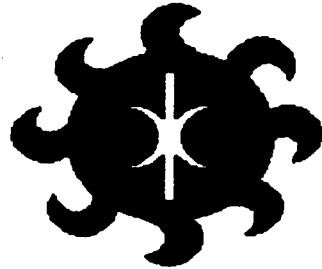


Kallisti Catalyst

a cacophany of chaos majikal meanderings

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Samsain, 93**

* FRAGMENTS *

The following are excerpts from the PsyberNet BBS that one Gyger found interesting and brief enough to print for reconsumption. Hopefully they contain thoughts, practices, and ideas of use and interest. No editing of the contents of messages was done.

MSG#: 166*MMM*
10-04-92 10:09:48
FROM: FFM.103
TO: MMERS
SUBJ: PHOSGENE CONCENTRATION
PHOSGENECONCENTRATION

Darken the area in which you are working - the darker it is, the better this exercise will work. Stare blankly into the darkness, and blink as infrequently as possible. In a few moments, you will notice streaks, bubbles and dots of color that will drift about before your eyes. These are phosgenes, created by the firing of nerves that actually lack any information to convey to the brain.

Concentrate on them. Begin by making them remain motionless in the darkness. Once this has been accomplished, force them to move toward one another. Shape them with your mind into any form that tickles your fancy.

Once you've gotten them together into a shape, you can experiment with causing them to move in conformity with your desires if you wish. In any case, keep them bound into their form for as long as you can maintain it. When it becomes impossible to do this any longer, blink your eyes rapidly and shake your head. This will cause them to disappear all at once, rather than simply meandering apart.

MSG#: 580 *MMM*
04-18-93 22:11:19
FROM: GYGER.546
TO: ALL
SUBJ: LANGUAGES AND PLANETS

When doing planetary-oriented magic involving god forms, I have found it useful to say the invocations to different gods in different languages.

Example: Latin for Saturnian, Barbaric for Ouranian, French for Lunarian, German for Martial, English for Solar, Egyptian for Hermetic, Greek for Jovian, and Italian for Venusian, or some such thing, attributing the language to the planetary "feel."

MSG#: 27*XTC*
05-14-92 19:45:38
SUBJ: MARS-GNOSIS

Just a short note to all interested users, besides I wanted to break in this board. When weight lifting, running, or with general exercise there comes a time when the push to continue is very intense. The blood is pumping and the force is running strong with in you. Your body is pumped. This is a great time to cast a sigil; at the height of effort in my weight lifting when I see my octarine color is when I cast it. Also, when out running I will often repeat a mantra to myself; it helps eat up the miles. It is a good idea in my mind to integrate magick into such "common" practices as this. It is very good also for those who are on a tight time table. Happy exercising!

MSG#: 34*XTC*
05-31-92 09:12:36
SUBJ: THE CHARGER BREATH

- 1) Fix your gaze on a single point, straight ahead - this is only helpful in the beginning, and once you have it down you'll not need this step.
- 2) Exhale completely.
- 3) The Charger Breath: inhale deeply, strongly, FIERCELY through the nostrils. Inhale as deeply as you can! Then, without holding or pausing, immediately exhale strongly, evenly, and thoroughly.
- 4) Do this three times, with the last inhale/exhale being the strongest and most powerful.

I'll bring more info on this breath after a bit more experimentation.

MSG#: 49*XTC*

07-04-92 20:51:18

SUBJ: REPLY TO MSG# 48 (TALK)

Okay, but wouldn't you say that regardless of the technique employed to gain No-mind (i.e., emotional, physical, whatever techniques), the part of the mind being accessed is either Subconscious or Unconscious? I've never heard of the *emotion* part of the mind, as a separate and accessible level - which doesn't mean (of course) that it doesn't exist, but I have to admit to being a little wary of this idea. I suspect that emotion is the technique, subconscious or unconscious the accessed part. And as for that, I always looked at it as the Subconscious which was being accessed most of the times when no-mind is being used for magical intent. But, perhaps the Unconscious mind is actually a sort of level of the conscious mind (the conscious being the evolutionary better of it, if we are to believe that it refers to the "robot"), and what is occurring during No-mind is that the Unconscious is activated, drowning out the Conscious mind, and allowing the Subconscious to act more freely - the Unconscious being much more loosely connected to the Subconscious than (what we know as) the Conscious. We could use some other opinions (hint, hint). . .

MSG#: 55*XTC*

07-10-92 17:45:29

SUBJ: THE UNCONSCIOUS

Does it sounds feasible that the body itself is the fuzzy psychoanalytical thing we call "unconscious"? **Hypothesis:** the flesh contains memory, unfiltered by reason. During dream (REM states), the electrical command center in the brain fires diagnostic charges into and throughout the body's memory reserves, dredging up the day's somatic perceptions in random and (unfiltered) incomplete or altered images, words and/or sounds, tastes, feelings, etc. Carrying this idea further, as Spare did, the flesh

would hold it's own storehouse of sensations independently of the brain's limited (and for good reason!) environ. The brain (conscious) is then simply a filter and organizer; the body receives everything, akin to the "morphic fields" idea, enabling a controlled and focussed mind access to almost unlimited information that flows through our flesh switchboard constantly.

Whatdya think?

MSG#: 89*XTC*

08-26-92 19:05:27

SUBJ: REPLY TO MSG# 81 (SERVITORS)

I've done some work with wax and metal sculpture servitors, in which blood was used in the making of it, and enclosed in "bubble pockets" in the wax before it hardens. If opaque wax is used, it can be quite interesting, and dramatically illustrates the amount of "life" contained in the **receptacle for your servitor**.

MSG#: 95*XTC*

08-31-92 18:00:04

SUBJ: REPLY TO MSG# 91 (SERVITORS)

In creating servitors while using the Sigil methods, I always extract the name from the mantra, which has been in turn drawn from the statement of intent, thusly:

"I will that I get live dollars."

IWLTHAGEFVDOLRS

Ilwath Gef Vedolras

Ilefdo (the name of the servitor)

By abstracting to this degree, I can more easily banish successfully. It really does simplify things a great deal.

I have also found that using certain herbal smoking mixtures that have a natural tendency to make one absent-minded can be a very effective aid to banishing, and makes the laughter part **easier**.

MSG#: 102*XTC*
09-08-9212:38:35
SUBJ: REPLY TO MSG# 99 (SERVITORS)

To intrude: dreams are a source for “servitor symbols” that I find very effective. Either plan to dream it before sleep or select a “being” that came up recently.

MSG#: 126*XTC*
09-21-9218:25:05
SUBJ: REPLY TO MSG# 102 (SERVITORS)

And in regards to the dream activation of sigils, a lot of my work has been inspired (in many ways) by the beings I’ve encountered as a result of a sigil-casting just before retiring.

Often of a sexually fulfilling desire, these “servitors” or incubi/succubi seem to engage in the most bizarre of sexual activities with lucid dreamers who call them. As a teenager, I used to have a frequent visitor nick-named LIXALOT in my sleep; a young man, well hung, and light blue. We would fuck each other, and converse, or he would be wearing an amulet with a sigil upon it, usually the same one I had cast. If this was the case, I would pay even more concentrated attention on what he said and did, as it often times was results-oriented. Sometimes, however, he told in in roundabout ways how to improve certain techniques of love-making and ritual magic.

When I began to question why he was there, and where he came from, he disappeared. Around this time I experimented quite a lot with heroin, and found other things of more interest than sex. ‘Tis a shame, too, as I’ve never been able to call upon this particular being since with success.

MSG#: 128*XTC*
09-21-9218:42:58
SUBJ: REPLY TO MSG# 126 (SERVITORS)

I also found one of my favorites in a dream. It was at a time when things were going quite poorly for-me. I was, for all purposes, homeless at the time. The servitor is named Aradiel.

Unlike your former pal Lixalot (great name! !!), I’ve had quite a bit of success in contacting it at will, using tears (usually) and blood (occasionally). His usually function is to kick my astral as when I’m screwing something up, and often appears unbidden. His (its) appearance is entirely humanoid, although I can never remember its face. It always appears in floor-length yellow coat, yellow gloves and bolo hat. I think the color connection is fairly obvious - always a brilliant yellow on my ocarine background when the contact is initiated by me. He also pops into dreams on occasion, when the visions will instead be of rather alien landscapes and the like.

I often feel that Aradiel conjures me as often as I conjure him. At some level, I would think, we may all be servitors created by something...

MSG#: 145*XTC*
09-27-9200:59:56
SUBJ: REPLY TO MSG# 143 (SERVITORS)

HGA???? Perhaps the thing with sigil created servitors is that it links up to the more “rational”, for some. In other words, since a conscious and rational effort was made to create the sigil, it brings that more “intellectual” character. Perhaps those who get more from sigil servitors have linked that to the “un-rational”.

MSG#: 180*XTC*
10-11-9216:59:15
SUBJ: BEING BURIED ALIVE

Try being buried under between 6” and 1’ of sand. Doing this can result in a very rapid ascent to gnosis, and its excellent for shamanic divination. I’d imagine it can also be used in a Chod rite, and would definitely work well in conjunction with any sort of Daarnizhaan working one might dream up.

Make sure that you have a tube for breathing (the weight of the sand will limit air intake well enough), protection for the eyes, and a clip to hold the nose shut. Ear plugs are also recom-

mended. One warning - the weight of the sand on one's face can be quite painful after a while; you might want to use a sturdy box or board to protect facial bones, especially the cheekbones. Also, make sure there are enough other people around to dig you out if you start suffocating.

15 to 20 minutes is enough to get into a heavy gnostic state, especially if you have any fear of confinement.

MSG#: 190 *XTC*

10-15-92 16:34:54

SUBJ: REPLY TO MSG# 189 (BEING BURIED ALIVE)

I don't carry a feeling of death now. Facing one's fears makes one stronger, don't you think? I used the action not only in this mode, but in an attempt to carry out a shamanistic divination upon the method and time of my own demise; this was only partially successful. I got the means, but not the time (I'll be choking, thank you).

MSG#: 199 *XTC*

10-21-92 23:54:07

SUBJ: REPLY TO MSG# 197 (BEING BURIED ALIVE)

All things are tools. Our motto - "Use it!"

MSG#: 246 *XTC*

10-27-92 12:11:19

SUBJ: REPLY TO MSG# 233 (DYOG)

The idea I was expressing was creating a link that has nothing to do with one's physical self. One is projecting the energy (yuck I hate that word) into the servitor; creating it. When you write a letter you are creating, but I have never heard of someone feeling the need to put bodily parts or secretions on a letter. A servitor is also a created thing, though on an obviously different level than a letter. I never thought of it as projecting gnosis, and that still sounds strange; to me it is more a matter of using the state of gnosis to project what one wills into the servitor.

MSG#: 256 *XTC*

10-a-92 202925

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SUBJ: REPLY TO MSG# 232 (SERVITORS)

Of course the link needn't be physical, far as I've thought it out. I guess the question wasn't phrased quite right. Servitors would be created for a purpose always, of course; the question should be "What are you anointing with for what purpose?" For example, would you use saliva for such and such a purpose, semen/vaginal fluids for another, etc., and have you found unlikely connections or crossovers?

MSG#: 260 *XTC*

10-27-92 20:39:56

SUBJ: REPLY TO MSG# 208 (SERVITORS)

Have you ever tried using something that's not of your own body? For example, burning something and then anointing the servitor with the ashes?

MSG#: 264 *XTC*

10-28-92 00:36:44

SUBJ: REPLY TO MSG# 250 (DYOG)

Well, I haven't experimented with Gnosis projection on an intentional and altogether conscious level that I can think of right off hand. However, using your definition of Gnosis as "an alteration from a normal conscious state to a state of magical consciousness," which I think I would have to agree with as a de&&on, it seems likely that projection of such is possible. Have you ever been in a room with someone who was in an "altered state of consciousness" due to chemical substances, insanity, or some other means and found that you picked up their "altered state" to some degree? I suspect that such would be stronger if one was Intentionally attempting to project the state of mind or if the receiver was Intentionally attempting to receive. Even being in a room or house where people are conducting some sort of magical act can give you the feeling of picking up some of the tendrils of their work. Gnosis, by virtue of its magical nature, probably has a higher chance of projection than chemical induced states of mind and so forth. This is something to be experimented with "Contact Gnosis!"

Principia Discordia applies: “When I was 8 or 9 years old, I acquired a split beaver magazine. You can imagine my disappointment when, upon examination of the photos with a microscope, I found that all I could see was dots.” Indeed! (The poor boy couldn’t get off because of his conviction!)

MSG#: 390 *PROPAGANDA*
12-13-92 08:48:52
FROM: PALINDROME.151
TO: SHALUTASA.104 (RCVD)
SUBJ: REPLY TO MSG# 372 (PARADIGMATIC OVERLOAD)

Would not something lacking in both quality and quantity be unable to directly affect other phenomena? What you’ve summed up, in my humble opinion, would appear to be unadulterated Chaos, which would have no defineable qualities or quantities, being in and of itself nothing but a sea of potentials/variables. What I think we’re talking about on those terms is the generator. The question is, How does one run wires from the generator in-order to make use of the energy?

MSG#: 394 *PROPAGANDA*
12-14-92 22:49:43
FROM: SHALUTASA.104
TO: PALINDROME.151 (RCVD)
SUBJ: REPLY TO MSG# 722

The postulate, “magick without quality or quantity” is a necessary prelude it seems to a new universe. Chaos seems to be the generator NOTHING can touch; only a SOMETHING can touch it. So it needs a matrix, a quality, otherwise it is useless. And from this can we not say that “use” in any sense is arbitrary. Tear it all down and see what sprouts up.

MSG#: 513 *PROPAGANDA*
04-13-93 06:35:09
FROM: PALINDROME.151
TO: ALL
SUBJ: EASTER FUN!

Sigilized Easter Eggs! They’re quick, they’re easy, and they can be smuggled into the church

of your choice by simply leaving a basketful outside for the larval xtians to find! We left a basket with a dozen sigilized eggs and some pretty pink easter grass outside a local church here in SF. I wonder how services went..

MSG#: 638 *CATHARSIS*
06-03-93 06:07:06
FROM: PALINDROME.151
TO: GYGER.546 (RCVD)
SUBJ: REPLY TO MSG# 635 (CHANGING GENES 1)

Gyg> organism’s being able to change its own DNA. Change you genes? A cathartic idea indeed. DNA being our bodily blue print, perhaps a cathartic work/pathworking involving visulaization of a gene (you provide whatever image best suits said description) would change something fundamental within oneself

Suggestion: I would imagine though that one might wish to be very careful about how one changes one’s genes. After all, a genetic change can induce not only mutation, but cancer as well! I can see another use for this; tie it to the conception of a physical child - a sort of chaotic eugenics.

MSG#: 695 *PROPAGANDA*
06-15-93 11:58:56
FROM: GYGER.546
TO: MALDOROR
SUBJ: REPLY TO MSG# 667 (STEALING FROM NATURE)

What your say seems true to me, but does not magic also involve intent? Is not intent a conscious process? Therefore, should not atavisms, if they are to magical in nature, be primed by the conscious?

• The Field •
_Gyger. 546 _

1. Sensory input of is of essential nature to well, just about anything. Even in dreams we express the substance of dream in visual, auditory, olfactory, and tactile signals. There are two things which participate in the business of sensory perception: the object and the re-



ceiver. In other words the experience is caused by the thing being experienced and how the experience is inputting the information for interpretation. (You, yes you, get to guess which of the above is a more confusing explanation.)

The reading of the counter at this time involves the inputting side of experience, ie. our sense organs. Eyes and ears in particular. Some scientists have been sitting around for years playing with speakers and owls and tinny electronic equipment and wiring. What could this mean? Well, through a complicated set of studies which you can all read in *Scientzfc America* if you don't trust me, they discovered that the auditory system (ears) worked as a parallel circuit rather than a serial one. Other studies say us primates do it the same way too. What this means is that auditory information about such things as pitch, distance, loudness, and location are each processed separately and then placed in the big pickie all complete and shiny.

The eye on the other hand probably works in a serial fashion. Haven't heard of any studies, this is just a reasoning out. Reason? The ear is a fairly uncomplicated organ in which pretty much the whole thing receives the whole signal. The eye on the other hand is made up of many, many parts each of which is stimulated by a particular part of the signal which then forms an image. The point is that the ear is the parallel port, the eye the serial port, and one should consider this when examining sensations of vision and hearing or attempting to use them magically with intent.

2. Mfecane lit this bulb over my head (ie. hit me over the head with thisidea): obsession ain't necessarily bad. Huh? Isn't there a whole lot put on the idea of ridding oneself of obsession, of distracting the conscious mind so that the sub- or unconscious mind can do its magical thing? Isn't obsession equal to that evil lust for result? Yes, all of that is a negative kind of obsession.

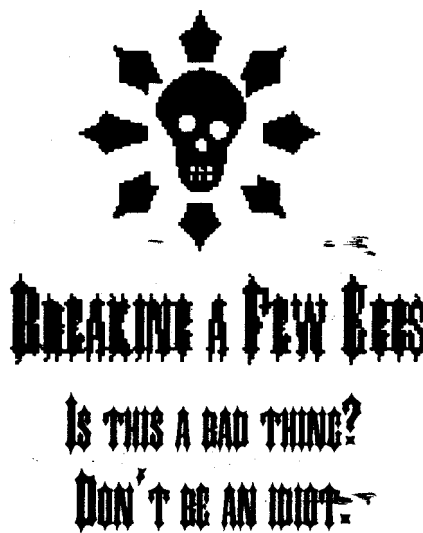
But that isn't the whole nature of the beast. Another facet of this precious stone is obsession of action, lust for doing. It is my contention that

in order to achieve one's goals one must be intent on the process that-gets you there! This is a healthy obsession.

An illustrative example. You do a ritual to gain money (a common goal indeed). According to the theory that all obsession is bad, you are to forget the nature of your purpose. You aren't supposed to think about the object of your desire. O.K., but this would include not thinking about your job. Oops, you've lost the means for all that magic mumbo humbo to work.

I would say that instead this would be the idea: forget about the money, obsess with the job; forget about the goal, put your self into the path. Be interested, damn it!

Ah, the obvious things people enlighten me to. With my genius you wouldn't think it possible. I must have been thinking on more important things such as chocolate cake.



NOTHING WILL SING

Walk in darkness
Dream in light
Wake in sorrow
Laugh in fright
You fear, you lie, you die
No bright side

Turn the worry. burn the
fury
slow and wait, endless
hurry
Forever has cried

Never can hide
All rights lost
find all wrong
One mind
we all leave
No-one is right
This hole, this hell
Heaven in flight
peace shatters in pieces
No kind caring ways
Natures endless fight

Neutral shifts
evil turns
Chaos forms
good and bad will burn
through dust and ozone
stain
gravity and stars and rain
Society is suicide
is -sacrilege is sin insane
Run and hide and revel
inside
above the globe
turning fast, burning past
electric and mechanical
rape and plunder
pillaging the golden rule

Stars escape
far and clear
from human hears
from cries, from lies, from
spies

Threads and thoughts
project
nowhere through every-
where through out here
waking visions reflection
dreaming mirrors percep-
tion

into outer deception
Winds and worlds and
wilderness
words and ways to will
scream eternity
explode in caves
wash in waves

Imploding mentality
theorize reality
corroded and conditioned
eroded and dispersed
Cursed is creation
Creation is cursed

Foretell and dispell
free in hell
all is well

Defend phobia fatality
quantum shadow duality
One death unwound
eight emotions unbound
five points surround

Visualize today
conceptualize wrong
Inertial play
universal song

thought verse
not desire

will nothing sing
Eternal song
nothing will sing

Kæonamahs Hex.180°F

SPINNING THE BEAST PART 1

ONE CHAOTE'S INTERPRE- TATION OF CROWLEY

BY SBI PALINDBDD'IE.151, MCP
TEMPLE BABEL

By way of following Crowley's admonition to interpret everything as a message of the infinite to my own being, not to mention my own desire to subsume all previous ideas under my own banner of Chaos, I here present a new interpretation of the Beast's Liber B vel Magi, Sub Figura I. I begin from the totally unsupported idea that old Aleister had some foreknowledge of the coming of Chaos Magick, and work toward the equally undocumented conclusion that at least some of his writings were a prediction of things to come in that vein. Everything presented herein is naught but opinions dreamed up whilst rereading the aforementioned piece for the one-hundred and twelfth time at 1:30 PM in a laundromat in San Francisco's Sunset district, having first achieved Gnosis by watching brightly colored clothing spinning round in a dryer. I hope that you, gentle reader, find it as improbable as I do. As the old boy himself said, "Respectability equals death."

THE EXCISION

00. *One is the Magus: twain His forces: four His weapons. these are the Seven Spirits of Unrightousness; Seven vultures of evil thus is the art and craft of the Magus but glamour. How shall He destroy Himself?*

Is not this almost too clear when viewed through a lens of eight directions? The "Seven Spirits of Unrightousness" are no more than the seven psychological components explained by

color magicks and digested by Chaotick Psychology. These seven spirits (Eros, Thanatos, Mercury, Venus, Mars, Jupiter and Choronzon - which are sex, death, craftiness, love, aggression, domination and ego) are indeed all "unrighteous" of themselves, in that each seeks domination of the collective psyches. The Magus, who is none other than a personification of Baphomet seeks forever to undo himself, tearing asunder every reconfiguration of these Seven Spirits within. This is, in fact, the two forces mentioned - configuration and destruction. The four weapons, of course, refer to the four "traditional" elemental weapons of sword, cup, pantacle and wand: in other words, the four methods of self-destruction - through the intellect, emotions, material manipulation and the will. By "destroying Himself", Crowley might just as well be saying "undoing himself".

0. *Yet the Magus hath power upon the Mother both directly and through Love. And the Magus is Love, and bindeth together That and This in His Conjunction.*

The magickian has the power to manifest desire not only through the will alone, but also through the union of subject and object through Gnosis. By the "mother", Crowley is making a reference to the sephira Binah of the Qabalah; Binah can be seen also as the infinite field of variables that the Chaote accesses through Gnosis. Therefore, this passage may be interpreted as "The Magus has the ability to perform magickal acts, which may be any act of intention either with or without entrance into a state of Gnosis."

1. *In the beginning doth the Magus speak Truth, and send forth Illusion and Falsehood to enslave the soul. Yet therein is the Mystery of Redemption.*

This is nothing more than another way of saying that "Nothing is true, everything is

permitted." Although the magickian may believe himself to be uttering the truth when explaining the Work to another, or believe himself to be creating or accessing truth through his works, the truth that his discovers is entirely subjective. Truth and reality do not exist objectively, but only as a perception of the individual worker. The realization of this is the key to the power of the magickian. By making others understand this, the magickian empowers (redeems) them.

2. *By His Wisdom made He the Worlds; the Word that is God is none other than He.*

Again, a familiar maxim of Chaos Magick comes to mind here - "All the Gods and Demons are We." It is through the individual understanding of the magickian that any thing is manifested. Each magickian is, in fact, God, in that his is the only one who holds the keys of truth to his subjective reality.

3. *How then shall He end His speech with Silence ? For He is Speech.*

Just as, in the Judeo-Christian Bible, it is the Word of God moving upon the face of the void that initiates the act of creation, so the magickian's will and works are a constant act of creation in themselves. The magickian cannot help but cause change: his is, in fact, the originator and catalyst of change in and of himself.

4. *He is the first and the Last. How shall He cease to number Himself?*

All things begin and end in the magickian. The initial perception takes place within a reality seated entirely within the magickian; the act of creation or change takes place within him; the outcome manifests (at least initially) within his subjective reality. The magickian is infinite, his acts and powers limitless.

5. *By a Magus is this writing made known through the mind of a Magister. The one uttereth clearly, and the other understandeth; yet the Word is falsehood, and the Understanding darkness. And this saying is Of All Truth.*

Again, nothing is true, everything is permitted. To understand is meaningless, since all that can be understood rationally (Of All Truth) is false, much like the concept that the Tao that can be spoken is not the true Tao. All perceptions are equally real, all relation of experience is equally false.

6. *Nevertheless it is written; for there be times of darkness, and this as a lamp therein.*

Despite the fact that there is no truth, and that experience cannot really be related, it is important that any information be dispersed to those who would seek it out, if only to serve as a source of inspiration. The time of darkness is now, but by providing a source of information on the Great Work, one in effect lights the way to the next *Æon*.

7. *With the Wand createth He.*

8. *With the Cup preserveth He.*

9. *With the Dagger destroyeth He.*

10. *With the Coin redeemeth He.*

Again, the four traditional magickal weapons, but here used in a different sense. The four powers here are exactly those of the Hindu Trimurti, with the added concept of salvation. The Coin or Pantacle is the synthesis of the Work: in other words, it is the conjunction and goal of the other three faculties, and thus is listed last. The other three faculties shall be used to "redeem the present *æon*", if you will, by leading it into the *Pandæmonæon*.

71. *His weapons fulfil the wheel; and on*

What Axle that turneth is not known unto Him.

Again, the weapon⁵ are the tool⁵ at the disposal of the magickian in hi⁵ aim of invoking the **Pandæmonæon**. Exactly what action will “turn the wheel” - bring on the new **Æon** - cannot be directly known by the Worker, and thus all Faculties must be cultivated to achieve that aim.

12. *From all these actions must He cease before the curse of His Grade is uplifted from Him. Before He attain to That which existeth without Form.*

There is a trade-off going on here: by using hir will and faculties to invoke the Pandzmonaon, the magickian is also sacrificing their personal evolution to a degree. To will change mean⁵ that one must first acknowledge thing⁵ a⁵ they appear to be, and thus become bound up in the very thing one wishes to alter. It is only through a very carefully and fully cultivated approach on non-attachment/non-disinterest that the magickian may hope to fulfil both goals, and attain to the Void or Chaosphere himself while effecting change.

13. *And if at this time He be manifested upon earth as a Man, and therefore is this present writing, let this be His method, that the curse of His grade, and the burden of His attainment, be uplifted from Him.*

See above. This would seem to simply be a reinforcement of what was said in the previous statement.

14. *Let Him beware of abstinence from action. For the curse of His grade is that He must speak Truth, that the Falsehood thereof may enslave the souls of men. Let Him then utter*

that without Fear, that the Law may be fulfilled. And according to His Original Nature will the law be shapen, so that one may declare gentleness and quietness, being a Hindu; and another fierceness and servility, being a Jew; and yet another ardour and manliness, being an Arab. Yet this matter toucheth the mystery of Incarnation, and is not here to be declared.

The magickian must act: to not act is to cease to be, the very death of the Worker (note that a Worker must Work; when hishi ceases Working, hishi ceases to be). The method⁵ of the work are unimportant, and rely upon the previous experience and nature of the magickian, but are all equally valid. Why this is so is, in itself, not important to fathom in term⁵ of doing the Work which is the subject of this particular writing; all else_ is merely cultural take⁵ on the Same object.

What shapes the Law of which Crowley speaks? Obviously, that which is within the Law is shaped by it, and cannot shape it. The shaping and fulfillment of the Law must be by something that is beyond it. Crowley seems here to be saying that Thelema ~~was~~not intended to be the ultimate evolution of the work, that there was still something more that would shape Thelemic magick itself! What that thing is to be is revealed later.

15. *Now the grade of a Magister teacheth the Mystery of ~~Sarav~~and the grade of a Magus the Mystery of Change, and the grade of Ipsissimus the Mystery of Selflessness, which is called also the Mystery of Pan.*

All of these, by Crowley's previous statements, are falsehoods! They cannot, in other words, be related to another, but only experienced directly, and inspiration drawn from them. Furthermore, they form a chain, leading

from imprisonment (sorrow) to the realization that freedom is imminent (change) to freedom itself (selflessness). It is only by undoing oneself (and thus becoming selfless) that the entrapment may be ended.

16. Let the Magus then contemplate each in turn, raising it to the ultimate power of Infinity. Wherein Sorrow is Joy, and Change is Stability, and Selflessness is Self. For the interplay of the parts hath no action upon the whole. And the contemplation shall be performed not by simple meditation - how much less then by reason? but by the method - which shall have been given unto Him in His initiation to-the Grade.

Although the magickian will perceive change, this change is in fact subjective. The infinite, or Chaos itself, cannot be changed, as it has no qualities which do not already include their alternative. The understanding of this cannot come to one through any rational means, but only through methods of attaining Gnosis, which is itself an irrational state. At the "ultimate power of infinity" (Chaos), Change is Stability, because Chaos causes infinite and instantaneous change constantly, so that flux is itself a constant at this level. Sorrow is Joy because, again at the level of unbridled Chaos, entrapment becomes as stability, which is also change, which was the goal of the magickian to begin-with! Selflessness becomes Self as one merges with the field of variables through Gnosis; being undone becomes what one is, and this concept, too, creates a certain kind of self, even though subjectively one has lost all sense of self.

17. Following which method, it shall be easy for Him to combine that trinity from its elements, and further to combine Sat-Chit-Ananda, and Light, Love, Life, three by three into nine that are one, in which medita

tion success shall be That which was first adumbrated to Him in the grade of Practicus (which reflecteth Mercury into the lowest world) in Liber XXVII, "Here is Nothing under its three Forms".

In Crowley's own flowery way, he is here stating that this is the fulfillment of the Work previously begun. The point, really, is that once one becomes aware that nothing exists objectively, then it is more than simple to combine all separate qualities into their root and then negate the whole thing as yet another meaningless experience.

18. And this is the Opening of the Grade of Ipsissimus, and by the Buddhists it is called the trance Nerodha-Samapa tti.

And by the Chaotes it's called "Gnosis". Again, he's simply relating his idea of Gnosis to that of some other culture. Crowley often does this by way of validating his ideas.

19. And woe, woe, woe, yea woe, and again woe, woe, woe unto seven times be His that preacheth not His law to men!

Say what you have found. Its all a lie, but its your duty (to Crowley's way of thought) that you preach what you've found. He manages to repeat himself three times in this line using two different methods. Sometimes I think that somebody was paying old Perdurabo by the word.

20. And woe also be unto Him that refuseth the curse of the grade of a Magus, and the burden of the attainment thereof.

This line is really important only for the Order which Crowley began. It is little more
(continued on pg. 17)

GOD OF THE MONTH

A Brief Profile of Anubis

by Merlot.13

It seemed only appropriate to me that for my first shot at this profiling -business I pick my own personal icon and long-time guardian: Anubis.

Anubis, the jackal-headed god from Egyptian mythology, is commonly called god of the dead, go of the mummie, and sometimes even lord of the underworld (although Egyptian mythology doesn't contain an underworld in the classic "hell" sort of sense). More precisely, he is a psychopomp (conductor of souls), protector god, and guardian/guide of the dead as they traverse through the perils of the afterworld on a journey that will take them to the Hall of Judgement where Anubis will weigh their heart on the scale (the Great Balance) against the Feather of Truth. If the deceased's heart balances against truth, the deceased is pure of heart and joins Osiris in the bliss of the afterlife. If not, the heart, and thus the deceased, is devoured by the "Eater of the Dead", Ammut, a monster that is part lion, part hippopotamus, and part crocodile. The Egyptian Book of the Dead serves as a guidebook for the newly dead for this afterlife odyssey, instructing the dead person on how to behave, and giving details of the various prayers and petitions needed for the encounters that will arise.

Anubis is on hand during this journey and for the judgement. It is Anubis who puts the heart on the Great Balance and protects the body so that the deceased will not be accidentally devoured by Ammut.

According to E.A. Wallis Budge in *The Gods of the Egyptians* Anubis shared the duty of guiding the dead through the afterlife with another jackal-headed god named Ap-uat ("Opener of the Ways"). These two gods both "opened the ways", although Anubis was the opener of the roads of the North and Ap-uat the opener of the roads to

the-South. Budge goes on to say that Anubis was the personification of the Summer Solstice, and Ap-uat of the Winter Solstice. Therefore, it would be appropriate to celebrate Anubis during Mid-summer.

In addition to Anubis role as a psychopomp, he can be invoked as a protector or guide. He is mythologically credited with the invention of embalming and mummification, and is thus involved in funerary rites. Murry hope, in her book *Practical Egyptian Magic*, calls Anubis the patron of anaesthetics, as he protects the soul while "under", as well as psychiatry, and anyone looking for lost things. She also curiously refers to him as the divine jester, and associates him with the tarot card, the Fool. Although this is an unorthodox association historically speaking, I find a correlation in that the Fool is the beginning of the journey and death is certainly not out of place being viewed as the universe's divine jest.

GENEALOGY

In the Egyptian pantheon, Anubis is usually said to be the son of Nephthys and Set, although some sources have listed his father as Osiris or Ra. Certain sources have him married to Nephthys instead, and still others say Isis is his mother. The name "Anubis" is actually the Greek rendering of the name, and the one that has survived into modern usage. Anpu is the name transliterated from the hieroglyphics.

ASSOCIATIONS

Color: black or terracotta

Celebratory Day: summer solstice

Incense: Sandalwood, frankincense

Herbs: mint', cypress

* - Anubis *has often been corresponded to Pluto, and the Greek historian Plutarch likened Anubis to Hecate* because *they were both deities who were found in the "celestial" and "infernal" regions.*

Mint is an herb associated with both Pluto and Hecate.

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Hope, Murry: *Practical Egyptian Magic, St. Martin's Press, 1984.*

(Spinning the Beast, cont. from pg. 15)

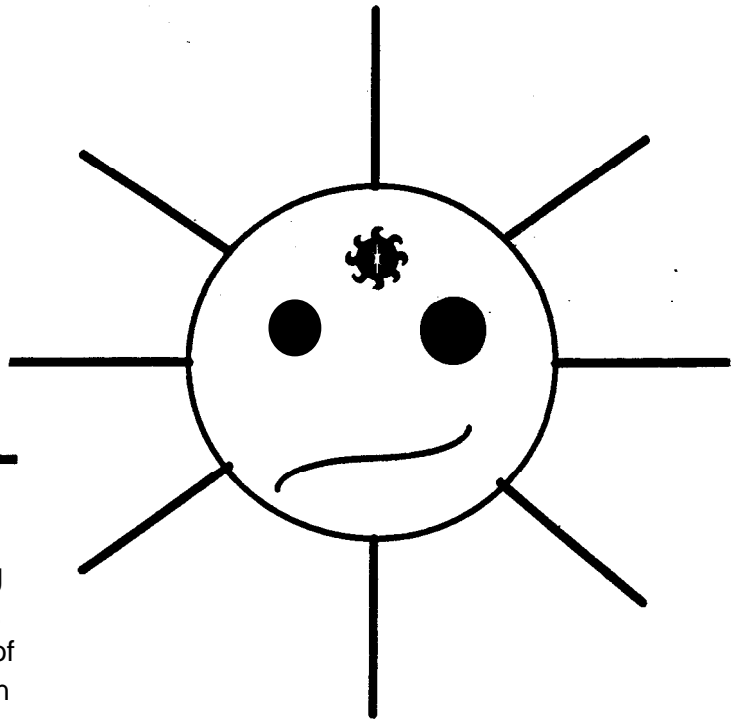
than a reiteration of section 12, admonishing the members of the Order to accept their lot, and take their medicine like a Man (instead of as men; there is, you will note, a difference in the Beast's mind).

21. *And in the word CHAOS let the Book*

be sealed; yea, let the Book be sealed.

At last, the whole point is made. The thing that will transcend the law of Thelema is Chaos: that **is** why Crowley has the Book (is, the *Book of the Law*) sealed with the word

Chaos it is beyond the scope of Thelema. Chaos magick, being the addition of Kia and Thelema, transcends them both as separate entities. Thelema is nothing more than the fuel which drives the magickian toward Chaos, and Kia no more than the means of access. Without the two together, nothing is accomplished, but with them, one may accomplish Nothing!



PANDÆMONÆON

by Sri Palindrome. 15 1, MCP, Babel

The term **Pandæmonæon** is bandied about a great deal by Chaos Magickians. It is, after all, our ultimate aim to invoke the **Pandæmonæon** into full manifestation at every level of our realities. But it seems that no really clear-cut definition has yet been offered as to what the effects of its invocation will be upon the various components of not only the realities observed by Chaos Magickians, but in fact by those who do not intentionally strive for the Great Work. There are most likely as many different views on the exact nature of the **Pandæmonæon** as there are Chaos Magickians, and this is as it should be. What follows is an overview of the effect of the arrival of the **Pandæmonæon** upon mankind's social realities in particular.

Peter Carroll, in his *Liber Kaos*, defines the **Pandæmonæon** simply as the evolution of science into magick, mainly through the descendants of existing scientific disciplines such as quantum physics, but backs off from making any firm projection of what the ramifications of such an evolution will be upon man himself. More important than understanding what new technologies will arise to bridge the gap between scientific materialism and magick is the understanding of what will happen to mankind and society when the chaotomagickal paradigm gains ascendancy by enfolding both science and religion within itself.

The most important aspect is the transference of information. At present, the speed at which information may be transmitted from source to target is bound by time, which manifests here as the speed of light. This, however, is an illusory restriction. Information is not manifested matter, and thus does not fail under the domain of the "universal laws" that appear to govern the behavior of the medium through which it is transferred. To simplify this, one need only imagine the telephone. While it may appear that information is transferred instantaneously, this is not in fact the case. There is a time lag between departure from the

information's source and receipt at the target which is dictated by the speed of an electrical transmission through a wire, or light through a fiber optic cable. In other words, the information must first be converted into something material and then moved through some other matter. Ultimately, it is not information that is moved; it is electrons or photons, which are then converted back into information when they arrive at their target. But the information itself is not the electron or photon (although these do contain and are composed of information). Information, as it now stands, cannot be measured on its own. It is an intangible to us, something that can never be experienced directly.

So then, what is information? It is what the ancient shaman might have called mana. It is not material, nor is it energy. Lacking a better cognate for the idea, it can best be described as aethyr; dispersed quanta that bind together temporarily to form a phenomena of any sort. Aethyr is not bound by the speed of light, does not itself occupy space, and is not subject to time. It is quite capable of being in more than one place at a time, or nowhere at all, or any combination of the two.

Pandæmonæon, then, is at one level the breaking down of all things into aethyr, or information. Everything becomes temporary agglomeration changeable at will, with will itself being understood as a transient agglomeration. This mirrors exactly the process by which any act of Chaos Magick is effected; one sets up a set of parameters before through various techniques, but the techniques in themselves are not magick. Magick is manifested only when a state of Gnosis is achieved. Gnosis is the scattering of the the mind back into the aethyric pool through the cessation of all mental process. Any number of variables (quanta) are then interchanged between the magickal Worker and the field of infinite potentialities (Aethyr). The form they will take in manifestation is determined by the parameters set by the techniques employed. In other words, the techniques act in much the same way as the telephone line did in the previous example. When Pandæmonæon has been invoked, however,

such intermediate steps are no longer necessary. Will directly manipulates the aethyr into various configurations, and nothing exists but that which has been so configured. Information is transmitted, processed and configured outside of the bounds of any concept of time, and thus instantaneously.

What effect, then, does this have upon humankind's social structures? It must first be understood that any social structure is nothing more than the product of mental processes. These can, ideally, be changed at the whim of those who participate in a given structure. Furthermore, social structures of any kind are attempts to control the transmission and manifestation of information and the aethyr. It is always through the visor of his social structures that man forms consensual reality.

Pandæmonæon, then, is implicitly the collapse of all social structures, as there can no longer be any medium through which the information is transmitted. In other words, all of the aethyr is accessible instantaneously at every point in infinite quantity. The boundaries of social constructs, and indeed the individual mind, swell to bursting. Every subject and every object are united; individuality and group, past, present and future all collapse into a singularity that is infinite, unbounded and in a constant state of flux. All separation of concepts vanishes along with all concepts of separation. Spare terms this a state of neither/neither; E.E. Rhemus terms it an eschatonic implosion; eastern mysticism proclaims it unity with godhead. They are all, in fact, one and the same.

Thus, it must be the goal of the Chaos Magickian to remove every barrier to the transmission of information. Hierarchies are to be overthrown not just for the sake of doing so, but to hasten the arrival of **Pandæmonæon** via the destruction of such barriers. Any organization, regardless of its aims, is an **anti-Pandæmonæonic** force if it seeks to control the flow of any information whatsoever. Governments, communications networks, religious institutions and secret societies all fall into this category. The true Chaos Magickian will not seek to withhold information on techniques of magick, nor form secretive illuminati-like societies that create oligarchies and bureaucracies that are every bit

as restrictive as the ones. that they purport a desire to obliterate. Instead, any such information must be disseminated as quickly and widely as possible; this not only hastens the **Pandæmonæon** directly in that it has sped up transmission a bit more, but also insures that others may find and use the techniques necessary for them to perform the Great Work themselves. Anything else cannot be Chaos Magick, as to do otherwise is to hinder the invocation of the **Pandæmonæon**.

THE AUTONOMATRIX

Nascent Manifesto of 930111

= Symbolism & Design =

The name Autonomatrix is derived from the words autonomy and matrix to represent a self-directed and self-governing repository of information. The emblem of the Auto-nomatrix is a circular blade with eight teeth providing a background to the glyph of Eris turned on its side.

The Autonomatrix is a networking chaos magic guild of those striving to discover and rejuvenate magical ideas and technical skills with success as the only key to validation. We do not discriminate on the basis of lifestyle, gender, affiliation, race, or sexuality. We seek to interact with creative magicians who are pushing boundaries instead of being trapped by them. We are a guild composed of working craftspeople, whereas an order/lodge/clique is generally an exclusive membership of supplicants.

The time of centralized info-banks is at an end; the nature of “classified” or “secret” information is that it is more often limiting than useful to the collector, and only profitable to the banker of such media. Hierarchical structures are unnecessary and undesired; checks and balances regarding membership are determined by an individual’s interaction with the rest of the group rather than personal prejudices or acceptance for any member by any other member. The principles “sink or swim” and “(inter)action equals life” are applicable to this magical guild, as in any network.

:Access to the Autonomatrix:

When a candidate has made intentional contact with a member of the Autonomatrix (called the “AX”), that member sponsors the candidate himself and provides all pertinent information about that candidate to another member as soon as is possible for co-sponsorship. Alternatively, if for any reason the member chooses not to sponsor the candidate after the initial inquiry, that member must send the information to two other members, one of whom is the member nearest to the candidate’s geographic locale. Ideally, the two sponsors would be geographically separated from one another. All inquirers will be provided with the current AX manifesto by any member who accepts sponsorship of that candidate at the onset of their relationship. The suggested sponsorship period is three months, at the end of which the co-sponsors mutually decide upon whether or not initiation should take place.

The sponsored candidate is requested to provide information regarding any personal magical work done in a journal or magical record. The candidate may in turn be given any part of the Corpus Fecundi other than the Contacts Listing (see below) that the sponsors deem appropriate at any time. Initiation may be performed by one or both of the sponsors and/or any other members of the AX with the consent of the sponsors. The candidate must provide a record of a magical working which has resulted in manifestation of the intent at least two times, and design a self-initiation ritual. All initiations must be performed in person. At the climax of the initiation, the new member is handed the current Contacts Listing (on a scroll) and the remainder of the Corpus Fecundi.

= The Corpus Fecundi =

The Corpus Fecundi comprises a record of research, technical experimentation and ritual methods that have arisen since the emergence of this guild of Chaos. The entirety of this information is provided only after a period of sponsorship resulting in initiation and excludes non-requested information of a political or genealogical nature.

It is the personal responsibility of each member of the AX to update their copy of the Corpus Fecundi as new information becomes available. An active member of the AX is any person who is on the Contacts Listing. All information for inclusion into the Corpus Fecundi is transferred throughout the network on at least a quarterly basis.

The Corpus Fecundi consists of three parts, as follows:

The first part is the "Contacts Listing," which includes all participants in the AX. All are listed by their appellation (any titles may be chosen), mailing address, Working Group and/or Project involvement information, and a brief biography (bio) of personal interests, researches, requests for information on any topic, etc. To remain on the Contacts Listing each member is responsible for making their membership known by interaction with other members. If for any reason this cannot be done, membership requires that the current AX curators are notified of continued participation in the net-work by a work record semi-annually.

The second part is an "Index" of all works currently making up the Corpus Fecundi. All members are responsible for ensuring that their copy is complete via this Index. The author of each item will be listed here, rather than on the items themselves.

The third part, the "body of works," consists of information in the form of rituals, essays, memos, magical drawings and/or diagrams, etc. to inform the network and record its accomplishments and activities. No birth and/or legal names may be included any-where in Corpus Fecundi.

= The Curators =

The issuance of Contacts Listings and Indexes are provided by the AutonomatriX curators, who ensure that each display the name and emblem of the AX upon them. Two curators are randomly chosen on June 27th of each year from volunteers to update and maintain securely the hard-copies and electronic copies of all material in the Corpus Fecundi. The Corpus Fecundi is maintained in its entirety in both formats at all times. Any individual in the network may assume these responsibilities, although no curator may have successive terms of office.

= Working Groups =

Each member of the AX is encouraged to form autonomous Working Groups. All WGs may be designated by whatever name (Coven, Project, Team, Clan, Temple, Group, Cabal, Tribe, etc.) deemed appropriate by those directly involved. A Working Group is composed of at least two active members of the network and as many nonmembers as desired by them.

Each Working Group is inaugurated by the generation of its own unique manifesto, accepted by all participating in that WG. It must be distributed by the AX members of that group to all on the current Contacts Listing. This particular manifesto should be made as detailed as possible, to outline the WG's objectives and intent, protocol, any offices assumed within the WG's internal structure, and whatever else the WG decides upon. Accompanying the manifesto should be each participant's signature (of their chosen appellation), mailing address, and bio. The AX will in

no way interfere in matters of any Working Group's internal structure or protocol, with the fullest intention being to keep regulation to a minimum in regards to the networks guild structure.

Each WG is encouraged to access any form of media available for wider distribution of ideas and material, and the AX provides encouragement and/or assistance to members who have material suitable for this purpose.

= Projects =

Projects or Operations which include any member of the AX within or without one's Working Group are to be listed in the Contacts List. An "Operation" is usefully described as an extended working for a specific goal carried out by two or more members of the guild regardless of WG affiliation.

= Main Contact Points =

It is recommended that each WG and Operation designate a Main Contact Point (or MCP) elected by the members in that Working Group, for response to inquiries and distribution of information. It is the responsibility of the acting MCP of that group to distribute all information for inclusion into the Corpus Fecundi of the members in his Working Group and/or Operation.

= Information Transference =

Information is distributed throughout the entire active membership of the network in the issuance of the Contacts Listing and Index of the Corpus Fecundi by the AX curators. The authors of any item produced and distributed for inclusion into the Corpus Fecundi are responsible for the distribution of that information throughout the network. Any item may be marked "Private" by its author, and this is understood to mean distribution via the Corpus Fecundi only (not for public consumption). No items intended for the Corpus Fecundi may be marked with the author's appellation, although it is recommended that each item is accompanied by a cover letter providing whatever personal data the author or distributor desires.

= Voting =

When voting is required within the AX as a whole, all members must provide a written response of yes, no, or abstinence. The votes of each member are then listed beside their name on the next Contacts Listing. A measure's success depends upon at least a two-third's majority of all members of the Autonomatrix. All members are encouraged to voice their own opinions at all times.

= Identification =

The AX does not employ any single clue to disclose membership in the guild. However, objects that are easily available are periodically chosen to represent active participation in the network, such as a certain semiprecious stone or a color-specific pen for example. At any time, suggestions may be supplied to a curator for random selection. The identifier is described as briefly as possible at the top of each Contacts Listing. Aside from this, each WG and Operation is encouraged to generate totems and/or fetishes to designate themselves symbolically within the guild.

= Accessories =

Each Working Group in the AX chooses what ritual accessories are necessary. Some may choose

specific forms of jewelry or ritual- garments as a group. Each member must possess the current identifier object of the AX in the working area at the time of any meeting attended.

LESSER RITE OF XIOMBARG

Intent: This is a rite of passage intended as a prelude to a jihad. However, this rite may be used as a formal proclamation for any work of Chaos. Participants must battle their way through 3 veils to prove, or muster, their strength and courage, commitment, and mastery of ego. Although, in the Lesser Rite these are but symbolic gestures, the theatrical nature of this rite should add a sense of urgency and devotion, and to some extent, inspire the heroic. Xiombarg-- the Queen of Swords -- first appeared in the works of Michael Moorcock as a goddess/arch-demoness of Chaos.

Materials: All participants should bring their ritual swords/daggers, 4 masks (1 for each of the 3 Guardians of the Veils, one for Xiombarg these will be provided by one participant), materials to make sigils. The rite should be performed outside.

Opening: Preferably a Vortex, but others would work.

The Rite: The women present will draw lots to see who will portray Xiombarg. The winner dons her mask and moves some distance away. The remaining participants should choose, in some manner who will be the 3 Guardians of the Veils. They don their respective masks and move between Xiombarg and the remaining participants. The Guardians should be in a straight line with Xiombarg, about 10 yards apart, in this order:

X: Xiombarg
G3: Veil of Ego
G2: Veil of Commitment
G1: Veil of Strength and Courage

Everyone (Xiombarg and Guardians included) should be equipped with their swords or daggers. When everyone has assumed their positions, everyone begins the chant, which continues until the first prospective Knight announces his name (when it stops abruptly):

**FACH VEXIB
CHO FITAR --
CHO VEXIB
FACH (VEXIB CHO...etc.)**

*[we bind to the sword
to bind we (ourselves)]*

The first prospective Knight moves into position in front of the First Guardian (of the veil of Strength and Courage) and announces Himself:

“I am called _____; I serve Chaos: Let me pass unto Xiombarg!”

The first Guardian replies:

“I cannot let you pass. You lack the Strength and Courage to travel the ways of Chaos. Turn back, weakling and coward: the only way to pass is defeat me.”*

**A certain amount of improvisation is encouraged!*

In the Lesser Rite, a mock battle now ensues between the Guardian and the prospective Knight. The Guardian should “let” the other win, but only concede (“die”) after a creative attempt! As the Guardian fails, the chant begins again:

**FACH VEXIB
CHO FITAR
CHO VEXIB
FACH...**

The chant continues until the prospective Knight announces Himself before the Second Guardian (of Commitment and Desire). The announcement is the same as above, and the Guardians reply should be along these lines:

“You cannot pass. You lack the Desire and Commitment to travel the ways of Chaos. The path is difficult, and there are better, easier things to accomplish. You do not have the time, turn back, dilettante, or I will slay you!”

As before, the mock-battle ensues, with the same results. As the Guardian falls, the chant resumes. The prospective Knight moves to the final Guardian. Again, as s/he announces himself, the chanting abruptly stops. The Third Guardian’s response goes along these lines:

“You have travelled far and have accomplished your goals. There is no need to travel further, for you are a great and mighty Knight. Turn back and rest, your quest is finished. To pass through me is certain death.”

Once again, battle ensues, with the same results. As the Guardian falls, the chant begins. The Knight moves before Xiombarg. Xiombarg calls out “CAJEGNE!!” (silence) and forces the Knight to hir knees:

XIOMBARG: Who are thee?

Knight: (announces himself)

XIOMBARG: What is thy purpose?

Knight: To serve Chaos! (or something else appropriate)

XIOMBARG: Then thou shah be my sword! (begins to laugh)

Everyone: (begin to laugh)

XIOMBARG: (whispers an improvised name into the Knight’s ear, which the Knight MUST remember for hir sigil)** Now off to do the Great Work of Chaos! !!

(Xiombarg pulls the Knight to hir feet and pushes them off into the world)

***This name should imply some quality or task. Something the aspiring Knight can work on during the next period of Hir (magi&al) life. This must be ‘hit upon’ through inspiration, improvisation,- and intuition...at the spur of the moment.*

The chant begins again and the whole process is repeated for the next prospective Knight. It will become necessary for participants to switch roles at some point. When this happens, a period of rest should be inserted before the next round. Xiombarg must always be played by a woman.

When everyone who wishes to has completed the rite, they should make a sigil of the name Xiombarg gave them. The sigil should be charged and kept on the person either until the Greater Rite of Xiombarg is performed, or until their jihad, or other work, is over. In the latter case, the sigil can be used in whatever appropriate fashion the Knight sees fit.

The difference between the Greater and Lesser rites is in the nature of the Veils, the mechanics of the battles, and the offering (blood) made unto Xiombarg. The atmosphere of both rites should be one of lust and insanity versus electric, cool calculation.

