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Whatever happened to Thessalonius Loyola?

Well, where is he? For those of you who don't know, "Thess" was a deep influence on one of our best known and influential hermits: Ray Sherwin.

In his book: Theatre of Magick, Sherwin's time with Thess is very much a "The Sun also Rises" type approach to things magickal:

We spent our time walking, usually in silence, eating, usually in silence, and talking, refreshing ourselves as we did so with the peculiar local wine of which we drank an alarming quantity each evening. The subject of these talks was rarely magick in the sense that I would have previously used the word, but slowly the pieces began to come ...

Hold that thought! -- Parallel path:

In 1976 in an abandoned ammunition dump dug deep into a mountain somewhere in the Rhineland, two magicians, one English, one German, announced the formation of a magical order with the celebration of a Mass of Chaos in the company of a couple of dozen other magicians. Soon after we emerged from the bowels of the

mountain a localized tornado hit the immediate area. This was but a small portent of things to come.

Indeed.

This historic beginning hit the magickal scene like a pebble in a pond, with ripples growing into an ever-widening circle of Kaos.

Since then the Kaos current has grown into a number of organizations and numerous solitary individuals wrecking havoc on the universe. The growth of the Internet has accelerated that growth to monumental proportions – and monumental discord.

Some groups have fared better than others in these ensuing struggles, but one thing remains: such things as anger, jealousy and politics are a distraction from what we're really trying to accomplish.

As Kaos magick becomes more and more "status quo," we have a new challenge ahead of us – keeping focused on those things that Kaos has always stood for: Cutting past the silly bullshit that mankind seems compelled to inject into everything we do.

In short, we need to sit back, relax and say: "Thess, pass me some more wine..."

What is the meaning of the universal symbolism of death and rebirth?

*“Come to me and I will kill you,”
sayeth the Wizard. The enemy is the
self-image.*

ego

The ego is the personality. It is all we think we are. Conversely, it is all we think we are not. We feel that this thing which gives us character, definition, importance, continuity and solidity is the only thing in the universe to hold onto.

It is all we seem to have and be. We act always to defend and bolster it. Everything we find ourselves doing, we try to normalise with the image of ourselves. This image is not even of our own choosing, but is gradually accumulated from the

expectations of our society, masters, relatives and friends.

The most heroic ego is a pathetic figure. A sorry facade of illusion and self-deceits limping from one little imagined success or gratification to the next. Evading and disguising to itself its imagined shortcomings and shoddy compromises. The actual limitations of the organism are unimportant. The conflict is between what the ego affirms and denies. In many respects the ego suffers from being cast too small.

Worst of all are the long periods of threatening nothingness and the desperate search to fill them with something to which attachment can be made. Even enjoyment is a despoilation. The enjoyed becomes a mere appendage of the ego. We are the slaves of our past. Our every act is dictated by the image of what we think we are. As the years advance, the anguished cry, “Gods, is there no end to the sickening taste of me?” is heard.

Can one resurrect the dead?

The sage is not human-hearted
The sage is not inhuman hearted
The sage has lost everything
Yet what remains?

When the distorting of the I is shattered, the light enters with the freshness of childhood. Everything is again itself and not me-contaminated. Free from the chains of I the life force leaps again in joyful spontaneity.

How is this Egotomy to be performed?

Self-abnegation, humility and charity are questionable maneuvers, often more productive of fresh conceit. There is no virtue in virtue.

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The most fruitful work done by modern magicians has consisted of their efforts to revitalise the tradition with techniques drawn from the living systems of the East.

The Way of the Siddhis

The Western Occult tradition is a shambles because the oral tradition has been broken and become divorced from the literary tradition.

In the West, the Magickal art has devolved to the point where the failure of desultory attempts to produce occult results by uncertain means has led practitioners to exalt the most meagre, mystic phenomena in their place.

The pursuit of power has lost its science and nobility, and confused itself with religion and other elements.

The most fruitful work done by modern magicians has consisted of their efforts to revitalise the tradition with techniques drawn from the living systems of the East.

The Siddhis are the eastern name for the occult magical powers. These are usually mentioned as arising as by-products of religious and mystical activities.

In this context they are usually dismissed as ulti-

mately worthless or actually harmful as traps for the ego. However, the relation of power to knowledge and wisdom need not always be negative.

Power for its own sake, and not as a personality crutch, can be a valid path to the supreme reality. The greater powers demand the raising of the whole man in perfect balance to the power of infinity.

The Western Magician is at a stupendous disadvantage. By his unaided will he must overcome his sloth, his reason, his ego and the cloying resistance of his mind to letting go of the dualities which confine it. He must also cobble together a modus operandi from books written mostly for profit or self-gratification.

Some of the finer points of the great Work will be considered in further articles, but following is a general draft of a possible path. It has been divided for convenience' sake into the very sacred principle of fives, the supreme pentad which rules the Cosmos OK.

Academics may delight its elemental symmetries.

0 Neophytus Nullicus is one sufficiently fortunate to have his attention turned to occult matters by spontaneous, mystical experiences - seeing a ghost, witnessing peculiar rituals, drugs, or even reading Dennis Wheatley.

He is most likely to remain where he is, dabbling with mere ideas until his interest exhausts itself.

1 Novitiate Practicus feels goaded to overcome the sloth of his being for reasons as diverse as the promise of occult powers, improvement of health, mental calm or spiritual development. He begins some sort of occult practice.

He may go right off the deep end immediately and be apprehended with pick and shovel in Highgate Cemetery.

He should have laid off the Waite and Wheatley. However, presuming he gets down to the more sober

work of yoga meditation, elemental visions, simple ritual and visualisation; he may expect several results.

The mind and body begin to work better as the will becomes disciplined and leaves them to function without interference. Concentration and the capacity for self-determination also increase.

The Practicus is likely to remain where he is, enjoying the fruits of a little meditation; until he takes the benefits for granted and slips back to his original condition.

2 Wizard Maleficus Minor is one who manages to let go of his reason long enough to test the absurdist hypotheses of Magick.

He may be helped in this if his preliminary meditations have had bizarre or peculiar elements. Out of curiosity, greed or for the hell of it, he tries to produce some result.

Because the Universe is an infinitely more complex institution than reason allows, he will, with persistence, obtain effects. Nevertheless, ignorance ensures that his efforts will be a catalogue of disasters of both the success and failure variety.

Any successes drive him into some variety of sorcery. Even the best-intentioned acts spring from personal considerations.

He may eventually get his extravagances under some control and remain a reasonably competent sorcerer, plying his uncertain arts in a little divination and manipulation.

3 Wizard Exemptus is impelled onward by the momentum of previous disasters or the thirst for knowledge. He finds that further progress in Magick demands loss of the Ego.

It is the Ego, which causes attachment to pettiness, and grounds the magician in acts of emotional gratification. From the uncertain arts of sorcery, he rises above personal considerations to the science of the Otherworld; exploring the Astral Double, theriomorphism (shape

shifting), the Kundalini or body chi energy and congress with spirit forces.

Though his power now becomes great, he no longer employs it in ill-considered acts of interference in the world of men.

4 Parabatrochus. He is greater than the winds, and breezes in and out of the otherworld as he wills. Free of all limitation.

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To Catch a Duppy

Magico-religious behavior generally takes on two forms, destructive or constructive. The constructive behavior may be called "healing across



cultures." In Jamaica, destructive behavior is usually referred to as "Obeah."

The word Obeah is thought to have been derived from the Ibo word "Ubio," which translates as "a charm to cause sickness and death."

Mr. Seaga, in his "Revival Cults of Jamaica," defines Obeah as "...the use of the spirit for destructive purposes."

In Jamaica, the Patois word for Duppy refers to that part of the human phenomenon that may linger within consensus reality. The Duppy, sometimes referred to as the "living dead," may appear in consensus reality in

human form, indistinguishable from living human beings.

They may also appear in dreams. Most people have seen the movie "Poltergeist." Catching the Duppy represents the Jamaican version of manipulating poltergeist-type energies or spirits to make them do what you want them to.

A practitioner of Obeah will, when the need arises and upon instruction of an Obeahman, go to a graveyard and find the grave of someone newly dead.

The practitioner presses a calabash stick into the dirt at the head of the grave and pours freshly brewed coffee into the grave. She or he then places a bowl of freshly cooked rice in the

middle area of the grave and reads Psalm 21 out aloud. The appearance of a puff of smoke signals that the ritual has succeeded.

Those who have caught the Duppy may now ask it to perform certain tasks.

It may happen that the one who caught the Duppy cannot "hold" it, which results in the duppy "running amuck," so to speak. Jamaicans often attribute accidents, bad-luck streaks and other such twists of fate to

some form of spell-casting, which require the services of an Obeah Seer or a "four-eyed man" (two eyes to see in this - our own consensus reality, and two eyes to see into that other-world or spirit world).

Using techniques of divination indigenous to Pukkumina and/or Obeah, the Obeahman determines the source of the bad luck or unfortunate twist of fate and gives the questioner a recipe that will fix the situation. It then falls upon the questioner to go to the drugstore or pharmacy and obtain the items, and then carry out the recipe obtained from the Obeahman. This may involve catching another duppy in order that spirit may fight against spirit, if necessary.

The word Obeah is thought to have been derived from the Ibo word "Ubio," which translates as "a charm to cause sickness and death."

The Obeah tradition gives dogs the ability to see Duppys (which may explain the ridiculous amount of barking the dogs seem to do in the Hope Pastures area of Kingston), while holding the appearance of a frog in any situation as a message or omen.

Whether the omen or message carries a portent of good or ill will, remains open to interpretation, and an Obeah Seer's skills are considered as real as a doctor's or a psychiatrist's.

While Obeah is a source of amusing conversation for the middle class, for the poor and rural areas it remains "an important aspect of Jamaican spiritual and cultural reality."

"As his slave ancestors, in the equally frightening environment of the plantation, used the rich panorama of their African religious practices and beliefs as a means of spiritual empowerment and survival, (the worker) uses

Obeah as (a) coping mechanism to survive...."

An interesting feature of Obeah lies in the steps taken to insure that the spirit of the dead can never serve for someone else's gain. Obeah calls this "tying the duppy." The rope used to lower the coffin into the grave remains buried with the deceased. When the corn begins to grow, the duppy is thus "tied" to the grave.

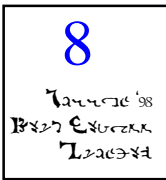
Obeah also provides various methods of protection from duppys, such as the burning of red and black candles and the leaving of water and rum standing in glasses. Since Duppys fear sand, those who wish to protect themselves from a duppy spread sand in entryways and hang horseshoes over doorways. An ear of corn washed in "dead man's blood" and hung behind a door protects a place from the unwanted attention of Duppys. Rearranging the furniture of the house or changing the color of one's nightclothes serves to "fool" the Duppy.

Obeah takes its roots from the Maccabee Bible, one of the portions of text removed from the christianized/sanitized version of the bible known and sometimes read today. In Jamaica, the possession of the Maccabee Bible can result in a ten-year prison sentence, as Obeah remains illegal in Jamaica. The churches there rant and rave about how Obeah is black magic and how it is evil. But when things are amiss, members of those same congregations line up outside the house of an Obeahman or woman at 5am, in anticipation of the Obeahperson beginning work at 9am. The parishes of St. Thomas, St. Mary and Clarendon have a high concentration of Obeah men and women in Montego Bay, Flankers and St. Mary's. Many people in the U.S. come to Jamaica to consult with an Obeah Seer when traditional options in the U.S. have been exhausted.

The Western, post-modern mind does not necessarily accept things like Obeah at face value. I have learned

that Obeah may be an aspect of the larger Pukkumina tradition. To explore Obeah outside the context of Pukkumina may be to shortchange the tradition, but I have attempted to concentrate only on the Obeah aspect. I have no doubt that belief structures reality. To believe in Obeah, Voudoun, Santeria, Icelandic Shamanism, Hinduism, the Southern Baptists breed of Christianity or the fact that one can experience full possession

Kaos resources



Web sites

[IOT Americas Home Page](#)
[The Autonomatrix](#)
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Obeah takes its roots from the Maccabee Bible, one of the portions of text removed from the christianized/sanitized version of the bible known and sometimes read today.

(witnessed by others) by a fictional deity, can give belief power beyond words; which serves to make a living, functional aspect of our body-mind's structuring of perception.

Bibliography and Sources:

- 1 Delroy Woodley, Personal conversation;
- 2 Degazon-Johnson, Roli, "Obeah: A Study of Superstition and Labour Management Relations in Jamaica." The Caribbean Labour Journal;
- 3 Seaga, Edward, "Revival Cults in Jamaica." Institute of Jamaica.

[ego: continued](#)

The sage then appears:

Unworthy, for he seeks not the approval of others.
Foolish, for he would rather see himself proved wrong.
Inconstant, for he remains fluid and changes at will.
Negligent for he offers no excuses for himself.
Fickle, for he changes his beliefs as he will.
Insubstantial, for he has lost his importance and gravity.
Morbid, for his death advises him constantly.
Aimless, for he acts without lust of result.
Insincere, for he is only playing at being himself.
Insane, for he laughs inwardly at everything.
Stupid, for he delights in making a fool of himself.

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The existence of magick presupposes various things, the most obvious being the matter of control.

Magick, Ecstasy and the Quest

The very last thing any writing can communicate may be the thing it most urgently wants to. Writing can be a series of gnoses in itself, and by the very nature of the process, I cannot communicate the most ecstatic states that went into that process. As Godel's Theorem would predict, it seems that in order to make general statements about magick, you have to be "outside" it, in a meta-set of magick. Magick then becomes a subset of the writer's consciousness, identified by certain specifics. What are those specifics?

The existence of magick presupposes various things, the most obvious being the matter of *control*. Magick is defined as: causing change to occur in conformity with will, expanding your achievable reality, the pursuit of power, and so on. All these definitions presuppose control as the central theme in magick. This is all fine and good, but it illustrates that magick cannot address issues outside of the sphere of control.

These are issues that are usually chunked up into mysticism, and neglected or anathematised by serious

magicians. This is a mistake, because the half of our quality of experience is dependent upon our ability to let go, stop worrying, stop controlling and enjoy. Lionel Snell, in a lecture in 1993 (Thelemic Symposium, Oxford, UK), tackled the very point : that, whatever our degree of control of circumstances, the outcome is not guaranteed to please us.

He used to illustrate this duality the tarot trumps of The Magician and The Fool. The Magician represents Control, The Fool - Ecstasy. The Magician would like to have perfect control over the universe, everything going according to plan; The Fool, a mystic, weightless kind of bliss.

Between these two extremes, all magick is performed. Ecstasy is the basis of gnosis; without the counterbalance of focussed will, it slides off into unstructured fun. Control is the basis of magickal structures, defining one's will in a given situation, but without ecstasy it doesn't go. Without a tank full of gnosis, the magickal vehicle will not run.

The basic exercises of magick build a stolidity, a

strong will. Completing a good, basic training course in magick marks one out as someone who can persist when the going gets tedious, by sheer bloody-mindedness. This self-discipline comes into dynamic tension with flexibility of belief, and together, these are the magician's core assets.

Let us take one of the definitions of magick : *the pursuit of power*. In the context of magick, what is

So, what are the boundaries of magick? Many chaos magicians have tended to take the view that magick = sorcery: i.e. if it doesn't have some sort of result in consensus reality; it ain't magick, but mysticism or religion.

power? Power is the ability to do things. The more "horsepower" or kilowatts an engine has, the more work it can do in a given time.

When we do magic, we may employ a physically demanding gnosis, such as dancing or drumming for prolonged times, and make some connection between our sweated work and our magical power. In our astral imagery we might visualise ourselves growing, swelling, throbbing, shining, crackling, glowing with some sort of magical ability.

Our visualisation of power in that instance is based on images of physical power. The analogy of magickal to physical power is extremely limiting. The pouring of work into any ritual can only enhance its magical effectiveness by the contribution that the work makes to the magickal trance or intensity of gnosis.

Even the notion of an intensity scale for gnosis could

be misleading; we might be tempted to pass off a sensation of physical energy or of extreme disorientation alone as adequate gnoses and be puzzled at the failure of our sorcery. The physical image of magical power has a further drawback: it suggests pushing against some resistance. The resistance most usually encountered in magick originates in the wizard's own mind, and the harder he pushes against that, the harder it will push back.

This is the paradox of Lust of Result and the sorcerer must apply cunning to circumvent it and succeed in his enchantments. So, rigidity is a menace to real effectiveness. The Daoists understood this. Power is more like a flow condition, where the magician slips easily from one reality to another, taking his universe with him.

Therefore, magick can be seen as the pursuit of power via the dynamic tension between ecstasy and control. There are plenty of other ways of defining magick, but as stated above, they will all imply control.

So, what are the boundaries of magick? Many chaos magicians have tended to take the view that magick = sorcery: i.e. if it doesn't have some sort of result in consensus reality; it ain't magick, but mysticism or religion.

To give a counter-example, adherents of Thelema as practised by the OTO are practising religion, mysticism and maybe sorcery, and subsuming it all under the term magick. In order to clarify this issue, a few definitions:-

1. Religion: A set of beliefs and meta-beliefs that say definite things about life, ethics, the universe and perfection, and that thereby give the adherent a sense of belonging in the universe;
2. Mysticism: The body of philosophy and techniques designed to recover ecstatic, unitary consciousness. This experience is sought because it leads to a gnosis of completeness, wholeness - the ultimate *peak experience*, as psychologist Abraham Maslow called it. It

is sought for its own sake, though attainment of it invariably results in a revision of one's identity. The unitary consciousness can be identified with the experience of the non-local *quantum mind*, unconditioned awareness;

3. Sorcery: Making things happen in consensus reality according to will;

4. Self-transformation: Making things happen to consciousness according to will.

This latter category gives us problems. This type of magick is defined by Pete Carroll as *Illumination*, which he subsumes under *Enchantment*, as in *enchantment upon the selves*. However, once we start talking about changes in the selves, we are talking about states of consciousness that can operate upon other states of consciousness.

The operating state sounds suspiciously like the Holy Guardian Angel if we ditch the usual metaphysics associated with that concept, and if the desired result of the Illumination magick is openness to ecstatic states, then that would be mysticism, wouldn't it? These themes are explored further in *Chaotopia!* So, what are our definitions of magick?

CARVING UP THE BEAST

Magick is like a multidimensional entity, a concept so large that it touches everything. By its very nature, most of it is hidden in the domain of the mystery, eternally pursued by the questing mind. A system is a set of structures within that incomprehensible hypersurface; an Aeon is a slice through it.

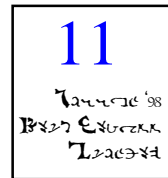
There is no absolutely, satisfactory system, meta-system or meta-meta-system. At best, a book on magick is an evaluation of technique wrapped around a believable meta-model. We all cut through the beast at an angle decided by our obsessions, and that is exactly what I shall be doing. The question I ask when I come

across a theory is: *What use can I get out of this?*

Magick is a delicate art with a low success-rate, at least initially. The motivation for it is non-ordinary; generally, if I can do something without magick, I will. Magick stretches your boundaries, gives a sense and an intelligence to life, allows the development of purpose.

We choose our worlds all the time; we affirm or deny some fact or other many times a day. A magician is careful how she does this - it is precisely how we hold together our reality.

Consciously or not, we are always choosing beliefs.



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We tell ourselves stories about who we are and what the world is in relation to us. Chaos magicians use whatever belief system enables and facilitates magick at the time.

Generally, the belief will *wear out* as the critic in you latches onto its flaws. This partially explains the phenomenon of beginner's luck in magick - when I first started doing sorcery, I had a great run of successes. Then it stopped. It was a while before I realized I had punctured my own naivete and had to think (dammit!) again, come up with a new belief shift which would re-enable my sorcery.

Sophistication can be pain in the arse. As we get more conscious of this process, the effects get more obvious, and we are forced to choose our beliefs ever

To use Spare's phrase, we are making our own sacred alignments, homing in on the point in consciousness that makes the magick possible in that moment.

more carefully. This is when we start to have strong opinions about what meta-beliefs to hold, when we start to construct our own Chaotopia. Chaotopia is neither Utopia nor its opposite. It is what Austin Spare called, *the chaos of the normal*, seen through an illuminated eye - the eye of the sorcerer.

This is also the point where we can be said to be understanding the patterns of our true will. The universe, in the guise of our own unconscious/greater mind, presents us with limitations like the above. These crises invite us to jump us out of obsolete frames of reference into new creative approaches.

Amongst the hordes of definitions of magick, the one I like best at present is: The technologies of organic belief. This forms the basis of a very generalized and simplified

model of magickal activity, utilizing Austin Spare's concept of *organic belief*:

1) SELECTION OF OUTCOME ==>

2) GNOSIS ==>

3) EMBEDDING OF NEW (ORGANIC) BELIEF ==>

4) EFFECT OF ORGANIC BELIEF ON CONSENSUS REALITY

Careful and precise selection of outcomes is vitally important, but the techniques for doing so exist in the realm of mundane psychology. Gnosis means *altered state of consciousness*, which is likely to be a familiar concept to any reader of this book.

The embedding of organic belief is the tricky bit: the mind has to be presented with the parameters of the new reality you want in a way which does not conflict with the beliefs already in the unconscious. Belief becomes organic if presented to the unconscious mind in a congruent way, embedded within an appealing paradigm.

A powerful gnosis can shatter the bonds of belief, but the magick is vitiated by unconscious resistance to the implications of the new belief, unless the mind has been prepared, oiled as it were, by the most appealing paradigm shift.

When we aim our paradigm shifts with subtle accuracy, we may find that we are capable of a much more powerful magickal action or we may achieve the same result with only half the strain and twice the pleasure.

To use Spare's phrase, we are making our own *sacred alignments*, homing in on the point in consciousness that makes the magick possible in that moment. Unconscious resistance is undoubtedly the commonest cause of magickal failure.

This makes the selection of belief a major theme in

enabling or disabling your magick.

It is also the area in which most controversy takes place, thereby the most interesting reason for which books on magick continue to be written.

ECSTASY AND THE QUEST

I mentioned above the notion of belief systems wearing out. There is more than one reason why this happens, it is also a mechanism by which the wizard is forced to evolve. What forces this?

Phil Hine has pointed out that engaging in gnosis for sorcery eventually has the effect of reprogramming the selves, even if there had only been intention to reprogram one's consensus reality (sorcery) before.

In other words, the magician is forced by an accumulation of transpersonal gnoses to revise his concepts of who he is and what he wants to be.

At the top of the simple hierarchy of needs (Maslow, Dilts) lies the mystery that some have called a *tangled hierarchy*, which generates individual consciousness out of the quantum plenum, out of universal mind.

Repeated experience of higher states of consciousness eventually leads to some experience of the core paradox of individual being.

The mind starts asking questions like:

Why do I come down?

Why don't we just get ecstatic when we've finished our day's work?

What is the origin of individual consciousness?

Why does the ego keep wittering on in its tedious internal monologues of past-oriented identity, and what can I do about it?

How can I get back to unconditioned mind?

The occasional extra bit of money, sex, personal power, healing, no longer satisfy; everything is muddled

by the taste of the ego. Transformation becomes urgent.

TRUE WILL VERSUS RANDOM BELIEF

Pete Carroll (in Liber Null, 2nd edition) is at pains to banish the notion of True Will in favour of Random Belief, and denies that there is any guiding principle to decision-making other than conscious or unconscious impulse. To experience and appreciate randomness as a guide to action, Carroll recommends Dice-Living and Random Belief exercises.

Why do we perceive the ego's endless demands as so sickening? It sounds to me like a case of what has been described as *option anxiety*, the paralysis felt when one is confronted with choices. This is one of the endemic sicknesses of the postmodern world, and its cure is not randomization of beliefs or behaviour; that is just giving up on the burden of choosing.

You cannot achieve release from a system whilst using that system - Godel's theorem again. Random belief exercises are excellent training modules; they assist deconditioning. They are obviously not a basis for a regular way of life, and in fact, the exercises tend to teach you what your real values are.

So, what do we need to know in order to make decisions? Firstly, we need to have a basis for making the decision. In other words, we need to know our *criteria*. This generalizes into our *values*, which are more universal kinds of criteria. Secondly, we need to know the relationship of our values and criteria to the particular decision we are contemplating.

These things can be known by a combination of logic and introspection. What needs emphasizing is that the introspection part of the process involves checking for the signals in your body and feelings when you explore each idea; your intuition, once you have learned to listen to it, will provide you with the answers. For a taste of

this kind of thing try the following exercise:

RECOGNIZING CONGRUENCE SIGNALS

Get into a relaxed posture and ask your unconscious if it's listening. You will probably get a sensation of some kind, this is a congruence signal. Now repeat to yourself a desire-sentence about which you have some doubt or fear.

You may experience a different sensation, which may be an incongruent signal. Experiment with different formulations of the desire-sentence until you feel quite a different sensation.

It becomes increasingly possible to steer one's life by the 'feel' of situations - all the information about any decision is present in the feelings of the body, if one can only learn to interpret and trust them.

When you are confident that this is a congruence signal, you will have formulated a congruent desire. If you persist with such techniques, it becomes rather like dowsing.

Some form of congruence testing is a powerful tool for magick because you have at your disposal the entire committee of selves whenever you want to clarify your will.

A rather vague definition of true will might be: *the driving force behind the grand sweep of your life.*

However, unless you believe in a deterministic (19th Century) universe, there is no room for a deterministic notion of your destiny.

In a world ruled by change, the mode of expression of your true will is bound to shift.

The problem with this definition is that you can never articulate this grand design in any clarity, because that articulation in itself would limit your responsiveness to new situations. A useful operational definition of true will is: *the vector sum of all your desires at any given moment.*

This definition assumes nothing about the future course of your life and can only give you a *snapshot* of your Will, frozen in time. However, this Will-of-the-moment is all you can know, at any given time, about your will; thus it is perfect for that moment. This form of will can be elicited using congruence signals any time you need to.

The above type of procedure brings the conscious and unconscious desires into alignment by inviting the unconscious totality to express itself. This will result in a considerable strengthening of one's intuition.

It becomes increasingly possible to steer one's life by the 'feel' of situations - all the information about any decision is present in the feelings of the body, if one can only learn to interpret and trust them. At various points in one's magickal development, it is unavoidable that, in order to attain liberation from past circumstances and conditioning, one feels totally alone and in opposition to the world.

A background of work with conscious-unconscious congruence gives one the strength of certainty, which enables acceptance of one's own terrible uniqueness, one's burden of freedom, the Monstrous Soul.

Editor's note:

This article is adapted from Dave Lee's latest book, CHAOTOPIA! Now available.

(<http://www.execpc.com/~discord/iot/products.htm>)

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תאריך '98
בש"ח עשור
לראשית

Have you ever given a second thought to the seemingly, innocent contents of the kitchens of sorcerers and magicians? You know, items such as: dishcloths, pipe cleaners, lollipop sticks, hammers and biscuits ...

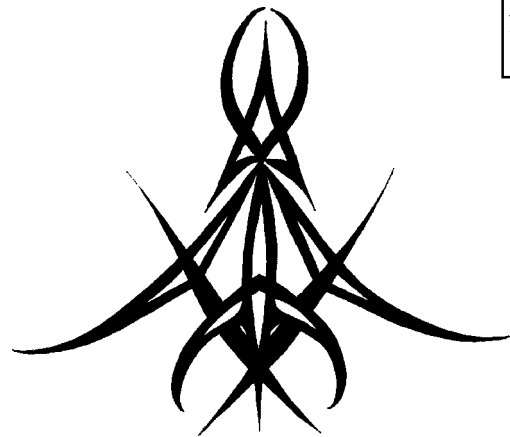
Banishing Badfolk on a Budget

Earlier this year, a friend of mine asked me to assist her in a banishing or breaking of bonds rite. She shall be hereafter referred to as Client S, and those whom she wished to be rid of as Subjects: A, B, C, D, and E.

Client S has a fair degree of magical experience so we planned the rite together. Our first ideas involved doing some symbolic bond-breaking using items that held direct links between Client S, and A, B, C, D and E. Photographs, letters they had given to Client S or even scraps of their clothing or hair.

With an assurance that Client S could provide something suitable we made the arrangements for the ritual, booked the baby-sitters and circled the date on the calendar in red ink. Everything was set to go.

Is it just me or does everyone suffer from this sort of setback? Come the appointed day, at the appointed



Sigil by Frater Monk E

hour, Client S arrives with no subject links at all. As I did not know all of subjects: A, B, C, D and E, there was little I could do to change the situation. "Time to improvise," I thought.

A lot of my magic relies upon improvisation. This is not due to a willful rejection of standard ceremonial magic nor a deliberate drive toward discordianism. It seems to arise out of sheer necessity as if by accident.

What has become significant is how many times the contents of my kitchen cupboard have saved the day. In this instance, after a quick rummage through the cupboard under the sink and checking the biscuit tin, we were back on course for the ritual.

Our ingredients included a 27 pence pack of Netto's ginger biscuits, a red, checked dishcloth, a chopping-board, a hammer and a black marker-pen.

We began the evening's work with the Gnostic Pentagram Banishing Ritual and then made our statement of intent: "It is our will to break all emotional and intellectual bonds between Client S and A, B, C, D and E." Cue

the biscuits - for it was the stage to create the subject links. This was done by Client S taking a biscuit in her hand and visualising the person she wished to break links with.

When she felt that she had a strong, firm image and feel of that person, she declared the biscuit to be a true representation of them and wrote their name in black marker pen on the biscuit. She then passed the biscuit to me (the acting ritual-officer for the evening), and I declared the biscuit to be a symbol of the emotional and mental

crumbs were thrown in the street for the birds.

Anyhow, the important thing is that it worked. Gone were the bothersome folk who had been plaguing Client S (after their brief incarnation as biscuits). The pigeons were well fed and Client S was free from stress once more. All this for only 27 pence - a bargain by anyone's standard.

I mentioned the advantages of cheap biscuits to a fellow magician soon after the ritual and he was greatly interested. He had been experiencing problems with someone and despite several months of cursing them, they were still around.

The thought of breaking bonds by bashing biscuits so appealed to him that he even went as far as making some biscuits for the purpose of the rite. However, the main reason why I mention him is that he had a rather wicked, little twist to add to the biscuit technique.

After he had finished hammering the biscuits to oblivion he did not throw the crumbs to the birds. Instead, he put them inside some silver foil which he used to wrap around a wax image of his enemy, bound it tightly and buried it deep in the earth.

According to him, this would inflict upon his enemy a "crumbs in the bed" type of skin irritation, which if it did not drive them mad, was certainly as cruel a curse as anyone dare give. Now there was no need for that, was there?

I shall not end this sorry, little tale with a cautionary moral, for I hate them and I think they patronize their audience. Having said that, if a few more of you become suddenly suspicious of the contents of your closest friends' kitchen-units, I would feel that I had done you all a public service.

Perhaps, next time I shall tell you what the intelligent magician can do with pipe cleaners.

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מאמר 98
בשם עטרת
לראש

According to him, this would inflict upon his enemy a "crumbs in the bed" type of skin irritation, which if it did not drive them mad, was certainly as cruel a curse as anyone dare give.

bonds between Client S and whosoever was the subject.

Then I wrapped it in a dishcloth. We used five biscuits, one at a time, until all five were wrapped up in the cloth and the naming process was complete.

The next stage was the breaking of the bonds so out came the chopping board. This was placed on the floor of the make-shift temple, with the dishcloth (and biscuits wrapped inside), placed on top.

Using my trusty hammer Client S declared, "With these blows, the bonds are broken!" She then hammered the biscuits relentlessly until there was nothing left but crumbs. After a final, swift banishing these

Crash kills 4 slowed by motorcade

MUNDY TOWNSHIP, Mich.—A fiery crash on Interstate 75 south of Flint that left four people dead Monday began when a Tractor-trailer plowed into traffic slowing to a crawl as President Bill Clinton's motorcade passed nearby.....(p. A8)

The story goes on to say that the truck had broadsided a car that had cut in front of it to turn onto the median, apparently in an attempt to avoid the congestion by making a U-turn. This started a chain reaction that took out six other vehicles. Several caught on fire, including two of the three new Saturn cars the truck was hauling. The truck driver survived, but the police did not say if he would be charged with any crime. The President had been on his way to address a crowd at the University of Michigan-Flint.

And of course the news the next day was that President Bill Clinton's political party had suffered a flaming crack-up at the polls, and he was now going to have to deal with Republican majorities in both houses of Congress.

This accident is thus a perfect example of an ominous event, classic in its link to its subject, in its timing, and in the explicit character of its message. The link to the President was intimate because his presence caused it, but only in the most detached sense, so there's no way it can be seen as any kind of Freudian slip.

Traffic slows to a crawl for lots of reasons—construction, accidents up the road, tolls—and when there are pile-ups then, it is no omen. But the timing here was so precise. It was the day before the election and because the top Democrat was making a campaign stop, four people were incinerated in a lake of fire. So of course

A *lthough omens have a dynamic similarity to divination, they differ in that they are spontaneous. While divination with tarot, I Ching, or the runes is simply the use of a random symbol generator to solicit an omen, we can still*

use the mechanism anytime we like, and only the pertinence of the answers can indicate whether our solicitations are successful or not. But omens come when they come, and if we strive to see them when they aren't there, we only look ridiculous.

A true omen can't be searched out, but manifests more like a kick in the head.

Sometimes omens are indicative of vast historical currents. Since these address public affairs, they will generally be public displays and will often be reported in the media.

Here is such a report distributed by the Knight-Rider syndicate, as

the Democrats lost both houses.

The details of the story also carry meaning. Four people were killed, and four is the number of completion and stability. This to me emphasizes that the old Congressional status quo is finished and destroyed. Also, the cars the truck was hauling were Saturns, and Saturn is the planet of limit, form and Fate, again stressing that this political shift is no triviality.

On the other hand, I see no indication here that a new Republican dynasty will result.. It was a lake of fire, not a truckload of cantaloupes spilled out for anyone to gather. Besides, the driver of the car the truck broad-sided was trying to make a U-turn is not likely to solve it. Something more creative is obviously required, and I doubt the Republicans have it in them.

When we look at omens as being produced by the psychic energy within a situation, the similarity of their dynamic to that of conjuring becomes clear.

Another detail is that the truck driver survived, just as Bill Clinton is still in office. And if the Republicans make a mess of it, he could well be re-elected in 1996—probably running on his ability to roll with the punches and turn disaster to good account. But that's still up in the air. After all, the police hadn't decided if the truck driver was at fault.

So much for the portentous extreme. At the other end of the spectrum are omens that occur subtly to one's person. You may be thinking mean thoughts your sweetie when a crow starts cawing right overhead—the first crow you've heard all day.

The message here would obviously be an admonishment not to indulge in infantile crap. Of course this

ominous event is tiny compared to Clinton's portent, and indicative of a warning rather than a fait accompli, but then a lover's spat averted is possibly a smaller thing than a political turnabout.

At least a crow's caw takes less energy to arrange than a flaming crack-up; only the timing of its call makes it in any way out of the ordinary. And the energy contained in a situation is, I think the key to the production of any ominous display of that situation's essential dynamics.

On an even less energetic level are meaningful "accidents." Perhaps instead of hearing a crow caw as one mentally berates one's sweetie, one will cut one's finger along with the carrot.

The dynamic is the same, but the mechanism is contained within the subject's personality, and so no occult or paranormal interaction need be hypothesized.

So we have spectrum that ranges from public to personal to strictly private portents, and this spectrum can be nicely interpreted as one that ranges from great

energy to trifling. Political sea changes create lots of ecstasy and anguish, and the anticipation generated before the event by the hundreds of thousands of people who will be directly affected by it should be sufficient to spawn some impressive synchronicities.

But when I'm thinking mean thoughts about my sweetie, that's just me, and so the coincidence is a small one. And if I'm not paying attention, I'll miss it.



When we look at omens as being produced by the psychic energy within a situation, the similarity of their dynamic to that of conjuring becomes clear. Omens occur when a situation has a power overload that discharges as an event analogous to the way the energy is moving in the situation.

This overload usually occurs because the situation contains more significance than the people involved in it will acknowledge—not to other people nor even to themselves—and so the tension is kept from conscious release and must instead manifest in an objective display. With conjuring, on the other hand, we use artificial means to overload the situation with power, in hopes that it will discharge as an event that will help us get what we want.

It's the same dynamic, except that omens are its natural occurrence, and conjuration's its technical exploitation.

Finally, we should consider the subject of omens in conjuring. Briefly, they don't mix well, If you're conjuring and you get any omen more impressive than a flight of birds or a break in the clouds, then that is energy wasted on display, energy that should be working to manifest the result you desire. Nor should you divine after conjuring to see how well it went, since the energy that worked the oracle would also be wasted.

The best omen a conjuration can produce is a result that accomplishes our wills.

But this is not to say that you should ignore or repress recognition of a decisive omen if such should appear; it may be telling you to change your procedure, your strategy, or your view of the situation you want to affect. I can recall an occasion when a friend of mine set up a ritual designed to destroy the negative thought and habit patterns within the participant's personalities.

We were each given a dark and light piece of cake. We then entered period of gnosis wherein we identified the dark pieces with the negative aspects of personality, and light pieces with the positive. Finally we ate the light

pieces and put the dark one into an ornate silver plate bowl where they were to be destroyed.

The fuels for destruction was a quantity of pure grain alcohol. Curiously, however, almost as soon as the cakes were set alight, the bowl began to melt, dripping hot metal all over my friend's nicely finished table. The fire was hastily smothered, the ritual aborted. The dark cakes, incidentally, were scarcely even warm. (A good

Omens occur when a situation has a power overload that discharges as an event analogous to the way the energy is moving in the situation.

wick does not burn.)

The omen was obvious to everyone except the host, though he had to admit the sense of it once it was explained. This is simply that negative personality patterns can never be destroyed; if we try, we'll destroy their container—our total selves—before the negativity is even touched.

Further research has convinced me that the energy these negative patterns generate can easily be transformed into positive powers without changing the habit itself at all.

The trick is simply to be aware of our pathologies as pathologies (and not justified responses to an awful world), and then synthesize spirits or servitors whose sole function is to shift the energy from its negative application into something we can use.

Thus may our pathologies be made profitable, each other engine to augment the momentum of our wills.

Banish with Laughter ...

- Q. What's white and falls from the sky?
A. ...the coming of God.

HOW TO KEEP A HEALTHY WORKPLACE

1. Page yourself over the intercom. (Don't disguise your voice.)
2. Find out where your boss shops and buy exactly the same outfits. Always wear them one day after your boss does. (This is especially effective if your boss is a different gender than you are.)
3. Make up nicknames for all your coworkers and refer to them only by these names. "That's a good point, Sparky." or "No, I'm sorry, I'm going to have to disagree with you there, Chachi."
4. Send email to the rest of the company telling them what you're doing. For example "If anyone needs me, I'll be in the bathroom."
5. "Hi-lite" your shoes. Tell people that you haven't lost your shoes since you did this.
6. While sitting at your desk, soak your fingers in Palmolive.
7. Put up mosquito netting around your cubicle.
8. Put a chair facing a printer, sit there all day and tell people you're waiting for your document.
9. Arrive at a meeting late, say you're sorry, but you didn't have time for lunch, and you're going to be nibbling during the meeting. During the meeting eat 5 entire raw potatoes.
10. Insist that your e-mail address be:
zena_goddess_of_fire@companyname.com
11. Every time someone asks you to do something, ask them if they want fries with that.
12. Send email to yourself engaging yourself in an intelligent debate about the direction of one of your company's products. Forward the mail to a co-worker and ask her to settle the disagreement.
13. Encourage your colleagues to join you in a little synchronized chair dancing.
14. Put your trash can on your desk. Label it "IN."
15. Determine how many cups of coffee is "too many."
16. Develop an unnatural fear of staplers.

17. Decorate your office with pictures of Cindy Brady and Danny Partridge. Pass them off as your children.

18. For a relaxing break, get away from it all with a mask and snorkel and dunk your head in the fish tank. If no one notices, take out your snorkel and see how many you can catch in your mouth.

19. Send e-mail messages saying "free pizza, free donuts, etc. in the lunchroom. When people complain that there was none, just lean back, pat your stomach, and say, "Oh you've got to be faster than that."

20. Put decaf in the coffeemaker for 3 weeks. Once everyone has gotten over their caffeine addictions, switch to espresso.

A guy was stranded on a desert island with Cindy Crawford. He played it cool, and he didn't make any moves towards her for several weeks. Finally, one day he asked her if maybe they could start up a physical relationship, so as to attend to each other's needs. Cindy said she was game and a very vigorous sexual relationship began.

Everything was great for about 4 months. One day, the guy went to Cindy and said, "I'm having this problem. It's kind of a guy thing, but I need to ask you a favor."

Cindy said, "Okay."

The guy said, "Can I borrow your eyebrow pencil?"

Cindy looked at him a little funny, but said, "Sure, you can borrow my eyebrow pencil."

The guy then said, "Do you mind if I use the eyebrow pencil to draw a moustache on you?"

Cindy is getting a little worried, but says, "Okay."

Then the guy said, "Can you wear some of my guy clothing, I need for you to look more like a man."

Cindy is getting a little disappointed at this point, but says, "Well I guess so."

Then the guy says to Cindy, "Do you mind if I call you Fred?"

Cindy, very dejected, says, "I guess not."

So, the guy reaches out and grabs Cindy by the arms and says, "Fred, you won't believe who I've been sleeping with these past four months!"