

LIBER KAOS THE PSYCHONOMICON

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PART I : LIBER KAOS

CHAPTER 1 PRINCIPIA MAGICA

CHAPTER 2 AEONICS

All the philosophies, creeds, dogmas and beliefs that humanity has evolved are variants of three great paradigms, the Transcendental, the Materialist and the Magical. In no human culture has any one of these paradigms been completely distinct from the others. For example in our own culture at the time of writing the Transcendental and Magical pradigms are frequently confused together.

Transcendental philosophies are basically religious and manifest in a spectrum stretching from the fringes of primitive spiritism through pagan polytheism to the monotheism of the Judaeo-Christian- Islamic traditions and the theoretical non-theistic systems of Buddhism and Taoism. In each case it is believed that some form of consciousness or spirit created and maintains the universe and that humans, other living organisms, contain some fragment of this consciousness or spirit which underlies the veil or illusion of matter. The essence of Transcendentalism is belief in spiritual beings greater than oneself or states of spiritual being superior to that which currently one enjoys. Earthly life is frequently seen merely as a form of dialogue between oneself and one's deity or deities, or perhaps some impersonal form of higher force. The material world is a theatre for the spirit or soul or consciousness that created it. Spirit is the ultimate reality to the transcendentalist.

In the Materialist paradigm the universe is believed to consist fundamentally and entirely of matter. Energy is but a form of matter and together they subtend space and time within which all change occurs strictly on the basis of cause and effect. Human behaviour is reducible to biology, biology is reducible to chemistry, chemistry is reducible to physics and physics is reducible to mathematics. Mind and consciousness are thus merely electrochemical events in the brain and spirit is a word without objective content. The causes of some events are likely to remain obscure perhaps indefinitely, but there is an underlying faith that sufficient material cause must exist for any event. All human acts can be categorized as serving some biological need or as expressions of previously applied conditioning or merely as malfunction. The goal of materialist who eschews suicide is the pursuit of personal satisfaction including altruistic satisfactions if desired.

The main difficulty in recognizing and describing the pure Magical Paradigm is that of insufficient vocabulary. Magical philosophy is only recently recovering from a heavy adulteration with transcendental theory. The word aether will be used to describe the fundamental reality of the magical paradigm. It is more or less equivalent to the idea of Mana used in oceanic shamanism. Aether in materialistic descriptions is information which structures matter and which all matter is capable of emitting and receiving. In transcendental terms aether is a sort of "life force" present in some degree in all things. It carries both knowledge about events and the ability to influence similar or sympathetic events. Events either arise spontaneously out of themselves or are encouraged to follow certain paths by influence of patterns in the aether. As all things have an aetheric part they can be considered to be alive in some sense. Thus all things happen by magic, the large scale features of the universe have a very strong aetheric pattern which makes them fairly predictable but difficult to influence by the aetheric patterns created by thought. Magicians see themselves as participating in nature. Transcendentalists like to think they are somehow above it. Materialists like to try and manipulate it.

Now this universe has the peculiarly accommodating property of tending to provide evidence for, and confirmation of, whatever paradigm one chooses to believe in. Presumably at some deep level there is a hidden symmetry between those things we call Matter, Aether and Spirit. Indeed, it is rare to find an individual or culture operating exclusively on a single one of these paradigms and none is ever entirely absent. Non dominant paradigms are always present as superstitions and fears. A subsequent section on Aeonics will attempt to untangle the influences of each of these great world views throughout history, to see how they have interacted with each other and to predict future trends. In the meantime an analysis of the radically differing concepts of time and self in each paradigm is offered to more fully distinguish the basic ideas.

Transcendentalists conceive of time in millennial and apocalyptic terms. Time is regarded as having a definite beginning and ending, both initiated by the activities of spiritual beings or forces. The end of time on the personal and cosmic scale is regarded not so much as a cessation of being but as a change to a state of non material being. The beginning of personal and cosmic time is similarly regarded as a creative act by spiritual agencies. Thus reproductive activity usually becomes heavily controlled and hedged about with taboo and restriction in religious cultures, as it implies an usurpation of the powers of deities. Reproduction also implies that death has in some measure been overcome. How awesome the power of creation and how final must earthly death subconsciously loom to a celibate and sterile priesthood.

All transcendentalisms embody elements of apocalypticism. Typically these are used to provoke revivals when business is slack or attention is drifting elsewhere. Thus it is suddenly revealed that the final days are at hand or that some earthly dispute is in fact a titanic battle against evil spiritual agencies.

Materialist time is linear but unbounded. Ideally it can be extended arbitrarily far in either direction from the present. To the strict materialist it is self-evidently futile to speculate about a beginning or an end to time. Similarly the materialist is contemptuous of any speculations about any forms of personal existence before birth or after death. The materialist may well fear painful or premature death but can have no fears about being dead.

The magical view is that time is cyclic and that all processes recur. Even cycles which appear to begin or end are actually parts of larger cycles. Thus all endings are beginnings and the end of time is synonymous with the beginning of time in another universe. The magical view that everything is recycled is reflected in the doctrine of reincarnation. The attractive idea of reincarnation has often persisted into the religious paradigm and many pagan and even some monotheist traditions have retained it. However religious theories invariably contaminate the original idea with beliefs about a personal soul. From a strictly magical viewpoint we are an accretion rather than an unfolded unity. The psyche has no particular centre, we are colonial beings, a rich collage of many selves. Thus as our bodies contain fragments from countless former beings, so does our psyche. However certain magical traditions retain techniques which allow the adept to transfer quite large amounts of his psyche in one piece should he consider this more useful than dispersing himself into humanity at large.

Each of the paradigms take a different view of the self. Transcendentalists view self as spirit inserted into matter. As a fragment or figment of deity the self regards itself as somehow placed in the world in a non arbitrary manner and endowed with free will. The transcendental view of self is relatively stable and non-problematic if shared as a consensus with all significant others. However, transcendental theories about the placement and purpose of self and its relationship to deities are mutually exclusive. Conflicting transcendentalisms can rarely co-exist for they threaten to disconfirm the images of self. Encounters which are not decisive tend to be mutually negatory in the long run.

Of the three views of self the purely materialistic one is the most problematical. If mind is an extension of matter it must obey material laws and the resulting deterministic view conflicts with the subjective experience of free will. On

the other hand if mind and consciousness are assumed to be qualitatively different from matter then the self is incomprehensible to itself in material terms. Worse still perhaps, the materialist self must regard itself as a phenomenon of only temporary duration in contradiction of the subjective expectation of continuity of consciousness. Because a purely materialist view of self is so austere few are prepared to confront such naked existentialism. Consequently materialist cultures exhibit a frantic appetite for sensation, identification and more or less disposable irrational beliefs. Anything that will make the self seem less insubstantial.

The magical view of self is that it is based on the same random capricious chaos which makes the universe exist and do what it does. The magical self has no centre, it is not a unity but an assemblage of parts, any number of which may temporarily club together and call themselves "I". This accords with the observation that our subjective experience consists of our various selves experiencing each other. Free will arises either as an outcome of a dispute between our various selves or as a sudden random creation of a new idea or option. In the magical view of self there is no spirit/matter or mind/body split and the paradoxes of free will and determinism disappear. Some of our acts arise from random choices between conditioned options and some from conditional choices between randomly created options. In practice most of our acts are based on rather complex hierarchical sequences of all four of these mechanisms. As soon as we have acted one of our selves proclaims "I did that!" so loudly that most of the other selves think they did it too.

Each of the three views of self has something derogatory to say about the other two. From the standpoint of the transcendental self the materialist self has become prey to pride of intellect, the demon hubris, whilst the magical view of self is considered to be entirely demonic. The material self views the transcendentalist as obsessed with assumptions having no basis in fact, and the magical self as being childlike and incoherent. From the standpoint of the magical view, the assorted selves of the transcendentalist have ascribed a grossly exaggerated importance to one or a few of the selves which they call God or gods, whilst the materialist has attempted to make all his selves subordinate to the self that does the rational thinking. Ultimately it's a matter of faith and taste. The transcendentalist has faith in his god self, the materialist has faith in his reasoning self and the selves of the magician have faith in each other. Naturally, all these forms of faith are subject to periods of doubt.

CHAPTER 3 PRINCIPIA CHAOTICA

In Chaos Magic, beliefs are not seen as ends in themselves, but as tools for creating desired effects. To fully realize this is to face a terrible freedom in which Nothing is True and Everything is Permitted, which is to say that everything is possible, there are no certainties, and the consequences can be ghastly. Laughter seems to be the only defence against the realisation that one does not even have a real self.

The purpose of Chaos Rituals is to create beliefs by acting as though such beliefs were true. In Chaos Rituals you Fake it till you Make it, to obtain the power that a belief can provide. Afterwards, if you have any sense, you will laugh it off, and seek the requisite beliefs for whatever you want to do next, as Chaos moves you.

Thus Chaoism proclaims the Death and Rebirth of the Gods. Our subconscious creativity and parapsychological powers are more than adequate to create or destroy any god or self or demon or other "spiritual" entity that we may choose to invest or disinvest belief in, at least for ourselves and sometimes others as well. The frequently awesome results attained by creating gods by act of ritually behaving as though they exist should not lead the Chaos magician into the abyss of attributing ultimate reality to anything. That is the transcendentalist mistake,, which leads to the narrowing of the spectrum of the self. The real awesomeness lies in the range of things we can discover ourselves capable of, even if we may temporarily have to believe the effects are due to something else, in order to be able to create them. The gods are dead. Long live the gods.

Magic appeals to those with a great deal of hubris and a fertile imagination coupled with a strong suspicion that both reality and human condition have a game like quality. The game is open ended, and plays itself for amusement. Players can make up their own rules to some extent, and cheat by using parapsychology if desired.

A magician is one who has sold his soul for the chance of participating more fully in reality. Only when nothing is true, and the idea of a true self is abandoned, does everything become permitted. There is some accuracy in the Faust myth, but he failed to take it to its logical conclusion.

It takes only the acceptance of a single belief to make someone a magician. It is the meta-belief that belief is a tool for achieving effects. This effect is often far easier to observe in others than in oneself. It is usually quite easy to see how other people, and indeed entire cultures, are both enabled and disabled by the beliefs they hold. Beliefs tend to lead to activities which tend to reconfirm belief in a circle they call virtuous rather than vicious, even if the results are not amusing. The first stage of seeing through the game can be a shocking enlightenment that leads either to a weary

cynicism or Buddhism. The second stage of actually applying the insight to oneself can destroy the illusion of the soul and create a magician. The realisation that belief is a tool rather than an end in itself has immense consequences if fully accepted. Within the limits set by physical possibility, and these limits are wider and more malleable than most people believe, one can make real any beliefs one chooses, including contradictory beliefs. The Magician is not striving for any particular limited identity goal, rather he wants the meta-identity of being able to be anything.

So welcome to the Kali Yuga of the Pandaemonaeon wherein nothing is true and everything is permissible. For in these post-absolutist days it is better to build upon the shifting sands than the rock which will confound you on the day it shatters. Philosophers have become no more than the keepers of useful sarcasms, for the secret is out that there is no secret of the universe. All is Chaos and evolution is going nowhere in particular. It is pure chance which rules the universe and thus, and only thus, is life good. We are born accidentally into a random world where only seeming causes lead to apparent effects, and very little is predetermined, thank Chaos. As everything is arbitrary and accidental then perhaps these words are too small and pejorative, rather we should perhaps say that life, the universe and everything is spontaneously creative and magical.

Relishing stochastic reality we can revel exclusively in magical definitions of existence. The roads of excess may yet lead to the place of wisdom, and many indeterminate things can happen on the way to thermodynamic equilibrium. It is vain to seek solid ground on which to stand. Solidity is an illusion, as is the foot which stands on it, and the self which thinks it owns either is the most transparent illusion of all.

The heavy vessels of faith are holed and sinking along with all lifeboats and ingenious rafts. So will you shop at the supermarket of sensation and let your consumer preferences define your true self? Or will you in a bold and lighthearted fashion, thief from both for the fun of it? For belief is a tool for achieving whatever one chooses to consider important or pleasurable, and sensation has no other purpose than sensation. Thus help yourself to them without paying the price. Sacrifice Truth for Freedom at every opportunity. The greatest fun, freedom and achievement lies not being yourself. There is little merit in simply being whomsoever you were destined to be by accident of birth and circumstance. Hell is the condition of having no alternatives.

Reject then the obscenities of contrived uniformity, order and purpose. Turn and face the tidal wave of Chaos from which philosophers have been fleeing in terror for millennia. Leap in and come out surfing its crest, sporting amidst the limitless weirdness and mystery in all things, for those who reject false certainties. Thank Chaos we shall never exhaust it. Create, destroy, enjoy, IO CHAOS!

PART II : THE PSYCHONOMICON

CHAPTER 1 PRACTICAL MAGIC

CHAPTER 2 SLEIGHT OF MIND

The conscious mind is a maelstrom of fleeting thoughts, images, sensations, feelings, conflicting desires and doubts; barely able to confine its attention to a single clear objective for a microsecond before secondary thoughts begin to adulterate it and provoke yet further trains of mental discourse. If you do not believe this then attempt to confine your conscious attention to the dot at the end of this sentence without involving yourself in any other form of thinking, including thinking about the dot.

Sleight of Mind means using the more stable thoughts, feelings, sensations and images stored in the subconscious or unconscious parts of the mind to launch or receive aetheric patterns. Tricks have to be used here, because if those things in the subconscious are brought into the focus of the conscious they will not be magically effective. On the other hand, they have to be released or activated somehow at a level just below conscious awareness for in their normal memory storage mode, which is an abstract code, they are not magically effective either.

Thus the magician has to occupy his conscious mind with something which somehow activates his intent in his subconscious without consciously reminding him of what it is. This is basic Sleight of Mind. Though this seem paradoxical or impossible, there are many tricks in the lore of magic which make it easier in practice. Some consideration will be given to Sleight of Mind in each five classical magical operations.

SLEIGHT OF MIND IN ENCHANTMENT

Most traditional magical spells demand that the operator confine his attention to some abstract or analogical representation of what he wants to achieve. For example, to cause dissension amongst one's foe, one might name a

number of stones with their names, or better still some abstract form of their names, and then whilst hysterically angry, batter the stones together. The hysterical anger functions partly to block conscious thought and add force to the subconscious desire. What many conventional texts fail to mention is that during the magical act one must avoid consciously thinking or fantasising about desired result. Thus the anger should be stimulated by some means other than thinking of one's foes, and if one wishes to shout something out during the battering of the stones it should be a consciously unintelligible statement. Even the desire read backwards may suffice. It is possible to use an inhibitory rather than an ecstatic means of preventing thought and channelling power to the subconscious. In this case the magician attempts to limit his conscious attention entirely to the performance of the enchantment by yoga type exercises and sensory deprivation to still the mind. This is usually a more difficult approach to enchantment for most magicians.

If, in the above example, the battered stones are subsequently placed in a pouch as a talisman to reinforce the original spell, then the magician must also avoid consciously thinking about whatever it represents whenever he subsequently attempts to "charge" it again.

All the spells which work are variants of this basic technique and work by the same basic mechanism. Baroque systems of symbol and correspondance are generally unnecessary. Effective spells can be created simply by modifying written, drawn, modelled or spoken representations of desire until they become consciously unintelligible. The subconscious will, of course, always know what the resulting sigil, diagram, artifact or mantra is actually for. Excellent results are often obtained by magicians who make up a collection of spells over a period and then perform them at a later date having consciously forgotten what they were for.

SLEIGHT OF MIND IN DIVINATION

There are three elements to be considered in divination; the target, the means of obtaining information about it and the interpretation of the information. It is essential that the target does not enter the field of conscious awareness during the obtaining of information about it, or the result will merely consist of ordinary thoughts, fantasies and guesses. Similarly the method of obtaining the information should preclude the interference of conscious thought. There are two basic methods for achieving this, sortilege and hallucination.

Sortilege procedures involve shuffling cards, rolling dice, casting bones or sticks or coins and similar methods. The principle here is that minute movements initiated by the subconscious will provide a mechanism by which the subconscious can communicate its psychic knowledge. Hallucinatory methods work in a similar fashion, the operator will gaze for example into a black mirror or a chalice of water and wait for his subconscious to reveal its psychic knowledge by optical hallucination. Other senses can also be used. For example a mixture of the four basic tastes can be imbibed to see which of the tastes predominates for any question, a previous attribution of, for example, sweet to yes, salt to probably, sour to probably not, and bitter to no, having been previously established. Whichever method is used, it is important that the subconscious is thoroughly informed of the target and that no conscious deliberation take place during the divination. One effective hallucinatory technique is to write the name of the target or better still draw an abstract sigil representing it, on the back of a black mirror. Any visions experienced whilst gazing blankly into it should be recorded by a machine or scribe. The interpretation can then safely be made in full conscious awareness afterwards, much as a spell is deliberately planned beforehand.

Careful observation will confirm that virtually all spontaneous parapsychological events occur through some form of sleight of mind. It is invariably something hovering just below the threshold of awareness that initiated an unusual event or gave one a curious half sensed feeling that something was about to happen just before it did. The magician seeks to exploit this effect deliberately, but in doing so he must avoid doing it deliberately as it were. Conscious lust of result destroys magical effect, so trickery must be employed to annul it and to activate the subconscious.

There are dangers inherent in the development of the sleight of mind technique for enchantment and divination. It is easy to become obsessed with what might or might not lurk just below the threshold of consciousness waiting to be triggered by a stray analogical thought. Thus a feeling of omnipotence can begin to develop, particularly if the magician starts to misinterpret divination as enchantment and comes to feel that everything going on around him is the result of his subconscious desires. The final madness begins when one starts interpreting even the disasters which befall one as expressions of what one must really have wanted. Paranoia can also become a vicious downward spiral. Those who harbour subconscious fears of things going wrong, or going against them, will find it remarkably easy to actually make things go badly for themselves with even a small degree of expertise at sleight of mind. The only defence against pitfalls is to adhere to the formal techniques of enchantment and divination, to ignore random results where possible, or to accept them with laughter, and as a general principle to think positive at all times, for such thoughts will permeate down to the subconscious,

SLEIGHT OF MIND IN EVOCATION

There are three elements involved in evocation, the implantation of the entity in the subconscious, the empowerment of the entity and the direction of the entity to various tasks. The implantation can be effected either by an extended effort of fantasy and imagination or by a more formal ritual in which the entity is visualised exercising the general types of power which the magician wishes it to have. The empowerment, which can form the climax to a ritual, consists of the magician confining his attention to the material basis of the entity, or some sigil, mantra, glyph or other abstract or analogical representation of it, whilst in full gnosis. XXXXXX gnosis is often used here as the symbolism of creating a being, albeit a non material one, is particularly appropriate; although, for reasons to be discussed in the sex magic section, it is generally unwise to empower entities with destructive capabilities in this manner. When directing an entity to perform a particular task it is usually more effective to use sleight of mind techniques rather than consciously meaningful commands. For example the magician can make the desired command into a mantra or sigil and recite or visualise these onto the material basis or visualised image of the entity.

Evoked entities should never be allowed to exceed the powers that the magician built into them, nor should the magician attempt to add extra capabilities to existing entities without careful consideration of the consequences. Evoked entities are the magicians servitors, he is their master, if he starts accepting advice from them the results can be disastrous. Four entities are usually sufficient. One for execution of complex enchantments, one for divinations where simple techniques may not suffice, one for magical defense, and also attack if necessary, and perhaps a fourth for works of Octarine Magic.

SLEIGHT OF MIND IN INVOCATION

Invocation is a three stage process. Firstly the magician consciously identifies with what is traditionally called a god-form, secondly he enters gnosis and thirdly the magicians subconsciousness manifests the powers of the god-form. A successful invocation means nothing less than full "possession" by the god-form. With practice the first stage of conscious identification can be abbreviated greatly to the point where it may only be necessary to concentrate momentarily on a well used god-form. God-forms may usefully be thought of as archetypal manifestations of basic human drives present in all individuals and available via aetheric resonance from the acts and thoughts of all other humans. The pagans were sensible enough to build the whole of human psychology into most of their pantheons and to develop archetypal images to represent all of the various selves that the human organism is composed of. It is for this reason that classical pagan symbolism is so often used by magicians. However there is always a perfectly adequate amount of sex, violence, love, intellectual brilliance, death and everything else going on in the world at any time for the magician to establish aetheric resonance with, if he wishes to work in a more free form manner.

Basically two forms of subconscious activity have to be brought into play simultaneously for a successful invocation. The emotions must be selectively aroused to add power. This often begins consciously by an effort of deliberate simulation during the conscious identification phase and then forms a vital part of the gnosis phase, but it must develop its own momentum during the possession phase when the conscious lets the subconscious take over. The other subconscious faculty required appears to be located in the normally rather quiet right cerebral hemisphere. This must be induced to channel up the genius of whatever is invoked and to give it form and expression. The only certain technique here is to carefully prepare the ritual so that all the necessary physical materials and mental ideas and beliefs are available and then throw yourself wholeheartedly into it with a supreme effort of method acting. Fake it till you make it, as comprehensively as possible, until you get more out than you appear to be putting in. I am not satisfied by an invocation unless I am surprised by the result. Basically one is calling the gods, the archetypal forces, up out of oneself and from the collective aetheric of the human race and only if they exceed one's expectations should the operation be regarded as successful. One of the most important sleight of mind tricks in invocation hinges on the curious relationship of ritual to belief. My fellow humans, it is my unfortunate duty to point out that we have greater propensity to believe what we do, than to do what we believe. All philosophy is biography; force someone to perform military or religious rituals and they will come to believe that they are a soldier or a religious devotee. Our beliefs are largely formed by what we find ourselves doing. The magician, however, exploits this mechanism to his advantage. He starts with an idea of what he wants to believe and then selects a ritual and a god-form in which he acts as though such beliefs are true. By performing them he alters his belief deliberately. Perhaps it would be better to say that he provides himself with a range of beliefs which he can invoke selectively to enable himself as circumstances demand. He should be capable of the actions which stem from the beliefs that he is a superb lover, a courageous and efficient warrior, an intellectual genius, a brilliant businessman, is supremely likable and charismatic and indeed anything else which might be useful.

Mastery of sleight of mind in invocation brings with it some dangers. The main thing to avoid is excessive identification with any particular form which seems to yield good results. If a particular invoked form seems to be

dominating a magician's entire existence, it is essential that he try something else as well, preferably something quite different, as an alternative. Otherwise he faces a long-term narrowing of his humanity which may well prove effective in the short term, but which leads inexorably to sterility and failure. The magician should also be aware of god-forms which begin to exceed the purposes for which they were invoked. There are many selves within us, we are all cases of multiple personality though generally unafflicted with the amnesia which is the hallmark of clinical manifestations of this condition. Sanity is a state in which our component selves love and trust each other and are prepared to let each other assume control as circumstances demand. If a particular self, enhanced by invocation, begins to seriously encroach on the functions of the other selves, it is a sign that something is going wrong, the basic self-love which binds the selves together is breaking down and demons will arise as a result. A demon is a god acting out of turn.

SLEIGHT OF MIND IN ILLUMINATION

Only those forms of illumination which lead to useful behaviour changes deserve to be known as such. When I hear the word "spirituality", I tend to reach for a loaded wand. Most professionally spiritual people are vile and untrustworthy when off duty, simply because their beliefs conflict with basic drives and only manage to distort their natural behaviour temporarily. The demons then come screaming up out of the cellar at unexpected moments.

When selecting objectives for illumination, the magician should choose forms of self improvement which can be precisely specified and measured and which effect changes of behaviour in his entire existence. Invocation is the main tool in illumination, although enchantment where spells are cast upon oneself and divination to seek objectives for illumination may also find some application. Evocation can sometimes be used with care, but there is no point in simply creating an entity that is the repository of what one wishes were true for oneself in general. This is a frequent mistake in religion. Forms of worship which create only entities in the subconscious are inferior to more wholehearted worship, which, at its best, is pure invocation. The Jesuits "Imitation of Christ" is more effective than merely praying to Jesus for example.

Illumination proceeds in the same general manner as invocation, except that the magician is striving to effect specific changes to his everyday behaviour, rather than to create enhanced facilities that can be drawn upon for particular purposes. The basic technique remains the same, the required beliefs are identified and then implanted in the subconscious by ritual or other acts. Such acts force the subconscious acquisition of the beliefs they imply.

Modest and realistic objectives are preferable to grandiose schemes in illumination. One modifies the behaviour and beliefs of others by beginning with only the most trivial demands. The same applies to oneself. The magician should beware of implanting beliefs whose expression cannot be sustained by the human body or the environment. For example it is possible to implant the belief that flight can be achieved without an aircraft. However it has rarely proved possible to implant this belief deeply enough to ensure that such flights were not of exceedingly short duration. Nevertheless such feats as fire-walking and obliviousness to extreme pain are sometimes achieved by this mechanism.

The sleight of mind which implants belief through ritual action is more powerful than any other weapon that humanity possesses, yet its influence is so pervasive that we seldom notice it. It makes religions, wars, cults and cultures possible. It has killed countless millions and created our personal and social realities. Those who understand how to use it on others can be messiahs or dictators, depending on their degree of personal myopia. Those who understand how to apply it to themselves have a jewel beyond price if they use it wisely; otherwise they tend to rapidly invoke their own Nemesis with it.

SLEIGHT OF MIND IN DEMONOLOGY

A surprise addition. "Liber Boomerang"

A god ignored is a demon born.

Think you to hypertrophy some selves at the expense of others?

That which is denied gains power, and seeks strange and unexpected forms of manifestation.

Deny Death and other forms of Suicide will arise.

Deny Sex and bizarre forms of its expression will torment you.

Deny Love and absurd sentimentalities will disable you.

Deny Aggression only to stare eventually at the bloody Knife in your shaking hand.

Deny honest Fear and Desire only to create senseless neuroticism and avarice.

Deny Laughter and the world laughs at you.

Deny Magic only to become a confused robot, inexplicable even unto yourself.

CHAPTER 3 AURIC MAGIC

CHAPTER 4 EIGHT MAGICS

Our perceptual and conceptual apparatus creates a fourfold division of matter into the space, time, mass, and energy tautology. Similarly, our instinctual drives create an eightfold division of magic. The eight forms of magic are conveniently denoted by colours having emotional significance:

OCTARINE,

PURE MAGIC

RED, ^ BLACK,

WAR MAGIC /\ DEATH MAGIC

____ || ____
| \ ____ || ____ / |
| \ \ ____ / \ ____ / ____ /
| \ \ / \ / \ /
| / \ /
| \

ORANGE, / ____ | ____ \ BLUE,

THINKING WEALTH MAGIC

MAGIC \ | | /

\ /
____ / \ ____
____ / ____ / \ ____
| / ____ / \ ____
| / ____ || ____
||

PURPLE or \ / GREEN,

SILVER, v LOVE MAGIC

SEX MAGIC YELLOW,

EGO MAGIC

The eight types of magic can be attributed to the seven classical "planets", plus Uranus for Octarine. However in the cause of expanding the parameters of what can be attempted with each of these forms of magic, such an attribution will largely be avoided. The eight forms of magic will each be considered in turn.

OCTARINE MAGIC

Following Pratchett's hypothesis, the eighth colour of the spectrum, which is the magicians personal perception of the "colour of magic", may be called octarine. For me, this is a particular shade of electric pinkish-purple. My most significant optical visions have all occurred in this hue, and I visualise it to colour many of my more important spells and sigils on the astral. Before I set sail in a handmade open boat through the Arabian Sea I was tricked into accepting a huge and priceless star ruby by a wizard in India. It was of an exactly octarine hue. During the most violent typhoon I have ever experienced I found myself shrieking my conjurations to Thor and Poseidon whilst clinging to the bowsprit as mountainous waves smashed into the boat and octarine lightning bolts crashed into the sea all around. Looking back it seems miraculous that I and my crew survived. I have kept the octarine stone, uncertain as to whether it was passed to me as a curse, a joke, a blessing, or a test, or all of these things.

Other magicians perceive octarine in different ways. My personal perception of octarine is probably a consequence of sex (purple) and anger (red) being my most effective forms of gnosis. Each should seek out the colour of magic for himself.

The octarine power is our instinctual drive towards magic, which, if allowed to flower, creates the magician self or personality in the psyche, and in affinity with various magician god forms. The "Magician Self" varies naturally between magicians, but has the general characteristics of antinomianism and deviousness, with a predilection for manipulation and the bizarre. The antinomianism of the magician self arises partly from the general estrangement of our culture from magic. The magical self therefore tends to take an interest in everything that does not exist, or should not exist, according to ordinary consensus reality. To the magician self, "Nothing is Unnatural". A statement full of endless meanings. The deviousness of the magician self is a natural extension of the sleight of mind required to manipulate the unseen. The god forms of the octarine power are those which correspond most closely with the characteristics of the magician self, and are usually the magicians most important modes of possession for purely magical inspiration.

Baphomet, Pan, Odin, Loki, Tiamat, Ptah, Eris, Hekate, Babalon, Lilith and Ishtar are examples of god forms which can be used in this way.

Alternatively the magician may wish to formulate a magician god form on a purely idiosyncratic basis, in which case the symbolism of the serpent and the planet Uranus often prove useful starting points.

The magician can invoke such god forms for the illumination of various aspects of the magical self, and for various works of pure rather than applied magic. The category of pure magic includes such activities as the development of magical theories and philosophies, and magical training programs, the devising of symbolic systems for use in divinations, spells and incantations, and also the creation of magical languages for similar purposes. It is worth noting here that chaos-magical languages are usually now written in V-Prime before transliteration into magical barbaric form. V-Prime or Vernacular Prime is simply one's native tongue in which all use of all tenses of the verb "to be" is omitted in accordance with quantum metaphysics. All the nonsense of transcendentalism disappears quite naturally once this tactic is adopted. There is no being, all is doing.

The octarine power is invoked to inspire the magician self and to expand the magicians primary arcana. The primary personal arcana consists of the fundamental symbols with which he interprets and interacts with reality (whatever that may assault perception as), magically. These symbols may be theories or kabbalas, obsessions, magical weapons, astral or physical, or indeed anything which relates to the practice of magic generally, that is not dedicated specifically to one of the other powers of applied magic, whose symbols form the secondary personal arcana of magic.

From the vantage point of the octarine gnosis, the magician self should be able to perceive the selves of the other seven powers, and be able to see their interrelationship within his total organism. Thus the octarine power brings some ability in psychiatry, which is the adjustment of the relationship between the selves in an organism. The basic difference between a magician and a civilian is that in the latter the octarine power is vestigial or undeveloped. The normal resting or neutral mode a civilian corresponds to a mild expression of the yellow power which he regards as his normal personality or "ego". The magician self however, is fully aware that this is but one of eight major tools that the organism possesses. Thus, in a sense, the "normal personality" of the magician is a tool of his magical self (and, importantly, vice versa). This realisation gives him some advantage over ordinary people. However the developing magical self will soon realize that it is not in itself superior to the other selves that the organism consists of, for there are many things they can do which it cannot.

The development of the octarine power through the philosophy and practice of magic tends to provide the magician with a second major centre amongst the selves to complement the ego of the yellow power. The awakening of the octarine power is sometimes known as "being bitten by the serpent". Those who have been, are usually as instantly recognisable to each other as, for example, two lifeboat survivors are.

Perhaps one of the greatest tricks of sleight of mind is to allow the magician self and the ego to dance together within the psyche without undue conflict. The magician who is unable to disguise himself as an ordinary person, or who is unable to act independently of his own ego, is no magician at all.

Nevertheless, the growth of the octarine, or eighth power of the self, and the discovery of the type of magician one wants to be, and the identification or synthesis of a god form to represent it, tend to create something of a mutant being, who has advanced into a paradigm that few others are aware of. It is not easy to turn back once the journey has begun, though quite a few have tried to abort the voyage with various narcotics including mysticism. It is a pilgrimage to an unknown destination, in which one awakes successively from one nightmare into another. Some of them appear vastly entertaining at the time. There are worlds within us, the abysses are just the initiations in between them.

The evocation of an octarine servitor can create an invaluable tool for those engaged in magical research. The main functions of such entities are usually to assist in the discovery of useful information and contacts. Negative results should not be ignored here, the complete failure of a well prepared servitor to retrieve information about the hypothetical cosmic "big bang", was a contributory factor in the development of the Fiat Nox theory, for example.

BLACK MAGIC

The Death programs built into our genetic and hence behavioral and emotional structure are the price we pay for the capacity for sexual reproduction which alone allows for evolutionary change. Only organisms which reproduce asexually, to replicate endless identical copies of their very simple forms, are immortal. Two conjunctions with the black power are of particular interest to the magician: the casting of destruction spells and the avoidance of premature death.

So called "Chod" rites are a ritual rehearsal of death in which the Death-self is invoked to manifest its knowledge and wisdom. Traditionally conceived of as a black robed skeletal figure armed with a scythe, the Death-self is privy to the mysteries of ageing, senescence, morbidity, necrosis, entropy and decay. It is often also possessed of a rather wry and world weary sense of humour.

Surrounding himself with all the symbols and paraphernalia of death, the magician invokes his Death-self in a Chod rite for one of the two purposes. Firstly the experience of the Death-self and the black gnosis brings the knowledge of what it feels like to begin dying and thus prepares the magician to resist the manifestation of actual premature death in himself and perhaps others by, as it were, knowing the enemy. A demon is just a god acting out of turn. In the course of various Chod rites the magician may well experiment in shamanic style by invoking into himself the visualised entities and symbols that he associates with various diseases, to practice banishing them. Thus the Death-self has some uses in medical diagnosis and divination.

Secondly, the death-self may be invoked as a vantage point from which to cast destruction spells. In this case the invocation takes the same general form but the conjuration is usually called an Entropy Rite. One should always look for any possible alternative to the exercise of destructive magic, for to be forced into the position of having to use it is a position of weakness. In each case the magician must plant in his subconscious a mechanism by which the target could come to grief and then project it with the aid of a sigil or perhaps an evoked servitor. Entropy magic works by sending information to the target which encourages auto-destructive behaviour.

Entropy magic differs from Combat magic of the Red Gnosis in several important respects. Entropy magic is always performed with complete stealth in the cold fury of the black satirine gnosis. The aim is a cold blooded surgical strike of which the target is given no warning. The magician is not interested in getting into a fight, merely in a quick and efficient kill. The supreme advantage of such attacks is that they are rarely perceived as such by the targets who have nothing but themselves and blind chance to blame for the disasters which even magnanimity in victory does little to assuage. One disadvantage however, is that it is rather difficult to present invoices to clients for effects that appear to be due entirely to natural causes.

God forms of the black power are legion; if the simple form of a cloaked skeleton with scythe does not adequately symbolise the Death-self then such forms as Charon, Thanatos, Saturn, Chronos, Hekate the Hag, Dark sister Atropos, Anubis, Yama and Kali may serve.

Servitors of the black power are rarely established for long term general use, partly because their use is likely to be infrequent and partly because they can be dangerous to their owner, thus they tend to be made and dispatched for specific single tasks.

BLUE MAGIC

Wealth is not to be measured in terms of assets, but rather in terms of how much control over people and material, and thus ultimately one's own experiences, one achieves by economic activities. Money is an abstract concept used to quantify economic activity, thus wealth is a measure of how well you control your experiences with money. Assuming that varied, exciting, unusual and stimulating experiences are preferable to dull ones, and that they tend to be expensive for this reason, then the main problem for most people is to find a highly efficient form of money input which has the above agreeable qualities. The aim of wealth magic is to establish a large turnover of money which allows agreeable experiences at both the input and output stages. This demands what is called Money Consciousness.

Money has acquired all the characteristics of a "spiritual" being. It is invisible and intangible, coinage, notes and electronic numbers are not money. They are merely representations or talismans of something which economists cannot coherently define. Yet although it is itself intangible and invisible it can create powerful effects on reality. Money has its own personality and idiosyncratic tastes, it avoids those who blaspheme it, and flows towards those who treat it in the way it likes. In a suitable environment it will even reproduce itself. The nature of the money spirit is movement, money likes to move. If it is hoarded and not used, it slowly dies. Money thus prefers to manifest as turnover rather than as unexploited assets. Money's surplus to immediate pleasure should be re-invested as a further evocation, but the truly money conscious find that even their pleasures make money for them. Money consciousness gets paid to enjoy itself. Those in money consciousness are by nature generous. Offer them an interesting investment and they will offer you a fortune. Just don't ask for small cash handouts.

The attainment of money consciousness and the invocation of the Wealth-self consists of the acquisition of a thorough knowledge of the predilections of the spirit of money and a thorough exploration of personal desires. When both of

these have been understood, real wealth manifests effortlessly.

Such invocations must be handled with care. The blue gnosis of wealth and desire creates demons as easily as gods. Many contemporary success and sales seminars concentrate on creating an hysterical desire for money coupled with an equally hypertrophied desire for the mere symbols of wealth rather than the experiences the punters actually want. To work like a possessed maniac all day for the questionable pleasure of drinking oneself into near oblivion on vintage champagne every night, is to have missed the point entirely and to have entered a condition of anti-wealth.

However, the majority of those who are poor in relatively free societies where others are rich, owe their poverty either to a lack of understanding of how money behaves, or to negative feelings which tend to repel it. Neither intelligence nor investment capital are required in any great degree to become wealthy. The popularity of tales about the misery and misfortunes of the rich is testimony to the ridiculous myth prevalent amongst the poor, that the rich are unhappy. Before beginning works of blue magic it is essential to seriously examine all negative thoughts and feelings about money and to exorcise them. Most of the poor people who win in lotteries, and only the poor regularly enter them, manage to have nothing to show for it a couple years later. It is as if some subconscious force somehow got rid of something they felt they did not really deserve or want. People tend to have the degree of wealth that they deeply believe they should have. Blue magic is the modification of that belief through ritual enactment of alternative beliefs.

Blue magic rituals may thus involve exorcisms of negative attitudes to wealth, divinatory explorations of one's deepest desires, and invocations of the Wealth-self and the spirit of money during which the subconscious wealth level is adjusted by ritual expression of a new value, and affirmations of new projects for the investment of resources and effort are made. Hymns and incantations to money can be delivered. Cheques for startling sums can be written to oneself and desires can be proclaimed and visualised. Various traditional god forms with a prosperity aspect can be used to express the Wealth-self such as Jupiter, Zeus and the mythical Midas and Croesus.

Simple money spells are rarely used in modern blue magic. The tendency nowadays is to cast spells designed to enhance schemes designed to make money. If one fails to provide a mechanism through which money can manifest then either nothing will happen or the spell will flesh by strange means, such as a legacy from the untimely death of a much beloved relative for example. Serious blue magic is never attempted by conventional forms of gambling. Conventional gambling is an expensive way of buying experiences which have nothing to do with increasing one's wealth. Blue magic is a matter of carefully calculated investment. Anyone but a fool should be able to devise an investment that offers better odds than conventional forms of gambling.

RED MAGIC

As soon as humanity developed the organisation and weapons technology to defeat its main natural predators and competitors it seems to have applied a fierce selection mechanism to itself in the form of internecine warfare. Many of the qualities we regard as marks of our evolutionary success, such as our opposable thumbs and tool handling abilities, our capacity for communication by sound, our upright posture, and our capacity to give and receive commands and discipline, were almost certainly selected for during millennia of organized armed conflict between human bands. Our morality reflects our bloody history, for whilst it is taboo to attack members of one's own tribe, it remains one's duty to attack foreigners. The only debate is over who constitutes one's own tribe. When enthusiasm for war is limited, we devise sports and games in which to express our aggression. From the whole ethos and terminology of sport it is plain that sport is just war with extra rules.

However, it should not be supposed that war is completely without rules. Wars are fought to improve one's bargaining position; in war the enemy group is a resource that one wishes to gain some measure of control over. Wars are fought to intimidate one's adversaries, not to exterminate them. Genocide is not war.

The structure and conduct of war reflects the "fight or flight" program built into our sympathetic nervous system. In battle, the aim is to intimidate the enemy out of the fight mode and into flight mode. Thus, assuming there is sufficient parity of force to make a fight seem worthwhile to both parties, morale is the decisive factor in conflict. Indeed, it is the decisive factor in virtually any inter-human competitive, sporting or military encounter.

Red magic has two aspects, firstly the invocation of the vitality, aggression, and morale to sustain oneself in any conflict from life in general to outright war, and secondly the conduct of actual combat magic. A variety of god forms exist in which the War-self can be expressed, although hybrid or purely idiosyncratic forms work just as well. Ares, Ishtar, Ogoun, Thor, Mars, Mithras and Horus in particular are often used. Contemporary symbolism should not be neglected. Firearms and explosives are as welcoming to the red gnosis as swords and spears. Drums are virtually indispensable. Sigils drawn in flammable liquids, or indeed whole flaming circles in which to invoke should be

considered.

Combat magic is usually practised openly with the adversary being publicly threatened and cursed, or finding himself the recipient of an unpleasant looking talisman, spell or rune. The aim is intimidation and control of one's adversary who must therefore be made as paranoid as possible and informed of the origin of the attack. Otherwise combat magic takes the same general form as that used in Entropy Rites, with sigils and servitors carrying auto-destructive information to the target, although with sub-lethal intent.

However, the real skill of red magic is to be able to present such an overwhelming glamour of personal vitality, morale and potential for aggression that the exercise of combat magic is never required.

YELLOW MAGIC

Most of the extant texts on what is traditionally called "solar magic", contradict each other or suffer from internal confusion. Astrological commentaries on the supposed powers of the sun are amongst the most idiotic nonsense that discipline can produce. This is because the yellow power has four distinct but related forms of manifestation within the psyche. This fourfold division has led to immense problems in psychology, where various schools of thought have chosen to emphasise one in particular and to ignore those which other schools have alighted upon.

The four aspects can be characterised as follows. Firstly the Ego, or self image, which is simply the model the mind has of the general personality, but excluding most of the extreme behaviour patterns that the selves are capable of. Secondly Charisma, which is the degree of self-confidence that a person projects to others. Thirdly, something for which there is no single English term, but which can be called Laughter-Creativity. Fourthly, the urge to Assertion and Dominance. All these things are manifestations of the same yellow power; although their relative emphasis varies greatly between individuals.

Success in most human societies usually results from a skilful expression of the yellow power. The strength of the yellow power in an individual seems to bear a direct relationship to levels of the sexual hormone testosterone in both sexes; although its expression depends on personal psychology. There is a complex interplay between testosterone levels, self image, creativity, social status and sexual urges, even if they are unexpressed. In esoteric terms, the moon is the secret power behind the sun, as most female magicians realise instinctively, and most male magicians discover sooner or later. The Ego gradually accretes through the accidents of childhood and adolescence, and, in the absence of particularly powerful experiences thereafter, remains fairly constant even if it contains highly dysfunctional elements. Any type of invocation should make some difference to the ego, but direct work with it can achieve much more. Several tricks are involved here. The very recognition of the ego implies that change is possible. Only those who realize that they own a personality rather than consist of a personality, can modify it. For most people a preparation of a detailed inventory of their own personality is a very difficult and unsettling activity. Yet once it is done it is usually quite easy to decide what changes are desirable.

Changes to the Ego or self image or personality by magic are classed as works of Illumination and are mainly accomplished by Retroactive Enchantment and Invocation. Retroactive Enchantment in this case consists of re-writing one's personal history. As our history largely defines our future, we can change our future by redefining our past. Everybody has some capacity to re-interpret things which were considered to have gone wrong in the past in a more favourable light, but most fail to pursue the process to the full. One cannot eliminate disabling memories, but by an effort of visualisation and imagination one can write in parallel enabling memories of what might also have happened, to neutralise the originals. One can also, where possible, modify any remaining physical evidence that favours the disabling memory.

Invocations to modify the ego are ritual enchantments and personifications of the new desired qualities. Attention should be given to planned changes of dress, tone of speech, gesture, mannerisms and body posture which will best suit the new ego. One manoeuvre frequently used in yellow magic is to practice the manifestation of an alternative personality with a specific mnemonic trigger, such as the transference of a ring from one finger to another.

Various god forms such as Ra, Helios, Mithras, Apollo and Baldur are useful to structure fresh manifestations of the ego, and for experiments with the other three qualities of the yellow power.

Charisma, the projection of an aura of self confidence, is based on a simple trick. After a short while there is no difference at all between the pretence and the actuality of self confidence. Anyone wishing to remedy a lack of confidence and charisma, and uncertain as to how to begin pretending to these qualities, may find that a day or two spent pretending to absolute zero self confidence will quickly reveal both the effectiveness of pretence and the specific

thoughts, words, gestures and postures required to project either pretence.

Laughter and Creativity may not immediately seem to be related, but humour depends on the sudden forging of a new connection between disparate concepts, and we laugh at our own creativity in forging the connection. Exactly the same form of elation arises from other forms of creative activity, and if the insight comes suddenly, laughter results. If you don't laugh when you see a seriously brilliant piece of mathematics then you have not really understood it. It also takes a degree of positive self-esteem and confidence to laugh at something creatively funny. Persons of low self-esteem tend only to laugh at destructive humour and the misfortunes of others, if they laugh at all.

Laughter is often an important factor in the invocations of the god forms of the yellow power. Solemnity is not a prerequisite for ritual. Laughter is also a useful tactic in drawing conscious attention away from sigils or other magical conjurations once they are finished with. The deliberate forcing of hysterical laughter may seem an absurd way of ending an enchantment or an invocation, but it has been found to be remarkably effective in practice. This is yet another sleight of mind manoeuvre which prevents conscious deliberation.

The "pecking order" within most groups of social animals is usually immediately obvious to us, and the animals themselves. Yet within our own society such dominance hierarchies are equally prevalent within all social groups; although we go to quite extreme lengths to disguise this to ourselves. The human situation is further complicated by the tendency of individuals to belong to many groups in which they may have different degrees of social status, and status is often partly dependent on specialist abilities other than displays of naked force.

However, assuming that a person can appear competent in the specialist ability that a social group requires, that person's position in the group depends almost entirely on the degree of assertion and dominance that person exhibits. It is basically exhibited through non-verbal behaviour which everybody understands intuitively or subconsciously but which most people fail to understand rationally. As a consequence they cannot manipulate it deliberately. Typical dominance behaviours involve talking loudly and slowly, using lots of eye contact, interrupting the speech of others whilst resisting the interruption of others, maintaining an upright posture of concealed threat, invading the personal space of others whilst resisting intrusion into one's own, and placing oneself strategically in any space at the focus of attention. In cultures where touching is frequent, the dominant always initiate it, or pointedly refuse it. Either way, they control it.

Submissive behaviour is of course the reverse of all the above, and appears quite spontaneously in response to successful dominance from others. There is a two way interaction between dominance behaviour and hormone levels. If the levels change for medical reasons then the behaviour tends to change, but more importantly, from a magical point of view, a deliberate change of behaviour will modify hormone levels. Fake it till you make it. There is nothing particularly occult about the way some people are able to control others. We simply fail to notice how it is done because nearly all the behavioural signals involved are exchanged subconsciously. Dominance signals do not tend to work if their recipients perceive them consciously. Thus in most situations they must be delivered subtly and with gradually increasing intensity. One of the few situations where such signals are exchanged deliberately is in military hierarchies, but this is only possible because of the immense capacity for direct physical coercion that such systems exhibit. Break the formal rules of non-verbal communication with an officer and he will have a sergeant instil some submission by direct means. Eventually the formal rules become internalised and function automatically, allowing enough obedience to permit mass self-sacrifice and slaughter. The yellow power is the root of most of the best and the worst of what we are capable of.

GREEN MAGIC

There is inevitable a considerable overlap in what is written in popular magic books on the subject of venusian (love) and lunar (sex) magic. Consequently a planetary nomenclature has been largely avoided in this text. Although love magic is frequently performed in support of sexual objectives, this chapter will confine itself to the arts of making other people friendly, loyal and affectionate towards oneself.

Friends are probably anyone's greatest asset. My address book is easily my most valuable possession. As with erotic attraction, it is first necessary to like oneself before others will. This ability can be enhanced by appropriate invocations of the green power. Most people find it easy to elicit friendliness from people that they like themselves; but making persons who are not disposed to friendship towards you, become friendly, and making persons who you do not like at all friendly towards you, are valuable abilities. An unreciprocated friendship is a disability only to the person offering it.

Invocations to the green power should begin with self-love; an attempt to see the wonderful side of every self one consists of, and then proceed into a ritual affirmation of the beauty and loveability of all things and all people. Suitable

god forms for the Love-self include Venus, Aphrodite and the mythical Narcissus, whose myth merely reflects a certain male prejudice against this type of invocation.

From within the green gnosis, spells to make people friendly may be cast by simple enchantment or by the use of entities created for this purpose. However it is in face to face meetings that the empathic abilities stimulated by the invocation work most effectively. Apart from the obvious manoeuvres of showing interest in everything the target has to say and affirming and sympathising with most of it, there is another critical factor called "behavioral matching", which usually takes place subconsciously. Basically, in the absence of overtly hostile postures on the part of the target, one should attempt to match the non-verbal behaviour of the target precisely. Sit or stand in the identical bodily posture, make the same movements, use the same degree of eye contact, and talk for similar intervals. As with dominance behaviour, such signals only work if they are not consciously perceived by the recipient. Do not move to match the target's moves and postures immediately. It is also essential to try and match the verbal behaviour and to communicate with the same level of intelligence, social status and sense of humour as the target.

Before I made myself wealthy, I used to practice these abilities when hitch-hiking. Soon, even people whom I found quite ghastly were buying me lunch and transporting me far out of their way. Empathy will get you anywhere.

ORANGE MAGIC

Charlatanry, trickery, living by one's wits and thinking fast on one's feet are the essence of the orange power. These mercurial abilities were traditionally associated with the god forms which acted as patrons to doctors, magicians, gamblers and thieves. However the profession of medicine has now partly dissociated itself from charlatanry since doctors discovered that antibiotics and hygienic surgery actually worked. Nevertheless about eighty percent of medications are still basically placebos, and the profession still retains the mercurial caduceus for its emblem. Similarly the profession of magic has become less dependant on charlatanry with the discovery of the quantum-probabilistic nature of enchantment and divination and the virtual abandonment of classical alchemy and astrology. Pure magic is now best described as an expression of the octarine power, having an Uranian character. Yet charlatanry still has its place in magic as in medicine. Let us not forget that all "conjuring tricks" were once part of the shamanic warm up repertoire in which something lost or destroyed is miraculously restored by the magician to get the audience in the right mood before the serious business of placebo healing began. In its classical form, the magician puts a dead rabbit in a hat before pulling out a live one.

To the list of professions drawing heavily on the orange power one must now add salesman, confidence trickster, stockbroker and indeed any profession with an extreme heart attack rating. The motive power of the orange gnosis is basically fear, a species of fear which does not inhibit the user, but rather creates an extraordinary nervous speed that produces quick moves and answers in tight corners.

The apotheosis of the Wit-self is the ability to enter that state of mental overdrive in which the fast response is always forthcoming. This ability is, paradoxically enough, created by not thinking about thinking, but rather allowing anxiety to partially paralyse the inhibitory process themselves so that the subconscious can throw out a quick witted response without conscious deliberation.

Invocations of the orange power are best delivered at frantic speed and gnosis can be deepened by the performance of mentally demanding tasks such as adding up large lists of numbers in one's head or ripping open envelopes containing difficult questions and answering them instantly; activities which should be persisted with until a breakthrough to the experience of thinking without deliberation is achieved. Varied god forms can be used to give form to the Wit-self. Hermes, Loki, Coyote the Trickster and the Roman Mercurius are often employed.

Orange magic is usually restricted to invocations designed to enhance general quick wittedness in secular activities such as gambling, crime and intellectual pursuits. Enchantments and evocations performed subsequent to an invocation of the orange gnosis rarely seem to give results as effective as the invocation itself in my experience. Perhaps something should be said about crime and gambling for the benefit of those hotheads who may misunderstand what can be done with orange magic in support of such activities. Theft is ludicrously easy performed methodically yet the majority of thieves get caught after a while because they become addicted to anxiety, which they experience as excitement and start taking risks to increase it. The novice thief who, in state of extreme anxiety, takes something in a situation of zero risk, does not of course get caught and neither does the careful professional. However there are few careful professionals because there are far easier ways of making money in most societies for people with that kind of ability. The great majority of thieves however always manage to find some way of incriminating themselves because the anxiety of the theft itself fades, only the anxiety of punishment remains. Those quick witted and outwardly cool enough to thief successfully can easily make more from salesmanship.

There are three types of persistent gambler. The losers account for two types. Firstly there are those addicted to their own arrogance, who just have to prove that they can beat pure chance or the odds set by the organisers. Secondly there are those addicted to the anxiety of losing. Even if they win, they invariably throw it away again soon afterwards. Then there are the winners. These people are not gambling at all, either because they are organising the odds and stakes, or because they have inside information, or because they are cheating. This is true orange magic. Poker is not a game of chance if played skilfully, and skilful play includes not playing against persons of equal or superior skill, or persons holding a Smith and Weston to your Four Aces. Most conventional forms of gambling are set up in such a way that the use of anything but the most extreme forms of psychic power will make little difference. I would not bother to bet on odds that I had reduced from an hundred to one to merely sixty to one. However certain results obtained using double blind prescience with horse racing show encouraging potential.

PURPLE MAGIC

A large proportion of all the cults throughout history have shared one particular characteristic. They have been led by a charismatic man able to persuade women to freely dispense sexual favours to their men. When one begins to look, this feature is startlingly common to many ancient cults, monotheistic schismatic sects and modern esoteric groups. Many, if not the majority of adepts past and present were, or are, whoremasters. The mechanism is quite simple, pay the woman in the coinage of spirituality to service the men who repay you with adulation and accept your teachings as a side effect. The adulation from the men then increases your charisma with the women creating a positive feedback loop. It can be a nice little earner until old age or a police raid catches up with the enterprise. The other danger is of course that the women, and eventually the men, may come to feel that constant changes of partners work against their longer term interests of emotional security and reproduction. The turnover in such cults can thus be high, with young adults constantly replacing those approaching early middle age.

Few religions or cults lack a sexual teaching, for any teaching provides a powerful level of control. The vast majority of the more durable and established religions trade on a suppression of so called free love. This pays considerable dividends too. Women's position becomes more secure, and men know who their children are. Naturally adultery and prostitution flourish in such conditions because some people always want a little more than lifelong monogamy has to offer. So it's quite true that brothels are built with the bricks of religion. Indirectly so with conventional religions, directly so with many cults.

All this begs the question of why it is that people have such an appetite for wanting to be told what to do with their sexuality. Why do people have to seek esoteric and metaphysical justification for what they want to do? Why is it so easy to make a living selling water by the river?

The answer, it appears, is that human sexuality has some built in dissatisfaction function of evolutionary origin. Our sexual behaviour is partly controlled by genetics. Those genes most likely to survive and prosper are those that in the female encourage the permanent capture of the most powerful male available and occasional liaisons (clandestine) with any more powerful male that may be temporarily available. Whereas in the male, the genes most likely to prosper are those encouraging the impregnation of as large a number of females as he can support, plus perhaps a few on the sly that other men are supporting. It is interesting to note that only in the human female is oestrus concealed. In all other mammals the fertile time is made abundantly obvious. This appears to have evolved to allow, paradoxically both adultery and increased pair bonding through sex at times when it is reproductively useless. The economic basis of any particular society will usually supply some pressure in favour of a particular type of sexuality and this pressure will be codified as morality which will inevitably conflict with biological pressures. Celibacy is unsatisfactory, Masturbation is unsatisfactory, Monogamy is unsatisfactory, Adultery is unsatisfactory, Polygamy and Polyandry is unsatisfactory and presumably Homosexuality is unsatisfactory, if the genetic merry-go-round of partner exchanges in that discipline is anything to go by.

Nothing in the spectrum of possible sexualities provides a perfect long term solution, but this is the price we pay for occupying the pinnacle of mammalian evolution. So much of our art, culture, politics and technology arises precisely out of our sexual yearnings, fears, desires and dissatisfactions. A society sexually at peace with itself would present a very dull spectacle indeed. It is generally if not invariably the case that personal creativity and achievement are directly proportional to personal sexual turmoil. This is actually one of the major but often unrecognised techniques of sex magic. Inspire yourself with maximum sexual turmoil and confusion if you really want to find out what you are capable of in other fields. A tempestuous sex life is not a side effect of being a great artist for example. Rather it is the art which is the side effect of a tempestuous sex life. A fanatical religion does not create the suppression of celibacy. It is the tensions of celibacy which create a fanatical religion. Homosexuality is not a side effect of barracks life amongst elite suicide shock troops. Homosexuality creates elite suicide shock troops in the first place.

The Muse, the hypothetical source of inspiration, usually pictured in sexual terms, is the Muse only when one's relationship to her is unstable. Every possible moral pronouncement on sexual behaviour has doubtless been given a million times before, and it would be unseemly for a Chaoist to re-emphasise any of it. However, one thing seems reasonably certain. Any form of sexuality eventually invokes the whole gamut of ecstasy, self-disgust, fear, delight, boredom, anger, love, jealousy, rafe, self-pity, elation and confusion. It is these things which make us human and occasionally superhuman. To attempt to transcend them is to make oneself less than human, not more. Intensity of experience is the key to really being alive and given the choice I'd rather do it through love than war any day.

A dull sex life creates a dull person. Few people manage to achieve greatness in any field without propulsion that a turbulent emotional-sexual life supplies. This is the major secret of sex magic, the two minor secrets involve the function of orgasm as gnosis and the projection of sexual glammers.

Anything held in the conscious mind at orgasm tends to reach down into the subconscious. Sexual abnormalities can readily be implanted or removed by this method. At orgasm sigils for enchantment or evocation can be empowered either by visualisation or by gazing at the sigil taped to one's partner's forehead for example. However this kind of work is often more conveniently performed auto-erotically. Although the gnosis offered by orgasm can in theory be used in support of any magical objective, it is generally unwise to use it for entropy or combat magic. No spell is ever totally insulated within the subconscious and any leakages which occur can implant quite detrimental associations with the sexuality.

At orgasm an invocation can be triggered, this operation being particularly effective if each partner assumes a god form. The moments following orgasm are a useful time for divinatory vision seeking. Prolonged sexual activity can also lead to stages of trance useful in visual and oracular divination or oracular states of possession in invocation.

The projection of Sexual Glamour for the purposes of attracting others depends on far more than simple physical appearance. Some of the most conventionally pretty people lack it entirely, whilst some of the plainest enjoy its benefits to the limit.

To be attractive to another person one must offer them something which is a reflection of part of their self. If the offer becomes reciprocal then it can lead to that sense of completion which is most readily celebrated by physical intimacy. In most cultures it is conventional for the male to display a tough public exterior and for the female to display a softer persona, yet in a sexual encounter each will seek to reveal their concealed factors. The male will seek to show that he can be compassionate and vulnerable as well as powerful, whilst the female seeks to display inner strength behind the outward signs and signals of passive receptivity. Incomplete personalities such as those which are machismo to the core, or consist of the polar opposite of this, are never sexually attractive to anyone except in the most transient sense.

Thus the philosophers of love have come to identify a certain androgyny in either sex as an important component of attraction. Some have taken the poetic license to express the quaint ideal that the male has a femal soul and the female a male one. This reflects the truism that to be attractive to others you must first become attracted to yourself. A few hours spent practising being attractive in front of a mirror is a valuable exercise. If you cannot get mildly excited about yourself, then don't expect anyone else to get wildly excited.

The "moon glance" technique is often effective. Basically one briefly closes the eyes and momentarily visualises a lunar crescent in silver behind the eyes with the horns of the moon projecting out of each side of the head behind the eyes. Then one glances into the eyes of a potential lover whilst visualising a silver radiance beaming from your eyes to theirs. This manoeuvre also has the effect of dilating the pupils and usually causes an involuntary smile. Both of these are universal sexual signals, the first of which acts subconsciously.

It is generally unwise to cast spells for the attraction of specific partners but better to conjure for suitable partners in general for oneself or others. One's subconscious usually has a far more subtle appreciation of who really is suitable.

Sexual magic is traditionally associated with the colours of purple (for passion) and silver (for the moon). However, the effectiveness of black clothing as either a sexual or an anti-sexual signal, depending on the style and cut, shows that black is in a sense the secret colour of sex, reflecting the biological and psychological relationship between sex and death.

APPENDICES

APPENDIX 1 : LIBER KKK

KAOS KERAUNOS KYBERNETOS

(THE CHAOS THUNDERBOLT STEERS ALL THINGS)

Liber KKK is the first, complete, systematic magical training programme for some centuries. It is a definitive replacement for the Sacred Magic of Abramelin the Mage, which system has become obsolete due to its monotheist transcendentalism and its dependency on repressive forms of inhibitory gnosis now considered inappropriate.

Liber KKK is presented as a series of general magical techniques which the magician must develop into a workable programme using whatever symbols, instruments and forms of gnosis that appeal to him. It would be inappropriate for a Chaos Magic text to prescribe any particular beliefs or dogmas, except that magic works if certain general principles are followed. It would be inappropriate for any Chaos magician to slavishly adhere to the fine detail of any system. Much can be learnt from Liber KKK in the process of adapting general procedures to personal taste and objectives. Liber KKK may be attempted by any adult. The word "magician" applies equally to either sex and the use of the male personal pronouns in the text is merely a literary convention in the absence of neutral forms in English.

Liber KKK is a series of twenty-five magical operations or "conjurations". The five classical conjurations of Evocation, Divination, Enchantment, Invocation and Illumination are each performed on the five levels of Sorcery, Shamanic Magic, Ritual Magic, Astral Magic and High Magic. Thus the whole work systematically resumes the entire tradition of magical technique, leading the magician from simple practices and the manufacture of tools towards the mastery of more complex experiments on the psychic level.

It is highly desirable that the magician has some form of private temple for his conjurations. Yet it is essential that the magician remains active in the world for the period of the work as a whole. The work does not entail any form of retreat from the world, but rather the world surrounding the magician is used as the proving ground for magic. Thus the business and social affairs of the magician are the prime focus for his magic. In performing that magic he gradually defines his style or spirituality. For it is senseless to define spirituality as other than the way one lives. If the Way of Magic is to have a spiritual component it can only be discovered through the performance, all strictures and exhortations are useless.

There is no upper limit on the time that may be allotted to complete the entire work but it cannot be completed in less than a single year. Any person with the time to complete the operation in less than a year should consider adopting further worldly commitments as arbitrary goals in support of which, various parts of the work can be used. Objective results are the proof of magic, all else is mysticism.

Samples of the Philosophers Stone which do not transmute lead to gold will also fail as elixirs of enlightenment in a lifestyle of risk and uncertainty. The magician may need to consider whether he needs to adopt projects involving these elements before he begins the work.

For the purpose of this operation, the five classical magical acts of Evocation, Divination, Enchantment, Invocation and Illumination are defined as follows:-

EVOCATION:

Is work with entities which may be naturally occurring or manufactured. They may be regarded as independent spirits, fragments or the magicians subconscious, or the egregores of various species of life form, according to taste and belief structure. In practice Evocation is usually performed for Enchantment, in which the evoked entities are made to create effects on behalf of the magician. Evoked entities also find some application in Divination, when they are used to discover information for the magician.

DIVINATION:

Includes all those practices in which the magician attempts to extend his perception by magical means.

ENCHANTMENT:

Includes all those practices in which the magician attempts to impose his will on reality.

INVOCATION:

Is the deliberate attunement of consciousness and the unconscious with some archetypal or significant nexus of thought. The classical conceptions of Pagan god forms are often used but other principles may serve. Invocation creates states of inspiration or possession during which Enchantment, Divination, or occasionally Evocation, can be performed.

ILLUMINATION:

Is deliberate self modification by magic and may include spells of Enchantment cast at oneself to repair weaknesses or increase strengths, and Divination and Invocation performed for inspiration and direction.

Thus all magical operations are based on the use of will, perception and imagination, which is to say that they are all species of Enchantment or Divination. Imagination is that which occurs when will and perception stimulate each other.

The five levels of magical activity, Sorcery, Shamanic, Ritual, Astral and High Magic are for the purposes of this operation defined as follows:-

SORCERY:

Is simple magic which depends on the occult connections which exist between physical phenomena. Sorcery is a mechanical art which does not require the theory that connection exist between the mind of the operator and the target. Any effects arising from such a connection can, however, be regarded as an added bonus. Working on the sorcery level the magician creates artifacts, tools and instruments which interact magically with the physical world and which can be used again in more subtle ways on the other levels. The sorcery level work should be performed thoroughly, for simple as its practices seem they are the foundation on which the higher level work rests.

SHAMANIC MAGIC:

Works on the level of trance, vision, imagination and dream. It opens the magician's subconscious by negating the psychic censor with various techniques. The magician faces considerable danger on this level and may have frequent recourse to sorcery techniques or banishing ritual if it threatens to obsess or overwhelm him.

RITUAL MAGIC:

Combines the abilities developed on the Sorcery and Shamanic levels. The magician brings together the use of tools from the Sorcery level with the subconscious powers liberated on the Shamanic levels and combines their use in a disciplined and controlled fashion.

ASTRAL MAGIC:

Is performed by visualisation and altered states of consciousness or gnosis, alone. Physical paraphernalia is not used although the tools and instruments from the previous levels can be used in the form of visualised images. At first the magician will probably require seclusion, silence, darkness and considerable effort at concentration and trance to succeed with such magic, but practice will allow it to be performed anywhere.

HIGH MAGIC:

Is that which occurs when there is no impediment to the direct magical effect of will, no barrier to direct clairvoyance and prescience, and no separation between the magician and any form of rapport or consciousness he chooses to enter into. For most people the portals of High Magic are open at a few peak moments in a lifetime. As the magician progresses through his training the momentum he acquires will force open the gates to the miraculous more often. No procedures are given here for the five conjurations of High Magic. High Magic represents the point where technique gives way to intuitive genius and each must intuit the key to unleashing such powers for himself.

The first twenty conjurations teach the full gamut of artificial tricks and techniques for throwing and catching the magical thunderbolt. In High Magic the primordial Chaos at the centre of our being grabs or hurls the thunderbolt by itself.

The five conjurations on each level may be attempted in any order but all five should be completed before beginning on the next level. The magician should prepare to begin the whole operation on a date that is auspicious or personally significant. Perhaps a birthday or a seasonal turning point. A book is prepared in which the magician is to record

successes with each of the twenty-five conjurations. Only successful results are noted and the magician must modify his approach to each conjuration until results worthy of recording are achieved. Lesser results may be recorded elsewhere for reference. The record of the Liber KKK operation, however, should contain an account of notable successes with each of the twenty-five conjurations. A single success with each should be regarded as an absolute minimum whilst five successes with each of the twenty-five conjurations can be regarded as thorough work.

With the possible exception of acts of High Magic, all conjurations should be planned in detail beforehand. Upon entering the temple beginning work, the magician should know precisely what he intends to do. Most magicians prefer to write out a rubric for a conjuration even if they rarely use the written form as a cue. The magician will often have to do more than is planned as inspiration and necessity move him. Yet he should never fail to carry out what he has planned or begin work with a vague idea of doing some magic.

The Gnostic Banishing Ritual

During the period of the performance of the Liber KKK operation the magician may need to defend himself against the results of his own mistakes and hostile psychic influences. He may also need to replenish his own health and psychic forces. For these purposes the Gnostic Banishing Ritual may be used. It is a technically compact and powerful conjuration of Ritual Enchantment for all of the above purposes. It may be used freely during the work as a whole and particularly as a prelude and an ending to each of the first fifteen conjurations.

Conjurations One to Five - Sorcery Level Magic

Sorcery depends on exploiting psychic connection between the physical phenomena and only secondarily on establishing psychic connections between mind and physical phenomena. Each of the conjurations requires the use of physical instruments which can be used again on other levels. It is highly desirable that the magician make these instruments by his own hand. However the magician may adapt existing objects for use if such objects are especially significant, or unique artifacts, or designed by the magician, or if such objects become available to the magician in an unusual or meaningful manner. It is no accident that sorcery techniques often resemble certain childhood behaviour patterns. Children often have a natural familiarity with the simple principles of magic even if they lack the persistence or encouragement to make them work. The adult magician is seeking to regain that childlike sense of imagination, fluidity and wishful thinking, and turn it into something of real power.

Conjuration One - Sorcery Evocation

The magician creates with his own hands a physical representation of a fetish entity by carving, moulding or assembly. Its functions are in general to attract success, to protect by repelling misfortune and to act as a reservoir of power for the magician. It is usually shaped to resemble some kind of actual living being or chimerical being whose form suggests its function. If it is vaguely humanoid in shape it is known as a Homunculus. It may be made to contain parts of the magician's body or be anointed with blood or sexual fluids. The magician treats the fetish as a living being, speaking his will to it, commanding it to exert its influence in his favour and carrying it on his person when on critical errands. Some magicians prefer to make two fetishes, one to implement will, the other to bring knowledge and information.

Conjuration Two - Sorcery Divination

The magician prepares a simple model of the universe for use as a divinatory tool. A set of Rune Sticks or Rune Stones is most excellent for this purpose. Occidental geomancy sticks provide a somewhat simpler model whilst the systems of Tarot or I Ching can prove too complex for later work on the Shamanic levels unless abbreviated in some way. The magician should perform divination both for general trends and for answer to specific questions. The element of the divinatory tool should be treated as having a fairly direct relationship to the parts of reality they represent and the procedures of sortilege should be regarded as a mirror of the process by which reality takes its decisions. Divinatory activity should be pitched at a frequency and complexity which allows answers to be remembered. It is preferable to divine for phenomena which are likely to confirm or negate the divination within a relatively short time period.

Conjuration Three - Sorcery Enchantment

For the work of the third conjuration the magician may need to prepare or acquire a variety of instruments, but chief amongst these should be a single special tool or magical weapon, for enchantment. A small pointed wand or a knife are especially convenient. This special instrument or weapon can also be usefully employed to trace the pentagrams in the Gnostic Banishing Ritual. A fist sized piece of modelling clay or other plastic material may be the only other instrument required. To perform Sorcery Enchantment the magician makes physical representations of his will and desire. Where

possible the magical weapon should be used to help make or manipulate these representations. The magician should perform one or several conjurations of this type per week. As always he should aim to influence events before nature has made her mind up, and he should not put too great a strain on nature by conjuring for highly improbable events.

Conjuration Four - Sorcery Invocation

The aim of the fourth conjuration is to create radical changes in behaviour by temporarily altering the environment. There is no limit to the variation of experience the magician may wish to arrange for himself. He might, for example, after some careful background research, depart in disguise to some strange place and play out a completely new social role. Alternatively, he may wish to equip his temple and himself in such a way that he experiences being an ancient Egyptian god for a time. In Sorcery Evocation the magician tests to the limit his ability to create arbitrary change by modifying his environment and his behaviour.

Conjuration Five - Sorcery Illumination

In works of Illumination the magician aims for self improvement in some precisely defined and specific way. Grandiose plans for spiritual enlightenment should be abandoned in favour of identifying and overcoming the more obvious weaknesses and increasing existing strengths. For the work of Illumination the magician makes or acquires some object to represent his quest as a whole. This object is technically known as a "lamp" although it may take the form of anything from a ring to a mandala. The "lamp" is used as a basis over which to proclaim various oaths and resolutions. Such oaths and resolutions may also be marked onto the design of the lamp. The magician may need to perform various supplementary acts of invocation, enchantment, divination and even evocation to make progress with the work of illumination. It is not unusual for the magician to destroy and rebuild the lamp during the work of illumination.

Conjurations Six to Ten - Shamanic Level Magic

Shamanic Magic depends on the use of altered states of consciousness in which active visualisation and passive vision seeking can most easily occur. The altered states which are easiest and safest to access are those of half- sleep, dream and light trances brought on by quiet meditation. However, any method of Gnosis can be used according to taste, but in initial exercises it is wise to avoid certain dangerous and ecstatic practices which can lead to a loss of control. In general it is preferable to try and deepen the trance by concentrating on visualisation and vision than to deepen it by extreme Gnosis beforehand. In Shamanic Magic the magician is seeking to discover and establish connections between his mental imagery and phenomena in the world. Visions frequently occur in symbolic language, thus for example, diseases take on the appearance of insects or loathsome animals, and fears or desires may appear as spirits. The magician or shaman should deal with such things as the images in which they present themselves, banishing or invoking such forms by force of visualisation and interpreting their physical meaning where necessary. Shamanic magic tends to become a very idiosyncratic and free form exercise in which the magician also explores his symbol synthesising faculties.

Conjuration Six - Shamanic Evocation

In this work the magician strives to establish a vision of an entity which he projects to do his bidding. It is often useful to work with the visualised forms of the entities used for the sorcery evocation although other forms can be chosen. In general, entities are used to encourage desired events to materialise, or to seek out information, in situations which are too complex for simple spells or divinations to be formulated. Entities act as semi- intelligent spells with a limited degree of independent action. The magician seeks to build an increasing rapport with the entities he has conjured by imagination until they begin to have real effect upon the world. Some of the best work with entities can often best be achieved by interacting with them in dreams.

Conjuration Seven - Shamanic Divination

In Shamanic Magic divination consists of a vision quest for answers to particular questions. However, the traditional term "vision quest" should be understood to include a quest for an answer sensed in any way, be it hallucinatory voices, tactile sensation or whatever. In general the magician concentrates on the question he wishes to put as he enters his state of dream, half-sleep or trance and then allows a flow of images, voices or other sensations to arise within himself. A completely free form vision can be attempted and later interpreted, or the magician may attempt to structure his experience by looking for special symbols, particularly those chosen for the sorcery divination work.

Conjuration Eight - Shamanic Enchantment

In Shamanic Enchantment the magician seeks to impress his will upon the world by a direct or symbolic visualization of his desire. Thus whilst in his chosen form of trance he summons up an image of the target phenomena and visualises his desire coming to pass. The magician will often find it helpful to visualise himself in the spirit vision travelling to the person or situation he wishes to influence. He then visualises an imaginative enactment during which the situation or the person's behaviour changes to fit his desire. It is not unusual for the visualisation to become somewhat symbolic or distorted or coloured by the magician's imagination. In general these distractions should be banished by greater concentration on the desired visualisation. However, if they are persistent they may reveal some knowledge about the target or the magician's relationship to it which he can use to improve his enchantment. For example, if a target person repeatedly appears to have some kind of aura or animal form in a vision it is often best to work ones visualisation directly upon this. Similarly, if a target situation seems to have some kind of characteristic vibration or "feel" about it in the spirit vision then the magician will often succeed by spirit vision then the magician will often succeed by working his magic upon a visualisation of this rather than of the actual substance of the situation.

Conjuration Nine - Shamanic Invocation

In Shamanic Invocation the magician draws knowledge and power from Atavisms, normally animal atavisms. A number of ingenious explanations exist as to why such experiences are possible. The human genetic code contains a huge amount of apparently unused information. Much of this must relate to our evolutionary history. The human brain has developed by a process of accretion rather than by complete modification. The older parts of our brain contain circuits and programs identical with those in other animals. Some magicians consider that the psychic part of humans is built up from the psychic debris of many past beings including animals, in much the same way as the physical body is. Others consider that the collective psyches of the various animal species is available to them telepathically.

To perform Shamanic Invocation the magician strives from some kind of possession by an animal atavism. The selection of a particular animal form is a very personal matter. It may be that the magician has had some affinity with a particular animal since childhood, or has some characteristic, physical or mental, which suggests an animal, or it may be that an intuition builds up or that a sudden visionary revelation occurs. To develop the invocation the magician should try to visualise himself in animal form whilst in trance and even to project himself in astral travel as an animal. It is often useful to physically act out the behaviour of the animal in a suitable environment. With practice, varying degrees of split consciousness can be achieved in which it is possible for the magician to interrogate his atavism upon matters it understands and to ask it to provide him with such of its powers as his physical or astral bodies can support.

Conjuration Ten - Shamanic Illumination

The so called medicine journey of Shamanic Illumination is a quest for self-knowledge, self renewal or self improvement. It can take many forms. Traditionally it often takes the form of a death and rebirth experience in which the magician visualises his own death and dismemberment of his body followed by a rebuilding of his body and "spirit" and a rebirth. Sometimes this process is accompanied by physical privations such as sleeplessness, fasting and pain to deepen trance. Another method is to conduct a series of visionary journeys summoning up the so called "spirits" of natural phenomena, animals, plants and stones and asking them to yield knowledge. The simplest method of all is to retire for some days to a wild and secluded place far from the habitations of men and there to conduct a complete review of one's life up to that point, and also of one's future expectations.

Conjurations Eleven to Fifteen - Ritual Magic

In ritual magic, the physical use of magical instruments is combined with altered states of consciousness in a series of structured ceremonies. You, the magician, also begin to incorporate certain magical theories into the design of your work to make it more precise and effective. In particular, you should seek to broaden your use of trance by using various techniques of gnosis. This has the effect of bringing the unconscious parts of the mind, which actually do the magic, more fully into play. In ritual magic, considerable use is made of various systems of symbolic correspondence, analogical thinking, and sigils. These are used to communicate with the unconscious and to preoccupy the conscious mind while magic is being worked.

Ritual magic is always structured as an indirect approach to desire on the conscious level. The ritual magician never works with a direct representation or visualization of what he or she wants, but rather with some sigil or symbolic analogy which in a gnostic state stimulates actual desire in the unconscious.

Conjuration Eleven - Ritual Evocation

For ritual evocation, magicians may choose to continue using the entity forms employed in the sorcery or shamanic

levels or may wish to experiment with traditional forms from the classical grimoires of spirits. Alternatively they may attempt to build up their own entity forms. Tradition has it that a magician should not seek to maintain more than four entities at the same time, and in practice this seems a good rule of thumb. In ritual evocation a material basis is always used even if this is merely a graphic sigil on paper. In the initial evocations, the magician builds up a strong visualized image of the entity using full gnosis. In subsequent evocations, you address various commands and directions to the material basis of the entity or else seek to receive information from it. The material basis should be handled ritually and while in a gnostic state whenever possible. When not in use, it should be concealed.

Conjuration Twelve - Ritual Divination

In ritual divination some kind of physical instrument is manipulated to give a symbolic or analogical answer while in a state of gnosis. Deep states of gnosis tend to preclude the use of complex divinatory instruments such as the Kabbala or I Ching for many people. Others may find that very simple systems such as bone casting tend to yield too little information for this kind of work, while systems of intermediate complexity such as runes, tarot or occidental geomancy are often most useful. Before the divination, the magician should ritually charge the divinatory instrument with a sigil or analogical representation of the question. The divinatory selection is then made under gnosis. The interpretation may be made under gnosis also or on return to ordinary consciousness.

Conjuration Thirteen - Ritual Enchantment

For ritual enchantment, the magician may well choose to use the special instrument of enchantment from the sorcery level work, unless particularly inspired to create a better tool. The instrument of enchantment or "magical weapon" is used to trace sigils in the air, and also where possible in the manufacture and manipulation of various spells. All ritual enchantments depend upon the use of some kind of spell to occupy and bypass the conscious mind and bring the more powerful unconscious into action. A spell can consist of virtually anything from the manufacture and consecration of a sigil, to the manipulation of wax images, or a ritual enactment of some analogy of desire. In all cases, the magician must use gnosis and concentration upon the spell itself, rather than the desire it represents to work effective enchantments.

Conjuration Fourteen - Ritual Invocation

In ritual invocation, you, the magician seek to saturate your senses with experiences corresponding to, or symbolic of, some particular quality you wish to invoke. Thus you may dress your temple and person with colors, smells, symbols, numbers, stones, plants, metals, and sounds corresponding to that which is to be invoked. You also adapt your behaviour, thoughts, and visualizations while in gnosis in an attempt to become possessed by what you invoke. In practice, the classical god-forms are frequently used as the pagan pantheons offer a spectrum of qualities resuming the whole of psychology. You should not confine yourself to invoking only those qualities for which you have a personal sympathy. Any particularly successful invocation should be followed by an invocation of quite different qualities at some later time. A thorough program of ritual invocation should encompass success with at least five completely different invocations.

Conjuration Fifteen - Ritual Illumination

In Ritual Illumination the magician applies various ritual acts of divination, enchantment, evocation and invocation to himself for self improvement. As with all acts of illumination the changes attempted should be specific rather than vague and general. The magician may find it useful to prepare a more elaborate "lamp" perhaps in the form of a mandala representing his self or soul for this conjuration. One effect of ritual illumination is often to force the magician to choose between Atman and Anatta. If he works within the paradigm of Anatta, the hypothesis of no-soul, then illumination is a matter of the addition or the deletion of certain patterns of thought and behaviour. If the magician works within the paradigm of Atman, the doctrine of personal soul, or Holy Guardian Angel, then he faces a more complex, dangerous and confusing situation. If a personal soul is presumed to exist but without a true will then the atman magician can proceed as if he were an Anattaist. If a true will is presumed to exist then the conjuration must be directed towards its discovery and implementation. The author has avoided treading too far along this path but has observed the process go spectacularly wrong in numerous cases. Those who wish to attempt it are counselled to avoid accepting as true will, anything which conflicts radically with ordinary commonsense or "lower will", as it is disparity called in this paradigm.

Conjurations Sixteen to Twenty - Astral Magic

Astral Magic is Ritual Magic performed entirely on the plane of visualisation and imagination. Unlike Shamanic Magic

where a fairly free form use of images and visions is explored, this magic requires the precise and accurate visualisation of an internal landscape. In this landscape the magician carries out processes designed to bring him knowledge of the ordinary world or to change the world or himself. Astral Magic has to be approached with at least as much preparation and effort as it put into ritual magic or else it can tend to become a brief series of excursions around the imagination to little magical effect. Properly performed, it can be a source of extraordinary power and it has the advantage of requiring no physical equipment. Astral Magic is usually begun in some quiet secluded place whilst the magician is comfortably seated or couched with closed eyes. There may be few outward signs that anything is happening apart from perhaps a variation in breathing rates or posture or facial expressions as the magician enters gnosis.

To prepare for Astral Magic a temple or series of temples needs to be erected on the plane of visualised imagination. Such temples can take any convenient form although some magicians prefer to work with an exact simulacrum of their physical temple. The astral temple is visualised in fine detail and should contain all the equipment required for ritual or at least cupboards where any required instruments can be found. Any objects visualised into the temple should always remain there for subsequent inspection unless specifically dissolved or removed. The most important object in the temple is the magician's image of himself working in it. At first it may seem that he is merely manipulating a puppet of himself in the temple but with persistence this should give way to a feeling of actually being there.

Before beginning Astral Magic proper, the required temple and instruments together with an image of the magician moving about in it should be built up by a repeated series of visualisations until all the details are perfect. Only when this is complete should the magician begin to use the temple. Each conjuration that is performed should be planned in advance with the same attention to detail as in Ritual Magic. The various acts of astral evocation, divination, enchantment, invocation and illumination take on a similar general form to the acts of Ritual Magic which the magician adapts for astral work.

Conjurations Twenty One to Twenty Five - High Magic

All the techniques of magic are really just so many ways of tricking some indefinable parts of ourselves into performing magic. The universe is basically a magical structure and we are all capable of magic. The really useful theories of magic are those which explain why magic tends to work so erratically and why we have such enormous inhibitions about believing in it, making it work, and recognising that it has worked. It is as if the universe has cast a spell upon us to convince us we are not magicians. However, this spell is rather a playful cosmic joke. The universe challenges us to shatter the illusion by leaving a few cracks in it.

No details are presented for the five conjurations of High Magic, nor can they be given, the reader is referred back to the remarks made on them in the introduction. The magician must rely on the momentum of his work in sorcery, shamanism, ritual and astral magics to carry him into the domain of high magic where he evolves his own tricks and empty handed techniques for spontaneously liberating the chaotic creativity within.

KAOS KERAUNOS KYBERNETOS

APPENDIX 2 : THE GNOSTIC PENTAGRAM RITUAL

The Gnostic Pentagram Ritual begins with a visualization of radiance in five areas of the body. Each visualization is assisted by a vibration of one of the vowel sounds I, E, A, O, U. The sounds are vibrated loudly and each is sustained for an entire slow exhalation. Each should produce a physical sensation in the part of the body to which it is attributed. In effect the body is being played like a musical instrument with each part resonating in sympathy to a particular tone.

Subsequently, pentagrams are drawn in the air at four points around the operator. The pentagrams are drawn and an anti-clockwise quarter turn of the whole body is executed after each pentagram thus returning the body to its original position. The pentagrams should be strongly visualized with the eyes opened or closed as desired. Each should be accompanied by a loud intonation of all five vowel sounds I, E, A, O, U, in a single exhalation, with one bar of the pentagram being drawn for each sound. The IEAOU mantra is used here largely to block discursive thought. Finally, the opening sequence in which the visualization of radiance in various areas of the body, reinforced by the individual I, E, A, O, U mantras, is repeated. The ritual may be elaborated at will, for example, by adding colors to the visualized radiances or by adding supplementary pentagrams above and below to form a sphere around the operator.

This ritual can be used in a number of ways:

- To establish balance, concentration and control before and after more complex rituals.
- As visualization practice at any time.

- As a preliminary exorcism of unwanted mental or psychic phenomena.
- As an aid to healing, particularly self-healing.

The techniques employed are: mantra vibration, visualization assisted by gesture, breath control.

The ritual entails the visualization of images of radiance within specific areas of the body. These areas correspond with the bodily chakras of some oriental traditions but not others. There is actually little congruence between the various oriental systems. What all these systems are designed to do is to create psychic images of various parts of the body to facilitate greater psychosomatic control. The Gnostic Pentagram Ritual is named in commemoration of certain magical schools of antiquity which designated the magical force of the universe IAO:

Ritual Procedure

1. Stand facing any preferred direction.
2. Inhale fully. Exhale slowly sustaining the sound "I" (a high-pitched ieeee! sound) while visualizing a radiance of energy in the head area.
3. Inhale fully. Exhale slowly sustaining the sound "E" (a lower-pitched eeeeh! sound) while visualizing a radiance of energy in the throat area.
4. Inhale fully. Exhale slowly sustaining the sound "A" (a deep aaaah! sound) while visualizing a radiance of energy in the heart and lungs, which spreads to the muscles of the limbs.
5. As in 2, but the sound "O" (ooooh!) in the belly area.
6. As in 2, but the sound "U" (a very deep uuuur!) in the genital/anal area.
7. Repeat 6. Then 5, 4, 3, 2, working back toward the head.
8. Inhale fully. Exhale slowly, forming each of the IEAOU sounds in turn while, with the left arm, drawing in the air a pentagram, which is also visualized strongly.
9. Make a quarter turn to the left and repeat 8, then continue to turn and draw the remaining pentagrams with mantra and visualization until returning to the starting position.
- 10 Repeat steps 2-7 inclusive.

Healing

To assist in healing any part of the body, intone the sound and visualize the radiance which corresponds to the affected part continuously for 5-10 minutes, or for as long as concentration can be maintained.

APPENDIX 3 : CHAOS MONASTICISM

At any time members of the Pact may elect to follow the observances of the Monks and Nuns of Chaos for as long as it pleases them. These observances come in three forms, the lesser, greater and extreme. Their purpose is to renew and strengthen one's dedication to the Great Work of Magic. The Observances of Monk or Nun of Chaos should not be undertaken for a period of less than one week. There is no maximum period but when observances are undertaken for an unspecified period they should be ended at some later point in a definite way rather than be allowed to fall into gradual disuse. Chaoist Monks and Nuns may be fully itinerant and unless otherwise specified by choice the monastery is notionally defined as the entire planet although some form of retreat may facilitate the more rigorous observances. The observances given are to be regarded as a minimum to which further observances may be added at will. To begin the observances of a Chaoist Monk or Nun the candidate takes an oath over a staff dedicated to magic which is then carried throughout the period of the observances. The staff should not be smaller than a walking stick and although it may be left in a room or building that the monk or nun may have entered it should always be close to hand and carried from place to place.

The general form of the oath and the observances is as follows:

The Oath:

I, Soror/Frater _____ do elect to perform the Lesser/Greater/Extreme Observances of a Nun/Monk of Chaos, from henceforth, for a period of ____ / for as long as it pleases me, inasmuch that I avow that I will: (the chosen set of observances plus any personal additions are then enumerated)

The Lesser Observances:

1. Carry a magical staff at all times.

2. Perform a banishing ritual on awaking and retiring.
3. Keep a full record of dreams.
4. Perform a full magical ritual each day.
5. Dedicate any sexual gnosis to magic.

The Greater Observances:

1. Perform the five Lesser Observances.
2. Perform a second full magical ritual each day.
3. Visualize the Sigil of Chaos at least once during each waking hour.

The Extreme Observances:

1. Perform the seven Lesser and Greater Observances.
2. Perform a third full magical ritual each day.
3. Visualize the Sigil of Chaos at least once during every hour.

Notes and Observations:

The daily full magical rituals might consist of a Mass of Chaos or Auto da Fe or some other act of evocation, divination, enchantment, invocation or illumination of similar length.

By dedicating any sexual gnosis to magic the monk or nun affirms that any sexual act performed during the period of observances will be used to cast spells for divination or invocation or similar magical purpose. The hourly visualisation of the Sigil of Chaos is facilitated by the use of an alarm watch and a powerful alarm clock may well be useful for the night time visualisations of the extreme observances. The considerable inconvenience of bearing a magical staff serves to increase vigilance and acts as a constant reminder to complete the other observances. It also serves as a badge of office and other members of the Pact should accord the monk or nun whatever assistance they require with their work where possible. If the work goes poorly and the observances are largely not met then the staff should be destroyed. If the work proceeds satisfactorily then the staff should be kept as an object of power. It is customary to engrave upon the staff a record of the observances performed. Thus 127 signified the lesser observances for twenty seven days, 333 the extreme observances for thirty three days. The Pact tries to ensure that the Sigil of Chaos is visualized once an hour somewhere on earth.

APPENDIX 4 : LIBER PACTIONIS

Most occult traditions have complex and highly ordered otherworld cosmologies and metaphysical theories. Yet their accompanying techniques are frequently a shambles. In contradiction to all this, one of the fundamental insights of Chaos Magic is that if magical technique is sharply delineated it will work because the universe itself is more of a shambles than it appears. Or perhaps I should more respectfully say that it has the magical property of confirming most of the interpretations placed upon it. Thus a wide variety of metaphysical paradigms can be made to fit, even if mutually exclusive.

So when selecting from the Supermarket of Belief, the critical question for the Chaoist is: how effective are the accompanying magical techniques? Hence Chaoist magic is characterised by its cavalier attitude to metaphysics and its puritanical devotion to empirical techniques.

For some time Chaoist orthodoxy has had it that cavalier metaphysics and mythology are incompatible with the formal structure of a magical teaching order. However, this need not be so if it is only technique that is being taught and practised. Experience has shown that people can come together and engage in highly productive exchanges of practical expertise, and that a formal structure and a division of labour encourage this.

The Magical Pact of the Illuminates of Thanateros, or the Pact for short, is an organisational structure for those wishing to perform Chaos type magic in company with others of like mind. The Pact exploits the device of a graded hierarchy, with certain checks and balances, and is delighted to admit candidates with the drive and initiative to rise rapidly through its structure.

Every occult revival begets a magical child or two and Chaoist Magic is the major synthesis to emerge from the occult renaissance of the last twenty years. The Pact is amongst the prime vehicles designed to develop and carry forward that synthesis well into the next millenium. It is likely that the Pact will be to the end of this century and to the beginning of

the next, rather more than what the G.D. was in its time, a century ago.

In practice a number of the formal devices of the Pact are treated somewhat more lightly than the written conventions might lead one to suppose, with members styling themselves with such oddities as Frater Vacuity or Soror Impropriety and so on, in deliberate parody of tradition. The prime functions of the grade structure are to provide a mechanism for the exclusion of certain psychotic misanthropes and neurotic creeps who are sometimes attracted to such enterprises and to ensure that that which needs organisation is duly attended to.

The Magickal Pact of the Illuminates of Thanateros

Since the inception of the Chaos Magic current some individuals have elected to work alone whilst others have worked in concert in a loose configuration of allied groups. The Magical Order of the IOT has in practice functioned as a highly creative Disorder. This creative disorder has spawned, among other things, a structure known as "The Pact". The Pact is, in contradistinction to the usual implications of such a name, a friendly society for mutual support and encouragement in the field of magic. The Magical Pact of the IOT represents another phase of the current of Chaos Magic in which its practitioners elect to work as an integrated force. The Pact is a vehicle for the pursuit of the Great Work of magic and the pleasures and profits attendant upon this quest. The Pact also acts as a psychohistoric force in the battle for the Aeon.

Historically, all magical and mystical organisations have used the Hierarchical Gambit to create pressure for excellence on those working at all levels of the hierarchy. Yet, positions of mastery within these organisations have often depended more on questionable claims to authority from concealed sources than from technical accomplishments.

Inevitably, the calling of such bluffs has led to the undoing of these organisations. However this old mechanism is not without its merits. The Guru and Chela finally rebels both may gain greatly, although it can as easily end in disaster.

Now whereas most individuals are relatively sane and competent, most organisations act as though mad and stupid. This is because most organisations permit only positive feedback from below. Thus those at the top are condemned to bask in deceitful reflections of their own expectations and to issue ever more inappropriate directives. The structure of the Pact overcomes these traditional problems whilst retaining the invaluable pressure created by an hierarchical structure. Within the temples of the Pact all members are encouraged to volunteer techniques and concepts for experiment and appraisal, and the grade structure merely recognises technical magical competence and organisational responsibility.

Those in higher grades must refrain from commenting on the lifestyle, personal behaviour, tastes and morality of other members. Yet the structure of the Pact forces a constant stream of negative feedback to arise from below by institutionalising rebellion in the office of Insubordinate. Thus as soon as a fair mastery of technique and organisation is attained the Magister Templi, Adept or Magus suddenly becomes subject to intense criticism as a teacher and individual, and this is counted as a great reward.

The Pact is constituted in four grades; Neophyte, Initiate, Adept and Magus, numbered respectively 4°, 3°, 2°, 1°. In addition there are five offices:

The Priest or Priestess of Chaos may be taken as a side degree of the 3° or 2°.

The office of Supreme Magus is held by the head of the Pact and is designated 0°.

The office of Magister Templi designates the coordinator of the activities of a particular temple and may be held by any member.

The Archivist is responsible for the records of a temple.

The office of Insubordinate may be held by anyone of the 3°. The Insubordinate is a personal assistant to another member of the Pact and acts as a goad, inspector and critic to that member.

The Pact is a self-perpetuating oligarchy. Advancement into a grade occurs at the invitation of those in that grade and in higher grades.

The Supreme Magus can only be replaced by unanimous action by all the membership of the 1°. The basic agreement implicit in membership of the Pact is that higher grades provide organisation, facilities, tuition and material, in return

for which lower grades provide whatever mundane, financial or magical services may be reasonably demanded of them. Ultimate appeal may be made to the 0°.

The Temples of the Pact

A temple of the Pact may only be founded by an Adept or Magus, or by an Initiate sponsored by an Adept or Magus, who will periodically inspect the work of the temple. A temple consists of an assembly of its members and may be convened in any enclosed or open space where privacy can be assured. The Magister Templi will keep a record of addresses through which members of his temple can be contacted. Such records must be kept in such a way that they reveal membership details to outsiders. The Magister Templi of a temple will also supply his superiors in the Pact with an address through which his temple can be contacted and they will keep it in like fashion.

Members may belong to more than one temple. For example an Initiate in a sponsored temple may need to join the temple of his sponsoring Adept or Magus to receive specialised teaching and advancement to the next grade. All temples adopt a characteristic name by which they are known within the Pact.

Sponsored Temples

It may be that by some accident of geography a group of persons aspiring to membership of the Pact forms in an area remote from centres of pact activity. In this case one or more representatives of the group may, by arrangement, present themselves before an Adept or Magus of the Pact bearing from each member a handwritten or signed letter making the Neophyte assertions in full together with any other evidence that the sponsor may require. Then at the discretion of the Adept or Magus the representatives may be given the 4° and the 3° and empowered to open a temple and conduct work in these grades.

The Office of Magister Templi

The activities of a temple are coordinated by a Magister Templi, either appointed by an Adept or Magus sponsoring the temple or chosen by those of the highest grade present. The Magister Templi ensures that only members of the appropriate grade or candidates for that grade are admitted to the temple's rituals. Visiting members of other temples must give the appropriate signs and words to the Magister Templi in private. The Magister Templi may delegate one or more assistant Magister Templi.

The Office of Archivist

The Archivist keeps a record of the activities of a temple. The records use only the formal magical names or numbers of those present. The records detail the time and place of temple activities, together with a brief description of whatever work was done, and what results were achieved. If it is not possible to avoid recording confidential information such information may be encoded but not enciphered by some means approved by the Magister Templi. The Archivist is personally responsible for the security of the records and will ensure that they will be rather destroyed than lost or stolen. The records of a temple may be inspected by any Initiate or higher grade of that temple. The records of a sponsored temple are open to their sponsor and a Magus may inspect the records of any temple.

The Grades and Grade Rituals

Candidates for the Neophyte grade are accepted on the basis of interviews and briefings by members of the Pact arising from personal recommendation or petition to the Pact. No person can be admitted to any other of the Pact's rituals and activities without first having undergone the Neophyte Ritual. The Neophyte Ritual demands that the candidate exhibit some commitment by providing a robe and ring to specifications approved by the Pact, and that he reveal himself to be an open mind free from dogmatic belief. Most of the Pact's ordinary business and most of its magical work are conducted with the temple opened in the grade of Neophyte.

The Neophyte grade provides a period of assessment during which the Pact and the Neophyte test their commitment to each other. The Neophyte is at liberty to resign at any time and may be dismissed at any time. The Initiate Ritual marks the full acceptance of a candidate into the Pact. The Pact is not bound to accept the resignation of an Initiate. The confidential business and magical activities of a temple are conducted with the temple opened in the grade of Initiate. The Initiate seeks proficiency in all forms of magic and begins work on Liber KKK, and if desired, work leading to the side degree of Priest or Priestess of Chaos.

The Adept Ritual marks the candidate's proficiency in magic and his acceptance of the obligations to teach, to defend

the Pact, and to administer its structure and traditions. It is not normally necessary to open a temple in this grade.

No ritual for the recognition of a Magus is presented here. This grade is conferred on those exhibiting outstanding magical ability and potential for leadership within the Pact.

The Insignia of the Pact

The minimum furnishing of a temple whether convened in an open or closed space is the eight rayed star of Chaos prominently displayed. This may be presented in the form of a banner or altarcloth, a chaosphere, or by the star mounted on a staff. All grades wear a plain full robe with sleeves and hood. The robe is most commonly black but individual temples may elect to array their members in robes of some other hue. The ring of the order is silver and bears an eight rayed star of Chaos. It may be worn freely at any time but is not in itself proof of membership or grade. Members of the Pact choose a single word name and a number of three or four digits by which they shall be formally known in the Pact and by which their deeds and comments are recorded in the temple archives. Female members are denoted Sor. (Soror or Sister), males as Fra. (Frater or Brother). Thus a full formal title might be Fra. Aleph 252, 3° IOT.

The Symbolism of the Grade Rituals

The rituals presented here constitute the minimum requirements for opening and closing the temple and for recognising candidates in the grades of Neophyte, Initiate and Adept. Temples may elect to add additional material to the rituals.

The Neophyte Ritual is a marriage to the Pact, although, as in modern tradition, divorce is permitted at any time. The candidate is asked to assert the four qualities of the so-called Witches Pyramid: To Know, To Will, To Dare and To Keep Silent. The candidate is welcomed with raucous cheering and applause as befits such a bold and romantic gesture.

The Initiate Ritual marks a total commitment to the Pact and the candidate offers to the Pact what powers he has in the four magical virtues of Will, Perception, Imagination and Concentration. The seriousness of the undertaking is marked by some moments of utter silence which conclude the ritual.

The Adept Ritual marks the candidate's acceptance of executive powers and responsibilities within the Pact. The ritual resumes the symbolism of the four elemental weapons of Pentacle, Cup, Sword and Wand. The new Adept is welcomed with laughter to lighten the burdens assumed.

The Signs and Words of the Grades

The signs and words of the grades protect the Pact against infiltration and imposture. They consist of words and gestures sufficiently discreet to be exchanged in casual social intercourse without their being revealed as marks of recognition to outsiders. The signs and words are periodically changed by the 1°.

Notes on the Rituals of the Pact

Although the rituals are presented as being led by the Magister Templi they may be led by any deputy of appropriate grade that the Magister Templi appoints. It is customary for the Magister Templi to frequently delegate in this way to provide other members of the temple with practice in ritual leadership. (Usually the following rituals have an additional surprising element incorporated.)

The Opening Ritual and the Closing Ritual

The Magister Templi calls the temple to order. The M.T. then leads the temple in the Gnostic Banishing Ritual (GBR). The M.T. then proclaims:

I open/close this temple in the grade of Neophyte/Initiate/Adept.

The M.T. then gives the appropriate signs and words and further proclaims: For the pursuit of the Great Work of Magic.

The Neophyte Ritual

The M.T. calls the temple to order and asks: Does any person here object to this candidate? If there are no objections the M.T. leads the GBR. The M.T. then addresses the candidate:

Candidate, I call upon you to make the assertions of a Neophyte. Candidate, do you Know that there may be no

ultimate truths ?

C: I do.

Candidate, do you Dare to practice the philosophy and techniques of magic ?

C: I do.

Candidate, do you agree to Keep Silent about the signs and passwords of this Pact and its private business and not to reveal the identities of its members to outsiders without their consent ?

C: I do. (The candidate takes robe and ring.)

Candidate, by what name and number will you be known in this Pact ?

(The candidate gives his chosen name and number.)

Candidate, I recognise you as a Neophyte of this Pact and I open this temple in the grade of Neophyte with the signs and words of a Neophyte.

The M.T. gives the signs and words and proclaims: For the pursuit of the Great Work of Magic.

A few moments of raucous cheering and applause follows.

The Initiate Ritual

The candidate will have provided himself with some token of Initiate status previously approved by the Pact. This may for example be a magical weapon, an amulet or some design to adorn a robe.

The M.T. calls the temple to order and leads the GBR. The M.T. then addresses the candidate:

Candidate, I call upon you to reaffirm your Neophyte assertions. The candidate repeats all four substituting "I" for "Do you" in each phrase.

Candidate, I call upon you to make your submission and to take the oath of an Initiate.

The candidate disrobes and lies flat on the ground. Weapons are held against vulnerable parts of the candidate's body. The candidate then proclaims:

I offer to this Pact such powers of Will, Imagination, Perception and Concentration as I possess. I bind myself to the service of this Pact. Should I ever break its trust, may I be stripped of all protection.

The M.T. then addresses the candidate: Candidate, arise and take up these marks of an Initiate. (The candidate re-robes and takes his mark.) Candidate, I recognise you as an Initiate of this Pact and I open this temple in the grade of an Initiate with the signs and words of an Initiate.

The M.T. gives signs and words and proclaims: For the pursuit of the Great Work of Magic.

A few moments of utter silence in which all members stand giving the sign of an Initiate follow.

The Adept Ritual

The candidate will have provided himself with some object to mark his adepthood.

The M.T. calls the temple to order and leads the GBR. The M.T. then addresses the candidate:

Candidate, I call upon you to reaffirm your Neophyte assertions. (The candidate reaffirms them in full.)

Candidate, I call upon you to reaffirm your Initiate's oath. (The candidate reaffirms it in full.)

Candidate, I call upon you to make the obligations of an Adept.

The candidate holds aloft his mark of adepthood and proclaims: I offer myself as a shield for the defence of the Pact and its members.

I offer myself as a vessel through which the Pact may pour the teachings of magic.

I offer myself as a sword to the Pact, to smite and confound its enemies.

I offer myself as a staff which will uphold the Pact.

The M.T. then proclaims: Candidate, I recognise you as an Adept of the Pact and I open this temple in the grade of Adept with the signs and words of an Adept.

The M.T. gives signs and words and proclaims: For the pursuit of the Great Work of Magic.

A few moments of mindless unrestrained laughter follows.

The Office of Insubordinate

Every Magister Templi is attended by a personal Insubordinate chosen by all members of the temple other than the M.T.. In addition, all actively teaching Adepts and Magi of the Pact are attended by personal Insubordinates chosen by their peers. Insubordinates may be of Initiate grade only, and have five duties as follows:

1. To ensure that all teachings and instructions are comprehensive and to criticise or demand clarification of those that are not. This is the duty of the Fool, to display ignorance or pretend to ignorance where others pretend to understand.
2. To convey criticism with a certain levity. This is the duty of Jester, to poke fun at that which others find more politic to ignore.
3. To point out personal failings and blindspots. This is the duty of the Chaplain, to treat with personal matters

impartially. To receive personal accounts of some aspects of personal magical progress, though not necessarily to comment on them. This is the duty of the Confessor, whose existence is a safeguard against sloth or complacency.

4. To hold the right to veto any instruction and to notify the 0° or the 1° of its exercise. This is the duty of the Inquisitor, to circumvent abuses of position.

Holders of the office of Insubordinate are not styled as "Insubordinates" within the Pact but rather they chose a two word title to characterise their expression of the role. Such two word titles may be chosen from any combination of the words Fool, Jester, Chaplain, Confessor or Inquisitor. Traditionally one word is chosen to denote the funktion the candidate is most temperamentally inclined to exercise and one for the funktion least favoured. Thus the Insubordinate may choose to be styled Inquisitor-Jester or Chaplain-Fool and so on.

Any particular office of Insubordinate lapses whenever a fresh Insubordinate is appointed in place of an existing one or when an Initiate holding the office becomes recognised as an Adept. Some temples prefer to rotate the office of Insubordinate at each meeting either randomly or by turn. In other situations the post may be longer term and the parties involved may elect to mark the assumption of this relationship with the Insubordinate Ritual. Otherwise the noose which is the mark of office of Insubordinate and which is displayed when exercising the Insubordinate functions is simply passed to the new holder of the office.

The Insubordinate will normally conduct his official business with the Recipient may well choose to brief his Insubordinate beforehand about any controversial instructions he may intend to give to prevent the public exercise of a vote.

The Insubordinate Ritual

The temple being already opened in the grade of Initiate or Neophyte. The candidate hands a previously prepared noose to the person who will be the Recipient of his insubordination. The Recipient places the noose about his or her neck, hands the free end to the candidate and kneeling before the candidate asks:

R: Will you test me as my Fool, so that all may understand?

C: I will.

R: Will you test me as my Jester, if none else will criticise?

C: I will.

R: Will you test me as my Chaplain, that no fault lie unremedied?

C: I will.

R: Will you test me as my Confessor, lest I neglect my own progress?

C: I will.

R: Will you test me as my Inquisitor, if I exceed my authority?

C: I will.

R: Then how will you be known?

C: As your ____ .

R: Then take this noose my ____ to remind us of our duties.

The R. then gives the noose to the C..

The ritual is concluded by a brief barrage of insulting and derisive noises directed by all at the Recipient.

Temple Activities

The activities of a temple will vary according to need and circumstances and according to the grades and accomplishments of those present. The following sections give some indication of frequent temple activities in the sequence in which they are commonly performed.

The Magister Templi will ensure that the privacy of the temple is assured and that any visitors are on an appropriate grade. The M.T. will announce any apologies for absence and give any preliminary briefings required.

The Opening

The temple is opened either with a Grade Ritual or with the Opening Ritual.

Training and Practice

Various members of the Pact will, at the discretion of the M.T., lead exercises in particular magical disciplines. These may include mind control exercises, practice with the techniques of gnosis and practice with magical instruments and

techniques. Lectures and demonstrations may be given and papers read.

Magical Action

At the discretion of the M.T. various spells and rituals of Evocation, Divination, Enchantment, Invocation and Illumination may be attempted in support of the needs of the Pact, the temple or individuals. The Mass of Chaos may be performed as a celebration or to ordain a Priest of Chaos or for some other purpose.

Discussion

The M.T. chairs a discussion of various matters of administration, planning, personal progress and research. Individuals may report on their work with Liber KKK and other researches. Publications and communications from other temples of the Pact may be reviewed.

Closing

The temple is closed with the Closing Ritual and if necessary opened in another grade for special purposes with selected participants. It is customary for the work of a temple to be followed by some refreshment and socialisation.

Pact Business

Few rituals of the Pact are ever conducted using written cues. Any ritual that cannot be committed to memory prior to performance must be regarded as urgently in need of simplification. In general, when a complex training exercise or ritual is being performed one member fully briefs the participants beforehand and then leads the main sequence giving instructions to other participants to deliver their own contributions at the appropriate points if necessary. The M.T. must obtain prior approval from a Magus of the Pact if a temple is to undertake paid magical work on behalf of outsiders or other institutions. Approval must also be obtained if a temple is to launch any form of magical attack although this may be waived in compelling circumstances.

Excommunication:

In the event of a Pact member exhibiting intolerable behaviour the members of a temple may force an excommunication from the Pact by simple majority, the M.T. having the casting vote. In the event that the candidate for excommunication is the M.T. then his Insubordinate has the casting vote. Excommunicants are barred from Pact activities till further notice and members will not discuss magical or Pact activities with them. Willful treachery may be rewarded with Excommunication with Extreme Prejudice, in which case the Pact may adopt a more active response towards the miscreant.

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