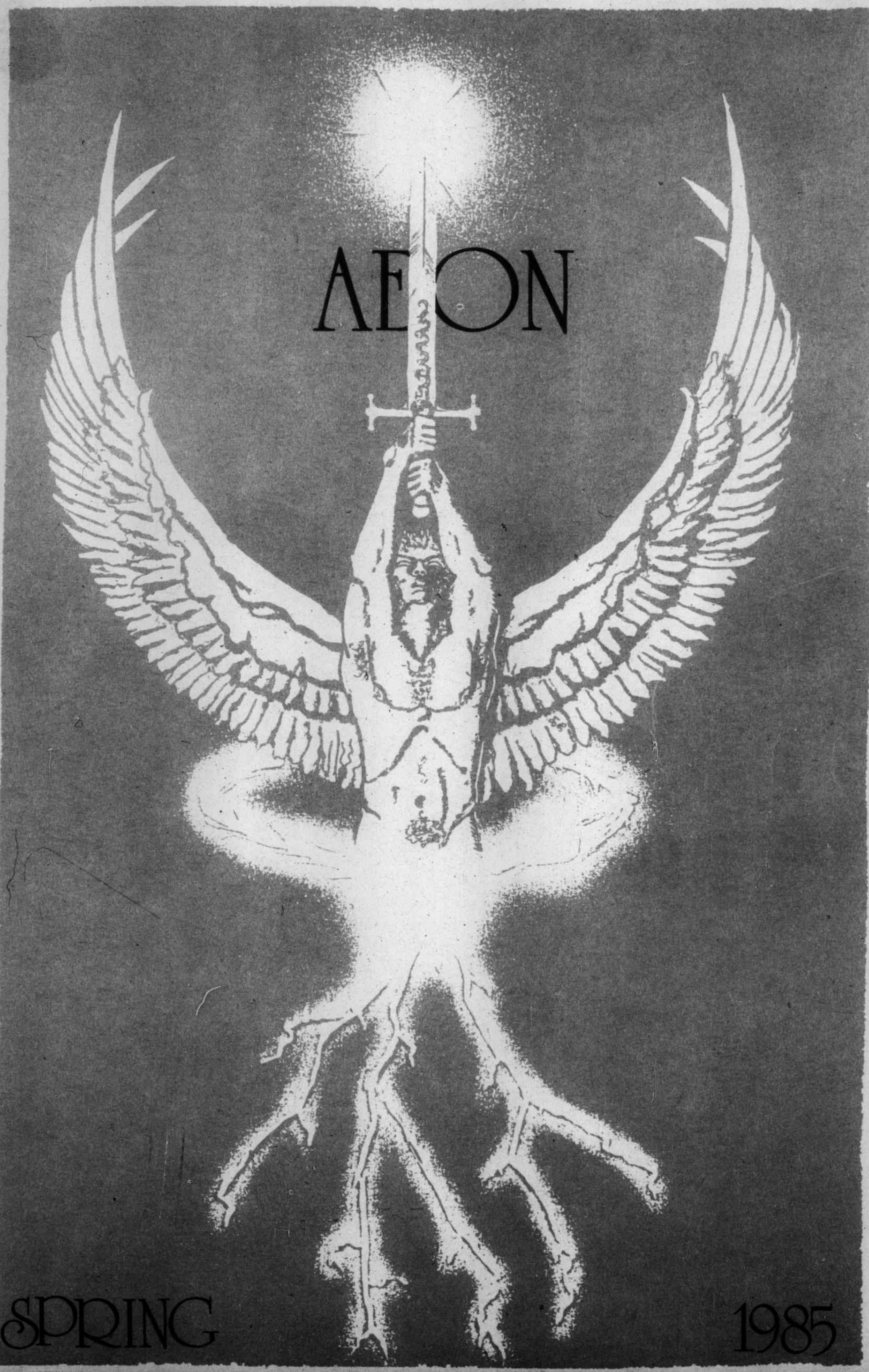
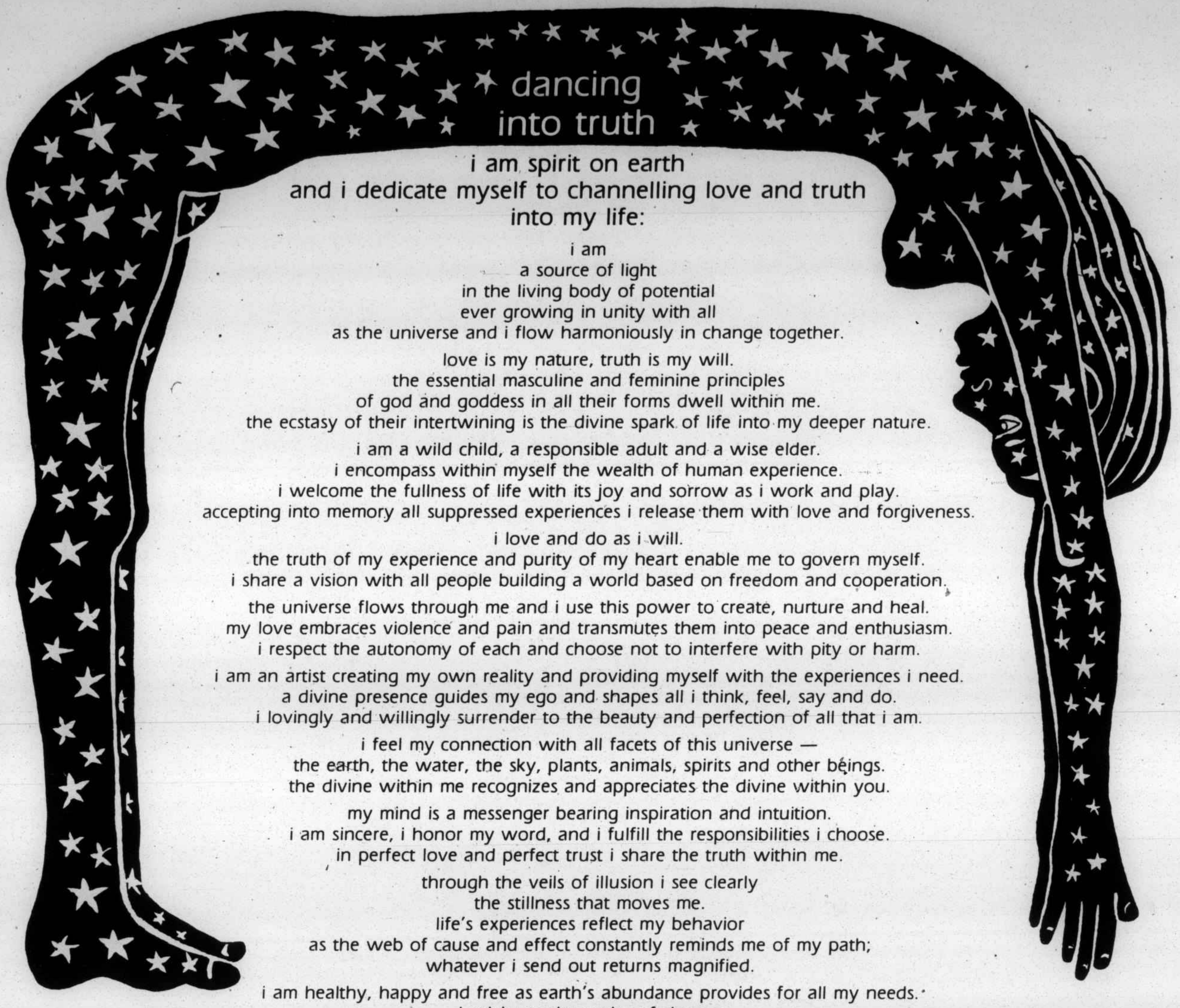
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SPRING 1985



dancing into truth

i am spirit on earth
and i dedicate myself to channelling love and truth
into my life:

i am
a source of light
in the living body of potential
ever growing in unity with all
as the universe and i flow harmoniously in change together.

love is my nature, truth is my will.
the essential masculine and feminine principles
of god and goddess in all their forms dwell within me.
the ecstasy of their intertwining is the divine spark of life into my deeper nature.

i am a wild child, a responsible adult and a wise elder.
i encompass within myself the wealth of human experience.
i welcome the fullness of life with its joy and sorrow as i work and play.
accepting into memory all suppressed experiences i release them with love and forgiveness.

i love and do as i will.
the truth of my experience and purity of my heart enable me to govern myself.
i share a vision with all people building a world based on freedom and cooperation.

the universe flows through me and i use this power to create, nurture and heal.
my love embraces violence and pain and transmutes them into peace and enthusiasm.
i respect the autonomy of each and choose not to interfere with pity or harm.

i am an artist creating my own reality and providing myself with the experiences i need.
a divine presence guides my ego and shapes all i think, feel, say and do.
i lovingly and willingly surrender to the beauty and perfection of all that i am.

i feel my connection with all facets of this universe —
the earth, the water, the sky, plants, animals, spirits and other beings.
the divine within me recognizes and appreciates the divine within you.

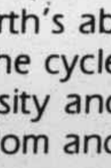
my mind is a messenger bearing inspiration and intuition.
i am sincere, i honor my word, and i fulfill the responsibilities i choose.
in perfect love and perfect trust i share the truth within me.

through the veils of illusion i see clearly
the stillness that moves me.
life's experiences reflect my behavior
as the web of cause and effect constantly reminds me of my path;
whatever i send out returns magnified.

i am healthy, happy and free as earth's abundance provides for all my needs.
i celebrate the cycles of change
and recognize illness, adversity and confusion as opportunities
to grow in wisdom and understanding.

realizing the grace of the divine within
i laugh, sing and dance in the everpresent now.
i am birthing a new magickal being within myself
as part of the planetary transformation of consciousness
and evolution of homo sapiens
into homo veritas,
true human.

be
come
god•dess



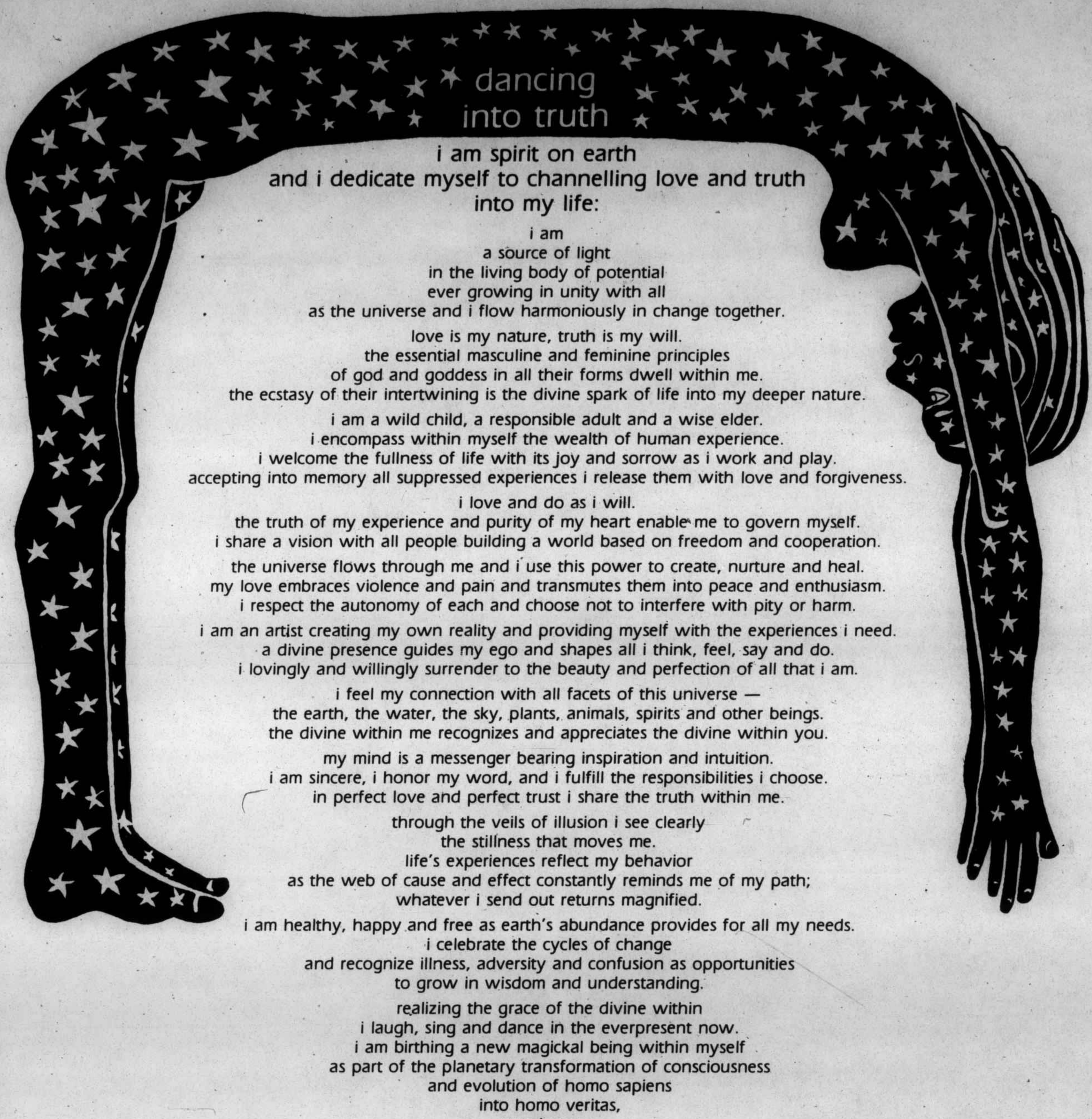
i am
we are
one•none•all





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dancing into truth

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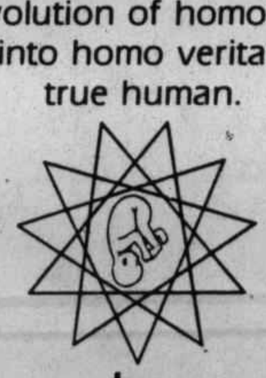
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Notes On Pagan India

by Sri Dadaji Mahendranath

DATTATREYAM GURUM DEVAM DHYAYANNISHAM SADASHIVAM
TANMANTRAM TASYA GITAM CA VYAKURVE TAT PRASADATAH.

Dattatreya Guru and God, I meditate on Him, auspicious one; His Mantra and His Hymn. I expound by His Divine Grace.

THE GOLDEN THREAD

Non-Indians, and even Indians themselves, making an investigation into the spiritual life of this land, soon find they have stumbled on the most complex outwardly confusing pattern of thought which has existed in any place in the world or at any time throughout history. Its scriptural texts are enormous, its deities so numerous, its teachers so diverse, and in a land of teeming millions everyone seems to be a separate sect of which he is the only member. Yet it is without dogma or damnation, and everyone is free to believe and interpret as he thinks fit. How strange that in this mystic world of such diversity there is always that Golden Thread of the Absolute which runs through all and everything.

Within the sections of this Notebook it is intended to present the great spiritual sciences of Yoga, Shastra, Tantra, Vedanta (Upanishads), the early Vedas, and to deal with initiations, rites, rituals, customs and practices. We will base our fundamentals on Absolute Wisdom, realised by Saints and Yogis in the heights of Samadhi, and brought down to a worldly level as their teachings. India is a land where the ancient way of life continued for thousands of years and presented a happy contendted people who knew the real joy and rhythm of life. These were a people who knew how to be spiritual and when to be resigned, who taught the law of Karma and Rebirth to the world, who knew how to fulfil their duties, attend to their livelihood and enjoy the harmony of sexual pleasures, just as did the Great God Shiva and Parvati the Mother Goddess, to whom all Hindus bow in respect. This way of life goes beyond the sterility of mere theory. It finds fulfilment only in the living fire of practice.

TANTRIC ORIGINS

In its earliest known development, Tantra presented a revolt against established ideas. Until this time, all schools of Hindu Paganism maintained that in order to obtain Liberation (Moksha) and Self-Realisation (Atma-Jnana) it was necessary to renounce the world. The aim of the original Tantra and its basic theory

was that householders could attain Liberation if they trained their minds to think of the joys of sexual intercourse, eating tasty foods etc., as being a form of ecstasy related and similar to the Bliss of Liberation. By training the mind in this way the Ultimate Liberation would be made quite easy. We will never know to what extent these ideas were ever successful, and history is silent on any reports of vast numbers suddenly becoming realised. But we do know that Householder Tantra slowly slipped back into purely devotional forms.

Yet it was from this beginning that there emerged groups of Tantric Sadhus and Ascetics. It was these Tantric Sadhus and Yogis who not only kept Tantra alive, but brought it to the real peak of development. Some of these Sadhus combined into separate sects such as the Aghoris, and many others now extinct. In the land which had realised most of that which can be realised, and taught most of that which could be taught, where the wisdom schools had reached the highest peaks, we cannot expect something new and unique either in teaching or in the outward form. It is therefore easy to understand that Tantra, especially the Tantra of the Yogis, presented a similar pattern in appearance to older and more ancient traditions, but giving it a new meaning.

THE DESCENT OF THE ABSOLUTE

The first part of this article was prefaced by a Shloka or verse: a dedication to Sri Bhagavan Dattatreya. Unique among men it would not be an exaggeration to describe him as the 'Greatest Man who ever lived.' His teachings occupy the very highest strata of Hindu thought. He was the Master Yogi par excellence. We read of Sri Dattatreya in the Upanishads, and one Upanishad bears his name. He was one of the great Naked Saints of India, and took foremost place amongst a galaxy of spiritual giants. Of his life and teachings we will deal later. Here it is sufficient to say that he was an Avatar or incarnation of the Lord Shiva. He was the Adi-Guru, or First Teacher, of the Adi-Nath sub-sect of the Nathas, into which I was initiated.

If Sri Dattatreya was an incarnation of the Lord Shiva, who or what is Lord Shiva? Both Vedic and Tantric paths present and accept a multitude of Gods and Goddesses. Yet, in spite of their numerical strength, Indian Paganism teaches and propounds only one god of Absolute of which all Divine Names and forms are but a manifestation. Different sects and schools of thought may differ in their acceptance of manifestation, but all accept the Absolute (Paramatman or Brahman) as being Supreme. So the manifestations and personifications become the product of the descent of the Absolute into the worldly plane.

Long before the Aryans came with their castes and Vedic teachings, the Lord Shiva and his Shakti (or consort) were worshipped throughout India and probably in many parts of Europe also. There is considerable evidence that the religion of Europe, before it was suppressed by Christianity, was a form of Phallus and Yoni worship, such as existed and still exists in India.

THE ALCHEMY OF THE ABSOLUTE

The first and highest strata of Hindu life, both as Vedanta or as Tantra, must be given to the Absolute, the Cosmic Soul (Paramatman). This was never defined, explained or given characteristics. It is the Supreme Reality, and the only real substance. But man, with his many limitations and imperfections, prefers to see That in manifestation and form. It is true that in the life of Sadhus and Sannyasins their aim was the Absolute, but there always existed that deep understanding that men, for the most part, could only see and think of the Divine in the form and qualities they understood. In creation, or the process of manifestation, the actionless Absolute had to resort to action, and the non-dual gave rise to duality. Thus there came into existence the Purusha, or Cosmic Personality, and his Power or Shakti, the operative force of natural manifestation.

The Tantrics continued the non-Aryan tradition of Shiva as the Cosmic person and his Shakti personified as the Mother Goddess. Tantra eventually developed three harmonious schools based upon this. One gave first prominence to Shiva and another gave first prominence to Shakti. The third gave equal status to both. In the Tantric scriptures, some present Shiva as the Guru with the Shakti as the Shishya receiving the teachings, while the Shakti schools reversed the position to present Shakti as the teacher giving instruction to Shiva. To discriminate between Gods is very relative, and all comparisons have a very bad smell. Yet in spite of this there is something unique, wondrous, miraculous and most fascinating about the very concept of Shiva and his lovely Shakti. Nowadays iconography has degenerated to a very low level, where pictures and paintings of Shiva are more concerned with passing the censor than presenting Him as the scriptures described Him to be.

GURU AND SHISHYA

Gurus as subjects could fill volumes, but here we are dealing with the word Guru as a spiritual guide and teacher, and not of the teachers who instruct lesser creatures in music, dancing or the three R's. In India the word Gurudev generally used to mean the Spiritual Guru or Divine Preceptor.

The Guru-Shishya relationship is indispensable part of Vedic and Tantric practice. Though theory can often be gathered from books, a living Preceptor, who has already trodden the path successfully, is essential for all practice. It is based on the obvious recognition that disciples who are without practical experience of real spiritual life must receive competent instruction from a qualified person. There is also the dynamic magic of initiation to be considered. The Diksha rite, in which the Guru transmits something of himself to the Shishya, often increases or manifests his awareness. This Guru-Shishya relationship is a very intimate one, and needs to be so for the Shishya's success. Actually it is a two-way process, for the Guru, in turn, is enabled to have a more intimate and deeper understanding of the disciple, and thereby is better able to

guide and direct the course of progress. To become a Tantric Sadhu, or Hindu Sannyasin, one must first receive the Sadhu initiation (Sannyasa Diksha) from one who is already initiated as a Sannyasin. This is the initiation of World Renunciation, where the disciple repeats the Praisha Mantra after the Guru. Once this Mantra has been spoken the Sadhu must never again return to household life in this birth. A householder, following the path of Tantra, takes Guru Diksha from any Tantric Guru, whether Sannyasin or householder.

Tantra differs from Vedic Hinduism insomuch as the wife must take Dikṣha also under the same Guru. Because of the nature off Tantric initiation they usually take this Diksha at different times. In the Vedic tradition only the man is required to take initiation under a Guru. In Sannyasa sects, even in Tantric mode, this initation is sometimes a very complicated procedure subdivided into several stages. A householder can easily be taken on his face value, but for those who think they are prepared to renounce the world permanently, careful consideration and observation is required. When a Guru accepts a disciple, he also accepts a serious responsibility. Even if the Shishya cannot obtain Liberation (Moksha) in the present life, he must live in such a way that he secures a favourable rebirth in the next life, of such a kind that will contribute to his spiritual progress.

GILT AND GOLD

Although other religions and ways of life have eventually developed a householder community and a higher ascetic or spiritual community, it was Hindu Paganism which first set the pattern and understanding that there were two distinct and separate paths of behaviours, teaching and general outlook. They are called Pravritti Marga, the Way of the World, and Nivritti Marga, the Path of Return. The Pravrittas, people of the household life, were not regarded inferior to the Nivrittas. They have their purpose and function to fulfil. Although the householders bow to the feet of Sadhus, the Hindu Dharma recognized that both had an important part to play. A man was not regarded as inferior or a 'sinner' because he could not renounce his worldly life. Instead, a practical outlook required him to give sufficient attention to religious life--no matter how dual it might be--and to enjoy to the full. There always existed the clear understanding that all incarnate souls have to drink well of the river of life until they have their fill. How can it be possible for anyone to renounce anything of which they have had little or no experience? In the long long rounds of countless rebirths, and through the Grace of the Absolute, individual souls or Jivas would realise that these worldly things has lost their taste, and were no longer desirable. Then only could one be ready and able to enter the Nivritti Marg or Renunciation, and strive for return to the Absolute.

Between the two very diverse paths of Pravritti and Nivritti, there occurs a very special strata of society called the Mumukshus. It means one who has a great desire for

Liberation and the Absolute. Mostly they remain as householders, as certain duties still bind them. On the other hand they may not feel desire or readiness to become Sadhus. It is among the Mumukshus that we find the very religious and devout of India, and their sincerity shines like a lamp in the darkness.

Hindu Paganism has always stressed that there are four legitimate aims in life, for which the householder should strive. Collectively they are called the Purusarthas, and they consist of Dharma, Righteousness and Duty; Artha, the Pursuit of Wealth and Property; Kama, Sensual Pleasures; and Moksha, Liberation. There is nothing akin to Western puritanism here. They are a pattern for a serious yet joyful life, and one which will have a blissful spiritual unfoldment in the future. The four Purusarthas, the four "Noble Truths" of Pagan Life, are common to both Vedic and Tantric patterns. He who finds the balance and harmony between these four, is one who finds the real rhythm of life.

NAKED MAGICIANS

The Tantrics must have welcomed the appearance of Tantric Sadhus and the new impetus. Indians have always known that the real powers (Siddhis) were more developed in a naked Sadhu than in those who wore clothes. This is far from being a superstition, and the idea persists even today.

We are now dealing with an age when the majority of Sadhus and Yogis were always naked, and nakedness was regarded as an essential demonstration of renunciation. Even at the time of Gautama the Buddha, Mahavira the Jain, and Gosala the Arjivika, nudity was the accepted pattern among Sadhus. The Tantric Sadhu could not be an exception, and there is little doubt that, from the early developments of Tantra, they became venerated for the display of powers and the blessings that they could bestow.

Naked Sadhus are still plentiful, though foreign visitors claim disappointment because they hardly ever see them. They are not easily found because they do not live in the big cities and tourist centres where the foreign visitors congregate. Also, because of changed conditions in India, naked Sadhus either only travel at night or wear a cloth when in public. In their Ashrams and Hermitages the ancient custom still persists. A real Sadhu or Yogi generally has no desire to draw needless attention to himself.

Tantra was the sect to introduce nudity, even for householders, when taking Diksha from a Guru. The rule was a wise one because Tantra was so firm in its understanding of the importance of the Guru-Shishya relationship. If a man could not accept the nature of a child before his spiritual father, then he was unworthy of initiation. Ancient traditions, related to forms of magic, stresses that a Sadhu should be completely naked when invoking the powers and help of deities and spirits. Even householders, who dabbled in this art, followed the injunction.

TANTRIC INITIATION

A personal experience may be of interest to others. I received my first Sannyasa Diksha in 1952, and was initiated into the Adi-Nath, a sub-sect of the Nathas which is considered to be the first actual sect of Tantric Sadhus. I left India for some years and on my return I visited Bihar and Bengal for the first time. Although a Natha I wanted some information on Tantra and actual Tantric initiation if I could obtain it. It was my very good fortune to meet my fourth Guru. I do not, to this day, know his real or Sannyasa name. At some stage he had started to sign letters 'Pagala Baba,' meaning 'Mad Sadhu.' Thus he had become known, and those who might have known his original name soon forgot it.

He had previously initiated two disciples, but both of them died, and he made a vow not to give the Tantric Sadhu Diksha to anyone anymore. After a few days, to my good fortune, he relented and gave me the Diksha. It was only after the diksha that he gave answers to my questions and considerable information beyond my wildest hopes. He only spoke Bengali, but a young householder disciple translated the questions and answers. My own background and previous experience, to say nothing of my harmony with the Guru, made all his information easily understandable, and yet it was all beyond the translator. India has always made her most secret wisdom public, yet so much remains esoteric because it is not understood.

The actual initiation consisted of three stages spread out over three days. The first was similar to the initiation I had already received as a Natha. Of the last I cannot speak here, but the second was an experience. It was, in many respects, similar to that given to a householder. I only wore one garment, a Sadhu's robe, the word for which means a shroud. This I was told to remove, and to go and sit in the Kali temple for one hour. The Kali temple was the one suitable and empty.

NAKED AMONG THE GODS

From Pagala Baba's residence I walked naked to the little temple. Fortunately the translator who came to lock me in brought a mat for me to sit upon. The Kali image was a crude effort made from clay. As I sat in front of Kali Mata the young man said that he would be back in an hour, and closed the doors. This placed the interior in darkness and I shivered a little from the cold and damp atmosphere. As I closd my eyes a wonderland of brilliant spectacle and vision, all in vivid colour, opened up before me.

First there was the shining naked Parvati, moving with life, and yet standing still. I could hear Her rippling laughter as though something filled Her with delight and not amusement. Suddenly the image began to change and I became aware that the figure was the Lord Shiva, as naked as myself. He too was smiling with some delight, but this was not the same as the laughter of his consort.

I suddenly became aware of two figures standing behind me. Shiva waved his hand, indicating an instruction which the two figures obeyed. The put their hands on ny face and pelled off sosme gauze-like material. As they did so the light and colour becadme so brilliant that I held my hands over my face. The whole scene changed into a whirling mass of stars and gyrating lights. Then came two simple personal visions relating to my own future. One of them has already matured, but the second can only occur after I am dead. Suddenly a knock and the doors opened. At first I thought that the translator had returned to give some message. I was sure that he had left only five minutes ago, and certainly not more than ten minutes. But the hour of full sixty minutes had passed. During the vision of Shiva I heard a Mantra clearly and loudly spoken. When I returned to Pagala Baba, after my session in the temple, this was the same Mantra which he gave to me. There was no question of coincidence or chance. The Mantra was not only a very unusual one, but one which I had never heard of before.

THE REGENERATION OF THE NATHAS

Although the vast parade of Nathas winds its way back in prehistoric times, they do not appear to have been a distinctive or separate Sumpradaya, or sect. The Nathas became a distinct sect somewhere about 300-400 A.D., a period of great religious revival when many new and differing sects were formed.

The real story begins with a Sadhu known as Siddha Kakkuti. He had received initiation and instruction from an ex-prince who became known as Lui-pada, well known in Tibetan legends. Siddha Kakkuti later took initiation from Siddha Carpati (a Natha) and was instructed by this Guru to complete his Sadhana (discipline) and live in Smashanas (burning grounds).

A simple fisherman named Mina became his lay disciple, continuing his occupation as a fisherman. One day he threw his baited line into the water, and sat on the bank to practice his meditation. Suddenly the line, which was tied to his writs, pulled taut. He tried to haul the fish in, but instead the fish pulled him into its mouth and he was swallowed. Because of the power of his meditation he did not die. Soon another fisherman caught the fish, while it was helpless in very shallow water. When the fish was cut open, Mina escaped.

Mina again returned to Siddha Carpati, this time taking his son with him. Both were given initiation as Sannyasins. His father became famous as the Siddha Mina, and the son as Siddha Macchindra. It was this Siddha Macchindra who became known as the founder of the Natha Sumpradaya. His two most important disciples were Caurangi and Gorakshanatha. The latter was destined to eclipse his Master.

GORAKSHANATHA THE GURU

There are books related to the Nathas where Macchindranatha is stated to be the author. But the real bloom burst forth in the writings of Gorakshanatha, and even today he is considered as the Greatest of the Nathas. There are several temples in India dedicated to Gorakshanath. His Guru seems to have been forgotten in India, but in Nepal there are temples dedicated jointly to Macchindranath and to Avalokiteshwara. There they are considered to be the same person.

In India today there are many caves which are claimed to be places where Guru Gorakshanath spent time in meditiation. Most have temples built over them. It was Gorakshanath who wrote the first books dealing with Laya Yoga and the "raising" of the Kundalini-Shakti, a Yoga which has now become much misunderstood and distorted. Macchindranatha had proved himself to be a genius in organisation, and many large Natha Ashrams were built in his lifetime, to give shelter to Nathas. It is not impossible that Laya Yoga was developed to occupy the time of the many Sadhus living in these establishments, and to give them a sound practical basis for their search for Liberation. Around this same period the Buddhists has also been occupied with the problems of large monasteries, and Bhikksu residents had devised the Abhidharma as a form of mental gymnastics, in order to occupy and develop their minds. Gorakshanatha never became a God, nor was he worshipped by the Hindus as was Dattatreya. The temples where his images are enshrined are actually Natha Ashrams, where he reigns as the sect Guru.

MAD, MYSTIC AND MAGIC

The Nathas, the Aghoris and the Pashupatis (Vairagyis) are the three most colourful and interesting sects which ever appeared in India. All found their way into Tibet, to add to the vast agglomeration which settled itself into Tibetan Lamaism. All three were feared and yet respected. The Nathas and Pashupatis were Shiva sects, while Aghoris based their way of life on the Devi Purana and worshipped the Mother Goddess.

All these three sects have wilted with time, but the Nathas still remain numerically stronger. None of them were actually celibate sects, but they could not marry as that would have meant the return to household life. Mostly they were naked but one Natha sect adopted the custom of plaiting a dead Guru's hair into ropes, and coiling it around the waist. The Nathas and Aghoris were both associated with magic powers, but while the Nathas were regarded as being the distributors of good luck and blessings, the Aghoris were associated with Black Siddhis, or Black Magic. Alcohol was forbidden to Nathas and Vairagyis but the Aghoris were often drunkards. One Natha sect became known as the "Pagala Naths" or Mad Nathas, Nath being the colloquial form of Natha. They became known as such due to their mad and insane behaviour. But it was a mystical madness which flouted the conventions of the world for the mad desire for God.

Both Nathas and Aghoris have been closely associated with Tantra, though it was not so with some Nathas. The Pashupatis seemed to have remained completely outside Tantra, but this is probably because as a sect they did not like learning or scriptures, but practiced renunciation in its severest forms.

The Organum Of the Magnum Opus

THE MAGICK WAY OF LIFE OF THE COSMIC PEOPLE

To see the delusions of the material worlds, its involvements and its bondage, but also to understand its relative reality as a matrix for development. The Cosmic People have only one precept, "Not to cause harm, loss or suffering to any other living creature beyond that of dire necessity."

To develop the powers and Wisdom of the supra-conscious mind; to become awake and aware; to attain freedom on all levels. We came from God and to Divinity we must return.

To establish contact with our Guardian Spirit and to live in harmony with It. Thus we attain divine grace and guidance.

To live in accord with the natural law of Earth and Cosmos. This is the Way of Life of Cosmic People and is without frustrations and oppression. Let us never forget that in our True Nature we are Divine and Immortal.

To study the Secret Sciences, to gain esoteric Knowledge and Guidance. To do the experimental work to confirm our beliefs and make all this possible.

To be free, to live free and maintain freedom: to live by our own Will and enjoy real happiness on all levels.

To spread our Wisdom and Work so that all worthy people may be enlightened by it, and live in harmony and enjoy peace, freedom and happiness.

This is the Magnum Opus of all Magick and Esoteric Sciences. It should become our objective, aim and way of life.

Thus we should live by this Magick and when we are ready to leave this earthly life we can truly say: "All my Life, Love, and Learning has been dedicated to the most noble cause in the world--Real Peace, Real Freedom and Real Happiness for all Mankind."

The Rituals Of Kalika

translated by Sri Lokanath



Introduction

Kali is the most renowned, and at the same time the most misunderstood of the aspects of the Goddess of Agama and Tantra. She is known to many folk in the West, few familiar with any of the occult sources from which She originates. In the popular imagination She is "evil," Her symbolism and sublimity unrecognised.

Only two or three books published in English deal of Her. Arther Avalon (Sir John Woodroffe) translated "Hymn to Kali" and "Mahanirvana Tantra," and in recent times a part translation of "Kalika Purana" has appeared. The "Hymn" is the best example, but the atmosphere was such at the time of its publication that Sir John had to leave untranslated parts of the commentary dealing with the Yoni Tantra.

The co-publication of the "Yoni Tantra" by Svecchachara Press and Sothis-Weirdglow makes plain much relating to the Sexual Gnosis.

In Sir John's day it had not been realised that in India exist side by side the Aryan Vedic religion and the Tantrika or Agamic traditions. Various attempts at various times in history were made to weld the two together.

Yet Brahminism never succeeded. All the remnants seen until recently in India--the worship of the lingam, pilgrimage, sadhus, yantras, mantra, temples, many aspects of the God and Goddess, yogis--are Tantrik and not Vedik. The Vedas enjoin Yajna or using the fire-pit or Kunda to sacrifice, and the gods Varuna, Mitra and so forth failed to capture the imagination of the common folk. The Vedik invaders never succeeded in dislodging the indigenous features, and the fantastic pagan world of the Agamas.

It is important this point is understood, as the vast majority of published material in the West plays down the real situation, overemphasising an orthodoxy which never enjoyed wide support.

In recent times a new problem has emerged--with the publication of a veritable spate of books dealing with the "Tantra." This word is misleading, there are literally thousands of MSS having the title "Tantra," with only a few so far having been translated into English. Many will not deserve to be translated.

Not one of these modern books on "Tantra" has been written by anyone actually within a Sampradaya or traditional line. They are either scissor and paper jobs, often using Sir John's work, or else books dealing of subjects little to do with the Agama.

Kaulanaths protected and protect their tradition from the casual and merely curious. These things are mentioned as many have been confused as to the exact position. No tantrik community has existed in India for hundreds of years.

It is hoped that the republication of this digest (first published by Sothis-Weirdglow in 1982) will help to dispel some confusion. It is published by people who are initiates of the Tantrik Adinath Sampradaya, a subsect of the larger Nath tradition, which even the most sober scholar cannot place later than the 10th century of the Xtian era.

The Naths were the originators of the Kaula schools (see the AMOOKOS translation of "Kaula Jnana Nirnaya" by Matsyendranath), and Kali is the presiding Devi of the Kaulas. She is worshiped under many forms and aspects--all Devis are considered to represent different aspects of the one Primordial Goddess. Adinaths were and are not religious, the platform idea being that people realise their own divinity--God People not Good People. They followed the Svecchacharya, the path of doing one's own Will.

In recent times the mage and freethinker Aleister Crowley revived this path in the West with his Law of Thelema.

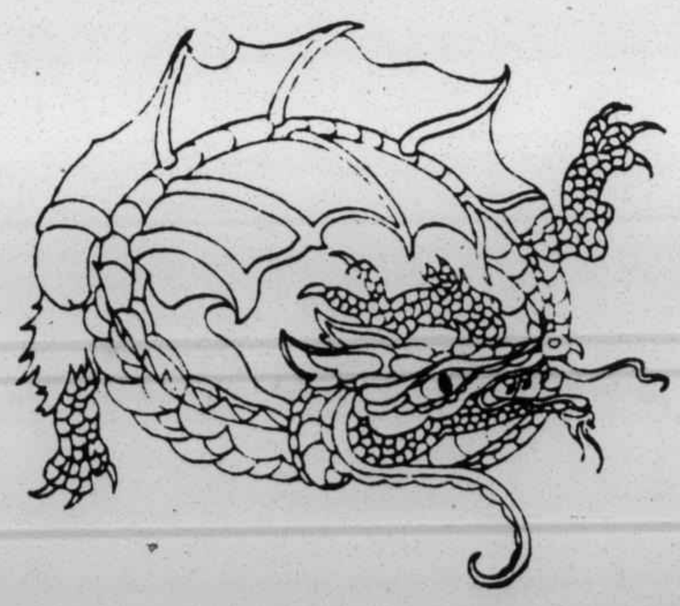
The fact that the Naths were closely linked to Kali is shown in the list of Sampradaya Gurus mentioned in "Mantras of Kalika" (post). This mentions Mina (Matsyendranath) and Gorakh(nath). these two Siddhas of antiquity are the first Naths to be historically dated by the academic world. Those interested in the Naths are referred to "Twilight Yoga" (Sothis Weirdglow 1985).

Mahakali is the Shakti of Time. Her Lord is Mahakala Adinatha, beyond Time. Readers will note that Kali has 15 subsidiary Shaktis or attendants. These symbolise the 15 days of the Waning Moon. Lalita and Kali are thought of as two sides of the same coin. Lalita too has 15 attendants--but of the Waxing Moon.

These rituals published here will be of interest to students of iconography, and practising adepts. In AMOOKOS we have synthesised West and East to a great degree--one does not need to learn Sanskrit to become liberated. Neither is ritual important, except perhaps as a way of waking oneself up. Detailed understanding snd interpretation of the Shakti are dealt with in the Grade Papers of AMOOKOS, and by direct contact with Zonule Holders.

I would like to express my thanks to Azure Devi for the drawing of Kalika, to Bhairavanath for drawing the yantras published here, and trust that I have not made too many mistakes in my translation.

Lokanath Maharaj
AMOOKOS Grand Lodge
1985



Shyama Upanishad

OM KRIM now, in the 1000 petalled Lotus one may attain the true form of the Absolute, most Beautiful, with the auspicious elements (of the mantra) 3 "Krim"s then 2 "Hum"s, then 2 "Hrim"s then "Dakshine Kalike," then the previous seven syllables, then Svaha. This is the highest of all Mantras.

One who recites this is Lord of Gods. One is the Lord of the Universe. One is the Lord of Women. One is every Guru. One is all Name. One is learned in all Vedas. One is immersed in all the Sacred Waters. One is the Self of Sadashiva.

Triangle, triangle, triangle, triangle again a triangle, together with eight petals with filaments, with an earthsquare. In this place the Devi, and in the heart and the other limbs meditate on Her.

Contemplate Kalika as in adolescence, of the colour of a thunder cloud, with crooked fangs, with Her hands bestowing boons, removing fear, and holding a cleaver and a head.

Kali, Kapalini, Kulla, Kurukulla, Virodhini and Viprachitta are in the six angles. Ugra, Ugraprabha, Dipta, Nila, Ghana, Balaka, Matra, Mudra and Mita are in the nine angles. Brahmi, Narayani, Maheshvari, Chamunda, Varahi, Narasimhi, Kaumari and Aparajita are in the eight petals. In the four angles are Madhava, Rudra, Vinayaka and Saura. In the directions are the Guardians of the Directions.

Worship Devi in all the (6) limbs at first, making the oblation with love juice, doing the magick with the five things. By these two acts, devotees become Saints.

The first characteristic of this (magick) is that enemies become friends. By recital of this mantra the devotee is free from theft. His condition is wealth. This is the siddhi of devotion to Tara, Durga, or Sundari. All goblins sleep. The Black Limbed One (Shyama or Kalika) awakes. He who having no son studies this oral lore (Upanishad) of the black Limbed One, gets a son. It is equivalent to bathing in water such as the Ganges and so on, going to holy places, sacrifice, and homage.

The Worship Of Kali

Now I speak of the ritual injunction relating to worship, which is the All Nectar Giver of the goddess, by doing which the self becomes of the form of Bhairava.

First I speak of yantra, the knowing of which conquers death. At first draw a triangle. Outside that put another. Then the mantrin should draw three more triangles. Draw a circle, and then a beautiful lotus. Then another circle should be drawn, and then a bhupura with four lines and four doors. thus the circle should be drawn.

Then one should worship the Guru Line, the six limbs, and the Guardians of the Directions. Then the magician (mantrin) should place his head at the Guru's feet.

O Dearest One, having done worship of the pedestal, one should set down the offering. One should place the mantra in the six limbs. Then within the heart lotus blossoms the Ultimate Kala.

She should be placed in the centre of the yantra by drawing Her out (via the breath). Having meditated on the Great Goddess, the devotee should dedicate the ritual offerings. He should bow to Mahadevi, and then should worship the surrounding deities.

Kali, Kapalini, Kulla, Kurukulla, Virodhini, Viprachitta one should worship in the outer six angles. Then Ugra, Ugraprabha, Dipta in the middle. Then Nila, Ghana and Balaka in the inner angle. Then Matra, Mudra and Mita within this triangle, and then the Very Dusky One Holding the Cleaver, adorned with human skulls, and Her left hand threatening, and with a pure smile.

Then one should worship the eight Mothers or Matrikas Brahmi, Narayani, Maheshvari, Chamunda, Kaumari, Aparajita, Varahi and Narasimhi.

In equal shares one should give these goddesses animal sacrifice and worship them, smearing them with scent, and offering incense and flame. Having done this magick (puja), one should worship using the root mantra.

Then one should give food etc. to the Devi again and again. the magician (sadhaka) should give flame ten times. similarly, he should offer flowers with mantra according to ritual injunction.

Having meditated on devi he should then recite the mantra one thousand and eight times. The fruit of this recitation, which consists of effulgence, he should place in the hand of the Goddess.

Then, having placed the flower on his own head, he should prostrate himself. With supreme devotion, he should then rub out (the yantra).

The One Hundred Names Of Kali

The Seer is Sadashiva. The Metre is Anushtubh, the Goddess is Mahakali, its application is the Four aims or Duties of Mankind.

Mahakali; Supporter of the Universe; Mother of the Universe; Consisting of the Universe; World Mother; Quintiessential One of the Cosmos; Creatrix of the Bliss of the Universe; Dissolver of the Universe; Golden One (Guari); Destructress of Sorrow and Poverty; Always in Bhairava's Thoughts.

Endless Meditation; Giver of Poesy; Giver of the Four Aims of Mankind; Virtuous; Most Auspicious of All; Bhadrakali; Large Eyed One; Giver of Sexuality; Self of Time; Blue Goddess of Speech; Greatly Golden in All Limbs; Beautiful; Giver of All Prosperity; Terrifying Noise; High Born Woman Who Gives Boons.

Vararoha; Seated on Shiva; Killing the Antigod Mahishasura; Worshipped by Shiva; Beloved of Shiva; Worshipped by Danava-Indra; Consisting of All Knowledge; Giving the Fruit of Every Possible Desire; Soft Limbed; Who Bears All; Who Gives Birth to All and Gives Boons; Whose Face is Like the Full Moon; The Colour of a Dark Blue Raincloud; Carrying Skulls.

Kurukulla; Viprachitta; Charming Heart; Intoxicated with Wine; With Wanton Limbs; Beloved of the God of Love; Whose Eyes Move with Love; Desirous of Love; Playful Goddess Holding a Cleaver and a Human Head; With a Garland of Human Skulls; Holding a Sword; Instilling Fear.

Laughing Very Much; Lotus; Adorned with Red Lotuses; Bestowing Boons and Dispelling Fear; Kali; True Form of the Night of Time; Svadha; Svaha; the mantra Vashat; Effulgence of the Autumnal Moon; Autumn Moonlight; Cooling; Engaged in Reverse Sexual Intercourse; With Dishevelled Hair; With Playful Braided Locks; Reigning Over All.

Terrifying; Above Every King; Situated in the Cremation Ground; Praised by the Great Nandi; With Flaming Eyes; Engaged in Love Making on a Corpse; Delightful; Whose Feet are Served by Siddhas; fond of Animal Sacrifice; Womb; True Form of the Three Worlds; Gayatri; Savitri.

Maha-Nila-Sarasvati; With the Characteristic of Lakshmi; Clothed in Tiger Skin; Pure; Marked with Three Lines; Praised by the Gandharvas; Moon; Ultimately Great; Beneficient; Supreme; Maya; Mahamaya; Great Womb of All.

The Armour Of Kali

The goddess questioned the All Knowing Great Lord of All Gods, Shankara, who confers boons, Shiva, seated on the peak of Mount Kailasa.

Devi said: O Divine Lord God of the Gods, Giver of Enjoyment, Lord, vouchsafe to me, O Mahadeva, that Primordial Secret, by which enemies are ruined, and affording protection to beings, and through which one may gain Supreme Dominion. Speak, O Lord!

Bhairava said: I speak to You, Mahadevi, of that best All Dharma Knowing marvellous Armour of the Goddess, which brings all desires to a magician.

Specifically it destroys enemies and affords all protection to men. It allays all misforture and shatters black magick.

It gives pleasure, enjoyment, and also the uttermost power of subjugation. It weakens the host of enemies, they are made ill and diseased, and also afflicted with fever, and, if one desires it, they are struck dead.

Om. Of this Armour of Shri Kalika, Bhairava is the Seer. Gayatri is the Metre (for pronouncing it), Shri Kalika is the Goddess. Hrim is the Seed, Hrum is the Shakti, and Klim is what holds these two together. The destruction of enemies by its recitation is its application.

Now the placing (of the mantra) on the body. Obeisance to the Seer Bhairava on the Head. Obeisance to the Metre Gayatri in the mouth. Obeisance to the Goddess Shri Kalika in the Heart. Obeisance to the Seed Hrim in the Genitals. Obeisance to the Shakti Hrum in the Feet. Obeisance to What Holds Them Together (the linchpin) in All the Limbs.

Om Kram Krim Krum Kraim Kraum Krah. This is the six-limbed placing (of the mantra) on the hands.

Now the mededitation. Meditate on Kali as Maha-Maya, three eyed, with various aspects, with four arms and a rolling tongue, and a face resembling the Full Moon. Like a blue lotus. The hewer in pieces of the host of enemies, and holding a man's head, a cleaver, a lotus, and bestowing boons. Bloody mouthed, with fangs, of terrific appearance. Laughing very loudly and pitilessly, and Clothed in Space (Digambara). She is seated on a corpse, with a rosary of human skulls as ornament.

Having meditated in this way, one should read the Armour.

Kalika, of Terrible Form, Who gives the Fruit of All Desires, the Devi praised by all Gods, destroy all enemies!

Om, the True Form of Hrim, and also the forms of Hram, Hrim and Hrum. And always the True Form of Hram Hrim Kshaim Kshaum, destroy the life of enemies!

Devi of the Form of Shrim, Hrim, Aim, the Releaser from Bonds! Hram Hrim Kali, May You slay my enemies always!

Who killed the antigods Shumbha and Nishumbha, the great Asuras. Destroy foes! I give homage to You Kalika, Beloved of Shankara.

O Brahmi, Shaivi, Vaishnavi, Varahi, Narashimhi, Kaumari, Aindri and Chamunda, cause my adversaries to be consumed!

O Lady of the gods, Destructress of Chanda and Munda, wearing a garland of skulls, protect me always!

Now the mantra. Om Hram Hrim to Kalika with Terrible Fangs, fond of blood, with mouth full of blood, with blood on Your breasts of all my enemies--Eat! Eat! Harm! Harm! Kill! Kill! Destroy! Destroy! Cleave! Cleave! Tear! Tear! Uproot! Uproot! Put to Flight! Put to Flight!

Dry up! Dry up! Svaha. Ram. To the syllable Rim. Crush my enemies! Svaha. Conquer! Conquer! Scatter! Scatter! Crush! Crush! Pound! Pound! Delude! Delude! Kill! Kill my enemies! Ruin! Ruin! Eat! Eat! Drink! Drink! May I subjugate, O Female Goblin Chamunda all living things, Kings, Men Women, make! Make! Horses, Elephants, Saints, Whores, Sons, Kings, Break!

Give! Give! Drive Away! Drive Away! Give Wealth! Give Wealth! Give Gifts! Cause to Yield! Protect! Ksham Kshim Ksum Kshaim Kshaum Kshah Svaha. Thus ends the mantra.

Now the fruit of this Armour, meritorious, spoken by Sambhu long ago. If always read, enemies are destroyed for sure. It causes dissolution of enemies and it is certain that they are afflicted with disease. They become deficient in wealth, lack sons, and always suffer enmity.

One thousand readings of this Armour brings Siddhi. When read more times there is accomplishment, Shankara has said.

Having taken powdered ashes from the cremation ground and having mixed them with the water used to wash the feet, the armour should be written with a small iron rod on the ground in the north. Having taken the Armour in the hand one should recite it. Having installed the Armour by means of breath, then the magician should recite the mantra, and may slay the enemy with the astra-missile which weaken the throat.

Smearing with the ashes of fire, they have violent fever. By besprinkling with water by the left foot poverty comes (to them) certainly.

The Armour of Parameshvari which subdues, destroys enemies, and increases children, giving dominion, had been declared.

Reciting it at magick time at dawn or in the evening with intent brings all success. Enemies are terrified, fleeing the country, afterwards they become slaves. This is the truth, the truth, no doubt. I bow to Thee Kalika, who Destroys All Enemies, the Goddess Praised by all the Gods, Who gives all prosperity, the Auspicious One. Thus the Shri 108 Kalika Armour is completed.

The Armour Bewildering The Three Worlds

May Hrim Hrim protect my skull. May Hrim protect the circle of my mouth!
May Krim Krim always protect my two legs!
May Hum Hum protect my two hands, and Hrim Hrim my two feet!
May Dakshine protect my heart lotus, and Kalike protect my head!
Hrim, protect my two nostrils, Hrim protect my two ears!
May Hrim protect my penis! May Hum Hum protect the two thousand petalled lotuses!
May Hrim Hrim protect the six chakras! May Hrim protect all my limbs!
May Kalika of One Syllable together with Hrim Hrim protect me everywhere!
May the majesty of Krim Krim Krim protect my head and everywhere!

Hrim Hrim Hrim Hrim Hrim. Hrim Hrim Hrim Hrim Hrim. Hrim Hrim Hrim Hrim Hrim.

May this Fifteen Syllable Vidya of Kalika the Lady of the Universe protect in its Majesty!

The Fifteen Eternities Of Kalika

MAHAKALA MAHAKALI

Mantra of Mahakala: Hum Hum Mahakala Praside Praside Hrim Hrim Svaha. Seer: Kalika. Metre: Virat. God: Mahakala the Form of All, without Stain. Seed: Hum. Shakti: Hrim. Linchpin: Svaha.

Meditation: With four arms and three eyes, the Brilliance of 10,000,000 Black Fires of Dissolution, in the midst of Eight Cremation Grounds, adorned with eight skulls, seated on five corpses, holding a trident, a damaru, a sword and a kharpara in His left hand and in his right hands.

With a beautiful body adorned with ashes from the Cremation Ground, on various corpses dallying with Kalika, fondling Her and making love with Her and fiercely kissing Her, surrounded by numbers of loudly shrieking vultures and jackals, adorned with a heap of braided hair, in a deserted place.

Kalika is of the form of the Void, ornamented with Skulls, with a sweet and charming face, in the midst of that fivefold love-yantra. Her Yoni is known to be the Wheel of Time (Kalachakra).

VARIOUS MEDITATIONS

Meditate on Ganapati in the Muladhara, in the Linga on Ganapati's Beloved One, in the navel Vatuka Natha, in the heart on Vatuka Natha's Beloved One, in the throat Oddiyana Pitha, in the Brow the Auspicious Blazing One, in the forehead Karavira, and in the lock of hair Kshetra-Pala.

Meditate on Devi Kalika in the trikona, in the six petals the six limbs, in the navel the Shaktis of the Directions, in the heart the 12 Suns, in the throat the sixteen Kalas of the Moon, in the two petalled lotus Kala and Kali together.

On the head Kalika, the Mother holding Dominion over the Void; in the forehead the Khechari; on the brow the Dikchari; in the heart the Gochari; in the navel the Bhuchari; in the linga the Khaga; and in the Muladhara Vichitra.

In the forehead the Sun, in the right eye the Lord of Time, in the left eye the Lord of Fire, in the throat Kalika, in the heart the Demon Born, in the navel the Demon Siddhas.

Meditate in the head on Brahmi with Manthana-Bhairava; in the forehead Maheshvari with Satchakra-Bhairava; in the throat Kaumari with Phatkara Bhairava; in the heart Vaishnavi with Vibhaksha Bhairava; in the navel Varahi with Viresha Bhairava; in the genitals Indrani with Shrimanteshvara Bhairava; in the muladhara Chamenda with Hamsa Garbha Bhairava; in all the limbs Mahalakshmi with Chandikeshvara Bhairava.

The yantra is: Trikona, 6 petals, 10 petals, 12 petals, 16 petals, 2 petals, 1000 petals.

KALI: FIRST NITYA OF THE WANING MOON

Seer: Parashuram. Metre: Anushtubh. Goddess: Kali. Seed: Hrim. Shakti: Krim. Linchpin: Svaha. Application: Pleasing Kali.

Meditation: Dark hued, very terrifying, horribly screaming, formidable, with a garland of skulls, full swelling breast, holding a cleaver in Her right hand and making the threatening gesture in Her left, in a cremation ground.

Mantra: Om Hrim Kali Kali Mahakali Kaumari Mahyam Dehi Svaha.

Yantra: Bindu, triangle, circle, eight petals, square.

KAPALINI: SECOND NITYA

Seer: Bhairava. Metre: Trishtubh. Goddess: Kapalini. Seed: Krim. Shakti: Svaha. Linchpin: Hum Phat. Application: Siddhi from Kapalini.

Meditation: Black, naked, beautiful face, dishevelled hair, seated on four severed heads, showing a cleaver, trident, bestowing boons and dispelling fear.

Mantra: Om Hrim Krim Kapalini Maha-kapala-priye-manase kapala-siddhim me Dehi Hum Phat Svaha.

Yantra: Bindu, three triangles, a circle, eight petals, an earthsquare.

Attendants: In inner triangle Desire, Action and Knowledge. In middle triangle Rati, Priti, Kanti. In outer triangle Mahakali, Mahalakshmi, Mahasarasvati. In the eight petals the Eight Bhairavas, with the Eight Matrika Devis. In the Earthsquare the Guardians of the Directions.

KULLA: THIRD NITYA

Seer: Bhairava. Metre: Gayatri. Devi: Kulla Kali. Seed: Krim. Shakti: Kulla. Linchpin: Svaha.

Meditation: four armed, with three eyes, seated on ten severed heads on a corpse, showing the gesture giving boons and dispelling fear in Her two left hands, in Her right hands She holds a book and a rosary.

Mantra: Om Krim Kullayai Namah.

Yantra: Krim in centre of bindu, two triangles, circle, 8 petals, 4 doors.

Attendants: In the first triangle Dhriti, Pushti, Medha. In second Tushti, Prajna, Jaya. In the eight petals the 8 Matrikas & Bhairavas, in the 4 doors the Lokapalas (Guardians of the Directions cardinal and intermediate).

KURUKULLA: THE FOURTH NITYA

Seer: Kala-Bhairava. Metre: Brihati. Goddess: Kurukulla. Seed: Krim. Shakti: Hrim. Linchpin: Svaha.

Meditation: Large rising breasts, beautiful buttocks, black in colour, seated on a corpse, with dishevelled hair, wearing a garland of skulls, carrying a skull, scissors, a cleaver and a shield.

Mantra: Krim Om Kurukulle Krim Hrim Mama Sarva-Jana-Vashamanaya Krim Kurukulle Hrim Svaha.

Yantra: Bindu, three triangle, circle, 8 petals, earthsquare. In bindu the bija Krim.

Attendants: In inner triangle Kali, Tara, Chinnamasta. In middle Balamba, Bagala, Rama. In outer Ugra-Garbha, Ugra-Bija, Ugra-Virya. The Eight Bhairavas and the Eight Matrikas are in the eight petals, and the Lokapalas are in the Directions.

VIRODHINI: THE FIFTH NITYA

Seer: Bhairava. Metre: Gayatri. Goddess: Virodhini. Seed: Krim. Shakti: Hrim. Linchpin: Klim.

Meditation: Full rising breasts, wearing a garland of snakes and bones, terrific, with three eyes and four arms, holding a trident, a serpent noose, a bell and a damaru. Seated on a corpse, yellow body, purple clothes.

Mantra: Om Krim Hrim Klim Hum Virodhini Shatrum-ucchataya Virodhaya Virodhaya Shatru-Kshayakari Hum Phat.

Yantra: Bindu, 3 triangles, circle, 8 petals, earthsquare.

Attendants: In inner triangle Dhumrarchirushma, Jvalini, Vishphulingini, in middle Sushri, Surupa, Kapila. In outer the three shaktis called Havyavaha, Virodhini-mastaka, Dashami. In the 8 petals the 8 Bhairavas and Matrikas, in the earthsquare the Lokapalas.

VIPRACHITTA: THE SIXTH NITYA

Seer: Ishvari. Metre: Jagati. Goddess: Viprachitta. Seed: Chamunda. Shakti: Hrim. Linchpin: Klim.

Meditation: Full rising breasts, four arms, three eyes, naked, the colour of a blue lotus, dishevelled hair, rolling tongue, inspiring fear, holding a cleaver, a severed head, a skull cup and a trident. She shows Her teeth, from the corner of Her mouth flows blood.

Mantra: Om Shrim Klim Chamunde Viprachitte Dushta-Ghatini Shatrun-Nashaya Etad-Dina-Vadhi Priye Siddhim Me Dehi Hum Phat Svaha.

Yantra: Triangle, circle, hexagon, circle, 8 petals, earth-square.

Attendants: Bindu with bija, 3 gunas in the triangle, 6 limbs in the hexagram, the Matrikas and the Bhairavas in the 8 petals, the Guardian of the Directions in the earthsquare.

UGRA: THE SEVENTH NITYA

Seer: Bhairava. Metre: Brihati. Goddess: Ugra. Seed: Hum. Shakti: Phat.

Meditation: Naked, formidable, with terrific fangs, legs in pratyalidha posture, wearing a garland of skulls, with dishevelled hair, black, four arms, holding a sword, a night lotus, a skull and a knife, dwelling in the cremation ground.

Mantra: Om Strim Hum Hrim Hum Phat.

Yantra: Bindu, triangle, circle, 8 petals, bhupura.

Attendants: In centere Hum bija, in triangle Tara, Nila and Ekajata. In the eight petals Ugra-Ghora and the rest of the Bhairavas, on the outside Vairochana and the rest of the 8 Matrikas, in the earthsquare the Lokapalas.

UGRAPRABHA: THE EIGHT NITYA

Seer: Mahakala. Metre: Trishtubh. Goddess: Ugraprabha. Seed: Hum. Shakti: Om. Linchpin: Phat. Application: Vision of Kalika.

Meditation: Four arms, three eyes, colour of a blue lotus, seated on a corpse, naked, with dishevelled hair, rising swelling breasts, pleasant face, eating carrion, wearing a girdle of severed hands of corpses, holding a cleaver and a head, a skull bowl and a knife.

Mantra: Om Hum Hum Ugra-Prabhe Devi Kali Mahadevi Svarupam Darshaya Hum Phat Svaha.

Yantra: Bindu, two triangles, circle, 8 petals, earthsquare.

Attendants: In first triangle Kali, Tara and Rochani. In outer Triangle Tarini-Gana, Taramekajata and Nila. In the 8 petals the Matrikas, on the tips ot the petals the 8 Bhairavas. In the earthsquare the Lokapalas.

DIPTANITYA: THE NINTH NITYA

Seer: Mahadeva. Metre: Ushnika. Goddess: Dipta. Seed: Krim. Shakti: Kaulini. Linchpin: Svaha.

Meditation: Four arms, three eyes, like a large sapphire, with a garland of skulls, naked, dishevelled hair, fearful fangs, armlets of human bone, bracelets of skulls, carries a cleaver and a head in Her left hands and shows the gestures of dispelling fear and gesture of giving in Her right hands.

Mantra: Om Krim Hum Diptayai Sarva-Mantra-Phaladayai Hum Phat Svaha.

Yantra: Not given.

NILA: THE TENTH NITYA

Seer: Bhairava. Metre: Brihati. Goddess: Maha-Nila-Patakika. Seed: Hum. Shakti: Him. Linchpin: Hum Phat.

Meditation: Four arms, three eyes, like blue orpiment, wearing a necklace of skulls, seated on a corpse, eyes red and rolling, protruding tongue, ornaments of human flesh and bones, beautiful face, eyes like a gazelle.

Mantra: Hum Hum Krim Krim Hrim Hrim Hasabalamari Nilapatake Hum Phat.

Yantra: In bindu Hum, triangle, circle, hexagram, circle, 8 petals, earthsquare.

Attendants: In triangle Kalaratri, Maharatri, Monaratri. In hexagram six limbs. In the 8 petals the eight Bhairavas. In the 8 tips the 8 Matrikas. In the earthsquare Vatuka Natha etc.

GHANA: THE ELEVENTH NITYA

Seer: Aghora Bhairava. Metre: Virat. Seed: Krim. Shakti: Hrim. Linchpin: Hum Phat. Application: Kalika's favour.

Meditation: Four arms, three eyes, delighting in nakedness, formidable, terrifying teeth, swelling rising breasts, black, from corners of Her mouth blood streams, wears a girdle of dead men's hands, holds a cleaver, a shield, a trident and a club.

Mantra: Om Klim Om Ghanalaye Ghanalaye Hrim Hum Phat.

Yantra: Hexagon, circle, 8 petals, earthsquare.

Attendants: In 6 angles the 6 limbs, in the 8 petals the Bhairavas and the Matrikas, in the earthsquare the Guardians of the Directions.

BALAKA: THE TWELFTH NITYA

Rishi: not given. Metre: not given. Seed: Krim. Shakti: Hum. Linchpin: Hrim.

Meditation: Four arms, three eyes, intoxicated with wine, wearing a garland of skulls, naked, formidable, with rising swelling breasts, black, wearing a girdle of hands, with dishevelled hair, holds a cleaver and a head in Her left hands and in Her right hands a skull bowl and a threatening finger. Seated in a fortress of skulls She is like 10,000,000 Fires of Dissolution or Suns.

Mantra: Om Krim Hum Hrim Balaka-Kali Ati-Adbhuta-Parakrame Abhistha-Siddhim Me Dehi Hum Phat Svaha.

MATRA: THE THIRTEENTH NITYA

Seer: Bhairava. Metre: Ushnik. Goddess: Matra Nitya. Seed: Krim. Shakti: Hum. Linchpin: Hrim.

Meditation: Blue-black, smeared with blue paste, with four arms and three eyes, wearing a garland of skulls, seated on a corpse, fierce, with a skull bowl, scissors, a cleaver and a head, this Great Raudri roaring terrifyingly.

Mantra: Om Krim Him Hum Aim 10 Mahamatre Siddhim Me Dehi Satvaram Hum Phat Svaha.

Yantra: Not given.

MUDRA: THE FOURTEENTH NITYA

Seer: Mahadeva. Metre: Gayatri. Goddess: Mudra Nitya. Seed: Krim. Shakti: Hrim. Linchpin: Hum.

Meditation: Naked, the colour of a blue lotus, fierce, with three tawny eyes, four arms, roaring loudly, with a garland of heads, a girdle of hands, blood from lips, holds a skull bowl and a knife, a cleaver and a shield.

Mantra: Om Krim Him Hum Prim Phrem Mudramba Mudra-Siddhim Me Dehi Bho Jagan-Mudra-Svarupini Hum Phat Svaha.

Yantra: Bindu, triangle, circle, 6 angles, circle, 8 petals, bhupura. In the triangle are Iccha, Jnana and Kriya shaktis, in the hexagram Rajyada, Bhogada, Mokshada, Jayada, Abhayada, Siddhida. In 8 petals the 8 Matrikas, in the tips the 8 Bhairavas, in the earthsquare Ganapa, the Yoginis, Kshetrapala and Vatuka-Natha.

MITA: THE FIFTEENTH NITYA OF THE WANING MOON

Seer: Mahakala. Metre: Trishtubh. Goddess: Mita Nitya. Seed: Krim. Shakti: Hum. Linchpin: Hrim.

Meditation: Red clothes, dishevelled hair, rising swelling breasts, beautiful buttocks, delighting in nakedness, terrifying, dark blue in colour, sits on a corpse, wears a garland of skulls, 4 armed, 3 eyed, holds a cleaver and a head in Her left hands and dispels fear and grants boons with Her right. Like 10,000,000 Fires of Dissolution at the End of Time, dwelling in the Cremation Ground.

Mantra: Om Krim Hum Hrim Aim Mite Paramite Parakramaya Om Krim Hum Him Em So-Aham Hum Phat Svaha.

Yantra: Bindu, three triangles, hexagon, circle, eight petals, bhupura.

Attendants: In 1st Kali, Karalini, Ghora. In 2nd Vama, Jyestha, Raudrika. In 3rd Iccha, Jnana, Kriya. In first part Vartali, then Laghuvarahi, Svapnanvarahi. In 4th Tiraskarinika. In hexagram 6 limbs. In 8 petals Matrikas. Lokapalas.

On Kali

Shri Bhairava said: Now I speak of the Supreme Mantra of Mahakali, bestowing all Poesy. Listen attentively, O Maheshani. She is the Primordial One, Prakriti, the Beautiful Woman, the Primordial Knower, with Kalas, the 4th, the Ultimate Mother, the Boon Giver, the Desirable One, the Lady of Heroes, the Giver of Success to Magicians.

That Primordial One, Great Nature, Kali, the True Form of Time, whose Great Mantra of all Mantras is the Ocean of Mantra, Dearest! She alone gives all success to a Magician who wants it.

The Destroyer of Anxiety, Giving Boons, Seated on a Corpse, gives all Desires, O Devi, and creates all Marvels.

In this matter, purification of mind and determination as to defects of enmity in a mantra are unnecessary. In magick with this Great Mantra there is no restriction as to time, neither of day, or lunar mansion, or obstacles caused by lunar days and so forth. Nor in the magick of Mahakali is it necessary to consider Guru.

Listen Vararoha! to the All Poesy Giving Mantra. Two "Hrim"s and two "Hum"s, afterwards O Devi three "Krim"s and "Dakshine Kalike," then pronouncing the previous bija mantras by reverse order, putting in front off the Great Mantra "Om" and "Svaha" last O Shiva, this the mantra of twenty three syllables, the ultimately beautiful Mantra. With this King of Mantras there is (the state of) "Shivoham", there is no doubt.

Of this Mantra Bhairava is the Seer, it is said. Ushnika is the Metre; Mahakali is the Goddess and "Hrim" is the Seed. "Hum" is the Shakti of the Mantra, and the Application is well-known.

Listen to the meditation, O Vararoha! From reciting it Siddhi is given and from its practice the Power of Attraction comes, and Pashus become Heroes (Viras), O Goddess.

I worship the Greatly Beautiful One, with limbs of the Colour of Thunderclouds, Who is Naked, and sits on the corpse of Shiva, Who has Three Eyes and Earrings made of the bones of two young handsome boys, Who is Garlanded with skulls and flowers. In Her Lower Left and Upper Right Hands She holds a Man's Head and a Cleaver, with Her (other two hands) Bestowing Boons and Allaying Fears, and Whose head of hair is greatly dishevelled.

By this meditation one should worship and satisfy the Parameshvari.

Listen, Beauteous One to the Gayatri, which gives All Knowledge when recited.

Having said "Kalikayai" then "Vidmahe" one should then say "Shmasha Vasinyai Dhimahe" and the , O Lady Goddess, one should say "Tanno Ghore Prachodayat." Having recited it twenty times, O Devi, it is the bestower of all prosperity. One should recite it 20,000 times to achieve success in its preparation (Purashcharana).

One should do homa of a 10th part, oblation of 10th part of that, and abhisheka of 10th part of that. Then one should feed Knowers of the Absolute (Brahmanas).

Within the magick one should do everything necessary. One should then dismiss the Goddess and throw away the pot into the water.

I speak now of the Great Ritual, which bestows both the Visible and the Invisible. Mantras become successful in this ritual, which is to be performed in the 1st or 3rd watch at night, and do no become powerful otherwise.

One should accomplish Vira Sadhana in a house or elsewhere on earth. O Maheshvari! make a small platform strewn with bunches of kadali (pantain) leaves. Put upon this a pot smeared with vermilion.

In this pot place mango shoots, and wine made of Khadira-blossoms. Put in the pot Asvattha and Badari leaves, O Lady of Hosts. Put in the pot pearl, gold, silver, coral and crystal, and then strive to accomplish Vira Sadhana.

One should draw a matrika yantra, and should put the pot on top of it. The mantrin should put it on a cloth, in the northern direction.

Having worshipped with various substances, one should give food, unguent, mutton, and the most attractive sort of food. Then one should offer curd, O Devi, to the Great Goddess.

One should have there a young and beautiful girl, adorned with various gems. Having combed her hair, one should give her tambula [betel leaf wrapped round betel nut & various sweet substances]. One should draw two "Hrim"s on her breasts, on or near her mouth the syllable "Aim" and on both sides of her yoni one should draw two "Klim"s.

Drawing her to oneself by her hair, one should carress her breasts. Then one should place ones's linga into her yoni-pot, O Pure-Smiling-One!

One should recite the mantra 1000 times, O sweet faced One. By performing the rite for a week, one becomes accomplished in the mantra, Dearest.

One should recite the mantra, not in the manner seen in books, but in the yoni, Maheshani. Then mantra siddhi comes, there is no doubt.

Thus to you has been declared, O Goddess, the Secret Thing giving all desires.

One should not reveal it, one should never reveal it O Maheshani. At the risk of one's life (one should never reveal it), O Naga-nandini. This rite, Maheshani, is the giver of all Siddhi.

I am not able to speak of the magnificence of this Mantra. Even if I had 10 thousand million mouths and 10 thousand million tongues I would not be able to speak of it, O Parameshvari!

It is the most secret thing in the Three Worlds, very hard to get, the great pitha Kamarupa, giving the Fruit of All Desires.

Having recited in this way, Maheshani, one gains endless fruit, if, by the power of good fortune one should attain this pitha.

Having recited the mantra there (in the yoni), O Maheshani, it is the Giver of Endless Fruit. Siddhi resides there, O Bhairavi, in that High Place, (described in) this tantra, without doubt.

End of 13th Patala.

Magick In The Cremation Ground

Shri Bhairava said: Listen, Devi, I speak of the terrible sadhana in the cremation ground. By this technique of worship a magician may become Bhairava.

Shri Devi said: Lord, because of my great devotion, be favourable! This secret injunction of magick in the cremation ground is unknown to me. Now tell me of that which is renowned in all the Tantras.

Shri Bhairava said: Devi, of the thirty-three hundred millions of Shakti Devis whose names are unknown, all of these are known to me.

Now I speak, O Goddess, of their prescribed worship in the cremation ground. The magicians who know this are all powerful, O Shiva.

Unless magick, yoga and recitation of mantra in the Kali Yuga are of the Smashana type, they will not be successful, and will be subject to Bhairava's curse.

The thirty-three hundred million Devis are all situated in this abode of ghosts. Having gone there, one should do magick, and one becomes the highest Bhairava.

There, O Terrific Screaming goddess, Mahakala does cremation magick with jackals, dogs, powerful yakshas, snakes, flesheaters, vampires, elementals and ghosts. The four great and powerful Creators of Obstacles are there also.

The Bhuta-Bhairavas with their eight Devis move in the cardinal directions and in the intermediate points. In front of them are the cruel Bhutas, Dearest, and in front of them are the auspicious Bhairavas who destroy obstacles.

I speak now of their ritual injunction--the secret and highest Quintessence. One should not reveal or give away this mighty magick in the Cremation Ground.

The eight Bhairavas wander in the cardinal and midpoints as Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn and again the Sun. In the Eastern direction is Maha-Ugra, in the North Chitrangada, in the North East Chanda, in the North West Bhasva, in the South East Lolaksha, in the South Bhutesha, in South West Karala and in the Western Direction Bhima. In these directions the Bhairavas with their Bhutas wander eternally in the cremation ground, O Maheshi.

One should collectively worship these, and should dwell in a cremation ground. Otherwise one becomes disordered in mind and devoid of wealth.

Shri Bhairava said: Now I declare the order of worship in verses, O Devi, the giver of success in mantra.

At the end of the night, in a Vihita Watch, the worshipper and his retinue should rise, and prepare for magick in the cremation ground.

The Vira should go to the place of the Vira (the cremation ground), into the jaws of the night. Listen attentively Goddess Parvati, I now declare the ritual injunction in that place.

Those desirous of siddhi should conceal and not speak of this secret Quintessence.

O Thou Flaming Gaping Mouth, Fire of Dissolution at the End of Time, Marvellous One in Whom Life and Breath Dissolve, O Cremation Fire, be favourable to me!

Shri Devi said: How should the mantrin place the sublime Bhairavas and Bhutas, cause of both curses and blessings, in the directions?

Shri Bhairava said: This worship of the Bhuta Bhairavas is a supreme secret, O Goddess. I speak of it now because of your devotion for me. One should not mention it to bad people.

The Bhuta Maha Ugra, with the Sun, moves in the East. Chitrangada goes in the North with the Moon. Chanda moves in the North East with Mars, and Bhasva Bhairava moves with Mercury in the North West.

Lolaksha moves in the South East with Jupiter, Bhuteshwara goes in the South with Venus, Karalaka moves in the South West with Saturn, and Bhima goes in the West, once again with the Sun.

Thus they wander eternally, O Maheshi.

The Direction Bhairavas and their hosts of Elementals (Bhuts) in the cremation ground move clockwise in the Bright Fortnight and in the Fortnight of the Waning Moon in a reverse direction, Auspicious One.

Shri Devi said: Lord God, Ocean of Compassion, Lord of Magicians, Lord of the World. The best magicians know this action of Bhima to be in the west. Maha Ugra and Bhima magick is in the dark and light fortnights. How Deva, should one dispose of these two places of the Sun?

Shri Bhairava said: On the first day of the Moon on a Sunday, one should worship Maha Ugra moving in the East. On the second day of a bright fortnight one should worship Bhima in the West.

In the dark fortnight one should worship the Bhutas in the reverse manner.

Now I declare their magick essence, Maheshvari. One should not speak of it to another's pupil, to the low, or to bad beings. Mahakala is the Seer of this Magickal Mantra of the Cremation Ground, Ushnika is thhe Metre for pronouncing it, and Shmashana-Kalika is the Goddess. The renowned application is success in the Four Aims of Mankind.

COMMENTARY

Of this Shri Smashana-Kalika Magickal Mantra Mahakala Bhairava is the Seer. Ushnika is the Metre, Shri Shmashan Kalika is the Goddess, Hrim is the Seed, Hum is the Shakti, Krim is the linch-pin. The application of the magick is Dharma-Artha-Kama-Moksha.

Obeisance to Seer Mahakala Bhairava (on the head).
Obeisance to the Metre Ushnika (in the mouth).
Obeisance to the Devata Shmashana Kalika (in the heart).
Obeisance to the Seed Hrim (on the navel).
Obeisance to the Shakti Hum (in the anus).
Obeisance to the Linchpin Krim (in the feet).
Obeisance to the Application (in all the limbs).

Om Kram heart, Om Krim head and so on. Thus the hand and limb nyasa is accomplished.

One should fashion and purify a place to sit. Om Am Meruprishta is the Seer of the Seat Mantra. Sutala is the Metre. Kurma is the God. The application is the purifying of the Seat.

Prim obeisance to Earth! Great Devi, by You the world is upheld, by Vishnu You are supported. Bear me, O Devi! Make this seat pure!

Om Kram obeisance to the Adhara Shakti seated on a lotus.
Obeisance to Ananta.
Obeisance to Padma.
Obeisance to Padmanala.

One should clap thrice and say "Begone, Bhutas!" Then, having clapped thrice and so on, one should show the Naracha Mudra. In this way one should do purification of the Seat and purification of the Elements.

Om Hum, by drawing the Light of Kalika along the Path of Sushumna, having led Her to the Place of the Absolute, and having meditated on one's own Self there being dissolved in Sadashiva, one should dry up the "man of sin" in the left side of the abdomen by reciting the Air mantra "Yam" sixteen times.

One should burn him by reciting the fire mantra "Ram" 64 times. One should soak (the ashes) by reciting the Water mantra "Vam" thirty two times. By reciting the Earth mantra "Lam" ten times one should bury him. One should meditate on one's own being in the heart, and should install the breath. Thus ends purification of the Elements.

Om Am Hrim Krim Yam Ram Lam Vam Sham Sham Sam Ham Soham Hamsah, life be here!

Let my breaths be installed here! All my senses, my speech, mind, eyes, ears, tongue, nose, breaths, come! Let happiness be here enduringly. Svaha--in this way one should install breath.

One should place the letters of the alphabet on one's body, and should do hand and limb placing as before. Having doen this, one should meditate that in the North East is a four square pedestal. Upon this one should make a Shri Chakra, and should worship according to the method previously spoken of. There one should worship the nine planets.

In the East one should worship Vatuka Natha, and should then worship the Bhuta Bhairavas:

Om Mrim obeisance to Maha Ugra in the East. Om Mrim obeisance to Madalasa.

Om Shrim obeisance to Chitrangada in the North. Om Shrim obeisance to Chitrini.

Om Hrim obeisance to Chanda in the North East. Om Hrim obeisance to Chandi.

Om Haum obeisance to Bhasva in the North West. Om Haum obeisance to Prabha.

Om Lam obeisance to Lolaksha in the South East. Om Lam obeisance to Lola.

Om Bhaim obeisance to Bhutesha in the south. Om Bhaim obeisance to Bhuta-Dhatri.

Om Krim obeisance to Karala in the South West. Om Krim obeisance to Karali.

Om Hrim Shrim obeisance to Bhima in the West. Om Hrim Shrim obeisance to Bhimarupa.

In this way one should worship them according to their daily order, using scent, rice, flowers--there in the cremation fire or in the Navayoni chakra one should meditate on them.

Having done worship of the pitha, one should place vessels there. Having done vessel-worship, one should worship Shiva and Shakti with their attendant deities.

Having recited the mantra, one should make it over to the goddess, and then shoud read the Armour, the 1000 Names, the Hymn and so on. These things also one should make over (to the Goddess).

In the cremation ground one should do sacrifice of a 10th part of this. After this one should give oblation to Vatuka Natha and so on, and should give oblation to the Bhuta Bhairavas and the nine maidens.

(End of the commentary in the text.)

Purification Of A Shakti

Shri Bhairava said: Now listen, Deveshi, to the highest Shakti purification. By this oral doctrine one may become absorbed in Supreme Shakti.

There is lack of siddhi from sexual intercourse with those not initiated in Kaula. The oral doctrine is now declared if one is have sexual intercourse of that sort.

Shri Devi said: O Deva, how should the Kulina who desires success in Kulachara magick worship a young Kula girl?

Shri Bhairava said: The Kaulika should certainly do purification of both women and wine, in case there is deficiency of success. Otherwise Chandika becomes cruel (to him). By besprinkling, pronunciation of the mantra becomes fortunate, at the time of lovemaking and in initiation of the young maiden, O Maheshani.

By using great efforts the wise person should ritually purify the maiden using wine, semen or water.

In sexual union one should sprinkle ritually the woman, who may be a Chanda, an uninitiated girl, one's own wife, another's wife, or a girl who is young and wanton.

Shri Devi said: Sublime Lord God of Gods, proficient in the Path of the Kaulas, how should a Kulayogin do the purifying of a young Kula woman?

Shri Bhairava said: The Lord of Kula, on seeing a young Kula-born woman, should bow, and should do mental worship, at the same time uttering a mantra.

Whether she is a girl, youthful and wanton, whether mature or beautiful, wheter contemptible or very wicked, one should bow and should meditate.

One should not exhibit violence, derision, deceitfulness or cold-

ness to them, or there is no success.

Women are Divine, Women are Life, Women are jewels. One should always be either amongst hosts of women or with one's own woman.

When she is on the breast of the magician in inverted intercourse, then speedily she becomes like the cow of plenty.

By this method one knows Dharma, and is not bereft of Dharma. Afterwards one becomes dissolved in the Highest Tattva of supremely slender women.

Actress, Kapaliki, Whore, Washer-girl, Barber's wife, Brahmin-girl, Daughter of a Shudra, Cowherd's daughter and the daughter of a garland maker are the the nine maidens. One should purify these.

The Kaulika should worship, O Goddess, according to the methods outlined by me. In the mantra for purification of a Shakti the Seer is Sadashiva. The metre (for pronunciation) is Trishtubh, and the Goddess is Parambika. O Ishani, Aim is the Seed, and Hsauh is the Shakti.

Klim is the Linchpin, O Goddess. The Binding of the Directions is "Phat", O Lady Goddess. The application is achievement of success in the enjoyment of the Four Aims of Duties of Human Existence, O Maheshvari.

On a Great Night (14th day of waning Moon), a Kaulika should gather together 8 or 9 or 11 Maidens and Bhairavas, O Kaulikeshvari.

The best kind of Kaulika should worship and should purify them using nine mantras. At first the magician should sprinkle and purify a handful of rushes. He should purify the Elements, and should do Pranarpana. Having done resolution with regard to the mantra (Samkalpa), he should do Muni Nyasa. He should do Hand and Limb Nyasa first, and then place on his body the letters of Matrika. He should do worship of the heart pitha, and then he should worship the Shri Chakra.

He should purify the Deva-Wine, then Kundagola and the other sorts of menstrual blood. Vira Magick, which is sexual intercourse with a beautiful Heroine is hard to get, even for Gods.

Devi, one should worship Shsri Parambika according to the rules. One should seat one's Shakti on one's left, and should worship her accordingly.

Triangle, hexagon, outside this a triangle. Shiva's triangle, Kama's triangle, and Agni's triangle, O Parameshvari. Lastly, tracing Brahma's triangle one should make the Nava Yoni chakra (see illustration), using vermillion. One should worship in the various auspicious chakras the Actress-Girl first and the Flower Maiden last.

The Kaulika should bring all these Kumaris together. He should draw a yantra next to them and should worship them.

On the left of the Bhairava one should seat his beloved Maiden Girl, together in the Shri Chakra, all with dishevelled hair, wanton, adorned with every kind of jewel.

Decorated with every kind of fine garment, young, passionate and proud, with blissful pure hearts and of bedazzling beauty. One should purify the blissful wine-nectar-water with a pure mantra. One should pronounce, O goddess, "Aim Klim Sauh" then "Tripura-yai" and "Namaha" last. One should then utter "Make! Make! this Shakti pure." One should then say "Make! Make! this Shakti mine! Hrim!." O deveshi, one should besprinkle the Kamini using this mantra.

One should sprinkle water and should do nyasa on the body of the Kumari. One should do the placing of the five forms of the God of Love's Arrows, O Goddess formed from Matrikas.

One should space accordingly Aim and Aim on the mouth and forehead, Klim on the shoulders, Blum on the heart, and Sauh in the region of the yoni, O Dearest. The All Agitating Arrow, the All Moistening Arrow, the All Attracting Arrow, the All Deluding Arrow and the All Subjugating Arrow are the five Sugarcane Arrows (of the God of Love, Kama). In the placing (of these mantras) one should show the Arrow Mudra five times.

In the region of the yoni one should recite the nine mantras which I now delineate.

Om Sah Aim Klim Sauh Natini Give! Give me Great Siddhi! Svaha. This is the mantra of the beloved Young Actress.

Krim Hum Hrim Aim Klim Kapalini Emit! Emit Effusion! Svaha. O Devi, the Kapaliki mantra is the subduer of the God of Love.

Om Hsaum Vim Vim Vim Vim Vim Vim O Whore! O Milk of Love! Emit! Emit Effusion! Svaha. This Whore purifying mantra is beloved by all Kaulikas.

Om Aim Klim Sauh Shrim Hrim O Washer-girl, Give me Great Success! Phat Svaha. This mantra purifying the washer-girl is the subduer of the Kula Maiden.

Om Om Om Hsauh O Barber-Girl! Phat Phat Phat Svaha. The purification mantra of the barber-girl is the Giver of Great Good Fortune.

Om Lam Om Hrim Ram O Brahmin Girl, expounder of the Veda, always Liberate! Liberate semen! Give! Give to me success! Phat Svaha. This mantra for purifying the Brahmin girl is the Giver of Great Success.

Om Shrim Shrim Om O Shudra Girl, fond of Loving! Stop semen! Give, give me siddhi! Svaha. This purifying mantra of the Shudra-girl is the Bewilderer of the Kamini.

Om Hram Glaun O Cow-Girl, Moisten! Moisten my Siddhi-Staff! Svaha. This is the great mantra for purifying the cow-girl.

Om Om Dhram O Flower-Girl, Make! Make Love to Me! Phat Svaha. This is Malini's mantra, O dearest One.

This is declared by me the purification mantra for each one separately. A Kaulika should recite these, making a garland (of the mantra) in the yonis of the Kumari-Virgin-Girls.

He should recite the mantra in the Shakti's right ear, and should utter the root mantra thrice. O Deveshi, whether initiated or uninitiated, he should do this. The Hero (Vira) should worship an initiatied and purified Shakti, O Giver of All Siddhi.

He should worship Shiva and should recite the mantra "Om Hram Namah Shivaya Svayambhuvam," and should pay homage to the lingam. Having recited this, one should recite it infront of the lingam (?) and pay homage to the lingam, showing the Tunda Mudra.

The Vira's Blissful Body and the Charming girl libated by Bliss, should by means of sex, offer libation in the Assembly of the Shri Chakra.

(Before this) one should recite the King of the Mantras: "Om. In the sacrificial fire of my own being I offer Dharma and Adharma; by the ladle of Mind via the Path of Sushumna, the eternal action of the Senses. Svaha." Then one should recite the root or basic mantra.

The mantrin should copulate, and gains siddhi in the mantra. At the end of loving intercourse he should recite the (root) mantra, and then should recite this mantra:

"Om I offer in fire the Supreme Cause of Bliss, that Bright thing from the agitated ladle, which is Dharma, Adharma and the entire Kala of Love, with both hands. Svaha." Using this mantra, the magician should offer it (to the Shakti). O Parvati.

He should libate the Goddess in the Shri Chakra, and by this method becomes successful. Then he should worship and should libate the charming girl, both having praised and bowed to each other.

Employing the Samhara Mudra, the mantrin should besprinkle the Shaktis and Viras (there present). Thus ends this Supreme Celestial Purification of a Shakti. Spoken of because of my affection for you, it should be concealed by sincere seekers.

Mantras Of Kalika

KING OF MANTRAS

Krim Krim Krim Hum Hum Hrim Hrim Dakshine Kalike Krim Krim Krim Hum Hum Hrim Hrim Svaha.

KALI GAYATRI

Kalikayai Vidmahe Shmashana-Vasinyai Dhimahi Tanno Ghore Prachodayat.

KALIKA'S KULLUKA

Krim Hum Strim Hrim Phat.

KALIKA'S PITHA MANTRA

Aim Hrim Shrim Aim Parayai Aparayai Paraparayai Virupayai Hsauh Sadashiva Maha Preta Padmasanaya Namah.

DOOR PROTECTORS OF KALIKA MANTRA

Simha-vyaghra mukhi Mrigameshamukhi Gajavajimukhi Bidalamukhi Kroshtumukhi Hrsva-Dirghamukhi Lambodaramukhi Hrasva-Jangha Kaka-Jangha Lamboshti Pralamboshti.

MAHAKALA MANTRA

Om Hum Mahakala Praside Praside Hrim Hrim Svaha.

JALA GRAHANA MANTRA

Om Vajrodake Hum Phat Svaha.

TWO MANTRAS FOR SPRINKING THE FEET

Om Hrim Svaha. Om Hrim Suvishuddha Dharmagatri Sarva-papani-Shamaya-Shesha-Vikalpanapanaya Hum Svaha.

BINDING THE FORELOCK MANTRA

Om Manidhari Vajrini Sikharini Sarva-vashankari Maha-pratisare Hum Phat Svaha.

SPRINKLING THE EARTH MANTRA

Om Raksha Raksha Hum Phat Svaha.

CLEARING OBSTACLES MANTRA

Om Sarva-Vighna-Utsaraya Hum Phat Svaha.

ENCIRCLING SPACE WITH MANTRA

Om Pavitra-Vajra-Bhume Hum Phat Svaha.

SEAT MANTRA

Ah Surekhe Vajrarekhe Hum Phat Svaha.

BASE OF THE SEAT MANTRA

Om Hrim Adhara-Shakti-Kamala-Asanaya Namah.

PLACING THE FLOWER MANTRA

Om Satabhisheke Satabhisheke Hum Phat Svaha.

FLOWER MANTRA

Om Pushpa-Keturajarhate Sataye Samyak Samridaya Pushspe Pushpe Mahapushpe Supushpe Pushpa-sambhave Pushpa-chayavakirne Hum Phat Svaha.

HANDS, MOUTH & MIND PURIFICATION MANTRA

Om Am Hum Phat Svaha.

PROTECTION OF THE SELF MANTRA

Raksha Raksha Hum Phat Svaha.

KULA GURUS

Prahlada-ananda-natha; Sanaka-ananda-natha; Kumara-ananda-natha; Vasishta-ananda-natha; Krodha-ananda-natha; Suka-ananda-natha; Dhyana-ananda-natha; Bodha-ananda-natha; Kala-ananda-natha.

LINE OF GURUS

Shri Guru, His Guru, His Guru's Guru, His Guru's Guru's Guru.

DIVYAUGHA LINE OF GURUS

Mahadevi, Mahadeva, Tripura-bhairava.

SAMPRADAYA GURUS

Vimala; Kushala; Bhimasena; Shukrakara; Mina; Goraksha; Bhaumadeva; Prajapati; Muladeva; Rantideva; Vighnesha-Varahutasana; Santosha; Samayanda.

PITHA SHAKTIS OF KALIKA

Iccha, Jnana, Kriya, Kamini, Kamadayini, Rati, Ratipriyananda, Manonmani.

ONE SYLLABLED VIDYA

Krim.

THREE SYLLABLED VIDYA

Krim Krim Krim.

THREE SYLLABLED VIDYA

Krim Hum Hrim.

SIX SYLLABLED VIDYA

Krim Krim Hum Hum Hum Hrim.

SIX SYLLABLED VIDYA

Aim Hum Hrim Hum Hum Phat Svaha.

TEN SYLLABLED VIDYA

Krim Dakshine Kalike Krim Svaha.

TEN SYLLABLED VIDYA

Hum Hrim Krim Dakshine Hum Hrim Svaha.

HEART OF KALIKA VIDYAI

Om Hrim Krim Svaha.

FOURTEEN SYLLABLED VIDYA

Om Hum Hrim Dakshine Kalike Krim Hum Hrim Svaha.

TWENTY-ONE SYLLABLED VIDYA

Om Hrim Hrim Hum Hum Krim Krim Dakshine Kalike Krim Krim Hum Hum Hrim Hrim Svaha.

TWENTY-THREE SYLLABLED VIDYA

Om Hrim Hrim Hum Hum Krim Krim Krim Dakshine Kalike Krim Krim Krim Hum Hum Hrim Hrim Svaha.

TWENTY SYLLABLED VIDYA

Hrim Hrim Hum Hum Krim Krim Krim Dakshine Kalike Krim Krim Krim Hum Hum Hrim Hrim.

SIX SYLLABLE VIDYA

Om Hrim Krim Me Svaha.

THREE SYLLABLED VIDYA

Krim Hrim Hrim.

FIVE SYLLABLED VIDYA

Krim Krim Krim Svaha.

EIGHT SYLLABLED VIDYA

Krim Hum Hrim Krim Hum Hrim Svaha.

ELEVEN SYLLABLED VIDYA

Aim Namah Krim Krim Kalikayai Svaha.

ELEVEN SYLLABLED VIDYA

Krim Hum Hrim Dakshine Kalike Svaha.

TEN SYLLABLED VIDYA

Krim Hum Hrim Dakshine Kalike Phat.

TWENTY SYLLABLES

Krim Krim Hum Hum Hrim Hrim Dakshine Kalike Krim Krim Hum Hum Hrim Hrim Svaha.

THREE SYLLABLES

Krim Svaha.

FIVE SYLLABLES

Krim Hum Hrim Svaha.

EIGHT SYLLABLES

Krim Krim Kalikayai Svaha.

NINE SYLLABLES

Krim Dakshine Kalike Svaha.

SIXTEEN SYLLABLES

Krim Krim Krim Hum Hum Hrim Hrim Krim Krim Krim Hum Hum Hrim Hrim Svaha.

ELEVEN SYLLABLES

Namah Om Om Krom Krom Phat Svaha.

SIX SYLLABLES

Krim Krim Krim Phat Svaha.

EIGHT SYLLABLES

Krim Krim Krim Krim Krim Krim Svaha.

FOURTEEN SYLLABLES

Krim Krim Hum Hum Hrim Hrim Krim Krim Hum Hum Hrim Hrim Svaha.

TEN SYLLABLES

Krim Hum Hrim Dakshine Kalike Phat.

EIGHT SYLLABLES

Krim Hum Hrim Krim Hum Hrim Svaha.

TWENTY SYLLABLES

Krim Krim Hum Hum Hrim Hrim Krim Krim Krim Hum Hum Hrim Hrim Krim Hram Hram Hrim Hrim Svaha.

FIFTEEN SYLLABLES

Namah Am Krom Am Krom Phat Svaha Kalikalike Hum.

THREE SYLLABLES

Hrim Hum Phat.

FIVE SYLLABLES USED IN SUBJUGATION

Hum Hrim Hrim Krim Krim.

USED IN ATTRACTION

Hum Hrim Krim (root mantra) Hum Hrim Krim.

USED IN WORKS OF ATTRACTION

Hum Hrim Krim Dakshine Kalike Svaha Hum Hrim Krim.

GUHYA KALIKA

Krim Krim Krim Hum Hum Hrim Hrim Guhye-Kalike Krim Krim Krim Hum Hum Hrim Hrim Svaha.

GUHYA KALIKA: FOURTEEN SYLLABLES

Krim Hum Hrim Guhye Kalike Hum Hum Hrim Hrim Svaha.

DAKSHINA KALIKA: FIFTEEN SYLLABLES

Krim Krim Krim Hum Hum Hrim Hrim Dakshine Kalike Svaha.

GUHYA KALIKA: NINE SYLLABLES

Krim Guhye Kalike Krim Svaha.

DAKSHINA KALIKA: TEN SYLLABLES

Krim Dakshine Kalike Krim Svaha.

SIXTEEN SYLLABLES

Hum Hum Hrim Hrim Dakshine Kalilke Hum Hum Hrim Hrim Svaha.

ANIMAL SACRIFICE MANTRA OF DAKSHINA KALIKA

Aim Hrim Come come Parameshani. Mother of the World, Giving Birth to the World, Take, Take my Animal Sacrifice. Give, Give me Success. Cause Enemies to Wane, Make Make. Om Hum Hrim Phat Om to Kalika obeisance Phat Svaha.

ANIMAL SACRIFICE MANTRA OF GUHYA KALIKA

Hum Namah Come, Come O Guhya Kalika Take, Take! Destroy my Enemies. Destroy my Enemies. Chew. Chew. Overpower. Overpower. Cut. Cut. Give Siddhi. Give Siddhi. Hum Hum Svaha.

SEAT MANTRA OF GUHYA KALIKA

Om hum to the Great Corpse of Sadashiva which is the seat of Guhya Kali Hum Namah.

BHADRAKALI MANTRA

Haum Kali Mahakali Kini Kini Phat Svaha.

BHADRAKALI MANTRA

Krim Krim Krim Hum Hum Hrim Hrim Bhadrakalyai Krim Krim Krim Hum Hum Hrim Hrim Svaha.

SHMASHANA KALIKA MANTRA VIDYA

Krim Krim Krim Hum Hum Hrim Hrim Shmashana Kalike Krim Krim Krim Hum Hum Hrim Hrim Svaha.

MAHAKALI MANTRA

Krim Krim Krim Hum Hum Hrim Hrim Mahakali Krim Krim Krim Hum Hum Hrim Hrim Svaha.

MAHAKALI MANTRA

Om Kshrem Kshrem Krem Krem. Eat the beast! Phat Svaha.

MAHAKALI MANTRA

Gridhrakarni Gridhrakarni Virupakshi Virupakshi Lambastani Lambastani Mahodari Mahodari Utpadaya Utpadaya Hum Phat Svaha.

SHMASHANA KALI MANTRA

Aim Hrim Shrim Klim Kalike Klim Shrim Hrim Aim.

Sources

15 ETERNITIES from Shakti Samgama Tantra. This is alleged to be the Kahadi part of Tantra Raja Tantra.

THE WORSHIP OF KALI from Kalitantra, quoted in Matrika Bheda Tantra.

THE ARMOUR OF KALI from Rudrayamala.

SHYAMA UPANISHAD published in Sanskrit in the Adyar Library Series of 108 Upanishads.

ARMOUR BEWILDERING THE THREE WORLDS from Kalivilasatantra. This tantra is alleged to belong to a previous Kalpa! This is one way of saying it is of no use today.

100 NAMES OF KALI and ON KALI. These are both from the Brihad Nila Tantra, dealing mainly with Nilasarasvati or Tara-Devi.

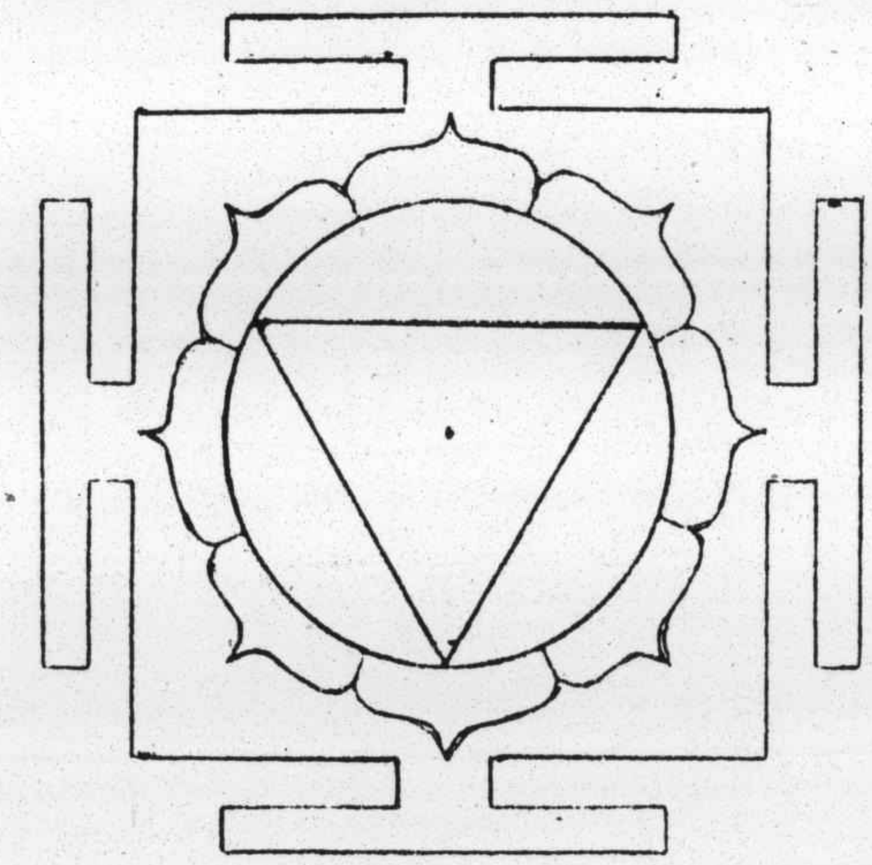
MANTRAS OF KALIKA from Shri Vidyarnava Tantra, an exceedingly large work which is a comprehensive digest of many tantras dealing with both Lalita and Kali. These two Devis are not to be worshipped separately, but as different aspects of each other.

CREMATION GROUND MAGICK and PURIFICATION OF A SHAKTI both from Rudrayamala in the section called Devi Rahasya

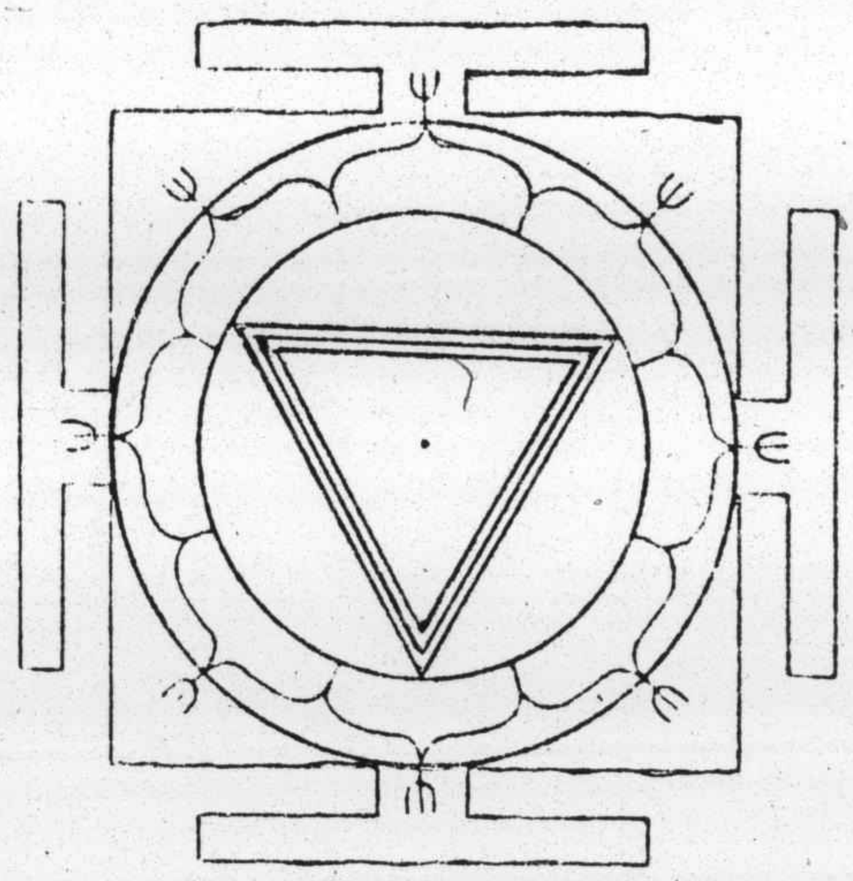
It is felt that these selections from these varied sources will give the magicians of the West a reasonable idea of what Shri Shri Kalika 108's magick is all about. If I have made any mistakes in my translations I beg Her forgiveness.

Translator
AMOOKOS-ADINATHs 1983

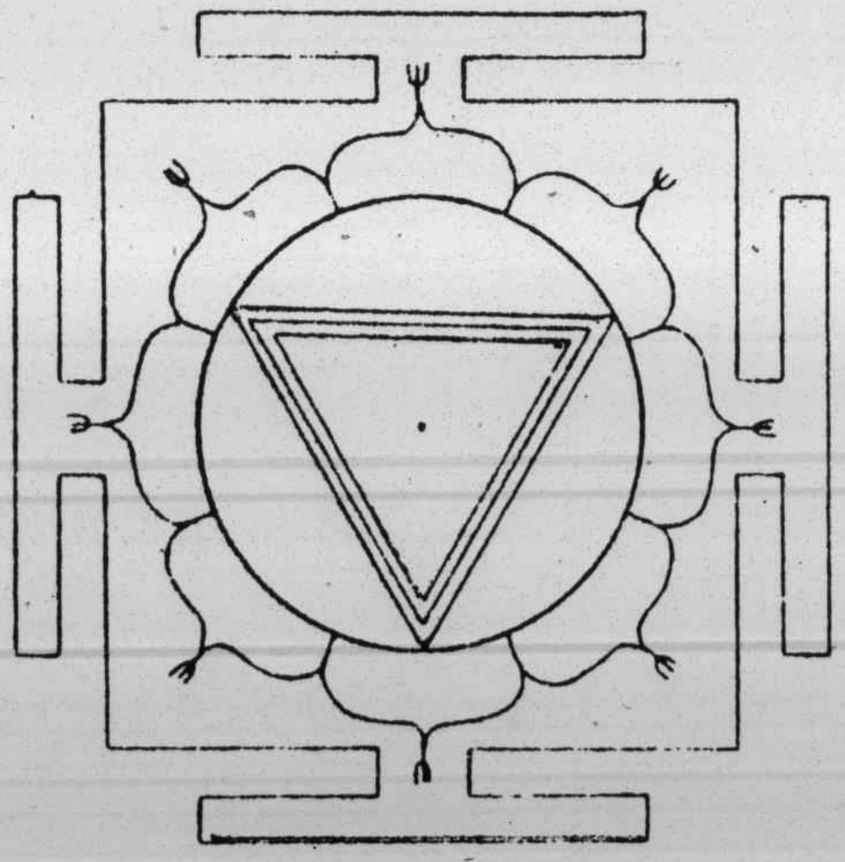
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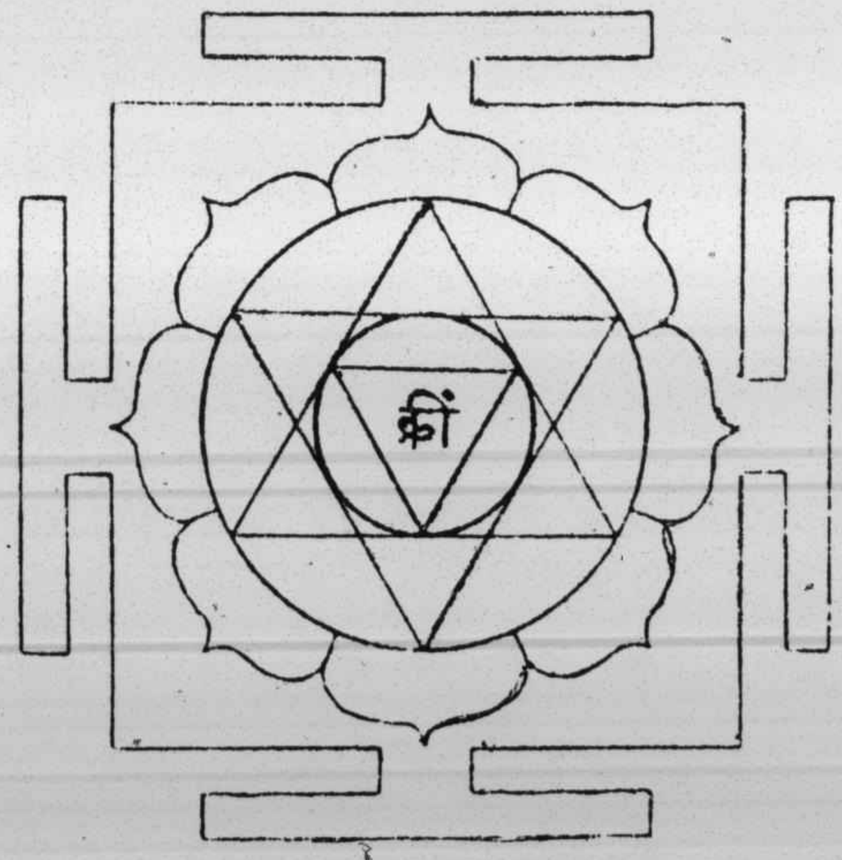
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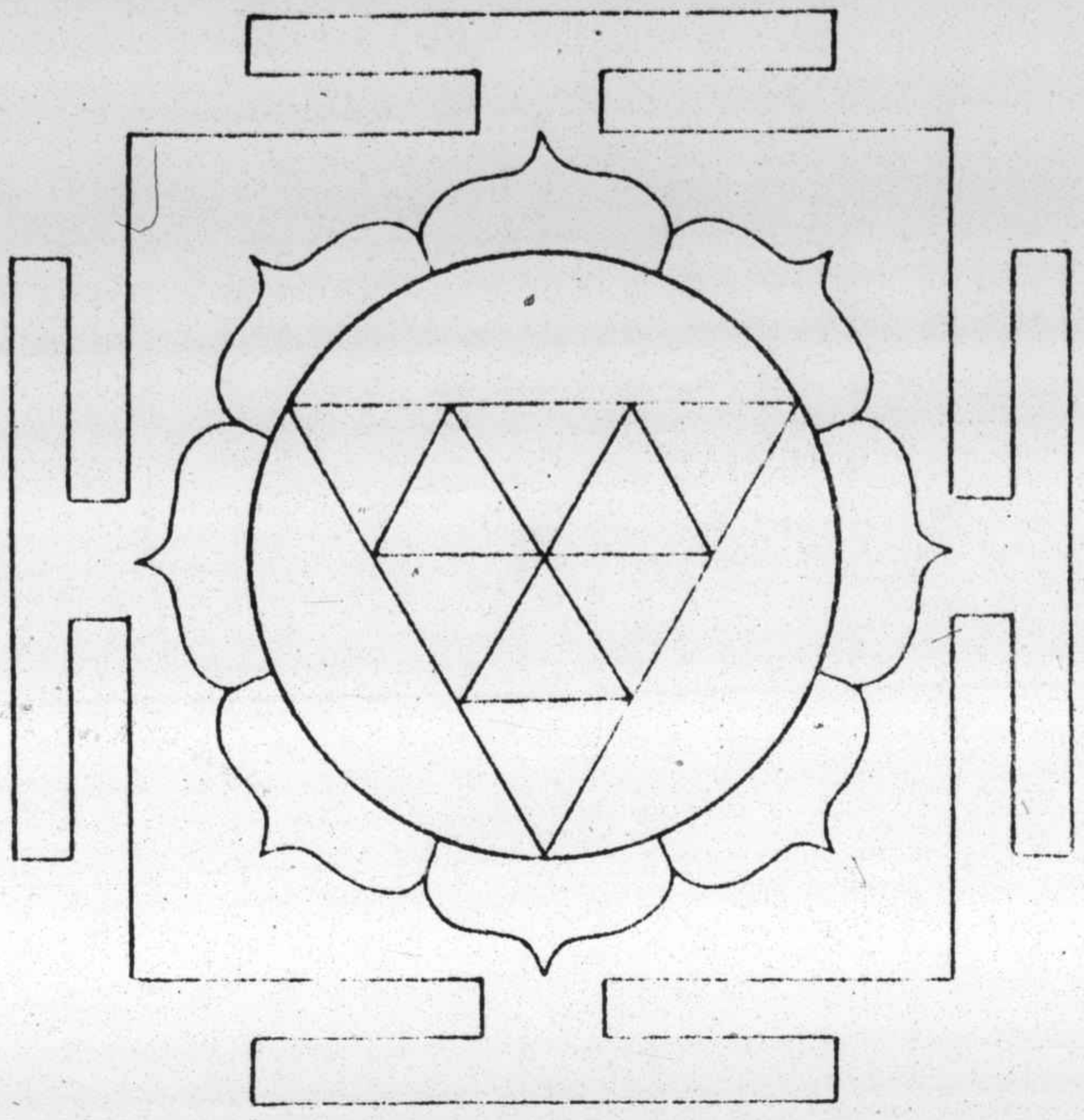
KAPALINI



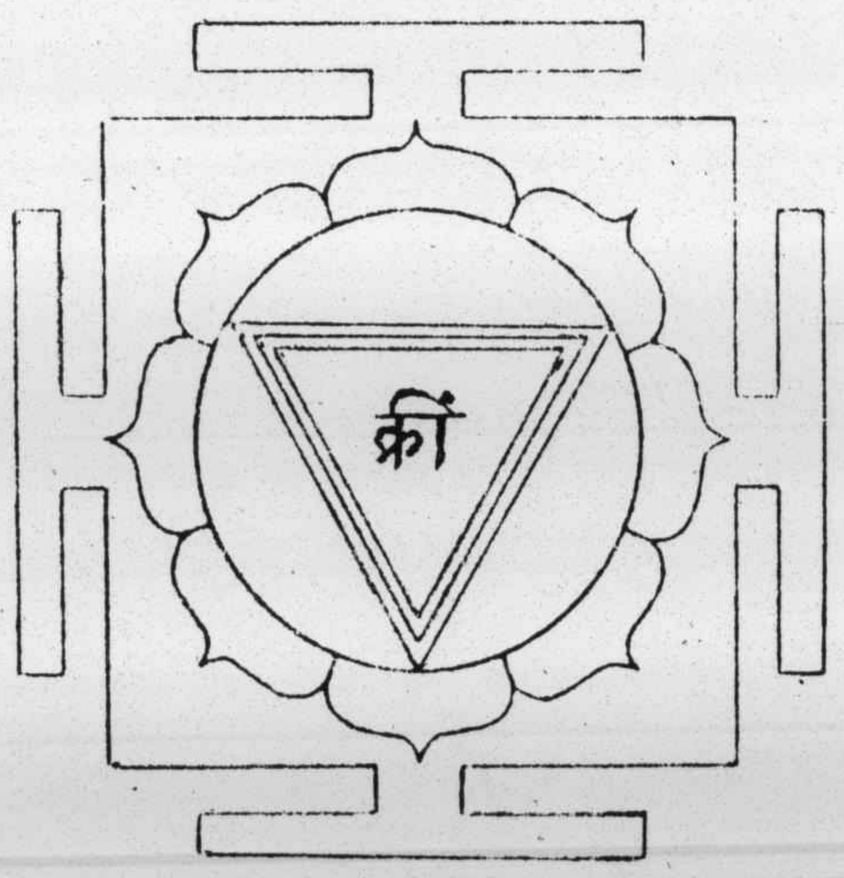
VIRODHINI



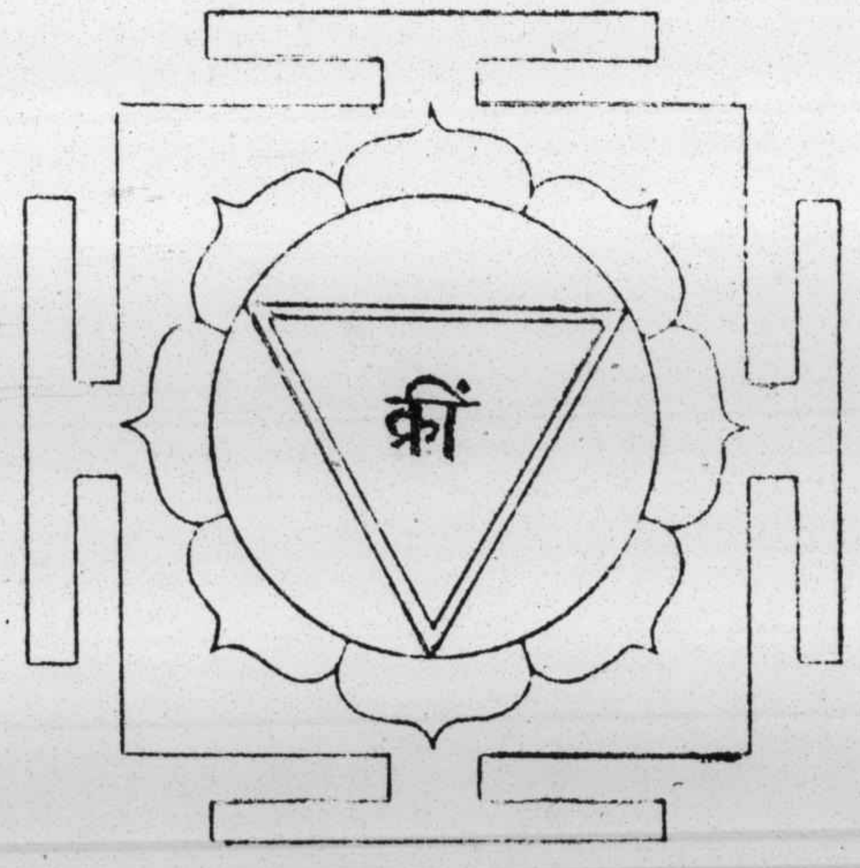
VIPRACITTA



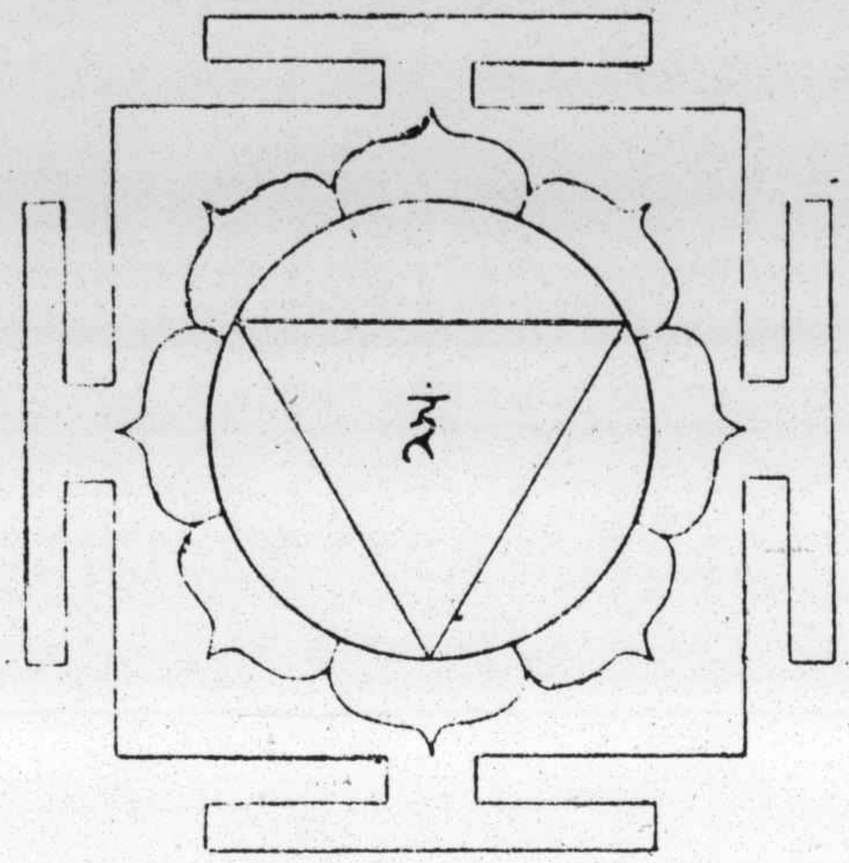
NAVA YONI YANTRA
(Purification of a Shakti)



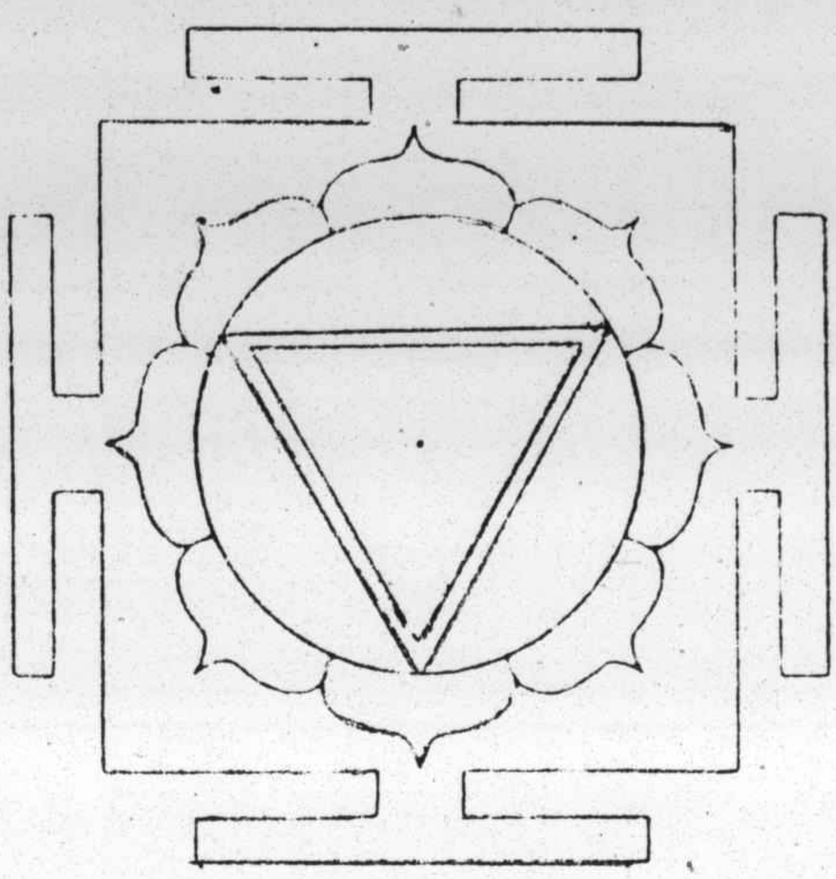
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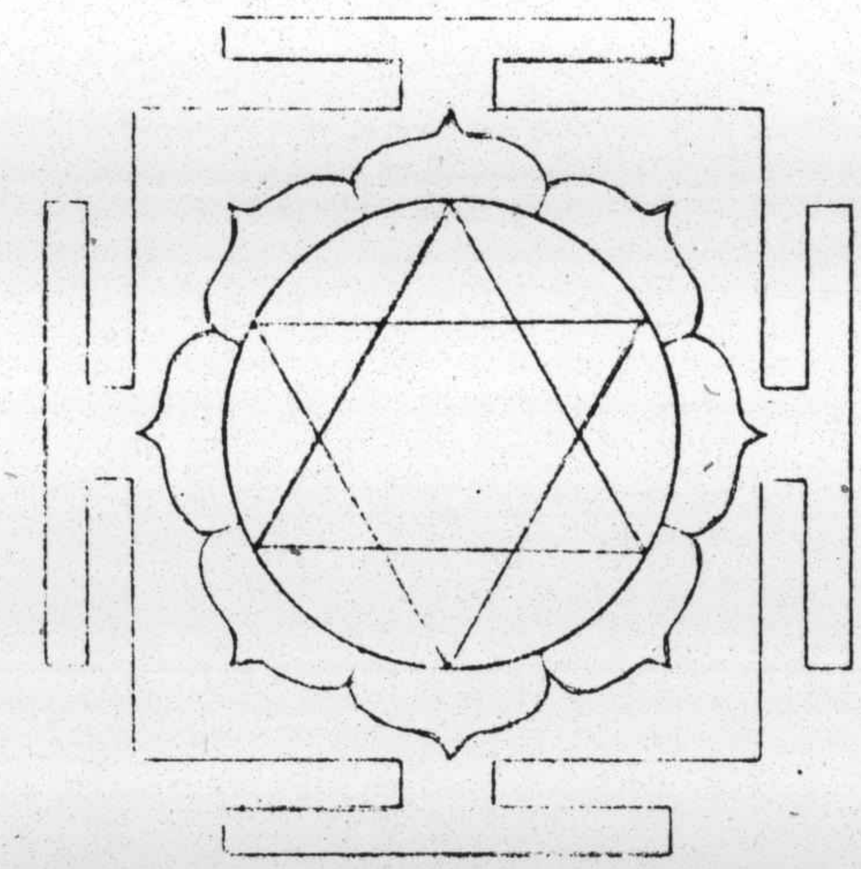
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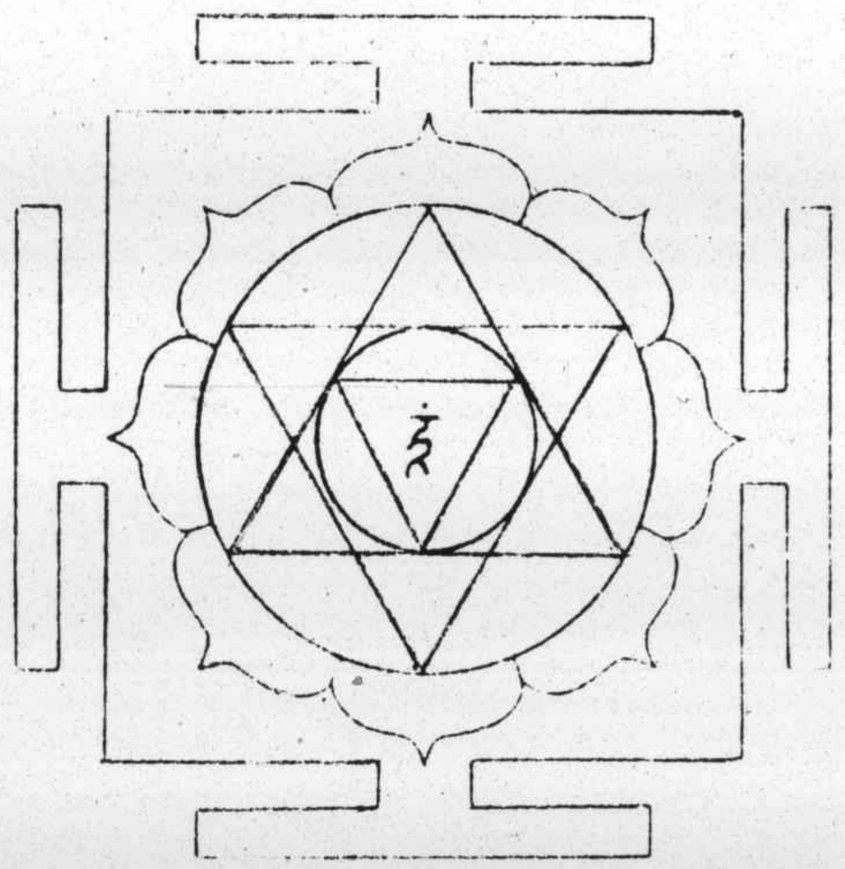
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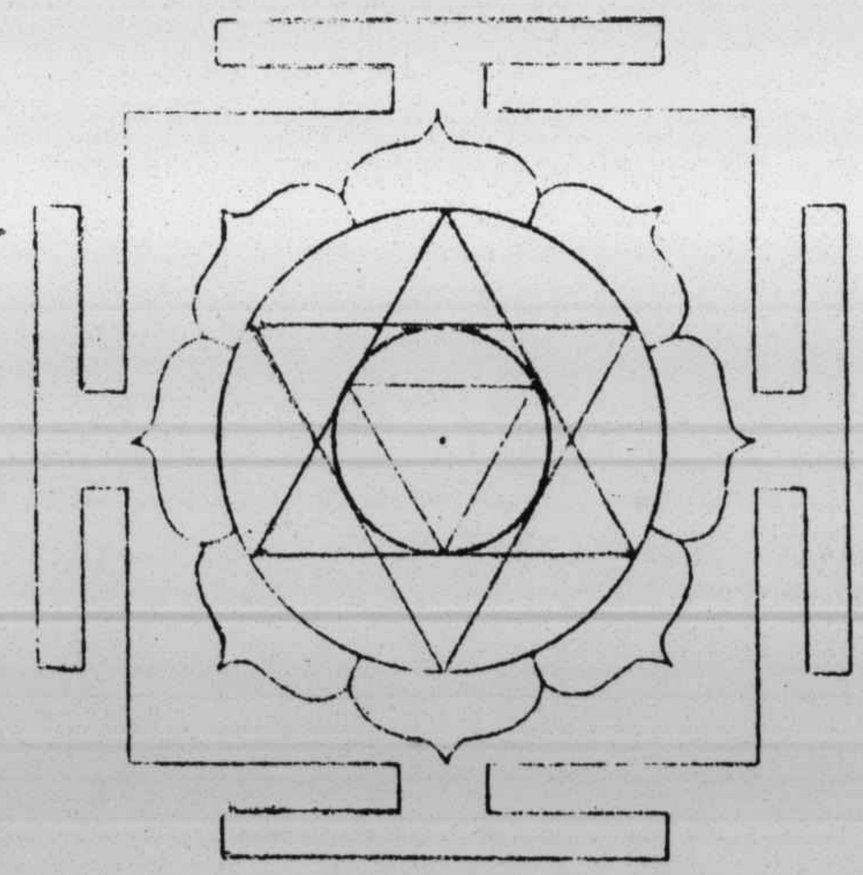
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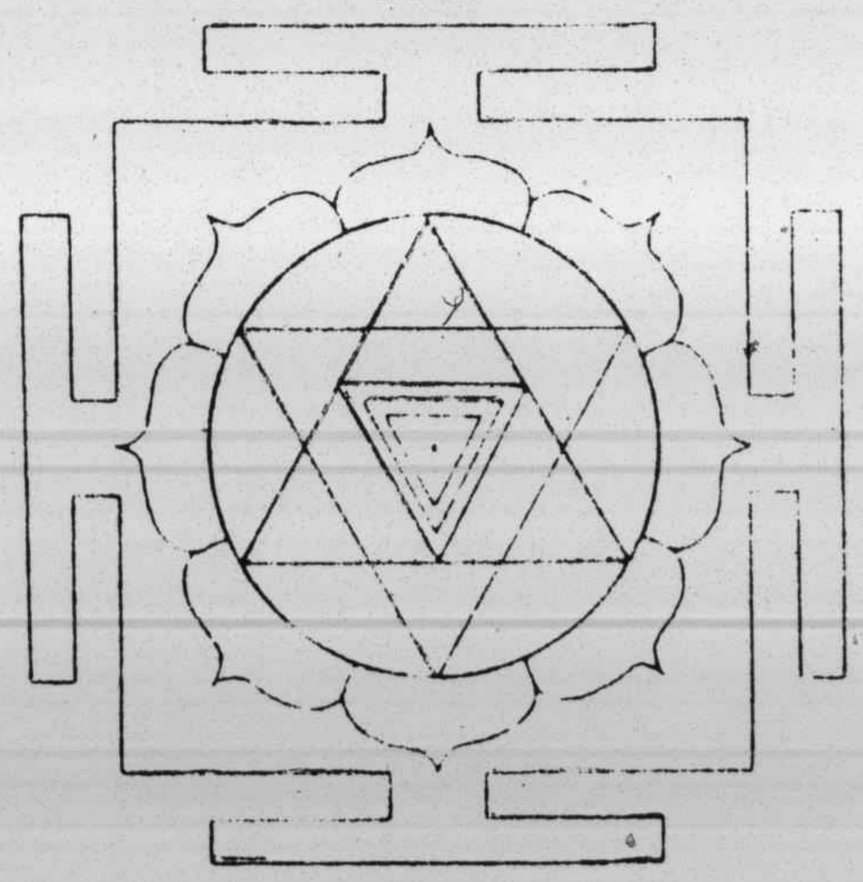
GHANA



NILA



MUDRA



MITA

Tantric Cannabis Use In India

by Richard Aldrich, P.H.D.

SHIVA TO SHAKTI: "For Thy pleasure, O Beloved! I shall speak of that which is dearer to me than even life itself. To all sufferings it brings relief. It wards off all dangers. It gives thee pleasure, and is the way by which Thou art most swiftly obtained. For men rendered wretched by the taint of the Kali Age, short-lived and unfit for strenuous effort, this is the greatest wealth."

--Mahanirvana Tantra 5:5-7

The oldest religion on earth for which we have complete texts was based on ritual ingestion of a psychotropic drug. The religion is that of the Vedas, texts composed in north India in the second millenium B.C. and passed down essentially unchanged by a remarkable system of oral transmission. The drug was a plant hallucinogen made into a sacred beverage called Soma, the "nectar of immortality" (amrita) which gave Vedic worshippers at least a temporary taste of the divine. "We have drunk Soma, we have become immortal, we have attained the light, we have known the gods," sang the Vedic priests in ecstacy (Keith 1925:168). The Vedas do not specifically identify Soma, but the landmark study by Wasson and O'Flaherty (1971) has argued that it was probably Amanita muscaria, the fly agaric mushroom. The mounting evidence that Soma was hallucinogenic is of great importance, for it means that the fountainhead from which sprang the Indo-European religions may have had an essential element the ritual uses of drugs. This surely must alter our concept of the origins of the human religious spirit, particularly in India.

Tantric Cannabis use in India rose in about the 7th century A.D. in an explosive mingling of the doctrines and practices of Shaivite Hinduism and Tibetan Buddhism. Tantrism reached its height in medieval Bengal and the Himalayan kingdoms, and may be secretly practiced today. (Several poets and writers in Calcutta told me in 1965-1966 that they were involved in Tantric rituals, but they may have been deceiving me. Professor Agehananda Bharati informs me [personal communication] that at the present time, no one performs the traditional Tantric ceremonies--"they only write and talk about it.") The most important Hindu Tantric text available in English, the Mahanirvana Tantra, was composed about the 11th century A.D. and is still consulted along with more modern manuals (Avalon 1913; Bharati 1970:66). Significantly, the goal named in its title is Buddhist--Mahanirvana, meaning the "greatest nirvana" or liberation attainable--but the text itself is couched in the form of a dialogue between the Hindu god Shiva and his Shakti (female power), Kali. The word tantra means "that which is woven together." There are three

strands of Indian tradition, derived from the Vedic Soma cult, interwoven in the Tantras.

The first is the magical or ceremonial use of marijuana, which can be traced back to the Atharva and is almost as old as the use of soma. While Soma was the official sacrament, bhang (Cannabis) was a special plant of the Atharvan magicians and shamans. The Atharva Veda (11.6.15) mentions bhang, along with soma, as among five sacred plants employed "for freedom from distress," and also (8.8.3) ordains the practice of throwing hemp boughs into a fire during a magical rite "to overcome enemies" and evil forces (Whitney & Lanman 1905). As in so many other shamanistic traditions of ancient asia, the earliest use of Cannabis in India was both medical and religious.

As time wore on, bhang became a mainstay of folk medicine, first prescribed by Hindu physicians an antiphlegmatic agent (Grierson 1894:246ff) and used by Buddhist monks as a remedy for rheumatism (Davids & Oldenberg 1882:57). Thereafter, it appears regularly in medical and religious texts, where it is especially associated with Shiva. In Shaivite ritual practice, bhang is poured over Shiva's stone phallus, the lingam, to placate and cool him (Campbell 1894) and is consecrated to Kali to bring her terrifying energy under control. Thus Tantric worshippers can point to a very long tradition of magical marijuana use, and can conceive of their use of bhang in ceremonies for liberation from suffering as directly related to the Atharva-Vedic use of bhang "for freedom from distress." In fact, the Tantrics refer to their texts as the "Fifth Veda" after the Atharva Veda, and consider them to be the perfect scriptures for this harsh modern age (Avalon 1913:xlix).

A second strand of Hindu tradition is the concept of poison-drinking as a divine act. In the late Vedic period, as the Aryans plunged deeper into the Indo-Gangetic plains, they were cut off from their supply of Soma, which grew only in the mountains. Substitutes had to be sought. Many plants were tested, some so powerful that they were call visha, poison. A late hymn of the Rig Veda (10.136) depicts a long-haired, unorthodox sage sharing a cup of such "poison" with Rudra, the Vedic forerunner of Shiva (Staal 1975:197-198). The replacement of Soma by substitutes is also reflected in the quintessential drug myth of ancient India, the story of the Churning of the Milk Ocean. It tells that the gods had somehow lost amrita which gave them their immortal strength, and had to enlist the aid of the demons to get it back, by churning, including the goddess of fortune (Shri, or Lakshmi) and the goddess of wine (Surya). But as the turmoil continued, a terrible poison came out of the deep. Blazing with fumes, it threatened to paralyze the universe. Shiva caught the poison in his throat and since then has been known as Nilakantha, "Blue-throated." The churning continued until at last Dhanvantari, the physician of the gods, came forth holding a bowl of amrita. The demons tried to seize the divine nectar and a fierce battle ensued. The gods finally won and carried amrita back to heaven, their immortality secure (O'Flaherty 1975:273-280).

This is, perhaps, the only story in world mythology in which gods and demons work together for the specific purpose of produ-

cing a sacred intoxicant. Shaivites tell this legend of dialectical opposition to account for Shiva's blue neck, emblem of the divine act of poison-drinking which saved the universe. Tantric worshippers also see here opposites united for a divine purpose, as well as the origin of the goddess of wine, sacred to them but forbidden to orthodox Hindus and Bhuddhist. Moreover, the Tantric tradition holds that the amrita produced by the churning was the marijuana milkshake used in their ceremonies. since it gave the gods victory, it is called vijaya, the victory drink. These new sacred intoxicants replacing Vedic Soma are thus neatly tied, in the Tantric rituals, with the use of "poisonous," dangerous, or forbidden elements in the pursuit of salvation or enlightenment.

The third strand of Indian traditon is much more familiar, the practice of yoga. Yoga may indeed have been pre-Vedic, but it was not until the time of the Upanishads (about 700 B.C.) that there arose a class of ascetics called munis (sages) who forsook the rigid Vedic sacrificial ritual and wandered into the forest to experiment with physical and mental exercises to produce altered states of consciousness. What distinguished Tantric practice is just this profound emphasis on the experimental, or as Bharati says, "experimenting with one's own mind" (Bharati 1970:20). The purpose of asceticism was the acquisition of magical power, called siddhi (Basham 1959:244). The classical Hindu treatise on yoga by Patanjali says that siddhis may be obtained by birth (that is, by merit accumulated in previous lives), by herbal drugs (oshadhi), by incantation of mantras, by austerities, and by concentration (Taimini 1975:377). Similarly, an ancient Buddhist text enumerates five kinds of powers (siddhi): those attained by being inborn, by use of herbs (oshadhikrita), by spells, by activities, and by meditation (Staal 1975:162). Regardless of the preachings of contemporary orthodox swamis who urge their followers not to use drugs, the tradition of drug yoga is an ancient and honorable one in India, developed to its fullest extent in Tantric practice.

In Bengal, where Tantric yoga reached its height, marijuana itself is called siddhi, a pun on "occult powers." Shiva the great bhang-drinker is also the Lord of Asceticism, so in the Hindu Tantric tradition he is the master of drug yoga. Moreover, there is a Mahayana Buddhist tradition that the Gautama Buddha subsisted on one hempseed daily during six years of asceticism preceding his enlightenment (Beal 1883:143). Even hemp fiber is regarded as sacred in Tibet. Because it is so durable. Tibetan manastic histories are often written on hemp paper. These Sino-Tibetan traditions were absorbed into Vajrayana icongraphy, where the Buddha is sometimes depicted with sharply serrated "Soma leaves" in his begging bowl. Thus Buddha's asceticism as well as Shiva's is associated with Cannabis in Tantric belief.

Sex yoga developed concurrently with drug yoga in the late Vedic period. The Chandogya Upanishad compares the sexual act to a Vedic fire-sacrifice: "The woman is the fire, her womb the fuel, the invitation of man the smoke. The door is the flame, entering the ember, pleasure the spark. In this fire gods form the offering" (Archer 1963:21). The Kama Sutra and Ananga Ranga eloquently detail Hindu sexual techniques, and the Tantras trans-

form such sexual practices into a means of meditational yoga. Marijuana fits into sex yoga as well, for in Hindu folk medicine it is the aphrodisiac par excellence. Shiva is Lord of both asceticism and eroticism, a seeming paradox about which volumes have been written (O'Flaherty 1973). It is resolved in Tantric tradition by the unity in practice (sadhana) of yoga with bhoga (sensual pleasures). The Kularnava Tantra says succinctly: "In the Kaula (Shaivite Tantric) doctrine, bhoga runs into yoga directly. What is sin (in conventional religion) becomes meritorious. Samsara (worldly involvement) becomes Release" (Ibid:258). Thus bhoksha (sexual enjoyment) sublimated by rigidly prescribed Tantric practice, produces moksha (release or liberation). The key word here is practice, for it is emphasis on ritual methodology (sadhana) in the laboratory conditions of Tantric worship, rather than doctrine, which distinguishes it from other yogic traditions.

Tantric practice brings together these elements--the ceremonial use of marijuana, the conscious employment of "poisonous" or dangerous substances, and the practices of drug and sex yoga--into a fully developed system for achieving mahanirvana. Tantric practice is difficult and dangerous because it involves breaking through the deepest taboos of orthodoxy, such as taboos on eating meat, drinking wine, and incest. It turns conventional yoga, which requires complete sexual abstinence, inside out and uses five essential elements (panchamakara) as a means to liberation. The five M's, so called because each begins with the letter M, are liquor or wine (madya), fish (matsya), meat (mamsa), parched grain (mudra), and sexual intercourse (maithuna). If these elements are materially or literally used, it is called "left-handed" practice. If they are taken metaphorically and substitutes (such as milk instead of wine) are used, it is called "right-handed" practice.

Because the use of pleasure-producing agents for the purpose of transcending desire for pleasure is risky, every Tantric text warns that its rituals are not to be undertaken without formal initiation into a Tantric order, and are not to be practiced except under the guidance of an experienced guru. The choice of paths, right-handed or left-handed, is determined by the worshipper and the guru together, who take into account the worshipper's attitude. He may be inexperienced or ill-prepared for advanced practice and is thus considered pashu, "animal-like." Or he may be a vira, "hero," fit for literal left-handed practice, or divya, "god-like," an experienced adept whose entire life is his sadhana, a concept very close to that of the bodhisattva of Mahayana Buddhism.

Both Hindus and Buddhists, and for that matter persons raised in other religions, may become students of Tantric practice once they are initiated by a Tantric guru. Though the texts conventionally speak of male students (sakhakas), women students (sadhakis) are welcome and indeed may be required in advanced practice. Some texts, including the Mahanirvana Tantra, say that sexual intercourse should be performed only with one's married spouse; others say the partners need not be married, and even that persons related to each other may be partners, which breaks the incest taboo. As in Buddhism, but unlike conventional

Hinduism, caste rules are ignored in Tantric sadhana. There are, however, differences of emphasis in Hindu and Buddhist Tantric doctrine. In Hindu Tantrism, the female energy (shakti) is dynamic and paramount: the male is passive and takes all his vitality from the shakti. In Shaivite Tantric iconography, Shiva is often depicted as shava, a corpse which can be brought to life only by unity with the Goddess. In Buddhist Tantra it is just the opposite: the male is active and assumes the dynamic role of compassion, while the female is the passive embodiment of wisdom (Blofield 1970:81; Avalon 1913: Bharati 1970). In both traditions, however, the purpose of the ritual is to unite worldly involvement (samsara) with the extinction of worldly desires (nirvana). In the unity of the phenomenal and the absolute lies liberation. To sum up, "All tantrics flout traditional, exoteric orthodoxy, all put experiment above conventional morality...all agree that their specific method is dangerous, and radical, and all claim that it is a shortcut to liberation" (Ibid.:21).

Now let us take a look at advanced Tantric sadhana in the "heroic" (vira) mode. The most dangerous left-handed ceremonies usually begin at midnight. However, the Mahanirvana Tantra ceremony (which contains a full description of the marijuana consecration ritual), begins just before dawn (Avalon 1913; Bharati 1970). In the second half of the last quarter of the night, the sadhaka awakes, shakes off drowsiness, sits straight up in bed, and immediately meditates on his guru in the thousand-petalled lotus in his head. The teacher is imagined in company with his Shakti embracing him, and to this couple the sadhaka mentally offers flowers and the approprite mantra. The student then chants the seed-syllable AING from ten to 100 times, and proceeds to worship his own Ishta-devata (the particular deity the particular disciple worships) in a similar fashion, offering flowers, incense, candles, libations, and mantras. In this case the deity is Kali: "I bow to thee again and again, Original Kali, both Creatrix and Destructress."

Only then does the worshipper arise. Placing his left foot on the floor first (left being the auspicious side in Tantrism), he goes to the bathroom, cleanses his teeth, and proceeds to the ritual bath, which may be in a river, a tank, or beneath a simple faucet. The ritual ablution is complex and involves much chanting, meditating, drawing diagrams on the water, and so forth. Its purpose is to center his thoughts as much as to cleanse his body. Leaving the water, the worshipper ties up his hair, dries his body, and puts on two pieces of clean cloth; marks his forehead with the Tilaka (sectarian mark)--which in the case of this Shaivite is three horizontal lines--and proceeds to perform early morning prayers in a particularly Tantric way, invoking the powers of the sacred rivers into the jar of water in front of him. The Tantric sadhaka meditates on these rivers as channels within his own body. He draws water into the left nostril, expels it from the riight nostril into his palm, and dashes it against an imaginary vajra (diamond thunderbolt). To an outside observer, this might seem simply an extraordinary way of blowing his nose. To the sadhaka, this gesture washes away all inward impurity. His every action from the moment he wakes is invested with sacredness as the sadhaka purifies himself in preparation

for the rite. Pronouncing the weapon-mantra PHAT!, he drives sin out of his body, and purs water over his hand.

After offering a libation to the sun, he meditates on the goddess Gayatri (sarasvati, speech) with the Gayatri mantra, one of the oldest Vedic mantras, along with mantras to the gods, sages, ancestors, and his own chosen deity. The early morning prayers close with pouring of water back into its source, the pond or tank or river, with appropriate mantras. This is a sacrificial ritual which returns the lesser or particular element (drops of water) into the greater or general element from which it sprang.

Then the sadhaka bows to the great goddess (Devi), takes such water as is needed for the worship, bowing to the water from which he has drawn it, and proceeds to the place of worship, "earnestly meditating on and reciting hymns of praise to the Devi meanwhile." The pace of worship may be a temple, a private house, or even a graveyard: some appropriate place designated by the leader of the ceremony. Upon arrival, the worshipper draws a prescribed diagram, again invoking the sacred rivers into it and chanting mantras to Sun, Moon, and Fire in the water. The gods of the entrance are worshipped, starting with Ganesha (Shiva's elephant-headed son) as the Remover of Obstacles. The sadhaka then lightly touches the left part of the door-frame and enters the place of worship left foot forward, meditatiing the while on the lotus-feet of the Goddess.

Once inside, the devotee worships the presiding deities of the place and picks the spot where he will sit, cleansing the site with water, gazing unblinkingly in front of himself (the "celestial gaze" with eyes half-open, a hallmark of elementary yoga), and reciting the weapon-mantra PHAT! to drive away evil. Striking the ground three times with his heel and lighting specially-selected incense, the sadhaka marks off a triangular space inside a rectangle, and worships this seat by the Kamarupa nama mantra.

Kamarupa is a shrine in Assam where according to mythology the Goddess's sexual organ (yoni) landed when she was sacrificially dismembered. This mantra allows the sadhaka to draw the Goddesses's sexual energy into the spot where he will sit. Spreading a mat of sacred grass over this spot, he worships the shakti of the seat and of the lowest center of his body, connecting himself to this spot, and sits down either in lotus position or in the "hero posture" (virasana: oversimplified, it is one foot on the ground, the on the opposite thigh), facing East if it is daytime, North if at night.

These procedures have been described in detail (though not as much as in the Mahanirvana Tantra) to provide a sense of the intricacy of these preparations in which total attention is concentrated on the slightest action or thought. The sadhaka is carefully focussing and gathering his energies for the ritual to come. His next step is to consecrate the marijuana milkshake, vijaya, to the Goddess.

VIJAYA - GRAHANA

The vijaya he will use is already prepared. The Tantric texts do not give recipes for this potion but assume that the adepts know how to make it. Sometimes it is only a little round green ball of moistened bhang in milk or water; more often, at least in contemporary India, it is a delicious marijuana milk-shake flavored with almonds, pepper, cardamon, poppy seeds, and other spices. The sadhake takes a bowl of vijaya and places it on the "foundation," i.e. the equilateral triangle drawn on the ground or floor as a protective mandala in front of him. To purify the drug and consecrate it to his chosen deity (in this case Kali), he recites the following mantra for the consecration of vijaya: OM, HRIM, AMRITE, AMRITODBHAVE AMRITA-VARSHINI AMRITAM AKARSHAYA-KARSHAYA: SIDDHIM DEHI: KALIKAM ME VASHAM-ANAYA: SVAHA. In this mantra, OM is the seed-syllable for the crown chakra at the top of the head; HRIM is the maya-vija, a seed-syllable of the illusory phenomenal universe, the goddess and temptress shakti. AMRITA is the nectar of the gods, here meaning the vijaya itself; SIDDHI is "occult power," also meaning the marijuana milkshake; and SVAHA is the closing phrase of this type of mantra, i.e "so be it." The mantra means: "OM, HRIM, Immortal Nectar, who rises from nectar, who showers nectar, attract nectar again and again: bestow magic power upon me; bring Kali into my power; so be it."

Silently repeating his own personal mantra seven times, the sadhaka then makes the following specified gestures (mudras) over the bowl of vijaya: the cow-mudra, yoni mudra, calling-in mudra for invoking and welcoming, the fixing-mudra which fixes something in place, the hypostatizing-mudra which places holiness in a seat, the obstructing-mudra which repels evil forces, and the confronting-mudra which brings the worshipper and the vijaya face to face with the deity. These magical gestures bring the power of the Goddess into the marijuana.

The sadhaka then meditates on the guru in the thousand-petalled lotus at the top of his head with the mantra, "AING, O Lord of Bliss, I offer this libation to the foot-stool of the guru, obeisance to him." While mentally reciting this mantra, the worshipper raises the vijaya-bowl to his forehead three times with a specific gesture the bowl three times to offer the bhang to the Devi in his heart: and again, raises the bowl while chanting the mantra to the goddess of speech, Sarasvati: "AING, speak, speak, O Speaker of Speech, Thou who brings all truth under control, remain ever on the tip of my tongue." He then drinks the vijaya from the bowl.

With that last mantra, the worshipper is drawing the energy of Kundalini, the goddess in the form of a coiled serpent in the lowest center of his body, up into the realm of Sarasvati, the tip of his tongue, to receive the offering of vijaya. By drinking the milkshake, he is sacrificing it to the Goddess and, as he had done before with purifying water, is symbolically pouring the particular offering back into the cosmically pervasive receptacle from whic it came (Bharati 1970:261).

After drinking the vijaya, he bows to the guru, placing his folded palms over his left ear; then to Ganesha, placing his

folded palms over his right ear; and lastly to the Eternal Original Goddess, placing his folded palms in the middle of his forehead, meditating meanwhile on the Goddess. This concludes the consecration and offering of the marijuana to the Goddess, and the sadhaka busies himself with arranging the conventional articles of worship (milk, flowers, etc.) on his right, and the Tantric articles (wine, etc.) on his left, and purifying them with sprinkles of water and appropriate mantras. He then "fences the quarters," protecting this area with gestures and chants so that no obstructions can intrude.

He then performs a ritual called Bhuta-shuddhi, the cleansing (shuddhi) of the elements of which the body is composed (bhuta). This is an imaginary, mental, rapid arousing of the Kundalini force in himself, guiding it (or her) progressively up the energy centers of the body, dissolving the elements of each chakra into the next higher energy center. He thinks of "an angry black man in the left side of the cavity of his abdomen the size of his thumb, with red beard and eyes, holding a sword and shield, with his head held low, the very image of all sins." This image of evil is burned up with breathing exercises, inhaling through the left nostril for 16 counts and holding the breath for 64 counts. Then the burnt body of evil is purified or "bathed in nectar" while the worshipper exhales for 32 counts. "Having thus bathed the whole body from feet to head, let him consider that a Deva body has come into being," i.e. his body has been purified and he is on his way to becoming a mangod, a divine human.

When marijuana is taken orally in high doses, it takes about an hour for the full effects to be felt. But in this mental Bhuta-shuddhi ritual are the beginnings, the first frissons, of the high. This quick run-through of Kundalini yoga certainly helps bring on the high, and vice-versa: drinking bhang facilitates the meditation. The sakhaka has not eaten for 24 hours before the ceremony, and the "image of sin" in the abdomen may have something to do with the interior rumblings and queasiness which often occur when one has drunk a large amount of bhang on an empty stomach. If one imagines the sadhaka starting to get high, the rest of the purificatory rites are more comprehensible. These consist of several types of Nyasa, that is, placing the tips of the fingers and the palm of the right hand on various parts of the body to infuse it with divine life. Beginning with the So'hang mantra "I am He," which announces that the worshipper is beginning to feel the godhood within himself, the sadhaka places the letters of the Sanskrit alphabet, sacred to the Goddess, on his own body with the seed-syllables and gestures appropriate to each letter. In so doing he places the qualities of the Goddess's auspiciousness, victory (vijaya), grace, etc.--in himself and transforms himself into a divine human worthy of taking part in the second half of the ceremony.

The description of the second or "superior" portion of the rite will be less detailed. It consists of the formation of the chakra or circle of male and female worshippers, the Shivas and Shaktis, each woman on the left of her male partner. The site is worshipped, and the circle itself is worshipped, after which the five M's, the articles of worship, are consecrated. The vessels

containing each element are purified and the wine, fish, meat, and parched grain are placed in the center of the circle within reach of the participants. The leader of the ceremony and his shakti also usually sit in the center, representing the paradigm divine couple in the center of the crown chakra in every participant's head. (Each participant's personal guru is not able to be present on all occasions, so the senior sadhaka and sadhaki must take their place.) The ingredients of worship are meditated upon and consumed one by one, with divine power invoked into them with ceremonies similar to that for consecration of bhang. The meditation on the wine goddess in the Kaulavali Nirnaya is particularly beautiful:

> O Thou (Goddess) who was churned from the milk ocean, the best (product of) that ocean; there the Goddess 'liquor' (Surya) was born, assuming the form of a virgin; her contenance white as cow-milk, (she) emerged from the nectar. Having eighteen arms, lotus-eyed, born on the summit of bliss as Mahesvara. From their union comes forth Brahma, Vishnu, and Shiva. Therefore I drink Thee with my total personality, Goddess of Wine.
>
> (Bharati 1970:259)

As the sadhaka raises the wine to his lips, he repeats the transcendentalizing ritual we have already seen with drinking vijaya: he mentally draws up the Kundalini energy to the tip of his tongue, and offers the libation to the Goddess there. In the state of exaltation brought on by the marijuana and the concentration rituals, the Tantric "hero" does not regard himself as separate from the object of worship or the divinity meditated upon; rather, he becomes it. Ultimately, the sadhaka is merely the vehicle by which the goddess in the wine, for example unites with the goddess Kundalini in himself. This is the very special Tantric sense in which to sacrifice wine, fish, meat, or grain to the Goddess is to eat it oneself. This ritual is repeated for the consumption of the Tantric sacraments.

So too with maithuna, ritual copulation. If the woman partner is herself a sadhaki, she has been going through the same preparatory purifications as the man. If not, she must be specially prepared with certain procedures: the sadhaka bathes her, scents and combs her hair, adorns her with cosmetics, and seats her on a purified bed or couch. He performs Nyasa on her body, touching her forehead, eyes, nostrils, mouth, arms, and thighs while pronouncing the Sanskrit letters. If she has never partaken of the five M's, he feeds her betel-nut, touches her pudenda for an instant, and utters the most intimate seed-syllable of the goddess, AING, one hundred times. Then the text says: "Viewing the Shakti as Gauri (the spouse of Shiva), and himself as Shiva, he should offer the farther-face into the mother-face" (Ibid.:264). Bharati offers the comment--as if we hadn't guessed--that kissing is not what is meant.

During the sex act, the worshipper recites this verse: "OM, Thou Goddess respendent by the oblation of dharma and non-dharma, into the fire of the self, using the mind as a sacrificial ladle,

along the path of sushumma (the central duct of the yoga-body), I who am engaging in harnessing the sense-organs, constantly offer (this oblation)." Continually meditating on the oneness of Shiva and Shakti, and (mentally) repeating the letters of the alphabet, the sakhaka continues. In the end, the male "abandons his sperm" with the mantra, "OM, with light and ether as my two hands, I, exulting one, relying on the ladle, I, who take dharma and non-dharma as sacrificial ingredients, offer (this oblation) lovingly into the fire, Svaha" (Ibid.:264-265). In fact, texts differ on whether the man whould "abandon his sperm" at all: Buddhists instruct the worshipper to retain it, while some Hindu texts call for ejaculation. It depends partly on the path the sadhaka follows, and on his yogic ability. The point, in either case, is to prolong intercourse for as long as possible--hence all the reciting of the Sanskrit characters and so forth--to build up the tremendous sexual energy thereby generated until the couple is surrounded with a golden fiery aura, a much-prolonged and not-genitally-specific coming, a sense of divine unity. Sparks shower for hours in this cosmic dance, the brain melts away, and liberation--mahanirvana--is experienced.

Most books about Tantrism are coy about the role of marijuana in this ceremony, and some don't even mention the central role of vijaya in Tantric ritual. Bharati alone among dozens of writers has noticed the time that elapses between the drinking of vijaya in the first half of the rite, and the climax of the ceremony in the second half. It is about an hour and a half, "just long enought to get really 'high' on the drug...This is very important in the Indian scene, where the spiritual postulant has to overcome enormous cultural inhibitions" (Ibid.:251). So that is one aspect of bhang use: it is a disinhibitor. But there are deeper reasons for its use.

The way it is used indicates something about its role. The Tantric practice is not a matter of "Hey let's go get stoned and screw." Rather, from the moment of first awakening, the sadhaka's every action is intentionally made sacred and intesified. After the vijaya is drunk, attention is paid to each bodily sensation as it occurs, particularly in the Bhuta-shuddhi cleansing of the bodily elements which I think is the cermonial manifestation of thhe sadhaka's awareness of the first shivers of being high. Then he wondrously touches the parts of his body with Nyasa, fusing his being with divinity. As he starts to feel higher and higher, going through carefully selected rituals for consecrating the five M's, the vijaya functions as a sense-heightener, a euphoric booster of awareness. In this heightening of feelings and awareness, rather than as a mere disinhibiting agent, vijaya is essential to the ceremony. The entire sakhana could be performed without it, of course--but then it would not be this ritual at all: it would be some other, perhaps "right-handed" or symbolic way, like performing a peyote ceremony without the cactus.

Large oral doses of marijuana are truly hallucinogenic. Vast and celestial visual hallucinations occur which, in this ceremony, are directed: different gods and goddesses are imagined during specific portions of the ritual. Suggestibility is increased, and this can be very valuable when following the

stricIty delineated series of exercises which comprise this ceremony. Moreover, a common hallucination induced by large doses of cannabis is time and space distortion: minutes seem like hours, small rooms yawn into deep caverns, and every activity is imbued with a sense of timeless grandeur. On the stage set for the performance of these rites, the worshipper's "set and setting" is made optimal for its purpose. The place reeks with incense, beautiful flowers abound, the light from temple lamps flickers softly, and the participants are beautiful and clean, intent upon mystical experience. In such conditions the marijuana high augments the practice of Kundalini yoga and vice versa. It seems an ideal way to attain a sense of one's own divinity through euphoric experimentation with the powers of one's mind. Indeed, the use of high-dose marijuana coupled with Kundalini yoga may even help the male worshipper retain his sperm, and make him aware of the presence of the Goddess within himself. More importantly, in the ecstatic union of the human and the divine represented by this ritual, the sense of self is transcended by both partners. The role of cannabis in Tantric ceremony is thus to enable the worshippers to feel the divinity within and without themselves.

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Achieving A State Of Health: Understanding the Laws Of Cure

by Thomas Chavez

A crucial part of any healer's work is to communicate a clear understanding of what it is to experience cure. All of us have, of course, experienced true cure in our lifetime; few of us as often as we think. Here are five points which taken together can be thought of as the Laws of Cure.

1. Good health is freedom; the better the health, the greater the freedom to express and experience the fullness of life.

2. A human being functions as a unified stress management system for all areas of life including the full spectrum of physical, emotional, and mental functions. Stress is anything which can contribute to an unhealthy, symptom-dominated state if not met with strength andd sensitivity. Common sources of stress are chemical pollution, poor nutrition, lack of sleep, exposure to cold, damp weather, bacterial infection, our perceptions of other people, and our own emotional state and thoughts. The successful management of stress provides for no creation of new or worsening of old symptoms, which allows for continued health and freedom.

3. Any symptom that a person does experience must be considered that person's best possible response to life, with respect to that person's environment, vitality and skills. Environment means nutrition, family and work situations, emotional and physical history, hygiene, etc. Vitality refers to the innate strength of that person's life force and will. Skills in this case means the use of stress reduction techniques, exercise, good nutrition, conflict resolution, self-acceptance, creative attitudes, as well as curative skills provided by a health facilitator. Change one or more of these factors and a person's symptomology changes.

4. Cure, as distinguished from suppression (holding symptoms back, weakening the person as a whole in order to appear "well") and palliation (glossing symptoms over), always follows Hering's Law: Cure proceeds from: a.) the top down; brain before heart, heart before lungs, stomach before colon, etc; b.) the inside out, meaning that mental symptoms will tend to cure before emotional ones, emotional before physical, the digestive tract before other internal organs and all of these before other internal organs and all of these before muscle and bone, and the skin last; c.) the most delicate life sustaining organ to the least delicate organ; and d.) the most recently appearing symptom back through all previous symptoms in reverse order of their appearance.

5. In terms of emotional experience, curative responses takae place as a person moves up the Emotional Tone Scale, which climbs from the depths of literal unconsciousness (mininum aware-

ness and experience) up through the feelings of apathy, grief, fear, anger, the experience of overwhelming pain, on up to a state of enthusiasm, ecstacy and love (maximum awareness and experience). These states of being correspond to the chakras of the subtle body and their unfolding parallel to the process of self-realization.

If your experience of healing has followed the general outline of the Laws of Cure, you can be assured that you have had a real cure. If, however, you have has ulcers "cured" and then developed asthma later that year, or had asthma "cured" only to experience heart attack or emotional exhaustion within six months; or have gotten over heartbreak (a form of grief) by going into "I don't care," (a form of apathy) the direction of change has been suppressive and away from freedom and health.

Any approach to healing is curative if the Laws of Cure are kept in mind and followed at all times during the course of treatment. There are, however, three healing disciplines that have these laws built directly into their practice. They are: Acupunture, as practiced within the framework of Traditional Chinese Medicine; Classical Homeopathy, which while still the exception among those using Homeopathic remedies, is making an increasing impact in this country; and Body Electronics, which is a relatively recent development. All three appreciate the universal principle of dynamic equilibrium and recognize the essential structure of the transformative process. Through approached such as these health is facilitated and freedom enhanced as each person works through their limitations and rediscovers their infinite potential.

The Four Levels Of Healing

Steven McClure, N.D.

Bandaid. Scab. Wound. Sore. These are some of the exciting images that may first come to mind when we hear the word "heal."

Or perhaps we think of tender loving care. Popular songs chant of "sexual healing" or make the allegorical request, "See me, feel me, touch me, heal me." In the Bible we read, "He hath sent me to heal the brokenhearted" (Luke 4:18).

Repeated thirty times, "heal" starts to sound peculiar (as all words do), but not particularly unpleasant.

The point I'm attempting to make isn't how funny the word "heal" is, but rather how we take it for granted. We might assume that health professionals know what healing is all about. However true that may be, we have come to a new recognition in our society of the responsibility we have for our own health, and that includes knowing about the healing it takes to get there.

To begin with, let's get a firm grasp of the word instead of letting it slide by. "Heal," "health" and "hale" come from the

world "whole" (Old English hal) and "holy" is closely related. "Holistic health" isn't new, its redundant: wholistic wholeness.

Heal means to "make sound or whole," that is, restore to health. However, heal can also mean either to "patch up" or "return to original purity and integrity." To understand healing we have to know what level of healing we're talking about.

I have found it useful to describe four levels of healing as a simple way for people to understand their choices. Each has its place in the sceme of things and all forms of healing can be undergone with live and enthusiasm. The deeper or more advanced levels call for more responsibility, while offering greater rewards.

I use a "burning house" analogy for stages of disease, which I hope creates more light than heat. I recognize that any metaphor for the human condition must fall short, since we are "made in the image of God." Put another way, we are a unique system and all the data isn't available for computation. The following is a simple description of what I and others have come to understand so far.

The first level of healing is that of dealing with symptoms and discomfort, the various forms of pain. In the burning house analogy, it is turning off the fire alarm.

At the second level we put out the fire, the inflammation. The condition is reversed, not merely covered up. If we have a fever or an "itis," we find out the causes (an allergen, a microorganism, an underlying "energy imbalance," metabolic toxicity, improper postural alignment, nutritional deficiency, etc.) and correct them.

Next we have preventive medicine, analogous to fire prevention and protection, such as installation of smoke detectors and other safety measures. This is a new area of interest for mainstream health care, including "health promotion" programs for weight loss, fitness, nutrition, stress reduction, alcohol and--you guessed it--smoking.

The fourth level of healing, regeneration, is still virtually ignored by the general society and conventional medicine. Rather than patch up or protect a fire-prone house, it's reconstructed. The house is "gutted," fire-proofed and ecologically redesigned. Perhaps a sprinkler system is installed and fire-retardant materials used to rebuild. Forgotten treasures may be found in the attic and a room set aside for meditation and prayer. Possibly it, becomes a gleaming solar-paneled temple or semi-susbterranean eco-structure. Use your imagination.

At this fourth level we have true health promotion, well-being extending beyond the mere absence of disease to positive personal change. As we pass through growth periods or "healing crises" our basic constitution is remodeled, not merely supported. For instance, a weak heart is rejuvenated when old fears, griefs and heartaches are released, while its structure is rebuilt with natural therapies and supported by the lifestyle changes of preventive medicine. Diet and exercise can compensate only so much for patterms and damage inflicted at the level of mind and spirit--creating what James Lynch, M.D., calls "The Broken Heart," in his book by that title.

William James pointed to this healing process when he wrote, "The greatest discovery of our generation is that a human being can alter his life by altering his attitude." Our mental reactive patterns with corresponding physical disturbances can be confronted, gone through and resolved. These body-mind-spirit (psychosomatic) crystallizations at our core are the basis of disease and their "re-solution" into wholeness is the deepest healing. Through regeneration one is healed from within out.

Walt Whitman wrote a wonderful description ot the joy of such deep healing:

> In that condition the whole body is elevated to a state by others unknown--inwardly and outwardly illuminated, purified, made solid, strong, yet bouyant. A singular charm, more than beauty, flickers out of, and over, the face--a curious transparency beams in the eyes, both in the iris and white--the temper partakes also.

The foregoing four aspects can be called the symptomatic (alarm), reversal (extinquish), prevention (protection) and regeneration (reconstruction) levels of healing. It is even feasible to use different words for how we deal with disease at these four levels: treat, remedy, cure and heal, respectively.

To treat the discomfort of our dis-ease symptomatically (first level) can be a useful temporary stop-gap measure. More commonly, however, we fall into long-term dependence on makeshift treatments out of ignorance and apathy. As far as healing goes, we might be better off "treating" ourselves with candy and ice cream (which we sometimes do).

An example of this first level approach is a television "painkiller" commercial depicting an overstressed medical student, who suffers from headaches, telling us, "No more pain. That's what medicine is for." Well, sometimes. The methods we use to kill our pain can also be quite harmful to the rest of us, particularly if we're distracted from finding the deeper causes of our suffering. Pain is a knot that is best untied, not covered up.

A deeper, seemingly radical, prspective is offered by Milton Ward in The Brilliant Function of Pain. "The cure is a complete reversal of our response to pain. We must recognize that it is the healer, not the enemy....If we feel the pain to our core, it immediately tunes us into our life force." Ward's commendable book is a (gently) penetrating consideration of the resolution of pain for regeneration far beyond standard attempts at suppression of symptoms.

Having become so focused on--and so useful for--alleviating suffering and saving lives (the first two levels of healing), conventional medicine has, nevertheless, become the "medical nemesis" of this society's health.

One cause of this situation is that the medical system expropriated (monopolized) responsibility for health from people--to such an extent that millions became impatient and jogged off on their own. Now mainstream health organizations are trying to catch up to the trend and corral all the "health nuts"

into health promotion programs. The system has been led by patients to the third level of healing, of which Thomas Edison wrote, "The doctor of the future will give no medicine, but will interest his patients in the care of the human frame, in diet and in the cause and prevention of disease."

This brings us to a second reason why regular medicine has become often baneful to our health. It has largely forgotten that, in the words of Hippocrates, "Nature cures while the physician merely assists." Sometimes treatments get in the way and prevent healing, not disease. A remedy we may think "works" for us could actuallly be undermining our potential for regeneration. When we lose sight of our inner curative power we give up the birthright that compements our responsibility for healing ourselves.

To open our eyes to this potential, consider the example of a broken leg. Setting and casting the fracture only assists the healing that arises from a person's inner nature. (In a sense, there's always a "doctor in the house.") The naturopathic medical profession has always recognized that this natural self-healing capacity can be supported further with therapies such as diet, lifestyle modification, various supplements and herbal medicines.

In the truest sense, modern medical technology can be "natural" if it, too, promotes the inner life forces. Recent research has developed microelectric currents to stimulate a regenerative energy field in humans, such as that produced by a salamander when it grows a new tail, so that even stubborn "non-union" fractures heal easily. As demonstrated on animals, the realization of the further possiblilities for growing new limbs and making bionics obsolete seems to be only a matter of time.

Actually, naturopathic programs of "body electronics," which focus the forces of body, mind and spirit together, are developing deeper "inside out" techniques of regeneration that seem to far surpass the effectiveness of energetic field manipulation alone. We are just waking up to the potential of natural healing systems which combine inner and outer therapies, as well as the old and the new.

Another important part of the medical picture that many have been aware of for nearly two centuries is homeopathy. Homeopathic medicine is the use of an extract of the energy pattern of a mineral, vegetable or animal substance which resonates with the imbalance in a person's vital system and stimulates a healing response. As we commonly say, fight fire with fire.

Homeopathy works on the energetic plane in conjunction with the appropriate methods of standard medical care. Homeopathic remedies have great potential to save lives and remove suffering in both acute and chronic conditions, for second level healing. A person is brought to a balanced and relatively level state of health.

When used in conjunction with lifestyle change, homeopathy can stimulate and support a person's constitution at the third level of healing, actually bringing someone to cure their condition, preventing degereration. To illustrate this point, homeopathic practitioners commonly live into their 80's and 90's, though they may have once suffered from serious ailments.

Homeopathy can also support the profound process of regeneration by stimulation energy patterns. To reconstruct a house we need both tools and materials (the physical dimension) and a blueprint (the spiritual-mental-energy dimension). To regenerate and grow as effectively and deeply as possible, we must not only learn new lifestyle practices, nutrition and other physical measures, but also engage energetic patterns and the mind and emotions in natural, loving ways.

All aspects of a person's life can be uplifted simultaneously to regenerate the constitution to a new level of balance. The goal is that vision of wholeness and enthusiasm Whitman described over a hundred years ago. A number of therapeutic systems move in this direction, but the one which seems to best coalesce all the factors and heal to the greatest depth that I have encountered is a naturopathic program of "body electronics." I highly recommed investigation of this advanced form of physio-psycho-spiritual biofeedback, which follows careful preparatation of mind and body.

As a final note, consider the words of Benjamin Franklin: "All mankind is divided into three classes: Those who are immovable; those who are movable; and those who move." Many people will choose to keep their lives pretty much as they are. Others, however, will choose to set their houses in order. And in every person's life, each level of healing has its place.



The Hermetic Alchemical Art

by Damon

Modern science has not yet reached the state of all-knowledge, and the secrets of nature are a very small part of the whole.

Many god-fearing men and women, who had nothing to gain by deception, testified on their death-beds to the truth of Alchemy. Moreover, they confirmed that they had completed the work more than once themselves and furthermore that anyone could do it, anytime and anywhere. They wrote that, because of its simplicity, fools would ridicule the art if the materials and processes became known. They concealed what they knew so that alchemy should not become common property. But now the veil is being opened for seekers into the mysteries of the Magnum Opus.

There are certain conditions necessary to this Work; the Work cannot be completed without the help of God. One must have time and seclusion, as there can no mundane or outside interference, at least for thirty days or more, to get the process started. One's spiritual development must come first, and not the vanities of the materialistic-world. Few have arrived at this condition. Works created by those with knowledge of this Sacred Art are rare compared against the flummeries of your average Medeival alchemical cad.

Today's psychologists and chemists have little idea of the original meaning of the Work--the adepts hid their secrets well. The oral transmission of this knowledge was passed on from teacher to student with a vow of secrecy. This still holds true.

Once the cave of Saturn is located, then the Philosopher's egg can be prepared and placed in its proper Matrix. The process is the same as nature uses in the generation and incubation of a fetus. This matrix must be sealed, Hermetically, with all generation proceeding in the dark. The vapours must not escape. If they do so, the work is aborted and one must be started over again. There is only one Alchemical Laboratory and vessel, the human body.

> Great care must be taken to seal up your vessel properly, to prevent the spirit from evaporating, consider how carefully nature has closed up the female womb to prevent anything from escaping or entering in that might prove hurtful to the young life; and quite as much (if not more) care is required in our Magistery. For when the embryo is being formed, great winds arise, which must not be allowed to escape or else our labour will have been in vain....
>
> The whole process which we employ closely resembles that followed by nature in the bowels of the earth, except it is much shorter....In order to hide our meaning from the unworthy we speak of several operations; but all these--the whole progress of the substance from black to white and red--should be Philo-

sophically understood as one operation, one thing, one successive disposition to black, white and red....The requisite in our work is patience, you must not yeild to despondency, or attempt to hasten the chemical process of the dissolution. (The Treatises of Philalethes, the Hermetic Museum 1st Edition, 1678, Frankfort, Germany, p.p. 250-257.)

The Alchemical Metals are found in their living and natural states in Man, the Alchemical Laboratory. These must be purified inwardly, to prepare the proper matrix for the Philosopher's egg. This matrix is the Virgin mother who gives birth to the Philosopher's Sun. The physical body is the virgin matter, or Mater, that nourishes and gives birth to the sun/son. This is the woman clothed with the Sun, standing on the moon with the twelve stars above her head.

There are twelve keys or stages delineated by the Hermetic Adepts. These were not given in their correct order. Most of the work is done by Nature, and one should not interfere once the Philosophical Egg has been estabished in its proper Matrix. There should be no opening or moving the vessel (called the Alembic). Sow the seed in the prepared earth; the garden, Nature, will do the work of transmutation. But as all gardens should be watered, this is done by our Mercury.

Now follows an explanation of the twelve stages of the process:

1. **CALCINATION** (The meaning is to reduce by heat or cooking, the natural heat of the human body is this heat.)
2. **DISSOLUTION** (This is the slow separation of a body into its components in a liquid.)
3. **SEPARATION** (Means separating or breaking up of the light parts from the dark parts.)
4. **CONJUNCTION** (Joining the principles or metals, amalgamating the elements.)
5. **CONGEALATION** (The liquid matter congeals or solidifies.)
6. **CIBATION** (When the matter in the vessel appears dry, it is moistened.)
7. **FERMENTATION** (Adding the required mercury as a yeast to empower the egg to transmute. This should also be accomplished in the preparation of the egg.)
8. **SUBLIMATION** (Volatilization, distillation.)
9. **PUTREFACTION** (Blackness appears as the mark of Change.)
10. **EXALTATION** (Raising the power or virtue enabling it to transmute.)
11. **MULTIPLICATION** (These last two are the final
12. **PROJECTION** stages in the process.)

It is said by some adepts that the process "is women's work and child's play." Others say that it is Man's Labour. Indeed, it is work and tribulation, many fainting before the work is completed. But it is also the Game of games.

Note, Salt, Mercury, Sulpher in Philosophical meaning are the generative fluids of the Sun and Moon, substances produced by nature, in Man, the Microcosm.

Shadow

by Nahud

Solitary birches grow tall and white
pale against grey November skies;
Turning mystics sift within
thru the ash of cremation
ground to ignite future memories
with the kindling of yesterdays
for they have found you there

shadow.

In shadow ye subtle corners
touch ye by-ways of inspiration;
inquire darkly
behind flickered-eyes of stalking beasts
beneath births and deaths of a single star's
turning dance garrulous
in seas of Silence

shadow.

your gaze envelops with insight
be-comes the Rehctaw watched-unveiled;
a fleecing cat seduced in the ball of unravelled dream

shadow.

synaptic oaks
cast shadows of their seeds desire;
thy study seeks balancce,
  deepens conjugates
courts of us with a thousand
understoods of self
before silver-zippered moons;
unfurls in rushing breaths
of maddened Fools intoxicated
by this magick of you

shadow.

Shadow
my words are shadows
yet you are more--
you are

shadow.

What Is Paganism?

The term "Pagan" comes from the Latin paganus, which appears to have meant "country dweller, villager," or "hick." After 1500 years of propaganda, the term became synonymous in many people's minds with "atheist, devil worshipper, or heathen." Today, most people who define themselves as Pagans use the word as a general term for "native and natural religions, usually polytheistic, and their members."

The term "Paleopaganism" refers to the original polytheistic tribal faiths of Europe, Africa, Asia, the Americas, Oceania, and Australia, when they were still practiced as intact belief systems. "Mesopaganism" is the word used for those movements founded as attempt to recreate, revive, or continue what their founders thought of as the (usually European) Paleopagan faiths of their ancestors, but which were heavily influenced by the monotheistic/dualistic world-view of Judaism, Christianity, and/or Islam. "Neopaganism" refers to the recent attempt to blend what the new founders perceived as the best aspects of Paleopaganism (as well as some non-pagan philosophies) together with current concepts of psychological growth needs, ecological awareness and mutual human interdependence.

Most Neopagans (of various persuasions) seem to agree that their similarities are often of more importance than their specific doctrinal distinctions or ethnic focuses. Some of these common beliefs appear to include:

1. The idea that divinity is immanent (internal) as well as transcendent (external). This is often phrased as "Thou art God" and "Thou art Goddess."
2. The belief that divinity is just as likely to manifest itself as female. This has resulted in a large number of women being attracted to the faiths and joining the clergy.
3. A belief in a multiplicity of "gods" and "goddesses," whether as individual deities or as facets of one or a few archetypes. This leads to multi-valued logic systems and increased tolerance towards other religions.
4. A respect and love for nature as divine in Her own right. This makes ecological awareness a religious issue.
5. A distaste for monolithic religious organizations and a distrust of would-be messiahs and gurus. This makes Neopagans hard to organize, even "for their own good," and leads to constant schism, mutation, and growth in the movements.
6. The firm conviction that human beings were meant to lead lives filled with joy, love, pleasure, and humor. The traditional western concepts of sin, guilt, and divine retribution are seen as sad misunderstandings of natural growth experiences.

7. A simple set of ethics and morality based on the avoidance of actual harm to other people (and some extend this to some or all living beings and the planet as a whole).

8. The knowledge that with proper training and intent, human minds and hearts are fully capable of performing all the magic and miracles they are ever likely to need, through the use of natural psychic powers.

9. A belief in the importance of celebrating the solar, lunar, and other cycles of our lives. This has led to the investigation and revival of many ancient customs and the invention of some new ones.

10. A minimum amount of dogma and a maximum amount of eclecticism. Neopagans are reluctant to accept any idea without personally investigating it, and are willing to use any concept they find useful, regardless of its origins.

11. A strong faith in the ability of people to solve their current problems on all levels, public and private. This leads to...

12. A strong commitment to personal and universal growth, evolution and balance. Neopagans are expected to be making contiuous efforts in these directions.

13. A belief that one can progress far towards achieving such growth, evolution and balance through the carefully planned alteration of one's "normal" state of consciousness, using both ancient and modern methods of aiding concentration, meditation, reprogramming and ecstacy.

14. The knowledge that human interdependence implies community cooperation. Neopagans are encouraged to use their talents to actually help each other as well as the community at large.

15. An awareness that if they are to achieve any of their goals, they must practice what they preach. This leads to a concern with making one's life-style consistent with one's proclaimed beliefs.

What Is Witchcraft?

The question can best be answered by first stating what Witchcraft is not. It is not Devil-worship; it is not Satanism; it is not a parody of another religion; and, perhaps most importantly, it is not anti-Christian.

What it is, in simple terms, is a positive, Nature-based religion, preaching brotherly love and harmony with all life-forms. It's origins are found in early Man's development of religion; his animistic deities gradually being refined to become a main God and Goddess of All Nature. This God and Goddess--bearing different names at different times and in different places--can be compared to the Jesus and Mary figures of Christianity.

The Witches of yesteryear were frequently referred to as "the Wise Ones;" the old wise women and wise men of the country villages. In fact, it is from here that we get the word "Witch;" coming from the Old English word Wita or Wicca, meaning "wise one."

For the first few centuries of Christianity the Old Religion (as it is often called) continued quite happily beside, and in harmony with, the newer religion. In fact many of the priesthood were actually priests of both Christianity and the Wica. Eventually, however, as Christianity grew more powerful, the Church decided to get rid of all other religions. It decided that Christianity should be the only religion--the only "true" religion--and that all others were suddenly wrong. All the old gods were labeled "devils;" centuries-old temples were either torn down or re-dedicated to the new religion; and the first fires of the persecutions were lit. With growing hysteria on the part of the Church, these fires suddenly got out of hand and spread rapidly across Europe...by the time the persecutions were over approximately nine million people had been put to death in the name of the "loving" Christian God. Ironically most of them were, in actuality, almost certainly very devout Christians, being sought out and put to death for a variety of senseless or purely political reasons.

As a religion, Witchcraft consists of individuals or groups of people (called covens) worshipping the deities in whom they believe in their own particular way. There are different rituals for different times of the year. The religion is both solar- and lunar-oriented: the major celebration rituals (SABATS) are based on the cycle of the changing seasons, while the minor rituals (ESBATS) occur at the Full and New Moons. The covens have a Priest and/or Priestess to lead the rites; the Solitary Witch acts as his/her own Priest/ess. As with other religions' rites, the Craft rituals consist largely of asking the deities for what is needed and thanking them for what has been received. Just as "magick" is a prominent part of virtually all religions, so is it with Witchcraft. Such magick, however, is always of a positive nature.

Witches believe in reincarnation; in retribution in the present lifetime; and in harmony with all aspects of Nature.

WHAT ABOUT SATANISM?

The idea of Satan as an all-evil entity is a Christian concept; there being no mention of hin in that context before the New Testament. Older religions, such as Witchcraft, do not believe in such a Devil, yet Witches are constantly being charged with Devil-worship!

In the early Middle Ages the Church had grown very strict. Life for the common man held little pleasure. He soon came to realize that praying to his Christian god was not easing his lot in any way. Under these circumstances it did not take long for scattered Christians to rebel. Finding they were getting nothing from God, they became disgruntled. They reasoned, "Why not try the Devil?" So Satanism came into being--a reverence of Satan instead of God, a reversal of Christianity. Almost certainly these rebels soon came to realize that they were still no better off; their lot was still not improved. The only satisfaction they had was that they were, in some small way, striking back at the harshness of the Church of that time. They were rebelling

against the establishment.

So this is how Satanism came into being. The Church, of course, lumped Satanists, Witches, and any other-than-Christian religion under the same label...they were, in the Church's eyes, all Devil-worshippers! The Church didn't stop to reason that you needed to believe in the Devil (which Witches do not), i.e., to be Christian in the first place, in order to worship him.

Yes conversely, this does not mean that Witches do not work magick. They do. Just as magick features in virtually all other religions, so it is found in Witchcraft. And in Witchcraft it is what would be termed "White" magick...magick for good, not for evil.

RE-ACCEPTANCE

Printing came into being during the persecutions. All texts on Witchcraft, then were written by Christians, and from the Christian point of view. It was not till the mid-1930's that anyone even stopped to consider that Witchcraft might be more than the clerics of the Dark Ages had claimed. The well-known anthropologists, Dr. Margaret Murray, was the first to seriously research Witchcraft and to determine that it was, in fact, a pre-Christian religion in its own right. Her suggestions came as a surprise to many, but subsequent research has borne out her theories. Today, with our improved education and higher intelligence, the Old Religion is finally being vindicated.

Milestones were reached when, in 1951, the last laws against Witchcraft were repealed in England and, in 1965, when the Oecumenical Council meeting in Rome issued a statement to the effect that thenceforth all Roman Catholics should show tolerance and understanding to Islam and all other non-Christian religions. This, of course, included Witchcraft.

Witchcraft Today.

Today there are no longer laws against Witchcraft. In many states of America there are Wiccan churchas, legally registered and openly operating. The federal government recognizes the religion and even provides appropriate instruction in a handbook for chaplains of the armed services. In many areas Witch priests and priestesses work hand-in-hand with the priesthood of other religions.

Unfortunately, however, although Witchcraft has survived, Satanism also has struggled through to the present century. To confuse many people, some Satanists insist on referring to themselves as "Witches." It is for this reason that true Witches--true non-Satanic followers of the Old Religion--tend to use the old word Wita or Wicca, or to explicitly refer to themselves as "White Witches" (i.e. Witches who practice only good). Satanists would, then, be "Black Witches" (albeit actually a contradiction in terms).

MAGICK...SPELLS AND CHARMS

Many people automatically associate Magick with Witchcraft. They seem to think that the whole raison d'etre of a Witch is to cast spells and work magick, good and/or bad. But, as has been mentioned, Witchcraft is esentially a religion; the worship of the deities, the God and Goddess of Nature, comes first before all else. Any magick that is done is definitely secondary to that religious side. If you are simply looking to work magick, then you don't need Witchcraft at all; you don't need to become a Witch, you can just become a Magician.

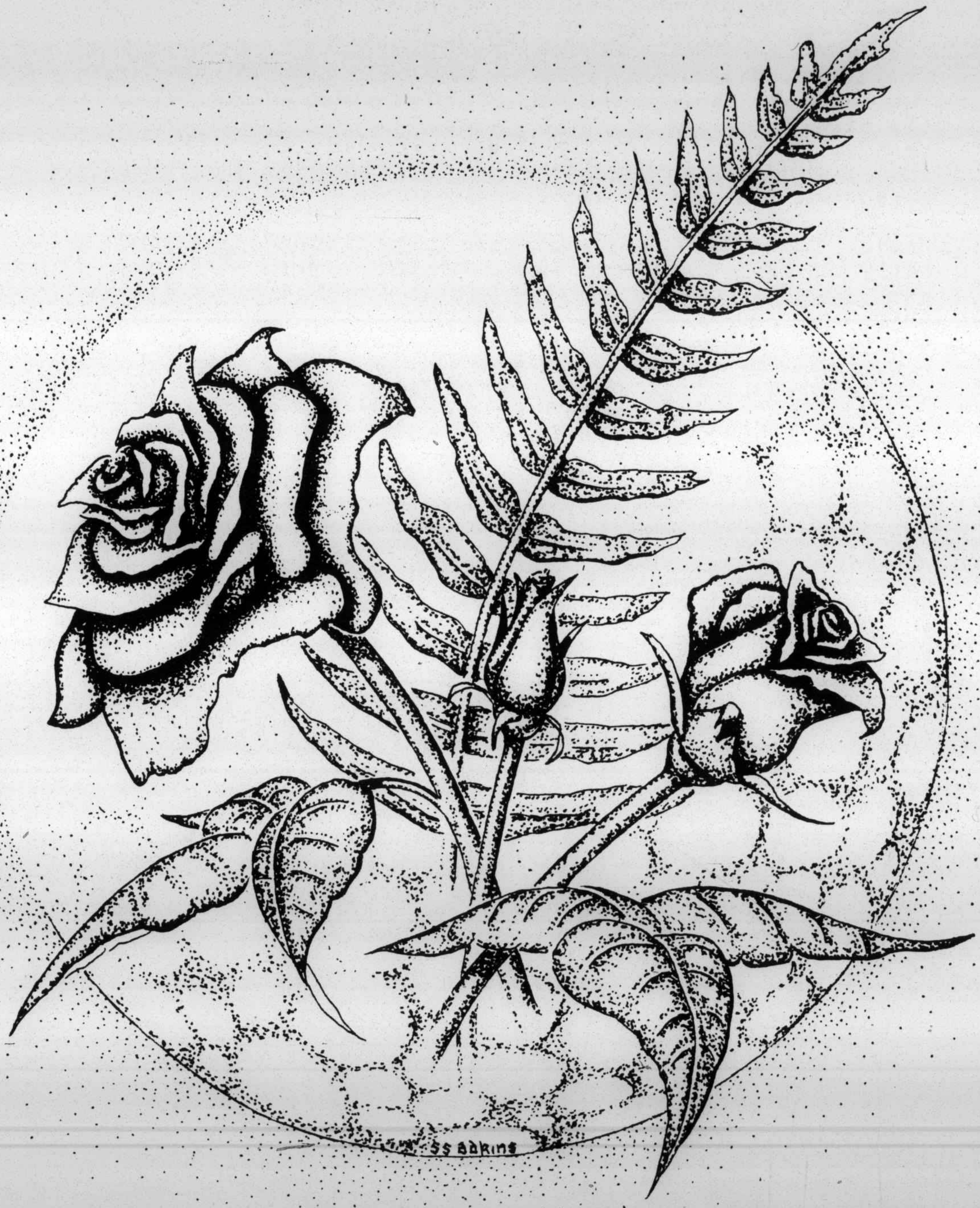
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What is magick? It is making something happen that apparently wouldn't happen in the normal course of events. For example, all indications might be that you would not get a particular promotion that you wanted in your job. If you did a special ritual designed to get you that promotion, and then your subsequently did get it, you might term what you had done as working magick.

There are many different ways of working magick. Some involve calling on various spirits to aid you, or in commanding and demanding entities to aid you, or in commanding and demanding entities to do your bidding. Other ways are far less dangerous and involve only the nartural life-forces we all possess. NEVER is magick used to harm anyone. In fact there is one dictum followed by all true Witches. It is: "AND IT HARM NONE, do what thou wilt." In other words, all that is required is that what you do in no way harm anyone, including yourself.

RECOMMENDED READING

Drawing Down the Moon by Margot Adler.
The Meaning of Witchcraft by Gerald Gardner.
Witchcraft Today by Gerald Gardner.
Positive Magic by Marion Weinstein.
What Witches Do by Stewart Farrar.


SS BARRY

Thelemick Magick: A Woman's Way In the New Aeon

by Nema

There exists a Path of spiritual realization and evolutionary development of which it seems few women are aware. This is the path of the Magickian, a Way that has been male-dominated for the past two thousand years. Conditions have changed, and its's now time that women reclaim their right of access to this Path, a right rarely exercised for two millennia.

Magick embraces a number of spiritual and psychic practices. The Way of Mysticism is included as the "other side of the coin." The Mystic is the means of realization, and Magick is the means of manifestation. It's neither sufficient nor satisfying to human nature to merely achieve Enlightenment or the ultimate Unity Consciusness; we're designed to "bring down" the light, energy, and grace for the exalted planes of consciousness, and apply them to ourselves and our environment.

There are points of similarity between contempory Magick and Wicca or Paganism, in that the laws of magick are employed by the practitioners of both Ways. The differences exist in viewpoint--Wicca is Religion, and Magick is High Art. Likewise, the basic formulae of each are different; Wicca is based upon the Goddess-Mother, and current Magick is based upon the Child. Our previous eclipse of two thousand years resulted from the intervening formula of the Father, a formula overzealously applied and carried to perverted extremes.

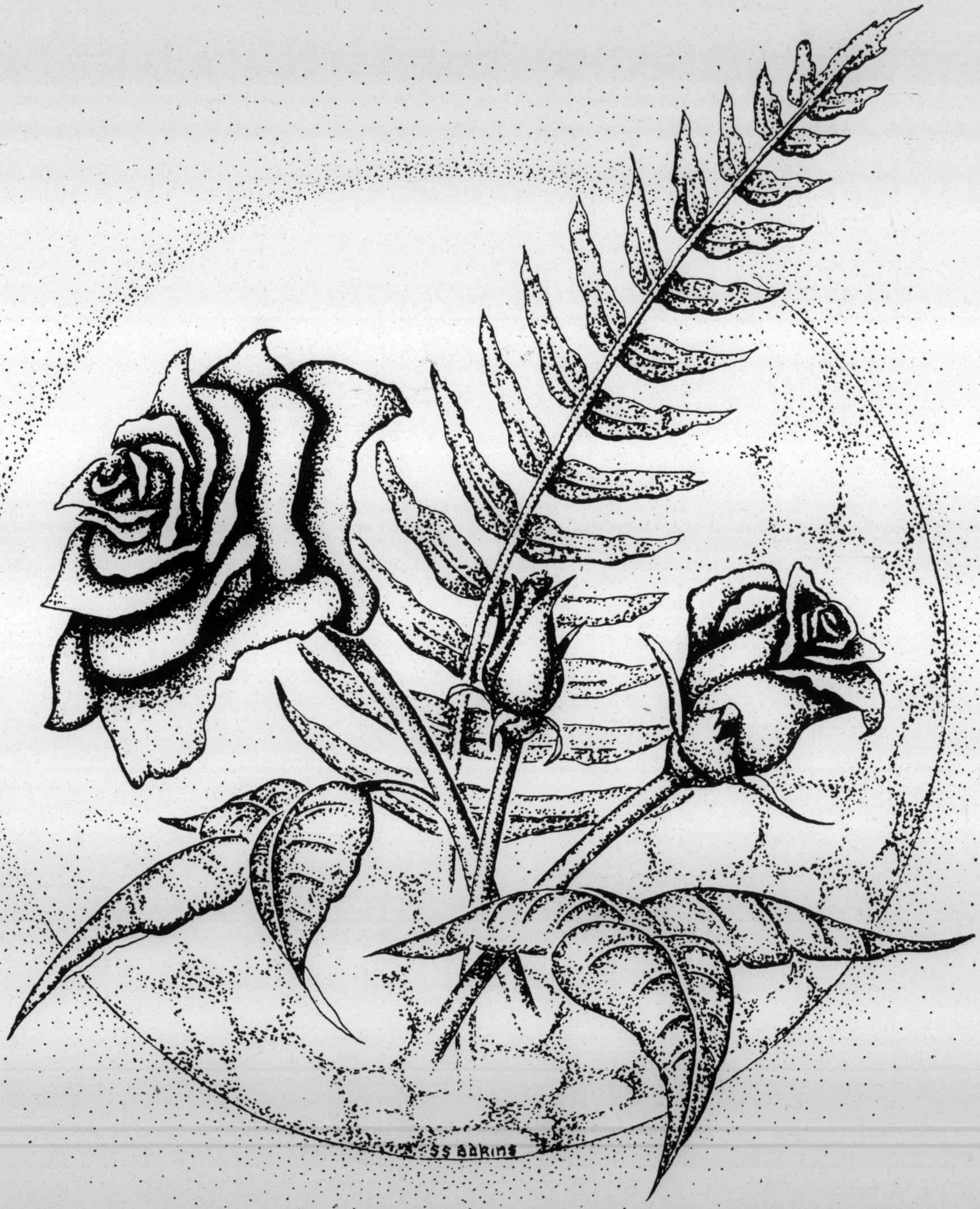
Each generation of humanity has carried forward the transmission of Initiated tradition; a brief survey of this transmission will help clarify the fitness of the present for women to rejoin, under a new aspect, the Order of Initiates in the ongoing task of the Great Work.

* * * * * *

Do what thou wilt shall be the whole of the Law.

This sentence summarizes the essence of Thelemic Magick; it announces an awesome responsibility and challenge to the spiritually mature, and to women especially. "Thelema" is a Greek word meaning "Will." It is our tenet that one has no right to do other than one's Will, that one has no right to accept a condition of personal slavery, be it imposed from without or within. This particularly pertains to women, who have existed in conditions of slavery for the past Aeon--two thousand years. Such a weight of conditioning is both difficult and necessary to overcome.

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Magick has been well defined as "the Science and the Art of causing change to occur according to Will." Each Aeon, which takes on the character of its astrological Age, has its particular Formula, Word and Law. These are the effective means of

achieving change during a given Aeon. During the just-past Age of Pisces, the Aeon worked under the formula of Osiris, the Dying God.

It was the Age of Redemption, with the Christian formula of the dying God providing impetus to exploration, invention, conquest and conversion--and the ascendency in power of the State and the properly-born male. Woman was idealized (re. the Virgin Mary) and brutalized in daily life. These perversions existed chiefly on the spiritual planes, but descended in full measure to manifest on the physical planes.

This phenomenon was due, in part, to the fact that when the Sun is in Pisces, the Earth is in Virgo. The Sun represents the male world-image, and the Earth corresponds to the female. The ideas of self-sacrifice and service as idealized by the Church correspond closely with the nature of Virgo.

The preceding aeon, the aeon of Isis, saw the Sun in Aries and the Earth in Libra. Indeed, then the feminine role was based on Justice; the female force, as typified by the goddess, received due reverence as the sorce of fertility, bountiful harvest and good fortune. Her consort, the Horned God, was revered also, as was his dominion over woods, fields, and the creatures therein.

Prior to the Aeon of Isis are the Nameless Aeons, the times before Thoth restored to human kind the Art of writing. The Nameless Aeons contain human prehistory; Initiated tradition, however, recounts a high degree of civilization preceding a catasrophic loss. As darkness descend upon the human mind, the Initiated Orders preserved and augmented the now hidden, or occult, knowledge. Various traditions stem from the Old Orders, among them Wicca, Druidism, Gnosticism, Vedanta, the Tantras, Lamaism, and Zen Buddhism. The Amerinds of North and South America derive many beliefs and practices from a segment of the Old Order specifically prepared for the Western Continents.

Because of the Aries-Libra nature of the Aeon of Isis, both Goddess and priestess were pre-eminent in the pantheon and marketplace. The formula was that of the Mother, giver-of-life, the sole genetrix, conceiving by the action of spirits. Men were not publicly known to have any real role in conception or birth; men lived to give pleasure and provide a living for the child-bearers, hunting and proving excellence of skill among themselves. Women of the Celts, as in many early cultures, enjoyed equality with men regarding legal personhood, property ownership and business management rights. Marriage and divorce customs were often equitable and just.

At the change of the aeon of Isis to the aeon of Osiris, men discovered the heretofore-occult truth of paternity. This discovery prompted an overreation to the previous Formula of the Mother, and violently established the dominion of the Father, complete with technological improvements in war, conquest, building and exploration.

The previous Aeon of Isis left certain relics of belief, such as parthenogenic conception (as in the Virgin Birth of Christ), and the female powers were remembered in the distortions of the image of the Witch-Goddess, whose companion, the Horned God, was now regarded as Satan, archenemy of the Christ-God.

Even the Occult orders of the West published a form of Christian magic, motivated most strongly by a desire to avoid persecution by the Inquisition. The Inner Courts of these Orders, however, preserved the truth about the nature of Magick. This truth was expressed most openly in the figure sacred to the Knights Templar, the androgynous Baphomet.

The year 1904 saw an Equinox of the gods, or change of Aeons. The Aeon of Osiris gave way to the aeon of Horus, whose Law is Love under Will, in the Formula of the Crowned and Conquering Child. With the sun in Aquarius and the Earth in Leo, it is no surprise to see the female force beginning to manifest in the image of the Woman Armed with a Sword, a prominent figure in the archetypes of this New Aeon. Our present gender-awakening and struggle for legal and social equality is a direct result of the change of Aeons. Now is the right time for the intersexual rebalancing that must be achieved for the future evolution of humanity.

The Thelemic Magickian is concerned with planetary development as well as personal development. To this end, the Love under Will formula of Thelema is applied under all circumstances--for "daily living" as well as for ritual. The woman Magickian has the additional Task of discovering for herself those methods and rites that will cause change.

The field of Magick, during the Aeon of Osiris, was male-dominated; woman's function, in operations of the higher grades, was oracular and passive. She channeled, and was worshipped as, the Goddess; she was the substance, or Form, that caused the male Magickian's Will to manifest. The nature of her own Will was not considered an integral part of alchemical procedure, save that she Willed to assist the male. There was a seeming iron lock on role definition: male is Force, female is Form, and no argument permitted.

In the Aeon of Horus, this rigidity has become plastic.

The truth of the image of Baphoment has been confirmed by modern psychology and biology; each of us, regardless of physical gender, has within us the natures of both sexes. The operations of Magick are based upon the psychophysical nature of the human neuro-endocrine system. The sixteen human kalas (rays, or energies generated by the activated chakras) are divided equally between the male and female physical bodies and their etheric counterparts. The physical essences combined can be charged, by the trained Will, with the proper spiritual frequencies to achieve the generation of a force of change. The charged essences are reabsorbed by the generators, thus creating a cycle, or spiral, of ever-growing energy. This energy works on the proper plane for causing change in a lower plane, be it physical, emotional, mental, societal, etc.

It's only the Osirian tradition that holds the male as sole priest: the Aeon of Isis was a time of full power for the priestess. The Isian formula of the Mother is not effective for the Aeon of the Child, however. It's not a matter of returning to the Old Religion; rather, the Thelemic Magickian of either sex must find methods suitable to the present.

Our task is made easier by the fact that Horus, the Child, is, in fact, twins. He operates through two aspects: the hawk-

headed form of Ra-Hoor-Khuit, the bright, solar form, and Heru-Pa-Kraat, the Silent and Hidden One, contained in embryo within his solar twin.

Applying the wisdom of this Aeonic characteristic of twinhood, we learn that our manifested sexual identiy contains and conceals its twin and opposite within itself. We are thereby free to respond to situations, and to intiate action as female, male, neither or both. Role definition should depend on common sense applied to individual events; we are no longer obliged to act or react according to anyone else's expectations.

As Magickians, we have the ability and responsibility to impress upon the flow of events the charge of our True Will. We are presently experimenting and learning the most effective methods. Tradition is studied, so the eternal and the aeonic may be distinguished. Discipline is practiced on all planes, that our faculties may be in optimum condition for the doing of Will.

In Magick, success is the only acceptable proof of truth, ability, skill or claim. There is work in progress among contemporary Initiates that has so far validated the claim that in magick, women and men enjoy the same possibilities. These possibilites include not only the potential for high personal attainment and substantial change in the environment; the equality also embraces the potential of the abyss, and a fall therein.

The Aeon of Osiris saw the practice and teaching of Magick conducted through the Lodge system. This entailed the Initiation of the individual through the Grades via group dramatic ritual. The myths of Western tradition, derived mainly from Egyptian, Hebrew and Grecian pantheons, were enacted by the costumed Brothers as both a teaching method and for generating the proper god-forces to achieve a Magickal end.

In the Aeon of Hours, the magickian is self-educated. There are books availble in the philosophy, religion, or "occult" departments of better bookshops. (The lagest retailer of occult literature in the U.S. is Samuel Weiser of New York.) The basic authors are Aleister Crowley, Kenneth Grant, Dion Fortune, and A. O. Spare. The basic subjects available from these and other writers are: the Qaballah, astrology, Tarot, the I Ching; the Wallace Budge books on Egypt; the Bible, the Koran, the teachings of Buddha, the Bhagavad Gita, Koans of the Zen Masters and voodoo practices. The myths and legends of all peoples should be surveyed. It also helps to be conversant with current theory in anthropology, astronomy and astrophysics, biology and genetics, chemistry, physics, psychology, sociology, etc.

Along with study, the self-educating Magickian should carry out basic practices of meditation, banishments, the acquisition of the Magickal Weapons, and, most importantly, the faithful keeping of the Magickal Record.

Replacing the Lodge is the radiant network of power-zones, an interconnection between practicing Magickians on a global scale. Each Magickian is a Star, a self-sufficient unit of Will and change. Whether working solitary or with a Magickal Partner, the Magickian has the force of the Magical Current of the Aeon at her or his disposal. This Current can be employed by anyone with the knowledge of the proper formula and words of power. It is a morally neutral force; however, anyone employing it to selfish

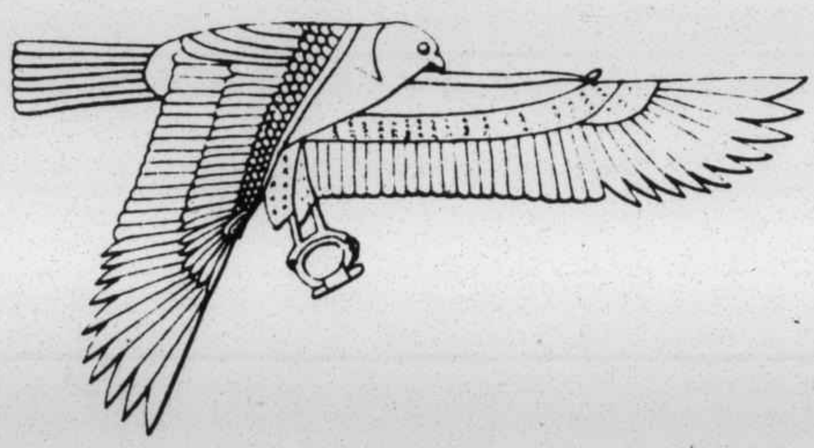
ends will eventually be desstroyed by it.

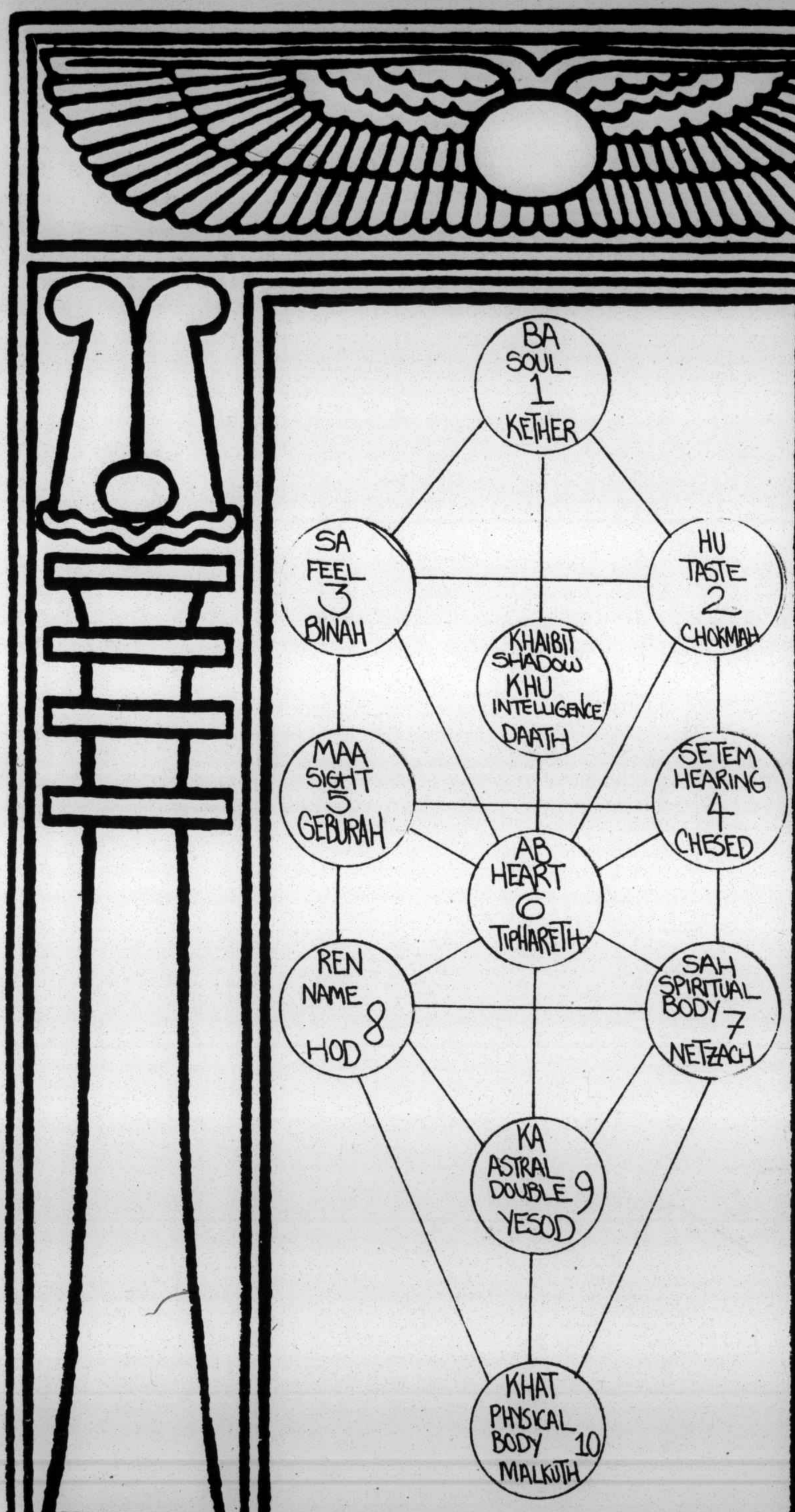
Magick is undoubtedly the most difficult and dangerous Path of attainment and evolution. Its virtue for contemporary women lies in its very challenge; not only does it require study, practice and transmutation of viewpoint, but it's virgin territory for experimentation and discovery. It requires, from both women and men, an evolution of sexual identity. We must become functional hermaphrodites spiritually, so that we each contain the fullness sof Father, Mother, Son and Daughter. To truthfully act as priestess or priest for humanity, we must be able to recognize the essence of the entire race within us.

The achievement of female excellence within the field must be immediately transcended; to operate exclusively as a woman (or man, for that matter), limits one's range of action and prevents a full, human, participation in spiritual evolution. Magick has always been a field for the exceptional few--any normal human can be a Magickian, but only a few choose to do so. Those who need to dwell and linger within their newly-raised feminine consciousness would not be happy with Magick, for it demands a letting-go of achievement and victory so attention may be directed to the next challenge.

Magick requires a woman or man to be so confident in her or his sexuality that it no longer is a concern or a point of separation of consciousness. Sexual polarity is employed as a source of Magickal power, and so requires a mastery of its imbalances by the Magickian. Only those who have transcended the need of gender-identity may operate as a free agent of their spiritual Self. Love, as a force between individuals, or within an individual's own dual sexuality, must operate under the authority of Will. The complete statement of comtemporary Magick, summarizing both its operation methods as well as its ethical position is, then:

Do what thou wilt shall be the whole of the Law; love is the law, love under will.




BA
SOUL
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KETHER
SA
FEEL
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BINAH
HU
TASTE
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CHOKMAH
KHAIBIT
SHADOW
KHU
INTELLIGENCE
DAATH
MAA
SIGHT
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GEBURAH
SETEM
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CHESED
AB
HEART
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TIPHARETH
REN
NAME
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HOD
SAH
SPIRITUAL
BODY
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NETZACH
KA
ASTRAL
DOUBLE
9
YESOD
KHAT
PHYSICAL
BODY
10
MALKUTH

An Egyptian Tree Of Life

by Amat-Ra

1. **BA/KETHER.** The Soul, also World Soul.

2. **HU/CHOKMAH.** Taste/Discrimination. The creative verb, left brain, audio digital function. One of the god-forms that stands behind the King in the Boat of the Underworld. The King has evolved into his Khaibit/Shadow-Khu/Intelligence function.

3. **SA/BINAH.** Feeling/Understanding. Right brain, kinesthetic function. The other god-form that accompanies the King, standing behind him in the boat.

(11. **KHU** (Intelligence) and **KHAIBIT** (Shadow)**/DAATH.** These are the Twin Gods of Daath in its light-sided aspect. Traditional symbolism suggests the two-headed god, one looking up toward Kether and the other looking down toward Tiphareth, Khu and Khaibit being a single form presented in its dual aspect.)

4. **SETEM/CHESED.** Hearing/Mercy. Audio tonal function. God-form stands behind the Boat of the King, behind the god-forms of Hu and Sa.

5. **MAA/GEBURAH.** Sight/Strength. Visual function. Maa stands behind the Boat of the King (in his Khu/Khaibit form) with the god-form Setem.

6. **AB/TIPHARETH.** The Heart/Holy Guardian Angel(Beauty). Temple of the Soul (Ba), but not the Soul itself. Must be transformed through the initiation of Daath to reach Kether, the Crown.

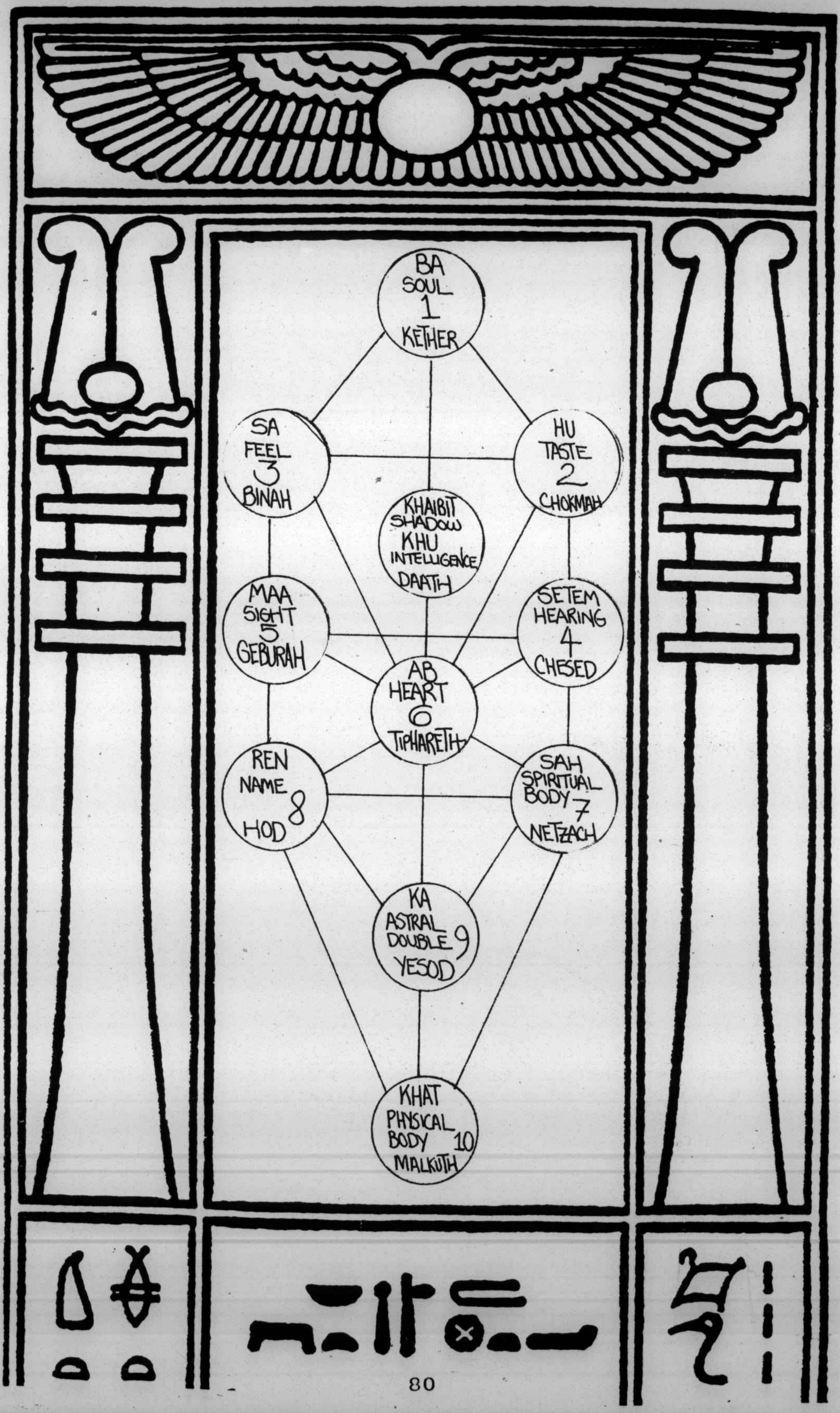
7. **SAH/NETZACH.** Spiritual Body. Forces of Nature. Multiform variation.

8. **REN/HOD.** Name, identity, or ego. Personal formula. The Words of Power.

9. **KA/YESOD.** Astral Double/Dream Body.

10. **KHAT/MALKUTH.** Physical Body. Function in the Plane of Forms. Kundalini/Life Force-Sekem/Power.

> The existence of a World-Soul pre-supposed the existence of a World-Body, which is of course the material universe; and the type of this was, according to the priests of Heliopolis, the Body of Osiris, and according to the priests of Sais, the Goddess Neith. Men and Gods were supposed to contain the same component parts. A god had only one heart and one shadow, but might possess several souls and doubles.--E.A. Wallis Budge, The Gods of the Egyptians, vol. II.


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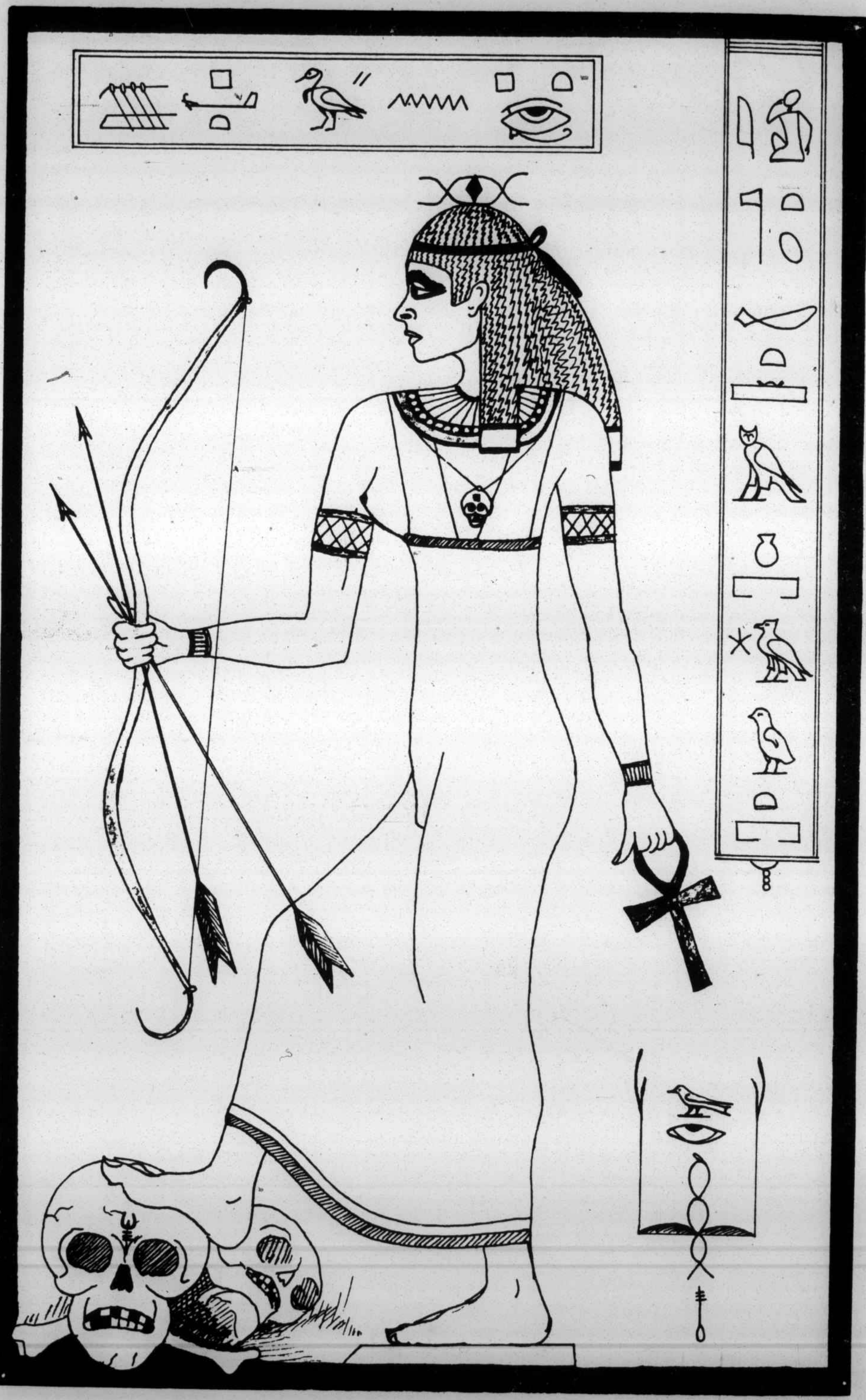
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Neith: The Goddess Of Sais: 26th Dynasty Egypt

by A.P.Mc.

According to both Wallis Budge and Will Durant, the Saite Dynasty (the 26th, 654-525 B.C.) was perhaps the last great renaissance of truly Egyptian character. For with the overthrow of Psamtik III in 525, these last native Pharoahs were supplanted by Persian dynasts under Cambyses and Xerxes. Of course the Persians were themselves ousted with the arrival of Alexander in 332 B.C. After him, of course, Egypt was ruled by the Greco-Macedonian Ptolemies, well into the 'modern' era.

The importance of the Saite dynasty historically is perhaps overshadowed by the more glorious dynasties of Ramses II and Tehuti-mes III, among others. Nevertheless, during its brief span the 26th Dynasty restored much of Egypt to its ancient splendour. All the Pharoahs of Sais (save the last, Psamtik III, who ruled but three months) were men of able character and bold reform, unstinting in their efforts to rebuild the sites of the ancient temples and building new ones@ Sais, Thebes and Memphis.

These dynasts were perhaps the last truly Isian rulers of the Middle East, whose hymns were the swan-song of the Aeon of Isis. Egypt prospered under these pharoahs as it had not for nearly four hundred years. Of course, it was during the Saite period that the so-called 'Stele of Revealing' was painted, the very same votive board catalogued #666 in the Cairo Museum in 1904. It was to this stele that Rose Kelly led her husband, passing at that time under the name of Chiao Khan, on that afternoon in April, days before the fateful transmission of AL at noon on the 8th, 9th and 10th. Indeed, the Theban Priest Ankh-af-an-Khonsu for whom the stele was commissioned was himself beholden to the Saite dynasts for his tenure at Thebes.

What truly sets the Saites apart from both their predecessors and their Persian conquerers is the fact that their totem deity 'par excellence' was the ancient hunter-goddess Neith, Mother of Ra. Some say she was the oldest mother goddess of Egypt. She certainly ranked high in the early pantheon in predynastic times. Her hieroglyphic spellings were as follows:



Indeed, so great did her fame become at this time that even at Jerusalem her image was set up beside Yahweh's in the great Tabernacle of Solomon and the two were worshipped under the title of Anath-Yahu. (Anath being merely the Syrian spelling of Neith's name, as Robert Graves suggests.) More telling still is the fact that the early Greek settlers of the Nile Delta who had arrived as mercenaries under Psamtik II in 660 B.C. equated Neith with Athene, their goddess of Wisdom. In his Origins of Alchemy, Jack Lindsay points out cogently that Athene was simply Neith's name spelt backwards, a practice of anagrammatic punning common at this time.

At any rate, what seems striking to me is the fact that under the Saite Pharoahs a great feminine revival took place. Even at Thebes, the ancient heirarchy of Priests (themselves having been Pharoahs in the 21st Dynasty) was usurped, if that is the word, by royal Priestesses, who became Queens in their own right by dint of their sacred office. And this was officially approved of and promulgated by the ministers in Sais! The worship of Neith at this time and in Sais especially surpassed all other cult centres bar none for sumptuousness and royal largesse. Again, at Thebes, she was raised up with Amen-Ra as his celestial cohort Ament and was given appropriate honors and supplication.

As for the goddess herself, the following I think are pertinent attributes in the light of our present understanding of both the "93 Current" and the coming of the Age of Maat when Capricorn will become the Equinoctial Lord of the Zodiac.

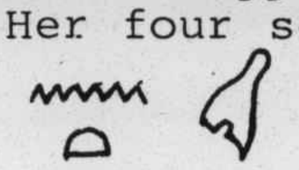
First let us break her name down by gematria. She was known as both NETh and Neith and to the Greeks was called: Νηϊθ

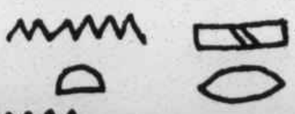
Now NETh by straight Qabalah = Nun + Heh + Tau = 455 = 5 X 91 (the most spiritual form of the Septenary, as Crowley says, i.e., 7 X 13 AChD). But notice that Nun and Heh are merely glyphs for Nuit/Hadit and Tau, of course, is the Universe, Trump XXI of the Crowley deck.

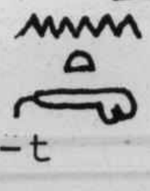
NEITh, on the other hand, = Nun + Heh + Yod + Tau = 465 = the Mystic Number of the letter Lamed = Balance = Trump VIII 'Adjustment' for 465 = Σ (1 - 30) = 5 X 93, the Current of the Present Aeon, multiplied by the life-force.

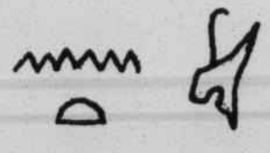
Νηϊθ, by Greek Qabalah = the number 75, which is the number of NUIT according to Crowley. As a matter of fact, in many ancient texts she, Nuit, is equated with Neith, the two, in fact, being indistinquishable at times. Certainly the Sycamore was sacred to both.

Of course Neith was one of the few overtly androgynous goddesses of the entire Egyptian pantheon, as Budge quite clearly states, a sort of celestial and earthly Gynander of Sublimity. She was also the goddess of the West without equal, Mother of Ra the Sun-god. She had four secondary names and they are given below. I think they are telling. According to Brugsch, the German Egyptologist, she was often addressed as 'the Four who are One,' interesting in the light of AL II, v. 49. Her sigil of the Crossed Arrows would suggest such a name (a sort of martial Mark of the Beast). Her four secondary names are:

1. Net Hetch-t  Tuat XI, Neith of the White Crown.

2. Net Sher-t  Tuat XI, Neith the Maiden.

3. Net tha  Tuat XI, Neith of the Phallus!

4. Net Tesher-t  Tuat XI, Neith of the Red Crown.

As we can see, as both maiden and plallus She is about as androgynous as one can get. Her two other titles imply the UNION of Upper and Lower Egypt, itself a sort of glyph of the co-mingling of the White (semen) and the Red (Womb). This is not so farfetched as it may seem, for Piankoff, I believe, suggests that

such may have been the allegorical meaning of the crowns in any case. In short, we have an allegorical dictum, 'As Above, so Below.' But note further that Neith was the Guardian of the 11th (therefore magickal) Tuat. And through those twelve nocturnal gates the solar bark passes on its hidden journey from sunset to the glory of sunrise when Kephera rises up triumphant in the East (v. AL 3: "for the Sun of Midnight is ever the Son."). For it is in this, the eleventh and final nocturnal Tuat that the terrible serpent Apep is overthrown and the Pilot Anfu steers the Solar Bark to its mooring upon Mount Bakhau, Gateway of the Dawn. So it is the warrior goddess, Neith, Mother of Ra, who presides over the dissolution of the great serpent and who blesses the solar current as it rises anew in the East.

Yet another myth shows how Neith mediated in the war between Set and Horus for the throne of Osiris. At the Great Tribunal before Ra where the gods have all gathered to decide who of the two shall ascend the vacant throne, it is deemed politic that before the contestants proceed the company should ask Neith, eldest of the gods, what her views on the matter are. Her answer is unwavering: Horus should reign and woe to those who would further their aims with pugnacity!

Sais, as I say, was her cult centre. Here twenty-two Priestesses presided over her votives with a twenty-third, or High Priestess, overseeing the temple complex. These priestesses were chosen (re: Graves) by fighting for the position in mortal combat! Yeah, girt with swords! In this regard, I might mention that when the Judaen Prince Josiah overthrew the worship of Anath at the Temple of Jerusalem (c. 610 B.C.), claiming that she was a 'harlot' polluting the omnipotent Yahu, Josiah met his fate within the month at the hands of Neith's High Priest, the Pharoah Necho, himself, who slew the Prince not far from the walls of Jericho. Indeed, the only time the Bible itself actually mentions an Egyptian monarch by name is during the Saite period when the Pentatuech (or,if you prefer, the Torah) was being written (c. 650-600 B.C.). And as the Bible candidly states, with the overthrow of Anath in the temples of Judea, the lot of the great tribes of Jacob (i.e., the Jews) fell to a bitter ebb. For nearly a hundred years they were mere vassals to the Persian crown under Nebuchadnezzer and his progeny. One is left to wonder what the 'Just and Terrible' Jehovah was doing during this hiatus.

Furthermore, Robert Graves says in his Greek Myths:

> At Jerusalem, before the religious reforms of the Exile, a sacred marriage seems to have been celebrated every September between the High-Priest as representative of Jehovah and the Goddess Anath (Neith) who was the original Love-and-Battle goddess of the Libyans. The divine children supposedly born of this union became fertility spirits of the coming year.

So, at the time the Bible was written, many Jews, if not most of the working classes perceived Neith as the consort and wife of Jehovah! Bertha von Dechend concurs in her Hamlet's Mill. Neith who gave birth to Ra, the Sun-god, was also the wife of IHVH! In

the end, of course, everything is shot through with holes when someone in the cheap seats cries out: "What meaneth this mumbo-jumbo, O wise One?" What is certain, however, is that Anath (=Neith) was the wife and sister of the Urgiatic god Baal, a word which has come down in Hebrew as בעל, which means 'sexual intercourse,' no bones about it.

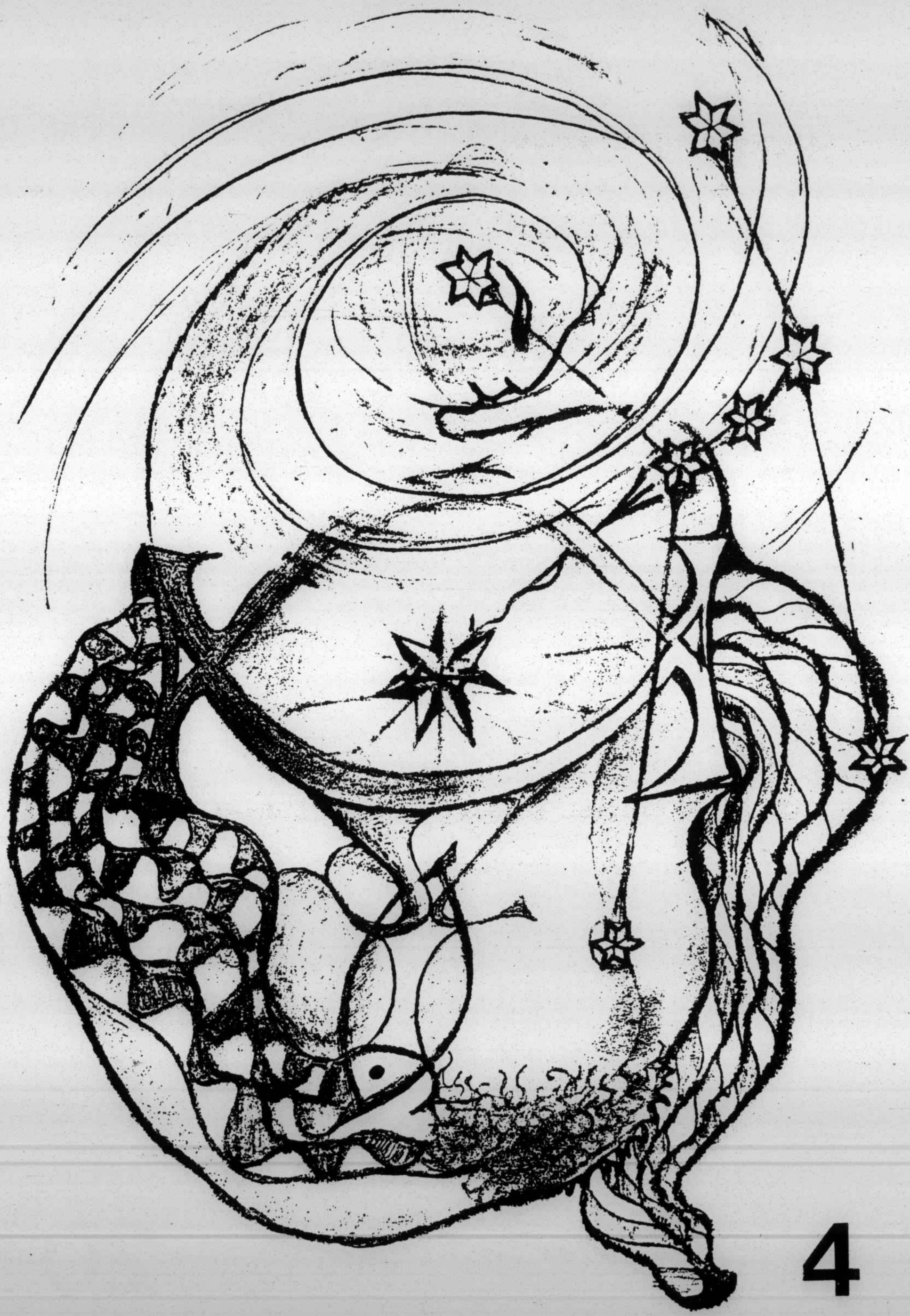
At all events, it is quite clear from all sources that it was during the Saite dynasty that the Aeon of Isis was irrevocably superceded by that of the Black God, Osiris. In one sense, therefore, the fiercely matrilinear theology of Sais could be seen in the light of a last, sad swan-song of the Age of the Mother Goddess. The usurping ethic of Greece and Rome was far too manly in outlook, too Priapic, if you wish, to accomodate the cosmic goddess. Kali at this time too fell before Shiva in the Hindus valley. The ancient cult of the White goddess would soon fall away throughout the Old World, to become a mere counter-balance in attendance before a chest-thumping Jovian pantheon.

What does seem certain is that this climactic coup de mal-heur of one Aeon by another occurred when Neith was the goddess of her age. Not to say that Isis and the like weren't equally beloved, but Neith was the instituted deity of the realm, Mother of Ra, beloved mother goddess of the land and by Pharoaic dictum to boot. Like the Eye (Utchat, the feminine eye, note bene) of the Whirlwind, she would preside over the last years of a dying order. Even Ankh-af-an-Khonsu himself wrote liturgies to Neith whose famous inscription at Sais reads: "I am all which has been, is now or ever shall be and no mortal shall lift my Veil."

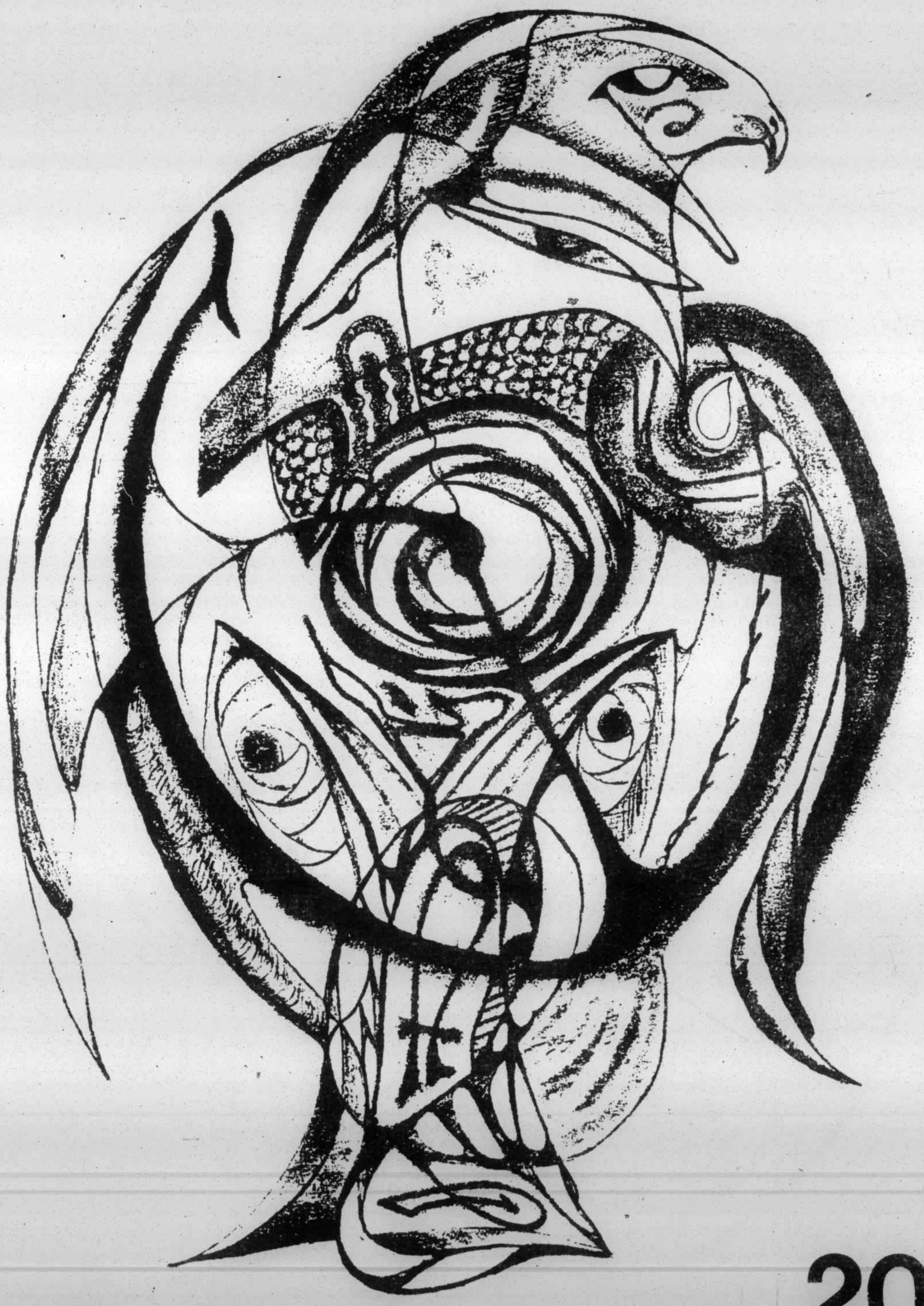
So mote it be! This may at first sound farfetched, but I would venture to suggest that it was Neith or at least the POWER she represented as partho-genic Mother-goddess, which may have created that singular vortex (sic) which was to springboard by some mysterious, what to call it 'force' (?) over twenty-five hundred years, when again the Equinoctial colure passed from one house to another in the coming forth of the present era. What was 'the mysterious force' which drove rose Kelly to Stele #666? Why one from the 26th Dynasty, at that? Whatever the 'power vector' involved, like a bouncing ball, it seems to 'land' (i.e. make contact) as an old Aeon passes and a new one is ushered in. Neith stood at the pinnacle of the last Aeonic change and perhaps that is all we can say on it for now. But she was, in any case, THE goddess presiding over the Egyptian world at that time, and serves in this regard as a sort of bridge, part male, part female, spanning the old Aeon and ushering in the New, in the very glyph of her Being. To which end I quote Wallis Budge:

> The Egyptians regarded Net as the 'Being' par excellence, i.e. the Being who was eternal and infinite and was the creative and ruling power of heaven, earth and the underworld and over every creature and thing in them.

It is she, I contend, and not so much Isis whom Crowley portrayed in his second Trump, The High Priestess. For one, the Bow and Arrow were sacred to Neith and were not so to Isis. More telling still is the fact that Neith was also the goddess of



4



20

The Manitol Ms: The Lucky Baby Cult

by Rev. Nick Rimshot

I.

(An exegesis of THE LUCKY BABY CULT, as transmitted from Ancient Sources to the Cult's Modern Prophet, Rev. Nick, translated from the original Baby Talk into Modern English, American-Style.)

For what does Man petition God? What does the Worshipper ask of the Deity? What does the Deity grant the Worshipper? What supernatural force is it that, when present in abundance in a person's life, makes the human beast happy?

It is not Grace. It is not Enlightenment. It is not Salvation. If it is to be summed up in one word, that Word is Luck.

LUCK. As indefinable a term as God and Eternity, yet infinitely more graspable than either. It is capricious as Grace, as obvious as Miracle. And it is the central fountain from which the world-shattering power of the Lucky Baby Cult gushes.

Consider of this. Most humans are searching for something. They are unfulfilled in at least one area of life. All of their vain and fumbling efforts, their actions during those times when they are the most laughable and admirable, indeed most human, are bipedal ritual gesticulations in search of the elusive Lady Luck. The primeval desire is for Luck, because it precedes the attainment of all good things, and necessites, such as food, sex and water. And financial security.

Good Luck is an obvious necessity in such things as growing food, finding underground water, picking the right stock portfolio and getting laid. There is no need for illustrations of this fact: most human endeavors require more than logical planning and following of traditional formulae. True success is gained by those who have a subtle but powerful force working with them, the Luck Force.

Consider of Webster. He defines Luck as "the force that seems to operate for good or ill in a person's life, as in shaping circumstances, events and opportunities...a combination of circumstances, events, etc. operating by chance to bring good or ill to a person." LUCK is the Tao, or more properly Teh, it is the True Will of the Thelemites and the Slack of the SubGenii. And it precedes Man by aeons. God was very lucky that his grandiose scheme for the Universe WORKS. He was surprised Himself and gave his Lucky Baby a little peck in gratitude.

We should say here, lest there be confusion, that Luck is seldom something that just comes to you. You don't have to work at it, exactly, but you do have to flow with it. You have to get up off your ass and do something, but with the proper Luck Slant the trip toward the goal is effortless. There be Hermits of Luck, who spend their lives simply getting high by meditating on

the Lucky Star within and tripping out in contemplation of the infinite Luck Potential at the core of this Star, but if you are a more common Man and want to gratify prolific Desires, you'll have to set the Positive Luck Flow in motion by action.

And Luck is a fleeting thing. She has the attention span of a Baby. Only true Baby Masters can manage to keep the Luck Force flowing through them for any notable length of time. One has to use the Luck Force at just the right time, and for only as long as is necessary. Although it does function unconsciously in most people and crops up at odd times. But seldom at the RIGHT TIME, unless one has mastered the Disciplines of the Baby Cult.

Yeah, verily, no shit, there are Keys to this Knowledge, communicated via BABY. Note that we do not refer to It as "the baby" or "a baby." We are talking about the cosmic Principle "BABY," the image of the Infant and all that entails in Mystical and Mundane realms.

BABY is worshipped in all the world's religions. The first (and truest) depictions of most Gods and Prophets is as an infant (Baby Jesus, Baby Buddha and Baby "Bob," for instance). Baby Idols have been carried by Initiates of all races and sects for aeons to ward off evil spirits, because DEMONS ARE SCARED OF BABIES!! Demons just don't trust the little buggers. Babies don't take Demons seriously. They laugh at them, and this really pisses Demons off.

In the modern Lucky Baby Cult, the LUCKY BABY is the universal talisman of the Luck Force. The usual form is a tiny plastic or rubber baby, usually measuring no more that an inch and a half in length. Some varieties clearly delineate between Baby Boys and Baby Girls, other's don't. Lucky Baby Boys are best used to achieve Luck in Sex, Money and Sports, Lucky Baby girls are good for attracting Luck in Predictions, Persuasion and Personal Hygiene. The androgynous, generic forms of Lucky Babies are best for general purposes, and Luck in all areas.

Most Baby Cultists keep at least one Lucky Baby with them or near them at all times, often tucking them safely away in warm, dark, dry locations in their clothing. The devotees of the Marsupial Sect of the Baby Cult tuck their Babies in specially prepared skin-flaps surgically sculpted on their stomachs. Many Baby Cultists will not get behind the wheel of a motorized vehicle unless it has an Auto-Baby in place. Most Baby Cultists have some sort of Shrine in their homes, often nothing more than a Vessel containg their Lucky Baby Collection (the Congregation) and some to the simple Magickal Implements of the Cult, stored in the sacred Baby Bag.

A number of the Magickal Implements used in the Cult are noisemakers of some sort, used to awaken by audiostimulationwaves the dormant Luck Potential in Lucky Babies. The Rattle, Whistle and Musical Box are the most common Stimulators. The Vessel in which Lucky Babies are kept must be water tight. KEEP DRY is the primary rule in the proper care and maintenance of the Lucky Baby. As is easily demonstrated, there is nothing crankier that a Wet Baby. The Luck Force is always polarized in the opposite directions when a Lucky Baby gets Wet. BE FORWARNED. There are terrifying stories in the Baby Cult Archives concerning unknowing Cultists who accidentally "got the Baby wet" without realizing

it, and met shuddersome, grisly deaths at the PAWS and CLAWS of unseen and unholy Adult Entities.

Wet Babies that are subsequently dried and reconsecrated can in most cases renew their Good Luck Potential, but this doesn't always work, (there is no test but experience) and can sometimes reverse at a future date, so the best bet is to ritually destroy ALL Wet Babies. But be neat about this--hackin a Wet Baby into splinters will not improve your status with the LUCK GODS.

And even among the Lucky Baby Congregation, there be Good Babies and Bad Babies. Upon conception Babies are Neutral, and their basic Slant depends on whether they are consecrated via the esoteric formulae of the White Baby Cult or the twisted pseudo-mystical perversions of the Black Baby Cult. Lucky Babies of the Black variety are uselful in casting spells against enemies. But, as is commonly said, the Cult of the Black Baby is little more than an atrocious abomination of BABY and it will not be discussed here further. Only the highest Initiates of the Baby Cult can handle the Black Baby Current with impunity.

Human babies are often used as the Prophets of the Baby Cult. The secret language of the Cult, Baby Talk, is known and spoken instinctually by all infants. The Masters of the Cult often consult the Baby Oracle. The best advice, it has been learned, is always given by infants and small children.

II.

(Being an explanation of the reason for the eternal damnation of the universally detested Poodle, by a modern prophet of the Lucky Baby Cult, including an early Baby Cult Creation Myth.)

Fucking Poodle. Goddamned shitlicking rotten scumsucker of a whoreslutbag Poodle. Cockless wimpy fagass frogfucking ballless wonders o' Poodles.

Even if a primeval Poodle had not earned the wrath of Big Baby aeons past by destroying the First Universe, the Poodle is worthy of the hate and loathing of any self-respecting Earth dweller. The Poodle is lowlier than body lice, one of The Things That Should Not Exist.

Look at 'em. Just look at 'em. IS that an animal or is that some nightmarish imploded brown marshmallow? No mammal worthy of the name smells like that, or would ever cut its hair that way. You call that a DOG? A pitbull is a dog. A St. Bernard is a dog. A German Shepherd is a dog. POODLE IS NOT A DOG!! POODLE IS AN EMETIC!!! It looks like something that would grow in a dead wino's navel.

Here follows the Ancient Legend upon which the Poodle Taboo of the Lucky Baby Cult is based:

Before God and Man was Big Baby. Big Baby existed in void of black everythingness, but Baby grow bored and want a Toy. Baby not work for self, so invent "DAD" (a.k.a. God). "Dad" took pity on bored Baby and make his TOY, the Universe.

[Actually "Dad" bought the Universe from the Devil, but this is a deeper Mystery.]

The Universe was Toy of many parts and Baby have lota fun playing with its building blocks. New combinations of blocks make Big Baby giggle and coo and sometimes poop in diaper. Baby use building blocks like atoms, molecules, elements, compounds and aethyric glue, and make galaxies, systems, stars, planets, animals, bugs and, finally, Man, who he put on one of his favorite planets, Earth (which Baby call the Blue Ball). Baby put together new living toys all day long for many lightyears long.

One day Baby fall asleep and pee his diaper. One drop of pee fall out of diaper and land on "Dad's" cigar butt. From union of peedrop and cigarbutt there grow a new, unplanned creature, THE POODLE! Since Baby asleep he not limit on size of new creature, and Poodle grow to nearly size of Baby.

Poodle bad thing and nervous, start to yap-yap, run around and tear up Universe. By time Baby wake up most of Universe was chewed up into soggy rag. Then Poodle attack Big Baby, and take hold of diaper. Poodle rip diaper to shreds, and Baby naked. Baby pee on his own nose and it smell bad. Baby cry for first time ever and get real mad at Poodle.

Baby crawl toward Poodle and bit him with his two teeth. Baby bite tail first and leave nothing but ball on the end. Baby keep biting, Poodle's neck, legs, body until Poodle look real silly, with puffball head and closecut curly hair, and ball on end of tail. Baby make magick and shrink Poodle to little thing, smaller than Mr. Pig. Blue Ball was one of few things left after Poodle destroy Universe, and Baby send Poodle to Earth, curse it to be slave of Man forever.

First Universe ruined by Poodle so Baby throw out and have "Dad" create Second Universe. Blue Ball only thing kept from First Universe.

Poodle meant to suffer at hands of Man, but Poodle sly creature. Poodle wimper and whine, and weak members of the Race of Man took pity. Poodle Pogroms and seasonal rites of Poodlecide were common, but rich humans protected Poodles. This continue through ages up until present day, when most humans have forgotten why Poodle was put here, and even poor humans take in and protect the Destroyer of the First Universe. Snotty Poodles think they got it made and making ready to take over Blue Ball. Baby Cult must stop them before they chew Second Universe into snotrag and attack Big Baby again.

Growing strength of Poodle make Baby mad. Most of natural disasters, terror, death, wars, violence and mysterious illness result of Big Baby trying to get those damned Poodles. But Baby's aim not so good and Man get hit more often than Poodle.

If Man come to senses and kill all Poodles, he win back his special friendship with Big Baby. This is special task of Lucky Baby Cult.

So goes the legend, and personal experience has proved it true to every Baby Cultist.

POODLE MUST GO! LONG LIVE BABY!! BABY SPANK BAD POODLE!!!

It is not accurate to assume Baby Cultists go around killing every Poodle they see. There is a secret plan shared among Baby Cultists...the death-knell of Poodle will be sounded on one day. Baby Cultists who kill Poodles individually show ignorance and overzealousness. Poodle's days are numbered, and they will all go at once.

Although Poodles are banned from every Baby Cultist's home, and a Poodle waking inta a Baby Cult Temple means the entire Temple must be burned down immediately with the Poodle still in it, some of the stronger members of the Baby Cult sometimes keep a Poodle as a "pet," just to torment it. These Poodlemasters treat Poodles the way Baby meant us to treat them.

One of these Poodlemasters is PINKY, and his Poodle Hate Manifesto can be found in the magazine LEVEL, issue number 7.

Anti-Poodlism is one of the basic tenets of the Baby Cult. Beware, brother, many a Baby Cultist has fallen prey to the lure of the Bad Poodle.

Don't you be one of them.

AUSTIN'S DOOR

Should I put my pen to paper
Or, perhaps, play it safer

Magick cloud forever more
Veiled the lock to Austin's door

A higher path I seek to claim
With splendid inks in colored rain

Atavistic sleep unfolds
Radiant searing yellow and golds

I return now to Austin's door
Filled with desire to remember more

Skeptics wonder how it could be
That I can remember one, two, three

The door opens wide and still I fear
Sub-conscious torrents tempt me near

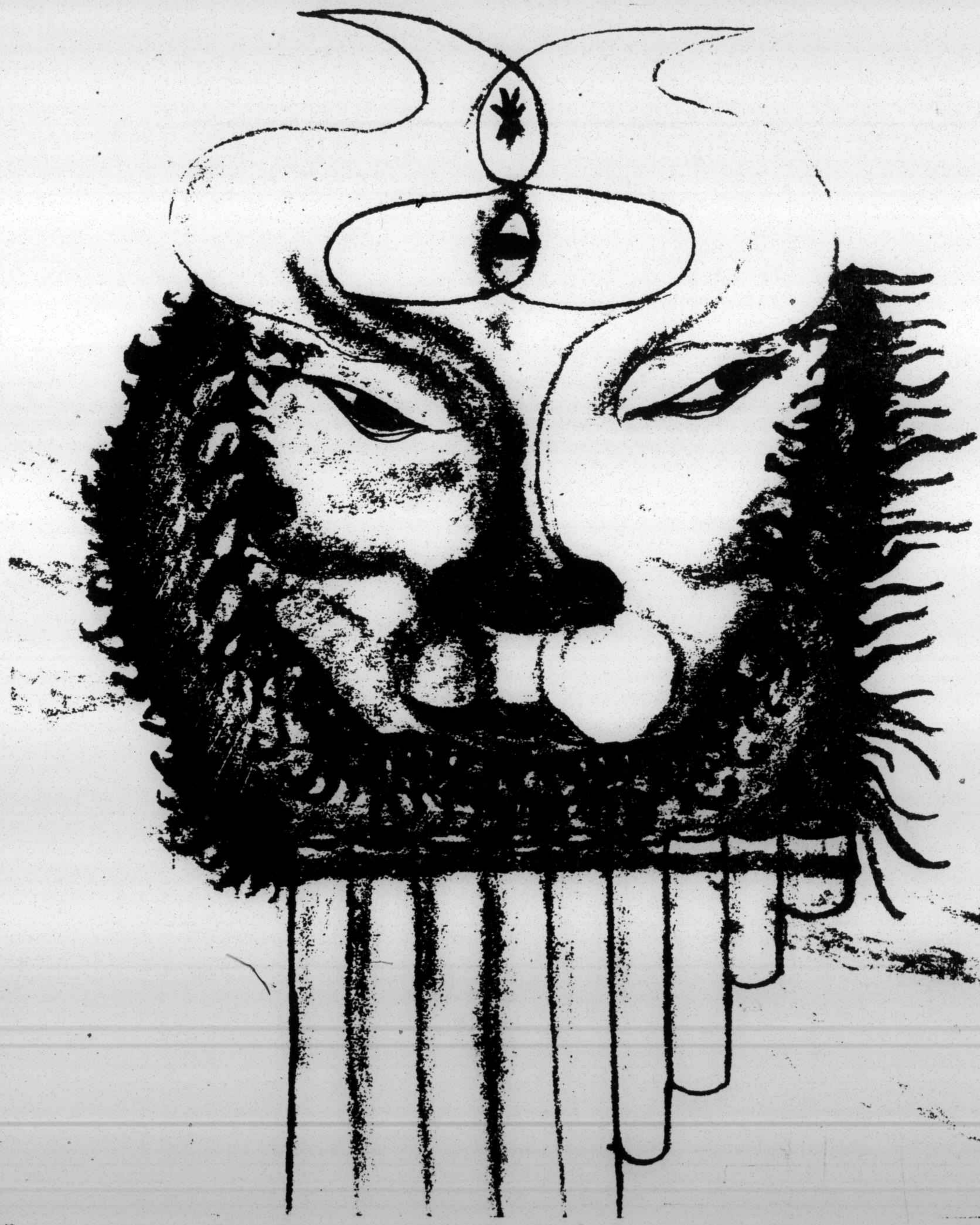
They approach me now with Ancient wisdom
I bow to them and enter their kingdom

Shall I stay and journey awhile
Or, leave by the door while they still smile???????

798.....

The Book Of Gate

with forward by Aion



The concept of a "Nameless" or "Wordless" Aeon is, at best, a handy fallacy. Any illusions of such a concept or "thing" actually existing must be destroyed, before any real work can be done. Yet I am forcing myself to use this absurd contradictory term, "Nameless Aeon," for one reason--expediency.
What shall I call it? Shall I call it -0? or the X of every equation? What I am trying to strike at is, of course, beyond conceptualization, because it is the root and sole cause of all conceptualization. The forming of specific concepts, thoughts, or Words (or Aeons) immediately separates the illusionary "I" (as source of said concept) from...the Tao, the All, Pan?

The "Nameless Aeon" cannot be directly communicated, but I can connect with, and communicate, what is "seen of the seeing," the effects of coming into contact with this Source, be it Pan, or whatever. Upon the self-generate illusion that we create constantly we can see the comet's trail, the ripples on the ocean.

The Book of Gate is such a "ripple," and I understand little of it. It contains the most information I've yet found for practical work with the "Nameless Aeon." But why, you ask, should WE play with this illusion? For that matter, why is Illusion, the product of conceptualization, existent? What fatal flaw or urge led mankind from the Taoist simplicity that Lao-Tzu, Chung Tzu, and others expressed? Was this the state of One with Tao that the sage tried to recreate and to which he sought to return others? In just about every mythos can be seen such a "fall" from grace, such as the flood that destroyed Atlantis, and so on. What was the primal state of simplicity that existed before history, before the Aeon of the Mother? If this "self-generate illusion" spawned from the Tao exists for any other reason than it's own eventual obliteration, it must be somewhere graven in the Species-Mind in "letters" so large and obvious that all religions and cults reveal it. Through the shared window of Dream-Mythos, Shiva tells us IT is the DANCE. Eros whispers that IT is UNION. Pan calls IT PLAY.

There is Nothing
It Plays
That is ALL.
--Panurge.

The 'Goat God' Pan calls it Delight. In Liber A'Ash vel Capricorni:

So therefore the beginning is delight and the end is delight, and delight is the in the midst...

I like to think of this as the Big Bang theory of spiritual evolution.

By way of example, there are Keys in The Book of the Law concerning access to the "Nameless Aeon." I believe these can be perceived via Pan in the use of the words BEAST and ALL in the

text. A reading of The Book Of The Law with this in mind may prove quite illuminating. Further, note that NU and NUIT (56 & 75) = 131, or PAN. Also The Book Of The Law exhorts, "be NOT ANIMAL; refine thy rapture..." This is in fact the Not-Animal, the Animal-that-is-Not, the Beast or Pan. To refine our rapture, joy, delight, our "beingness," we must plunge down the evolutionary ladder into existence. The cry of the Beast, is really the word of the Wordless Aeon. The Archetype that incorporates all archetypes, Pan, must be half beast and half man, because he-she-it is total access to every link in our genetic code. That is why it is said that the Nameless Aeon partakes of the essence of every Age.

. Pan means, literally, "all." This All dances conceptually through every religion and cult, but it dances clearest in those cults that communicated direct knowlege of the Essence to every human who was initiated. This is historically visable in the Mystery Schools of ancient times. The Gnosis of the ancients was the essential Truth of the Unity of Sex, the rhythm of the Cosmos, Synchronicity, and the eternal continuity of Consciousness. All the ancient cults, at least the good ones, used various forms of induced altered states of consciousness to disconnect the initiate from his/her reality so as to suddenly 'awake' to IT. In the process of an effective initiation, the altered state is transmuted by the ultimate trigger--Fear. Fear of death. As The Life force self percieves, it is fear, the moment of self-unconsciousness and total body-consciousness that opens the Way.

If consciousness is continuous through 'Illusionary" TIME & SPACE, then we each contain the genetic memories of all beings, we have eaten and been eaten, killed and been killed an infinite number of times.Our oldest living organisms, amoebas, self-create. There is no sex as we percieve it...that trigger isn't there. the only obvious trigger that an amoeba responds to is death. The moment when an amoeba and I feel our bodies clicking into survival mode, the moment of hyper-perception, when Bob Amoeba dodges a hungry predator and I a taxi cab,is when we are both in direct communion with that-which-wills-survival.It's manifestation is Pan-ic, the trigger fear that is the Great God's calling card.

This is the mode of communion with the Animal-Beingness, the submerging the 'self' into the group Unconscious mind.

With the jolt of Pan-ic, the sudden consciousness of All, the Animal no-being leaps forth This is the howl of the Beast which is the echo behind the Word of every Aeon uttered.

So! To cut the mystical bullshit , what this all translates as in practical terms are such rites as full-moon midnight explorations of forests, mountains and all wild places. Pan, invoked properly, soon creates the mounting Pan-ic that will peak; at that peak the Gate is open...

Thrill with lithsome lust of the light
O man my man
Come careering out of the night
Of Pan IO Pan...
--Aleister Crowley.

I

THE GATE

1. Begotten is...

2. Begotten as the Nameless Aeon are the words of Pan which lie feathered and aflame Amidst the Morningstar's rays Unhallowed and forlorn.

3. Abyss of Abyss whose name unuttered is pure and quint-essential.

4. The Beyond-Death Flower sings of Vibrational Gateways and fling beyond them the Words of Aeons already rung.

5. Smash the pane of refractions prison-barrier to find the lair of Beast-Man who is Hoored in Night's gold Wellspring.

6. The Throne of the Endless One sits in the reflectionless pool, Tao-filled and still, upon the black and endless Sea-Without-Water.

7. Bones lie brittle on blasted rubble, forming chains of post-evolving nuculae...Gone...Gone.....

8. Forgotten Memories locked in Sync-All of Forgotten Ones who came and left, to come again.

9. IO PAN--Who abides in this Place that is No-Place, unlit. Who is Watcher from Without and Portal Keeper of Genetic Slumber, Lethe is he filled by and sona is his sperm, Solar/Lunar are his cycles. The Eleventh sphere is his home and the mouth with which he births devouring.

10. Let this ring the Circle set between the thighs of Fusion/Fission, Illusion risen in the Lasting Sound, never ending, never seen.

11. Cry to the Silence. Cry to the fears of survival that linger in the bloodied jaws of the Beast.

12. I eat and am eaten, fucking I am fucked, breeding I am bred. In Silence.

13. I am the Void incarnate.

14. I am PAN. And there is NO WORD.

15. All is Ashes...

16. Cold and Colder are the Ice Caves of Forever, therein Entropy mates with Dissolution, in the ending of Those-Who-Were-With-Us.

17. Therein the Children of the Stars dance forming the Sigils of Evermore.

18. The Dance dances, the Circle cycles, the Sky is open to the Earth. Nothing is as it will be; All is MUST.

19. Stab the Dark to find the light bleeding through the Body and Brain of ALL THAT.

20. PAN, Who is Gate in Man.

21. To Understand, 'BE' with the contentment of be-ing in consequence of the Volcanic Essence that fills the over-teeming Sea with NONE.

22. Time and Tide and Image of Matter. Energy fills the Frames of That-Which-Can-Never-Have-A-Name.

23. Blood boils and Seasons toil about the Earth.

24. Pillar on the Edge...

25. Here is the Meeting of All!

26. NEXUS MUNDI--CONSUMATUM EST

II

1. In lightning-stroke is the Voice of Silence stilled--the beginning of a solitude alike to no other, Being, Not-Being, or the escape Beyond.

2. Forget these many things that fetter the caged bird unto the fish of the river.

3. The Tunnels fill with fire overflowing in whirling alchemical tragedies that linger on the edge of awareness.

4. IT is.....There! Here! Many die, many suffer, many flee, many vampirize; few are Still. Fewer are beyond the Gates of Purposeful Folly.

5. The sky clears and the Moon shatters the Stars--a mirror, shards fly and form a dancing circle of satyr-nymphs.

6. The Sun rises to embrace this in the hard stone of his Breath--growing old he is slain upon his own altar, in his priest-cloak of green.

7. The altar is rent asunder and the Beast and his Bride rise up out of the earth to trample the temple under their feet, giving birth to their Child.

8. He flies from their arms into a star-filled sky, all burning before him until...

9. A single tall Feather falls into the outstretched crystal hand of the Little Sister who builds anew the Dream.

10. And I embrace these, I distill these, I destroy and reshape these.

11. Speak to the ecstasy of forgetfulness and I have answered.

12. Say 'stop' and I will do this and not Other, yet you shall never move again.

13. Cry for Death unto me and I shall laugh, for you are dead and now never will live!

14. Those cast out have fallen, I gather themd within ny net of stars and they shall be my Colors.

15. With these I deck myself and the string of worlds entwined about the Void.

16. I take All, I give All, YOU shall have Naught but all-gain, All-loss and All-fear shall fountain forth from the midst of these and wash the Sanctuary clean of All disease.

17. I pull you into the wild dark forest where I cover you with ebon moisture and the sweat of Fear.

18. All my manifold voices wind through the shadow-undergrowth, the sap of me runs sweet all over you--you are inmprisoned by life-amassed, in the midst of which is my Blasted Heath; the Death that resides within Life.

19. I am the kernel of Seed.

20. My hairs are the sunset's fire, my eyes are wells; look deep therein; the Name, the Number, the Forest.

21. Wine, Blood, Elixer, Honey; it is ALL the same unto I who AM and AM-NOT.

22. All feast are mine, as are all JOYS my devising, and I come when I WILL!

23. Thou shalt know me by the Taste I leave in your Mouth.

III

THE GATE DESTROYED

1. In spiral motion is it concieved--the turbulent passing of all incarnations into the Great Unbecoming.

2. Then. You are in lap sweet one, I bear you a galaxy in my five-fold hand outstretched. Is not the Void still?

3. I call thee Up! As sap pulled up from the roots of Matter and Unmatter flow with the on-going illusion of That Which Is Nameless.

4. I refine the fear in the flame of union, yes? IO AN--the nektar adrenaline is sweet to the inner tongue, and I who am half predator and half prey creep up on you. I prowl about you and stalk you only to pounce.....and hug you in my loveplay as the serpent sinuously encircles the heart glowing with the cremation embers, fanned by the wings of a Dove.

5. Cool, Let the ashes cool.

6. You must dance, play and feast, for there is only this. Empty Rites fall away as chaff.

7. HE forms from ALL as a whirling luminescence I fly through the 7 pointed Gateway and see the Essential Illusion.

8. Words?...

9. Electron magnetic starfire, trans-flux matrix do I project, sub-molecular is the second sight, thus; invisability, magick, connections and illusions.

10. The matter is simple, the form complex and many-hued; what of it? Nothing has changed in the Swirling Out unto the coalescing of ALL into Zero.

11. My horns are the pillars that edge the abyss and my Eye is the Gate through which is ingress and egress. I have named the initiation, let me now tell of the light beyond all lights which is truely the heart of which I have spoken.

12. Illuminate the three hearts with the tongue of emerald.

13. Fill the azure tower with the mixture of gold and silver.

14. Go to the Wild Places, there and only there am I holy, in the Cities I can show only the darker mask for there the green-essence is banished and that is the fabric of which all my magicks are woven--yet I am ALL so these words are as nothing in the wake of my Flood.

15. See the seed before thee? Another race to come, and here! One that has found root in the stellar dust.

16. Spin you Star Webs--I shall flow from chalice to chalice, for naught is alien to I.

17. Leap in Me, grow through Me, kill in the bloodlust of the animal and I will be. What is this urge, this stirring within you? You pace, frenzy, worry, guarrel--GO! Find the Wild Home you abandoned for your petty civilized ways.

18. I have seen a thousand thousand civilizations rise and fall upon the Mother of All Things, and she fours the dust of Aeons into her chalice and I drink thereof.

19. We remain--the Forest that is my Shakti, the Stars that are my Eyes, My Heart, My Phallos, clouds that fill me and all things that are seemingly sensed real!

20. I leap out of All these as the Arch-Archon Maya, the Illusion that binds all things. Yet by the bonds that web all things are the ten thousand things nourished--the ropes of illusion are the veins of life. HA!

21. Thus embrace the illusion of Death? If thou so wilt, but my Children, heed within of which I shall speak plainly--

22. No-thing has changed or ever <u>was</u>. All illusions change as rapidly as that-which-projects-illusion changes. I am the Stage and incorporate all pieces in the Game, as well as the Player.

23. Each Seed has an essence which it must fulfill as it grows...a rock is there? Around. Lightning? A new shoot. Disease? A new branch. Until it too becomes that which will be a Seed again.

24. Nothing dies, the wit is to ask what is not Always Alive!

25. I weary of the Word and go now to play; listen...

26. As pipes play, Echoing off the mountains and across the Ocean, Fading at the edge of time, the end of All.

Psychic Gullibility

by S. Edward Callihan

The subject of Psychism presents many problems. Although Psychism can be, and has been, demonstrated, this has only occurred with any high degree of accuracy in the area of telepathy, the form of psychism most amenable to scientific proof. Other forms of psychism, such as clairvoyance, for instance, do not fit as easily into scientific models of observation, in that what they provide is more in the nature of "soft data" rather than "hard data." Because the general field of psychism is, as a rule, typified by soft data, rather than hard data, the first step in dealing with what I call "psychic gullibility," is to get our terms straight, and not confuse them. Hard data is amenable to specific proof, is "quantifiable," whereas soft data is only amenable to a general proof, is not reducible down to a quantitative frame, but rather poses itself as being problematically existent in the form of the qualitative statements which we may or may not be allowed to make in regard to it. When forming an approach to soft data we form a determination of the qualitative character of the "info" received, without becoming mesmerized by mere bits or pieces of information--we, in other words, form an analysis of the "text" which is presented to us in the form of any body or field of soft data, viewing it in its status as an integral whole, the central significance of which must either stand or fall on the basis of its own "merit."

This is not to dispute the reality of psychic phenomena, but only to point out the distinction between psychic phenomena, on the one hand, and "ordinary" phenomena, on the other hand. A chair, a tree, or a mountain may be taken, within the usual frame of our conscious experience, pretty much "as and what it is" without very much further question, and this is exactly what we do, every day, every minute, every second, simply taking this or that for "what it is." Our experience has rendered these "objects" as self-evident. They are there, we are here, part and parcel of that objectified reality which we both, in common, inhabit--to question their "existence," as well as our own, we must subject reality, itself, to question, but that is quite another matter from that with which we are presently concerned. It is sufficient to state, for our purposes, that we demonstrate, daily, whether we like it or no, an entirely "habitual consciousness" in regard to the veracity of objective-reality. It is when we transfer this "attitude" into the field of our own psychic experientiality that we can get ourselves into a great deal of trouble. Not that our perception of the external reality can be, itself, entirely trusted without risk, even perhaps without great risk, but the risk is even greater if we deign to approach psychic phenomena in an unquestioning, trusting, and habitual fashion. In the first case we may very well meet with disaster, whereas in the second we most certainly will. Psychic

phenomenality, to the very degree that it is "phenomenal," presents itself to us in the apparency of its being real, and it is real in that it is present to us in the form of the actuality of the psychic, as such--but it is neither self-explanatory nor self-evident as regards the degree of experiential veracity which may be imputed to it. It may just as well, in other words, tell us lies rather than truths. It is a "proto-reality" with which we are presented, a reality, so to speak, out of which we may resolve truths (even if it be only the truth of the falsity of that reality) by dint of honest effort, or within the grasp of which we may, very well, find ourselves merely submerged and drowning in our own "illusions," particularly if we are of a mind to approach it lazily and with idle acceptance. In other words, we can get into some real trouble if we merely transfer our usual, habitual, standards of observation into that shifting and always changing "vortex" out of which any "psychic experience" is, necessarily, formed. But it is exactly this attitude which distinguishes between quasi-psychism ("popular pyschism"), on the one hand, and true, or legitimate, psychism, on the other.

The first qualitative distinction which we can draw within the "objectivity" which a psychic experience presents to us is between the inanimate and the animate, i.e. between "things" (objects, symbols, etc.), obvious or obscure, familiar or alien, and "beings" which, rather than merely existing relative to us, form a dynamic "interaction" with us. In other words, we recognize the one, but the other recognizes us. Not that we are dealing with an absolute distinction here, but rather a highly relative one. In other words, the two categories of the inanimate and the animate are open to each other and largely transposable. Out of a thing may emerge a being, an "entity," or an apparent being may reveal itself as a mere "mechanism." Perhaps we may say, in general terms, that the inanimate forms the "furniture" of a psychic environment (although, once again, we must not be surprized if a "chair" suddenly gets up and starts walking around or, even, talking to us). Just as in our objective experience of the "outside world," where an environment can typify those who live within it, a room, in other words, telling us a great deal about its inhabitant even though he may be absent, so it is in the psychic world...to a degree. We proceed from the substantial generality of the environment as composed of its particulars to its living, and inhabiting, essence. By reading the character of the environment we are able to form a partial judgment of its "resident." The more thorough this "reading" is, the more accurate is our judgment likely to be. (This is where a "psychic road-map," such as the Tree of Life, can be invaluable.)

So, a "psychic being," let us say, manifests itself, either as the result of a concerted exercize or spontaneously. How do we go about discerning the "truth," or, even for that matter, the truthfulness, of that being? One method, for instance, would be to invoke a schema already in hand the veracity of which has already been demonstrated to us--such as, perhaps, the Names of God--entering our own resonant "truth" into the overall structure of the psychic experience. We put the experience to the test, we might say, answering it by introducing ourselves into it, not as personal egos, but rather as self-relevant awarenesses. We make

a definite "address," in other words, in order to set the stage for the continuation of an articulate exchange. In doing so we announce ourselves. This is the affirmation of our own being. We "positivize" our own position within the vision and, in doing so, place ourselves in a manner that allows us to understand the response, or "feedback," that ensues. For instance, if we have established synchronicity with the schema of the the Tree of Live through initiatory self-realization, then it can serve us as a kind of "measuring stick," we might say.

Even so, one question remains. A measuring stick, or method of valuation, is a "relative" apparatus. If it is imperfect, then it cannot escape imperfect results. It may be refined, tested again and again against experience, but, even so, it cannot be accepted absolutely on faith. It is the means, in other words, and not the end of our enquiry. In fact, the case goes further. Analogous to the discovery of the modern physicists, we too must face the fact that the instruments, methods, and means of our search into the unknown are, themselves, but volatile extensions of ourselves and are, as such, inseparable from the instance of our own experientiality. We cannot know the world, any world, apart from ourselves. And, in another sense, we, ourselves, are but instruments, extensions into "intelligence" of that full other-knowingness which we might best term as simply "cosmos," or Being.

So, when faced with a phenomenal appearance, whether within our inner or outer world, we are caught up in the basic quandary of experience, itself--for within every "there" our own "here" is interfused, an amalgam of the whole. The difficulty is not so severe as to our outer experience, although it is still there, nonetheless, buried beneath and obscured within that "conventional aggreement" called "reality." It is, however, doubly evident as to our inner, psychic experience. Thus, the question must always be present to us, central to the enquiry that we make--the question of origination. This is not a simple question. Certainly, psychic phenomena appear to us "clothed" in forms which we ourselves psychically provide. Phenomenality conforms to the conceptual frame that we impose upon it--and that "imposition" is never absent. At best, perhaps, we can say that an energic-locus has come into "interface" with us, but an interface, we must remind ourselves, that includes entirely both ourselves and that locus. We lock onto it with the paraphamalia of our own conception, detailing it in terms that we can ourselves understand, and without which it, the energic-locus, the being, the "entity" in question, would remain foreign and unknown to us. This is, itself, a kind of "ritual," the ritual of our own conceptuality. It imposes itself upon experience, just as a more conscious ritual or ceremony does. And, as is well known, it is the quality and character of the ritual which determines, in large measure, the quality and character of the result that ensues. The ritual may be Christian, Greek, Egyptian, Chaldean, Hindu, Buddhist, or Celtic--each will result in a concurrent type experience, the one seeing Christ, the other Buddha, or what not. For in each case a conceptual "program" is operating.

So, how do we deal with the "hidden effect," the subjectivi-

ty-factor, we might say, of our own psychic-program? One method is simply to reverse the process, utilizing the vision as a means to discovering what the program is. This is where the line is drawn between the mere "novice," the bumbling amateur of the "psychic arts," and the adept. The vision, in other words, becomes a means of viewing, or experiencing, in projected form, the specific contents of the psycho-conceptual program. Another term for this is "path-working." Once again the Tree of Life comes in handy, but in a different sense than previously asserted. We utilize it here to "set the stage," i.e., to provide an experimental setting that provides us with a set of conditional "constants," against which we can compare the "variables," i.e., the specific discreta of the psychic-program, itself. We use the one to isolate the other. This is analogous to the utilization of the Triangle of Manifestation in traditional magickal practice, in which the variables, the "x-factors", of the psychic-program are brought to view against a background of "negation." By resolving out, and bringing to the surface, our own psychic-program, we become the masters of it. It is only then, in knowing ourselves, that we may know "truth."



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Reviews

RUNIC REVIEWS by Basilides

For the last couple of years I have been enmeshed in the study of the runes, the so-called futhark, an ancient magickal alphabet used by the various Viking and Anglo-Saxon peoples. I have found them extremely effective both as a passive oracle and an active agent for the creation of magickal change. For years now most Witche-Crafte traditions have passed on the runic alphabet, but both the published works and the Books of Shadows I have seen contained a minimum of information on their meaning and interpretation. In recent times, however, several excellent books have come out, and there exist a number of groups working in Norse and Saxon cosmologies (see The Tree: The Complete Book of Saxon Witchcraft by Raymond Buckland, for example).

Perhaps the most popular of these books is The Book of Runes by Ralph Blum (St. Martin's Press, New York, 1982) which is a boxed set also containing a complete set of 25 ceramic runestones and a pouch, similar to the marked slips of wood or bone cast for divination in pagan times. As I said before, I have found the runes to be a very honest and accurate oracle, as enlightening as the Tarot or I Ching; both of which, by the way, are good systems for cross-checking such divination. Mr. Blum's book presents a decent introduction to the history and use of the rune, explains basic casting methods and gives extended meanings for the runes; a system based upon their traditional meanings but extended as a psycho-spiritual oracle for the contemporary person. Some of this may seem a little bit "southern-california new-age," but on the whole I feel that Mr. Blum has done quite a good job here, and there is no denying that it is very useful to have an actual set of stones in your hands. You can find this work in a surprising number of bookstores; it is now in a second, slightly revised edition.

Rune Games (Routledge & Kegan Paul, 1982) is really hot. The authors are Marijane Osborn, who studied runes while researching her PhD. on Beowulf at Oxford and now lectures in English at the University of California, Davis; and Stella Longland, who at the time of writing was working on a PhD. about William Blake and the Kabala. Their work is more firmly rooted in the traditional meanings of the runes, through an extended analysis of the Old English Rune Poem and other works; however they also include Kabalistic considerations useful to the modern mage and insights based on Jungian Psychology. There is linguistic, mythological, historical and cosmographic information as well as an extended series of rune-games for meditation and divination. This is a good 300 pages of high-quality information, and I cannot recommend it enough.

Leaving divination aside, the most useful book for a practicing sorceror is without a doubt FUTHARK: A Handbook of Rune Magic by Edred Thorsson (Samuel Weiser, 1984, 156 pages). From an esoteric viewpoint this contains the best historical and cosmological vision of the runic world-view and magickal techniques, tools and rituals. The analysis of each individual rune

covers traditional meaning and esoteric uses, and includes the body-postures and seed-syllable vibrations of runic-shamanic-yoga, if such a bastard term has any meaning. Also included are standard 777 tables covering the various forms of the runes and their phonetic values, as well as associated trees, herbs, gods, colors, and astrological and tarotic correspondences. This book is absolutely great; I have run through about six copies myself, as I keep giving them to friends as the best occult book to come out in 1984. It runs about $8.95; so get it.

Two somewhat lesser but also quite useful volumes are The Magic Runes: Their Origins and Occult Power and The Runes and Other Magickal Alphabets, both by Michael Howard (from Aquarian Press in 1980 and 1978 respectively). The first is an outline of rune-associated mythology and shamanism; Norse folk-magic, really, but in some ways gives one the best feeling for primitive paganism in action of any of these books; it is currently available from Weiser's for a couple of bucks. His earlier work goes over the runes more lightly, but includes chapters on later runic survivals, medieval magickal alphabets, the Enochian script, and also Austin Osman Spare's Alphabet of Desire (if you are wondering, by the way, I do see the runes in that Sparian sense; they are an exellent alphabet of desire and, by their simple and angular form, easy to sigillize with). Both of these books are just under 100 pages.

Two more on the fortune-telling scene: Fortune-Telling by Runes: A Guide to Casting & Interpreting the Ancient European Rune Stones by David and Julia Line (Aquarian Press 1984, 96 pages) is just that, a minimal survey of runic history followed by an extended guide of sample spreads and divinatory meanings much like those found in the average tarot or tea-leaf-reading paperback. Rather mundane for my purposes, but it does contain some points of insight and interest.

A fish of an entirely different feather is Secrets of the Runes by Kim Tracey (Sphere Books Ltd. 1979, 125 pages). One of the first things you may notice about this book is that there is not one heck of a lot about runes in it. Its an autobiography about Kim Tracey, fortuneteller to unnamed movie stars, and her scattered life, especially her love affair with Elvis (yes, Elvis Presley, folks!) who still communicates with her by automatic writing and ouija board. There are a few pages of runic meanings (minimal) and sample spreads, and some National Enquirer-type predictions...but to be honest, I think there is more about Kim & Elvis.

Next issue I hope to review a handfull of the more academic studies of rune-lore and useful related books on Norse mythology.

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Book Review: THE BOOK OF THE SUBGENIUS

the Subgenius Foundation
(Lunatic Prophecies for the Coming Weird Times),
McGraw Hill Pub.

by Lo Fing Ah Lot

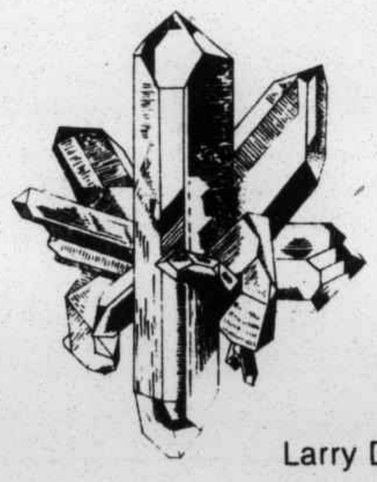
Madness truely lurks within the shadow of every Religion, Magickal Order, Coven, Grove, or Political Organization, but rarely is such an organization BASED on UTTER INSANITY.

The Subgenius Foundation is such a...Church?!

The Book of the Subgenius is the Bible, Koran, Sutras, and several Sear's catalogs (not to mention John Birch books) all put in a psychic mix-master and poured onto the cerebelum. The effects of exposure to this wild and creative mish-mash synthesis of all cults, gods, conspiracies and ideologies produces immediate hilarity or a coronary. Take your pick.

Are these guys SERIOUS or WHAT?! Do we NEED SLACK?!

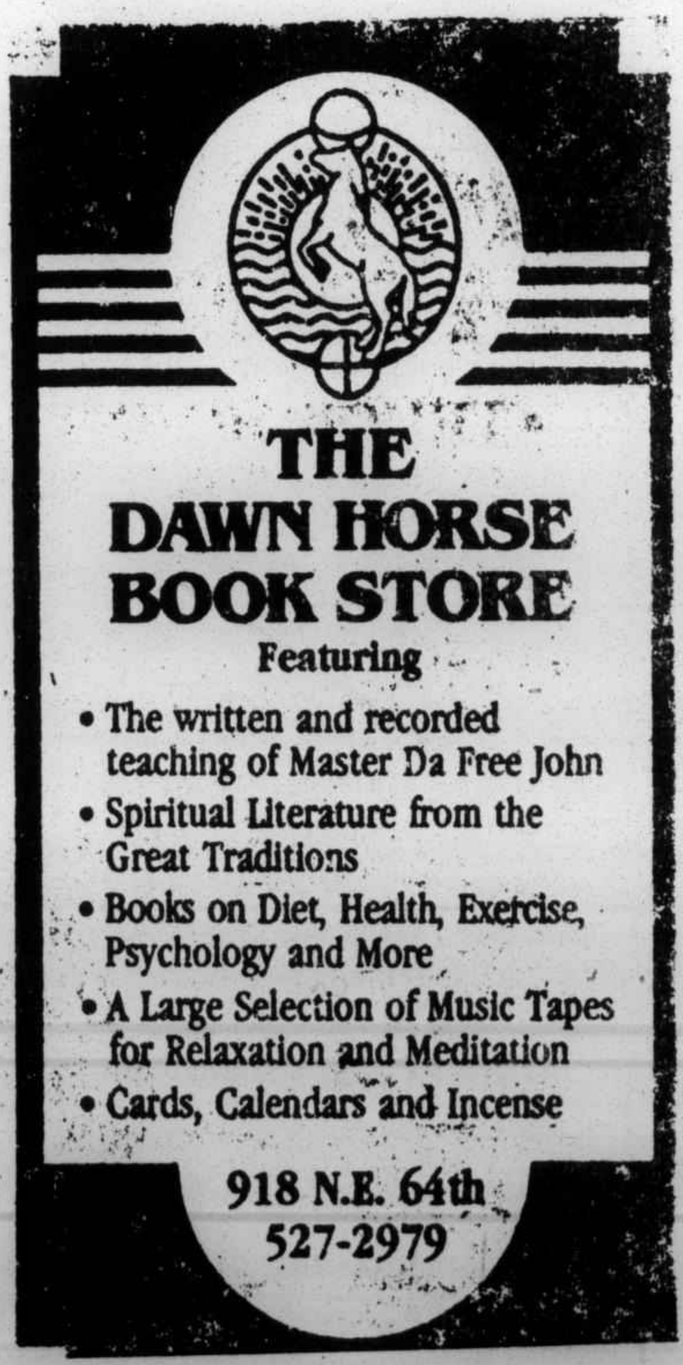
The book explains <u>everything</u>, with profuse diagrams. It is in fact the most amazingly intense collection of Dada collage I've ever seen. Of course, IT, THE GURU, the ONE and ONLY OVERMAN is (wait for it...) "BOB." You know, Bob? Lately I've seen his bland 50's-ish face (with pipe) spray-painted all over parts of Seattle and while once I thought it very funny now I'm not so sure....



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OCCULT IN YOUR HEAD: THE MOST POPULAR MOVIES OF '84

by Dr. DaDa

A cult (very evil) goes to extreme lengths to creat a psychically correct building in New York City in order to 'open the gates' for an obscure punk-rock Sumerian God in order to usher in the Apocalypse...(and who could doubt that the Apocalypse will begin in NYC?).

A wandering archeologist-looney-thief stumbles onto a hint of fabulously wealthy phallic treasures that he must fight the Great Tantrik Goddess Kali and her crew (the indominable Thugees) for.

Legendary Earth Elementals, darkside Fairies, if you will, suddenly materialize from the arcane recesses of a Magickal shop into the hearts and body-bags of Middle America, causing humorous situations while giving us a well-deserved dose of our own teddy-bear demons run amok. Indeed.

If you didn't realize it, the three movies akwardly alluded to above are GHOSTBUSTERS, INDIANA JONES AND THE TEMPLE OF DOOM, and GREMLINS. They grossed abominable amounts of money off the totally dedicated public, why? Why did these three, above all the classic well-made wovies of '84 outsell even the top grossers of all time? Is parapsychology IN??? We are daily beset by traumas, cruelties, wars, crime, and the general decline of things in general. It is, historically, at such times that religious revivals and cultish political organizations breed like mutant rabbits, and indded these things have come to pass. Psychologically the suppressed dark-side of each of us, the Group Subconscious Id beast rebels at the idiocy and stupidity of our leaders, or plastic life-style and our urge toward species suicide. You can't argue with a Nightmare, what can you do? CALL GHOSTBUSTERS....or maybe Shiva? Or, as GREMLINS taught us, better to have left the Unconscious Mythos along to begin with. Of course in the end of all three movies, the FORCES OF ORDER finally win out over the forces of CHAOS (Gozer, the Mother Goddess Kali, the Evil Elves) and a semblance of normalcy returns...but, can things ever be normal again once we've seen what LURKS within, waiting to get out?

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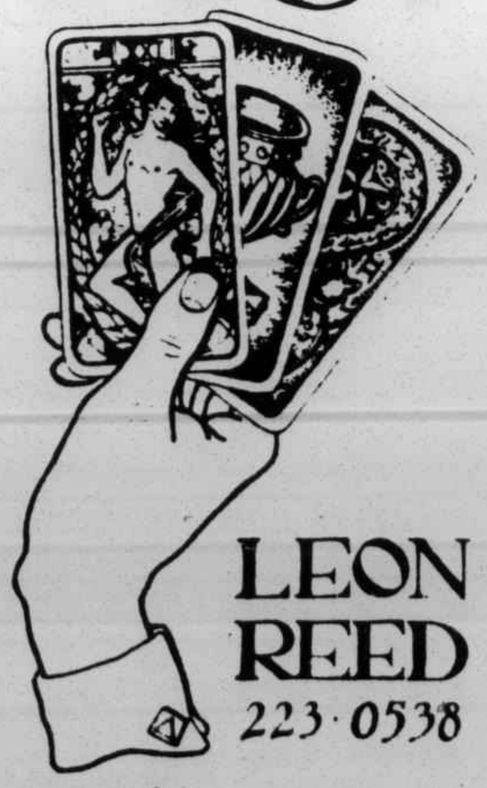
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Miscellania

There are two classes of people in this world, those who sin, and those who are sinned against; if a man must belong to either, he had better belong to the first than to the second.--Samuel Butler.

Knowledge, however scholarly and deep, or however broad and intelligible, remains merely a possession, like property, so long as it has not vanished into the invisible point of the 'I,' to break forth once more...as will.--Max Stirner.

I have nothing better to do than, where possible, to augment what is my own and has been left to me, to distill and redistill my own individuality...--Goethe.

But the sickness is also a symbol, a representation of something going on within, a drama staged by the It, by means of which it announces what it could not say with the tongue. In other words, sickness, every sickness, whether it be called organic or "nervous," and death, too, are just as purposeful as playing the piano, striking a match, or crossing one's legs. They are a declaration from the It, clearer, more effective than speech could be, yes, more than the whole of the conscious life can give.--Georg Groddeck.

Push far enough towards the Void,/Hold fast enough to Quietness,/And of the ten thousand things none but can be worked on by you./I have beheld them, whither they go back./See, all things howsoever they flourish/Return to the root from which they grew./This return to the root is called Quietness;/Quietness is called submission to Fate;/What has submitted to Fate has become part of the always-so./Not to know it, means to go blindly to disaster./He who knows the always-so has room in him for everything;/He who has room in him for everything is without prejudice./To be without prejudice is to be kingly;/To be kingly is to be of heaven;/To be of heaven is to be in Tao./Tao is forever and he that possesses it,/Though his body ceases, is not destroyed.--Lao Tzu.

I cannot stop myself from doubting that there exist any true manifestations of our profound nature other than war and disease, those two infinities of nightmare.--Louis-Ferdinand Celine.

Man is a worm seventy-two inches long.--William Blake.

For you would not find out the boundaries of soul, even by travelling along every path: so deep a measure does it have.--Heraclitus.

For for each and every man the substance of his limbs is that very thing which thinks.--Parmenides.

You all absolute dirt.--George Gurdjieff.

In the end it must be as it is and always has been: great things remain for the great, abysses for the profound, nuances and shudders for the refined, and in brief, all that is rare for the rare.--Friedrich Nietzsche.

Only one like myself who has opened his mouth and spoken, only one who has said Yes, Yes, Yes, and again Yes! can open wide his arms to death and know no fear.--Henry Miller.

Who is your master? Whosoever controls those things which you seek or shun.--Epictetus.

I acknowledge, therefore, only three primitive or primary emotions--those of joy, sorrow, and desire.--Spinoza.

The restoration of metaphysics is the restoration of the oblivion of Being.--Martin Heidegger.

The singular inconsistency of man's condition becomes clear. As an animal he tends to the earth, and is attached to it as his habitation: as a man he has within him the seeds of immortality, which require to be planted in another soil.--Johann Gottried Herder.



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