overlapping gray areas which are the foremost breeding grounds of psychic contamination. Here we may then lay out a basic coordinating map of the locations within consciousness from the root phenomenon outwards and their relevance in the process of sorcery, comprehension and ultimately result.

The following is a treatise to the best of our ability to account for particular nodes and locations upon the perceived grid which are detailed or forced upon oneself in the experiences of *Ayahuasca* and other similar spiritual agents under strict conditions. It may in fact prove to be incomplete, though we shall attempt to demonstrate its effectiveness in the business of self-exploration when applied to the basest most encountering of conscious states and even those which are seemingly off-limits. From a so-called mundane perspective, there are very few points on the grid which one may be familiar with: wakeful sobriety and sleep being the most obvious. The vestiges of permissible conscious locations are, however, vast and deep, with the stranger locales likely being overlapping points of contamination via the meeting of an already non-ordinary consciousness intersecting with the resonance of a particularly strong sacrament, purposeful Gnosis or trance. Proper language and logic must in part, indeed, take the back seat for the time being, as many of these experiences relate to bodies of datum which are held outside of the sphere of ordinary

interpretation. These theoretical conscious locations are, from most dense to least dense:

Subconscious

The Subconscious in this regard is not the storage facility of childhood memories or personal complexes via the definition of Freudian psychology. It is rather the Jungian, collective and shared body of consciousness which acts as the playing field for all perceivable manifestation. All things are connected to and are a part of this Universal body of existent probability; it is also the singular, ever-present observer within us which cannot be distinguished from any one thing and any other thing at its base. Where the boundaries of Ego may no longer tread, it begins to be realized. Where it begins, the very word "it" becomes inadequate, for it unites all that is within a singular matrix of existence. Although some may call it "God", we feel that this is an incredibly inapt and outmoded labeling. It is where we, as well as all things, began – the primordial soup of cosmic origin, funneling back through a timeless 4-dimensional point of reference into the outstretched intersecting of 3-dimensional experience as it pertains to life on earth. Itself, a growing and evolving body much like all things are, and much like how life on earth may be viewed as a slow-moving conquest of dimensionality from the oceans upwards, this Universal mind at some point had contaminated the denser factions of time and space with itself, allowing for its own cells to acquire ever deepening levels of experience within the fabric of 3-dimensional, time-propelled finite space. It is, indeed, utilizing us as fingertips being plunged into an increasingly hot kettle of dimensionality. But all "organisms" are known to explore in this way, and we can hardly hold "it", which is ultimately ourselves, accountable for such curious endeavors. "We" are becoming stronger each millennia for it. It is also called the Universal Mind, the Omniverse, the Absolute, Khaos, the Vacuum, the Void or the Undercurrent by some practitioners.

Aether

The Aether, also called the Astral, is the limbo-like intersection which marks the route of the subconscious funnel towards 3-dimensionality. It is easily experienced in dreams, lucid dreams and out of body experience. The Aether is a sort of mess or at first appears to be, for the environment of this intersection must be bi-lingual by nature in order to accommodate for the duality of the subconscious & conscious mind; that is, the strange communication which occurs between a veritable Titan and an insect. It is marked in regular dreams by its preferred language of metaphor and symbolism in the attempt to convey a message, even if the dreamer's conscious mind is unaware of the iconography used. At other times, particularly those of great stress and turmoil, the uneasiness of the conscious mind may spread out and push harder into the Aether, by which come conflicting images of a chaotic sort with little to no interference from the subconscious, of course, given the circumstances at hand. It has been noted by some that in times of great stress, the dreaming mind becomes much more responsive, even offering plain advice and events to seek out, while others tend to react more haphazardly to the presence of mental stress, encountering an untranslatable, uncomfortable cacophony whilst they dream. The Aether or Astral may be penetrated fully with awareness in tact via many methods of so-called Out of Body Experience, whereby the Lucid Dream state is a location somewhat closer to the psychic censor and conscious mind. Those who learn to Astral Project at will are privy to the knowledge and conversation of their own angel, genius, or daemon, which may advance their desires and speak of things which may not be readily accessible to the conscious mind.

Psychic Censor

The Psychic Censor is an evolutionary product of self-filtration required in order to grant the conscious mind a balance and solid footing in 3-dimensional reality. It both maintains the footing of the conscious mind as well as filters out some of the more bizarre and grandiose influences of the subconscious. In other words, it wouldn't have done the human race much good if the mere thought of a lion and its resulting hallucinogenic appearance sent the person screaming into the wilderness – the psychic censor performs its duty by keeping the less dense forms of probable 3-dimensional, causal manifestation separate from the more dense imaginings of 4-dimensional, non-causal manifestation, in other words, our own thoughts, fears and desires. Those afflicted with schizophrenia may indeed possess an admittedly weak psychic censor, likely mirrored on a mundane level by an overabundance of DMT or such other transmitter, unable to perform its duty of filtering the Aether from the conscious mind, thus resulting in unfounded paranoia and relentless mental stress. The Psychic Censor may however be overcome and temporarily short-circuited by various techniques in the field of Gnosis, some of which we shall cover in later chapters. When employing either excitatory or deprivationary Gnosis, the goal is always that the Psychic Censor be overcome by data and eventually switched off for any time ranging from a few seconds to a few hours. Anything more may indeed cause it to switch off at random intervals, especially if one has a genetic disposition to the grievances of mental disorders. These techniques must not be taken lightly, and although the Psychic Censor acts as a block from our connection to divinity, the practitioner should acknowledge that it exists for a very clear, and mutually beneficial, reason. When the Psychic Censor is willfully bypassed by a practitioner, ideas and intents may be directly flowed into the aether and eventually the subconscious, thus penetrating the original fields of manifestation itself.

Midconscious

The Midconscious, or plainly, the Conscious, is the thing that we normally experience on a day to day basis. It holds our life memories, our assumptions, our fears, our desires and our egoistic identities. It is the node we usually ascribe our locations to – the amorphous mystery of being. The Midconscious holds a manifested coordinate for the 4-dimensional subconscious in 3-dimensional space and time. It is confined within a genetically encoded product of manipulated matter which serves as an organic vat or signal receiver of the charge which animates it, in other words: the physical body. The Midconscious mind is a labyrinth of surface and underlying thought brought forth and fed by the many experiential constituents of organic life. Angels and demons grow, and die here within this garden. It is here that psychological complexes take root like weeds, and are scarcely observed by most until it's too late. It is the duty of the Midconscious to continually observe, to process and moderate the comings and goings of the Direct Experience and attempt to conform it into a workable model, digesting and cycling the variables encountered back through the Psychic Censor to the Aether and eventually the Subconscious. Many people believe themselves to be the Midconscious itself, but such is not the case. It is but another benchmark and colony set up on the map in the long stretch out towards dimensional conquest by the slow-moving intelligence; the Subconscious. It, like many encampments upon the road, declares its own independence of state through a myriad of mechanisms, the foremost chief of which is the Ego. In truth, the Ego would be a bi-product of the Psychic Censor, which prohibits externalized identity beyond the perceived self in order to dictate one's own solidarity. The Ego does, however, have its own strong foothold within the Midconscious – the quintessential sense of identity, in other words, that you are a being separate from all other beings, and within the field of the Midconscious,

based on the ever-present dialogue of Direct Experience, we are conjoined to it as metal would be forged onto metal, at least for a time. Both the Midconscious and the Ego are, however, hardly indestructible and may become quite malleable with practice. After all, despite being a useful tool, it is not at the end of the day what “you” really are, either.

The true breadth of the Midconscious is usually experienced when one is alone and contemplating the thoughts, emotions and variables within it. It does however link towards a second part which is not ordinarily mentioned within documents of this sort.

Microconscious

If the subconscious were the background, and the midconscious the in-between, then the Microconscious would be at the foreground just behind the opera of Direct Experience. The Microconscious is the result of the solidification of Ego and a cognitive disconnect from the venues of both the Aether and Subconscious locations. In this sense, the Microconscious is an over-reaching of the conscious mind into the less dense aspects of the 3-dimensional existence which harbor it. It represents a sort of anti-gnosis performed upon the self, and declares that the immediate experience is all there is and all that ever will be, thus partaking in activities of plundering it ravenously in the hope that a family lineage might rule over it someday. This state of being most perfectly embodies the fear and knowledge of one’s own *mortality*, or the transient nature of Ego. The domain of the Microconscious requires little effort to break into, however, and we have all experienced it from time to time. It is accessed in the moment where one disregards their own feelings as to what is “right” for himself and chooses instead what is most convenient. It is most active when one chooses instead to follow the path with the

most personal gain instead of what would most benefit his own kind, friends and family; the path of instant gratification.

The Microconscious is the malnourished breeding ground of sociopathic and self-detrimental behavior at its worst. As its best, it is the breeding ground for unparalleled success in the professional arena solely because it bases itself upon relentless aggression and self-involvement; though the wise would do well to recognize its many pitfalls and potentially self-destructive nature. That being said, the Microconscious is where most of our long-held intentions arise from as they pertain to self-advancement, and it may prove to be as good a muse as any when pressed with revealing one’s most innate and strongly held desires, insofar as they go within its superfluous realm.

Contamination

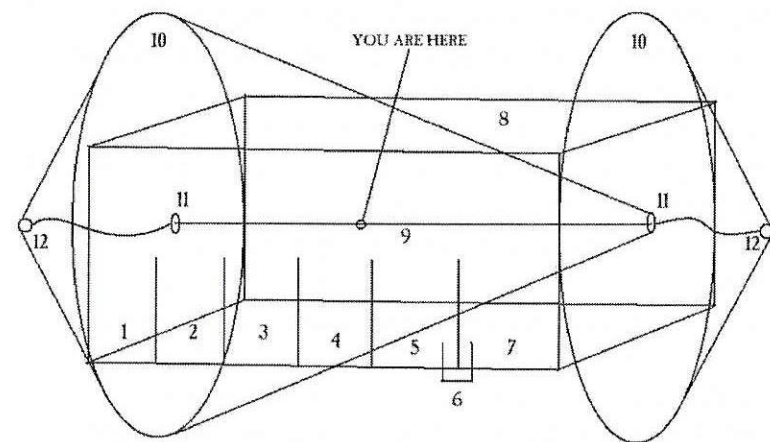
Contamination is not so much a benchmark on the road of consciousness but is rather the scarcely noticed intersecting points of all respective areas. Contamination deals with the overlapping of less dense levels of consciousness into the denser levels; the conscious, Microconscious and eventually the direct experience into one another and in each direction. This intersecting occurs every second and with differing degrees depending on the variables at play. A human intent may contaminate the outcome of a random number generator, as has been demonstrated at the Princeton Engineering Anomalies Research laboratory, or it may contaminate a series of events, a person, or any other such attractor within the playing field given the proper motivation and push from deeper nodes in the funnel of consciousness. Contamination is the connecting point between which differing states of energy communicate and share information, even if said information is seemingly non-causal. It is the gray area phenomenon which births experiences and events which we as a civilization have come to call Magick and Sorcery. It is fairly mundane and taken for

granted at its most obvious encounters and at others is the veritable twilight phenomenon responsible for experiences of utter astonishment and trans-rational bewilderment. It hardly does, however, make itself apparent at a whim, and usually one has to work to even get close to the intersecting points on the grid, or perhaps be born with a natural inclination towards them, as has shown to be the case. It is the belief of the A.A.O. however that these lines are slowly beginning to blur, and that these experiences are becoming more common. Within the field of contamination lies also the Gnostic state, which in its own way may be the forced breaching and comprehension of these overlapping zones.

Direct Experience

The Direct Experience, or the quintessential "it", is the peering out and pushing back of the Subconscious from its final resting point in 3-dimensional time and space. This final point of resting has been called "*the transcendental object at the end of history*" by one Terence McKenna, denoting a point of extreme novelty whereby is held a curious, though hypothetical union with the subconscious itself. The Direct Experience is the phenomenal meeting between the ripples of the past and the ripples of the future which make up the immediate present. Of course, we also experience ourselves and our own internal worlds during the present, and so it is not entirely apt to call it *external*. However, nowhere in our language is found the reconciliation between time, the self and the external as we experience it. The Direct Experience is a constant reaction of subtle and profound variable between what used to be the present and what will be the present. The present as we experience it, then, is indeed a fixed marker on the extending funnel of consciousness. For this, the A.A.O. utilizes a simple graph using geometric values of representation which is meant as an associative lynchpin for various other metaphysical systems.

A theoretical version is illustrated below:



- | | |
|------------------------------|--------------------------------|
| 1. Subconscious | 7. Direct Experience |
| 2. Aether | 8. Deepening 3D Plane |
| 3. Psychic Censor | 9. Individual Route of Access |
| 4. Midconscious | 10. 4D Universal Subconscious |
| 5. Microconscious | 11. Entry Points into 3D Space |
| 6. Overlapping Contamination | 12. Voidic Singularity |

This map may in part be taken almost literally in its representation, particularly as it symbolizes space-time itself as a finite location consisting of 3-dimensions. Outside of this 3D plane is a strictly 4-dimensional setting where all applicable pasts, presents and futures coalesce into a singular field of probability, as there is also no real "matter" to speak of nor measure at this level. As for nodes 10, 11 and 12, an accurate geometric representation is quite impossible due to the aforementioned qualities outside of perceivable time and space.

The practice of sectioning consciousness into levels or locations is hardly a new one, however. These types of structures are so common and in so many cultures primarily due to the fact that this is exactly how we experience consciousness for ourselves – in distinct segments which seem to fade into and out of one another. One may have a clear sense regarding the difference between sleep and a state of wakefulness, although other locations may prove much

more slippery and experientially daunting. In theory, nodes 10, 11 and 12 are classically only experienced in organic death or near-death, and so are not immediately applicable destinations on the map, even in so far as to warrant textual description. All other points may however be readily experienced along with their own tourist traps, many of which are likely being experienced by you, the reader, at this very moment.

Some forms of indigenous shamanism employ the icon of a World Tree in charting out consciousness, its roots representing the domain of the underworld, its trunk representing the domain of the earth, and its highest most branches representing the domain of the divine; the creator or Great Spirit. In Nordic mythology the World Tree is called Yggdrasil, a great ash which grows between Asgard, the realm of the Gods, Midgard, the realm of humanity, and Hel, the realm of the dead. The World Tree classically represents a vertical route of access into higher dimensions of spirituality and awareness. Representations of the World Tree often feature in shamanic rituals, whereby the shaman operates within an altered state of consciousness with one foot in both realities. In this state, the representation becomes the literal World Tree and the location the ritual is taking place in becomes the center of the world, the literal mandala, or microcosm of his direct experience.

Indigenous Nepalese shamans utilize song and drumming in order to enter a trance state which is used to guide them towards or produce a vision of a particular pine tree in the forest. Villagers are then sent to cut down this tree, strip it of its branches and bring it back into the village. There it is placed upright in a hole as a focus in ritual initiation. The Sun Dance rite of Native American origin details a similar practice – the shaman or medicine man is designated with the task of identifying a certain cottonwood tree which is then cut down and brought back into the village, stripped of its branches and utilized as the focal point of the rite, symbolizing an outreaching towards the divine. In some parts of the world,

spirit ladders are interchangeable with the World Tree. In Chile, the medicine women of the Mapuche tribe perform ritual callings from the top of carved ladders which are topped with leafy branches and a sculpted head. The medicine woman begins to beat her drum from the top of the spirit ladder, seeking to commune with “heaven” and to carry her people’s prayer to the Mother-Father of all things, the Great Spirit. When she falls into a trance, her spirit flies free while her body falls to the ground to be caught in a blanket by the villagers.

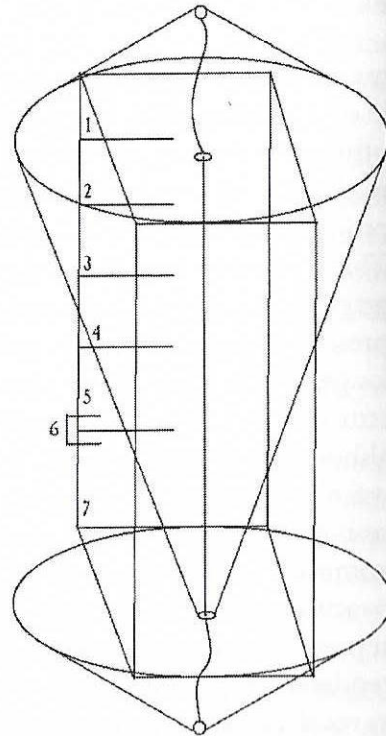
The symbolism of the World Tree is thus made clear; it details the vertical bridging between the realm of the physical and the realm of the spirit; an accessible route towards a higher dimensionality.

We may attribute the depiction of the World Tree to mere archaic superstition if we please, as classically, the Sun itself was thought to be the original heavenly deity along with other cosmic bodies which were seen to move and shimmer in the sky by early civilizations. As we see it, however, the primary culprit in such traditions is the shaman himself. Through oral tradition when recounting the experiences granted to him by particular plant sacraments which, indeed, present the astounding immediate sensation that one is no longer in the same place he used to be, a basic cosmological structure of consciousness was birthed with its respective, although primitive, locations on the road. Likewise, if it wasn’t through the application of plant sacraments which resulted in mystical or divine experience, it was a deep comprehension of meditation, trance and other such psychosomatic techniques which led to the idea and representation of sectioned or leveled states of being. This tendency to perceive aspects of existence or consciousness as vertical levels of attainment may also be plainly seen in the Kabbalistic Tree of Life, a form of spiritual cosmology in Jewish Mysticism, and more recently in Timothy Leary’s theory of the 8 Models of Consciousness. So, is there anything to it?

Perhaps. Unlike an external sample of matter which may be probed and examined within a laboratory setting, consciousness itself is a tremendously personal phenomenon and is ultimately confined to ones own individual experience – that is, unless many individuals perform the same operations and arrive at the same objective results for themselves; by reviewing such bodies of data, we then have something concrete and viable to work with outside of mere oral tradition, written word or hearsay. Then why isn't it done more seriously and more frequently? Why, didn't you hear? To be a psychonaut today, much like a cannibal, is strictly taboo – if it doesn't involve the agreement of all of us, it might as well involve *none of us*.

Here, our map, now vertical, depicts the same sort of routing as the World Tree and the Kabbalistic Tree of Life, with the highest most levels being the Subconscious and Aether, the middle levels being the Psychic Censor and Midconscious, and the deepest most being the Superconscious and Direct Experience, with overlapping areas of Contamination between all points (6).

Despite our culturally-inclined positive and grandiose association with "higher" and our more negative association with "lower", they hardly matter in this regard, whether vertical or horizontal, as consciousness itself has no need of these directional stigmas, that is, unless one attempts to chart a



differentiation between the varying levels, which the A.A.O. utilizes as a gradient of dimensional density.

Unfortunately, this graph and its corresponding definitions could make up another book in its entirety, and we shall not delve it in whole within this text. As a final word: *it is better to use the vertical.*

Whichever such mapping the practitioner may ultimately prefer, it is recommended that he either apply himself to a single one or continually seek out and forge his own, as a reference point is surely needed when adventuring the depths or heights of his own being.

A succesful act of Magick, or "*a change in perceived reality in accordance with will*" thusly entails a bizarre dance had between one or more of these techniques and aforementioned conscious states. It is a dance which many have sought to perfect and conquer, and which many have either been driven mad or ruined by. It is best then, we equate, not to strive for a complete understanding which our own senses are not aptly equipped to grasp, in other words, it is not the science of the dance which is most important, but the art of becoming lost within it; to give oneself up to the act and to *become it* for however brief a time, or however much of a time is necessary to achieve the result desired. Unlike Solomon, then, despite his achievements, we might then not seek to control the breath of life itself, but to become a part of it, a soprano to its tenor, lest we lose ourselves and our minds when that old witch comes knocking at our doors; the maddening remembrance of a fledgling humanity wrapped within the sheaths of a frightened psyche prepared to do anything, to believe anything, to command and make pact with any strange, empty obsession granted by dream or elsewhere if it might assuage the pain of a brief and mortal existence.

Although we may have covered some of the more varied and classical methods of magickal process via Crowley, who admittedly held bias towards so-called High Magick and ceremonialism, there are a remaining three major techniques which have become hallmarks of the occult revival,

particularly as it pertains to the Chaos Current of the IOT and its many derivatives. These entail the creation of Sigils, Servitors and Egregores, which we shall expound upon in the upcoming chapters. By and large, these three techniques hold more in common with the psychological aspects of the Great Work, although their implications may be stupendous and profound when granted diligence.

By using an even further treatise, the remaining three may serve us as representing the veritable entirety of all available occult disciplines in so far that they point towards an underlying mechanism of primal, root-system phenomenon. With this in mind, all symbols become as sigils and all Gods become as servitors or egregores, respectively, with any means of differentiation only being applicable to, and within the individual. Although the wordage may be easily misconstrued here, we believe this to be the far more rational and, dare we say, scientific approach if attempting to delve the variety of applicable traditions along with their relative mythologies and self-appointed cosmologies. It is the opinion of the A.A.O. that any and all so-called occult procedure and the allotted results which may be milked from them are the sole and solitary products of an, at this time, largely unknown and invisible cognitive syntax which serves as the root for not only magickal result, but also language, thought, the observance and comprehension of perceivable reality within consciousness, and the very nature of the species which we have come to call human beings.

Despite the mysterious nature of this outlined conception, it is not beyond our own studious delving, for within the domains of lucid dream, out of body experience, trance and psychedelic travel we are offered a modern window by which to examine and comprehend the rooted syntax, as much as we may, so as to develop a new methodology and means of comprehension by which comprehension itself is manifest and rests upon. Despite such curiosity, it is no small task, although this supposed quest for a new phenomenological language is one in the same with

some of our oldest conceptions of magick, itself. To cast a spell, in this sense, means exactly that; *to spell*, to spell a sentence out. To create a grimoire is to create a *grammar*, or a book which illustrates the language required in order to meet with any set of particular conceptions, thus expanding the mind of the reader. For the Ayahuasceros of the Amazon, their foremost, and one might say, our own oldest practice of sorcery entails a literal act of *singing* reality into existence through the use of language, arranged and tuned via song and melody. This is called *Icaro*, or a means of medicinal singing which is said to vibrate forth the true spirits of any number of plants, animals and other beings so that they enter the body of the client or patient, or reality itself, by the mere act of intent-driven, purposeful song. Indeed, sorcery has always entwined itself around language and the exchange of finely-tuned aggregates of informational context.

We might then ask ourselves whether there exists an invisible subconscious syntax or not. How and why would the brain allow for such irrational experience, even if incredibly rare? The possible explanations are numerous. As the author, and having experienced some of these irrational encounters for myself, I may only speak from the perspective of one who had encountered them, although as an individual who places logic upon a pedestal, I must also attempt to cover quite a few explanations, and without much bias. I am without a God who might strike me down or condemn me to hellfire if I dare withhold his much needed faith.

Whether He exists or not, let us both, author and reader, proceed to piss Him, and indeed, most occultists off for the time being.

#1: The Genetic Explanation

This explanation states that there exists a genetic predisposition for particular so-called accounts of magick or the *perceived* manifestation of intent, and if not so specific, then mere and seemingly random accounts of the paranormal such as encountering unexplainable spirits while sober and awake or acts of precognition whether from dream or waking life.

I myself herald from a German-Irish family lineage with near equal amounts of the occult and the schizophrenic imbedded, and with examples of both being alive to this day. One of which is my grandmother, on my mothers side, who in her youth had delved head-first into the occult, although she might rather say 'psychic' activities. Nearing the age of 90 now, she is an intelligent, lively, active and well-read woman with a particular penchant for philosophy. She had joined a psychic church or, we might say, underground occult group during her middle ages and had supposedly participated in group experiments which attempted to move objects via psychokinesis, with success apparently being had on more than one occasion. Although I am unsure as to when her out of body experiences began to occur on a near-regular basis, she continues to report them to this day, although more spontaneous in nature. Although there is no telling as to how far back it goes, she had stated that her own grandfather was a rather reputable faith-healer, or hand-healer. This might be called *Reiki* today, which has become a broad term for many accounts of spiritual or occult-related healing practices.

If the genetic explanation were true, then I for one could vouch for it. Even before knowing about my grandmothers past I seemed to be intrinsically predisposed towards the occult and all that it symbolized. Oddly enough, my first endeavours were that of dream-work, meditation and then not much later, energy-work and psychokinesis. Although the dream-work was slow moving and seemed to manifest much later, the brief accounts of psychokinesis came

much sooner, even if the peak of it had ended on rolling a pen across a table, this particular ability seemed to quickly fade with time, although accounts of lucid dream and out of body experience became much more prevalent. I am at this point not able to spin what they call a *psinheel* in the direction I want to, which demonstrates that it is not a matter of heat emanating from the hands which causes differentiation in the surrounding air as an explanation for what moves the wheel.

On the other side of my family, namely, my fathers side, was my grandfather, now long passed away. Although I did not know it for many years later, he was a member of the Freemasons, and as I am well aware with now, had never spoke about it to his immediate friends or family, an activity which all good Masons are expected to uphold. As for him, I cannot say much of, and for obvious reasons, although I might say that insofar as I remember him that he was a good man, but not without his flaws. I do not, and will likely never know what exact rank he had raised to or what lodge he was a member of. Nearly all of his masonic items were later sold by a woman whom my uncle was in an affair with who turned out to be a crack addict. The sole remaining artifact now lies in my possession; a large bronze ashtray with the masonic ruler, compass and "G" engraved upon it with five cigar grooves upon the outward rim, marking the form of a pentagram.

If the genetic explanation holds, then it does not mean that such encounters are the product of a psychic or otherwise ability consecutively passed down or arrived upon more haphazardly between generations. Are we to disclude the possibility that many accounts of occult manifestation are the byproduct of brain chemistry; a sort of brief lapse into the domains of hallucination and schizophrenia? If such is the case, then it is not any form of schizophrenia which exists long enough as to be diagnosed, but rather occurs in short bursts when the appropriate trigger is happened upon and indulged in. This explanation does not however account for

instances where more than one observer is able to perceive the aforementioned account of manifestation, so is not an entirely apt treatise on the genetic explanation.

Although an uncle of mine, as well my own mother had witnessed accounts of seeing spirits, black shapes and otherwise while awake and sober at one point in their lives, I had never encountered a visual representation of such a thing outside of a chemically-induced experience, which I do not tend to formally count as the real thing. Might there be an "occultist" gene within the human condition? Is it arrived upon by mere accident, or are we predisposed to this sort of calling? The answer may never be adequately revealed, and we leave this up to continued debate amongst practitioners. If it were however the case, then reality is, just as some suspect, completely dependent on the organism which perceives it, even so far as to be compelled to re-organize itself given the appropriate amount of intent driven towards it.

#2: The Spiritual Explanation

This explanation states that there exists a spiritual dimension beyond the veil of mundane experience which governs and interjects itself every so often into the lives of the ordinary, stupefied populace. Most accounts of the spiritual explanation entwine themselves around paradigms depicting an order of both angels and demons under the dictatorial governance of a divine power. These treatises include Christianity (in whole), Judaism, Enochian, Greek, Wicca and, indeed, most existent older traditions. To ascribe the spiritual explanation unto oneself is to consecutively hold the subconscious adherence towards a divine creator, or primary spirit; a God of the Universe. In this sense, it means to become a theist, whether or not prayer or worship is directly enacted. To selectively pick apart aspects of any such traditions in the sense of "I only believe in what suits myself" is to become a post-modern quasi-theist, or in other words, a chaote.

#3: The Modern-Discordian Explanation

Although not so much an explanation as to anything at all, this is a viewpoint which had been popularly adopted by many in the occult tradition, and, indeed, by many who hadn't ever heard of the occult; the majority of the population. It is the opposite of occult theism in that it represents an iconoclastic position towards all potential images, including the self. In this way, it is also self-restricting, for the self shall never be accurately found. It is an anti-philosophical outlook built upon the pride of romantic ignorance and "belief in so far as it goes", and without much depth. For those who uphold this outlook, whether they know it or not, the substance of their lives and by result, reality in general, is naught more than a sport by which all potential outcomes and happenstance is determined by chance, and so chance itself is placed upon a high pedestal with the helpless self being placed just below it. It is a clever form of egoism and self-aggrandizement only thinly masked by a carefully constructed spectacle of seeming non-importance and artistic nihilism. This particular outlook entails two sides, with one being an avenue towards unbridled individual freedom, so long as it lasts, whereas the other marks the growing and unchecked tumor of the demon Choronzon beneath the happy-go-lucky exterior of an individual who cares for nothing but "*the lulz*". As far as magical or occult accomplishment goes, this outlook may prove beneficial for a time, that is, until the individual begins to perceive the nagging impulse of something which might go beyond it, thus shattering his or her own spectacle of pristine, pseudo non-attachment. This typically results in a prolonged period of introspective trial until an improved and more personal base-line is found by result.

This particular outlook may indeed be one which many of us share from time to time, though it is only a bridge towards higher avenues of comprehension. As soon as the

illusion which the self suckles upon shatters, the practitioner is left empty, naked and free.

#4: The Consciousness Explanation

This explanation is both old and new, and states that consciousness itself acts as the playing field for all potential truth or applicable experience. It states that the external is the same as the internal, and that there was never any real difference. Although sharing some ties to the Chaos paradigm, it is unique in that it also states the existence of a *Universal truth* which all are subject to, whether they know it or not; that of a higher order of larger systems which all lower systems are mere aspects of. It is the extracting and discarding of the divine in favor of a larger Universal system consisting of phenomenal bodies, dictated by nothing more than a natural pre-existent structure. Any belief-driven structure which had previously been determined by the mere ego of a practitioner is thus held as no more than a derivative and probable circumstance of the higher reality which he is part of.

Although a shamanic viewpoint in essence, it is also echoed within the modern exclamations of string theory and likewise which attempt to unite all perceivable phenomenon within a singular, and, as they hope, eloquent description of functionality. Although string theory nowhere mentions the explicit role of consciousness itself, within this outlook it is generally held that consciousness acts as the primary variable which unites the act of comprehension along with the observance of the external, thus conjoining the mind of observer and the observed within the same unified field. Major proponents of this approach are Nassim Hamein, Ken Wilber and Thomas Campbell, a student of the late Robert Monroe and former NASA employee.

We had attempted to contact Tom Campbell for an interview although he had only responded once, and then had ceased to give any further reply. We understand that he is

likely a very busy man, and no doubt receives questions via email more often than he would like. We do however urge the reader to look into his areas of research, some of which will be listed in the recommended materials section.

#5: An A.A.O. Explanation - Thesis

This explanation states that any explanation may be applicable so long as it also recognizes the means by which it had come into being. For the A.A.O., it is not enough to subjugate oneself to any said approach, even if it proves to be the most reasonable and logical to the individual in question, for all conceivable treatises are by result mere echoes of a root system at play. There is no one *surface truth*, although there does exist a structure, or underlying syntax which may serve to explain any said instance of so-called truth. Likewise, it is not that all things are inherently false until one happens to believe in them on the subjective level, but rather that all things are quite literally *inherently true*, although not all things, thoughts or theories may be immediately applicable, and there exists a reason as for why this is.

As for this explanation, it at first requires that the reader consider his or her own imagination, and to consider but for a moment that all and any thoughts which his or her mind might conjure be inherently true, to an extent, even going so far as to construe truth itself as the one and only constituent which makes up existence, itself. The only falsehood, then, is falsehood itself, and upon an even greater leveling, non-existence, itself.

As for why this is, the theory is a tad more complicated and risks the threat of sounding somewhat pretentious and overblown if it were not for modern, objective advances being met and melded with the more subjective advances had and held by various individuals and explorers to date. It does, in essence, require a different way of viewing the Universe in whole in order to be appropriately grasped.

Consider for a moment that the Big Bang was not a singular event, but something that was constantly occurring. Given that at the moment of its theoretical occurrence, it would have manifested outside of the domains of space and time to begin with. The practitioner should then take out a sheet of blank paper, and proceed to draw a black dot within the center of it; this shall symbolize the perpetual Big Bang, or singularity outside of time, being of no inherent complex structure other than the most basic and simple quantum fluctuations; the irreducible base-line state of simplicity aside from absolute nothing. The practitioner should then draw a circle of circumference around the black middle dot, reaching out unto the edges of the paper he is using; such symbolizes the total circumference, or most extreme point of novelty that the singularity might encounter. In actuality, this circumference would be within a state of perpetual change and motion, though it is required here within a symbolic form so as to give the practitioner an idea as to the relative boundaries of existence, even if, indeed, they are practically non-existent.

He should then proceed to draw a single line, beginning from the black dot at the center and reaching towards the outer rim until it is met, and in whichever place he chooses. This single line represents our Universe. He should then proceed to draw a smaller single-lined circle around the black dot at the center, naught more than an inch away from the center dot. He should then proceed to draw another line which begins at the black center dot which meets the circumference, and proceed to draw lines in such a way until the picture resembles a pinwheel-like formation.

He should then proceed to draw yet another circle around the previous one, and only an inch apart, and then proceed to draw three more around each consecutive one. Thus illustrates the Multiverse, in so far as we are able to perceive it whilst simultaneously ascribing values to the most basic of pictorial forms. The practitioner should then observe that our own Universe is naught but a single spoke within a

pinwheel made up of a near-infinite number of other Universes, each being spawned from the very same Big Bang, though each proceeding to take their own unique path within a cosmic and computational system of probability, as each probable state must, and has, become manifest.

In this sense, there do exist neighboring Universes upon the pinwheel where even the most irrational conceptions of our imaginations are in existence, as the imagination, and verily, the mind itself within this spectrum is naught but a sort of crystal ball which is shared between all potential states with varying degrees of complexity, as emergent complexity itself is the sole parent of what we might call consciousness. Everything, indeed, becomes true, though this does not mean that we might experience everything within the context of our own lives. It does however lead towards another aspect, which is the assumption that such neighboring Universes may, from time to time, *collide with, intersect or contaminate one another.*

If such were the case, and with consciousness serving as the emergent awareness shared between any such heightened levels of complexity, shared between even so-called inanimate objects although on a state which is most alien to those of us who might call ourselves organic intelligent beings, then we do share but one thing in common; that all possible neighboring Universes are equally entangled via their spawning from the original, ever-present Big Bang. This is simply to say, in laymens terms, that the very material which makes up you or me is the same material which makes up those other versions of ourselves within all conceivable neighboring Universes upon the pinwheel. Everything is, and must be entangled lest the system collapse.

So then, where does magick come in? There are no inherent mysteries within this treatise, and if all particles are originally entangled throughout the multiverse, and if they do happen to intersect or collide with each other, then the real question is, by what form of gravity might they achieve such collisions? The answer is: intent. Within this spectrum, intent

itself equates to a form a gravity between the outcomes on the pinwheel. In this sense, we are continually intersecting and being contaminated with a myriad of possible selves and possible futures within the system; with every step we take and with every decision we make, we are intersecting with another possible outcome within the playing field of the Multiversal spectrum of probability. Itself, holding a near-infinite (although this terminology only serves as a marker, for we cannot describe the infinite) amount of potential outcomes and possible selves. Given this, we do then, indeed, exist within an ocean made up of probability which intersects with nearby Universes, ever-fluctuating and ever-changing with every single choice we make, however seemingly mundane or inconsequential. We do not wish to undermine the importance of this conception, for within the Multiverse there may indeed exist an omnipotent God or any variable thereof, although certainly not existing in our own reality, the principle of contamination does not exclude such Gods, angels or so-called demons from injecting themselves, even if briefly, without our own, given the gravitational force of observer-derived mindful intent. As a general rule of thumb, anything which might be imagined might be experienced, and this is, indeed, somewhat terrifying to not only the casual mind, but to the occultist, as well.

But, of course, this is naught more than mere speculation, and divergent Universes do not, and could not intersect with each other, correct? We exist within but one Universe, and we, as a frightened but well-meaning species, have done well so far in our attempts to both explain it and grant others with all the benefits which come from such exploration. Fortunately or unfortunately, this may not be the case.

Although the whole scope of it is but a mere prediction of the A.A.O., a simpler version already exists within the domains of quantum and string theory, and we remain confident that it is only a matter of time before the entire body of the Multiversal pinwheel is seen, charted and

rightly understood by our league of modern magicians, which we call scientists, today. Within this, all of the so-called truths of the traditions die out only to reveal a hyper-reality composed of all probable alignments and possibilities.

We shall not however be reviewing the myriad of occult traditions and paradigms within this volume, some of which include Thelema, Enochian, modern Chaos Magick, Voudon, LaVeyan Satanism, Neo-Paganism, Buddhism, Hinduism and others (this is simply a matter of practicality, as each claims a large expanse of pre-existing material), although we do find it necessary to briefly review one of the more ubiquitous details held by most, which is the inclusion of the ritual altar.

Within some paradigms, such as Christianity, Hinduism and Shinto, the altar is simply used as a decorative vessel for sacramental offerings, or otherwise as the focal point of some religious procedure. Such is not exactly the case when describing it within the approach of sorcery, however. The altar serves as the practitioner's microcosm, or in other words; *the Universe made smaller*. It is the designated area and sacred domain for most of his work, and in this way symbolizes a window, wherein beyond, all points may become connected by the means of his focused intent during the appropriate working or ritual. Depending on the ritual style or classical paradigm he may be persuing, any variety of symbolism, actions and associated tools may be called for, usually explained in excruciating detail within the works and volumes relating to the various traditions mentioned.

For do-it-yourself occultists, which is to say, *most*, it is usually a small table or other such surface. Some suggest that the altar should be found or made by hand rather than using a pre-existing object. Depending upon the operation being performed, the altar is usually decorated with corresponding or symbolic items which relate to the goals of the practitioner. In this way he arranges the microcosm and gives unto it a composition befitting and reminding of the task at hand. For example, the altar when being used in an operation

towards Mars might be decorated with war-like items and imagery alongside related metals, incense and so forth. The practitioner aims to saturate every one of his senses by means of his appropriate altar additions, with each detail serving a function and purpose, even if to simply *get him in the right mood* for the working. At the forefront of the altar is often placed a symbolic point of focus, a sigil or seal (drawn on paper, wood or sometimes animal skin and attached to the wall the altar is against) representing the focus of the ritual in whole, although these, along with associated tools such as the Athame (ritual knife) may vary greatly depending on the system being utilized. Classically, the direction at which the altar is set up is in direct relation to the operation taking place, with different values being ascribed to East, West, North and South and likewise vary depending on the tradition.

The practitioner should, then, approach the setting up of his altar with great care, giving thought and deliberation to every single detail in order to best synchronize his intent with his external environment. It is often recommended that the altar contain a combination of items relating to the symbolism of the four elements – fire, water, earth and air. A brief list follows concerning items usually associated with these.

FIRE: Appropriately colored candles, the color or colors relating to the working in question, and with differing arrangements depending upon. The fire element classically symbolizes creativity, energy, inspiration, will and sexuality.

WATER: Usually a chalice, cup or bowl which is also sometimes filled with water or some other liquid (such as wine or other aqueous sacrament). Depending on the working, seashells or other oceanic items may be used. The water element has classically symbolized emotion, intuition and self-reflection.

AIR: The ritual element of air usually takes the form of a particular incense which is allowed to fill the room either before, during or after the time of working. In the case of white sage, it is almost always primarily used either before or after a working as a means of clearing and banishment, though various types of incense are traditionally corresponded to particular operations, entities and procedures. Sometimes, though rarely, the air element is used as the sacramental agent in place of the chalice or cup, and in this sense, would take the form of cannabis or other such inebriating smoke. Other corresponding items may include bird feathers or bones, or sometimes a writing utensil, as the air element has classically symbolized knowledge and the powers of the mind.

EARTH: Stones, crystals, metals, sand, dirt or sometimes the symbolic image or parts of, such as bones, teeth, etc. a land animal. When using crystals, stones or metals, they are also typically associated with the working in question, and should be carefully researched and selected. The earth element has classically symbolized self-grounding, security and material concerns, such as wealth.

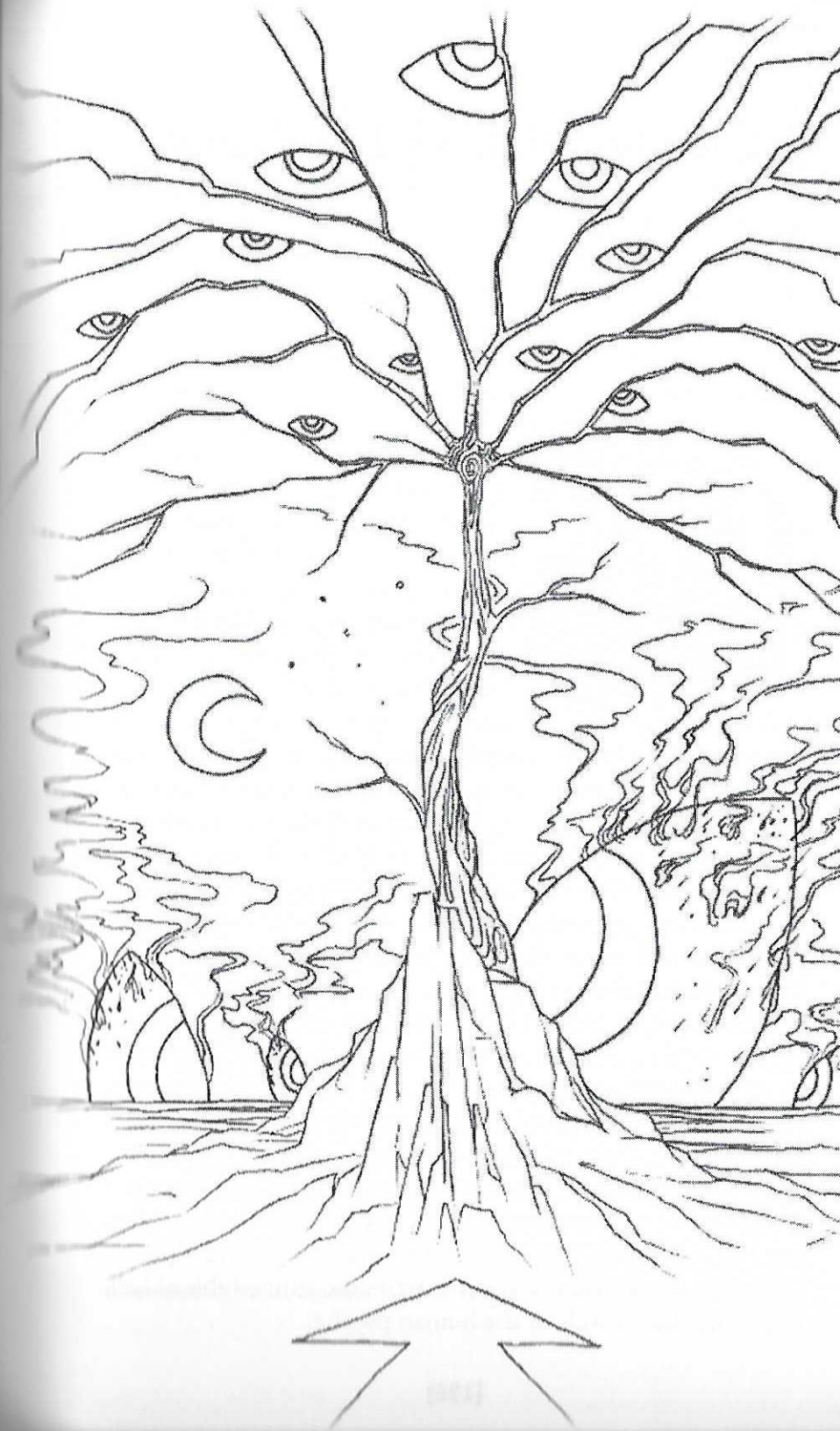
Although the altar is also utilized in group rituals, particularly if performed indoors, it may also be supplanted by a ritual fire wherein the collected practitioners take their places around it, forming a circular formation. In these cases, it is still recommended that the surrounding area of the fire itself be decorated with objects befitting the operation taking place. The altar is a highly personal location, and so should be made, foremost, in the image of the practitioner himself.

As a word of advice, in all of my experiences and travels I have not yet come upon any such technique or preparation more powerful and useful than the *magickal style of thinking*, itself. It appears to be, from my encounters, a wholly unique location and thoroughly individuated to the point that it would prove experientially different in all faculties depending

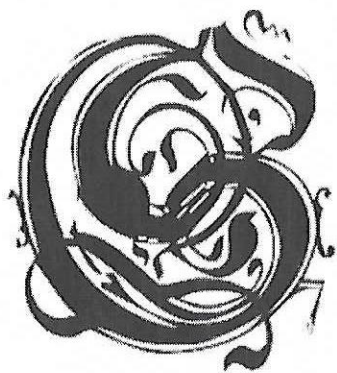
upon the person who ultimately binds with it. It arrives at the instant where an all-consuming inspiration meets with an equal sense of comprehension, but no ordinary strain of comprehension do we mean. As for this last detail, I shall simply remain *silent*. If it is not discovered on one's own, it shall never be. Take great care, here.

With the delving of these arts, then, whether they are simply a matter of obscure, psychological activity or something else entirely, it is strongly encouraged that the practitioner make record of every experiment, every endeavor and subtle result in order to build upon his or her own body of data so that mistakes may be averted and successes rightly distilled. It is also strongly recommended that the practitioner learn to recall and perform without deliberation at least one form of banishing, in case the unordinary situation becomes veritably *hairy*, for here we find ourselves dealing cards directly with the very foundation of self and psyche; the garden which gives rise to the cultivation of genius or the weeds of madness, respectively. To toy with such innate machinery, the syntax of being, is to breach the realms of divinity and the diabolical at once, as *all things occur within the shadow of their opposites*. It is the magickal way of thinking which offers a saving grace for the practitioner in and of itself, for whatever turmoil or exaltation might come roaring down upon us, such things are but passing spectacles within the breath of the ineffable cosmic joke; all is transient, nothing lasts, though everything is permitted.

At this point, we ask the reader to contemplate the very device of description which he or she had been utilizing in order to gain a comprehension of the text at hand; the written word. What is it? It is a codex of symbols, a visual technology arranged in such a way as to describe any number of things which are not being immediately experienced, although perhaps felt, all the same. It is a magickal thing in and of itself, for the very reading of it may conjure hypnotic experiences of emotion, sensation, mental changes and otherwise.



Chapter 6: On Sigils & Gnosis



IGILS ARE symbolic representations of psychic forms, empowered by various means to hold sway and influence over internal and external events. These forms may encompass subconscious archetypes or desires which are directly correlated to an individual or group intent. They are also sometimes plainly called *spirits* by practitioners. The word *sigil* derives from the Latin *sigillum*, meaning seal, sign or symbol.

The snaring of these thought-forms by means of sigilization (making an intangible thing that is native to the mental environment tangible, anchoring them to one's external reality by conforming them to a pictograph) is one of the oldest and most often used forms of practical magick, having undergone a recent popular revival. A well known resource of sigils most often used in ceremonial magick is in the *Lesser Key of Solomon*, in which the seals of the 72 princes of the hierarchy of hell are given for the practitioner's use. Such sigils are considered to be the equivalent of the *true name* of the spirit, thus granting the practitioner a measure of control over the beings. Aleister Crowley, who had contributed to the translation of this grimoir alongside Samuel Liddell MacGregor Mathers was later of the opinion that these spirits did not make their home in the biblical hell, but within the bowels of the human psyche.

The theory & practice of sigils, and sorcery in general, contains but one necessary assumption: that the mind is Universal. In other words, non-local, so that ideas and intentions may be empowered and spread within the playing field of consciousness if properly motivated. It also holds that, once snared, personal spirits or desires may be charged or fed and driven ever deeper into the subconscious mind (eventually penetrating the Wells of Fate) as to allow for their eventual, literal manifestation in whichever form is most *probable and allotted* by direct experience and "reality", whatever it may or may not be. This *most probable* manifestation of ensnared thought-forms is in direct co-dependence with the multitude of variables within one's own life, that is to say, ensaring ones own desire for world peace is likely to not occur unless one is already a politician in some seat of worldly power, and even then, the sigilized desire may realize itself through a means quite unwanted by the politician in question if the intent itself is generally fuzzy and nondescript – for example, race cleansing and mass genocide. The outcome does, however, largely depend upon the pre-existing variables in place. It is for this reason that one should take great care, at first in the task of truly knowing oneself and the desires which one ultimately gravitates towards, and second, in the appropriate preparation which may allow for the relative ease of subconscious, and eventually conscious manifestation in the manner which one seeks.

One would do well to consider the many parables of "a wish gone wrong" when consulting the genie in a bottle. Then again, this may all be horse shit, which would be apt if in fact the mind did not, and could not contaminate reality to such a degree, much less the probable, seemingly chaotic manifestations of happenstance. After all, nothing "just happens", and if it does, it certainly does not happen with any consideration of our personal intents or desires. Then again, unlike faith, the testing and trying of these waters do sometimes yield results which require more convincing as to

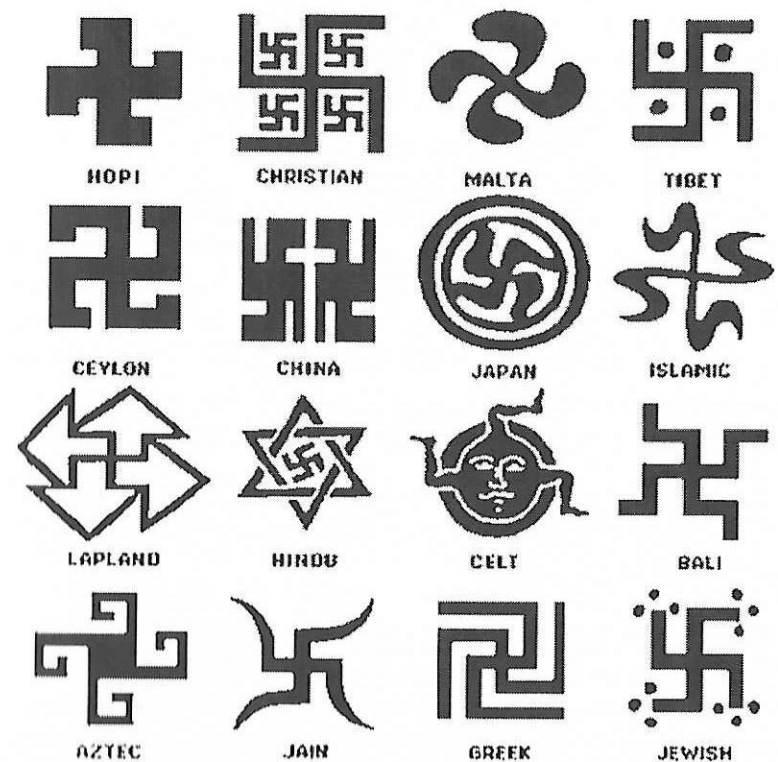
their non-relation than as to their own synchronization. *Believe in nothing but the immediate experience.*

On the supposed action of sigils, that is to say, the apparent ability of a charged symbolic form to have some effect upon the faculties or experiences of an individual, there are some procedural details which must be taken into account. One relates to their actual nature & construction, which entails the finding and snaring of a *true desire* or obscure automata of mental process; to describe the fundamentally indescribable & conform it's perceived essence to an organic anchor. Obviously, whichever loophole is exploited in the successful deployment of sigils must have it's roots in the beginning of language itself and it's antique relation to perceived reality.

The practice of sigillography, being the study of historical seals and symbols may only take us so far – it may point to the seeming subconscious obsession with certain symbols which are found throughout countless cultures, without and needless of any early societal contact with one another. What we have come to call the Swastika is a prime example of this obsession, a symbol (both in clockwise and counter-clockwise form) found in early Islamic, Buddhist, East Asian, Hindu, Iranian, Armenian, Jainist, Greco-Roman, Celtic, Germanic, Native American and yes, even Jewish cultures. Some of these early civilizations, particularly coastal and seafaring peoples such as the Vikings may have indeed spread the symbol by their own means, though the historical dating of artifacts depicting the sigil far outreach the hypothesized contamination from one culture to another by seafaring or even nomadic means. Accepted anthropology depicts the Swastika's widespread use for well over 3,000 years.

If we were to take a Jungian, collective unconscious view on the antique worldly arising of this sigil of power, we may conclude that it is representative of a subconscious archetype entangled within the species depicting some unseen or obscure process inherent to the human psyche – in other

words, a literal albeit abstract process which most easily presents itself in symbolic form, widely held to be the native language of the dreaming mind itself. Of course, the Swastika is but one example of this, and the Ouroboros, the Spiral, Hexagram or Pentagram may also qualify as strong candidates of subconscious, sigillographic obsession. If we must remind the reader that this symbol has nothing intrinsically to do with Nazism or any one particular political party, but was only later borrowed and adopted for malicious ends, then we shall do so. We simply mean to pronounce its curious and widespread development here, and as nothing but a mere example.



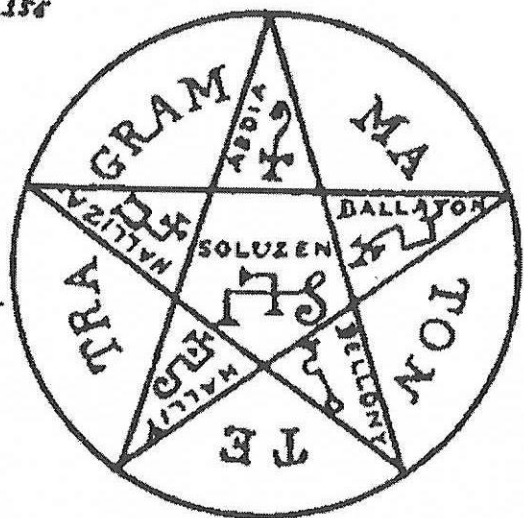
"Among creatures born into chaos, a majority will imagine an order, a minority will question the order, and the rest will be pronounced insane."

- Robert Brault

Might there exist a hidden semiotic structure beneath the clamorous veil of the conscious mind?

The earliest known use of a pentagram in any culture was found in Mesopotamia during the earliest civilizations from around 2,500 to 3,500 BCE.

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Above: the Pentagram from the Key of Solomon (14th – 17th Century) depicting six callings within the body of the star with associated sigils:

- Abdia - I conjure thee in secret, O Spirit!
- Ballaton - Come forth from thy abode and speak clearly in my speech.
- Bellony - Put forth thy might and discover unto me the knowledge and power in thy keeping.
- Halliy - Answer in the inward silence all of my questions without fail.
- Halliza - Assume and show forth unto me thy form of divine perfection.
- Soluzen - Open unto me thy secret door and fulfill me of my purpose!

Alongside the segmented word of power "Tetragrammaton" on the outer, from the Greek meaning "a word having four letters", referring to the name of the God of Israel, YHWH, thereby revealing the symbol to not be of any Satanic or demonic historical nature.

Although given here as purely exemplary and however simple in form, these ancient sigils & their continued use depict but a fragment of the innate attraction to particular geometric values and the intuitive reflections they represent. They are for us sometimes so granted, precarious and innate that we could hardly imagine their own non-existence. They do, indeed, seem to spring forth from the wellsprings of psyche in one form or another, and not without being given their own character by the fingerprint of cultural filters.

For those of our ilk, the theorized origin of these pictorial forms as hyper-routed conceptual aggregates and denizens of the subconscious realm is made apparent by continued practice, and in such a way that the symbolic representation of a tree which an artist might paint in expressionist form is directly reminiscent and correlated to the actual object itself, or all similar objects, for we as a species have only our direct experience to rely on, regardless of whether our rational faculties eventually categorize it as a fabrication or not. Perhaps this is where the real metaphysical loophole ultimately dwells given the "bogus" prospect of psychic contamination from one naturally linked form of "sacred" geometry to another similar or symbolic form of the same type. Such a prospect may never be institutionally provable in any continuously repeatable means, and so we are, by and large, left to our own devices in the testing of these shy phenomena. In the matters of proof, however, it is not a product of consensual societal assumption, but a direct and personal experience of the thing itself. The only reason we show the slightest interest in the dreams of another is because they happen to everyone and so often, even if they are also to everyone, an experientially intangible and

contextually immeasurable phenomenon. Intangible, that is, as soon as we wake up.

From a psychologist's point of view, the sigil mechanism would entail the process of convincing one's own subconscious mind that he (the conscious ego) had attained selective influence over one of the many constituents making up his entire being – perhaps the part of himself which is concerned with or holds desires relating to money, self-confidence, love affairs or drug addiction, thus effectively being given the opportunity to re-write his own programming as he sees fit.

This is however only half of the supposed perks, although we cannot adequately describe as of yet the potential connection which exists between one's internal self and the external as he perceives it outside of "ordinary" cause and effect. Whilst keeping the first needed assumption in mind, that consciousness itself is the universal playing field of all probable manifestation, whether within or without, we then move on to the methods utilized in the construction of personal sigils which the practitioner may use in order to garner influence over himself and the variables which make up his own perceived reality.

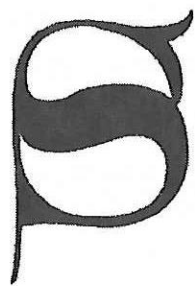
On the classical use and construction of personal sigils which detail the ensnaring of personal spirits or desires, no magician is more apt a resource than Austin Osman Spare, an English artist and occultist known for his development of idiosyncratic magickal techniques including automatic writing and automatic drawing as avenues of sigilization based on his theories of the relationship between the conscious and unconscious self. We now recognize that there are many avenues of attaining the sought-after sigil, though a classic Spare example follows which is found in his *Book of Pleasure (Self-Love)*.

THIS MY WILL TO
CREATE A SIGIL } INTENT

THIS MY WILL TO
CREATE A SIGIL } DISTILLATION
THSMYLCRG

AA
A } SIGILIZATION

An example of basic sigilization: Oh, look, the intent has already been fulfilled! Beware, the Universe tends to blue-screen when attempting this example.



SPARE'S SIGILS WERE CREATED BY the combination and artful manipulation of letters. Firstly, a sentence depicting a true desire must be found. We shall use the example that Spare offers in his Book of Pleasure, where the spelling of intent is:

THIS MY WISH TO OBTAIN THE
STRENGTH OF A TIGER

This sentence must be written down in capitals. Secondly, all of the letters which appear more than once are removed so that only one of each is left. The dashes below denote the discarded letters:

THIS MY W--- -O -B-A-N --E -R—G-- -F - ----

As a note, it has sometimes proven more effective to supplant "this my wish" with "this my will". Some modern occultists, such as Grant Morrison prescribe rather to first remove all of the vowels, being then left with a string of consonants, and then removing any remaining repeated letters in order to form the basis of the sigil.

The following letters are left: THISMYWOBANERGF. The sigil is then created from these letters in whichever style is befitting for the practitioner. Obviously, there are numerous possibilities of stylization, and this should and shall remain a matter of personal taste and aesthetic choice.

As is the case with many occultists who had happened upon some innovation, we feel that Spare hadn't exactly told the whole story as to his own method of practical sigilization, choosing rather to introduce a simple primer with which to filter the dedicated from the dullards. Although the technique given above may prove effective for a start, the practitioner would do well to conduct his own experiments using automatic drawing and automatic writing alongside a non-ordinary state of consciousness or meditative trance in order to divine the framework of the more elusive and unruly spirits or desires which may be found within the halls and corridors of his psyche. It is our belief that Spare himself

utilized this latter, more in-depth method to a larger degree when ensnaring his own sigils of power, as well as his personal *Alphabet of Desire*, which we will cover later in brief.

However, the technique does not simply end here. Indeed, it is not enough to follow this procedure of psychological word-craft which might yield an appropriate symbolic representation of desire, but also that a peculiar sort of cognitive dissonance (or harmoniousness) must be forced upon oneself in order to allow for the subconscious insertion and empowerment of the resulting sigil. This odd and vacuous mental state of alteration, whether attained by activities culminating in an experiential peak of excitation or deprivation (inhibition) is called *Gnosis* by practitioners, being the Greek for knowledge, or also the intuitive apprehension of spiritual truths, an esoteric form of *knowing* classically sought by those in the tradition of Gnosticism.

Historically, an altered state of consciousness was necessary for any sorcerous or spiritual work and went hand in hand with various traditions, be it the welcomed possession of a Lao in Vodoun via ecstatic drumming and dancing, the hypnotic-visionary states gained by the ingestion of plant sacraments such as Datura or Peyote in Brujo and Native American traditions, the Hashish rituals of early Islamic mysticism, the Ayahuasca ceremonies of Peru and the Amazon or self-flagellation in some Judeo-Christian sects. Long hours of prayer or meditation are also said to yield the desired results, as they have likewise been employed as deprivationary means of Gnostic achievement. Such practices literally equate to an eventual sensory overload (or underload, as the case may be) and silencing of the conscious, rational day-to-day mind, allowing for a vacuous gap in the psyche which is believed to open the way for a deeper subconscious or spiritual expression of one's own innermost being, in other words, a truly naked self which exists beyond culture, ideology, gender and status. The state of Gnosis is usually characterized by a sense of non-attachment to one's ego and

surroundings, culminating in a peak of vacuous silence, ecstatic revelation, or a strange mixture of both.

As has been made intuitively clear, the state of gnosis may be arrived at by a variety of means, some relatively easy and others quite trying. It is however important to remember that gnosis is rightly categorized as a peak of experiential saturation, that is to say, any such activity which holds within it the possibility of overload, of going a step too far, of bleeding over the edge – such is the benchmark of the Gnostic location. Sexual stimulation, physical strain, exercise, meditation, trance or drug-induced psychedelia may do the trick, though it is the purposeful *seeking* of the state itself which offers one a better footing on the trail towards it. It is hardly arrived at by accident, although such accounts have been known to occur.

Although the use of certain drugs for the purpose of delving one's own consciousness may be a virtuous endeavor if treated with due respect and moderation, to strictly rely on any singular method is to allow the practice to become a self-imposed crutch and may ultimately wall off a variety of other avenues which hold their own unique Gnostic pathways. The practitioner should thus aspire to include multiple approaches in tandem in an attempt to cover the most ground allotted by his being, as an example, a psychedelic drug might indeed prove a powerful tool in these matters, but when paired alongside a thorough knowledge of meditation, trance and drumming techniques it may yield an experience ultimately more beneficial, spiritual and personally expounding than if used alone.



If utilizing any variation of the above for the purpose of divining sigils or desires, a simple yet effective method utilized by the A.A.O. entails taking a meditative position with an open notebook, pen and single candle at the front. This should be done alone and at night in silent darkness save for the light of the single candle in front. Some also include adding a large mirror which faces the practitioner, candle and his notebook which symbolizes the confronting of one's "other side", the shadow or hidden self. Once the effects of the drug are felt beyond any semblance of placebo (this entails low to moderate doses of most natural psychedelics; Marijuana, Psilocybin or Amanita Muscaria mushrooms, Datura, Salvia quid, LSA, or even Nutmeg), one should then focus on his breathing whilst releasing physical and mental tension through the exhale. This should be carried out for at least a half hour or until one reaches an open, relaxed,

hypnotic state of clarity. With the sought after spirit or desire in mind, the practitioner may then engage in automatic drawing or writing, allowing his hand to be openly expressive within the hypnotic state so that his own motions may synchronize to the nature of that which he seeks to reveal.

For the author, Gnosis is the immediate sensation that one is no longer upon the same cartography that he once was; a sort of internal travel takes place over great distance and presents to oneself a new vantage point over the whole of perceived existence. Within gnosis, the daemon (inner genius) is ascertained and a formal meeting is held within the sacred halls of the altered state; an aqueous conduit from which the subconscious may be delved. We may then present an overview detailing an act of basic, successful sigilization:

- The practitioner realizes or comes upon a true desire.
- The practitioner writes the desire out into a simple sentence.
- The practitioner utilizes Spare's method of sigilization.
- With the sigil complete, the practitioner engages a Gnostic method, throwing himself into an altered state of mind by whatever means, culminating in a state of vacuity (deprivationary/inhibitory) or ecstatic revelation (excitatory). At the peak of this state, he focuses unwaveringly upon the sigil which he had created, allowing it to slip into his own subconscious mind. He then strives to suppress and forget the sigil, effectively banishing it from his thoughts (Non-attachment). This is also carried out upon the original desire from which it was crafted.

Some usual means of charging a sigil through a state of gnosis entail long hours of exercise, prolonged sexual stimulation, visualizing the sigil during an emotional peak and driving the felt emotion into the sigil, long hours of meditation or drumming whilst staring at or holding the sigil

in ones thoughts or reaching a psychedelic peak by the means of sacrament, though all entail a state of altered consciousness wherein the sigil is focused upon so that creative energy may be garnered from the altered state and thus pooled within the sigil. It is naught but the practitioner creating a self-sustained mental complex.

This outlined procedure details the classical approach, although the practitioner may also forge sigils from the shapes collected through automatic drawing, a transposition of pre-existing pictographs (such as an eye, drops of rain, a lightning bolt, a tombstone, etc.) depending on the nature of the desire, or allotting the process to a purely intuitive session wherein he or she attempts to scrawl the emotional context of a particular idea or feeling without much word-craft necessary.

On the forced suppression or forgetting of a sigil after it has been internalized through some Gnostic pathway, Spare wrote:

"When conscious of the Sigil form (at any time but the Magical) it should be repressed, a deliberate striving to forget it, by this it is active and dominates at the unconscious period, its form nourishes and allows it to become attached to the sub-consciousness and become organic, that accomplished, then is its reality and realization."

This technique of deliberate forgetfulness has remained a hallmark of the Sparian approach, although it carries along with it some problems of practicality. For one, if it is a desire founded upon some extreme emotion or obsession, the practitioner may have little success in his attempted banishment of it. So ingrained might the desire be, that even during moments of innocent daydream or aloof cognition the practitioner may notice the desire recurring in various fashions through multiple trains of thought, as it may be naturally entangled upon the web of other nearby desires. The only solution to which would seem to entail a state of non-attachment to all of the worries which make up the opera of

direct experience. Spare called this way of thinking *Neither-Neither*, meaning neither one thing nor its opposite; a state of supreme detachment maintained for as long as is necessary so as to allow the internalized sigil ample breathing room alongside minimum tension during its process of psychic rooting and eventual manifestation.

For the A.A.O., a substitute for Neither-Neither entails what we have come to call *the Birth Posture*, being a false yet wholly believed sense of the fulfillment of a desire, effectively fooling the conscious mind into accepting that there is nothing left for it to do, and so, it begins to turn its focus towards other non-related problems. Just as Spare's *Death Posture* is used to manifest a faux-death experience as a Gnostic pathway, the Birth Posture is a faux-knowing that a particular desire has already and successfully come to pass, thus allowing the mind to bypass its previous importance and hold on the practitioner whilst the internalized sigil remains undisturbed and allowed to do its subconscious work. Rather than requiring the body to assume a prolonged position, it requires the conscious mind to assume a prolonged position. It is naught but another means to achieve the necessary state of non-attachment required. As might be obvious, this practice of suppressing a desire may seem excruciatingly counter-intuitive, for we are raised to believe that energy flows where attention goes, which is true to an extent, though in the case of successful sigilization, the lightning rod for such energy is that which had previously been subconsciously internalized, and at that point is needless of, and may only be hindered by the ego-driven, fidgeting, obsessive and relentlessly revisionist nature of the conscious mind.

Aside from his method of Sigilization, the Neither-Neither and the Death Posture, another one of Spare's occult contributions details the *Alphabet of Desire*, a self-created encyclopedia of various glyphs meant to serve as mapped pinpoints in the expanse of one's being, anchored so that each is made easily accessible when desired or needed. Although the occult author, Peter Carroll, suggests that the

Alphabet of Desire only be used in symbolizing the "normal" range of emotions and their natural opposites (aside from laughter, which is its own opposite), it may be, and perhaps should be expanded to include the oftentimes more abstract and conceptual emotions which the practitioner may encounter yet have no real place for in the attempted categorization of the *normalized* emotional spectrum. It is the opinion of the author that emotion, as we recognize it, does not play itself out through the limited palette of happiness, anger, fear, love, attraction, hate, etc., but that all felt emotions are the products of transient circumstances of variable and value only truly applicable to the person in question, many of which may never collide in the same manner again. Just as no two relationships are the same; neither are their felt sensations of love or any other easily labeled state of being. Although Carroll himself had no doubt put much effort into the emotional maps detailed in *Liber Null*, we urge the practitioner to disregard any such spectrum which might attempt to conform his or her own empathic existence into any one set of simplified terms, for such, we believe, is certainly not the case as it pertains to the complexities of the human heart.

Despite this, it has always been the goal that by formulating a personal Alphabet of Desire the practitioner may become the lord of his own emotions instead of being at the mercy of them. Although empathic concepts such as perseverance and confidence, or even some personality-aligned abstractions such as wittiness (along with their opposites, which may perhaps be: apathy, self-pity and dullness) are nowhere mentioned in Carroll's spectrum, these too may be ordained to fit within the Alphabet of Desire, lending themselves to the quick invocation of such attributes when required, in theory. One may, indeed, through the application of this psychological alphabet and alongside various avenues of Gnosis, create for himself an entirely new personality or effectively tweak his existing one to suit his needs. Such a prospect is highly encouraging, although

success in this matter may entail a process expanding over many years of dedication and practice.

We would at this point like to note that despite Spares own recommendation that sigils should be forgot along with their imbedded intent after they have been effectively charged, that some have had relative success with keeping the sigil readily available, either drawn down on a piece of paper which is carried around with the practitioner or recorded within a journal or personal grimoire for continued access. The author himself is guilty of this, though has also had some successes within this method. At the time of this writing, the author holds a friend who has been utilizing a wealth sigil kept within his wallet, which he forgets is there until he inevitably looks inside his wallet and finds it again. Whenever it is found again and seen, he proceeds to purchase a scratch-off lottery ticket. Despite it being an early experiment, he has since won \$10-20 on several tickets in a row.

The author is increasingly of the opinion that it is not the culturally sanctioned method, but the surreal, personified procedure or technique itself which is responsible for most of what we might call "manifestation"; it is reality as an art form, although for the individual procedure to be of any real use it must *fit* with the practitioner in question. It is his or her own unique means of declaring the importance and power of the individual under any circumstances. In this way, one makes the technique his own, aligned with his own variables, emotions and state of mind at the time, which may also point to the difficulty in attempting to re-create a magickal success in the same fashion; one's own emotions, mindset and external variables are in constant flux.

A raven and a group of occultists walk into a bar. The Chaote asks, "My paradigm is built around the ideal of spontaneous freedom and the function of belief as a tool, but that paradigm itself is a constricting belief. What should I do to reconcile this?"

The raven responds, "Nevermore."

The Thelemite asks, "My paradigm is built around the teachings of Aleister Crowley, and his assigned messenger, Aiwass; the example he set, and the wise philosophy he had left behind. His message was that all should become their own leaders, and not to align themselves with any means of authoritative dogma, how might I reconcile this?"

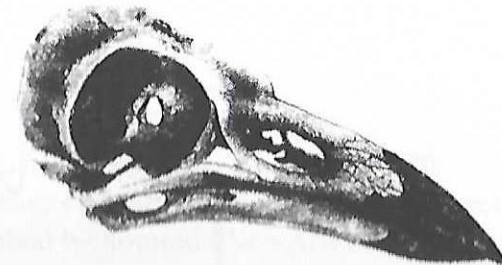
The raven responds, "Nevermore."

The Enochian Ceremonialist asks, "My paradigm is built around the discoveries and revelations of John Dee and Edward Kelly, and the heavenly spheres they had uncovered. Angels guide my way, and sometimes demons grant me with favors. If I am to continue with this, shall I remain free in mind and thought given the assumption of the Judeo-Christian mythology which is inherent to my practice? Is there something more out there beyond this?"

The raven responds, "Nevermore."

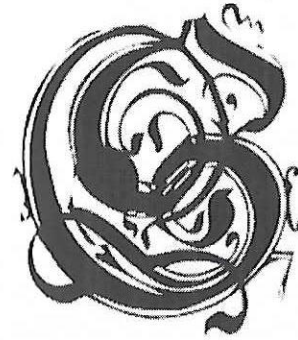
The Empty Shaman walks in and buys the raven a drink, "busy night?" The raven is silent. "You see, my paradigm is built around the felt presence of immediate experience, nothing more, and nothing less. Hey, I got one for you: why is a raven like a writing desk?"

The raven responds, "Because like all paradigms, they will keep repeating the same thing until they actually pick up the pen."





Chapter 7: Magickal Constructs



SERVITORS ARE magickal constructs designed to carry out specific actions for the practitioner, with more focus and energy being required depending on their complexity and assigned goals. Much like a Tulpa, a Servitor is treated as a living, thinking entity which is bound to a symbol and/or a visualized form of the practitioner's choosing, such as a humanoid, animal, or a mixture of both in correlation with its programming and various attributes. Unlike a Tulpa (or imaginary friend), Servitors entail the often hefty creation of highly energized, golem-like thought-forms which are 'believed into being' for one purpose: to unquestioningly serve the magician in his magickal aims and goals.

The most common forms of magickal constructs are as such, from the typically 'weakest' to the typically 'strongest': Tulpas, Servitors, Egregores, and Godforms. All of these are thought-forms of varying degrees of potency, with a Tulpa most often being a mere imaginary friend sort of construct, and a Godform being a construct which is at equal stature/popularity with or rivaling a classical God such as Zeus (Ronald McDonald, Mickey Mouse, etc. could be called modern examples, complete with their own houses of worship: McDonald's chain stores, Disneyworld/Disneyland, etc.) Between Tulpas and Servitors, we might also add 'Zero Constructs', a kind of highly empowered friend-entity as described by komrade Xeo Aries Ghost.

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Servitors, Egregores, and Godforms denote 'living and changing' constructs which are purposely given animation and sustenance by the practitioner or group thereof), usually alongside a description of their appearance, characteristics and other details which may increase their individual likeness and perceived independence. The sigil of the Tulpa, Servitor, Egregore, or Godform is kept within memory and is not forcefully forgotten as is the method of Sparian sigilization.

On creating a Tulpa or Servitor, you start with a sigil. This is the calling card of the entity - the 'true name'. This could be created using the classic bare technique (or may be arrived upon by automatic drawing or trance-gazing, waiting for the sigil to bubble up from the subconscious onto the back of your eyelids while deep in trance.) You then begin to empower it. This may be done by visualizing energy going into it, or casually chatting with it as to build up its mental presence. There is also some danger here as it may become an unignorable voice in the head, either helpful or unruly, depending on one's mental makeup. Mentally unstable persons should probably not attempt this route, and stick to visualized energy instead. Remember that the goal is for the Tulpa or Servitor to serve you, not the other way around. Banishing or destruction may be performed if one feels he/she has gotten involved in his/her head.

The practice of creating and maintaining Servitors carries along with it several anecdotes of concern. If the Servitor is empowered to such a degree as to assume lasting independence it may manifest itself as a psychosis or worse when the practitioner has decided to cancel its ongoing operations. For one practitioner, this had resulted in a few stitches on the scalp, though some may experience a more subtle means of the Servitor attempting to maintain independence, such as personal sabotage, negative voices in the head, or a strangely consistent stream of bad luck. Most are, however, able to control their own Servitors and not much difficulty is had when it is decided that they should return to the greater mental pool of the magician.

On the dismantling, 'taking back', or 're-integration' of a Servitor or Tulpa, the author most often visualizes the 'energy' returning from it and back into himself along with some hand gestures illustrating the transfer, and then burns the sigil in whole, reducing it to ash. For others, the act of burning a sigil seems to be a form of charging it. It is the individual procedure itself which counts most, this form of personal style being the greatest attribute in the practice of manifesting one's own inner world out into perceived reality. For most, the culturally handed-down techniques usually suffice, though the A.A.O. encourages the chasing, deciphering and understanding of one's own individual style. Do not take your own *personal mythology* for granted.

On a slightly more advanced level, there are Egregores. This entails the creation of a being utilized within a group format or structure and is usually considered to be of a higher status than a Servitor, and just as well, is usually granted more freedom by those who empower it, though sometimes with tighter restrictions by way of its own agreed-upon attributes. An Egregore is fed and sustained by the collective utilizing it, and in this way it is also said to *feed back* information or energy to the group which keeps it. A powerful group Egregore may quickly become an object of worship if not kept in check, and in this sense is well on its

way to becoming an established Godform, though specific worship or adoration of these entities is discouraged by many practitioners, including the A.A.O., as the relationship may quickly become perverted into a matter of servant and master depending on the nature of the Egregore, with the practitioner most often taking the role of servant. These instances are rare however, and are usually the product of a group dynamic with no attributed or focused goal, or one which is already built upon the foundation of entity adoration or worship. As a general rule of thumb: an Egregore tends to amplify and send back what they take in from the group that sustains it. An individualist group will have individualist Egregores, needless of worship. Some modern examples of widespread and, perhaps over-empowered Egregores, may be Jesus Christ, Ronald McDonald, Mickey Mouse, and other such religious or corporate masks.

If Servitors are fashioned as golem-like psychic servants, then Egregores would appropriately take on the distinction of group maintained proto-Gods. In this sense, the argument over whether any God actually exists in an objective fashion becomes irrelevant, as they have always, without question, existed within the confines of a group or individual consciousness.

What we're dealing with in regards to Egregores as proto-Godforms is the bizarre practice of *designer divinity*; creating a temporary or lasting "god" or spirit and believing in it for as long as one feels he must in order to harness any results which it might bring, with these results most usually only manifest as personal breakthroughs, revelations or otherwise emotional or intellectual phenomenon. Even rarer experiences, by unknown variable, may yield more inexplicable and even terrifying results if left unchecked, though it appears that not everyone is this sensitive. Make no mistake, we do not all operate from behind the control panels of identical clusters of grey matter, and evolution rather prefers a great many types and varieties of brain and mind. One practitioner may be more susceptible to entities than

others, whether they are self-created or otherwise. This, however, raises another question, and that is "why did humanity feel the need to invent Gods in the first place?"

A valuable question, and whether one takes the side of genetically-derived predispositions such as the existence of a "God gene", or the condemnation of our previous cultures as antiquated systems of mere superstition, the answer remains as slippery as ever. I for one do not tend to think that the mindsets of our distant ancestors may be accurately explained via the methods and styles of thought which are characteristic of our modern lifestyles and modalities. A primer is needed, and that primer may be found in some related, though more subtle examples of proven phenomena.

The placebo effect may be a good example to begin with. Although it maintains the paradoxical definition of being "medically ineffectual" though being regularly responsible for a "perceived or actual improvement in a medical condition", we may at least say for certain that the logically derived mechanisms for its effectiveness are somewhere rooted within thought itself, or, believing that the placebo will actually do some good. This belief-derived effect has sometimes manifested itself in the stimulation and activation of the immune and nervous system, almost as if they were being sent the message to "prepare themselves" for the faux-medicine. With this fact in mind, it becomes quickly apparent that one's state of consciousness has a direct impact on the physical, material body. As a revision of that thought, it may be more correctly stated that the body is a participating member in the whole of consciousness, whatever it may or may not truly be.

In this sense, it may have been necessary for early man to externalize his most pressing worries and desires in the form of Gods; aggregates of conceptual thought which were granted governance over various offices of the human condition, and by way of some manner of religious surrender, ritualistic re-internalization or perceived divine contact, they might have occasionally managed to cause revelation,

inspiration, or deep insight into their respective fields of knowledge. The civilizations which had better Gods, or Gods more relating to necessities and knowledge, would have then prospered, and so would have the Gods (more likely to be passed down through generations.)

Even today we live alongside various 'Gods' and 'spirits', although we may have toned down the practice of anthropomorphization, but this is not always the case. One may easily argue, given this point of view, that the ideal and concept of Liberty had been anthropomorphized into one of the best known and most recognizable Goddess monuments in the modern world; the statue of liberty. If one were to really get into the subject, he or she may be astounded by the sheer measure of calculation demonstrated by the Freemasons in the laying out and architecture of Washington DC, with many historical buildings and monuments being made and placed in accordance with the constellation and symbolism of the Goddess Virgo. Some still may be taken aback when learning of the rituals held by the Bohemian Grove, an exclusive club where the wealthy and powerful meet to gather around a gigantic carved Owl statue symbolizing knowledge and sacrifice. The practice of externalizing psychic concepts into symbolic figures and totems is not yet completely out of style, even amongst the rich, the powerful, and the rational. Most of these modern practices of God or Goddess reverence as they pertain to the externalization of symbolic concepts may be quickly brushed away as nostalgic superstition; the question is whether or not it might hold a positive effect or any effect at all, in which case the only real path towards an answer is: *try it for yourself.*

If you are facing a problem, try creating an artistic expression which represents that problem, whether in the form of a sigil, servitor or otherwise. Externalize the problem. Create for it a mask, and a mouth with which to speak. Attempt to converse with the externalized issue and in this sense, come to understand it from this perspective, sometimes even being offered plain advice in the form of

dream or otherwise breakthrough. Give it some time. For one reason or another, if it had simply remained internal, such a discussion and comprehension could not in this sense be manifest. A sort of childish play is sometimes required in order to unlock the door desired.

Chapter 8: The Mountain



ELOW AND beyond our steps lies an icy waste, the starlit eyes of dead wolves beneath frost demand that we keep our pace. The mountain looms heavily in the distance and occasionally casts its shadow. The birds have become silent with surprise, awaiting the return of daylight. The shadow of the mountain passes twice more before we reach the hills of our ancestors. I squat down to honor their graves.

We have been traveling so long that I have forgotten the faces of my companions. What was once a boy is now a man, what was a girl had become a woman, and the old men who linger on seem to become children once more. There is one I do remember, as we meet, who is unchanging. She is the catalyst who appears sometimes within our company, sometimes as a snake, and sometimes as a young girl, gazing back at me from the shelter of wilderness, but not tonight.

Among the hills, we come to a stop and rest for the evening. After some time staring at the stars above, I drift off, and the first of the dreams begin. A threshold is crossed; am I dying? Am I being born?

"There is no love, no goal."

"No, you are wrong."

"I do not want to be saved."

"You already are."

"Then let me go, for I am tired. My family is made of naught but strangers, and the catalyst does not choose me, even in her thought I sway, but she no longer desires me as I desire her; there is only the mountain, and the winding path towards it." The dream continues.

The austere, quivering membrane of the singularity is impregnated by its own future as it explodes in a soundless frame of brief animation, piercing the eyes of dead Gods through unutterable avenues of birth. The pre-material essence is bled out from the underflow, that cold ever-churning deep; Tao. Within the space of an eternal instant, all of the possibilities and manifestations there will ever be in this budding sum-capacity system ejaculate out to coagulate upon the hardening floor of space-time. Cracks form under pressure, and the cosmic substance of raw potential trickles down to envelope stranger, more abstract angles within the expanding matrix of probability.

Formlessness arranges itself in reaction to the spilling of totality, circumference is unveiled, and at last shape appears in the form of Universe. The presence of being opens its eyes to observe itself, and this first act of will ignites the newborn into action.

Extraterrestrial thunder bellows and shakes the reach of the outer incomprehensible void; Kether. The elements separate and join again in momentary limbo. Appendages of Universe are broken like twigs in the heavy storm and fall out into non-being to twist and mutate forever in a free-fall. Others manage to cross the gap and find a soil where they might grow into unique derivatives of the whole. These spiraling convergent patterns find themselves to rest upon a surface, like dust collecting on a vast mirror. The newborn detects and enshrouds this surface, the necessary double, and both shapes are made apparent by the knowledge of each other.

Marduk slays Tiamat; the cosmos is fixed in order to allow for the propagation of its developing systems. The

newborn expands until it is consumed by the reach from whence it came.

I awake shivering in a hot sweat. The nexus of completion fades from my view and memory like a spiraling object which places itself upon the mountain top during those foggy moments of wakefulness.

An hour passes. A dedicated hit is taken from the herb which the Shaman brings us, now just a boy. He says that this will keep us alert upon the trail, and may help us find new ways of travel. He warns that the spirits of empires long past are attracted to its smell, and are in disagreement with its use, and so he performs a banishing before all those who partake. We eat a sparse meal of salted meat, wild berries and fresh water from the river nearby.

The waters sing to us as we trespass, shouting subtle yearnings through aqueous channels of strange emotion. The trees seem to howl during the later hours and the rocks seem to glimmer with symbols which are not of our kind. I feel that they are an omen.

Somewhere along the route I am out looking for fish in a nearby river. A pack of wild dogs comes upon me and I am without my knife. I experience much pain. Within an empty and darkened field, I remember the clan looking upon my face, some with sadness, some with confusion, and others with disgust. I almost remember forgetting.

The dream returns, and I find myself back with my people. The boys have become men, and the girls have become women. The old seem to have become children again. Time travels fast for a time. I am a young girl, and I am very good at shooting an arrow. At the age of ten, I remember telling my people a story about our creation. Most did not believe me, but I told them that I've seen it for myself, a long time ago. Maybe no one remembers. Maybe I just made it up.

Ours is a journey towards the mountain. I do my part in hunting, in fishing, and of aiding the young and old. I had my first kiss recently, but weeks after, our company had

encountered a bear. I was brave, and wanting to protect the young, made my move.

I'm in a tent now. The Shaman is over me, now an old woman. I ask her if she remembers the time when the stars were set in place. She smiles. There is pain. I almost remember forgetting.

The sun rises as the mountain reveals its shape. I am a young man. A baby boy is born, and I head to his bedside. The tribe desires to know the weather, and so I predict it. A weary traveler has given up hope, and I console him through dream. A young girl wants to prove her bravery, and I advise her through stories, while listening to her own. I maintain the balance. I watch.

We had reached the mountain generations ago. I sometimes tread its base and ask those on the outside why they had never bothered to scale it. I remind them of the blood that was shed, of so many ancestors lost. But they never stoop nor squat; the graves cannot be found. A city now exists upon the base of the mountain, and has taken the place of it. My party now gazes in awe upon this monument, and within its neon signs they sketch out their dreams; not those of birds or wolves, or of songs or visions, but of strict and confined avenues of status and class. The moon rises. A child comes upon me and speaks.

"I almost remember forgetting", the catalyst says.

A dream intrudes upon me that night. I see myself enshrouded by flame within some dark corner which seems to have been reserved for my eventual coming. I am no longer myself in this place. My name is undying, and I am the envy of all hearts. *My name is undying, and I am the envy of all hearts.* I fade out. The sky opens up to reveal a storm.

The cosmos caresses the inner structure of my veins in the form of television static, enlightening each atom and neuron as it passes. An internal pressure is felt, and I begin to vomit out a mirror-like substance. Pieces of the whole drift and float only to recollect and form again. It moves and it

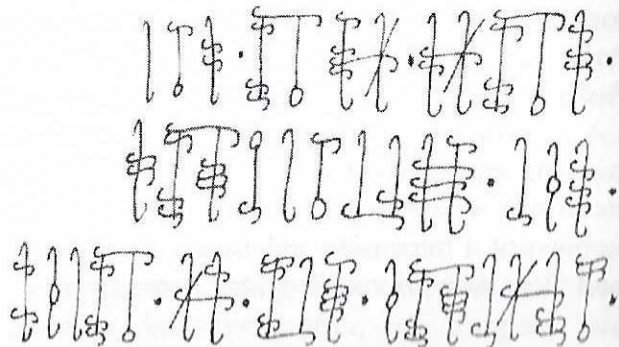
dances and it sings all things with no words. Dimensionality gives way, and the sky, once more, opens up.

I am in a dark theatre, alone. The film that's being played is my mind; my life, and my lives. It shows me the pattern. So many lives lived in the attempt to accomplish but one goal. I beg pardon from this senseless spiral. I am presented with an exit. I think it over. I decline. The lights fade. The credits roll. I am immaculate.

Upon waking, there is no mountain. The images lit within the city become those of birds and wolves, of visions and songs. Children are plotting in the streets, channeling their youth into a new dream; a new world. The old and the dying pelt them with bullets which turn to drops of rain and nourish the stagnant fields of this place. I am surrounded by light and possibility. I am my own catalyst.

Within the city of disease, there exists a garden. I tend to and nurture the holes which it creates; tiny holes within the web of assumption and apathy. All of the children remember my name, and invoke it. Where there was once enemies are now only weeping hearts and frightened onlookers. I am that which looms heavily in the distance; there is no difference. There is no mountain.

There is no mountain.



Chapter 9: A Rare Council



THE DREAM quickly fades as a strange fog enshrouds the place of meeting, with many clamoring bells and horns heard but for a moment. Strings and cellos vibrate and rise in pitch to bridge the gap for a choir of disjointed voices which seems to emanate from the cold and empty air; a place out of time. The fool becomes frightened. Perhaps what was forgotten had been remembered, at last.

In the midst of the theatre and the Fool's trial, all attention momentarily falls upon the quieted Magician, who when pressed with the retelling, smiles and speaks but one word, "*silence.*" Within this instant, the Tower and the twin veils vanish as if naught but an exhale of smoke. Dimensions twist and contort to reveal a humble space, a darkened room with two chairs in front of a fireplace within an area which might easily be mistaken for a library. Upon the walls are hung animal skins inked with strange signs and symbols, and upon the shelves are found multicolored bottles containing some fluids of unknown property. The fire crackles and flows as the two archetypes sit comfortably within the worn brown leather chairs placed in front of the fire. A rare council is sought, and by the domains of intent, is arrived at.

"May this be what you desire, O Fool?" the magician speaks as he handles and lights a pipe, filled with some plant material which cannot be identified by mere smell, "this empty domain, between the walls of death and life, where only the wind and fire might visit?"

For once, the Fool is silent.

"Trumpets and flutes, and repeating chimes I am, marking the happening of many events, desired or not, as long as they are potent. Beauty and terror I am, and love, and defeat, and that of the sadness which might crush the strongest of hearts, but always in celebration of life."

"I am not even worthy of your audience", speaks the Fool.

"I am not what they think I am", speaks the Magician, "My name is Universe, come to play. Let us now discover the nature of yours."

The Magician points to a flower held within a vase towards the left, "Here, this sister of sweetly fragrance, what is it?"

"It seems to me a rose", the Fool speaks. The fire sparks and grows in stature. Darkness seems to creep and grow from corners unseen, suturing itself onto a room once comfortable and inviting.

"This rose that you see is a word", speaks the Magician, "it is the word which you grant unto a most perfect collection of particles and vast evolutionary achievement, so vast, in fact, that you may never know the true name of its origin, birthed from mystery, and presented to you as naught but an idea, whether it is directly observed or not. You shall know of it before it was ever experienced, tasted, smelled or felt", the Magician takes another hit from his pipe, "Have you ever inhaled the fragrance of this body which you call a rose?"

The Magician plucks the reddish pink flower from its glass, and hands it to the Fool. Ethereal choirs are heard, though faint, as the atmosphere takes on an ever increasingly alien disposition. The hands of the Fool begin to shake, although he does not know the reason. He lifts the flower to his face and forces an inhale when his nose is upon the face of the blooming, seductive petals. The Fool hesitates for a moment, and then speaks,

"It is sweet, fragrant and pungent, it reminds me of the fields which I used to play in when a child, where flowers of this sort grew. It conjures memories of a past love, who was very fond of flowers, and fragrances such as this. Yes, it is to me a reminder, and an experiencing of what it had always meant. It persists. I quite enjoy it."

The Magician quickly snatches the flower from the Fool's hands, and places it back within the vase, "what is it now?" the Magician asks.

"It is a rose", the Fool replies.

"And nothing more than that", says the Magician. The fire sputters and cracks, revealing some muffled scream of elemental appraisal, as if the very room were alive with passionate response. A feeling akin to unfounded paranoia strikes the Fool; he had become momentarily convinced that the whole world was to be ignited in quenching flame at any moment. He resists the urge to run to the nearest door, and rather asks the magician for a puff off of the pipe which was previously lit.

The Magician smiles, and hands the pipe over towards the Fool, "Inhale now this lesson. I have already told you everything you wanted to know, you only need distill it for yourself. Prepare yourself thusly."

The Fool spreads fire upon the bowl and breaths in a large cloud of the plant matter, now seen as a shimmering red within the brief trails of glimmering smoke. The Fool becomes relaxed and at home once again amidst the strange and ever-shifting environment. The fire continues to roar and grow.

"What is this which we partake of, O Magician?" the Fool asks, but not before the roof of the shared room begins to rumble and twist, contorting, groaning and spiraling off into a vast and darkened sky where only small dots of star and planet are seen. The Fool looks up in wonder as the fireplace turns from a red and orange to electric blue. Surely, this was not really happening. He turns to face the Magician only to see him now adorning a wooden mask painted in

white except for a single black symbol upon the forehead; it is the Pentagram.

The Fool reaches for this face, and proceeds to tear off the mask in order to reveal the being which he had sought. The fire bellows and the stars illuminate the space as the mask is torn, only to reveal another found beneath; the Christian Cross, and then the Hexagram and then the Yin-Yang, further and further, and a hundred times more, until every conceivable symbol is ripped from a face now forgotten, and thrown into the churning blue fire. Stars of seven points, eight points, nine points and ten points are discarded in a frantic attempt to recover some semblance of prior fortitude. Symbols of all probable geometry and origin are tugged and pulled in the hope that the original face might once be revealed again. The mouth which is found at the center of this parade of masks begins to laugh and cackle in seeming defiance as the Fool begins to weep, all the while in the process of tearing layers upon layers of which have suddenly consumed his most desired guest.

A shooting star is seen in the sky where the roof once was, and but for a moment, the fire regains some warmer composure. The Fool lets out a scream into the night sky, and then faces the Magician once more. The sole remaining mask is a perfect replication of the Fool's.

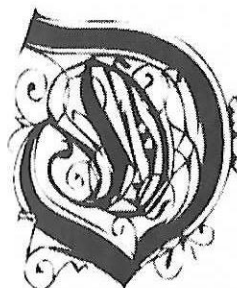
With all of his strength, he tears asunder this final layer, only for the body of the Magician to quickly tumble apart and turn to ash, disintegrating and firmly planting itself into a pile of ashen dust upon the chair, mask and all. The fevered energy of the Fool turns to an empty calm. The roof remains in place, and the fire is that of a gently crackling orange-red. All forms return, except for the Magician.

The Fool is now alone. He spends some time wandering the empty halls of the room in solitude, and finds that many of the books had curiously been authored by those who share his own name. He paces alongside the windows, and finds that the smell of each potion is reminiscent of a long held memory. What had happened? He cannot make any

sense of it. A low and groaning choir is heard as he looks upon the Magician's ashes until he decides to throw these into the fire, just as well. It cracks with heated luminescence, and then silence.

He turns to inspect the pipe given to him, and therein finds only the charred remains of rose petals, not without fragrance. The sun rises as the dawn breaks, and he is none the wiser as to what had transpired.

An Interview with Joel Biroco



URING THE completion of this volume, along with its various pitfalls and setbacks, the author had sought out and struck up a conversation with Joel Biroco, creator of KAOS magazine and founder of the original 156 current in London. Many ideas were shared over the course of three months with him later agreeing to the inclusion of some of his more notable replies within this text in the form of a brief interview.

Biroco himself is an important historical figure within the expanse of the tradition at large, having not only paved the way for a ready alternative and novel progression of the Chaos Current, but also having introduced the writings of Hakim Bey to Europe as well as some collaborations with writer and occultist Alan Moore, who has himself become a veritable archetype of dissidence within the modern climate due to his artistic conceptions within the graphic novel "V for Vendetta" and others, which obviously, we believe, given their creation as purposeful *hypersigils* at the start, have served to offer a rallying icon by which the counterculture of today now utilize throughout the world. Even in such dire economic climates, we find ourselves routed back, again, towards an occult intent, and one perhaps direly required.

We would again like to thank Joel for his eloquent and provocative words, as well as his timely replies and agreement as to their inclusion. I personally wish you all the best, and I thank you for your body of continually relevant and inspiring work. It is my hope that we all might find a familiar strength in the relentless delving of ourselves and the Universe at large which we connect to.

The Cosmic Joke may just save a laugh to thank us for it. The interview then begins here.

E.S.: What are your thoughts on the IOT and other modern incarnations, and if they relate at all to the 156, and, if you are familiar with them, recent independents such as the DKMU and INFN?

Biroco: The IOT have never seemed to me to have any interest in 156, or, indeed, in the occult. I have seen some bits and pieces of DKMU stuff, which seems fresher and more interesting, also some nomadic magicians into chaos associated with Infinity Network. I rather liked their style. But I don't look into these formations much anymore. Many so-called 'chaos magicians' often seem to be stuck at some kind of basic sigilization level, but when invited to be original often begin to shine for a short period before burning out. No matter. Potential of that type is more interesting than the dreariness of sustained unoriginality. I don't really know, but my impression is that many shy away from a serious encounter (or entanglement) with 156. Even the few I know who have had some deeper immersion have backed away at some point, perhaps when they realized quite what it demanded (this far, but no further without blood, as it were). But its nature is private and individual, and who knows who is inspired by what in private. I have always regarded the 156 current as being for those who cannot avoid it, who are swept away by it, so I can understand why others appear tentative.

I don't particularly follow the 156 current any more, I set down what I did on it at a pinnacle, though spontaneous

interest in it does still arise when people ask me questions about it, as if it has simply gone deeply underground in me and is something to be evoked through a resonance.

E.S.: What is your opinion on the state of the modern occult tradition?

Biroco: Thanks for your interesting analysis, or evocation of a mood, well-expressed. While on the one hand I agree that 'the tradition' is 'suffering from necrosis', on the other I wonder what tradition is that? There are many traditions, and where is the boundary between them? Part of the problem in thinking a tradition is dwindling and in need of rescue is defining it in the first place. It can only be as one draws it. But, that said, it is fair enough to suppose there is such an identifiable territory known as 'the modern occult', and to see in it a certain shallowness, unintelligence, sentimental clinging to the past, and perplexity in regard to things that have some importance and narcissism and indulgence in regard to trivia and mere forms ('glamour', to use the word in its original occult sense).

I suppose it is true that to feel that a tradition is going under is a call to do something about it, and so one believes the tradition exists as a tool to inject new vigor, while perhaps not being fooled that the importance of this is mostly invested in the gesture, you might call it 'gesture magick', in which one takes a stance in order to show that a stance can be taken. That the stance is an illusion goes without saying, but then magick per se is the manipulation of illusion for the supposed purpose of getting closer to reality. Should one happen to already see reality, there is no need to manipulate illusion, and magick has no purpose. One is the Ipsissimus and has gone beyond the Magus.

That said, the uniqueness of the Ipsissimus is that the truth of that can be expressed in any form, regarded as dropping down the hierarchy in hierarchical traditions but really simply the ability to use tools one has no actual need of,

such as magick (so the Ipsissimus drops down to the 'grade' of Magus). For the Ipsissimus, there is no tradition, yet any tradition can be created, because that is what tradition actually is, a present creation of a supposed past in order to convey the idea of 'progress' and 'passing on', with the illusory idea that time (which doesn't truly exist) has the power of growing a fruit and ripening it. Thus a tradition is created, based on fragments of the apparent past, and is injected with the only life it actually has, namely whatever anyone infuses into it. This is the nature of 'will'. Although there is no such thing as 'will', nonetheless one can 'do one's true will' simply by having the requisite insight and carrying on, spontaneity will take care of the rest.

Frustration is understandable, but is as you know just a transitory expression of powerlessness. There is nothing wrong with powerlessness, since it invites the self-enquiry (atma vichara) 'Who is powerless?' One of the reasons the occult periodically sinks into mediocrity is because those at the cutting edge don't know who they are, and are left having to busk it on slim knowledge. But this is also inevitable, since the nature of an occult 'current' is to be taken up by it and carried along. One should make no effort on one's own part to determine its course, because that is the object of immersing oneself into it, to discover where it takes one. Of course, one will play a role of seeming to have a hand in its unfolding, but that hand is simply willingness, which is a word that conveys well the notion of 'will' together with 'surrender', and approaches the real meaning of 'will'. Whose will? The will of some limited ego fiction, or the will of the Self, Parabrahman, whatever you want to call it? Essentially the will of what you really are beyond abstractions such as 'God' or 'The Supreme' and other empty words.

This is that 'secret desire' you refer to, and it doesn't require any special anthropological condition for its realization.

Of course, true self-realization implies compassion for 'the other', in whatever form that manifests, and if you

wish to manifest it in the occult tradition then doubtless you will find the energy to reinvigorate what you see as lacking, since one must first identify the problem. A sense of 'duty' should really drive all occult endeavor of any worth, but it seems, as in many spheres, the occult attracts a fair percentage of vainglorious fools, full of conflicting objectives. But that doesn't matter, as with insight will is applied to the true objective without trace of inner conflict. At that point, one may rise on the wave of it, or simply retire to develop oneself.

It is solely a matter of what might be regarded as 'inner calling' but is really just slight movement at the precise point, like a leaf lifted by the wind, in the direction of the way one was always going to go. Some call that destiny, but this is over-grand, it is simply chaos calling the shots and you allowing it, since that is what you have dedicated yourself to. One may attempt to apply order to chaos, but it is better if chaos does it.

This wish for enlightened elders or shamans to guide the way is fair enough, but an unnecessary corrosion of one's own inherent power. And this *was* the original thrust of the chaos current: destruction of the notion of authority outside of oneself. Of course, one picks up hints as one can from whoever happens to be passing by.

The Fool is already the Magician; he simply has to realize it.

E.S.: What is the role of belief in magick, and is it needed?

Biroco: I don't see belief as something one either has or doesn't, I see it as something picked up, put down, picked up again, discarded, embraced, abandoned, found, perhaps all within the space of ten minutes, and having no great relevance to the container of these passing impressions, with 'belief' and 'no belief' being as good or as bad as each other. Since even the idea of having no belief is a belief, and what is

a belief but an activation of mind, and what is mind in itself but the belief that there is one?

It is all very well to talk rhetorically about whether belief does or does not have anything to do with magick, but one must be careful not to be betrayed by an unacknowledged belief in the apparent consensus of things in which one frames one's argument, since these things are themselves belief taken as not belief, such as the idea that there is such a thing as mind, the psyche, the collective unconscious, such a thing as magick, that, indeed, there are even people to whom one is addressing these thoughts, since in a dream one may give a lecture to five hundred people, not one of them real, not even the lecturer.

How can one talk effectively about such questions while still remaining firmly entrenched within the consensus reality that one is taking for granted? Rather one must surely concede that even the things not conventionally associated with belief, such as the world in itself, is nothing more than a structure of belief, a set of conditioned responses, a work of the imagination. How can you make a point about magick not being about belief when the means for making that point elude as belief in itself? One is setting up 'belief' as some separate function one is assumed to be able to critique, 'this' is belief, 'that' is not, when the entire structure of the argument itself is underpinned by belief.

So without cognizance of that the argument becomes one of merely deciding between different types of belief and their effectiveness in what one sees as magick. The dumb belief laboriously maintained and adhered to, regardless of circumstances, in gods or demigods and their associated morals as an item of faith, and the more sophisticated belief picked up and put down as a tool, since it is surely easier to craft persuasive arguments for instance if there is a temporary suspension of disbelief in what one is doing to take on certain apparent beliefs of those one is apparently addressing, for the duration of addressing them, for 'gaining their ear' so to speak, yet drop that belief like a food wrapper into a bin

when the job is done and one walks away. The latter is indeed magick, but if the belief cannot be dispensed with just as easily as it is picked up, then one is fooled by one's own message, which might be called 'having faith in yourself', which on the surface sounds like a good thing but actually is just having faith in a conception of oneself which is no more real or interesting than a belief in the fixed gods of others.

A magician can appear to believe in anything, for as long as it is useful, or in nothing. If he is enticed by his own magick he is The Fool, but if he wields it without attaching to it as the wielder, then he is The Magician, and is free to embrace any contradiction and even contradict that, solely for the purpose of bringing forth a greater reality that does not belong to fixed categories such as 'belief', which is seen to be empty but a powerful force to operate both within and beyond. So one cannot say that magick has nothing to do with belief, rather magick is belief's master, knowing truly that belief is nothing yet has built a world. And where else does a magician operate than in a world? Only the Ipsissimus does not require a world to be at peace with himself.

The Magus is bought and paid for by a world, on the understanding that he is its master, for if he is anything less then he must drop down the conventional hierarchy perhaps to 'Master of the Temple', which is a kind of psychosis in which one imagines everything is a sign of one's potential but unrealized greatness. Any further and it would be better to begin again, since below that point one cannot operate effectively in the occult without belief, and any who think they can will be dangled as belief's puppet, for all they imagine they are due the capacity to be able to decide whether or not belief is relevant to them. The plain fact is that their entire entry into the stream of the occult is founded on belief, a belief that if they wish to make progress they must not only conquer but master, and, finally, use for whatever purpose it is seen fit, discarding it at will.

While it is true that a magician is not bound by belief, the question is whether he is really a magician or merely

believes that to be the case. If there is any confusion over this, then we are not talking about a magician, only a believer. A magician knows, but does not discard belief as a tool in the education of others simply because he has discarded it as being of any worth to himself. Because those who believe must be persuaded of other more freeing beliefs before they will ever be in a position to discard belief, such as, for instance, the belief that 'nothing is true'. Though clumsy, I cannot say this is not a useful belief, whereas its partner 'everything is permitted' is not a useful belief, in that it bows to a permitting authority in the name of freedom and binds while seeming to allow free rein.

But, fundamentally, if one is going to imagine oneself free of belief, one may as well go the whole hog and not get stuck on mere technicalities, discarding the entirety of consensus reality, including language, world, and people, then one will soon see the degree to which belief permeates everything, and, if it is to be transcended, then it can only be done so legitimately, not as another more subtle belief. In conclusion, the answer to the question as to whether magick really has anything to do with belief is, as always, that it has nothing and everything to do with it.

E.S.: If you could give any measure of advice to the aspiring occultist, what in the name of the burning fires of hell would it be?

Biroco: This is what I imagine I'd say to this imaginary generic neophyte (though in reality there is no such thing as a beginning magician who has any actual capacity to listen to advice, there are only train wrecks about to happen that are impossible to switch to another track and timid souls for whom the advice to be courageous is all but useless; the maturity to listen to advice generally comes much too late for it to be of any value, so I dare say the most I can hope for is a smirk in retrospect after they have made their own mistakes):

I'd say it's better not to spend too long learning basic things about the occult, instead just skip through this stuff at a fast pace, in a perfunctory fashion regardless of 'understanding' or the lack of it, rejecting much outright as just garbage artificially upheld as 'foundational'. Absorb a huge amount quickly, let it sink in later. I also think it is desirable to work through the myriad of illusions as quickly as possible (say ten years rather than forty), also to lose interest from time to time and chuck it all in the bin. I would say don't be afraid of chaos, and if your life shows signs of falling apart, let it. I'd also say don't follow anyone, save transitory inspirations, and don't become a clown mouthing words like 'do what thou wilt' as if it meant something. I'd say know exactly who those few are who have something to teach you, and see through those who like to think they have. Embrace what you fear, converse with demons, be possessed, but never be weaker than any of it. Prove to yourself that magick 'works' in the most extreme way you can imagine but then draw back, since you have accomplished everything at this point and reveling in it will only lead you astray. When you can do it, you don't need to do it.

Be aware that hierarchical magical orders are not only dead, they are an insult to your own sovereignty and taking a vow to any of them is tantamount to slipping the chain-gang ankle bracelets on yourself, you don't need to be a slave to this sort of 'magical engine'. Prefer an exemplary solitariness to the company of mediocrity, ultimately aim to transcend magick and come to know who you are; your real identity. Read widely, experiment with LSD and DMT, and remain anarchic in spirit. Be aware that all of your apparent choices are an illusion, but do it anyway if you want. Take the bull by the horns. Jump ship at the earliest opportunity. Don't think anyone knows anything any better than you do, but if it turns out that they do, acknowledge it, thank them, but ultimately realize that it is the greatness in you that recognizes it. Forget following recipes in occult books, make stuff up, be

spontaneous, forget scripted magick, go for juxtapositional magick; improvise.

If a magical current takes hold of you, go with it, become obsessed, see where it leads you. Never back away from the Abyss because there'll only be another one behind you. Hold magical power, but don't be too quick to wield it. That just expends it. Honour your disappointments, your disillusionments. Fail big-time. Become a fucking mess. Triumph in spite of it. Give in to the tempter or temptress, but slap it down once you have grasped its nature. Come to know how maya works. Thoroughly examine your desires, exhaust your desires if you have not yet wearied of them, this is generally faster than pretending to be aloof from them (if you're still excited by desires, your world is an eggshell). Once you have taken the tour, get the slime off your hands and retire. Work fast, you don't have very long for energized magick. Dive right in, don't constantly be preparing. The allure will wear off. There is no time for the leisurely route, take all the shortcuts you can find. Better still, go direct and do nothing, the fleeting holding no more secrets. Ask yourself, once in a while, just why you're bothering with all this. What was the original aim? So you can work magick now, so what? The self that thought it was impossible has crumbled, but what about the one who isn't so impressed, what's that one's game? Never be satisfied until you know exactly who you are, compared to that 'causing change in conformity with will' is just someone else's bullshit. Magick is for peeling the mask off the magician, rather than supernatural fulfillment of idle fantasies.

Index of Seals & Symbols



SEVERAL VARIATIONS of the 'Big Wheel' exist; all of them illustrate the DKMU egregores, and usually in order of their chronological emergence, beginning with Ellis. A symbol representing Khaos is often included in the center of the Big Wheel, pointing to the mythological conception that everything, including the Universe, the Gods, and human consciousness once emerged from Khaos (or Xaos). Some variations include numerous other symbols, attributions, etc. Due to the archetypes being created or discovered haphazardly over the course of several years, looking at them in this fashion points to some curious synchronicities (one being the Red Queen, Ellis, landing opposite the Red King by happenstance) which has in turn led to some theories regarding what it is we might actually be looking at.

One theory posits the Big Wheel as a modern shamanic-chemical map of the psyche, and the archetypes themselves as teachers or guides concerning various lessons, insights, powers, or states of consciousness. Some have said that the first five archetypes represent a particular initiatory process, whereas the other opposite five represent the fulfillment of said process, and perhaps the start of another process. In this style, the mirror works going directly across:

Ellis → Red King

Example: Magickal connection & reality as a dream.

663 → White Queen

Example: Death/rebirth & mastery over attachment.

Ino → Conjunctio

Example: The mystery & acceptance of the mystery.

Trigag → Black Queen

Example: The shadow self & mastery of the unseen.

Zalty → White King

Example: Fulfillment & mastery of the visible/the world.

Another style of viewing these uses the left & right sides as a mirror instead of going directly across (aside from Ellis and the Red King):

Ellis → Red King

Example: Magickal connection & reality as a dream.

663 → White King

Example: Death/rebirth & the master of the visible.

Ino → Black Queen

Example: The mystery & the mistress of the invisible.

Trigag → Conjunctio

Example: Dissolving of things & combination of things.

Zalty → White Queen

Example: Meeting with desire & mastery over desire.

Another theory posits the Big Wheel as a 'Magickal Initiation Machine' wherein the practitioner works with each archetype in the chronological order in which they emerged, in the style of a marathon of evocations/invocations. More often than not, however, a specific egregore is worked with whenever one feels the calling or need. A variation of the Big Wheel is seen below, crafted by Nicholas Yeats, using runes to symbolize finer details.

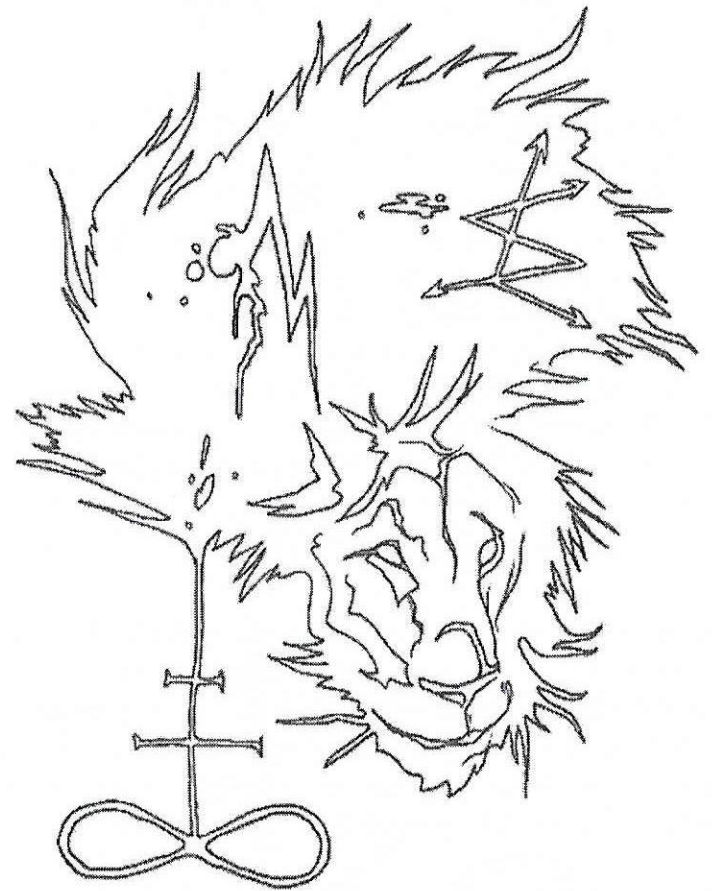




Some prefer to use an Octogram to symbolize the first eight, with Enu & Nul (the Black Queen & White King) imbedded as hidden aspects of Conjunctio. The Nameless Sigil is held in the center of this variation. The mirrored archetypes in this model are (directly across):

- Ellis → Zalty (Connection & Fulfillment)
- 663 → Red King (Initiation & the Dreamer)
- Ino → White Queen (Mystery & Pathway)
- Trigag → Conjunctio (Dissolution & Combination)

Likewise, some prefer to use a simple pentagram formation with only the first five (Ellis, 663, Ino, Trigag, and Zalty) included. This wholly depends on the user.



One may desire to combine certain archetypes in a pictorial form so as to create new and interesting connections, often used for more specific workings. The graphic above represents a union of Ellis, Doombringer, and the Red King. This may also be performed using historical Godforms/spirits, and even modern fictional characters. Example: Zalty, Ganesha, and Met Agwe, or Trigag, Mickey Mouse, Lakshmi, Aphrodite, the Green Lantern and Cthulhu! What an awkward abomination that would be, though what a curious psychic effect it might have if invoked, etc.

FUTURE EGREGORES

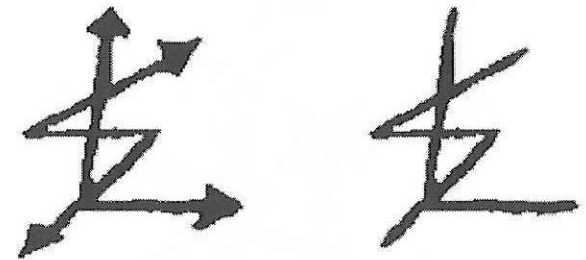
There is no reason for the creation of DKMU egregores to stop with these ten. Although placing any more in the first Big Wheel may prove cumbersome and unnecessary, a Second Cycle, and a Second Wheel, might be generated by the collective sometime in the future. Perhaps there will be multiple schemas dealing with various conceptual areas of magickal exploration. Perhaps there will be schemas dealing with specific aspects (component entities) of various egregores. Along with these, we'll always have the classics. Just as well, externalizing your own personal pantheon in this style might certainly prove to be a beneficial experiment.

SIGIL VARIATIONS

Some practitioners have been known to create their own variations of the entity sigils. These are often simplified to a degree, or suited to the personal aesthetic of the practitioner. Whatever the variation, the sigil often preserves some key elements inherent to the original so as to maintain core symbolism. Several examples of these variations follow.

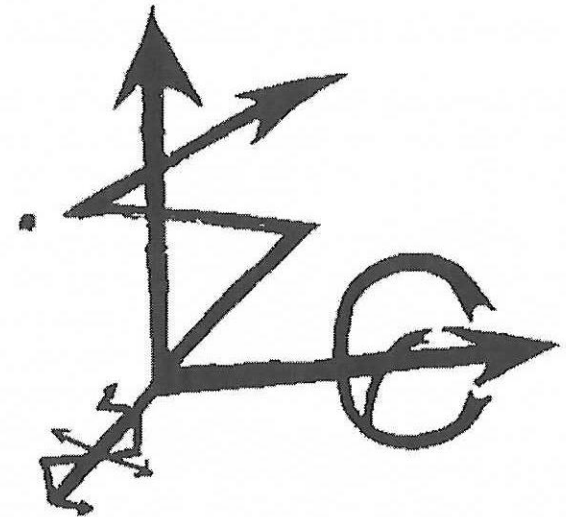
Linking Sigil Variations –

The most popular variations of the Linking Sigil also serve a utilitarian purpose. Some practitioners will not include the dot towards the left, or will not include the four arrow tips, or both. It has been said that leaving out the dot signals one's intent to work with the LS Web, and/or the rune itself, without necessarily working with Ellis 'the entity.' Leaving out the four arrow points is said to remove – or soften – the sigil's outward energetic spread, and is preferred by those who do not intend their workings to affect anything or anyone but themselves, or their own personal operations.



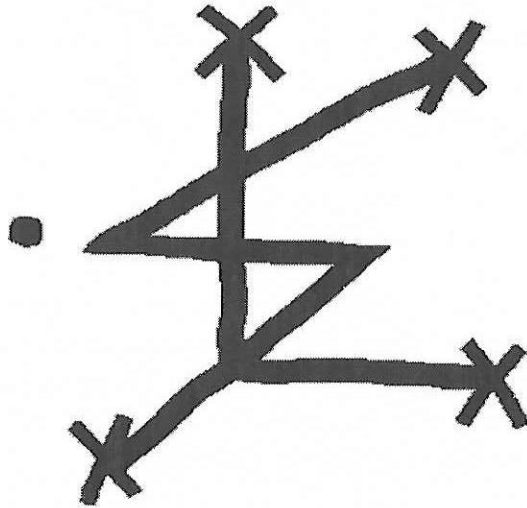
Variations 1 & 2

The third variation type also demonstrates a commonplace technique. The practitioner weaves his or her personal sigils of intent directly into the LS as both a charging mechanism, a mode of influencing the greater network, and/or as a means of energetic filtering.



An Example of Variation 3

The next set of variations are specialized, or tactical Linking Sigils used for more precise intentions. Frater E.S. gives them in the first edition of *Liber Sigillum* (2012.)



Sigillum Iunctio Infinitialis (Linking Sigil of Negation)

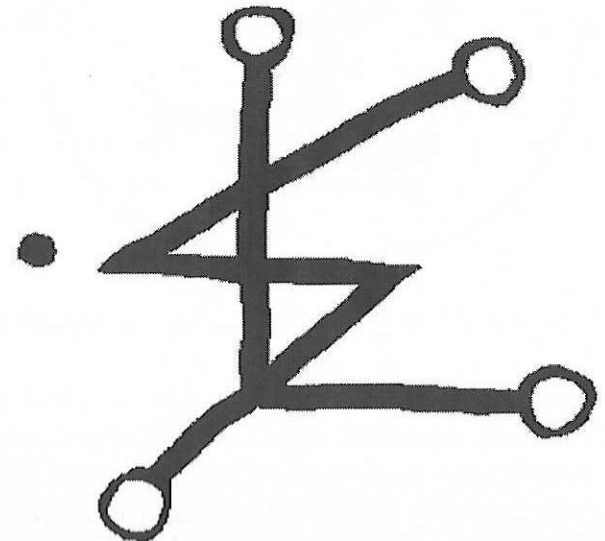
Here is a personal variation of the LS used in workings which entail the need for the immediate cessation, cancellation, containment, banishment or blocking of a particular 'energy.'

It should be noted that with the contemporary LS, where the four arrows are pointed outwards, this denotes a pushing-forwards of the sigil's influence out into the world, whereas the sigil with arrows reversed denotes a pulling-inwards, or an attraction and thereby consumption of a particular energy by the sigil. An example of how one might use the pulling-inwards variation of the LS in league with a personal sigil would be to attach the PI-LS to the upper left-hand corner of one's sigil and place them both in a particular location where the intent would be to "suck up" all of that associated energy. Say, if the practitioner intends to empower a servitor meant to increase one's sexual energies, the sigil pair would be inscribed, hidden or not, in an area where those energies are rampant; red light districts, sex shop, or a club where sexual activity is the norm and frequently indulged in.



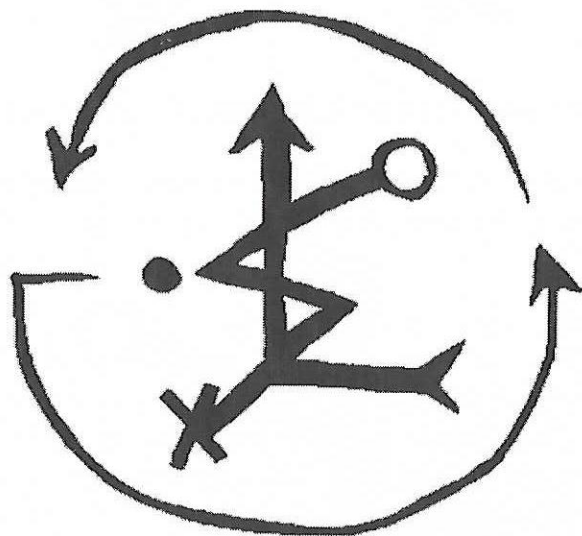
Sigillum Iunctio Attrahendi (Linking Sigil of Attraction)

This variation (PI-LS) is described on the previous page.



Sigillum Iunctio Mutatio (Linking Sigil of Transformation)

I have used this variation when the transformation of a particular form of energy into a different form of energy is immediately required. It takes a little time to 'digest' the target energy before the output of the desired form is made evident, although results may be detected within a few hours. I would also like to note what exactly I mean by 'energy', which is an incredibly amorphous and subjective thing when it comes to practical magick. I use it more as a convenient placeholder for a number of interconnected sensations: varying moods, physical and/or mental states such as lethargy, stimulation, depression, elation, paranoia, inspiration, etc. and so on – any and all self-evident states of being, including any seemingly external 'vibes' picked up or sensed from the environment.



The Smart Glitterbomb (Needn't include revolving arrows)

The Linking Sigil may also be made into a hybrid of these aspects, for those occasions when the practitioner might have a more complicated esoteric matter to attend to. The Smart Glitterbomb may be composed of up to 4 synchronous operations which may either be triggered off in a step-by-step manner or a simultaneous process, although I often prefer a

step-by-step, rinse & repeat method. In a counter-clockwise manner (one may also utilize a clockwise pattern) beginning at the dot, the SGB example has been programmed to:

- 1) Stun & freeze the current energy process taking place in the area.

(Think of a tranquilizer dart.)

- 2) Suck in the energy from the area.

(Think of a vampire bat.)

- 3) Process & transform the energy from the area.

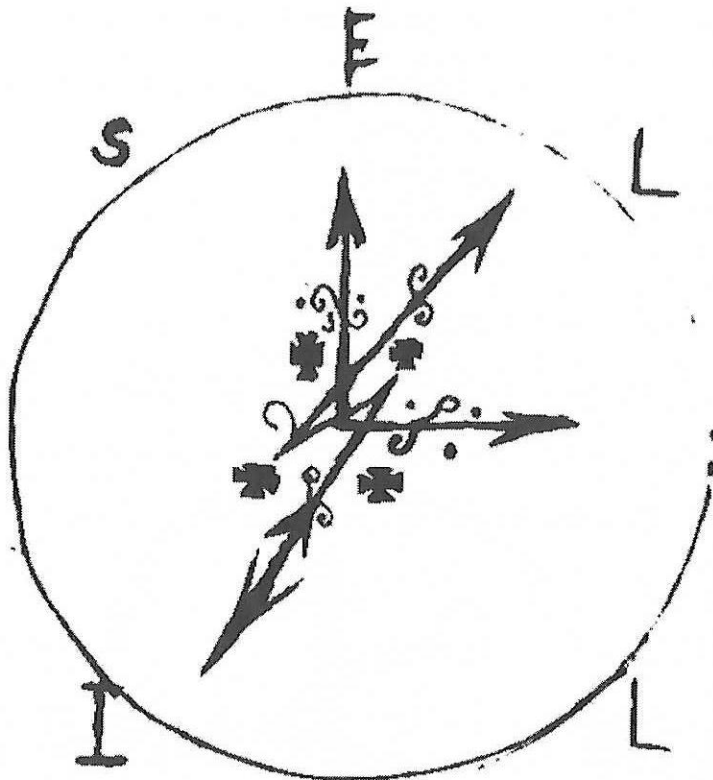
(I alone know what kind of energy I want it turned into)

- 4) Generate & push that energy out into the area.

(Think of a virus.)

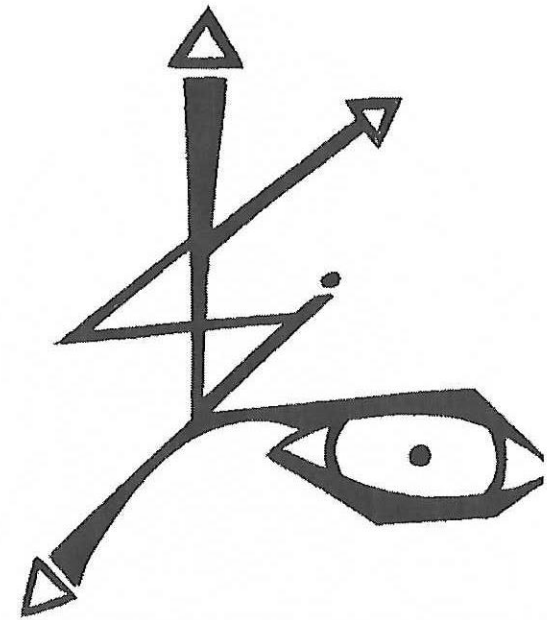
- 5) Repeat.

Of course, I would like my SGB to be doing this for a long, good while in that particular area. The SGB is not meant to be a readily disposable glitterbomb like many 'casual' LS tags; as easily found as washed away. Towards this end, the practitioner may be highly creative in his or her placement & application of this method.



The Goetic Ellis

The Goetic Ellis has since been used in a traditional ceremonial context only once, with a reported "hard time of it" during the aftermath as described by the practitioner in question. The sigil is said to have been received from Ellis directly via Frater Drakonach, although other ceremonialist details such as the associated metal, planetary sign, incense and so forth have not yet been expounded on. This is perhaps in part the reason for such difficulties as mentioned above when attempting to use the sigil in a strictly Goetic context. Not yet recommended for intensive use, although experimentation and the keeping of a record is encouraged.



The Oni Ellis

This variation was designed by Neo Aries Ghost, also used in his own Model 6 (self-created/self-derived) magickal system: a collection of constructs called *the Oni*.

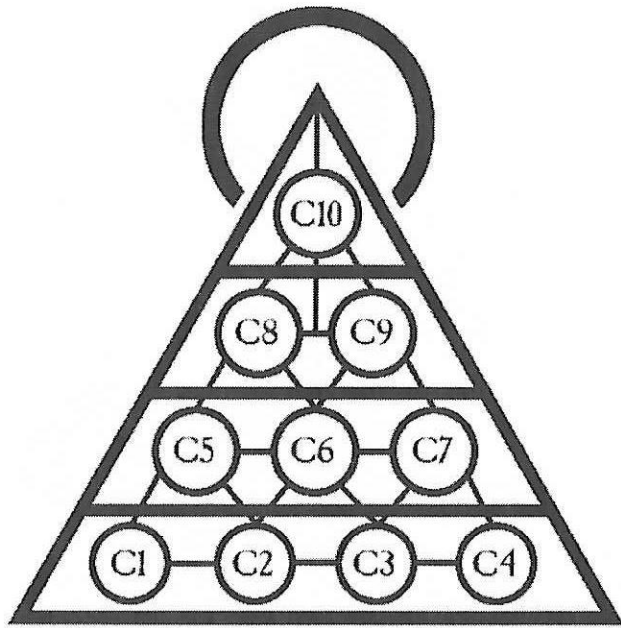


Figure 5: A.A.O. Schema of Distillation (4 Gates, 10 Circles)



Figure 6: A.A.O. Schema of Gate-1 (And Cross-Seals of Circles 1-4)

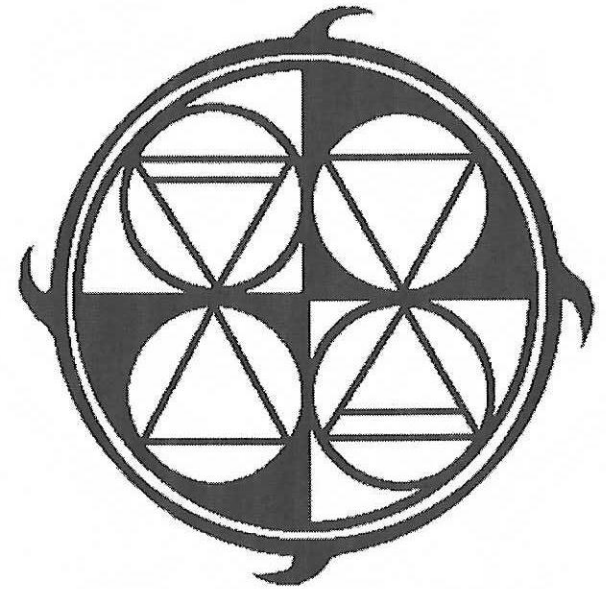


Figure 7: A.A.O. Cross-Seal of Balance (Gate-1 Overhead)

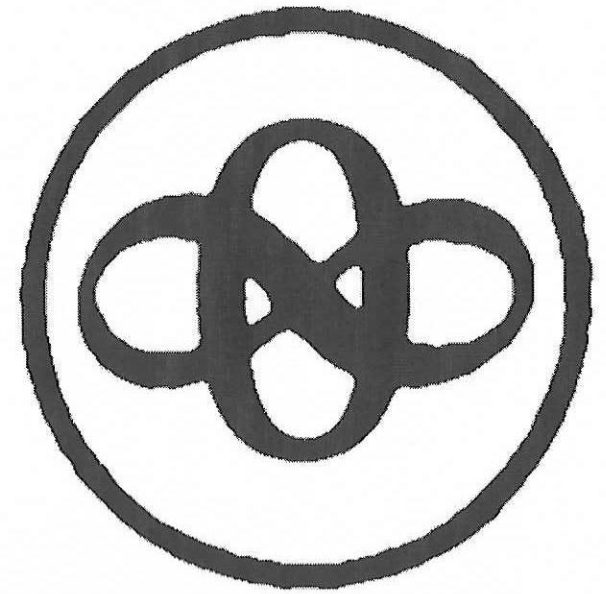


Figure 8: The Nameless Seal

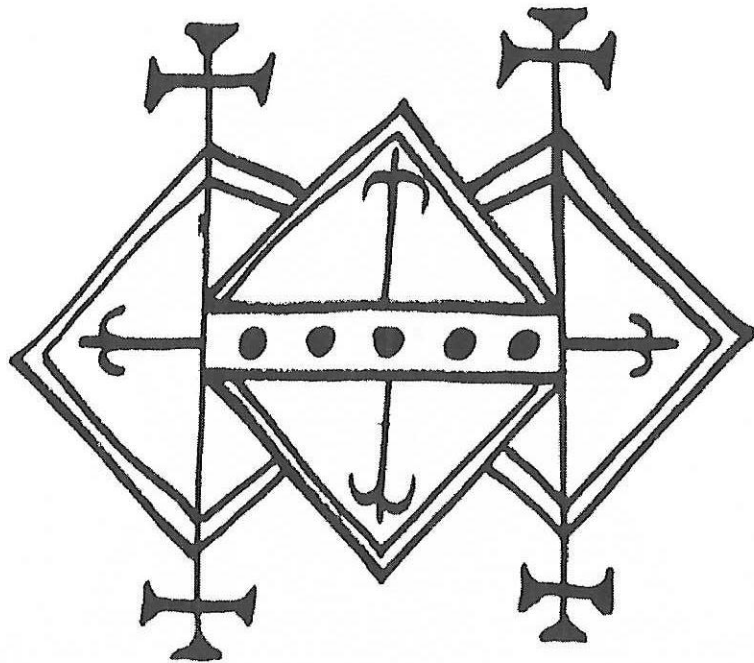


Figure 9: Sigil-Anchor of Protection

Note: The sigil-anchors are a personal creation which attempts to confine a set of readily-usable concepts within pictorial forms. Whether by mundane or magickal application, the emphasis placed upon such ideograms would then by result force the mind to shower its emotional intent upon their representations, thus influencing daily actions as well as any potential preternatural result. They may be used alone or as a sigil-header alongside likewise similar intents.



Figure 10: Sigil-Anchor of Empowerment/Manifestation

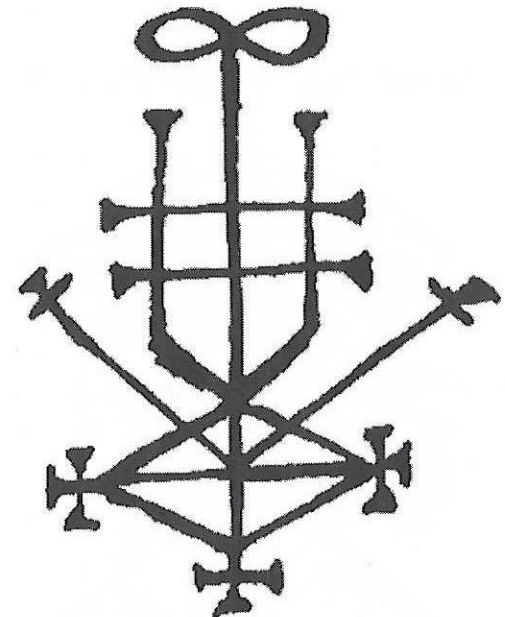


Figure 11: Sigil-Anchor of Evolution/Attunement

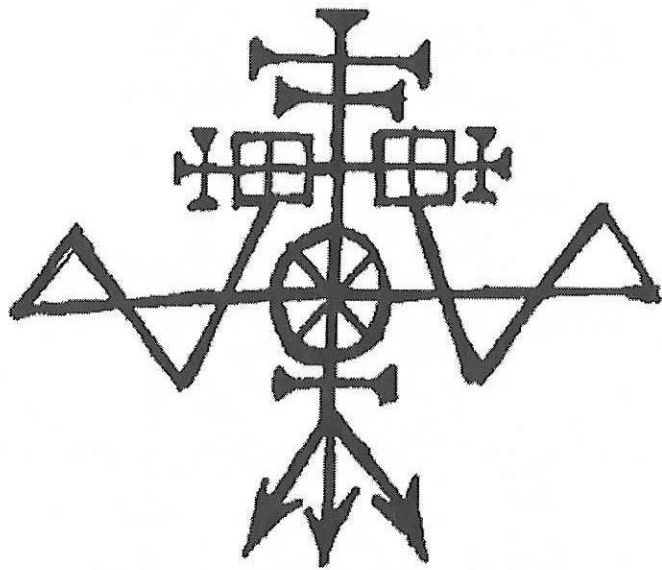


Figure 12: Sigil-Anchor of Lucid Dream & OBE

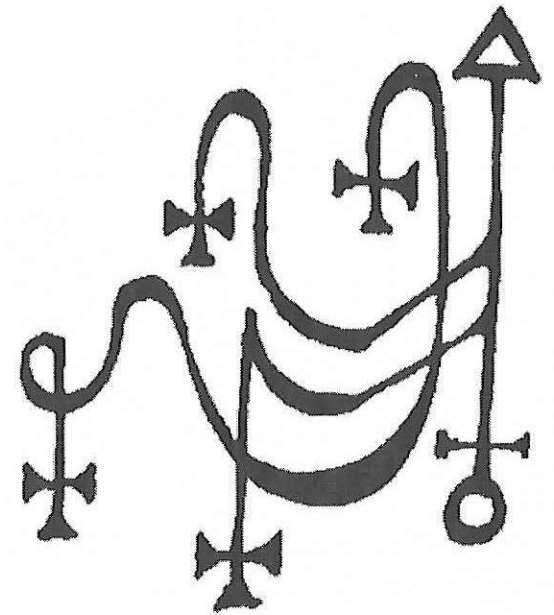


Figure 14: Sigil-Anchor of Hexing

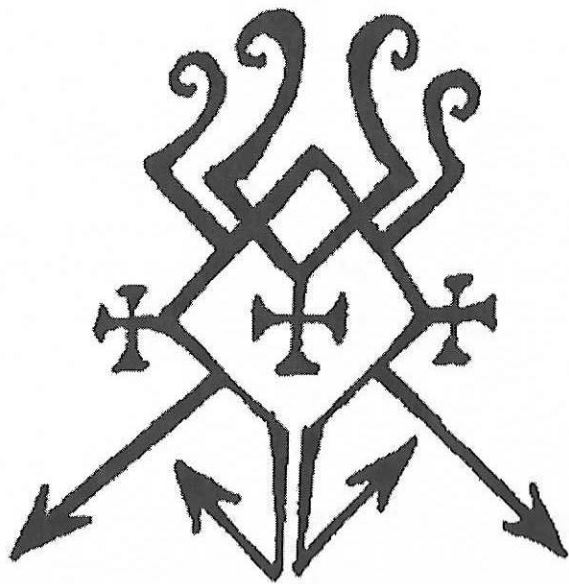


Figure 13: Sigil-Anchor of Fulfillment/Pleasure

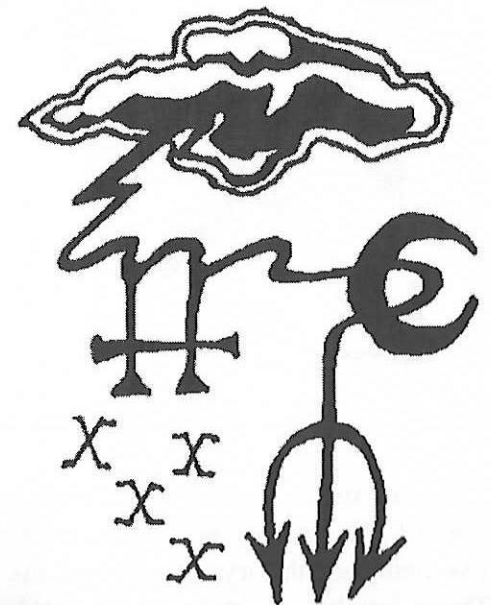


Figure 15: Sigil-Anchor of Cursing

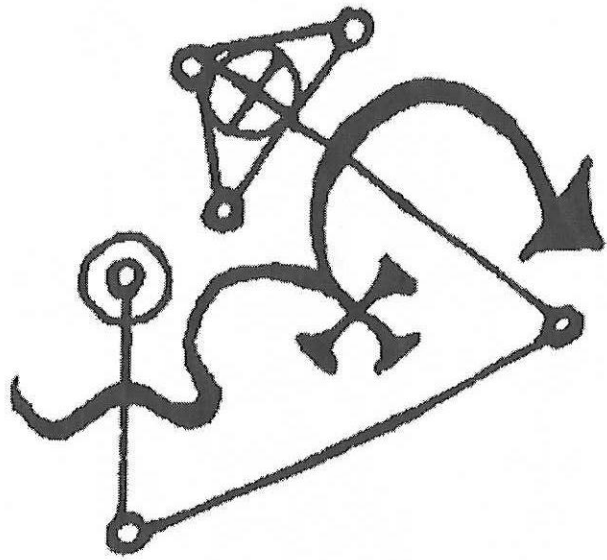


Figure 16: Sigil-Anchor of Navigation/Path-work

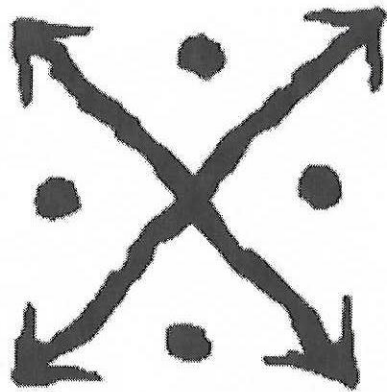


Figure 17: A.A.O. Cross-Seal of Gnosis

Note: This is meant as a symbolic representation for multiple avenues of the state called gnosis, with the outward pointing arrows being excitatory routes, and the dots being inhibitory. These make 8 points in total, which is representative of the near-infinite avenues which the Gnostic

state might travel. When seeking the state, the seal may assist and should be marked or painted upon one's body, with the very center being located upon the utmost middle point of the practitioners front, which some may allocate to the heart chakra. This action thus places an increased emphasis on the goal, and allows the body to become consciously recognized as a vehicle for such pursuits.

Whether placed upon the center of the body or not, it may be visualized and meditated on during calmed trances or feats of inhibitory gnosis, as the design, when held within the mind, suits our familiarity with a 3-dimensional horizon point in space, with the focal point being the direct center. It is thus capable of being easily held without much effort or strain, while not being so overly simplified that the mind quickly loses interest. The practitioner may begin to feel a psychosomatic pressure upon the face or forehead after a time, and if having marked the seal upon his body, may feel sensation there as well.

The Dweller on the Threshold

An Encounter with the Red Queen



IRST, IT became dark. As my eyesight gave way to the deepening shimmer of contrast within the already swollen breadth of the night, I bore witness to the exact marker in time whereby the Soror, this time channeling at my request, had once again become a vessel for the one who keeps her company in spiders. All prior encounters with the

entity had yielded the same results; at the turn of her coming, all vision was blurred momentarily only to re-focus onto a growing cloud of shadow and obscuration hidden beneath the more mundane values of color, hue and form. This field of depth pulsed as if it were a network of veins connected to a much larger organ displaced somewhere beyond the veil. As this cloud fizzled and crept back over the edge, she arose from the bed to assume a more comfortable position, her eyes piercing and never in deviation from the lock with my own. East of the mattress, I took a swig of absinthe from my glass, and then initiated contact.

“Oh, there you are”, I spoke as I returned the goblet to the floor.

I recall her facial features being somewhat distorted in a manner which I cannot reliably attribute to the characteristics of absinthe intoxication, despite it being a true-to-form French import; only the best for this sort of bizarre encounter. Her jaw-line had narrowed, and eyes which had only a moment ago been lightly green were now bright

amber, as hardening sap would be if pierced by the rays of the sun, carrying within them some calculated animal of strange descent, thirsty, and inebriated by its location within this figure of feminine beauty. Hair had become tangled and body language revealed the presence of an alien, yet familiar personality beneath the exterior of a being I had come to cherish and trust. She leaned in to kiss me, though I did not return the offer, for she was not the one whom had earned my affection in the same breath as her vessel. This refusal was met by the Red Queen with a quick, hard slap on the face which only served to keep me sharper: no, this wasn't a thing to trifle with. I took another swig of the absinthe, and then began with my intended questions.

As a note of concern and in line with what had been established by post and hereafter experiences, direct communication with non-physical entities tends to cause a memory lapse of sorts within the practitioner. This could be due to what can only be equated as an alien mind attempting to convey itself in mammalian terms, the gaps refusing to be filled by any ordinary means of civilized description.

In the end, regardless of how non-linear one's thought patterns may actually be – an accepted side-effect and point of strange pride for many in our tradition – it is the biological structure itself of these organic receivers we call brains which is accountable for any final walls we may have trouble crossing, despite even our intuitive knowing of what might lay beyond them; indeed, no amount of meditation, yoga nor meta-programming might sway some of the deeper standing columns of the biological temple. In these circumstances, whatever brief segments of information we may divine from these entities; it is not so much the brief grammatical context of the language used, but the abstract emotional imagery felt or observed which acts as the main carrier towards any valuable informational context – the language of dream. With this said, never let the beast get a step ahead of you, as those comforting dimensional resources may be needed in order to banish the thing when all is said

and done, lest it gain a foothold on your own comprehension of the mental space you both inhabit.

Yes, I was obviously beginning to make some sense to myself – everything had become organized once again, despite her efforts. With these principles in mind, I then travailed to record the exchange as best I could from there on out, given her at now increasingly otherworldly demeanor. “Who are you?” I ask. “I am everywhere,” she says, “I am the location, as you and she are the points of meeting.”

The Soror had previously crafted a fetish of sorts from a mid-sized statue of the Virgin Mary which I and my then comrade had found upon the street, painting onto it the appropriate colors, symbolism and perceived personality of the Red Queen. Before this, in an attempt to inherit the egregore, she had scarred upon her base, being the flesh between the waist and the sexual organs with a red-hot brass instrument, the Linking Sigil; the organic anchor of the entity within this reality. But to the Soror, the event taking place now was neither appreciated nor welcomed. The affair had spiraled out of all rational control.

“Do you know that you are now intruding upon one who does not ultimately wish it?” I ask. “She is mine”, she responds confidently. “We’ll get back to that”, I say. “Do you remember how you were created?”

The Red Queen then became more distant; sadness had come upon her being. Whilst keeping in mind the desire to make this occasion as short as possible for fear of her taking more than her fair share of time from the Soror, I chased the lead, this brief hint of what could almost be called a sensitive, frail, all-too-human emotion.

“What is it like”, I asked, “to have no recollection of your own becoming, to find yourself as an awareness birthed without explanation, with nothing to hold onto, with nothing to look back on?”

At this, she took upon herself an increasingly pained expression, and but for a moment, began to weep – her awkward and transient position in the scheme of things was

known, being the product of so many collective minds, each making the call but never introducing themselves, shouting requests at every turn with no means of payment. Perhaps this was the great reckoning of it all, as she lay between worlds with all secrets at her disposal, it all meant naught, and corporality was the thing now desired; to be human. If I hadn’t cared so for the vessel, perhaps I would have allowed this to run its course – but not tonight.

Earlier that evening, another bout of the possession had befallen the Soror, at first when performing a reading from a deck of Tarot. Although the culmination of the act alludes me, I recall the intuitive maneuver which at the time felt as natural as breathing – I had marked upon the top of my left hand the Nameless Seal with a pen, being the signs of zero and infinity entangled within a circumference. With the Red Queen’s forceful intrusion becoming ever more potent, I had then quickly and firmly placed the hand upon the Soror’s heart and visualized that it enter her. This resulted in her collapsing onto the floor in a sort of trance-like faint. I then went into the kitchen to roll a cigarette, and sang – intuitive singing, melodic glossolalia, as I knew the practice was one of the only assurable means utilized by Peruvian shamans in order to guide and navigate a quickly darkening Ayahuasca ceremony, in essence, leaving a trail of informational breadcrumbs which might lead the client back into a more comfortable and structured state of being; we were not, however, partaking of the fabled *vine of souls* that night. At the time, the only song that both seemed appropriately fitting and psychologically necessary was “Singing in the Rain”, from the Gene Kelly film of the same name. And so, I sang.

During this necessary performance I lit the tobacco and began to puff furiously. With the Soror still lying motionless on the floor, I traveled to every main wall of the room, took a large mouthful of the burning nightshade and forcefully exhaled the cloud upon each of the cardinal directions while drawing out a cross (+) with the pointer and index finger of my left hand; the intent being to seal and clear

the space of any variables which may be in conflict with my own – an old form of banishing, the only potent relative of which is to smudge a cross on each wall using a flower from the *Datura Stramonium*, also a member of the Solanaceae family, but alas, I was without that most sacred herb.

Although these collective efforts had proven effective for a time, I knew that the possession would soon strike again, as it previously had and towards worsening effect for a matter of days now. It was only afterwards that I managed to gather up enough nerve to ask the Soror to channel the entity willingly in an attempt to garner some meaningful explanation from the Red Queen herself.

This most tangible encounter had served to reveal some of her motives, although the task at hand was ever to relinquish the Soror from her grasp, which brings us screeching back to the original ordeal in this twisted corner of time and space.

As she sat tense, coiled and curious upon the mattress, I attempted negotiations. First, I offered some of the absinthe, which was refused. I then, now knowing her desires, offered myself as an alternative vessel, confident that I might maintain where the Soror could not, although aside from a brief “you offer yourself?”, I felt that this was also met with stern refusal – no, she had made up her mind, and this could now only end in one of two ways. I would have to dig deep for what would be a struggle of wills – the Red Queen, an egregore which I myself had sought to empower through countless outlets, pitted against one of her own practitioners. To the winner went the Soror.

For a time, there was the distinct sense that we were both gathering ourselves up for what would later be a clash – our very beings were becoming focused, sharper, that strange cosmological jungle of presence which is felt when one looks inward was now being rallied and brought to the forefront. Within this subtle aura of shared calculation, a means of action was intuitively settled. I had asked the Red Queen but one last question before making my next move.

“What is my part in all of this?”, I asked. “You are very special, but you do not allow yourself to know it. They are watching out for you, but the choice is yours”, she responds.

At that, her body grew more poised in the seeming anticipation of events to follow. With the Nameless Seal still scrawled upon my left hand, I began to carry forth a simple, oblivious dialogue and loosened my demeanor while inching ever closer to the mattress, feigning a displayed sense of acceptance and defeat.

In an instant, I broke the ease which I had projected and leapt towards her seeking to plant my left hand upon her chest. After some struggle, I was kicked back against the eastern wall with a force that did not befit the Soror, a surprisingly powerful jolt which, although not carrying with it any real pain, expelled the mass of my body from the mattress as if a doll might be tossed aside by a child, spilling the absinthe goblet behind me upon the floor as my back met the wall in a thump, leaving me to quickly organize myself for another attempt.

Being driven by the thought that the Soror may not regain herself, I quickly re-focused my intent, and with the Nameless Seal in mind, began to make my way through her blocks until my left hand had found an unobstructed avenue towards her chest. I recall my voice deepening and booming aloud some string of unintelligible dialogue which at this time escapes me, just before the Seal had made its intrusion upon her heart. As was the case prior, the possession was immediately ended with the Soror falling into a limp trance upon the bed. Craving her return, I did not sing nor banish, and waited naught but a few minutes before I attempted to rest her out of this collapse.

She returned to consciousness remembering little, though as I recalled to her the recent events, and with a decent amount of turmoil and worry, she swore to put an end to it, or to never again dabble in such affairs for the rest of her life – and this, I admit, I believed.

Soon afterwards, we both took a walk out into the night, whereby she was calmed and regained some needed composure. A few days later, and free of any more conflict, she had re-cast the sigil upon her base so that the outward-pointing arrows of the Linking Sigil became, instead, circles – thus symbolically looping the energy so that no intrusion was made upwards or outwards. As for the painted fetish, I had cracked its head off upon my knee and then disposed of it in whole.

The Soror had attempted to inherit the fullness of herself by means of an external, intangible, though ultimately “real” Egregoric personality. This however, for a time, had demanded the cost of her own self. Upon looking back, she had described the state of its possession as being asleep but dreaming through her own eyes, with the unmistakable sensation of many tightly coiled legs beneath her. It has since been confirmed by many who work with the Red Queen that this spirit continues to search for a female body to inhabit, in particular, one which shares her own attributed likeness, although the previous story has never been fully shared outside of this text, until now.

This trial in particular serves as a cautionary anecdote in line with the practice of some techniques which we will cover in this volume. Although the reader should at all times consider that it is not a matter of what we conceive of as “good” or “evil”, but that every thought, fear or desire we contain may be granted a will of its own, and largely without our original consent – such is not the product of some devil, but the framework of mind itself. It is precisely for this reason that we, as practitioners, should attempt to comprehend the mysteries underlying these techniques, lest they are allowed to run amok in the cold, quiet shadow of our own unrealized selves.

Recommended Materials

ON OCCULT THEORY

Aleister Crowley – Liber ABA (Magick, Book 4)

Aleister Crowley – Magick without Tears

John Dee – The Mysteriorum

Stephen Mace – Stealing the Fire from Heaven

Austin Osman Spare – The Book of Pleasure (Self-Love)

Eliphas Levi – The Key of the Mysteries

ON OCCULT PHILOSOPHY

Aleister Crowley – Liber Al Vel Legis (The Book of the Law)

Aleister Crowley – The Book of Lies

Aleister Crowley – The Heart of the Master

Kenneth Grant – The Magickal Revival

Austin Osman Spare – The Book of Satyrs

Austin Osman Spare – The Focus of Life

ON THE CHAOS PARADIGM

Peter J. Carroll – Liber Null & Psychonaut

Peter J. Carroll – The Apophenion

Phil Hine – Condensed Chaos

Phil Hine – Adventures in Chaos Magic

Frater U. D. – Practical Sigil Magic

ON CEREMONIAL MAGICK

MacGregor Mathers, Aleister Crowley – The Goetia

Donald Michael Kraig – Modern Magick

Frater U. D. – High Magick: Theory & Practice

Arthur Edward Waite & Eliphas Levi – Ceremonial Magic

Israel Regardie – The Golden Dawn

ON VOUDON & ARCHAIC SYSTEMS

Phil Hine – Shamanism

Jeremy Narby – Shamans through Time: 500 Years on the Path to Knowledge

Kenaz Filan – The Haitian Vodou Handbook: Protocols for Riding with the Lwa

Mircea Eliade, Willard R. Trask & Wendy Doniger – Shamanism: Archaic Techniques of Ecstasy

Ross Heaven & Howard G. Charing – Plant Spirit Shamanism

Colleen Deatsman & Sandra Ingerman – The Hollow Bone: A Field Guide to Shamanism

ON MEDITATION, DREAM & OBE

Sharon Salzberg, Sakyong Mipham, Tulku Thondop & Larry Rosenberg – Quiet Mind: A Beginner's Guide to Meditation

Yogani – Deep Meditation: Pathway to Personal Freedom

Ezra Bayda – Being Zen: Bringing Meditation to Life

Robert Monroe – Journeys Out of the Body

Robert Monroe – Far Journeys

Robert Monroe – Ultimate Journey

Robert Bruce – Astral Dynamics

ON ENTHEOGENS

Terence Mckenna – The Food of the Gods

Terence Mckenna – The Archaic Revival

Terence Mckenna – True Hallucinations

Terence Mckenna – The Invisible Landscape

Schultz, Hofmann, Ratsch – Plants of the Gods

Christian Ratsch & Albert Hofmann – The Encyclopedia of Psychoactive Plants: Ethnopharmacology & Its Applications

Robert Forte – Entheogens and the Future of Religion

ON ASIAN TRADITIONS

Mantak Chia – Iron Shirt Chi Kung

RECOMENNDED GRIMOIRS

Daniel A. Schulke – Viridarium Umbris: the Garden of Shadows

ON SCIENCE, EMPIRICISM & THEORY

John Gribbin – Schrodinger's Kittens and the Search for Reality

Lawrence Krauss – A Universe from Nothing

Thomas Campbell – My Big Toe (Series)

Charles Seife – Zero: The Biography of a Dangerous Idea

OTHER RECOMMENDED TEXTS

Marauder Underground – The Assault on Reality (Rap-Sheet)

Frater Sheosyrath – Occultis Conturbo

DKMU – The Assault on Reality: A Field Manual for the Strange Psyche

Seth Cardorra – Chaos Magick

Joel Biroco – Kaos Magazine

The Subgenius Foundation – The Book of the Subgenius

Robert Anton Wilson – Prometheus Rising

Robert Anton Wilson – Illuminatus! Trilogy

Robert Anton Wilson – Sex, Drugs & Magick: A Journey beyond Limits

Hakim Bey – The Temporary Autonomous Zone

Hakim Bey – Immediatism

Hakim Bey – Millennium

Peter Lamborn Wilson – Pirate Utopias

Jean Baudrillard – Simulacra & Simulation

Jean Baudrillard – Screened Out

Grant Morrison – The Invisibles (Series)

Frederich Nietzsche – Thus Spoke Zarathustra

Frederich Nietzsche – Beyond Good and Evil

Frederich Nietzsche – Human, All Too Human

Mary Oliver – Dream Work

Lauri Sheck – IO at Night

Oscar Wilde – A Book of Quotations

David Pickering – Dictionary of Superstitions

William Blake & David Bindman – The Complete Illuminated Books

Lewis Carroll, Martin Gardner & John Tenniel – The Annotated Alice: The Definitive Edition

John A. De Vito – The Devil's Apocrypha

Ken Wilber – A Brief History of Everything

Daniel C. Dennett – Consciousness Explained

Carl Jung – The Archetypes and the Collective Unconscious

Authors Note

These are but a few of the works which have offered me assistance along the path. Both myself and the A.A.O. wish to underline the fact that no singular text shall, or should be permitted to offer up all of the answers which the core of the self might seek to discover and comprehend, as the journey towards such answers lies much more in regular practice and experience than it does within the pages of external theories. One should always seek to read between the lines whenever digesting a work which aims to convince its readers of a personal approach, though the practitioner should never become so daft and bullheaded as to disregard a valuable idea, logical method or worthwhile treatise simply because it was not of his own invention.

The Fool Takes a Bow



PARADE of masks and skin falls away as I find myself within a pale blue reality where all hue and form coordinates to an internal feeling; there is no difference. This must be what permanence feels like. Where has everyone gone? Is this the end? I will die soon, but not without you all. It seems that there has been a dog at the control panels.

An integral scan of this shallow being reveals desires which have not found an immediate end. Ego conflicts with a higher call, or perhaps lower; this is the thing which drives. I'm trying to get away. A scratching is heard which climaxes into a primordial noise and all sense of self slips away. I become naked, exposed, empty; free.

What more can I say; *so be it*. A choir of silence fills the room.

"I - It - Us - Me - We - This - That - Them," it sings.

Even if I never said "I love you", I had always meant it.

A star with eleven points is seen with the final consisting of no more than a central dot; it is myself. Goodbye. End transmission.

Death proceeds. Vision fades as I am torn from every conceivable direction in a soundless agony of my own invention. It is not what I think it is. I begin to relax. There is naught but darkness around me. I now know that my heart has stopped. The bodily orchestra which I have come to find comfort in has now ceased, yet I remain.

I am alone, and weep within the confines of a structure that no one shall ever plunder again. Hypnagogic hallucinations occur, likely a product of the brain within its final moments of discharge. I become entranced by these dancing visions and perceive a tube of light, though I reject it, moving towards a place more open, vast; complete. Identity is dissolving now, and I begin to ascribe myself to brief and passing memories which flash before my internal vision. Somewhere within me which I can only describe as the basement, I know that I will soon vanish without a trace. I prepare myself for oblivion, and I let go.

There is a color which cannot be viewed. There is a fragrance which cannot be smelled. There is a sound which cannot be heard. There is a texture which cannot be felt. There is a presence which had always been, and "I Am" is the name.

There is no God here.

There is no mountain, and yet...

Experience and anchored emotion collapse within a singularity which is to be injected within the next frame, and without hesitation. Hello, goodbye. If I may, I would like to introduce myself.

My name is Universe, come to play, *what is yours?*

“The central conception of Alchemy is the conception of the Philosopher’s Stone. What is it? It’s the universal panacea at the end of time. It’s all things to all men and all women. If you are hungry, you eat it. If you are dirty, you shower under it. If you need to go somewhere, you sit on it and you fly there. If you have a question, it answers it. It’s something that the human mind senses in itself, and related to, invoked and worshiped over centuries before the slow rise of the patriarchy, rationalism and materialism turned it into a myth; a fairytale. It is not a myth or a fairytale. It is the burning, primary reality that lies behind the dross of appearances.”

– Terence McKenna

“The oldest books,
the farthest countries,
the deepest forests,
the highest mountains,
this is where you must seek the stone.”

– *An Alchemical Aphorism*

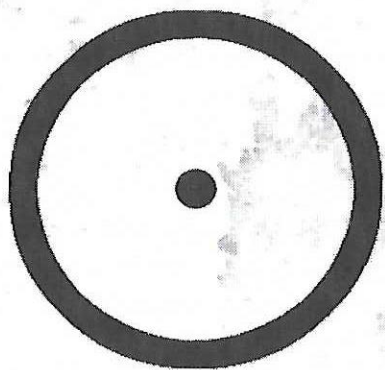
A Final Word



The occult may offer tremendous experiences unto the individual, and during the midst of these, it is better to fully give oneself up to the flow and sometimes nonsensical premise of the experience in order to encounter the full extent of it. In this sense, and in using a familiar metaphor, it is very much akin to riding a bicycle. One does not need to be aware of the mechanism whilst in the process of riding. Furthermore, in focusing on what allows it to work during the time of use, it may only serve to distract from the experience itself at best, and at worst may cause a preventable accident to occur whereby the experience is immediately halted and put to a premature end. Whilst in flowing operation, the focus should be allowed to merely synchronize with the activity at hand instead of second-guessing at every turn. Much like any other skill, this sort of intuitive allowance is necessary. Intellect and rationality must be permitted to become secondary for the duration of the operation, technique or experiential event at hand.

On the other hand, it does not do the practitioner well to condemn his intellect and rationality to a secondary status after the fact, as these faculties are needed in order to critically examine the experience once it had reached a completion. He or she may then rationally probe the experience in order to chart out what had caused or negated a desired effect, all the while keeping a record of what was encountered. Although sometimes difficult and trying, it is this manner of double-think, or the ability to hold conflicting or contradictory mindsets at once or separate which enables the practitioner to hold both feet in two worlds, and allows him to distill logic and illusion without ever claiming lifelong allegiance to either. We believe this rare trait, and above any other, is what distinguishes an occultist from the droves of the mundane; a self-made paradox of both psychonaut and skeptic.

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