

The background is a complex, dark fractal pattern. It features a central, lens-like shape that appears to be a cross-section of a lens or a similar optical element, with a bright, glowing center. This central shape is surrounded by intricate, branching, and swirling patterns of light in shades of blue, purple, and orange. The overall effect is one of depth and complexity, characteristic of fractal geometry.

*Liber 767 vel Boeingus:
Rough Experiments with Chaos Magic*

Jozef Karika

**LIBER 767 VEL BOEINGUS:
ROUGH EXPERIMENTS WITH CHAOS
MAGIC**

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TABLE OF CONTENTS

Editor's Note	7
Introduction by Taylor Ellwood	8
A Small Digression	9
A Few Remarks on Servitors	15
On the Memory of Things	23
On Objects of Power	27
On the Memory of Places	31
Of Ye Times and Ye Seasons to be Observed	35
Coding of Wishes into Texts, Letters, and E-mails	36
No Fun with a Double	38
A Few Remarks on Love	40
Some Variations of Martial Magic	43
Practical Applications	61
Shattering the Self-Image	63
How to Use the Energy of Enemies to Your Own Benefit	71
A Bit of Chemical Magic	75
About the Spirit of Sulphuric Acid	79
Expeditions to the Micro-World	80
Egregores of the Nightside	82
The Forgotten Ones	86
Choronzon	101
New Psychological Models of Magic	115
On Helping the Fellow Man	132
Genetics	137
Drawing of Patterns	144
How Do Pop Cultural God-Forms Work?	147
God-Forms and Power	149
Old School/New School	152
Demons of Power Zones	156
How to Charge Sigils by Porn and Other Nice Techniques	203
Of Interpersonal Servitors	212
Suprapersonal Demons	222
Internet Magic	232
Construction of 3D Sigils	234
The Mobile Phone in Postmodern Magic	236
The Mobile Phone in Postmodern Magic Pt 2	251
Of the Abysses Between the Worlds	268

On the Evocation of Aeons	271
Viruses	274
The Interference of Sigils	277
The Demon of "Bad News"	280
On the Evocation of Aeons - The Second Attempt	282
Bibliography	286

EDITOR'S NOTE

The citations in this book is a system used in Europe. For example: ([3], 125). First number in [] means the number of source in the source list (at the end of the book).

For example:

1. ANGERFORD & LEA: *Thundersqueak*. The Mouse That Spins 2002.
2. BARDON, F.: *The Initiation into Hermetics*. Chvojkovo nakladatelství, Prague 1998.
3. BERTIAUX, M.: *A Course in Cosmic Meditation*. Technicians of the Sacred, San Fernando 1989.

So [3] means the Bertiaux book *A Course in Cosmic Meditation*. Second number ([3], 125) is the page number (125) from the book or article cited.

INTRODUCTION

When Jozef Karika first approached me about publishing this book, back in 2006, I was flattered and honored. He'd originally planned to publish it with Konton Books, before they went under. He waited for a while, and then he contacted me and asked me if I'd be interested in publishing this book. I said yes, in large part because I'd already read some of Jozef's work and found it to be intriguing and insightful. Jozef, to my mind, is one of the more original magicians I've met. I've always found his approaches to magic to be simultaneously unorthodox and inspiring, traits I happen to admire quite a lot in a magician.

We spent three years exchanging this book, as I worked with Jozef to make the English version clear, while also preserving his voice. I hope that he feels this book does him justice, and also humbly thank him for the opportunity to publish this work. What you will find is a very original body of work, with stories of success and failure (which is quite refreshing I might add), and lots of experimentation.

I have no doubt some eyebrows will be raised as people read this book, for Jozef is unapologetically who he is and is not afraid to show that. Some people may even question some of what is written from a moral or ethical standpoint. But I think that is what makes this book so useful. You get not only the concepts and practices, but also do some thinking about the ethical or moral choices you make and you also get the personality of the author. Many times, as I edited this book, I felt that I was in a conversation with Jozef. Hopefully you will as well.

Taylor Ellwood
10/20/2009

CHAPTER 1 - A SMALL DIGRESSION

Some opinions hold that Chaos is, in its substance, pretty dull and primitive (remember the entity called Azathoth from Lovecraft stories). To determine if this principle is true, try testing it on children and retards to learn how chaos reacts to your attempt for interaction.

Shout to the idiot: "THIS IS MY WILL, bring me that object!" Maybe he will bring you that object, maybe he will burst into tears, and maybe he will smash your head; but he won't probably do anything.

Relax, smile, and make yourself appear like an idiot. Say: "Look at that object over there? Do you see it? What it is?" Maybe he won't do anything again, but there's a slightly greater probability that he will bring you that object or at least cast his eyes on it and start to manipulate it.

The *concept* of commanding in magic is the relic of religious thinking and modernism, both of which were convinced that the natural position of the human was as the master, sovereign ruler above everything which surrounds him. However, there is no need to command (apart from paradigms within the scope of which it is necessary), because there is no one to be commanded. It would be naive to think that powers, which trigger magical modification of reality, distinguish between something as banal as human grammatical categories of imperative, indicative, or interrogative mood. Formulation of volitional imperative in the magical act is just the expression of your own approach to magic; nothing more.

I know the usual reasons offered for this kind of approach - the will liberated from the lust of result, free belief, neither-neither etc., etc. But still, the volitional imperative and energetic formulation of a wish is always a bit like "pressing on the saw". Besides, nothing can trigger all de-magical mechanisms and failure patterns in your mind better than vigorous and voluntary formulation of a big wish. And I am, after all these years, tired of magic in which I feel as if I am playing a new sequel to *Command & Conquer*, which offers the same tech trees and strategy and nothing remotely challenging.

Let's look at it from a physiological point of view. Your magical failures are to a great extent caused by Amygdala.

Amygdala is also responsible for the major part of failed conjurations, enchantments, illuminations, and what is worse, curses as well.

Who the hell is Amygdala!?

Amygdala is a structure of the middle (mammal) brain. It is absolutely crucial for our survival, because it controls the fight-or-flight reaction, the warning mechanism, which we share with other mammals. It was created to excite individual parts of body to act in a situation of immediate danger. One of the methods of achieving this is to lower or stop other functions, such as rational, creative (and magical) thinking, which could interfere with physical ability to fight or flee. In the moment of activating the fight-or-flight mechanism, the brain simply stops momentary irrelevant functions, such as digestion, sexual desires, and thinking processes (and processes of deep mind working on the realization of your magical wishes), and sends the body straight into action.

The real problem with Amygdala and its fight-or-flight reaction is that it activates the alarm every time we want to cross the boundaries of our usual, secure habits, i.e. anytime we try to cross the boundaries of our consensual reality. This crossing of boundaries is what we try to achieve with magic all the time. So the brain is designed in such way, that every new challenge, opportunity, or wish evokes a fear of a particular change. Every new challenge causes Amygdala to switch off a part of internal functions and parallel processes and to lead the energy into a state of readiness for escape or attack.

To get past this mechanism it is important to encode wishes into sigils and preferably forget about their original formulations. But the resistance of the unconscious sometimes causes you to remember the sigil. When this happens and the shape of your sigil unexpectedly breaks into your consciousness, you often won't escape unwanted associations of its meaning. Especially with those macho formulations like "I WISH TO fuck Angelina Jolie in two weeks!" or "THIS IS MY WILL to become a super-magician and writing genius!" Directly shaping the will to sharply and violently cross the contours of common routine and reality surely terrifies Amygdala, who activates alarm, blocks a part of internal processes (the extent of this blocking depends on the "severity" of your wish), evokes stress and activates other undesired reactions, which sap the energy from your intention. These formulations put you into the

position of either-or (winner or loser) and subsequently build a moment of tension. It almost always triggers series of rational speculations - Is it possible? Isn't it possible? How big is the probability that it will work? When and how could it happen? etc.,. Once you get carried away by such questions, the tension, loss of a relaxed state and joyful feeling of a game will drain away and the spell will almost certainly fail.

However, formulating a wish into the form of the question has the advantage that even when you accidentally recall the content coded in the sigil, it usually won't build tension, or an urge to rationalize or other processes leading to the eventual fiasco. The question doesn't specify any either - or.

Although it is untraditional, unorthodox and it may appear a bit weird at the beginning, try - as an experiment - to formulate your wish with a question. For instance "WHAT IF I managed to ... in two weeks?" Rest assured that your unconscious mind and the powers of universe won't be concerned with whether there is a question mark or an exclamation mark at the end of the sentence. The question is a request too, but a finer one. It won't wake up dormant Amygdala, if recalled, neither it will trigger any alarm.

If you want to avoid any undesired stress, nervousness and failure, it is good to inspire yourself by Japanese Kaizen philosophy and encode your wishes through smaller steps. A set of smaller wishes gradually introduced sometimes leads to the achievement of the goal more reliably than one-shot big wish. Thus you may work around your censor or the attention of skulking Amygdala.

Simply put, don't use the pressure where you may achieve more by gentleness. Remember what Jet Li in the *Tai Chi Master* read in the book of the Qi: "Stick together. Don't use force. The force will break it."

Let commanding not become the only modus of your magic. Sometimes it is enough to ask. Remember the words of Jan Fries: "A sigil is not a command, but a request..." ([33], 18).

On the other hand, don't fall into fanatical pacifism by excluding the element of domination and aggression of your magic. Some aspects of your self love demand only dominant and aggressive approach to the environment. Don't neglect their needs. Think of the magic as a woman. You don't fuck women in the same way, each time. Once you are up, once down, once it is tender and another time rough (I have seen it in a movie.).

To formulate a whole wish at once, such as “This is my will to sleep with XY in two weeks”, is like coming to a first date and shouting: “On your knees!”

I’m not saying that it won’t work, but let’s behave like humans. Why does “to be a magician” so often mean starting to behave in one’s world and environment like a hysteric? A spell, which will merely bring circumstances of a date with XY where nobody and nothing will disturb you, will require considerably less power and stress than a spell by which you want to get straight into the panties of XY.

I really like aggression and destruction. But don’t be aggressive where it is unnecessary. If you are not an asshole the undisturbed date with XY will be very significant and maybe even a final step to the final destination. Just be patient and don’t press the saw. Learn how to use magic as a fine tool serving just for small and elegant modifications of reality, not as a jackhammer crushing stiff contours of habitual reality.

Perform small and seemingly banal magical acts (Even the fact that XY has noticed you may be sometimes a little achievement.). Such acts, in which a small nudge is sufficient, push the reality on the track, where you want to have it. Learn to trace and discover the points of even the smallest resistance in the patterns of situations by feeling (not by reason). Press on them with magic a little bit. Then it is up to your skills, finesse, and intuition to prevent the fabric of reality from slipping off the track and to encourage it to evolve to the desired destination by its own momentum. If necessary, nudge it again by magic. But gently.¹

Pattern recognition is the feeling & ability of suitable appreciation, usage, and accommodation of information obtained – by using suspicions and impressions to intuit patterns. Ramsey Dukes focuses on pattern recognition in *S.S.O.T.B.M.E.* By far, he is not alone. Castaneda in *Power of Silence* writes: “Silent knowledge is nothing but direct contact with intent.” ([9], 135). Gandalf, the master of pattern recognition – i.e. intent, doesn’t agree with Frodo’s basically very logical opinion, that to kill Gollum would be the best solution: “For even the very wise cannot see all ends. ... My heart tells me that he has some part to play yet, for good or ill, before the end...” ([62], 64) His perception of pattern feeling proves to be more qualified than any rational arguments.

¹ For nice examples of this approach consult *Visual Magick* by Jan Fries.

We can find certain philosophical justification of this concept in structuralism and in the philosophy of A. N. Whitehead. Pattern recognition consists of events, tiny actions, so called actual entities. A human is not able to perceive these actual entities with senses (or he doesn't know about it on a conscious level). Only connections, chains of entities - nexuses are perceivable. Actual entities don't bind together mechanically, but they adapt themselves to the character of whole nexus, in which they function. Because of this, the nexus provides the character of an organism, entirety; it has its internal structure, elements of which adapt and acquire properties depending on their connection to the overall structure. Magic can be, from this viewpoint, perceived as an art of pattern recognition, conscious regulation, and transfer of actual entities, in order to achieve desired nexuses. The magically active act is an act, which moves actual entities in a way and direction to which the overall organization of pattern structure lends its "organic" energy. The non-magical act - an act directed against the "true will" or "universal order" - is an act that doesn't specifically develop a nexus, but, on the contrary, it violates its pattern.

Construct your magical strategy in such a way, that a final major goal naturally (without direct magical acting) arises from several smaller, partial sub-goals, modifications of patterns (achieved through the magic). By this non-violent and non-aggressive manner you will be able to avoid mind resistance and repulsion that would occur, if you tried to abruptly plant your final major wish without preparing reality beforehand. Often you achieve more by the delicate and elegant method, although it may take a longer time.

The single and major commands are, of course, all right, if you are prepared enough for them. However, let's be true and stop playing Superman - we are normal guys or girls, maybe even more sensitive than non-magicians, with normal problems, complexes, fears, and weaknesses and few of us are such sharks. If somebody activate only the shark-side of his/her personality, he will cut himself from other faces of his Kia - other possibilities and modes of his own person. I know, there's this syndrome of Raistlin Majere - I know it very well and, actually, I think that in many planes of interaction with the world it is necessary. But for now, shit on it.

Another thing is, when you have an internal feeling that you are experiencing your "moment of power" and you feel that even a wish like "I WISH TO GET A PHONE CALL FROM BILL GATES WITH THE OFFER FOR THE TAKEOVER OF MICROSOFT!"

Jozef Karika

wouldn't be too much, then you use that feeling, focusing on your desired goal without fear and limitation - let's say like *Notorious B.I.G.* in the eighth track of the album *Ready To Die*.

CHAPTER 2: A FEW REMARKS ON SERVITORS

A Servitor of Readiness

"You must be quick and ready, otherwise you're losing money!" financial gurus teach, in an attempt to get rich by writing books about how to get rich (very magical!). In this case they are right. I know exactly what they are talking about!

There was only one shop on the way to my girlfriend's home. It was always a very traumatic experience for me to buy a pack of condoms there. The saleswoman knew it. Generally she gave me less change than she ought to and almost always duped me. As soon as I walked out of the shop I would count the change with my shaking hands. And it was really embarrassing to return and in front of other customers ask for the remaining money, with the pack of condoms in my hand. I hesitated 2 or 3 seconds and then it was too late. Such hesitations are expensive.

Or - another situation. Long days and weeks you wish to meet HER. You paint her in your imagination, what you'll say to her and how entertaining, witty, eloquent and clever you'll be. But when you finally meet her unexpectedly, you stiffen, redden, start to stutter, you feel really empty as if you had spent ten hours in the death posture and the only thing you are able to do is to produce an idiotic grin, which she usually mistakes for the grin of a pervert. Again the same 2 or 3 seconds, which costs you a lot.

This calls for a servitor of readiness or a mercurian spirit.

That was the solution before *Uncle's Ramsey Little Book of Demons*. After it, the situation changed. Through perception in gnosis, taught by Ramsey, you should be able to recognize that these are always *the same* 3 seconds and identify them as a demon. Then start negotiating according to the manual. Basically, you have nothing to lose and the results are often much better and more surprising than those achieved by a servitor. The present revolution in magic started by the above-mentioned book and you may find out that 75 % of your problems, for which you have sought solution with help of servitors, are better and more elegantly tackled by this method. Maybe you won't find out.

Don't become a servant to your servitor!

If you abruptly change your habits and behaviour after the activation of your servitor, it may be useful in the pragmatic plane, but at the same time it means that you (from the fear of failure and threat to your "magical reputation") did yourself the whole work instead of her. Imagine a boss who assigns a task to his assistant and then he does it on his own. Yes, the task will be fulfilled but at the expense of some other and maybe much more important task, which could be done by the boss if he let his assistant do the work. Of course, it is not a mistake if you alter your behaviour to correspond with the aim of servitor's effort. However, never do it completely and never take on your shoulders the greater part of his work. The servitor has to do his job too, which will be demonstrated by successful circumstances, which somehow surprise you, i.e. there will be a moment of improbability, good luck, or fortune. This moment is the result of your servitor's work. If you are able to reconstruct the whole chain leading to your success on the conscious level it means that you have done the whole work by yourself.

No servitor works completely on his own

At work, I am in charge of one assistant. Although he is slightly retarded, he does his - i.e. my - work quite well. It is interesting, that this human servitor absorbs part of my energy just by the subordinate relationship to me. He *awaits* new commands, assignments, controls, comments, criticism, compliments, etc. All of these, and on the top his expectations, saps my energy. I suppose that in the case of magic servitors it is similar.

Therefore watch the mightier of your servitors and don't rely on them too much. First of all, don't create whole armies in the beginning, but swell their number gradually and watch the effect thereof upon you. It seems that there's some kind of connection between the level of your energetic potential and the quality of work done by your servitor. Any subordinate, who doesn't feel the energy of his boss, doesn't work properly.

The servitor and a current life stage

There is a connection between the work of servitors and "energetic flow" of the life stage you are currently living. When you are down,

it often happens that your servitors and sigils also don't perform to your expectations. On the contrary, when the situation changes and you temporarily get high, you will be sometimes shocked by the sudden and intensive efficiency of servitors and sigils which you had written off long ago as failures. Magic has its own rhythm.

The servitor with Janus characteristics

The Slovak hardcore-underground-postmodern magician has a lot of problems. And writing this on a 486 DX with VGA monitor at my work is not the worst of them (though very close). The Ukrainian mafia is a slightly bigger problem. An idea may strike a man, that it would not be such a bad idea to have a special defensive servitor. But again, no need to overdo it. I went through a real "hot spot" just once - it was two weeks after I have created my servitor who should protect me against similar situations. I have a feeling, that the incident, in which I was involved quite unexpectedly and accidentally, had a connection with the activity of my servitor; or that my accidental appearance in the wrong time at the wrong place was his work.

Areas of deep mind sometimes work in mysterious ways and programming of a servitor for defence in particular situations may be *at the same* time programming to get you into such situations.

Be prepared for psychic anomalies caused by a servitor

When I lived with my mother together in a flat, I created a protective servitor against robberies and thieves, tied it to a sigil, and placed it above the entrance door. Some two years nothing changed (Except that my Oedipus' complex grew really large.).

After two years, my mother painted the room in my absence and tore off the paper with sigil from the wall above the door and put it on the shelf. It fell behind it and was lost. I noticed that the paper with the sigil disappeared, but had no time or will to deal with it. Afterwards I forgot the thing. So I was really surprised when, after two months, I noticed the paper with the sigil taped again on its original place. Particularly strange was the fact, that it was attached with the bottom facing up. I went to my mother and gently began explaining that to *turn* upside down a sigil (i.e. servitor), which is programmed for the protection *against* robberies, is not probably the brightest idea. My mother was startled - she assumed that I fixed "that paper" there; she was convinced that it

makes her newly painted hall bad-looking and generally would prefer, if I cut out my "sorceries" and devoted myself to something mundane, which could probably earn me some living. She was 100% sure that she didn't do anything with "that paper"; she didn't know how it appeared, when it was lost for such a long time, and didn't see any reason why she would fix it above the entrance door herself. I didn't do it either, I was absolutely sure about it. It was a bit of ghastly situation, considering that nobody lived in our flat except two of us.

"Who did it, then?" I yelled at my mother in castanedian shock from the touch of the unknown.

"Answer that yourself!" she retorted, irritated.

BTW: I really do not believe that the servitor himself attached his sigil on the wall. It must have been one of us. But the question is, in what state we did it when we don't remember it? And - what and how was this psychic state activated?

Janus-faced character of servitor part 2 - realise that the servitor won't turn you a genius

You'll always be working only with the stuff you got in your knob. The servitor can bring about some situations or states. To *handle* them intelligently or stupidly is another matter, which is entirely up to you. The luckiest situation manifested by magic can very quickly turn into a disaster, if you are not able to handle and control it reasonably. In addition, don't forget to take into account the fact that the magic works in its own ways, sometimes slightly malevolent. Pete Carroll, Phil Hine, or Stephen Mace has warned us about it. Therefore, the handling of magically evoked reality or situation is in the long run often more important than the magical evocation itself.

Example: Through a long series of operations I created a relatively powerful servitor, the task of which was to involve me in joyous situations, provide me with abundance of various delights, and develop my charisma. After some minor tests of his effectiveness, I packed the statuette, to which she was bound in the bag for my Prague trip. One (and the only one) Prague girl fan of my articles and books has been unusually persistent. She was very sexy and intelligent, almost nineteen years old. She had heard about my visit to Prague and waited for me at the railway station. We did sightseeing the entire day. Very pleasant company, but as I said, she was sexy and intelligent, which posed at least two reasons why I

shouldn't expect more out of her interest in my person. During our farewell, she went with me to the hotel where I was staying. Instead of a gift, I forced her to accept some money for her trouble and time. I suggested that she should buy something that she likes. I considered the affair concluded.

Then something happened, which never happened before. With the money I had given her, the girl took a room in the same hotel and at twilight she made me aware of her presence only three doors next to my room. It struck me as a violation of my privacy, it scared and morally outraged me. I stormed to her room with a moral lecture in my mind (after all - she was almost a child!) and with an intention not to submit to such a direct and brash attack. She waited for me in the bed, clad only in underwear, which in a split second delivered my moral dimension into a definitive eschaton. Mesmerised, I was able only to come closer and closer, till she threw herself over me.

It was the best sex of my life, maybe the luckiest night ever. Never before or after had I experienced something similar. We made love the whole night without a break and it was indescribable. The improbability and extraordinariness of this experience in my common life flow had been such that I immediately promoted my servitor to a position of personal god and started to revere him with a sacred awe. I started to think about certain danger of my actions only after the girl called me some two weeks later and announced to me, with a chilling voice, the sad news that her former mate had been discovered HIV positive. Prague is definitely not a HIV-free city, as the town in the mountains where I come from is, and where I unfortunately spend the major part of my life. I really should have taken this fact into account, before I thrust my cock without a condom into a young pussy, which I heretofore knew about HIV only very cursorily through the Internet. I spent the following weeks in July, doing blood sampling and various HIV tests in a deep uncertainty. The stress and nervousness of those weeks has cost me at least a year of life. Finally the tests proved that I was lucky and hadn't acquired any infection.

But still, the servitor has brought me into a lucky situation, which I didn't handle well. My cock took over control and I stopped thinking. One such careless mistake may cost you your life. Of course, one can think within the lines, that the good servitor for attracting lucky situations should not attract a sexual partner where the sex will forfeit your life. But will you bet on it? The magic sometimes works exactly like this. The exact meaning of your wish

Jozef Karika

will come true, while in the broader context, this gift will destroy you, if you're dumb enough and have a bad day in your biorhythm chart.

CHAPTER 3: ON THE MEMORY OF THINGS

I am a historian in a fairly big museum. Every seven years, when the inventory control of collections is being carried out, many things pass through my hands - Celtic cult objects, Thracian coins, medieval weapons, African daggers, surgical and dissection tools from 19th century, belongings of Jewish families deported to Auschwitz (with love), machine-guns from World War II, old cutlery, necklaces, plates, tennis racquets, etc.

This seven year cycle is something akin to a dreaded ritual for my older colleagues. They noticed that something usually happens after such an inventory control. An employee dies or falls badly ill, a misfortune occurs, a wave of serious conflicts break out and so on. I have gone through this only once, but I have noticed that the mentality and behaviour of people, who get into contact with thousands of old objects (we have some 130,000 of them) in a relatively short time is temporarily disrupted in a weird manner.

Objects have their own memory and it may be activated by simple touch or attention focused on them. Although very few people perceive these animated fragments from the past on the conscious level, their influence on the subconscious remains the same.

There are things, which are "chargers" (beneficial or malevolent) and there are also "absorbers". The very act of touching such an object may exhaust a person for a whole day. Every object has its "weight" of history. It sometimes happens that a person checks into the inventory ten times less letters from Auschwitz than heavy marble blockstones. Those letters are heavy in a different way. And going through five of them is more exhausting than carrying thirty marble blockstones.

I used the possibilities offered by the museum for experimenting within the scope of the Castanedian paradigm. During the time when the museum was empty, I visited the archaeological exhibition, where we exhibit several prehistoric and Celtic cult objects, which I have intuitively considered as possible objects of power. Surrounded by showcases with exhibited items, in silence and dusk, I assumed the suitable dreaming position and put myself into the state of inner silence.

By long-time practice of sorcerous techniques of stalking, dreaming, and stopping of internal dialogue, it is possible to concentrate attention on a particular object, and if it was an object of power, the displacement or movement of the assemblage point² into the position for which the object was "tuned" occurred. Later I improved the technique, when I discovered that it was not necessary to concentrate on a particular object right from the beginning, but it is sufficient to "spread" attention leisurely and wait in inner silence. If there's any object of power nearby, it captures the free attention of the sorcerer and shifts the perspective into a new position. If there are more objects of power in the vicinity, they will "fight" for the dreamer's attention and the strongest object naturally wins.

Palaeolithic objects of power, probably used in cult ceremonies aimed on the hunt, or securing of food etc. (it means on human sphere) moved the assemblage point just in the area of human sphere. However, they excelled in having sufficient power, so they did not evoke just ordinary visions, but created a reality of those areas of separate reality which ancient magicians used to be focused on.

However, Celtic artefacts found in the ashes of sacrificial pits during archaeological digs at a cult place were of more interest for me. Although these artefacts were not the objects of power in the proper sense of the word, they were used in ritual sacrifices by Celtic priests, hence it was possible to track the planes (and inorganic beings), to which the priests' sacrifices were aimed at.

Experimentation in these areas usually do not yield any imminent pragmatic benefit, but it significantly helps to assume new, uncommon, and non-systematized states and perspectives towards the world and one's own self, which is, in magic, at least as important as a tangible benefit and effect (see Hine's and Lee's essay *Operation Overload* and Hine's work *The Pseudonomicon*).

I had an unpleasant experience with a three thousand years old copper headband decorated with strange spirals, which we picked from the museum exhibition and were selling to an archaeological institute. The headband belonged to a deposit from the Bronze Age found in a weird cave along with other cult objects, such as a ritual copper sickle decorated by odd designs. I was inattentive, musing about my working problems and carrying the

² In the Castanedian paradigm the Assemblage Point is the vortex or epicenter of the human energy field; see Carlos Castaneda: *The Eagles Gift*

headband from the showcase to my office. Then suddenly, quite unconsciously, without any voluntary stimulus, wholly mechanically, idiotically, and against all magical principles of work with similar objects, I put it on my head. Nothing special happened. Just something like a very weak electric tingling went through my body. Then I recovered my wits and tore the headband down from my head.

It looked like everything was all right. However, I felt serious concerns, because from my experience I know that spasmodic trembling, similar to the electric tingle, usually accompanies an especially successful planting of a sigil into the deep mind. Something like that might have just happened and what's more, the structures of the program, which such an old object of an unknown cult might contain, scared me. I reproached myself for making such an amateurish mistake and recalled how I laughed, when reading Castaneda, on his stupidity and carelessness during the manipulation with objects of power. My own stupidity and carelessness didn't seem so funny to me. However, I didn't notice any changes and in several hours, under the storm of working problems, I forgot the incident completely.

It came in the evening, after I made love to my girlfriend, when I was drowsing in her bed. In the (mauve) zone between waking state and sleep, my attention was struck by a fixed and unbelievably plastic picture of four spirals adorning the headband. They changed in a second into swelling sea waves into which I was thrown and drawn by a monstrous power into the terrible depths under the surface. It was an infernal trip, took only a split of a second, but frightened me for next two weeks. It was so terrible, that I was afraid to fall asleep for next 48 hours in a fear of repeating it. When I finally fell asleep after two days, the vision was repeated. It was even worse than the first time, since from the first moment the spirals appeared, I knew what to expect and the dread of anticipation added to the dread of experiencing. What was so terrifying about it? Just imagine that you are in an absolutely plastic and authentic experience tossed into a soaring mass of several meters high above the sea waves and afterwards drawn under the surface into a black cold bottomless abyss...I know that it suspiciously sounds like the Lovecraft's *The Shadow over Innsmouth*. Even more peculiar is the fact, that there was no sea in our region for a couple of million years. But, believe me, these questions were not really bothering me when a horrifying and even more frequent

experience of sinking into black depths of icy sea turned into something like an obsession.

Performing the banishing or other funny things was banal and in vain. I felt that something from that headband soaked into me, into the place, from which I cannot banish or cast it out. In addition, it seemed that the banishing just pushes it deeper and deeper. The situation went critical, because when I was submerged in the freezing black depths, I started to hear voices and whisperings in my ears. The clearer parts of it were spoken in a language, compared to which the language of Mordor was an exercise in pleasantries and euphony. It would probably have ended in tragedy, hadn't it been that after a week the situation reached its climax, after which the visions started to be less intensive and regular. After one month they vanished almost completely, with the little exceptions of dim and unpleasant dreams. Two months later they stopped, as if the contact with the item (or with the position of the Assemblage point) was lost. Of course I hadn't tried it to put the headband again, so its influence entirely ended. In spite of this I still feel that something of it remains within me, although it is inactive. My hope is that I won't follow the cheerless fate of the hero of *The Shadow over Innsmouth*.

CHAPTER 4: ON OBJECTS OF POWER

Almost all occult traditions agree in the opinion, that there are objects, which due to their origin or exceptional situations in which they were involved, show signs of a certain consciousness, or ability to manipulate the consciousness of their owner or even the ability to distort the very fabric of reality. Some cultures call these objects the items of power, others call them sacred, magic, or enchanted. It seems that the existence of such objects does not belong solely to the domain of ancient legends but it may become - and quite easily - a part of the everyday life of any contemporaries. Really mighty objects work as if they themselves "choose" their addressees, i.e. persons, into which hands they get.

The tradition has it, that some objects of power have positive effects and other negative. However, the practical experience of some contemporary sorcerers indicates that a strong item of power is always highly dangerous and capricious object.

The objects of power are usually considered to be those, whose origin is mysterious and inexplicable or those, which belonged to some mighty sorcerer and some part of his power or consciousness has been transferred into them.

In the first group we may include the pieces of meteorites, statuettes or objects as if "not from this world" (for example H. P. Lovecraft describes them in his stories) or objects given to magicians by beings from the other side.

The second group is composed of objects which previously belonged to magicians and are linked to their magical practice. These are ritual paraphernalia, magic staffs, daggers, talismans, magic mirrors, stones serving as an entrance to the other levels of being, etc.

The mannerisms of an object of power are highly mysterious and confusing. It's as if they possessed an ability to intersect the individual planes of existence. If they choose their addressee, it is almost impossible to get rid of them. One of my acquaintances practising sorcery, took part, as a child, in an expedition to a medieval castle embellished with many legends about magic rituals, which were allegedly carried out there in the past. At the place he noticed a strange stall standing near the castle. An awkward old man with very clumsy articulation was selling his stuff there. The

attention of my friend was caught by his movement, which resembled more the movement of a bird than that of a human being. When he came nearer to the stall, the old merchant forced him to accept a strangely shaped staff made of hard wood, adorned with a grinning "demonic" face at one end. My friend, then a child, was enamoured by the mysterious gift and took it without a hesitation. After some time he put the stick away and forgot all about it. Some eight years later, when he started with the theory and practice of sorcery, he was surprised by series of lucid dreams, in which an unknown man was showing him a familiar item. After some five repetitions of the same dream, when it was becoming more lucid and persistent each time, my friend suddenly remembered the staff given to him and realised that this staff was in fact the object of his dreams. He picked it up from the place, where he stashed it years ago (strangely, he had remembered the exact place) and successfully started to use it in his sorcerous practice, since its magic capabilities proved to be highly above average.

After certain unfortunate events, which my friend did not want to specify in more detail (evidence suggests, that he attempted to evoke entities from beyond the Saturnine sphere), he decided to finish with sorcery and dispose of all the objects he used during his practice. However, he did not want to destroy them, because he believed that by such action he could call upon his head a "wrath of their spirits" so he started to sell or pass them to various people with interest in them.

During one walk in the mountains he met two Polish tourists, who were impressed by the shape of his staff (he used it as walking stick at that time) and they offered to buy it from him. My friend was happy, because he knew that any object of power can be sold only accidentally and only if a buyer does not know what is he buying, so he gladly sold them the staff. Afterwards he travelled home - he was sure that he finally got rid of the staff, because the place where he met the tourists was scores of kilometers distant from his home and he had never met the Polish tourists in question before.

It was about one year after the incident, when my friend went through a big shock. During a visit at his friend's place, who happened to live just two streets from his place, he entered his study and saw on the table - his magic staff! His friend noticed his shocked glance and mistook it for a fascination with the demonic shape of the staff, and in a sudden fit of kind-heartedness he forced my friend to take it as a gift. Seeing the reluctance of my friend, he

resolutely declared, that he would take the refusal of the gift as a betrayal of their friendship. My doleful friend was left with no other choice but to take the staff. He couldn't comprehend the way the staff returned to him since.

One day his friend's grandfather travelled from Polish markets and he made a stop to relieve himself at one inn near Slovak-Polish borders. There he was approached by two Polish tourists returning from a trip, who drank too much and had no money left to buy tickets home. They offered him their strangely shaped staff. The grandfather was impressed by its shape so he bought it from them. Later he gave it to his grandson who liked it very much... So the staff returned back to its initial owner in very improbable way. Today it lies in his cabinet and, in words of my friend "...it is waiting, I don't know what and for who, it is simply waiting...".

The sole ownership of objects of power may trigger a chain of strange events. The intention of these items is specific in the way, that it creates weird patterns, structures of events, which are kind of distorted, or do not fit into the life schemes we are used to.

To become an owner of an object of power, by purchase, gift accepting, or by stealing, may create a breach, which disrupts the linearity of everyday life and shatter it into a variety of kaleidoscopic and fractional private mini-universes and strange repeating cycles. Everything usually starts with a gradual alteration of the dream world. Dreams become more and more lucid, repeating motives occur, the dreamscape starts to take on more alien and unusual forms. In the terms of Nagualism, we can say that the object of power shifts the assemblage point of its owner. Depending on the power of the object, the shift is either minimal and occurs only during the sleep, or it is stronger, eventually occurring even during the waking state. For a person, who has point of conscience firmly fixed in the position of everyday life, even a minimal movement may cause a little chaos. Strange visions, incidents and improbabilities occur. The person affected may glimpse, in addition to unnaturally distorted worlds, also monstrous shapes of allies (inorganic beings), which are often bound to these objects of power.

Everything written up to now is just a milder version of what may be let loose by direct *manipulation* or *use* of an object of power (this may happen also without any conscious intent, e.g. during innocent "playing" with it). In the first moments nothing extraordinary may seem to be happening. The good example is the behaviour of an object of power *par excellence* - the golden magic

cube, the so called *Lament Configuration* from the *Hellraiser* series. As soon as it is activated by an experimenter through an appropriate movement of hands, the cube comes to life and starts to rearrange mechanically to different configurations. It changes its shape; its parts fit one into another to create a new pattern. But is it the cube which changes, or does it stay the same and is the new configuration assumed by the *reality itself*?

It really seems (a fixed observation can create this impression, see Meyrink's novel *The angel of the western window*) that the object of power is not changing - on the contrary, it is the only thing which doesn't change within the reality of its owner. In fact it becomes its middle, the centre, which redefines the whole universe of relationships within this reality, through its supernatural power. Of course, any observer with insufficient concentration skill perceives this process as a change, animation of the object. In reality, it is a change, distortion or a twist of his consciousness, i.e. it is the shift of the assemblage point into new positions, which results in reorganisation of the world itself.

Some objects of power excel not only in the ability to move the point of assemblage (and transform the life of its owner into a fragmented mosaic of phantasmagoria) but they can move it beyond the sphere of human emanations, which has an effect of the formation of a completely new world in which the owner of the object suddenly finds himself (This experience is generally fatal or at least unimaginably mentally and physically destructive for any person untrained or in lack of sufficient concentration and energy). Such a world is perceived in such vividness as our real, ordinary world.

CHAPTER 5: ON THE MEMORY OF PLACES

It isn't that difficult to evoke memory imprints of places. In some locations it often happens even spontaneously. The problem with evocations of memory imprints is that they are relatively hard to control. Therefore, it is very difficult to obtain visions of a specifically chosen historical period. In spite of that, this kind of entertainment has its merits.

The basic technique: Implant the sigil consisting of the following wish: "I wish to know the past of this place" before sleep. Sometimes dream visions connected to the past appear almost immediately, other time it is necessary to wait or repeat the implantation of the sigil.

When you advance enough in this technique, you will be able to see pictures of the past of some place also in the state of strong gnosis (at the beginning) or light trance (later). If you have special interest in this type of magic, create a separate letter in the alphabet of desire representing the statement "I wish to know history of this place"; it may be supplemented by "now", "this night", "in my dream" etc.

Sometimes you don't need to evoke direct pictures from the past - it suffices to evoke the mood of the period, era, or time, on which you concentrate. Know that this may be sometimes dangerous, because it puts you in the confrontation with powerful egregores and energetic charges (For example, if you are silly, daring or suicidal enough -like me- to attempt this in gas-chambers of Auschwitz - or similar places.).

This approach has sometimes surprising results. When I experimented with evocation of pictures from the past at an old quarter bordering with the forest, where I live (our town lies completely in wild woods), I had a lucid dream, in which I was crawling through a thicket of bushes during a night approaching the walls of a large villa. I know what the place was - it was in the woods and all of my friends and old people are sure, that no villa ever stood there. About one year later we were going through our archive of historical photographs in museum and at one of them, older than a hundred years, there was a shot of that site. The villa stood there! Although it looked differently than the one from my

dream, it stood exactly where I saw it in my dream consciousness. There wasn't anything about this building either in the museum or in our archives and there aren't any other photographs of it. It probably stood there only for a short time and then it was destroyed. It is almost impossible that I could learn of its location by natural means. Why my unconscious chose from the past and delivered me exactly this picture remains a mystery.

Similarly it is possible to experiment also with evocation of memory imprints of interiors, especially in the old buildings or flats.

In order to penetrate into ancient time tiers of spacious interiors it is appropriate to perform, together with the sigil method, a regular imagination of these places without all human artefacts (such as buildings, roads, power lines etc.). It is important to fix and maintain the attention solely on the initial, natural aspect of location. As soon as this fixation is successful, the efficiency of the sigil method for evocation of dream images increases.

The weird thing about these practices is that they apparently violate the fabric of reality, therefore they may serve as special kinds of chaosphere through which "things" from beyond can enter our world. For occultural description of such anomalies, see Stephen King's novel *The Shining*. Robert Holdstock's novels are other excellent textbooks on magic related to the activation of memory of places. Here are several tips.

Try to learn, through study or vision as much of the "ancient names" - original ones, as possible, the oldest names of places and locations, and the past of which you want to uncover magically, i.e. memory of which you want to evoke.

Visit the places often and at time, when there are no people or only few of them. Be very careful when evoking of memory of places and trust your feeling. If it suggests a feeling of a certain danger or stress, banish often. There are strange "things", which survive (hibernated) in time tiers of the past as leeches in the layers of mud. If you wake them up from their hibernation they will go after you.

Every place has its own time (yearly, daily/nightly) when the membranes between its past and present are the thinnest. Learn to feel this time and adapt your magic to this rhythm.

If you work in a woodland, use forest maps - they mark in colour the oldest areas of the forest.

Don't forget that a revived memory of a place is sometimes quite capricious and it may interact with the present reality. Museum, in which I work, owns a big archaeological site of Celtic

settlement, where we, together with some groups of Celtic revivalists, organise every summer actions of a "revived history" for public. I participate in scriptwriting for these actions and focus on the reconstruction of ancient rituals, which takes place in the remnants of the original shrine (many traces of human and animal sacrifices were discovered there). It is a relatively effective way to incorporate presumably functional magic elements into otherwise innocently looking show for tourists. Of course, the things which I consider to be functional usually don't have any immediate observable effect.

However, once a state television staff unexpectedly arrived and a female reporter has asked for a "special, *really* flashy ritual" which they would shoot. Quickly, we decided on an invocation of Taranis, a Jovian god, and choose to burn straw dummies as a sacrifice, initially prepared for quite different purposes. I gave some advice regarding ritual to a Celtic fan playing the arch-druid before the filming could start. Of course, it didn't work very well; the druid was stammering, because he hadn't trained for the invocation of Taranis, the straw dummies didn't burn because it was my part to put them to torch, the film-makers were nervous due to the time stress and the reporter was shouting more and more. It was a big stress and nobody concentrated on the ritual itself (as in usual cases when we were interested in "what will happen"), everybody was focused solely on their own part. Under the pressure of situation, our performance was at minimum.

Then, at a certain moment, everything changed. We crossed a border or something and everything went really smooth. (We approached the state of *participation*, which is described by Ramsey Dukes in *Thundersqueak*). Individual partial roles were connected and everybody was pervaded by the feeling of synchronization and organicity of the ritual. It was the best ritual I ever experienced, although my main role was to blow the smoke from those damned dummies into the cameraman's camera.

The invocation of thundermaster was then successful over and we released our breath...But not for long- in five minutes a storm broke out. We wondered at the anomaly, that the storm clouds gathered only over the hill with the shrine, but it didn't occur to us, that something magical might be going on (which is, after all, quite typical). The storm was over after some fifteen minutes; the rest of the day was again beautiful and sunny.

Only in the evening, when I recapitulated the events of the day, the synchronicity struck me! I was inside of the magical action

and it escaped me. The storm, which takes place a few minutes after the invocation of a thunder-wielding god, lasts only fifteen minutes and the day is before and after it beautiful and sunny - it is almost a perfect synchronicity. I wouldn't search for any causality there. But it seems that a revived memory of some places can *activate* strange synchronicities.

Besides, it seems that every "time tier" or epoch has its own power (some of them greater, other smaller) through which it can cause possession. I noticed that during the organisation of the historical actions for our museum. We need an action at Celtic archaeological location - OK; we call fans from various Celtic groups. They will come, overcrowd the location and you suddenly realize, that you are in the middle of the crowd of people who are evidently obsessed by the same demon, or rather the egregore of the Celtic era who was powerful enough to (using genetic memory?) grasp them through the time gap. The majority of these fans show really intensive level of possession. They look like Celts, they behave like Celts, they are willing to bash around with Celtic weapons for the whole day free of charge - they are happy to be compensated with sleep in a cold, wretched hut built at a place, where a similar shed stood 2300 years ago. If this is not a possession then I really don't know what is.

And this situation does not concern only Celtic fans. The most entertaining thing is, that *every* significant historical epoch, scenes of which we need to reconstruct, holds particular group of people obsessed by its egregore. We have the same experience with fans of Slav heritage, Middle age, the Third Reich (there is a little problem with searching for Jewish figurants there). The only difference is that instead of royalty they ask for different places for sleeping - for instance a fucking cold dungeon in the ruins of a medieval castle, rooms where the outpost of Deutsche Partei was located, etc. It is a pleasure to work with such people.

If you have enough common sense, realize how unhealthy it is to sleep in fucking cold huts or dungeons and don't neglect banishing when reviving the atmosphere of past epochs.

CHAPTER 6: OF YE TIMES AND YE SEASONS TO BE OBSERVED

There are two dark feasts in the year's cycle, which are my most troublesome periods of the year and nightmares, during which even Freddy Krueger would quiver with horror. It is The Children's Day and The day of open doors at our museum. During these two infernal feasts the doors of our museum are opened to the stream of hundreds of children and primary chaos lets loose, compared to which the eldrich horror unleashed by worshipers of Great Old Ones pales.

Those small bastards run through museum corridors, demolish the thousand-year-old artefacts with the indifference of Ra-Hoor-Khuit, and ignore without any second thought all orders, recommendations, and threats. Simply, it's qliphoth. The hell is not just the other people as Sartre thought. Children represent the hell all above. More exactly, children are subconscious. The Children's Day and the day of the open doors are the two dark days when I confront myself with my unconscious, face it, and feel defenceless. To negotiate with frolicking children is very similar to negotiating with qliphotic demons. You are able to control them only for a while; they are elusive, constantly change the direction, destroy everything very easily, and they are noisy.

CHAPTER 7: CODING OF WISHES AND COMMANDS INTO TEXTS, LETTERS AND E-MAILS

This technique is pretty powerful and fucking easy.

Examples:

- * You are writing a love e-mail to a person and you wish the letter to charm this person and tie him/her to yourself.
- * You are writing a threatening letter to your competitor and you want the letter to intimidate him.
- * You are writing a nice letter to your enemy and you want him to be afflicted by any possible disasters or to activate an auto-destructive process in his psyche after reading it.
- * You are writing a request for salary rise to your boss and you want it to be accepted.
- * You are writing a job application form because you wish to be chosen.
- * You want your text to attract as many readers as possible.
- * You want to vampirically absorb energy of any person who will read your text.

The technique: Formulate your wish. For instance:

- * "I wish that this text (e-mail, letter...) charms XY and ties him/her to me"
- * "I wish that this text intimidates XY, that he stops to compete me in this and that."
- * "I wish that XY has after reading this letter existential problems, family problems and paralyzing depression."
- * "I wish XY to grant this request."
- * "I wish that company XY choose me on the basis of this application form."
- * "I wish this text to attract 5 000 000 of readers."
- * "I wish to vampirically suck anybody who will read this text."
- * Exclude all repeating letters from your wish as in standard sigilisation technique. Sort out all remaining letters.

Prepare the final version of a text. In the text editor, such as Microsoft Word, turn on the function called drawing. If, for example, the first letter in the row of remaining letters is L, scan the text with your eyes (don't read it) and mark the first L that your eyes fall upon. If the second letter is for instance U, again scan the text (you don't have to proceed in reading order, rather wander through the text quite arbitrarily) and mark the first U that you notice. Connect the marked L and U with a straight line. Continue like this until you link all the sorted letters and obtain a sigil in the text.

If you don't find some letter in the text, replace it by a letter which is phonetically closest to it or which follows it in the alphabet. If the text is longer than one page or it has several pages, choose one of them, to which you will tie your psychogon through the encoded wish.

If you like the Old School and you want to challenge yourself a little bit, print the chosen page on the paper, take the pencil and ruler and draw the sigil manually. This technique sometimes yields more definite results than the purely electronic performance. After that, a manually drawn sigil can be redrawn electronically in the computer.

The sigil thus gained print together with the underlying text and charge with some standard method. During this action you should concentrate on the sigil, not on the text under it. One of the appropriate methods is to approach the text through the zooming and shaking camera (see above) when you are not able to focus on the text or on the sigil.

The efficient method is also the ordinary pinning of the text with the inscribed sigil on the wall. You may change the colours of sigil. It is interesting to experiment with the white colour when you actually don't directly see the sigil in the text.

You may also extract the gained sigil from the text and work with it as with any ordinary sigil.

CHAPTER 8: NO FUN WITH A DOUBLE

The omen of the approaching end of a relationship is sometimes a state, when seemingly everything is “all right” on the surface, but you feel inside the growing unrest, dissatisfaction with, and maybe even suppressed anger and resentment towards your partner. Once I had a girlfriend - strongly signatred by Luna - and we were exactly in this phase, when an extremely unpleasant experience occurred (It was a period, when I started the magical experiments with the “night awareness” and similar stuff.). We slept in double bed in the flat of her parents. After several hours of sleep I felt some internal “switching on of the light”, a vague flash and suddenly I perceived, as if through gauze, my sleeping girlfriend from some half of a meter elevated perspective. I heard my own rhythmical breath. I missed my brow ridges and body but I clearly saw my hands.

They seemed white, they were cold as ice and my fingers were screwed in an uncomfortable way. Without a possibility to influence anything - my consciousness was foggy - the hands approached my girlfriend’s neck, swooped at it, and started to choke her. She tried to defend reflexively and I perceived the accelerating rhythm of my breath, my grip at her neck and another sound, floating somewhere at the periphery of senses. The volume of this sound was, however, growing, as if its source was approaching in a lightning speed till I suddenly sharply jolted and realized that it was a real heart-breaking scream of my girlfriend. I woke up, opened my eyes and found out that she was awakening too. My hands lay under the blanket. Right after the awakening she glanced at me very frightfully, touched her neck - caressed and massaged it - and mistrustfully backed away from me. My state of mind was also not very enviable. Firstly, I heard approaching steps of girlfriend’s parents - who wanted to hear an explanation why I tried to rape their daughter, secondly, there was this vanishing feeling that I experienced through my double. And that was the thing that scared me the most - my double liked choking a human being.

Two years later I tried again...It was during the time I was developing the dreaming ability according to Castaneda’s instructions. During the night I suddenly woke up from a tough

sleep and just lay in bed for awhile. Everything was quite OK. I looked over my room bathing in the moonlight and sensed little by little the stream of wakeful thinking. Something strangely tickled me under the blanket. I pulled the blanket off, stooped to a little lamp standing next to my bed and turned it on. Under my blanket, on the lower part of my abdomen, there was some forty centimetre long centipede writhing! I was scared and... I woke up suddenly. I just lay in my bed for awhile. Everything was quite OK. I looked over my room bathing in the moonlight and sensed little by little the stream of wakeful thinking. "What a fucking nightmare!" I thought. I stood up, went to the toilet, urinated and turned back to the bedroom. My folding bed was standing in the middle of the room; blankets and pillows were tidily laid down and aligned on it. (This was seriously scary. I was home alone.) That was a bigger shock. Its consequence was the thing, which you probably suspect - I suddenly woke up and just lay in my bed for awhile, etc. The whole cycle repeated three or four times. The basic pattern was very similar: awakening - quite usual and lucid perception of the surrounding well-known world - unexpected appearance of totally alien element in this world and shock - awakening- quite usual and lucid perception of surrounding well-known world - etc.

It was like a movie by David Lynch, but with one small difference - it was a reality. *All* awakenings (including the last one, i.e. awakening into *this* world) were equally real; the intensity of perception and experience did not vary. The only difference was that in previous dream worlds some unexpected element occurred, which initiated a shock and subsequent awakening into a new world. Since then I believe that it is possible to become irrevocably trapped in dream cycles.

CHAPTER 9: A FEW REMARKS ON LOVE

Opinions of some important people in my life suggest that I am probably not the most appropriate person to preach on love and the successful use of magic in the field of building and developing of relationships.

It is true that after my first girlfriend died in a car accident, I regularly failed in the socially required activity of retroactively assuring the women that getting involved with me is the right and lucky decision (which is called love and has also its own institute titled marriage). Therefore I gladly leave the sermons on the significance of love in magic to people who know what they speak about, who are naturally sensitive, dedicated, and considerate to others such as Aleister Crowley.

"You are an unbelievable wretch. When you will try to feel exhilarated by your successes - you probably haven't noticed that you are full of the same shit, which you criticized at other authors not so long time ago. Quantity at the expense of quality. In these latter days you write shit for money and it has no standard. People laugh at you, of course, not those who are your blind followers. I feel sorry for you and I hate you. You are good only for hard fucking. You are good at it, because you hurt with your big dick and that's the only reason why you get hard. But making love with real LOVE is something absolutely beyond your capacity.

You better start heavy drinking, to save other people suffering and to end like your fucking father, when you decided to have HIM as an ideal instead of your poor mother."

The opinion of my ex-fiancé

(extracts from the farewell letter cancelling our engagement)

Just one thing - note, that there are people who occasionally appear in your life and they act totally centralizing. You are just walking down the street, in a standard post-modern magician frame of mind (that means totally wasted, like Kosovo, your internal and external world is just mismatched mosaic of individual disordered pieces), and suddenly - bang! You are hit by a thunderbolt like a Michael Corleone at Sicily.

You see him/her or he/she starts talking to you. The multiverse makes a silent ploooooom, the surrounding world fades into background, quiets completely and ceases to exist. Then it starts

to exist again somewhere on the frontier of your consciousness, but with one difference - you have the centre. Outside yourself. He/she is the centre. For a certain period, you have the impression that everything fits together, that things are in their places and everything is as it should be. A Chaoist normally has no centre, no sense. But now there is the centre and the sense too of that centre. It is, of course, temporal and unstable, but this stage may be, especially for a chaoist, very valuable and important. So much for love.

Now something about shagging. Have you ever been with a whore? If not, you are missing a great magical experience. If you are attentive and sensitive enough, you will notice during the contact, that their aura, or energetic body, is not only choked with energetic and information scraps - sub-patterns (in the old language - astral larvae) of all disgusting deviants and losers who screwed her before you did, but that it is also a chaosphere of a very dark kind - portal of Meon, nothingness.

Every act, in which one person abuses another as a tool for a purpose, or instrument of self-gratification, denies something from the humanity of the victim and disrupts structure of his/her ego and decreases the intensity of self-love binding together individual selves - Kia.

(This process leads to damage and eventual destruction of the other person's tonal - the complexity of body, mind and everything experienced; Castanedian paradigm). A specific type of energy is released when the other's tonal is being damaged - i.e. by Sorathic influence - and the tonal power of the person performing such degradation increases. In the sexual field, this process is particularly strong in some types of pornography, such as rough gangbanging, humiliation, bukkake, water bondage etc. (One of the signs that a magician is in the state of confrontation with the weak side of his second attention or subdued by his dark double is that he is fond of these and similar practices.)

From a certain point, the cohesion of victim's many selves (Kia) collapses and a "black hole" or a rift of incoherence is created within their psyche. I mention the prostitutes because the aspect is prevalent therewith. Their souls become the gates of Choronzonic influence and Meonic spectres, which thus enter our reality, often "control" whole streets or ward districts in which prostitution thrives (One of the indicators of their activity may be sudden feelings of nothingness, void or chill, that overwhelm the walkers passing through these locations.).

Therein may lie a key to some suspicious (but much stronger) practices. When a sorcerer combines instruments of sexual evocation of qliphotic entities with opening of gates of Meon through abuse of people as lifeless tools, s/he becomes an extremely powerful black magician because called qliphotic entities will be literally inflated by the flow of Choronzon energy and become magically very potent.

CHAPTER 10: SOME VARIATIONS OF MARTIAL MAGIC

The first condition for effective use of these techniques is to remove the psychological block, which prevents you from consciously causing harm to others. Due to social education, this obstacle is so strong that its overcoming requires long-time and directed effort. Use of aggressive magical techniques without its previous removal won't be successful and will probably cause a destructive backlash, because it resembles an attempt to shoot from the gun with a stuffed barrel.

An effective method for partial removal of this block is a long-term activity in the field of martial arts.³ Systematic training consisting of violent physical clashes suitably prepares mind for the confrontation with an adversary, the conscious infliction of pain, and the tackling of the pain caused by him. The speed and degree of hesitation, with which the practitioner is able to launch a physical blow to the adversary, are the approximate indicators of the present state of "harm-causing" censor.⁴

Another method, which is considered to be an extreme one, is systematic cruelty to animals.⁵ According to R. Steiner: "Nothing can allow for the mastering of destructive astral powers more than killing. Every kill of a being with an astral body brings about the strengthening of the egoism in its most desolate form. It means the growth in power. Therefore, the first things taught in schools of black magic is how to cut the animals; to cut in particular place with corresponding thoughts awakes certain power, cutting in different place awakes different power." ([61], 116). These correlations follow

³ Most suitable are martial-oriented arts, such as karate, kick-box, Thai-box, jiu-jitsu etc.

⁴ The first border to be overcome is the actual launch of the blow. After that follows the shortening of reaction time and increase of blow power, or conscious causing of serious injury, such as limb fracture, arm disjuncting etc.

⁵ This method, despite its extremity, cannot be absolutely rejected. Its moralistic refusal is not substantiated in the society which, for reasons of meat consumption, silently approves maltreatment and torturous killing of millions of animals.*

* The relationship of an individual or society to animals is an analogous picture of their relationship to their astrality.

astrological correspondences of physical organs with psychical contents and informational codes of corresponding qliphoth.

A mage wishing to succeed in this field has to train himself in the conscious infliction of emotional pain and in the ability to bear, or to become indifferent to the suffering he caused. We can't agree with the more and more frequent belief that the transformation into black magician necessarily brings emotional or overall mental numbness. The black magician may be able to disengage the pattern evoking the bad conscience just in the moments when it is needed. In order to withstand the backlash⁶, it is very useful to practice intentionally started aggressive and emotional duels with the biggest groups of opponents possible.

Energies of qliphoth are destructive, but due to their chaotic character they are usually two-edge weapons. The mage's contact with them during aggressive magical practices should therefore be as short as possible. The very need of these techniques shows in many cases a mental unbalance (permanent or momentary - activated by the opponent), which is very dangerous during manipulation with these energies.

The plainest way is to use energies of planetary demons, particularly their insertion into the aura or a relevant energetic centre - chakra of the opponent. This insertion may be done by touch or by imagination; preferably when the victim sleeps. LaVey specifies: "Period of deep sleep endures usually four or six hours, then it is changed into the period of dreaming, which lasts two or three hours, eventually till waking up. Exactly in the period of dreaming is the brain most sensitive to surrounding or unconscious influence. Suppose, that sorcerer wants to put a curse on somebody who usually goes to bed at 11 o'clock in the evening and wakes up at 7 in the morning. Hence, the most suitable time to make the ritual is around 5 o'clock in the morning, two hours before waking up." ([41], 131). A suitable state for implantation of the energy-information vortex, i.e. demon, is also the state of boredom, daydreaming, post-orgasmic state, drunkenness, dancing trance and the gnosis.

⁶ This is not caused just by "bounce" of energies but it is always present and constitutes an astral equivalent of a physical recoil. The feeling of moral wrongdoing makes the magician to suffer more from this backlash (Approximately in a way, as if a gun shooter during a shot relaxed the hand instead of holding the gun firmly. Physically similar recoil will have worse result for his hand than it would have with a firm grip.).

A particular demon, whose influence the magician decides to use, is always chosen with respect to the life area of the opponent, which he wants to impair. An obvious requirement is the previous experience with demonic evocations condition, as well as their spiritual equivalents in the mage's own psyche, which means that use of these techniques should be preceded by a several years of practice with the dark side of the Tree of life. Otherwise the magician puts in danger not only himself but also his close relatives, with whom he is connected by astral cords.

The following classification of influence is suitable:

<i>Target area</i>	<i>Planetary demon</i>
Older people, real estates, agriculture, death, stability, powerlessness, sadness	Zazel
Wealth, abundance, expansion, broad-mindedness, spirituality, visions, long journeys, bankers, creditors, debtors	Hismael
Energy, hurry, fury, activity, destruction, danger, surgery, vitality, magnetism, power of will	Barcabel (Brugel)
Superiors, employers, management staff, officials, power, success, life, money, growth, health, mental power	Sorat
Social affairs, sympathy, emotions, women, young people, exquisite pleasures, arts, music, beauty, extravagance, luxury, weaknesses	Kedemel (Naedis)
Business affairs, writing, contracts, assessments, short travels, shopping, selling, bargains, neighbours, giving and gaining of information, books, papers	Taftartarat (Pagros)
General public, woman, tactful reactions, short travels, migration, changes, fluctuating, personality, dreams	Chasmodai

Demons Barcabel, Taftartarat, Pagros and Brugel evoke excessive activity and chaos, while demons Chasmodai, Kedemel, Hismael, Sorat, Zazel and Naedis cause rather excessive inhibition, failure, and passivity. According to the required result, the magician chooses the demon and inserts his energy through imagination into the opponent's body parts that psychosomatically correspond to a given area.

<i>Life area</i>	<i>Body area</i>
Sexuality	Genitals
Mobility, flexibility, activity	Limbs
Steadiness, observation of standards	Bones
Vigorousness, vitality	Blood
Fear	Neck
Partnership	Kidneys
Aggressiveness	Nails, teeth
Power, pride	Penis, nose
Communication, freedom	Lungs
Love, emotions	Heart
Mobility, activity	Muscles
Unconsciousness	Colon
Obedience	Ears
Abandonment	Vagina
Liberty	Hair
Sensation	Stomach

The invocation of illness follows the basic key:

<i>Character of an illness</i>	<i>Daemon</i>
Inflammation	Barcabel
Malfunction	Chasmodai, Sorat
Hardening	Zazel
Arrhythmia	Taftartarat, Kedemel, Naedis

The energy of a particular demon is inducted directly into the organ, which has to be damaged, or into the closest chakra. Since the psyche and astrality of every human has its own defence mechanism, a magical attack on one organ or circuit can be overcome by the natural defence capability of the energetic body. A systematic simultaneous attack on three organs is usually the

borderline case which can be withstood by an untrained psyche and personal astrality of the victim.⁷

Another effective method is to compose or blend energies of demons and anti-genii into a single attack wave according to the following methodology:

<i>Demon</i>	<i>Anti-genius</i>	<i>Target organs and glands</i>
Zazel	Roquael	Bones, teeth, hypothalamus - boost influence on the hardness of bones
Hismael	Heilulon	Liver, hypothalamus - hormonal malfunction
Barcabel (Brugel)	Amiel	Testicles, ovaries
	Gawegudon	Sexual organs, prostate
Sorat	Awmaiah	Heart, thymus - makes body immune against bacteria ⁸
Kedemel (Naedis)	Phobifel	Thyroid
	Sycion	Throat, neck, vocal chords
	Casiwon	Nerve sensibility, thalamus - relay stations for all optical and acoustic sensations
Taftartarat (Pagros)	Quocenel	Relations of brain to individual parts of body through nervous system
	Nefekel	Spleen, nervous system
	Vobadel	Epiphysis, veins
Chasmodai	Diviron	Liver, gall bladder

With regard to their more precise identification and easier control, the Tunnel Guardians are very convenient for magical invocation of illnesses and accidents. Their efficiency is, however, slightly lower than the efficiency of major demons and anti-genii.

<i>Human body</i>	<i>Guardian</i>	<i>Tunnel</i>
Respiratory organs	Amprodiás	11.
Cerebral and nervous system	Baratchial	12.
Lymphatic system	Gargophias	13.
Genital system	Dagdagiel	14.
Head and face	Hemethterith	15.

⁷ Attacks by qliphotic energies will have considerably lower or no destructive impact on magicians working with energies of qliphot.

⁸ According to Páleš, AIDS (Acquired Immune Deficiency Syndrome) is a typical illness of Sorat's influence.

Arms and hands	Uriens	16.
Lungs	Zamradiel	17.
Stomach	Characith	18.
Heart	Temphioth	19.
Back	Yamatu	20.
Digestion system	Kurgasiax	21.
Liver	Lafcursiax	22.
Nourishment organs	Malkunofat	23.
Intestines	Niantiel	24.
Hips and thighs	Saksaksalim	25.
Genitals	A´ano´nin	26.
Muscular system	Parfaxitas	27.
Kidneys and bladder	Tzuflifu	28.
Legs and feet	Qulielfi	29.
Circulatory system	Raflifu	30.
Circulatory organs	Shalicu	31.
Secretion system, skeleton	Thantifaxath	32.

The ancient Germanic rune set represents a powerful attack system. By fixation on demonic aspect of a relevant rune, the magician induces energies causing specific injury or malfunction to a corresponding organ. By fixation on the positive aspect of a rune, the induction of corresponding healing energies is achieved.

<i>Rune</i>	<i>Injury, organ</i>
Fehu	chest, breathing difficulties
Uruz	Muscles, physical weakness
Thurisaz	Heart
Ansuz	Mouth, teeth, speech disorder
Raido	Legs and hips
Kaunaz	Ulcers, fevers and sores
Gebo	Poisoning
Wungo	Breathing problems
Hagalaz	Injuries, bleeding, blood circulation disorders
Nauthiz	Arms
Isa	Frostbites, paralysis, perception disorders
Jera	Intestinal functions, digestion disorders
Eihwaz	Sight
Perth	Women breast and genitals
Algiz	Head and brain, madness
Sowelu	Burns, skin illnesses

Teiwaz	Wrists, hands and fingers, arthritis
Berkana	Damaged fertility
Ehwaz	Backache, movement disorders
Mannaz	Heels and feet, wrenches
Laguz	Kidney and urinal tract diseases
Inguz	Illnesses and male genitals' disorders
Dagaz	Fear, mental illnesses, anguish
Othila	Hereditary illnesses, defects

In case of physical confrontation, but also in order to increase the effectiveness of magical attack techniques, the magician should, for the period of at least one year, perform daily a training of some inner styles of martial arts focused on the development, control, and directing of the chi energy, such as chi-kung, tai-chi-chuān, pa-kua chang, sing-i-chuān, Japanese aikido, or C. Castaneda's tensegrita. The ability of concentrating the chi into different body areas, its transfer, as well as the sensation of energetic flows, increases the effectiveness of magical attack, servitor creation, item charging, healing, and resistance against attacks.

The magician's ability of confrontation shouldn't be reduced only to the energetic or astral plane, but should extend also to the physical plane. Chinese martial arts brought the method of combat to the pinnacle of human capacity and the magician may during astral or physical-energetic attacks concentrate on the points called "cavities" (hsueh), which are extra sensitive and with the proper form of attack can block or disrupt the inflow of chi into a particular organ, leading to paralysis, illness, or even death. During the day-night cycle the energetic focus moves along 12 major cavities and an attack (energetic or physical) directed at the correct cavity at the right time causes the most severe consequences.

<i>Time</i>	<i>Energetic channel</i>	<i>Body are</i>	<i>Cavity</i>
23-1 o'clock	Gall-bladder	Leg	zhen-chung
1-3 o'clock	Liver	Waist	pi-liang
3-5 o'clock	Lungs	Eye	paj-chuej
5-7 o'clock	Colon	Face	chia-tche
7-9 o'clock	Stomach	Head	tchai-jang
9-11 o'clock	Spleen	Arm	jing-chuang
11-13 o'clock	Heart	Chest	Nei-kuan
13-15 o'clock	Small intestine	Abdomen	chiou-wei
15-17 o'clock	Urine bladder	Heart	tchi-chaj

17-19 o'clock	Kidney	Back (spleen)	chi-men
19-21 o'clock	Pericardium	Neck (head)	shao-jin
21-23 o'clock	Three fires	Leg (ankle)	jung-chuan

The magician may use the energy of chi as an energy-information carrier and prior to the attack projection, he can imbue it with the information or quality of a qliphot, planetary demon, elementary arch-demon, zodiacal anti-genius or a guardian of Seth tunnels corresponding with the target organ; thereby inflicting a specific harm to the opponent's energetic system. Systematical training of wai-tan techniques⁹ focused on increasing of circulation of chi in hands and palms, together with the nei-tan techniques¹⁰, enables to transfer chi (equipped with particular energy-information program) via a physical blow or touch. In this way, an advanced magician may by a single proper blow cause to his opponent an energetic collapse, an illness leading to malfunction of an organ, cancer, unconsciousness, stoppage of breath or the arteries.¹¹

A simple, but surprisingly effective enchantment with demonic energy can be cast by means of ritual inscription of opponent's name into a magical square and mixing this letter-chain with the name of demon (or arch-daemon, anti-genius or guardian of Seth tunnel, as appropriate).¹²

Concentration on the creation of such a square creates a psychogon consisting of mixed mental energy produced by associations linked to the adversary's personality and associations linked to the demon. Hence, the effectiveness increases with the measure familiarity with characteristic personal features of the

⁹ Wai-tan kung is a practice of chi-kung, in which circulation of chi is increased by stimulation of one body area to create a big potential of energy that flows throughout the system of chi channels.

¹⁰ Nei-tan is a practice of chi-kung, in which chi is created in the abdomen (at the point tan-tchien that corresponds to the second - sexual, martial chakra) and then it is led throughout whole body.

¹¹ Combination of the wai-tan practice, focused on cumulation of chi in hands, with practice of runic gesticulation (Kummer) offers interesting possibilities. In this way, a creative magician can develop whole attack sets for both hands and movement systems for the whole body, which excel in their destructive (or healing) power. For example, combination of attack projection of rune Feha by the gesture of left hand, accompanied by the attack projection of rune Hagalaz with right hand, may cause acute bleeding into lungs. While several years long guided practice enables to energetically "squeeze" opponent's soft internal organs, such as stomach or heart, the highest mastery in this respect is touch-less shattering of long bones, ribcage, or greater joints.

¹² Every new line begins with one-letter shift to the left.

adversary and the essence of demon. If the energy released during the creation seems to be insufficient, the psychogon can be charged by silent reading of the square lines without any limit.

Casting of demonic energy of Barcabel on the opponent (Jozef Karika + Barcabel):

j	B	o	A	z	R	e	C	f	A	k	B	a	E	r	L	i	k	a
B	o	A	z	R	e	C	f	A	k	B	a	E	r	L	i	k	a	j
o	A	z	R	e	C	f	A	k	B	a	E	r	L	i	k	a	j	B
A	z	R	e	C	F	A	k	B	a	E	r	L	i	k	a	j	B	o
z	R	e	C	f	A	k	B	a	E	r	L	i	k	a	j	B	o	A
R	e	C	f	A	k	B	a	E	r	L	i	k	a	j	B	o	A	z
e	C	f	A	k	B	a	E	r	L	i	k	a	j	B	o	A	z	R
C	f	A	k	B	a	E	r	L	i	k	a	j	B	o	A	z	R	e
f	A	k	B	a	E	r	L	i	k	a	j	B	o	A	z	R	e	C
A	k	B	a	E	r	L	i	k	a	j	B	o	A	z	R	e	C	f
k	B	a	E	r	L	i	k	a	j	B	o	A	z	R	e	C	f	A
B	a	E	r	L	i	k	a	j	B	o	A	z	R	e	C	f	A	k
a	E	r	L	i	k	a	j	B	o	A	z	R	e	C	f	A	k	B
E	r	L	i	k	a	j	B	o	A	z	R	e	C	f	A	k	B	a
r	L	i	k	a	j	B	o	A	z	R	e	C	f	A	k	B	a	E
L	i	k	a	j	B	o	A	z	R	e	C	f	A	k	B	a	E	r
i	k	a	j	B	o	A	z	R	e	C	f	A	k	B	a	E	r	L
k	a	j	B	o	A	z	R	e	C	f	A	k	B	a	E	r	L	i
a	j	B	o	A	z	R	e	C	f	A	k	B	a	E	r	L	i	K

This method, which any practitioner may apply also on himself in order to invoke the confrontation with the demon or for the induction of destructive energetic to test his magical resistance (wei-chi), can be expanded and cause a multiple curse through combination of the opponent's name and two or more demons' names. In this case, the inscription follows this pattern: first letter from the opponent's name, first letter from the first demon's name, first letter from the second demon's name, second letter from the opponent's name, second letter from the first demon's name, second letter from the second demon's name, third letter from the opponent's name, etc. The more direct blow is achieved on the unconscious, astral, hidden part of the opponent's personality, when the grammatical chain is inscribed vice versa, i.e. from the right to the left. The most destructive enchantments are those

inscribed in this manner by the energies of trans-Saturnian demons.¹³

Sending of energy of Plutonian Brugel by the reverse inscription directly into the unconscious sphere of the rival (Jozef Karika + Brugel).

ak	L	ir	E	ak	G	fe	U	zo	R	j	B
L	ir	E	ak	G	fe	U	zo	R	j	B	ak
ir	E	ak	G	fe	U	zo	R	j	B	ak	L
E	ak	G	fe	U	zo	R	j	B	ak	L	ir
ak	G	fe	U	zo	R	j	B	ak	L	ir	E
G	fe	U	zo	R	j	B	ak	L	ir	E	ak
fe	U	zo	R	j	B	ak	L	ir	E	ak	G
U	zo	R	j	B	ak	L	ir	E	ak	G	fe
zo	R	j	B	ak	L	ir	E	ak	G	fe	U
R	j	B	ak	L	ir	E	ak	G	fe	U	zo
j	B	ak	L	ir	E	ak	G	fe	U	zo	R
B	ak	L	ir	E	ak	G	fe	U	zo	R	j

Whether the result of enchantment is demonstrated at a physical or mental plane depends on the amount of released energy and on the magician's abilities.

<i>Demon</i>	<i>Mental result of enchantment</i>	<i>Physical result of enchantment (in addition to related diseases)</i>
Zazel (Saturn)	Depressiveness, melancholy, ruthlessness, tragic attitude, unable to relax	Starvation, loss of energy, loss of property, misery, death
Hismael (Jupiter)	General feeling of being fed up, boredom, abandon, wantonness, revelry, decrease of intellectual abilities, amorality	squandering of property, hazard games, obesity, friends motivating the abandon, unproductiveness
Barcabel (Mars)	Aggressiveness, fury, excessive energy, excessive increase of libido,	Verbal and physical conflicts, injury, accident, assault,

¹³ In case the name of the demon is considerably shorter than the name of the target person, the inscription of two letters from his name into one cell may be employed.

[Brugel] (Pluto)	uncontrollable lust, vulgarity, harassment, uncooperativeness, inclination to solitude, fascination by pornography	causing fire, changing of partners, sex with prostitutes
Sorat (Sun)	Depression, existential crisis, feelings of unworthiness, weak will, decrease in activity	Lowering of life standard, cessation of important life activities, consequences of excessive passivity
Kedemel (Venus) [Naedis] (Neptune)	Emotional fed up, dissatisfaction with the partner, emotional instability, inclination to prostitution and nymphomania, shallowness	Breakdown of a relationship, squandering of property, development of drug addiction, changing of partners
Taftartarat (Mercury) [Pagros] (Uranus)	Nervousness, absent- mindedness, confusion of mind, unfocused mind, hotheadedness	Nerve exhaustion, trembling hands, accident on short journey, unwise life decisions
Hasmodai (Luna)	Melancholy, sentimentality, lowering of self-confidence, sadness, feelings of absurdity, loss of goal, emotional problems	Fatigue, malaise, accident caused by awkwardness, alcoholism, illness

Similar results may be arrived at through the procedure of writing the opponent's name after the demon's name and subsequent sigilisation of this chain into one symbol. Such symbols represent the magical connection of the opponent's and demon's energies. It is appropriate to charge it for some time, or directly activate it by ritual physical destruction - such as burning or tearing the symbol apart.

Another effective way is to create two sigils, one from the name of victim and the second one from the name of a demon¹⁴. These sigils are to be drawn on a paper and encircled. The enchantment is concluded by connecting the circles with an arrow leading from demon's circle to the circle of the target person. It is

¹⁴ In practice, it is very expedient to have permanent sigils of ten demons, which grow in the power by repeated use.

also possible to enclose both sigils into a projected three dimensional geometric shape, which suggests enclosed space, from which the victim can't escape the demon.

A mighty combination of demonic powers used as attack waves can activate within the opponent's unconscious several complex centres at once, is achieved by connection of their grimoire graphic characters into single sigils. Classical characters from *The key of Solomon* belong among the most powerful in this respect.

In order to explain the following idea, I have to resort to the old-school magic and employ the obsolete terminology of planetary powers and their mutual polarities.

A negative enchantment with demonic energy sometimes penetrate into the energetic system and psyche of the enchanted person, but it stays practically inactive, until the moment the magician starts an operation of self-illumination with the energy of the positive polarity of the same quality. This operation serves as a catalyst for activity of the negative incorporated virus (demon) and causes the mutual effects of both actions to integrate into one structure. If, for example, a magician sets on his unpleasant colleague the enchantment consisting of the energy of mercuric Taftartarat, this enchantment may linger for a certain period almost inactive, or alternatively it may cause only minor incidents affecting the victim in the workplace. But when, after some time, a magician makes an operation of self-illumination with some of the positive aspects of Mercury for a certain purpose, a serious and devastating conflict of mercuric nature may break loose at a workplace, aimed at the enchanted person, the result of which will be complete fulfilment of the precisely defined goal of the magician's mercuric self-illumination.

Creation of more or less complicated structures from mutually linked magical actions (they need not to be connected at the conscious level) is a new, scarcely explored dimension of the postmodern magic. A magician, for example, enchants his enemy with the energy of martial Barcabel and at the same time illuminates himself with the positive aspect of Venus, which causes, possibly through synchronicity, his enemy to lose, through an explosion of uncontrollable aggression, his girlfriend, who shortly begins a close emotional relationship with the magician without any previous contact.

However, the most effective method of the physical elimination of the opponent is to use four elementary arch-demons Oriens, Paimon, Ariton, and Amaimon. In the course of negative

enchantment these entities strictly attack the physical plane of the target, while planetary demons and zodiac anti-genii hit predominantly the existential area (the exceptions are not rare).¹⁵ Wild familiar spirits of these arch-demons, called in the voodoo tradition dajb spirits, endeavour generally to kill or to seriously cripple the target.

To achieve the most destructive impact, the energy of elementary arch-demons may be inserted into the opponent's energetic system according to the following key:

<i>Energy/elemental arch-demons</i>	<i>Character</i>	<i>Illness</i>	<i>Attack of</i>	
			<i>External parts</i>	<i>Internal parts</i>
Heat (Ariton, Oriens)	Harms energy, hurts heart	Heart difficulties	More serious than by the activity of harmful wind; fever, perspiration, thirst, quick pulse	Attacks heart, causes coma
Humidity (Paimon, Oriens)	-	Strong fatigue, aching joints with the feeling of gravity	Swells, aching joints with the feeling of gravity	Oppression, difficult breathing, nausea, vomiting, diarrhoea, hypersecretion, arrhythmia, foul urine
Drought (Amaimon, Ariton)	Harms lungs	-	Drought in mouth cavity, dry lips, thirst	Dry coughing, little sweat, little urine

¹⁵ While moderate enchantment with the energy of Taftartarat may manifest through a bunch of travel nuisances, malicious schemes, or by a row at a workplace, an intensive enchantment with the energy of Oriens may result in or bring about a synchronicity of serious fall from height, sudden failure of respiratory system, or deadly car accident of the victim.

Cold (Paimon, Amaimon)	-	Muscle contractions, pain, limited mobility	Fever, fear of chill, headaches without sweat; vague, shallow and fast pulse	Nausea, vomiting with clean content, diarrhoea, pain in the abdomen
Fire (Ariton)	All other energies, transform themselves into fire	"Burning" of organs, thickens organic fluids; fever, delirium, madness	Red eyes, throat-ache	Thickening of fluids in the heart area leads to shock; pain in the of chest, etc.

A practitioner may through contact with these entities obtain destructive attack symbols. It is sufficient to visualize their forms in the relevant energetic path of the opponent's body. The quick development of disharmony, disorder, collapse, and even even death of the enchanted person follows.

A magician inclining to the daemonic Saturnian principle of Zazel soon finds out that this daemon is the guardian of gates to many universes. The access to some inhuman, alien Trees can be gained only through a specific experience of a human kill, i.e. systematic destruction of another tonal¹⁶ or eventually by halting of organic processes in human body. A magician, who decides to embark upon this way, doesn't have to resort to physical violence; she may opt to use "magical poisons" or refined and untraceable method of magical elimination of a victim. Zazel is also the demon of so-called entropic magic belonging to the black form of death magic of Carroll's classification into eight magical forms. Carroll describes it: "Entropy magic differs from Combat magic of the Red Gnosis in several important respects¹⁷. Entropy magic is always

¹⁶ For clarification of key terms tonal and nagual see works of C. Castaneda.

¹⁷ Combat magic is usually practiced openly with the adversary being publicly threatened and cursed, or finding himself the recipient of an unpleasant looking talisman, spell, or rune. The aim is intimidation and control of one's adversary who must therefore be made as paranoid as possible and informed of the origin of the attack. Otherwise combat magic takes the same general form as that used

performed with complete stealth in the cold fury of the black saturnine gnosis. The aim is a cold blooded surgical strike of which the target is given no warning. The magician is not interested in getting into a fight, merely in a quick and efficient kill. The supreme advantage of such attacks is that they are rarely perceived as such by the targets who have nothing but themselves and blind chance to blame for the disasters which even magnanimity in victory does little to assuage." ([38]).

Mastery of the Tree of life within these strange dimensions puts in the black magician's disposal many abilities, extremely powerful entities, and powers that are otherwise inaccessible. Assessment of adequacy of such approach, together with its personal and social disintegrating impact rests solely on the moral belief of the practitioner.

A magician experienced in communication can use even ordinary verbal plane as a vehicle for qliphotic attack, on the basis of information about links between daemons, complexes and psychical needs. A central idea in this case is the so-called feeling of self-appreciation (FSA), i.e. central unit of the individual, kabbalistically represented by sephira Tipheret. Increase in FSA corresponds to the Tipheretic archangel Rafael, while its decrease corresponds to demon Sorath. If the psychological elimination of the opponent is planned, it is necessary to create or evoke a strong Sorath complex and implant it into the psyche. According to the psychological theory, the following factors influence the creation of positive FSA:

1. Obeying commands and restrictions adopted in childhood. (Conscience).
2. Positive effect of surroundings on the self-image.
3. Appreciation of person.
4. Appreciation of performance.
5. Mutual partnership (Erotica).
6. Physical relationships of partners (Sex).

In verbal qliphotic attacks the magician disrupts some or all of the factors according to the following key:

in Entropy Rites, with sigils and servitors carrying auto-destructive information to the target, although with sub-lethal intent.

1. Challenging of commands and restrictions adopted in childhood (Zazel).
2. Negative effect of surrounding on the self-image. (Hasmodai).
3. Disparagement of person (Hismael).
4. Disparagement of performance (Taftartarat).
5. Insecure partnership (Kedemel).
6. Insecure physical relationships of partners (Barcabel).

An experienced magician is able in this manner in a nick of time to invoke and incorporate into an opponent's psyche a strong sorathic complex, while the latter doesn't even need to know about it. The magician may in short sequences switch verbal attacks in the pattern 4-3-5-6-2-1; 1-2-3-5; 6-1-5, or other. These patterns should be hidden in a speech, because too open and aggressive attack might cause a premature self-isolation of the opponent. Attacks are particularly effective if they strike the so-called blind spot of the enemy, i.e. the part of the personality, which is unknown to her but known to her social surroundings, i.e. family and friends. Slightly less effective, but still useful are assaults on the area known to the enemy and unknown to the friends and family. Lastly, there are attacks oriented on the area of the personality known to the enemy as well as to her friends and family.

In order to choose appropriate language devices enabling more sophisticated penetration into the opponent's psyche, the following table defining the basic relations between word classes and demons may be used.¹⁸

<i>Group of words</i>	<i>Corresponding daemon</i>
Nouns	Sorat, Zazel
Adjectives	Kedemel, Chasmodai, Naedis
Numbers	Taftartarat, Pagros
Verbs	Barcabel, Brugel
Interjections	Chasmodai, Kedemel, Barcabel, Hismael
Pronouns, conjunctions, prepositions, particles	Taftartarat, Pagros

¹⁸ Groups of words and verbal instruments may refer to planetary principles in both appearances of polarities. Here we look at the daemonic appearance.

The harmonisation of the sentence with its form increases the effectiveness of the attack. So if the magician tries to induce the mercurial spirit Taftartarat in the opponent's psyche with the sentence, the impact of the sentence will increase, if it contains more conjunctions or numbers - because conjunctions and numbers are correspond with Taftartarat. Other principles of communication magic are of equal importance.

<i>Verbal instrument</i>	<i>Corresponding daemon</i>
Interrogative sentence	Chasmodai, Kedemel, Naedis
Indicative sentence	Sorat, Taftartarat, Hismael, Zazel, Pagros
Imperative sentence	Barcabel, Brugel
Quick speech	Taftartarat, Kedemel, Pagros
Slow speech	Chasmodai, Hismael, Zazel, Naedis
Average quick speech	Sorat
Rhythmical speech	Barcabel, Brugel
Arrhythmic speech	Kedemel, Naedis
Simple words and word groups	Barcabel, Zazel, Brugel
Complex words and word groups	Taftartarat, Kedemel, Hismael, Pagros, Naedis

The evoked psychical complex should be renewed in certain periods, thus increasing its effectiveness. Fatigue, illness, or stress decreases the opponent's defence capacities. A suitable dramatic character for studying the communication attack magic is Iago from Shakespeare's play *Othello*.

In the chapter on psychology and qliphoth, we outlined correspondences of demons and Jung's psychological attitudes and functions. This information is also useful for choosing the specific magical attack directed at those attitudes and functions of the victim, which are unconscious, deficient, and underdeveloped, which represent the most vulnerable areas of the psyche. Verbal or energetic attacks directed at the psyche by the corresponding demonic pair delivers to an opponent the most devastating consequences.

<i>Psychological type</i>	<i>Repressed, deficient, unconscious attitudes and functions</i>	<i>Attack</i>
Introversion thinking	- Extroversion feeling	- Sorat-Kedemel
Extroversion thinking	- Introversion feeling	- Hasmodai-Kedemel
Introversion -feeling	Extroversion thinking	- Sorat-Taftartarat
Extroversion - feeling	Introversion thinking	- Hasmodai-Taftartarat
Introversion perception	- Extroversion intuition	- Sorat-Hismael
Extroversion perception	- Introversion intuition	- Hasmodai-Hismael
Introversion intuition	- Extroversion perception	- Sorat-Hasmodai
Extroversion intuition	- Introversion perception	- Hasmodai-Hasmodai

CHAPTER 11: PRACTICAL APPLICATION

"But this constant worry, this fear of killing anything by mischance is, on the whole, worse than a hand-to-hand conflict with a griesly bear. If the barking of a dog disturbs your meditation, it is simplest to shoot the dog, and think no more about it."

Aleister Crowley

Book 4

In the house where I grew up, our neighbours were my uncle and aunt who, on one unhappy day, bought a small dog – a boxer. After some time he grew up considerably and by his constant noisy barking he used to wake me up in the morning and irritate me during the day. Encouraged by the Crowley's authority, whom I, as a young budding magician, just discovered, I threw away all the wishy-washy white magic hypocrisy, hushed the old-aemonic consciousness and – since I didn't have a firearm – I set out for the magical assassination of the dog. I first used a servitor created according to Bardón's method, whose job was to silence that dog, so it would not bark or would bark only a little. Due to the unbalanced state and youthful measure of expectation, in which I created the servitor, it naturally brought almost no satisfying effect.

Therefore I decided to play on a harsher note and evoked a gnomish king ruling in the locality where our house stood and ordered him to kill the dog with the help of his servant spirits through the contact with earth. Interestingly enough, in a couple of weeks the dog started to show the first symptoms of an illness of hind legs, which in a few months led almost to their total paralysis. He managed to move only with great difficulties. Unfortunately, my uncle and aunt didn't decide to put him out of his misery and kept him despite his lamentable state.

I was not willing to wait; besides, I started to take the whole affair as a personal challenge and test of my magical abilities. During the following months I casted several other curses, created a couple of murderous servitors, sigils, and all this sealed by engaging the Slavic martial god-form Swarožič. In the course of time, that fucking dog contracted probably all the canine diseases that exist, from cataracts to skin cancer, but his magic resistance must had

been something like 95%, because he was still alive. He couldn't almost move, he couldn't see and when he tried to walk, it more resembled the movement of a crab than that of a dog, but he still lived. On top of that, because of the pain that ravaged him, he was even more nervous and barked without any reason. But...oops, what my magic couldn't achieve on the dog, it surprisingly succeeded on his owners. They obviously didn't have magical resistance of 95% and the residual magic did its job.

Although my uncle had always had drinking problems, during a year when I conjured curses on his dog, he started to drink considerably more, after he had been fired from work. My aunt was taking it with great difficulties; she psychically collapsed and spent some time at a psychiatric clinic. Things took the wrong direction; as if there was some self-destructive mechanism active within my uncle, because he drank much more than his weak liver was able to bear. Some three years after conjuring of my killing curses on his dog he died from liver failure, caused by his unchecked, self-destructive drinking of spirits. Thus, I wanted to kill a bastard and finished off my uncle, who was involved in politics and provided me with the patronage so that I could study at a university. Well done, Jozef (Flawless victory)! However, I guess it was a non-causal coincidence, or some strange cluster of random events or the energetic or psychic link between dog pets and their masters.

By the way, the dog is still alive. After the death of my uncle he got miraculously healed from almost all his illnesses - except for his paralysed hind legs - and barks all the time. I provisionally refrained from further attempts at his magical elimination, because my aunt gives me nice presents for Christmas and I don't want to forfeit them. I am sorry, I know, it's sad; I regret that.

CHAPTER 12: SHATTERING THE SELF IMAGE

"A warrior must know first that his acts are useless, and yet, he must proceed as if he didn't know it. That's a shaman's controlled Folly.

A warrior has no honor, no dignity, no family, no name, no country; he has only life to be lived, and under these circumstances, his only tie to his fellow men is his controlled folly.

Nothing being more important than anything else, a warrior chooses any act, and acts it out as if it mattered to him. His controlled folly makes him say that what he does matters and makes him act as if it did, and yet he knows that it doesn't; so when he fulfills his acts, he retreats in peace, and whether his acts were good or bad, or worked or didn't, is in no way part of his concern."

Carlos Castaneda

A Separate Reality

Pragmatic magic focused on achieving concrete results has a particular, often ignored disadvantage. A demonstrable, tangible success or result – irrespective of in which of the eight basic forms of magic it is achieved – automatically creates an abstract form, which is easy to fix on. A successful magician probably won't avoid this fixation (pure will unassauged of purpose is an effective tool for achieving results. However, after this is done, it is in no way a "protective" filter against the consequent effects of success, though it may be helpful in keeping a certain degree of distance).

Virtually anything can turn into an abstract thought form. That is, it can be created by any success achieved (not only) by magical means. As a consequence of the fixation on the results of one's efforts, the surface and borders of the magician's self-image are formed. After a time, these become a limiting influence with a tendency to imprison the magician within its boundaries. The practitioner becomes a rich and powerful person (wealth magic), a successful and wise writer or an educated Adept of Hermetics (mind magic), a dangerous warlock (death magic), a powerful martial magician (martial magic), a magician of limitless love (love magic) or a tantrik stud (sex magic) etc.. He or she begins to behave, as a rich and powerful person. The magician communicates as

expected when one is a successful and wise writer. He acts from the position of power, as expected from a powerful martial magician. The practitioner fucks as expected after gaining control of some instinctual psychic contents. He or she takes everything easy, keeping the necessary distance as expected when one is a good practitioner of ego magic etc..

These categories - or life forms - are in fact the crystallization (see so-called existential "man" of Heidegger's philosophy) of the authentic, undetermined, and indefinable core of human being (Kia). They are "being-in-itself" (existentialism) reducing the indefinable and multi-faceted spark of chaos in a human being into something of a strictly geometrical, immutable structure with a predictable behavior. Magic coins a special term for this process - the demon Choronzon.

Identification with these forms means cutting oneself off, or significant limiting the manifestation of other possibilities and configurations of the ego structure. The fixation on these images (regardless of them being "good" or "bad", "positive" or "negative", "helpful" or "harmful") is - often unnoticed - the magical death of the practitioner. It is a petrification followed only by a gradual anesthesia, stagnation, and repetition of the old patterns.

The disaster is complete, if the subject believes in a transcendental or supernatural foundation of these acquired images, life forms, and behavioral codes (e.g. True Will, or the will of the Holy Guardian Angel, predestination, life task, the purpose of incarnation etc.). Sufficient warning against this highly dangerous aspect can be found in the writings of Pete Carroll.

This is where the importance of the irrational, the stages of chaos (Sartre), dark nights of the soul, the NOX formula, or tarot Atu 0 The Fool comes to the forefront. After the success in pragmatic magic it is rather difficult to avoid the creation and development of such self-images, due to the fixation/intentionality of conscious mind (The success is always present, its influence is constant and, unnoticed its form is implanted in the practitioner's mind.). When the contours of such a developed image begin to solidify and become static and constant, it should be restructured or, even better, shattered to pieces.

Such an operation is never easy to do, because the self-image has a tendency to overlap with the SES (self-evaluation sense), i.e. the central "solar Self", the kabbalistic Tiphereth of microcosm. This makes any attempt to change the structure of the image rather

difficult, since the response to such attempts is always accompanied with negative emotions and backfires.

An inattentive magician in this stage begins to worry about the possible loss of or damage to his self-image, of his "good reputation" and of the way others perceive him. Moreover, the practitioner's environment confirms his efforts to maintain the static, fixed assemblage point, since it reacts very violently to any attempts to shift the point. This is due to the fact that his environment too is fixed on the developing image of the magician's person, from which the community derives a part of its own self-image. This again confirms the statement of Sartre: "Hell is other people..."

In this case it is often necessary to call the professional destroyers of official structures, inorganic anarchists and rebels without a cause - the demons.

These entities lie dormant as the psychic complexes in each individual's unconscious, regardless of just how differentiated it is. The quality and level of differentiation lies not in the absence or weakness of the demons. It is manifested in the degree to which the magician can use them (and their destructive, corrosive, and chaotic influence) in a more or less constructive way. Peter Maczovszky states about the inner demons: "Symbiosis is more useful than confrontation. It is of a longer duration. Short confrontations with the demons, with one's shadow Self, are not only ridiculous and vain, but completely useless: on the surface they may seem to be more effective, they may intoxicate with the feelings of a short-lived victory, but in the long run they only tend to exhaust you. Therefore it is better to choose symbiosis." ([48], 79).

Success is usually the result of a proper use of the energies of the strongest complexes. The field in which the success is achieved often shows which demon or group of demons is the strongest, most active in the individual psyche. The self-image is usually fixed in the same psychic compartment or in the sphere of the same "planetary force" of the traditional Western classification.

Therefore, it takes an invocation of an average strength, focused into the most sensitive spot of one's soul to awaken a sufficiently powerful demon. The practitioner may choose any individual technique that proves to be effective - an intensive and often repeated practice of giving signs and assuming god (or demon) forms, ritual invocation, activation of the corresponding tarot archetype, or the use of a powerful egregore of the same quality.

For an effective invocation of the mercurial demon Taphtartarath (let's be romantically old school for a moment), a frequent, attentive and conscious listening to aggressive rap is sufficient, given that Taphtartarath is the demon that needs to be unleashed. The magician must however capture the essence, the flow of the tracks, and through the repeated experience penetrate to the sub-surface "shem" or feel of the music.

The martial demon Bartzabel is reliably invoked through the dynamically performed dragon body postures accompanied by the martial music (heavy or thrash metal, rave, hardcore techno). In any case the effect is enhanced by the stimulation of the proper energetic point on the body, voice modification, sigils etc.. The methods of activating of animal atavisms are often the most reliable in this respect.

Once the demon is invoked, the method is quite simple - you have to let yourself be possessed. While in the Western tradition the possession is considered an absolute taboo and an impassable border, in almost all other cultures it is a common working practice of shamans and sorcerers. The horror of being possessed by an alien entity originates in the insufficient detachment of traditional magicians from the Cartesian philosophical paradigm. This shortcoming is absent in the Chaos current. Possession by spirits - the loas, is commonly practiced in the modern Voudon cult of the *Black Snake (La Couleuvre Noire)*, but these techniques can also be used in other fields of magical practice. Louis Martinié says about this: "Possession' is most fearful if we view ourselves as static, fixed entities with an inborn mandate to resist all but superficial change. According to this view, 'self' is a noun. The self is placed within the same category as a car or a house. It is a thing to possess or own. It is fearful to consider the possibility of a force taking our house away; in the same manner it is a fearful to consider the loss of self. Self is seen as a little changing thing which we as beings possess. An alternative perspective is afforded if self is placed within the linguistic context of 'verb'. The self held as verb has an ephemeral quality and is always changing...The phenomenon of 'possession' is not a special case. It is an extreme point on the continuum of constant change." ([49], 14).

Possession is a unique experience, and it is only the strength of the practitioner that decides if he will be able to handle (and wisely use) the changed strategic position of his most static 'Self' (which in turn is nothing else but a possession by a social and cultural entity - by the usual interpretative system). Insufficient

personal strength can result for example in the outbreak of a latent mental disease, unleashed chain of disastrous events in one's life, disease or premature death, or in the absorption of the usual personality by the expanding demon.

After the possession has taken place, there comes the stage of an unpredictable chaotic drift. The assemblage point (in Castanedian paradigm) moves on its own accord, one's behaviour, character and perception of the outside world change momentarily. For a pragmatic magician, this is the right moment to dissolve the rigid structures of his or her self-image. In a symbiosis with the demon (an activated unconscious complex), the practitioner acts contrary to everything he or she has consciously built and striven for. The magician is virtually torn out of his or her Self-structure. S/he behaves like mad, no personality suits him/her, and no personality is stable enough. There is no constant center-point, nothing to be taken seriously or to hold fast to.

Depending on the type of the demon invoked, the liberating effects of possession will manifest in the corresponding sphere of life. If it is a martial demon, the magician may experience the whole series of synchronic violent encounters, fights, or morbid pictures of violence.

Mercurial Taphtartarath can assume the form of a senseless verbal insult of one's own environment, unsubstantiated verbal provocations, and confused, chaotic outbursts of dirty swearwords and invectives.

Venusian demon Kedemel can induce powerful states of fatally intensive infatuation with several teen-aged objects, even in a sober, intellectual and faithful magician.

Saturnian demon Zazel can drag one into the most absurd situations related to death and dying, such as bursting into laughter at the funeral of one's prematurely deceased best friend, or playing senseless games with one's own death.

During this turmoil and somersaults of one's Selfs (which ought to happen in public to achieve the desired effect), a beneficial catharsis takes place, purging one from the limiting influence of the petrifying contours of the fixed self-image (and of the image projected from one's environment). Here again it only depends on the magician's strength and the degree of individuation whether s/he is able to yield to this uncontrollable flow, to give up any possible control, and paradoxically manifest his or her power by abandoning the claim to the basic, instinctive power-relationship of Self governing one's life.

Choronzon, doing his best to prevent the magician's liberation from the petrified mode, immediately sends a legion of his servants in the form of corrosive thoughts and doubts: What will the people say? It is going to ruin my reputation, my image? You will destroy everything you have been striving for! There will be no way back! You will lose your credibility! You will become a laughing stock! People will humiliate you! You will make a complete ass of yourself! YOU WILL LOSE YOUR SENSE OF SELF-IMPORTANCE! - This is to name just a few of those thoughts.

However, this is exactly the secret key of the transformative self-liberation. The way to restructure the fixed self-image leads through the upsetting of the microcosmic Tiphereth - that is through one's SES (self-evaluation sense).

The magician needs an ally to be liberated from him- or herself, s/he alone cannot transcend his or her own limits. This is especially difficult, if the fixation has been taking place for a longer period of time, with a great success and a wide audience. This necessary ally is the "solar" demon Sorath. Carlos Castaneda warns us that the ally can be very useful, but destructive as well. He can become the magician's liberator, or his slayer (Jake Horsley, exploring the Matrix neo-mythology, considers the agents of Matrix to be the rebels' allies, due to their deadly, but under some circumstances liberating force.).

Demonic possession has the liberating effect only if it brings with it the turmoil, upsetting the balance, and doubts of one's expanding Self, one's self-evaluation, and self-reflection. The magician must stir up a negative reaction of his environment. In the optimum case, s/he is attacked, mocked, criticized and insulted on all sides, attracting elements constantly disturbing his or her SES. At this point it is important to open up to this influence, absorb it, and let it work inside (inner strength decides if one can handle the confrontation, or if s/he will suppress the emotions and activate the defense mechanisms, which in this case means failure). The second wave of Choronzon's servants arrives, this time in the form of a whole variety of negative emotions. Anger, feelings of being offended, aggression, rage, feelings of superiority swell up, all of them being defensive reactions of Choronzon trying to maintain the fixed position of the assemblage point and the petrified self-image of the magician.

The tidal wave of emotions is more difficult to handle than the wave of defensive thoughts, and it usually gives the magician rather a hard time. However, if his inner strength is sufficient, s/he

will not suppress the emotions, nor run back to the shelter of his or her original self-image (usually accompanied by an indirect or direct humble apology for one's behavior). The magician gives up any instinctive defense and opens up the door for the demon Sorath. S/he then experiences doubts of his or her own existence. All the old inferiority complexes, doubts of oneself, of one's work and realization swell up. The images of the self and the world are disturbed, and in a better but far more demanding case, they are completely destroyed (see Crowley's *Atu XVI., The Tower*).

This is the culminating point of the operation. The fundamental existential loathing (see Sartre's novel *La Nausée*) of one's self, of one's inability, of not belonging, loneliness, and exclusion from the human sphere to the sphere of nothingness fills the magician. This moment of the greatest self-contempt and despisement is the private confirmation of the magician's victory (although seldom accompanied by any joy or positive emotions).

With his disintegrating influence, Sorath enables one to begin anew. It is a beneficial reset of the operating system that started to stagnate and stray into monotonous routine. For a few days, the practitioner experiences terrifying and very demanding feelings of rootlessness, having no firm ground under his feet. S/he is excluded from his or her usual ways that helped him to live in peace, through which s/he defined him- or herself, and through which others have defined him. S/he does not belong anywhere.

However, after some time (depending from the individual flexibility of the assemblage point), the beneficial effect of the operation sets on, and the magician is flooded with the feeling of purity. It is a *Tabula Rasa* in-between the particular short-term stages of life. S/he looks at his or her original self-image as from the outside; perceiving it as a calcified shell, from which s/he managed to magically escape. A good magician changes maybe 10, 20, 30 or more self-images during his lifetime. A bad magician or an average person usually surrenders to the first or second self-image that s/he has created or (more often) that was forced upon him by the society, environment, family, friends, school etc.

"The Joker`s a special case. Some of us feel, he may be beyond treatment. In fact, we`re not even sure if he can be properly defined as insane. ... We`re beginning to think it may be a neurological disorder, similar to Tourette`s syndrome. It`s quite possible we may actually be looking at some kind of super-sanity here. A brilliant new modification of human perception. More suited to urban life at the end of the twentieth century. Unlike you and I, the Joker seems to have no control over sensory information he`s receiving from the outside world. He can only cope with that chaotic barrage of input by going with the flow. That`s why some days he`s a mischievous clown, other a psychopathic killer. He has no real personality. He creates himself each day. He sees himself as the lord of misrule, and the world as a theatre of the absurd."

Grant Morrison

Arkham Asylum

A good sign of being in or under the control of one`s self-image is whether the person can make a fool of him- or herself by doing something extraordinarily silly, unsubstantiated and embarrassing, especially in one`s important field of realization (Atu 0, The Fool).

If the practitioner is unable to do this and on the contrary clings to his or her maintained self-image, furiously attacking everyone who dares merely to touch it, is most probably the sign of a magician under the control of Choronzon, or Castaneda`s predator from the depths of the cosmos.

Final notes: The effect and intensity of the operation can be regulated as necessary. For a moderate form, the magician can target any possible audience, e. g. an internet discussion forum. For more intense forms, s/he has to focus on the closer environment, such as one`s colleagues, friends, or family.

The applicability of the operation depends from the current life stage of the magician. In some stages of life (usually before the attainment of a particular goal), a powerful, stable self-image is necessary, and in some moments (just before the realization of the goal) one has to eliminate anything that could possibly disrupt its coherence. One-sided disruption of the balanced formula of Solve et Coagula brings with it rather stern consequences.

CHAPTER 13: HOW TO USE THE ENERGY OF ENEMIES FOR YOUR OWN BENEFIT – ON THE HUNT FOR HUMAN SOULS

Motto: "How to arrange that those who would want to do us the most harm will help us?"

As one of the indicators of magic skill I consider the effectiveness with which a practitioner is able to turn every situation toward her benefit. The best practices in any techniques are those which can kill two birds with one stone, or utilise a lateral, residual material.

In the last chapter, I wrote about the shattering of self-image and the effects accompanying this action. One of them is the necessary and beneficial backfire stream of criticism, attacks, verbal assaults, derision, etc. Besides the help of the deconstruction of the fixed self-image, these elements may, under certain circumstances serve in another way – as effective energy sources. So the question is: how to make those who would like to harm us most, help us most?

The basic condition is one's empathy, which you can train through procedures I described in my book *Slavic magic*. Through this empathy you can make an important discovery: the emotions of anger for every individual have a different "flavour", different shade, which reflects the character or structure of the individual shem (complex pattern) of the particular person.

The second condition is the absence of one's own fixed self-image. If you have a strongly fixed self-image, then there are some vulnerable and sensitive spots within its structure (the points of connection to the matrix according to Horsley); their localization is not difficult to predict. Even a simple verbal attack directed at these points touches the feelings of self-importance and activates emotional vibrations of the whole structure, which prevents the establishment of the mood necessary for grasping and using the energetic attack flow.

This requires a relaxed and open attitude, not a defensive reaction, which usually occurs reflexively in the case of strong self-

image. The proper state may be approximated by long-term practices of aikido, which is based on the principle of the utilisation of the attacker's energy against himself. A skilled adept of aikido can take almost all the kinetic energy solely from the energy of an attack and benefit from it through its rearrangement. While in aikido this energy is consumed mainly for defence against an attack, in the magic procedure which I am describing the technique deviates after the first phase (i.e. the phase of letting the enemy into one's own perimeter). - The magician may, of course, redirect the aggressive energy back to its source, but from the point of view of using it for one's own benefits, the procedure described below is more effective.

Although the practitioner lets the energy behind the words of a verbal attack enter her inner perimeter, she does not expel it. Instead, she lets it work internally for some time - waits until her personal power spends its charge by absorbing it and "neutralizing" it - a moment before its ebb she focuses her attention on it, which is possible due to the extracted experience of a particular "anger flavour" - and at the moment when it starts losing its power and retracts, she firmly grips it with her will. This experience can be felt as if she caught with a strange magical organ an alien thread or a tentacle inserted there, and clenched it mercilessly and fixed it in this position.

There's no need of personal contact, knowledge of the name, or personality of the attacker for this type of soulcatching. His verbal or textual attack coloured by aggressive emotions suffices. One can from the composition of sentences and selection of words intuitively extract the imprint of personal shem (analogically, as it is possible to determine many characteristics of an individual by genetic analysis of his microscopic corporeal remnants).

Thus, it can be performed via internet discussion boards, written communication, SMS etc., though for the early attempts the direct contact with the attacker is more suitable (however, there is a danger that the magician won't be able to withstand the severity of such an attack in a direct confrontation. She may emotionally waver and become unable to sufficiently sense the feelings or act decisively at the phase of gripping).

For better inflow of energy-information flow contained in a text message it is appropriate to take into account the techniques of Mexican sorcery and read the message only with the left "receiving" eye and that after stopping of the internal dialogue. It is necessary to stay in the same state during the whole operation. - If the message

activates the run of internal dialogue and following defensive reflexes, rearrangement of energy or feelings of enmity, it proves that the self-image is not sufficiently dissolved and the operation probably won't be successful. It is also important to remember, that the probability of success is increased when the operation is not performed with a desire for vengeance, but from emotionally neutral, impersonally cold, purely pragmatic states of mind oriented on gaining a new energy source.

When it is done properly, the catching of the attacking thread and activation of the draining program will continuously drain such the attacker's bio-psychical energy that the latter invested into the original attack, unless he releases his grip - forgetting in this case does not release the grip, quite the contrary, this grip is sometimes reinforced when forgotten. If the attack was emotionally strong (in optimal case full of fury, revengefulness, resentment, jealousy, hatred etc. - these are indicated by abuses, efforts in derision, attacks on repute, name etc., that are most open - disclosed points for penetration to the shem of the attacker), the gained energetic influx is significant and can be used for sizeable increase of creativeness, charisma, personal emanation, charm, etc. (the drained energy is qualitatively neutral - it is influenced only by momentary psycho-physical state of the victim; only the energy of the attack had an aggressive tint).

The amount of caught threads of attackers is not limited, although every magician has his own natural limit (it depends also on "the thickness" of threads, i.e. how much energy flows through them). My experience is about ten simultaneously "caught souls", but I pres me, that this number may be considerably higher (its increase depends also on what amount of the energy is magician able to divert into the literary, artistic or other achievement, or eventually any kind of activity from fucking to abstract solving of non-linear mathematical equations).

If the grip of several alien threads within his own psyche is exhausting the magician, she may by the help of a simple ritual - or by the help of intent - tie every thread to a small object and have these objects stored in a special pouch. This she can always carry with her or put it out only in when an intensively increased energy potential is needed (influx of energy may be connected for example to the grasping of the pouch with the left hand). The experience shows that the best practice is to tie the threads to corn grains, fish scales or stone or wooden slates.

For more effective grip and prevention of potential "slip" of the thread, it is convenient to name every caught soul, for instance by personal name of the individual or - if we don't know it - by any incidental name or set of signs, e.g. DUMMY 1., DUMMY 2., DUMMY 3. etc. It is practical to sigilise this name - to tie the experience of flavour of the concrete attack on the sigil and ritually draw the symbol on the relevant object.

The bond may be used in a different manner, for instance for intentional vampyrism or for penetration of the essence of the person concerned in order to fatally or drastically damage it. In most cases, however, the above mentioned method above is the most effective for one's own benefit. Generally, there is no subconscious activation of "backlash", because the attacker himself has been the cause of his situation, through his stupidity and carelessness.

As a consequence of continuous draining of his energy, he will increasingly plunge into grey average of masses, or any major success in the field of his enterprise is thwarted (if he manage to produce sufficient energy and train his willpower above our own potential, he may reverse the situation - however this situation is very rare).

CHAPTER 14: A BIT OF CHEMICAL MAGIC

Do you like coffee? Some people are completely addicted to it. They love it; they physically and mentally need their cup of this drink every few hours. They are not able to do anything without their regular dose. Even very powerful people have sometimes such petty weaknesses. Use them to your advantage! If you managed to take the place of the coffee in their hierarchy of values (i.e. you would evoke in them the same feeling as the coffee does), it would spell a good measure of advantage. The thing, which makes them addicted to coffee, is foremost the caffeine. Caffeine is an alkaloid, which acts in human body as a stimulant of the central nervous system. Look at it magically and evoke the spirit of caffeine. Use postmodern evocation procedures. For the reliable and highly effective evocation sigil use a graphic representation of the caffeine molecule. The mantra is CeeHeeNoo from the chemical structure - CHNO.

The spirit of caffeine is strong and in the "organic hierarchy of the entities" superior to many spirits of chemical substances in your body (for instance, the neurotransmitter called dopamine reacts to it as well as hormone epinephrine - adrenaline). Therefore proceed in the following operation with caution and don't dwell on it too long (Otherwise you risk heart arrhythmia and other niceties.). In gnosis, you will see the spirit of caffeine as an entity with attributes of coffee and power.

You don't need anything more than to obtain its information code or - in Castanedian terms - let it set up a specific position in your Point of Assemblage or - in Dukesian terms - to capture its specific pattern with a feeling. As soon as the code/pattern is gained and the position is fixed you may, with the help of a sigil, implant it into your deep mind and send its projection into the environment through auric magic (Graphic depiction of information code may be - in addition to specific feeling of pattern, i.e. shem - a sign obtained by automatic drawing in the state of possession with a spirit of the particular substance). Thus you may implement in your AOS your very own deep symbols of chemical substances, neurotransmitters, genes, viruses, etc.

You can use projections of auric magic, if the operation is performed impeccably, to effect change on some types of people in the same manner as their favorite drug do. It will happen predominantly at the psychic level, but in some cases you may observe also the typical physiologic symptoms, which appear after the usage of the drug. They will love you and will be addicted to your presence.

The spirit of caffeine is an arch-demon composed of the demons of its individual components. Therefore, it is more appropriate to evoke or see through visions in gnosis the demons of the elements in the Mendeleev periodic table and to make magical contact with at least some of them (In the optimal case with all of them as that creates a powerful and potent set of entities, suitable in almost all eight forms of magic.).

In order to learn about the spirits of individual elements you can use any elements of pop-culture (for instance *Periodic Table Comic Book*) or anything else - fairytales, educational programs for children, and similar stuff. To gain correspondences, possibilities for use, and inspiration for the appearance and attributes of individual spirits of chemical elements, you can use this exhaustive and well designed virtual periodic table at:

<http://www.chemsoc.org/viselements/>.

It is not necessary to establish uniform patterns of appearance and competence for chemical elements' entities, but it would be nice to compile a "new GOETIA" consisting of 115 demons (later 118) of the elements in the Mendeleev system. Unfortunately I don't have any time for completion of closed systems. In my book "Zones of shadow" I created such a system of qliphotic entities, with which I experimented for several years (10 planetary demons, 12 zodiacal anti-genii, 4 arch-demons of elements, 22 guardians of the tunnels of Seth). Thank you, never more! Now it's for me something akin to oral/anal sexual intercourse with exhumed Eliphaz Levi. Therefore I gladly pass the privilege of becoming the new Franz Bardon to others. I just show the methods - you can create particular structures for yourself according to your own needs and intentions.

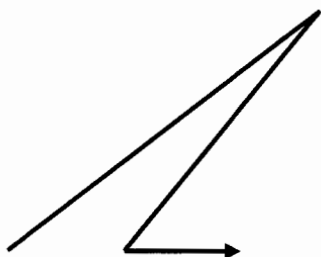
Before evoking the arch-spirit of a chemical compound, make prior contact with the spirits of individual elements, which its molecule consists of. In the case of caffeine, the chemical formula is $C_8H_{10}N_4O_2$. First evoke or contact, in a state of strong gnosis, the spirits of the elements C, H, N, O.

Subsequently you can evoke the arch-spirit of caffeine as the conglomerate consisting of the mixture of individual spirits, whose

influence is represented by their number. In the case of $C_8H_{10}N_4O_2$, the strongest, most dominant part is the spirit of hydrogen (H) and the weakest one, least represented, is the spirit of oxygen (O).

For the evocation of the arch-demon of caffeine you can use the chemical sign of its molecule or you can create a sigil using Mendeleev periodic table.

Caffeine - CHNO - C→H→N→O. Sigil of caffeine spirit:



You can use this technique to make use of all addictions, such as addiction to sugar, nicotine, or other drugs or chemicals.

If you want to be more elegant and flexible and you often have to deal with other people (e.g. in business), expand your portfolio. Create a legion of servitors corresponding to the most frequent human addictions. When creating individual servitors, implant an informational code of the spirit of concrete substances causing the addiction. Sugar, nicotine, caffeine, alcohol, and chocolate are a good start. Program each servitor in such a way that it starts, after certain gesture or word, to "emanate" its informational code through your auric influence. (By the opposite gesture or word it should stop its activity.). In this manner you can readily change your auric magic according to the addiction of the person with who you are dealing with, whose attention you want to attract or whom you want to tie to yourself. Observe which vices s/he is prone to and then, with or without the help of a servitor, project their pattern, shem, as an atmosphere, fluid, or charisma of your personality.

The person who you want to make addicted to your presence (and make him/her willing to fulfill your wishes) need not necessarily be addicted to the substance or spirit which you want to activate through your auric magic. There are substances, which are simply stimulating. Activate them to supply energy to your aura. Such an influence must be surely pleasant for everybody. Act in

your environment as an energy drink! For instance *Red Bull* derives its effects from high content of caffeine, sugar, and taurine. Evoke the spirits of these substances and merge their information codes (patterns) into one, in similar fashion as you would their chemical formulae. Use this gained conglomerate with the help of auric magic – the result will be surprising. A much greater number of people will suddenly find out that being with you and doing you some smaller or bigger favours causes them pleasure and influx of energy (Especially if you program your servitor, which “activates the circuit” of energizing influence to trigger the action only if the person you deal with act in accordance with your will.). The opposite approach is to activate auric emanation of tranquilizing substances and act as an emotionally calming factor, whose presence brings pleasant relaxation and calm.

The classification of substances or spirits which you decide to evoke is quite simple. Those which restrict the activity of the central nervous system and facilitate relaxation and movement of the assemblage point belong to Nuit and Neptune. On the other hand, substances which stimulate the activity of the central nervous system and facilitate the fixation of the assemblage point belong to Hadit and Pluto. I assume you understand that everything mentioned above is just one illustrational (and relatively banal) example of the possible application of magical thinking in chemistry.

Experimenting with spirits of chemical substances has of course much broader possibilities for use. From healing, through martial magic (for example, nicotine is very dangerous demon, not to mention the spirit of sulphuric acid and its effects on a victim), ego magic and inner alchemy to experiments with various altered states of consciousness¹⁹. For this purpose, evoke or invoke spirits of hallucinogens and let them present their patterns, i.e. freely establish their presence in your Point of assemblage (each drug moves it into a different position). Of course, you won't achieve such significant changes as with the physical use of these substances, but in some moments and in some operations the intensity of states evoked may approximate those occurring after the use of real drugs.

¹⁹ See *Inner Alchemy* by Taylor Ellwood for further examples

CHAPTER 15: ABOUT THE SPIRIT OF SULPHURIC ACID

This is one of my favorite spirits, my ally. Maybe it is because of the happy connection of his infernal origin (sulphur) and his corrosive, decomposing, and maliciously aggressive effects on his surrounding, which is quite in harmony with my own character. Maybe it is because of something else.

Apart from the fact that it is a quite furious and vicious spirit, for whom the use in the fields of martial and black magic is a pleasant challenge for his natural self-realization, I use him also as my alternative Holy Guardian Angel (the original one rests in peace already). Crowley's well known: "As an acid eats into steel, as a cancer that utterly corrupts the body; so am I unto the spirit of man. ... I shall not rest until I have dissolved it all." ([16]), is this spirit's cup of tea. He proves to be an excellent helper by shattering and corroding old, non-actual, or imprisoning self-images. Sometimes a simple invocation or a temporary obsession is enough, other times I create his own imaginary world (a labyrinth, arena) where he may enjoy himself hunting and dissolving the mental projection of a self-image, the fixation on which I want to get rid of. Hunt yourself! It is a great adrenaline experience.

CHAPTER 16: EXPEDITIONS TO THE MICRO-WORLD

We have learned to project our consciousness, the body of light or astral body to the immense earthly and cosmic distances. We even try to overcome not just space but time as well (i.e. Nuit). Now is the time to master also the reverse method - to learn how to enter with our consciousness into the infinitely small dimensions of the micro-world (i.e. Hadit).

The training is simple - in the state of gnosis focus on some point of your body and then enter it with your consciousness in that part. If you want an aid, project your astral form out of your physical body and then start to penetrate the chosen point with your mental hologram form. In the same manner as if you were trying to mentally enter the sphere of some planet or star, you have to conquer whole light years of distance at an infernal speed, but with the intention to enter deeper into still more microscopic dimensions of your own body as you advance in space (of course, you may use this method also externally - for your surroundings, different objects, stones, flowers, animals, other people, etc.).

Entering the micro-worlds of your body with your consciousness and magical imagination is similar to your training of the journeys into the worlds of elemental entities. At first you won't see much, but repeated attempts (and potential experimenting with changes of the techniques of gnosis) will bring better results. Finally you will discover an unbelievably complicated, bizarre realm inhabited by thousands of strange entities.

It is a quite interesting fact that after some time of training and intentional usage this technique becomes organic, and in necessary moments is automatically activated. I found it out when, during one removal of old machines, a falling old rusty tin-plate fell on my hand and gashed my whole lower part of palm together with the vein. I immediately fell on my knees and suddenly, making that movement, my consciousness entered the depths of the micro-world in the place of my wound. This happened completely spontaneously - probably with the help of the pain and shock. I perceived armies of red and white blood cells. The organic memory of my body cooperated quite smoothly with my magical intention and I multiplied and accelerated the activity of the red blood cells

(coagulation of blood) as well as the activity of the white blood cells (immunity system, destruction of harmful substances) by some indescribable ability of my will. It didn't last very long and I was subjectively quite convinced about the change initiated by my effort. I don't know how far my organic imagination influenced the objective reality. No miraculous healing of the wound occurred, although the blood coagulated relatively quickly and I got no infection (which was quite strange given the extent of corrosion of the tin-plate, but not necessarily magical according to the view of a rationalist). It would be necessary to repeat the experiment and let the other hand to be gashed by a rusted tin-plate and avoid any use of magic. No, thank you.

Experiments with the body magic are no doubt interesting but they may be a bit dangerous. For example, I tried to place loa into my penis according to the Instruction of *Voudon Gnostic Workbook* by Michael Bertiaux and it didn't turn out very well. Since then some things don't function completely according to my will. If it were someone else, I would probably try to sue him for this harm. But it is known that Bertiaux has rather convincing Haiti lawyers and I have heard that it is not a good idea to mess with them.

CHAPTER 17: EGREGORES OF THE NIGHTSIDE

Not only do the great positive historical personalities have created powerful egregores. Also every negative historical personality has his or her own egregore, whose energetic center is located in the corresponding qlipha. If a psychonaut is able to localize these energetic centers, he may revitalize this egregore by the help of magical rituals constructed along the correspondences identical with the character of the egregore, and use its energetic resources in an individual or group way.

The presented chart serves to localize some of these centers and for simple "stalking" of other ones (not directly included the chart) on the map of the kabbalistic or traditional model.

<i>Sephirah (qliph)</i>	<i>Deformed principle</i>	<i>Egregore</i>
Kether	Plutonian	A. Hitler
Chokmah	Uranian/Neptunian	J. Goebbels
Binah	Saturnian	H. Himmler
Chesed	Jupiter	H. Göring
Geburah	Martial	Lenin, J. V. Stalin, L. Berija, Mao-tse, B. Mussolini, Genghiskhan, Atilla
Tiphereth	Solar	A. Hitler
Netzach	Venusian	R. Hess
Hod	Mercuric	J. Streicher, W. Blomberg
Yesod	Lunar	-
Malkuth	Earth	-

In the operations of diturgy (creation of new ideological currents using the egregores from the Dante's Town called Ditto) magicians may be inspired by Jan Kefer's theurgical instructions, which should be suitably adapted according to the character of his intention. "The explorer must perfectly know the theory and practice of the so-called magical composure and magical concentration... The method is as follows: We define the magical signature of the entity. We surround ourselves by all corresponding

analogies. For this purpose, we create a particular verbal and posturing ritual. We repeat this ritual in the respective hours corresponding to our concept." ([37], 92, 93). After some longer practice it is possible to combine and unite egregoric etheric patterns (for instance to merge the pattern corresponding to the egregore of Genghis Khan with the pattern of the Mao-tse egregore into one pattern), to tie them to finger gestures, movements, etc.

Another use of these techniques is in the magician's confrontation with "energies" of various ideological currents and following liberation from the power of common propaganda and manipulation forms. Apart from that it is possible to use these energetic sources for the most destructive magical attacks or for defensive purposes against group forms of attacks.

Among the most frightful entities which a magician may come into contact with when exploring the qliphotic egregores, are the egregores of famous mass murderers²⁰, above all the egregores of psychotic and disorganized murderers, whose connection to the Qliphoth is much stronger than with the psychopathic or organized murderers.

These egregores influence the magician's psyche with exceptionally intensive destructive power apparently because of the fact that they are created by the energy of innumerable masses of victims merging into an impersonal anonymity, as is the case with egregores of dictators and totalitarian regimes. They are created by the energies of a smaller group of victims. A magician experiences these mixed energies and information residues more directly, he distinguishes them, until the necessary detachment becomes almost impossible. Because of this, the practice with this type of energy, is in many aspects, more difficult and dangerous, and it has a more disintegrating effect than the practice with the patterns of demons. Black magic using the etheric structures of the egregores of serial murderers will probably leave its marks on a practitioner, which he will be hardly able to get rid of - if he can at all, and which may eventually grow into serious mental infections, psychical malfunctions, or murderous compulsions. During the evocations, these entities appear in monstrous forms heterogeneously combined of the mutually twisted bodies of the victims and the murderer.²¹ An

²⁰ Some serial murderers who are still alive have also created very powerful egregores.

²¹ References about the bizarre interconnection of the victims' astral corpses and their murderers occur already in the works of French occultists from the end of 19th century. These entities are most often grouped together into the spider forms

advanced black magician can use the corresponding energies to create attacking servitors, or servitors causing phobia. A specific virtue of these servitors is that they can be easily bound to various objects, for example rings.

Any potential invocations of the egregores of serial murderers should be based on one's essential interest to know the forms of these individuals' thinking, or the wish to integrate one's own sadistic or murderous tendencies.

<i>Qliph</i>	<i>Egregores of serial murderers</i>
Saturnian	A. Fish, P. D. MacKay, J. R. Christie, J. Brudos
Jupiter	R. Kraft, R. Hansen, G. Engleman
Martial	R. Speck, R. Ramirez, J. P. Knowles, D. Coril, H. Carigan, T. Bundy, R. Berdella
Solar	E. Kemper, R. Chase, E. Gein, J. Dahmer, I. Brady, M. Hindley
Venusian	A. Wuornos, J. Neelley, J. Bueno
Mercurial	H. W. Mudgett
Lunar	M. Tinning, D. Berkowitz, J. Joubert, G. Jones, G. Heidnik

Related to these methods is the practice of necromancy, suitable especially for experienced magicians inclined to draw on the Saturnian principle and the demon Zazel. Energy-information residues of dead people are, according to the traditional classification, relatively near - in the super-terrestrial and lower Lunar sphere. Because of this, it is not difficult to evoke them. Levi writes about it: "We may evoke aerial corpses by the help of necromancy. They are larvae, dead or dying substances, which we establish contact with. They may at best manifest themselves by ringing in our ears - activated by already mentioned nervous excitement - and their answers are just the reflection of our ideas and dreams." ([43], 155). And in another place: "Conjuration of the dead ones is the concentration of memories, metaphoric coloring of shadows. To invoke, here on earth, those who are not here anymore, means to invoke their types from the imagery of nature." ([46], 80). These residual energies are a kind of astral automata maintained in a more or less complex state only by a long-time habit of the living

or other formations expressing particular primacy of the murderer over his victims.

mind. They have no will of their own, although their partially preserved programs may rouse certain instinctive impulses.

A black magician can use the dynamised Will to implement his or her simple own program into a suitably evoked astral corpse, found purposely in the super-terrestrial sphere. Doing this, he changes it into an astral zombie subordinate to his own will. Astral zombies created in this way don't have a long lifespan, but they seem to be quite effective especially for tasks related to the magician's defense. In some cases they are able to affect the attacker with waves of freezing dread, influence his heartbeat and, in the case of a concentrated influence of more astral zombies on one target, they may also cause death.²² The escort of terrible decaying guardians in the dream consciousness provides the necromancer with a high extent of invulnerability. Moreover, a few of these guardians may provide physical invulnerability and protection from attacks in the physical world.

The contact with Baron-Samedhi, the Voudon deity of the dead, and his subordinated spirits, known as Guedhe, is well-trying and effective in the practice of searching for suitable astral corpses and for the advanced techniques of their programming.

The disadvantage of these methods is the constant presence of the otherworldly aura surrounding the necromancer, apart from the numbing effect on the magician's personality.

²² In the Voudon tradition, the techniques of invoking and sending out of the dead are known as "envoi des morts" and "expeditions". Sending out of the dead is a technique, by the help of which a living person becomes the prey of one or more dead through enchantment, which causes loss of body weight, hemorrhage (bleeding), spitting of blood, and death to a stricken person. Illnesses caused by these "expeditions" are very hard to cure.

CHAPTER 18: THE FORGOTTEN ONES

In current magic theory there is a special group of entities – the so-called Forgotten Ones. According to Nema they are “entities of the astral planes that are rooted in the pre-cerebral brain; they are the survival urges that have been layered over by the higher functions of intellect and logic. The Forgotten Ones include, but are not limited to, the instincts of hunger, sex, fight-or-flight, clanning, communication, curiosity, altruism and religion, all those imperatives of actions ensuring survival of self, offspring, and species” ([52], 47).

Demons are closely related to the Forgotten Ones, in fact they are directly derived from them. Magical invocation of the Forgotten Ones is the utmost stage of familiarity with the powers of Qliphoth. “The Forgotten Ones are not only stronger than one would think, but they are also the roots of demons and devils as well as the roots of gods. ... On the side of ‘Darkness,’ we encounter the blindness and strength of the Forgotten Ones, the terrible and terrifying results of their being misdirected through wrong ideas and warped emotions.” ([52], 48, 49). Nema assigns the Forgotten Ones to seven energetic centers of the body:

<i>Chakra</i>	<i>The Forgotten One of</i>	<i>Body zone</i>
Sahasrara(7)	religion (transcendence)	crown
Ajna (6)	curiosity	forehead
Visuddha (5)	communication	throat
Anahata (4)	clanning	chest
Manipura (3)	fight-or-flight	solar plexus
Svadhishthana (2)	sex	lower belly
Muladhara (1)	hunger	anus

The evocation of the chakras’ essence belongs to the most important operations of an advanced magician because they reveal the original and primitive sparks of a human being. Chakras opening on the frontside of the body correspond with the frontside of the Tree,

chakras of the backside of the body correspond with the averse side.²³ The resulting correspondence of demons is as follows:

<i>The Forgotten One of</i>		<i>Demon</i>
transcendence	☐	Hismael
curiosity	☐	Taphtartarath (Pagros)
communication	☐	Kedemel (Naedis)
clanning	☐	Sorath
fight-or-flight	☐	Bartzabel (Brugel)
sex	☐	Hasmodai
hunger	☐	Zazel

Hence the evocation of the Forgotten One of sexuality should be preceded by the evocation and integration of Hasmodai. The invocation of the Forgotten One of curiosity should be preceded by the invocation of Taphtartarath etc. Mastering the demon creates a prerequisite for mastering the deformed versions of any of the basic instincts.

The Forgotten Ones may be related to the Ancient Ones of H. P. Lovecraft:

<i>Chakra</i>	<i>The Forgotten One of</i>	<i>The Ancient One</i>
Sahasrara (7)	transcendence	Yog-Sothoth
Ajna (6)	curiosity	Nodens
Visuddhi (5)	communication	Nyarlatotep
Anahata (4)	clanning	Azathoth
Manipura (3)	fight-or-flight	Hastur
Svadhithana (2)	sex	Shub-Niggurat
Muladhara (1)	hunger	Dagon

The Forgotten Ones are more powerful and frightening than common qliphotic demons because they are the original roots, from which demons were derived. Hence the magical operations with them may have more tragic consequences than the evocations of qliphotic demons, zodiacal anti-geniuses or the guardians of the

²³ Because the chakras of the backside of body are the natural entrance gates of demons, they come generally from behind. An unpleasant side of the evocations of the Forgotten Ones of the averse side is that the presence of the evoked entity felt outside the magician's field of vision - behind his back - may lead to paranoia or nervous collapse.

Tunnels.²⁴ "The Forgotten Ones can obsess the unbalanced and come to dominate their lives, providing access for their linked cosmic forces and forms to enter the shared realities of humanity in disastrous ways. One thinks of Hitler, Stalin, Vlad the Impaler, Caligula, Nero, etc., in this regard ([52], 49). The magician also runs the danger that his psychical constitution will not withstand the confrontation with the terrifying forms, in which the Forgotten Ones manifest themselves, and will collapse or will be broken into pieces by their assault.

Phil Hine recommends invoking the Forgotten Ones in deserted places after few days of solitude accompanied by numbing/deadening methods of reaching gnosis, such as hunger, thirst, death posture, lack of sleep, hyperventilation, sensorial overload, or exhaustion. The cycle of invocations is focused on one of the Forgotten Ones, or the magician allows for a spontaneous development and takes in everything that arises out of the depths of his psyche.

It is suitable to be surrounded by as big amount of various painting tools as possible and to immediately capture the particular Forgotten One in a shape perceptible by one's consciousness. Modeling, drawing with fingers, painting, or drawing with a charcoal has proven to be effective. The practitioner may also record the acoustic expressions produced under the influence of the Forgotten One. By these methods he is able to capture some aspects of the Forgotten Ones into the forms perceptible by consciousness,

²⁴ In these layers of unconscious it is possible to encounter psychic contents marked as "pure evil", and the consequences of such an encounter may be terrifying. For example the "work" of the mass murderer Ted Bundy has a clear mark of the Forgotten One of sexuality, who is closely related to the core of vampyric consciousness. This connection was unconsciously confirmed by Bundy himself when he stated about himself: "Sometimes I feel like a vampire." I presume that, having reached a particular level, a magician is unable to master these powers on his own. A particular type of woman, whose archetype Goethe represented by the character of Margareth in Faust, must intervene by her influence. It depends solely on the Holy Guardian Angel or Kia whether he / it throws such a person into the whirl of the magician's life or not, while the second possibility means inevitable destruction of the magician. Crowley indicates this fact by the indispensable mission of Babalon when passing the Abyss; Castaneda calls attention to the key value of a nagual woman etc. Therefore, these advanced stages of magical practice are a leap into the Abyss. It means putting one's own fate into the hands of a "higher power" or chance. (The risk that the magician surrenders to the instinct of death combined with the Forgotten One of sexuality and becomes a sadistic rapist or a murderer is just one of the several unfavorable alternatives.)

confront them and partially liberate oneself from their influence, eventually to transform their influence into suitable forms. Obtained names, shapes, or sigils of these entities are one of the most powerful individual magical tools, and they are a perfect foundation for the construction of one's own magical alphabet. It is also possible to bind the energies of the Forgotten Ones to objects, such as magical weapons, rings etc. According to Hine, a common negative impact of these operations may be even up to six months period of regular fits of depression, paranoia, or self-loathing.

Through the focal points of the Forgotten Ones, an advanced magician can discover the secrets of magical lycantrophy, because these original sparks of the human being are also the focal points of animal atavisms – former evolution stages of man. A. O. Spare developed the techniques of awaking the atavistic nostalgia (memories of pre-human evolution stages), but also K. Grant and M. Bertiaux, who draws knowledge from the ancient Voudon traditions, call our attention to them.

Because the “time-flow” in qliphs may seem to go backwards, entering their mental space makes the return to pre-human evolution phases easier. Every qliph, or demon, after it has been mastered, enables the practitioner to penetrate to the sphere of the particular Forgotten One, who is a gate to a reservoir of atavisms of the particular animal species. The movement of the assemblage point into the body zone corresponding to a qliph, followed by its even more accurate fixation into the center of the energetic whirl – into the central point of the Forgotten One – and its transgression causes the metamorphosis of the structure of consciousness from the human form into the animal form. The success of this metamorphosis determines the extent to which the constitution of the magician changes, whether just his mental, astral, or also the physical body, transforms into the animal form. Considering the performance of some shamans, transformation of the physical body probably cannot be completely denied; however, for a Westerner to cause an assemblage point movement strong and precise enough is only possible in a psychotic state of mind, or with the help of psychedelic substances loosening the fixation of this point.

Order of penetration to characteristic animal forms:

<i>Qlipha</i> □	<i>Demon</i> □	<i>The Forgotten One of</i> □	<i>Animal</i>
Saturnian	Zazel	hunger	raven, owl
Jovian	Hismael	transcendence	eagle
Mars	Bartzabel	Fight-and-flight	wolf, dragon
Solar	Sorath	clanning	dragon, lizard
Venusian	Kedemel	communication	dove, cat
Mercurial	Taphtartarath	curiosity	jaguar, panther, puma
Lunar	Hasmodai	sex	frog, chameleon

Another effective, but more detailed and systematic method of achieving the desired animal forms lies in assigning the classes of animals to particular energetic centers of the body. The Evolution of man is related to the movement of the assemblage point location from the lower part of body to higher and higher body zones.²⁵ Every stage of this movement is connected to an atavistic reservoir of some animal class. It proceeds from the oldest evolution classes, whose transition points can be localized in the lower parts of body, to younger and younger evolution classes, whose points are regularly distributed in the upper body parts. The central axis of the body, or the Middle Pillar of the microcosmic Tree serves as a basic orientation line enabling specification of a particular class, while for an exact localization of transition points into lower taxons (i.e. ordo; familia; genus; species) a practitioner has to search in the particular areas of the body with the help of *intent*.

For a modern magician, the subphylum of animals called Vertebrata comes into question because human consciousness is closely related to solar powers, which occultism puts into anatomic relation with the vertebral column and spinal chord. Even within the scope of the subphylum of Vertebrata it is possible to feel the transformation into the lunar form of consciousness, when following the oldest evolution classes.

The transition stage between the solar and lunar modes corresponds especially with the subphylum urochordates (Tunicata) and subphylum Cephalochordata belonging to phylum of chordates

²⁵ For a civilized Westerner, this point is situated (or felt) between the eyebrows. Members of some primitive African tribes localize "the place where ideas are created" into the chest or solar plexus.

(Chordata). To the lunar mode belong following phylla: phylum of echinoderms (Echinodermata), phylum of arthropods (Arthropoda), phylum of mollusks (Mollusca) and phylum of annelids (Annelida). This phylum is a transition to even older modes of the structure of consciousness, in some magical currents described as the Forgotten Aeons. These modes are completely alien to the current structure of human consciousness and unconscious. Phylum Aschelminthes, phylum Nemertea, phylum Plathelminthes, phylum Ctenophora, and phylum Coelenterata belong to this class. The journey to even older systems of primitive organisms - Parazoa and especially Protozoa (unicellular organisms) - is probably completely impossible for a modern day magician.

Penetration to the older systems of the solar mode is connected with a relatively high danger of obsession or mental disorder; the lunar mode presents a very high danger and probability of damage to the magician's psychic structure; atavisms of the Forgotten Aeons are extremely dangerous and almost definitely cause serious damage to the magician's psyche. On the other hand it is true that the older the atavism, the greater is the magical power it offers.

Classification of subphylum of vertebrates (Vertebrata) according to energetic centers of the body and the Forgotten Ones:

Chakra	The Forgotten One of	Body zone of lycantrophic transition points to lower taxons	Class	Descriptively
Sahasrara (7)	transcendence	vertex	-	superhuman
Ajna (6)	curiosity	Forehead and facial zone	-	Human consciousness
Visuddhi (5)	communication	From lower third of the face to upper part of chest and nipples	Mammalia	mammals
Anahata (4)	clanning	From upper part of breast to the centre of trunk	Aves	birds
Manipura (3)	fight-or-flight	From the centre of body to the zone under the bellybutton	Reptilia	reptiles
Svadhithana (2)	sex	From the zone under the bellybutton to the point in the middle of sexual organ and anus	Batrachia (Amphibia)	amphibians
Muladhara (1)	hunger	From the point between sexual organs and anus down to feet	Osteichthyes Chondrichthyes Cephalaspidomorphi Myxini	fishes false fishes lampreys gastropods

The classes of more primitive subphyla and phyla leading to atavisms of lunar and forgotten modes may be classified in a similar way. These are localized in deep energetic levels of the body and are subject to a similar external classification.²⁶

Carroll brings the issue of animal metamorphosis into relationship with the astral double and writes: "The double may also be made to take on various alternative forms, most commonly animal form. Theriomorphic (beast-like) manifestations of the double are often atavistic. They cause a form of possession by the behavior patterns of the animal concerned. These patterns may lie dormant in our memory, or it may be that we have access to aetheric memories. Whatever their source, these atavisms create terrifying effects. Even if the aetheric beast form is kept within the physical body, it may manifest as strange physical prowess, the ability to cower wild animals and confuse and frighten we humans. Projected beyond the body, it can serve as a vehicle for the consciousness to experience the mode of travel and abilities of the animal. Skilled magicians may attempt bizarre composite forms like gryphons and basilisks as magical vehicles." ([5], 63).

Castaneda calls this technique a downward shift and strictly warns against the danger of relatively easy shift of the assemblage point to the lower zones of animal emanations.²⁷ (According to his opinion, sorcerers of the so-called Old Cycle excelled in this technique, in spite of its destructivity and the tendencies, especially among men, to fix the assemblage point in these zones, to "linger" in them.)

Herein probably lies the root of the legend that magicians are able to transform humans into animals. A practitioner sufficiently experienced in shifting his own assemblage point through the centers of particular atavisms is able to manipulate the assemblage points of other people by means of magical intent. A sudden and unexpected shift of consciousness into, say, a frog atavism will be utterly destructive for an untrained person.

²⁶ See also the stages of the embryonic development of a human fetus.

²⁷ According to Castaneda, some geographical localities not only help to such shifts of the assemblage point, they also determine its direction. An example of such localities is the Sonora Desert, parts of Eastern Europe and Western Asia or some areas of Siberia and Mongolia, which help to shift the assemblage point downwards, i.e. into the zone of animal emanations. These localities are therefore since antiquity characterised by legends about frequent cases of lykantrophy and metamorphosis of people into animal forms.

A special phenomenon related to the shifting of other people's assemblage point is an effect spontaneously occurring in the environment of an experienced magician moving around in his astral atavistic form. The assemblage points of people whom he approaches in this form allow those people to experience the acts of his astral form as part of their physical reality. In this state, not only the magician's astral atavistic form, but also all kinds of attacks, wounds and physical contacts, caused by this form, are experienced as reality.

The magician soon realizes that transformation of the consciousness is not absolute, so that even in the "animal" state remains something human in him or her and, vice versa, common "human" state remains marked by characteristic animal features due to these experiments. Long-time and frequent application of these techniques very likely causes the practitioner to gradually manifest in his appearance, movements, and behavior the typical characteristics of the animal, whose form he takes on most frequently.²⁸ Thus a sensitive observer is able to distinguish the power zone in which the magician works most often according to his appearance. The advantage of these practices, compensating the big danger of obsession, - apart from the knowledge and partial control of animal atavisms - is also a great improvement of stalking, movement, and attacking abilities after the assumption of the animal form suitable for the intended magical operation.²⁹

According to Bertiaux, the key to the portal of Daath leading to a new system of worlds lies actually in the lycanthropic transformation. He proposes that a magician may find an exit from one universe only if he constantly assumes various forms of particular beasts, demons and astral monsters, by doing which he opens the corresponding gates to the other side and liberates himself from their hobbles.

The Celtic tradition offers a valuable aid, assigning geographical directions and seasons of the year cycle to the twelve

²⁸ See Castaneda's term, "spirit dreaming", (which he relates to savageness, violence and destructivity) and its relationship with the psychophysiological transformations of a sorcerer.

²⁹ Due to the similarity of the astral and sea world, experiments with the activation of shark atavisms show noteworthy results in aggressive martial magic; especially the species *Carcharodon carcharis* (shark man-eater) and *Galeocerdo cuvieri* (Shark-tiger). (The invocations of an African deity - ruler Behanzen from Dahome, depicted as a human - shark may also serve as a transitional stage previous to the direct activation of shark atavisms.)

archetypal animals, while it draws on the knowledge of the mysterious relation of the year cycle with the cycles of human unconscious. The initial experiments with magical lycantrophy and metamorphosis seem to be most effective when done in accordance with the time cycle of the particular animal archetype.

<i>Direction</i> ³⁰	<i>Month</i>	<i>Animal</i>
North	-	-
-	November / December	Wolf
-	December / January	Eagle
-	January / February	Otter
East	-	-
-	February / March	Crow
-	March / April	Wild Boar
-	April / May	Hawk
South	-	-
-	May / June	Bear
-	June / July	Horse
-	July / August	Deer
West	-	-
-	August / September	Dog
-	September / October	Heron
-	October / November	Salmon

Frater U. D. mentions another key bit of information for the practice with nostalgia: "It is advisable, especially in the beginning, to experience atavisms in states of dream only, until you have become more familiar with them. Only then should you experience atavisms in everyday life and, of course, in rituals. It will usually take years and decades practice until you are ready to work with Atavistic nostalgia in a predictable and reliable way. As a species, we had to struggle much too hard for evolution, so our consciousness and our censor will not stand by unflinchingly and watch as we scratch off our civilizing varnish, risking the possibility of destroying everything again. One reason why true mastership in this practice can only be achieved after many years lies in the fact that during this period a stabilization of the whole psyche has to be achieved. If not, our brain could never handle experiences which are dead,

³⁰ The totem circle begins in the North and continues to East, South and West. There are no animals assigned to the four main directions. Time cycle is determined by the Lunar cycle - it is not the common calendary time-table.

similar to Lovecraftian tales. Furthermore, if we endorse the evolutionary model, a new step in evolution must always be guaranteed or our own genetic alarm mechanisms would destroy the whole system of our organism. Finally, in evolutionary terms we are little more but parts of a general organism which cannot afford to allow uncontrolled regressions to a larger extent. Therefore we will have to 'offer' something to this general organism (when seen as a personification) for its collective development. Only then will we be able to use its huge power resources." ([32]).

One of the specific dangers of these practices for the magician's environment and his own psyche (especially from the point of moral confrontation) is that primitive animal atavisms have a tendency, under certain circumstances, to take the control of the human consciousness of the magician and use his astral double as a sensing automata for their own actions. Their goal is mostly an intensive accumulation of suitable energies. One of the manifestations of this accumulation process is a situation, when the practitioner in his night consciousness watches how the lycantrophic animal form of his astral, excelling in the art of stalking, searches for suitable people, attacks them and absorbs their energetic-information code. In the advanced stages of the fusion of human and animal elements, night attacks on newborn babies and small children may occur, since these are powerful emitters of easily obtainable life energy. A strong form of such an attack on a child victim may result in SIDS (Sudden Infant Death Syndrome).

The Forgotten Ones constitute one layer of the True Will, which has to be treated with in order to discover the core of the human being, which is - Nothingness.³¹ Probably the greatest mystery of True Will is the fact that at its core is Nothingness. This is the only True Will after a properly done reduction.³² Nuit declares: "Do what you want, let it be the whole Law ... Nothing is a secret key of this law" ([17], 31, 33). Carroll writes about the core of the human being, "The Kia is without form. It is neither this nor that. There is almost nothing we can say of it except that it is the void center of consciousness, and it 'is' what it touches. It does not

³¹See the works of A. Schopenhauer, M. Heidegger and J. P. Sartre. From the occult point of view Nothingness is closely related to Atu 0, The Fool, the mystery of magical silence and the key AL/LA.

³² A premature discovery of Nothingness, which is not preceded by an adequate fulfillment of positive (positively determined) patterns of higher layers of True Will on the contrary equals spiritual suicide of the individual. (See Nietzsche's categories of active and passive nihilism.)

have any qualities like goodness, compassion, or spirituality, nor their opposites...The center of consciousness is formless and without qualities of which mind can form images...The mistake of so many occult systems is to imagine that the Kia has some preordained or intrinsic quality or nature. This is just a wishful thinking, trying to give cosmic significance to the ego." ([5], 164-165).

For an advanced magician there are just two possibilities from the viewpoint of his identity with himself (not the self-definition of his own personality): Nothingness (and Chaos in the ancient Greek sense of emptiness, Kia) or Choronzon. Precisely the Nothingness, Meon, Abyss, or empty Kia, is the way, the means and "content" of the discovery of True Will, i.e. being-for-itself (Pour-Soi). Sartre adds: "Thus nothingness is a hole in existence, fall from being-in-itself (En-Soi) to the Self, which constitutes being-for-itself (Pour-Soi)" ([58], 81).

If a magician decides to transcend the sphere, which Kabbalah calls Daath, the secret Sefirah, he will discover that there is no True Will in itself, no predetermined pattern, nor a particular task of the incarnation. Human existence has no meaning, which would be given from the beginning. Existence precedes the essence - transcendental subject is fiction.

It is not possible to distinguish the True Will from the false one. There is just one will - the one well-known from one's everyday life. There is no "higher" spiritual will and "lower" egoistic will.³³ This classification is Choronzon. The key lies only in the state of inner frame of mind which creates the will. It appears to be true when it originates in the frame of *being-for-itself*, *Pour-Soi* (in the existentialistic sense), while it seems to be false when it rises from the state of *being-in-itself* (*En Soi*).

The Holy Guardian Angel, as the root of consciousness, determines what internally or externally shapes our life in this life. There is no other angel than the one whom the reader experiences in him/herself and around him/herself. In the first stages of the path, the magician needs visions, spirits, angels, demons, Hidden Masters etc. and his Kia will probably supply them; however, this need reveals an as yet incomplete liberation from the state of being-in-

³³ Crowley's definition of the predestined *True Will* is nothing more than an attempt to create a means enabling to justify actions, which are morally unacceptable for the ego. Like Crowley, who referred to the "True Will" superior to common will in order to give meaning to his dubious actions, Marquis de Sade, too, refers to the "will of nature", or some followers of Freudism refer to the "power of libido" precisely for the same reason.

itself.³⁴ When this illusion is discarded, the magician stands completely alone in his or her world - "There are not gods or demons, except of those...I have created for myself."³⁵ ([59]).

After the outside layers of True Will have been uncovered, the magician awakens and if he manages to escape all snares of Choronzon (he hasn't identified himself with any objective pattern apart from the uttermost Nothingness), he attains to the real awakening - an awareness of his own existence.

It might seem surprising to assert that the true state of identification with the Holy Guardian Angel (i.e. abyss, meon, nagual³⁶) is boredom.³⁷ Despite the apparent implausibility of this opinion - an average person has created for himself an outright Choronzonic idea of transcendental and *fulfilling* mystical experience of the identification with the Self³⁸ - boredom is the "hidden heart of existence" (Sartre), the state of identification with the Self³⁹, when one is not focused on any external goal and his attention is "coiled" in itself, it can't avoid focusing on its own Self⁴⁰. It is literally destructive to dwell in this Nothingness for a long

³⁴ Hadit presents himself thus: „I am the Magician and the Exorcist. ... For I am perfect, being Not... I am alone: there is no God where I am.“ ([17], 45, 47, 51).

³⁵ Attained realization of loneliness of a human in the world and liberation from the state of *being-in-itself* of course doesn't prevent the magician, if he needs it, to temporarily create a desired god, demon, hierarchy of entities or an astral sphere by activated belief.

³⁶ Carroll comes to similar conclusion: "It is this void at the center of one's being which is the real Holy Guardian Angel" ([5], 162).

³⁷ Trance activated by laughter, sex, or dance is a state of a near approach of the Angel.

³⁸ In fact it is obvious that the contact with the true Angel must be accompanied by the state unacceptable for the ego. In contact with him, the ego experiences feelings of its own senselessness and banality. (Holy Guardian Angel is the most terrible enemy for a conscious personality, bigger than Choronzon. Invocation of the Angel, which is in fact a magical execution of personality, should not be motivated by anything else but hopelessness of the absurdity of existence. Any other reason leads to Choronzon.)

³⁹ If a person A wants to describe his/her "Self", he/she will probably list a lot of features, proportions and qualities related to his/her physical or mental elements (height, weight, eye color, hair color, character - kind-hearted, nervous, belief - materialistic, spiritualistic etc.). All of these statements may as well be true for persons B, C or D. The only thing that is unique only for person A is precisely his/her sense of "Self". However, the contents of this sense of "Self" deny any description - it is Nothingness, because "Self" as such is completely empty.

⁴⁰ Heidegger presents boredom as a method of activation of "abysmal experience of Nothingness" (apart from anguish and other boundary situation). J. P. Sartre describes confrontation with Nothingness in details in his novel *La Nausée*.

period of time⁴¹, so the magician must emerge from it and offer himself to the world, to act, become engaged and create himself, although he realizes that in the end all action is meaningless.⁴²

⁴¹ See the results of D. O. Hebb's well-known experiments with sensory deprivation.

⁴² Another alternative and resort from this state is philosophical suicide, as A. Camus characterized it. Here lies a motive for famous suicides committed soon after correctly done invocation of Holy Guardian Angel. Any adherence or strong belief may be fatal for a magician after Holy Guardian Angel reveals his true "essence" - Nothing. Camus describes this state, equivalent to the state activated in magic by the invocation of the true Angel (spark of Chaos; the Absurd), in a following way: "At the end of the awakening comes, in time, the consequence: suicide or recovery...So long as the mind keeps silent in the motionless world of its hopes, everything is reflected and arranged in the unity of its nostalgia. But with its first move this world cracks and tumbles: an infinite number of shimmering fragments is offered to the understanding. We must despair of ever reconstructing the familiar, calm surface which would give us peace of heart...Before encountering the absurd, the everyday man lives with aims, a concern for the future or for justification (with regard to whom or what is not the question). He weighs his chances, he counts on 'someday', his retirement or the labor of his sons. He still thinks that something in his life can be directed. In truth, he acts as if he were free, even if all the facts make a point of contradicting that liberty. But after the absurd, everything is upset. That idea that 'I am,' my way of acting as if everything has a meaning...all that is given the lie in vertiginous fashion by the absurdity of a possible death. Thinking of the future, establishing aims for oneself, having preferences - all this presupposes a belief in freedom... But at that moment I am well aware that that higher liberty, that freedom *to be*, which alone can serve as basis for a truth, does not exist. Death is there as the only reality. ... The absurd man thus catches sight of a burning and frigid, transparent and limited universe in which nothing is possible but everything is given, and beyond which all is collapse and nothingness."

In his novel *John Barleycorn* J. London describes a similar state of the so-called white logic, which activates a strange kind of drunkenness in more sensitive persons. The afflicted person "may see intellectual spectres and phantoms that are cosmic and logical and that take the forms of syllogisms. It is when in this condition that he strips away the husks of life's healthiest illusions and gravely considers the iron collar of necessity welded about the neck of his soul...All is clear to him. All these baffling head-reaches after immortality are but the panics of souls frightened by the fear of death, and cursed with the thrice-cursed gift of imagination. ... Of course, all this is soul-sickness, life-sickness. It is the penalty the imaginative man must pay for his friendship with John Barleycorn. ...to the imaginative man, John Barleycorn sends the pitiless, spectral syllogisms of the white logic. He looks upon life and all its affairs with the jaundiced eye of a pessimistic German philosopher. He sees through all illusions. He transvalues all values. Good is bad, truth is a cheat, and life is a joke. From his calm-mad heights, with the certitude of a god, he beholds all life as evil. Wife, children, friends—in the clear, white light of his logic they are exposed as frauds and shams. He sees through them, and all that he sees in their frailty, their

The magician shouldn't avoid repeated immersion in Nothingness as do the majority of people, who in the dread of Abyss resort to absorption by the world, because these experiences provide a prerequisite for, and renew the state of Thelemic will unassuaged of purpose or Spare's neither - neither.⁴³ The state of identification with one's I namely reveals the absurdity of human existence, since a person immersed in this state, if he excludes the possibility of escape "outside" - out of himself, longs for only one thing - for extinction of this existence by sleep or death.

meagreness, their sordidness, their pitifulness. No longer do they fool him. They are miserable little egotisms, like all the other little humans, fluttering their May-fly-life- dance of an hour. They are without freedom. They are puppets of chance."

Especially with Martial or Plutonian oriented magicians of excellent intelligence, alcoholism may serve as a gate of Meon and method of invocation of the true Holy Guardian Angel. A sign of the confrontation evoked in such a way is generally the practitioner's surrender of familiar and emotional bonds, life responsibilities and tasks, as well as the activation of self-destructive programs in his psyche, often ending up in premature death (see the life and fate of A. Hemberger).

⁴³ All activities that a person enjoys may be defined as those, by which he temporarily loses consciousness of his own existence. Everything, what an individual desires and is passionate about, deprives him of the consciousness of the existence of his own Self. A person without the consciousness of his own Self becomes a human - object. The true Holy Guardian Angel comes through boring things. His Choronzonic aspect comes through things that one enjoys. Special exceptions are physical trance-inducing activities such as sex and dance because they join elements of external involvement, self- experience and the experience of inner Nothingness. A magician should remember this fact, he shouldn't adhere to any of his interests and he especially shouldn't identify with and confuse his creations or outer activities with his Selves, or with the one wave binding them together - with Kia. Ramsey Dukes writes in Thundersqueak: „I hope it is clear that we recognise that labels, or qualities, are fun, but that the danger is to identify with those labels (rather than to 'distinguish oneself from them'). ...if you are one with your subpatterns you will be dominated by the hates and fears of misalignment, which would otherwise just be the spice of existence." ([1], 102).

CHAPTER 19: CHORONZON

"Yet must he that understandeth go forth unto the outermost Abyss, and there must he speak with him that is set above the four-fold terror, the Princes of Evil, even with Choronzon, the mighty devil that inhabiteth the outermost Abyss."

Aleister Crowley

The Vision and the Voice

Choronzon results from the incorrect catching of Holy Guardian Angel/Kia. Choronzon is an Angel represented as being-in-itself (En-Soi), not as being-for-itself (Pour-Soi). This "being" is identical, though in the Angel it is subjected, whereas in Choronzon it is objected.⁴⁴ By correct subjecting of Angel, there originates some objected "negatives" of his character by the phenomenon of mirroring, which an adept meets as demons Choronzon during transition of abysses (in edge situations). Because of this, confrontations with Choronzon are the indicator of correctness of the catching of Guardian Angel/Kia. If these confrontations don't represent catastrophic life breaks of the deepest temperamental impact with long-time effects, the Angel wasn't seized correctly. Crowley proclaimed that straight confrontation with Choronzon negatively touched him for whole rest of his life. Eliphas Levi, authentically characterizing Choronzon as a devil, writes: "When anyone invokes the devil with intentional ceremonies, the devil comes and is seen. To escape dying from horror at that sight, to escape catalepsy or idiocy, one must be already mad" ([43], 124). The rituals where HGA is imagined as nice and good entity are, in my opinion, incorrect. The Real HGA is a terrible "entity" - the nothingness in human, his abyss.)

Choronzon is interconnected with the problem of subject-object. "Choronzon is dispersion" ([25], 525), writes Crowley. Splitting, dispersion is a secret of this demon. Things that leave unity of self-love - Kia of subject, that cross its "borders", become different in our experiencing. This fact is at best observable on your own body and its parts. Saliva in the mouth doesn't nauseate anyone, but once it is spitted from the mouth, it becomes disgusting.

⁴⁴ Because of this it is possible to, unlike the Holy Guardian Angel, evoke Choronzon.

While a hair is a part of body, we have an emotionally neutral attitude towards it. However, finding it in food provokes irrational disgust. In a wider sense, the body of beloved person may after his/her death evoke fear, etc. Ideas of our mind are organized in mysterious way; they are penetrated by the stream of awareness (Angel), which connects them into meaningful unit. If it was possible to objectify the ideas externally, the non-transparent net of chaotic objects would originate. Crowley describes the vision of Choronzon: "Images, images, images, all without control, all without reason" ([25], 520). While the internal contents are implanted into particular stream of conscience, they are the part of an Angel; once they are objectified (to particular extent by the very speech or writing), they become excrements of Choronzon: "In the beginning doth the Magus speak Truth, and send forth Illusion and Falsehood to enslave the soul. ... For the curse of His grade is that he must speak Truth, that the Falsehood thereof may enslave the souls of men" ([15]).

Choronzon is always present. The magician confronts him every day, and what was yesterday an Angel, tomorrow may be Choronzon. Many smaller, although equally serious confrontations precede direct confrontation with Choronzon in abyss during endeavor to "know" Holy Guardian Angel. The magician must reveal and by realization sublime one layer of true will after another, seizing its concrete patterns at first, fulfill those and consequently transcend and throw them away, because stagnation on any element of true will means its transmutation into the Choronzonic element. The true Angel is Nothingness; final silence undisturbed by "voice" of any internal element.⁴⁵

Crowley instructs the magician for the evocation of the Angel: "Let him consecrate himself to resist the assault of the Voice and the Vibration until his consciousness faint away into Nothing. For if there abide unabsorbed even one single atom of the false Ego, that atom should stain the virginity of the True Self and profane the Oath; then the atom should be so inflamed by the approach of the

⁴⁵ In thelemic paradigm: Holy Guardian Angel - silent Self - Hoor-Pa-Kraat/Harpokrates (god of silence). Because of this, weapon against Choronzon, except from mystery of Babalon, is silence. "Now knoweth the Scribe that he was wrong in holding much converse with the demon; for Choronzon, in the confusion and chaos of his thought, is much terrified by silence. And by silence can he be brought to obey. ... For Choronzon feareth of all things concentration and silence: he therefore who should command him should will in silence: thus is he brought to obey." ([25], 525).

Angel that it should overwhelm the rest of the mind, tyrannize over it, and become an insane despot to the total ruin of the realm." ([19], 345).

This part of the ego may be anything: identifying with a given "life mission", ideas about the higher Self existing by itself, belief in the True Self (Crowley himself wasn't sharp enough here), belief in a priori given true will, identification with some of psychological models (virginal saint, unconventional rebel, witty companion, powerful magician, wise initiator, altruistic and decent guru, officer, teacher, housewife etc.)⁴⁶

Identification with these forms means cutting oneself off of a significant limitation of other possibilities and configurations of the ego structure. The fixation on these images (regardless of them being "good" or "bad", "positive" or "negative", "helpful" or "harmful") is - often unnoticed - magical death of the practitioner. It is a petrification followed only by a gradual anesthesia, stagnation, and repetition of the old patterns.

Carroll summarizes this experience in words: "All one's thoughts, obsessions, and demons must be reabsorbed before Kia can become one with Chaos. However useful such things may be to him in the short term, the sorcerer must eventually recant" ([5], 37).

Note well: The non-cleansed true will is sum of obsessions of a magician. The process of cleansing the true will by perfect fulfilling of its concrete patterns and then throwing away those patterns is like throwing of individual shucks of onion to its gist; like scene from Wells' *The Invisible Man*, where Griffin enfolds individual layers of bandages till he finds out that there is nothing under them.

"Being dominated by a demon is to be trapped on a particular map", write Ramsey Dukes in *Thundersqueak* and he is right. Choronzon, as a lord of demons means gradual, but definitive numbing in some of maps of reality and definitive loss of ability to swap maps of reality, which makes a human be a human. (It fits also to the Crowley's definition of Black Brothers, who immured themselves from effects of Angel and became stagnant.)

And contrariwise - the true Holy Guardian Angel demonstrates himself by wider and wider freedom, and the ability to swap maps. Dukes in *S.S.O.T.B.M.E.* notices: "Somewhere in our mind, a censor sifts the impressions in order to guarantee

⁴⁶ Read also the chapter of *The Futility of Utility* of Dukes' *Thundersqueak* for magical view to this aspect in political and "real life" dimension.

a comfortable and consistent mental environment. It is not a swindler: it is more like a loving aquarist who provides a goldfish with water, plants and artificial rocks to make it feel at home. That is why some people call it 'the Guardian Angel'. Until you come face to face with this Guardian Angel, your world will not change. In order therefore to pass from being a Scientist (and so rational) to being able to see miracles, it is necessary to pass through an intermediate state. There is a name for the intermediate state; it is called 'insanity'." ([29], 83-84).

An informative (not 100% platinum extra exact) classification of fundamental magical terms is as follows:

<i>Bertiaux</i>	<i>Kabala</i>	<i>Castaneda</i>	<i>Dukes</i>
Aeon	Sephirotic tree	Tonal	Materialistic/Scientific conscience
Choronzon	Qliphotic tree	Gap between worlds	Intermediate state of insanity
Meon	Abyss (Ain)	Nagual	Magical conscience

In this consideration, some magicians make a cardinal mistake when it comes to working with their true will. Instead of revealing the true "Holy Guardian Angel" (i.e. pure Kia) by gradual removal of patterns, clarifying and throwing away of useless personal constructions, they create a false "Holy Guardian Angel" by creating new patterns. They create their "Holy Guardian Angel" by projection of scraps of their own conscious selves and form it into shapes, which seem to be right, magnificent or, in the worst case, spiritual for the ego and conscious personality.

Remember Pete's chronically known and terse words: "The discovery of one's true will or real nature may be difficult and fraught with danger, since a false identification leads to obsession and madness. ... If any unnecessary or imbalanced scraps of ego become identified with the genius by mistake, then disaster awaits. The life force flows directly into these complexes and bloats them into grotesque monsters variously known as the demon Choronzon. Some magicians attempting to go too fast with this invocation have failed to banish this demon, and have gone spectacularly insane as a result." ([5], 49,51).

Pete also warns: "Any names, images, symbols, and directives that the magician receives will only be exaggerated

artifacts from his own mind and ego and possibly telepathic fragments from other people. Because he obtains these communications in a gnostic state, he is likely to accept them uncritically." ([5], 166).

Gustav Meyrink, in one of his novels, calls attention to the incorrect identification of the so-called aveyssha - implanting inauthentic volitional elements into the internal system of an individual by another individual or inorganic entity. "'So, is enthusiasm and aveyssha the same?' 'No, the first one is aveyssha. Enthusiasm originates from it. - - Man often doesn't notice that somebody is doing aveyssha with him. But he feels enthusiasm and because of it he presumes that it originated in him by itself. ...there exist various types of aveyssha. - - Many people may work with others aveyssha just by making a speech. '" ([50], 80). Few magicians evade the aveyssha (infecting by memetic infection) of other people, entities, or disintegrated shreds of their own ego during the attempt for identification of true will.

Probably 99% of old-aeonic magicians of the Western Mystery Tradition, who allow Choronzon to absorb them when they think they commune with an Angel, even today believe in the evocation of false Holy Guardian Angel and have wholly incorrect understanding (from the point of view of chaos magic and Thelema) of this "entity". This is very black magic.

The black arch-mage William Gray points at full line: "...personifying and naming one's own 'Upper-self' as a Holy Guardian Angel is a valuable psychological device for dealing with our undoubted 'Devil-drives.' Having done this successfully means that with a single code word we can summon everything best in ourselves to cope with Evil and pernicious propensities." ([35], 138).

Detailed preparations should precede the very evocation of an "Angel": "During many previous meditations the prevailing thought should have been: 'What would my Holy Guardian Angel look like if it were perceptible to my sight?' and a clear picture built up piece by piece in the mind. Reasons should have been worked out for everything. Why the hair and eye coloring should be as they are, or the face male or female. ... In other words, a workable Telesmic Image made of the sort of self that is aimed at as an alter ego of Angelic potential, which sums up and surpasses every good quality and ability of the operator. ...it is extremely important that our HGA identities should have some special and appropriate name to be invoked or addressed by when being related with consciously.

Preferably this name should be communicated to the inquirer by the Angel itself." ([35], 123-124).

Gray recommends forming from the sphere of the conscious personality of the magician, the name, shape and tune of the "Angel's" voice, his sex and physical painting. So the whole "Angel" is a product of operator's ego and inspirations, about which it is known just that "...it has to come from *somewhere*..." ([35], 124)

This method perfectly and consistently fulfills the fear, against which Crowley strongly warned, when he accentuated about the Angel: "He is not, let me say with emphasis, a mere abstraction from yourself; and that is why I have insisted rather heavily that the term 'Higher Self' implies a damnable heresy and a dangerous delusion." ([21], 38).

Gray writes about initial contact with "Angel": "This initial attempt at communication with one's 'Better Self' should not be kept going too long, and once the operator is satisfied that contact has definitively been established between his/her ordinary level of life and the best side of him/herself, further development of the contact should be left for the following day." ([35], 126).

Fuck, this is *really* very black magic.

*

In Heidegger's philosophy, existential "man" corresponds to the principle signed in magic by name Choronzon.⁴⁷ So the equivalent of result of actuating of Holy Guardian Angel is authentic Being-one's-Self (eigentliches Dasein) and seasonableness (Zuhandenheit) of world elements. Equivalent of the result of actuating of Choronzon is inauthentic Being-one's-Self (uneigentliches Dasein) and the fact that the elements of world are just attendant (vorhanden).

In any case, Choronzon represents a side step from the direct confrontation with the awareness of death. (Heideggers says that many people try to "run out" of anxiety of death. They are doing it

⁴⁷ Heidegger signs unauthentic being, into which a human generally resorts in anxiety from finiteness, from "being toward death", by impersonal and undetermined "man" (in German language man indicates general subject, for instance man sagt - it is said). "Man" is an existential, which ontologically determines human existence in its "every day being", when it actually loses its own being, its authenticity. Human existence loses itself in "man", it lives, thinks, acts, beliefs in a way as it is lived, as it is thought, as it is actuating, as it is believed. Also the problem of its finiteness it lays impersonally: it is necessary to die.

by abandoning themselves to the world. They became obsessed by the outside world, by every-day experiences, the "normality" etc.)

The anxiety of death misguides some individuals to snooping and trying to forget about it - they take on with gaities, amusements, they abandon themselves to, as Heidegger says, the world. Such a person loses perspective of the proper sense of their own existence. Absorption by world, by unpersonal power of the every-day, graduates in the post-atheistic aeon.⁴⁸ The magician may luxuriate in these gaities of life, but just to the extent, to which he is instinctually aware of being put toward death; to which they increase the absurdity - inconsistency of their existence. As soon as the extent of snooping to world is higher than the extent of experiencing of own being toward death, joyful manifestations of Angel change into Choronzon.⁴⁹ "Ah! Ah! Death! Death! thou shalt long for death. Death is forbidden, o man, unto thee. ... The length of thy longing shall be the strength of its glory. He that lives long & desires death much is ever the King among the Kings." ([17], 63), proclaim *Liber AL*.

Relations of key terms of different magical streams:

<i>Kabala</i> (micro-cosmic dimension)	<i>Castaneda</i>	<i>Spare</i>	<i>Crowley</i>	<i>Postmodern magic</i>
Daath	Nagual	Inbetweenness	Abyss	Meon, emptiness, chaos, absurd
Tiferet	Internal tonal	Superego	Holly Guardian Angel (transformed id)	Focus of affecting of power technologies forming the "gist" of personality
Jesod	External tonal	Ego	Ego	Manifold of selves

⁴⁸ Look at hectic life-style, exalted sexuality, expansion of extreme sports, instincts, which are flogged by artistic works etc.

⁴⁹ It is presumable that permanent awareness of own being toward death more or less decreases aspiration of magician for unbalanced experiencing of world gaities and it leads him to intensive worries about the sense of own existence - to his authentic being.

Barbarian incantations of invoking the Devil from medieval grimoires come in useful for evocation of Choronzon, especially because of their obscurity and senselessness, identical with Choronzon's character. Eliphas Levi with the naive enthusiasm of traditional magic writes about them: "We make no pretence of understanding their meaning; possibly they possess none, assuredly none which is reasonable, since they avail in evoking the devil, who is the sovereign unreason. Picus de Mirandola no doubt from the same motive, affirms that in Black Magic the most barbarous and unintelligible words are the most efficacious and the best." ([43], 253).

In cybernetic meaning, Choronzon is a principle of entropy⁵⁰ and may be evoked accompanied by acceleration of the influence of entropy in a random system, or by the help of simple computer programs, which schematically disturb mental chains and tactics of a spectator in admissible speed, gradually transforming, in grading tempo, systematized graphical patterns or grammatical chains into wholly chaotic patterns. Combinations of these modern methods with medieval or ancient ritual and grimoire elements is especially effective.

Mental invocation of Choronzon's essence in a method of postmodern magic is possible to evoke by conscious reading of the taxonomy presented by Michael Foucault. The very content of taxonomy is irrelevant, however, by its reading according to Foucault, is evoked the "border of our thinking: by pure inability to think like that", occurs. Original Chinese taxonomy is "breaking up all the ordered surfaces and all the planes with which we are accustomed to tame the wild profusion of existing things, and continuing long afterwards to disturb and threaten with collapse our age-old distinction between the Same and the Other." ([31], 7). Taxonomy is following: "animals are divided into: (a) belonging to the Emperor, (b) embalmed, (c) tame, (d) sucking pigs, (e) sirens, (f) fabulous, (g) stray dogs, (h) included in the present classification, (i) frenzied, (j) innumerable, (k) drawn with a very fine camelhair brush, (l) et cetera, (m) having just broken the water pitcher, (n) that from a long way off" look like flies'." ([31], 7). „But what is it impossible to think, and what kind of impossibility are we faced with here?" ([31], 7), asks Foucault. "Where is, in this wholly unmagical text, Choronzon?" may ask a magician.

⁵⁰ Already the founder of cybernetics Norbert Wiener finds a parallel between Augustine's patristic understanding of devil and cybernetic term of entropy.

"The quality of monstrosity here does not affect any real body, nor does it produce modifications of any kind in the bestiary of the imagination; it does not lurk in the depths of any strange power. It would not even be present at all in this classification had it not insinuated itself into the empty space, 'the interstitial blanks separating all these entities from one another. It is not the 'fabulous' animals that are impossible, since they are designated as such, but the narrowness of the distance separating them from (and juxtaposing them to) the stray dogs, or the animals that from a long way off look like flies. What transgresses the boundaries of all imagination, of all possible thought, is simply that alphabetical series (a, b, c, d) which links each of those categories to all the others. Moreover, it is not simply the oddity of unusual Juxtapositions that we are faced with here. We are all familiar with the disconcerting effect of the proximity of extremes, or, quite simply, with the sudden vicinity of things that have no relation to each other; the mere act of enumeration that heaps them all together has a power of enchantment all its own." ([31], 7-8). In this point lies Choronzon. There is destroyed the common space of confrontation in it. What is impossible is not the propinquity of the things listed, but the very site on which their propinquity would be possible. Taxonomy disturbs internal table, that "enables thought to operate upon the entities of our world, to put them in order, to divide them into classes, to group them according to names that designate their similarities and their differences - the table upon which, since the beginning of time, language has intersected space."⁵¹ ([31], 9). Text acts troublesomely on the temporary configuration of emanation of Kia.

Foucault describes the ailment resulting from a text in following way: "Perhaps because there arose in its wake the suspicion that there is a worse kind of disorder than that of the *incongruous*, the linking together of things that are inappropriate; I mean the disorder in which fragments of a large number of possible orders glitter separately in the dimension, without law or geometry, of the *heteroclitite*; and that word should be taken in its most literal, etymological sense: in such a state, things are 'laid', 'placed', 'arranged' in sites so very different from one another that it is impossible to find a place of residence for them, to define a common

⁵¹ Crowley confirms: "Choronzon systematically used some word, which didn't represent his idea, because there is no proper connection of his mind and speech." ([25], 521).

locus beneath them all.” ([31], 9). This characteristic associates Lovecraft’s visions of geometrically intangible and spatially incomprehensible worlds. So Choronzon is a principle disturbing Kant’s *Transcendental Unity of Apperception* and mentioned, innocently and banally seeming, taxonomy may be able to penetrate into mysterious folds of its sequence a gate into the world of Choronzon, or rather into Choronzon itself, because human Self is, according to Kant, unifying power enabling to perceive, stalk and connect into unity experience data, perceived by senses, and transform them into knowledge.

Twelve categorical forms of thinking - categories, Kant sectionalized in following way:

<i>Category</i>	<i>Form</i>
1. Of Quantity	Unity
	Plurality
	Totality
2. Of Quality	Reality
	Negation
	Limitation
3. Of Reality	Inherence and Subsistence
	Causality and Dependence
	Community
4. Of Modality	Possibility-Impossibility
	Existence-Nonexistence
	Necessity-Contingency

Every speculation or information consists of categorical forms from stated table. During direct confrontation Choronzon messes (but doesn’t transcend) this, or any other, ordered structure, without which there remains just cluster of various and heterogeneous individualities without any connection in mind.

By random displacement of categories and forms of table we may make an approximate idea about the frame of mind of a person, whose psychic organization changes by the influence of Choronzon in this way.⁵² This speculation indicates, why even

⁵² Adept, who withstood confrontation with Choronzon and gained certain extent of control over him, is able to, by magical concentrating into the point over the root of nose, manipulate with organization of table (tonal) of other persons. He may use this ability for so-called ankhur (shift of power; evoking of perceiving of meta-worlds) or, in the case of attacking magic, for breaking of

existentialistic and postmodern philosophic bases – mainly Jacques Derrida’s deconstructivism and work of Michael Foucault, give new, deeper sense to Crowley’s words: “Beware, therefore, O thou who art appointed to understand the secret of the Outermost Abyss, for in every Abyss thou must assume the mask and form of the Angel thereof. Hadst thou a name, thou wert irrevocably lost.” ([25], 514).

Another postmodern method of evoking confrontation with Choronzon is the magical evocation of spirits of some television channels by using of their logos as their evocative sigils. Results of Choronzon’s influence and excessive watching of television are in many respects the same.⁵³ Commercial televisions adopt structure of

transcendental unity of apperception of a rival by which he evoke immediate madness or death.

Also the relationship of magical master and student, no matter how deep it is, from particular point it always becomes a fight for this table, in which there exist just two possibilities – either master implants his version of table into a student (aveysha) or student breaks master’s organization of table. This fact suggest also Lévi: “And if somebody unlocks this secret for instance just to his student, he abnegates it on the behalf of him; from that moment student has – from the magical point of view – power over the life and death of his initiator and if he is afraid of this power, he kills him not to die on his own.” ([43], 71-72). If a student wants to stop being a student and become a master (psychocrat) on his own, he has to break the table of his master. (According to psychologist H. Mogel, psychical processes of organization influence psychical processes of evaluating, hence the self-organization of student’s table after refusal of master’s table presumably changes also his value system and it may, at least in some points, externally look like negation of master’s teaching. History offers many examples of such effect, for instance: Plato and Aristotle; Freud and Jung; Mathers and Crowley.)

⁵³ Compare Crowley’s: “Images, images, images, all without control, all without reason.” ([25], 520), and description of television from the point of view of postmodern ethos: “It is obvious that commercial television broadcasting brings constant flow of different incompatible images. For instance typical evening news bombard spectator with series of mutually unrelated images in quick sequence – war in distant country, murder in neighborhood, end of political speech, last news about some sexual scandal, new scientific discovery, the most important events from sport happening. This collage is even more diversified by advertisement for better batteries, better soap, better flakes for breakfast and better holidays. And because all of these various images – news and advertisements – are prepared almost equally, whole broadcasting looks like all of them are approximately equally important. ... A way, in which television introduces its collage of images, it unwillingly posts incompatible thing neck and neck. But apart from it, it also obliterates local and time differences. It mixes up past and present, distant and near and it joins everything in one running present moment – into ‘presence’ of television spectator.” ([36], 41, 42).

their broadcasting to psychological composition of vast masses, the spirit and ruler of which is Choronzon: "Many sociologists speak about television as about a phenomenon, which represents modern psychology and cultural tradition. It introduces quantum of images, which may be easily isolated from their bonds with reality and which rotate and mutually affect each other in constant flow without any center." ([12], 42). The magician invokes manifestation of artificial entities close to Choronzon by evocation of some television programs.⁵⁴

The most detailed literal occulture study of Choronzon, together with its magically effective sigil and method of evocation, is a novel *It* by Stephen King. In the model of Tolkien's mythology, similar results are achieved by evocation of Gothmog, lord of Balrogs, demons of power and terribleness (Valarauko).⁵⁵

In cinematographic presentation of character of Choronzon excel characters of agents in movie *Matrix* and especially the character of multiplying agent Smith in *Matrix Reloaded* and *Matrix Revolutions*.

*

No matter what method from the mentioned ones the magician uses, some characteristics of correctly invoking of Choronzon stay the same. There occurs frightening experience of spallation of awareness, the integrity of which decomposes. Magician feels that the power of self-love is no longer able to integrate some parts of his psyche into the original structure. Individual psychical contents intersect each other. They become independent, but they still are in the sphere of the magician's conscious mind, where they are perceived as individual and foreign geometric spatial formations.

⁵⁴ Dr. Nathan Sathan comes to similar conclusion: "The mass media is overflowing with daemons, who seek refuge within our psyche entering through our ears and eyes, becoming a part of who we are. ... It is no less than the daemon Choronzon itself, that devil whose names are Legion." ([51]). Dave Lee supports as well: "The realm of the media is the Inferno of Choronzon, the Demon of the Abyss of Hallucination. ... This is the Abyss, where the Great Old Ones or Archons of terror surge up from the depths of our being. These Archons are the primal forces of the instincts, of the first two neural circuits, corresponding to a vision of fear and greed on a cosmic scale." ([42]).

⁵⁵ The attribute of all of these demons are flaming whips or scourges, by which they tear the adept and retract from path Ghimel to the depths of abyss (downfall of Gandalf from the bridge in *Khazad-dûm*).

System and routing of mental chains are also disturbed. If a magician in that particular state would like to, for instance, calculate a mathematical example, he may at first realize the result and afterwards realize the question. Eventually he may find himself in the middle of such chain and strike out in the direction of question and result at the same time. Ideas become "a space", thinking "a movement". Choronzon is a merging of sense, space, and time. External becomes internal and vice versa, so a magician perceives huge corridors of mind, in which he "moves", whereas every mental operation, which Choronzon pours out and changes in constant and quick rate, activates different type and direction of "movement".

Probably the most dangerous moment strikes when Choronzon's influence wears off and individual parts of mind have to, by the help of the self-organizing ability of the psyche, "lock-on" to their original places. In the case when this return doesn't pass well, the evoked state may become permanent.

However, not just Choronzon, but also the Holy Guardian Angel represents death and madness of personality. Atu 0 - The Fool manifests the same. Crossing of abyss - void, which is the utmost "appearance" of Holy Guardian Angel, may be likened to the scene from Nietzsche's *Thus Spoke Zarathustra*, when jester (fool) is knocking down an acrobat balancing on a rope between towers to the depths and Zarathustra soothes the unfortunate: "Thy soul will be dead even sooner than thy body: fear, therefore, nothing any more!" ([54], 15). C. G. Jung reveals the secret of this mysterious jester: "Who is this 'joker', his words, which he shouts on acrobat, his alter ego, say this: 'You closes free way to better ones than you are!' There is somebody greater who breaks the shell, and this shell is often - brain." ([39], 154).

The Holy Guardian Angel, in the words of the qabbalistic paradigm, is a point (point of Camus' "absurd"), in which Adam Kadmon changes to Adam Belial.⁵⁶ The secret of touch with the Holy Guardian Angel is, symbolically said, that it "turns" the Tree. Qliphot becomes its forward side - life, everyday reality of magician; sephirotic side becomes backward side of death and mortification. The magician steps in here in need of stabilization (mortification) of the whirl of his life. However, postmodern chaos theory tells what magician practically experiences - neither this state of organization of Tree/World sides will stay permanent. The chaos of qliphots will self-organize in some time and the order of

⁵⁶ Qliphot as a state of spallation during transition from tonal to nagual.

sephiroths will decompose. *New* sephirotic order and *new* qliphot will originate.⁵⁷ However, the movement will stop neither now; the movement will stop never, until the magician stays a magician. Gradually he will sink in the idea of eternal comeback, in the abyss, where past, presence and future loose their sense. If he at least for a while achieves a state signed in old orders hierarchies by a title *Ipssisimus* (level of Keter), determining unifying "top" of both sides of a Tree, when only he determines by his position, which side is a "forward" and which one is "backward", the arch-magician will be able together with Nietzsche tell: "I, Zarathustra, the advocate of living, the advocate of suffering, the advocate of the circuit - thee do I call, my most abysmal thought! Joy to me! Thou comest, - I hear thee! Mine abyss speaketh, my lowest depth have I turned over into the light!" ([54], 198).

⁵⁷ Idea of qliphot as residues of foregone worlds.

CHAPTER 20: NEW PSYCHOLOGICAL MODELS OF MAGIC

Do you know, what one of the biggest nightmares of the majority of practitioners working with sigil magic is? It is the discovery that there is no miraculous subconscious, no powerful deep mind, as for example, discursive psychology claims. And this time appears to be near. Whereas ideological supports of our concept - Freud, Jung and Horney consider unconscious factors as the most significant factors determining human behaviour, some of their contemporaries, but especially important modern psychologists, such as Adler, Fromm, Sullivan, Maslow, Rogers, Binswanger, Boss, Lewin, Kelly, Allport, Sheldon, Cattell, Eysenck, Skinner, Miller, Dollard and Bandura, either totally reject the concept of unconscious, understand it just as a slight determinant, or consider unconscious motives to be significant only when determining psychopathology or deviant behaviour. (Theoretical works of Freud, Horney and in large part also of Jung - i.e. works attributing principal importance to unconscious - are strongly built on psychological problems and observations of problematical personalities, neurotics, hysterical women etc.) While Freud compares the consciousness to the top of an iceberg (of the unconscious), Adler offers more a realistic comparison of the unconscious to the roots of a tree, of which the visible part above the ground is considerably larger.

Of course, all of us know, or at least should know, that the explanation of sigils functioning with the help of the psychoanalytic model of unconscious or deep mind is just a construct; it doesn't make clear anything at all and its function is *just* complementary. But this "just" may be the principal and necessary ingredient for the right feeling, which should be felt during the works of the sigil magic.

The idea of a savage evoking the rain by his dance is magically almost incomprehensible for us, because we miss an adequate subsidiary (and rational) connection, which would, during such experiments, at least partially alleviate our feeling that we behave like fucks and that our attempt to evoke the rain by silly jumping is patently embarrassing.

But the work with our sigils seems less absurd to us, because there is at least a partial rational support by virtue of which we feel during a sigil exercise less like idiots and more like magicians. Now, do you really believe, that in 200 years' time - when the idea of unconscious will be a long outdated and ridiculous conception, such as we now consider the conception of electro-magnetic fluid magic of 19th century etc. - that there will be any observer, who will see a difference between the dance of a savage for rain evocation and jerking off to a drawn picture in order to gain quick money? Maybe yes, the dance is at least a bit more dignified and it may be excused by the mental scope of a savage, as well as by the fact that it is a part of a tribal folklore.

Of course, the best solution would be to apply an ostrich policy and isolate oneself from new psychological investigations and streams, which contradict our favorite outlived but still functional model. For the present moment this model is for most of us still magically functional, because despite its obsolescence it is still relatively spread in a wider cultural context. It is hard to foresee what will happen in thirty, fifty, maybe hundred years. "Reason is a really great destroyer", as Dukes remarked. And unfortunately, in this respect we apparently won't escape the negative aspect of another his statement, namely: "...essential value of reason, or the scientific approach, is that it stops things happening." ([28], 160).

In any case, we should prepare ourselves for the fact that our most frequently used model will show gradual decline in its functionality and there will be a need to create new models on the basis of teachings of new psychological schools, which will become dominant and widely accepted. (Dukes pointed to the fact thirty years ago in *SSOTBME*: "...the trouble is that the Scientific theory moves on and leaves a Magical theory which is expressed in outdated and therefore ridiculous, Scientific language. First it was 'magnetism', then the 'ether', then the 'fourth dimension' and now the 'collective unconscious'." ([29], 68). The natural decline of a model's functionality is not caused only by the fact that the support for the notion of consciousness is an illusion of at least partial connection of rationality to magic, but maybe even more by the fact, that the model interpreting a magical act by an obsolete scientific terminology is becoming simply ludicrous. And, as Levi already remarked: "However, you small and grand miracle-workers, I'm telling you, be you prophets, jugglers or sorcerers, never let the others mock you. Nothing disrupts magnetic circles as loud laughter does." ([44], 75). Unfortunately, his correctly captured magical

reflection seems funny to us, because he uses an obsolete scientific language. Maybe banishing by laughter in IOT rituals is a better example.

The good news is that the adaptation of such new models is likely to bring also new magical perspectives and abilities. Contemporary magical models utilizing psychological conceptions are built mainly on the theories of Freud and Jung, which had been, for a larger part, overcome and expanded by the modern psychology. Of course, this doesn't influence very much the practical applicability of these magical models because here, similarly as in other uses of scientific elements in magic, the scientific accuracy, age, or a coherence of a given theory is not relevant. Theories are there just to help to make the magical act acceptable – at least to a necessary extent – to the rational part of the mind. As I have already mentioned, the creation of new “psycho-magical” models may have a positive impact – in addition to the aspect of actualization and providing for the “credibility” for conscience – also the aspect of expanding and revealing new perspectives. That is because the structure of a theoretical concept forms the structure of the very magical overview and the intentional scope of a magician.

I don't have anything against using Freud's or Jung's conceptions, and I am not even saying that there's nothing useful left in them, since Chaos Magic also went this path (Thanatos and Eros are Freud's terms). I would like to turn the attention for instance to the not so well known Jung's aspects of archetypes. Jung took over this term from the scripts of early-Christian scholar Augustine. He compared them to the system of axes of a crystal, each containing in itself the primal shape of the real crystal. Similarly every archetype contains the core of an idea, meaning, or a strange pattern of behaviour. Archetypes assist in creating concrete conceptions, which lead to recognising of events and persons in concrete life, adumbrated by archetypes.

This method of looking at archetypes resembles the understanding of patterns in information model of magic as well as fractal character of individual informational clusters, i.e. “spirits”.

A certain reserve, which I maintain with regard to magical use of pure Freud and Jung, is that both these systems put excessive emphasis on the role of intra-psychical processes in the human development and behaviour. This, of course, may be very suitable for magical applications, but I think that at the present we shouldn't neglect also interpersonal psychological theories emphasizing the

significance of social elements in the growth, maturity, and behaviour of an individual. This part of the spectrum of psychological theories is not implemented enough into magical models, and that's a pity.

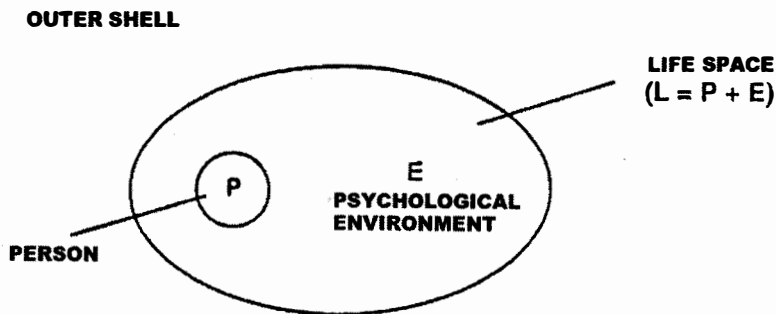
So here are three of my magical models built on the conceptions of other well-known psychologists other than Freud and Jung. You'll find nothing about the unconscious, power and energy of subconscious, psychical censor etc.. I use these models commonly and with satisfactory results along with classical Freudian conceptions usable mainly for sigil magic. (Note please, that this is about magical models using psychological conceptions, not scientifically correct and detailed analysis of these conceptions.)

Kurt Lewin and Field Theory

Lewin's theory has topologic character. It means that all of his notions are expressed in spatial terms. He presumes that the topology is based on the relation between a "part" and a "whole". With the help of topologic dimensions and symbols of life space Lewin is able to explain interpersonal dynamics and mutual dependency of a person and its environment. Moreover he proved the close connection of person's intrapersonal processes and actions happening in her environment.

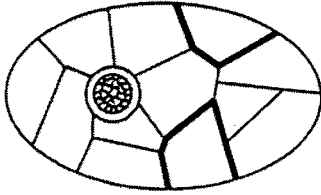
The circle denotes a person (P) who is surrounded by an elliptical field - psychological environment (E). The person and the psychological environment together create life space (L), beyond which outer shell lays.

Life space, part of which is also the person, contains psychological facts defining the present behaviour of this person.



Lewin's topological structure of the personality

The outer shell lying beyond the borders of life space has no direct influence on the person's behaviour. The psychological environment may be defined as all reality available for that person in a given time. The psychological environment contains areas, which are surrounded by borders of different density, firmness, and elasticity. The areas themselves may be permanent or temporary. Another characteristic feature of these areas is their relative mutual proximity or distance.



Borders of area: elastic and firm

Every area contains some psychological fact, which may be a person, object or idea, which to some extent influences behaviour of a person.

Every psychological fact has for the person special value or meaning, which is mathematically expressed as a valence. Valences are indicators of positive or negative value, which a person attributes at the present moment to individual psychological facts (and their areas) in her environment. Their intensity may vary from weak to very strong.

The person is a differentiated part of the life space. A borderline is created by perceptual-motional area. Every input from the environment comes into the inner area of a person through perceptual-motional area, which surrounds it. Every effort or external response of a person leaves the inner area of the person also through perceptual-motional area. As a result, this surrounding area, being relatively uniform, has a double function in its task as a communication zone between a person and environment.

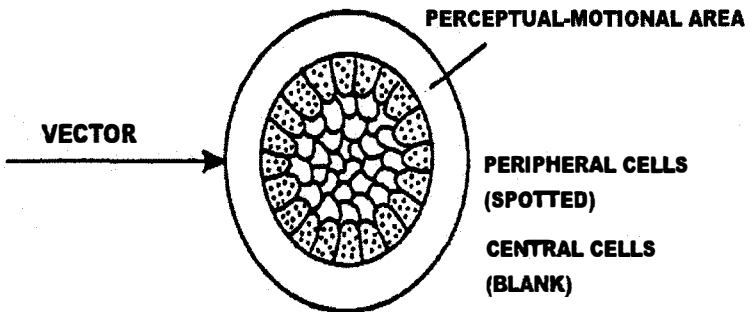
Cells of the inner area of the person contain psychological and social needs together with perceptual and communicational abilities (seeing, hearing, speech, body language etc.). There are two types of cells, peripheral and central.

Peripheral cells have closer relationship with perceptual-motional area than the central cells. (For instance peripheral cells mediate shallow conversation.)

The arrangement of peripheral and central cells varies according to the momentary state of thinking and feeling of the individual and according to impending situations. Whole life space, including the inner composition of a person, is under the constant process of change.

The inner structure of a person tends to the equilibrium. This state of utmost energy balance is often interrupted by tensions. Any wish of the person or any physiological need requiring a fulfillment causes tension in the inner area of the person. Fulfillment of a wish or satisfaction of a physiological need eliminates tension and retrieves the balance. During this process the inner cells of the person mutually interact and may share together a tension and trigger a complex response to the original motive. For instance, discharge of sexual energy may be connected with a social satisfaction.

As we have already mentioned, every area of the psychological environment has a particular value for the person, which is expressed as a positive or negative valence. Positive valences attract the person, negative valences repel. Depending on imminent state of needs of the person, the attractiveness of a particular psychological fact may considerably increase. This activates a power in the psychological environment, which may be expressed by a vector. The vector pushes the person in a direction of some psychological fact. Sometimes there are more vectors assisting the person in her advance through the psychological environment.



A person divided into areas (enlarged).

Wake up, the boring theory is over! Let's make a functional magical model out of it. The arrangement of inner cells has to be - at least temporarily - very specific and special, in order to be magically active. Rituals, ceremonies, magical names, and other preparatory measures prior to magical act, which establish new relationships and non-ordinary bonds of the magician to his psychological environment, i.e. reconfigure her inner cells, serve as tuners for this purpose. When the configuration of inner cells is correct, it is sufficient to engage peripheral cells and the perceptual-motional area in a suitable way (external and surface psychological activity of magical act) in order to, in a parallel with the rearrangement of inner cells, rearrange the "real" structures of psychological environment.

There is a certain relationship between the structure of inner cells and structure - arrangement - of the psychological environment (i.e. areas and psychological facts). As external arrangement may influence the inner one, which is quite common; the internal organization may also in particular special circumstances influence the external one. But in most cases the inner arrangement of cells succumbs to the influences of the psychological environment. When our internal cells manage to change this state of dictation from external "reality", then magic occurs.

The first step towards this change is, of course, the insulation from the outside pressures both at the level of perceptual-motional area - physical body (physical insulation of a magician, his magical coat, etc.) and the level of peripheral cells (stopping of internal dialogue, silence as one of the four virtues of the sphinx, disruption of established automatisms - Castaneda's no-doing, Crowley's *Liber III vel Jugorum*, liberation and gnosis etc.).

Once the ability to isolate oneself from external (social, fashion, cultural, spiritual, interpersonal, scientific etc.) pressures is gained, it is possible to start rearranging internal cells according to one's will and simultaneously also to rearrange or modify entities of the psychological environment parallel. This can be done only in the state of isolation, i.e. "silence" and just to the extent, to which it is tolerated by the complex of valences, tensions and vectors.

The bigger the person's burden of intensive power valences, the greater the number of tensions that arise in her internal structure and the greater the number of power vectors, which exercise their influence from the psychological environment. This deforms, minimizes, warps, or totally prevents the forming influence of internal cells on the environment, which is possible only in the state

of total energy equilibrium (felt as "emptiness" - 0), without interference of defects - tensions. Hence the traditionalistic request for purification of the magician from strong positive and negative desires, thelemic acting "without lust of result" or Spare's concept of free belief.

In the sigil magic, even remembering the wish encoded in a sigil may revive the intensity of valence and revive the tension, which automatically results in activation of a vector from the outside; this activity inevitably changes the specific configuration (pattern) of the internal cells, which is magically active - functioning, and thus disables any real regrouping of entities within the psychological environment.

So tensions give rise to active vectors, which prevent the smooth functioning of internal cells, deny the magician "stable ground beneath feet" and disturb the parallel process of rearranging the external simultaneously with the internal. Another reason for the disturbance of the magical configuration of internal cells can be attributed to the failure of her isolation, i.e. for instance the activation of internal dialogue, thinking about magical action within the boundaries of mental stereotypes and automatisms etc.

If such failure is avoided, then the internal rearrangement will be parallel with the immediate external rearrangement in psychological environment and the rest is just waiting for the moment, when stochastic movement of external elements creates first suitable position or opportunity for realization - confirmation of this rearrangement at the physical plane. The process usually doesn't take long, if it isn't retroactively violated by the two above-mentioned mistakes and grinded by the pressure of the world. Therefore it is important to preserve some elements of isolation even after the performance of a magical act, until the time of physical realization of the change. These elements comprise for instance the well-known recommendation not to speak with anybody about the magical measures taken, not to think about them, not to dwell on feelings related to them, etc.

The violation of this isolation, sometimes even after the physical realization, lashes back and the reality gets under the uncanny circumstances back on the old track. It happens when the error in isolation occurs before you get used to the changed situation, position, or relationships, or before they become automatic, simply organic.

During the isolation, it is also necessary to hunt down one's most intensive valences, tensions, and potential vectors arising from

them. These valences have to be either neutralized (Buddhism, traditional magical currents, thelemic theory, Spare) by transcending them or fulfilling them; or at least guarded and the care must be taken, that they do not cross the threshold when they become magically deactivating, anti-magical. (Some techniques include: nagualism – stalking, recapitulation, gathering of power; matrix paradigm – searching for the points of connection with the system and the disconnection from it, etc.)

In extreme circumstances it is possible to approach the magic immediately after the satisfaction of the valences, when a person achieves for a short time the state of energetic balance without tensions. The state of relaxation and freedom shortly after an orgasm, after a purchase of expensive goods, after reaching a long-wished-for achievement, position, goal etc. is an example of achieving an energetic balance. Thus in this model you won't, for instance, perceive the orgasm as the moment of weakening of censor, when a wish may be implanted into the unconscious (the Freudian conception in the sigil magic), but rather as the moment of releasing tension, when State 0 (internal energy balance) is reached and when it is possible to activate, by rearranging of your internal cells, parallel rearrangement of your psychological environment.

The scheme of magical action in the framework of magical model using Lewin's Field Theory is simple:

1. (Long-term plan): Searching for and neutralizing (by fulfilling, transcending) main valences, potential sources of tensions and vectors.
2. (For particular operation): Isolation of internal cells from external pressures by seclusion or either numbing or overcharging of the perceptual-motional field and peripheral cells. Reaching State 0, when configuration of internal cells becomes actively functioning. (For instance by the satisfaction of any intensive tension. To this purpose it may be continuously aroused, made even more intense – examples: eating, drinking, sex, avarice, using of any need hypertrophied by denial.)
3. Rearrangement of internal cells according to the will or purpose. (Methods of rearrangement discussed below.)⁵⁸

⁵⁸ Rearrangement methods can be more physical (utilising physical tools) or more abstract, at the beginning, as it is during the familiarisation with any new model being put into practice, I recommend the use of more physical methods, in order to get a particular drill and feeling; and only afterwards

4. Isolation from external and internal factors, which could thwart confirmation of rearrangement in real life or reverse it into the original state.

You need:

- a) A map of reality with designated areas of the psychological environment.
- b) A set of small objects, which serve the purpose of establishing links during the gnosis with individual areas of the life-space.

As regards the concrete techniques, inspire yourself with Pete's words on sorcery and divination: "The magician prepares a simple model of the universe for use as a divinatory tool. ... The elements of the divinatory tool should be treated as having a fairly direct relationship to the parts of reality they represent, and the procedures of sortilege should be regarded as a mirror of the process by which reality takes its decisions." ([4], 164-165).

However, differently from the divination, your set of objects will not mirror the reality, but vice versa - the reality, i.e. the structure of your psychological environment will mirror the structure of your set. By rearranging the elements of the set, you will achieve the rearrangement of relationships between areas of your psychological environment.

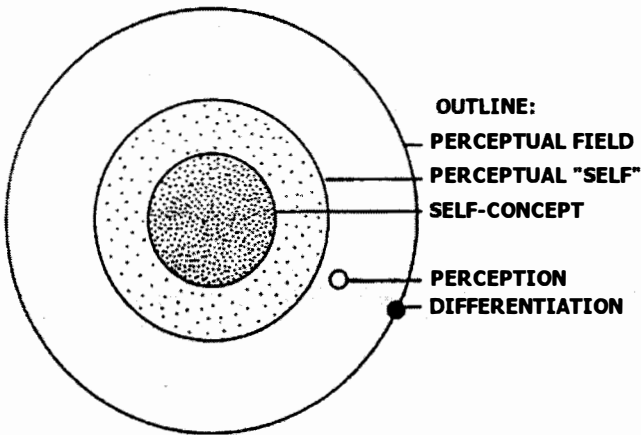
Remember, that the measure of your success will depend on how are you able to stay in the State 0, i.e. state of participation (see *Thundersqueak*), not-thinking. This applies to your state of mind during the performance of abstract operations as well as to your state during the rearrangement of matches. The state of participation must be perfect. This means, no waiting for a miracle (result) and no thinking about it. You must have an organic certainty. Waiting for a miracle (result) is like a leaning out of the window in the train of belief, taking you to your destination, in order to get a better look and then fall out. It is a diversion, stepping out from the belief, from the state of participation, the only one in which your abstract or physical acts may be magically effective.

switch to increasingly abstract methods (see the methodology of Carroll's *Liber KKK*).

Phenomenological Perspective and Individual Behaviour of Donald Snygg and Arthur W. Combs

Phenomenology looks at the personality from the reference framework of perception. It tries to understand a behaviour from the standpoint of the behaving person, not from the standpoint of external observation or measurement. This may be achieved by exploring the perceptual (or phenomenal) field of an individual.

According to Combs and Snygg, the perceptual field means the whole world, including the person as it is perceived by the individual in the moment of her action. The character of perceptual field is subjective by nature. Some (or - in magic - all or at least most of) perceptions may be inaccurate or illusory and despite that they may seem real and convincing for the person experiencing them.



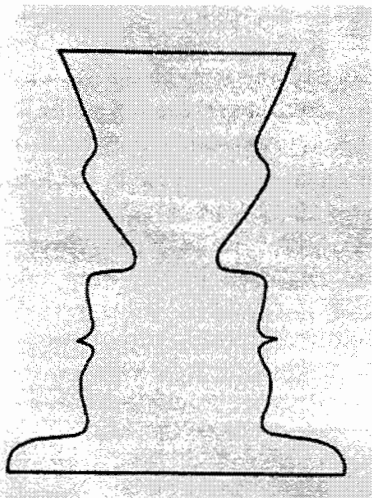
The perceptual field contains an inner area called perceptual or phenomenal "Self". This is the way people perceive themselves in different situations they participate in: they work in their job, play with child, learn for an exam etc. Phenomenal "Self" varies from one situation to another. However, it is not just a simple cluster or a complex of isolated terms, but an organised system or formation, which includes all the selves. (In chaos magic we understand every form of phenomenal "Self" as an individual self.)

The core of phenomenal "Self" is self-concept around which the remaining perceptual field is arranged. Distinctively different

from the perceptual "Self", the self-concept serves as a kind of stenographic record, by which an individual is able to symbolize and simplify his vast complexity into practically usable terms.

Whereas the phenomenal "Self" varies from one situation to another, the self-concept remains relatively stable. This theoretically explains the experience, which some chaos magicians have had during their practice. It is the fact, that a magician may satisfactorily manage to free themselves from some modes of phenomenal "Self"; and they may achieve relative freedom by switching between them, but something like a basic program may further persist in all of these selves. It means that all selves will be equally successful/unsuccessful in their intentions and fields, their success being dependent on the occurrence of structurally related (though in particular details different) patterns, without relevance to the presently active self.

Now, these codes of self-concept very intensively influence the ability of differentiation. The term differentiation is used also in Gestalt psychology. It is a process that involves pulling a figure out of a background. This process repeats in our lives again and again, but we are not conscious of it. No matter what object we sort out of the set by the process of differentiation, it becomes a shape, while other objects fade in the background. Differentiation leads to perception and perception leads to behaviour.



Here is an aid for better understanding of the process of differentiation. If we perceive the drawing as a whole, it looks like an unusually shaped vase. But if we separate the lines at the sides of the vase, we perceive two faces. They become the shape and the vase disappears in the background.

Through the process of differentiation new perceptions arise and enter the perceptual field. Perceptions of more superficial nature remain at the periphery of the perceptual field.

But if some important perception enters the perceptual field, it penetrates deep inside and is perceived as being relative to the

phenomenal "self". This is very magical. It helps to look at the effectivity of sigils without Freudian terms, such as consciousness - censor - unconscious, psychical energy etc. Simply: a sigil is helped by gnosis; gnosis means exceptional conditions, which disrupt the coherence of the perceptual field and perceptual "Self" and enable more direct penetration into the sphere of self-perception; self-perception contains codes, which strongly influence the process of differentiation, i.e. segregation of concrete patterns from the chaos of the world; now, the sigil penetrates into the sphere of self-perception, changes some basal chains of codes present there, and thus directly influences the manner - by the change of magician's self-perception - in which the world is perceived, what is perceived and what is not; this is actually the change of the world itself, according to the pattern wished and incorporated into the self-perception. (For instance into the shape in which magician perceives that the world has provided him with this and that.⁵⁹)

In addition, this concept can rather satisfactorily explain also the operability of auric magic. According to Combs and Snygg there are two basic forms of self-perception: positive and negative. It is obvious, that the positive form is pertinent to health and sorting out perceptions of positive patterns from the world, which relate to one's own personality (for instance success, goodwill, and friendliness of the other people, belief in one's own superiority); while the negative form is pertinent to illnesses, maladaptation, hostility of other people, the belief of one's own inferiority being constantly confirmed by the reality.

The ability to program one's own self-perception is equally important as the ability to release oneself from the fixation to some selves (perceptual selves) and to be able to walk smoothly between the different selves. A magician, who is able to work with her selves in this way, but who's primary program of self-perception is negative, suffers from the influence of childhood traumas, adolescence failures, etc., will be (in long run) unsuccessful no matter which mode of perceptual self he assumes: he will be equally unsuccessful lover, unsuccessful businessman, unsuccessful orator, unsuccessful thief, unsuccessful politician, unsuccessful writer etc.

Therefore it is necessary to distinguish the ability to free oneself from some selves and easy switch between them and the ability to program one's own self-perception. In Chaos Magic practice the former is sometimes emphasized and the latter

⁵⁹ "Before I made myself wealthy." - Pete Carroll in *Liber Kaos*. (Italics by J.K.)

neglected. On the other hand, in various courses and books on "how to become successful and rich", the excessive attention is paid to the latter ability, which later indirectly but naturally results in a strong fixation on some perceptual selves (self-images), i.e. radical narrowing of the perception of world's variability and of self-perspectives, what eventually leads to petrification (and Choronzon).

A good practice in programming of self-perception is to prefer the large amount of regularly repeated small doses rather than one-shot big dose (e.g. of big public success). Therefore systematically increase your self-value and program yourself for success. The only important thing is that this programming should not directly relate to any particular self (perceptual self, self-image), but it has to relate to any mode of perceptual self you decide to assume. Therefore never live through successes of individual modes of perceptual self as if they were independent, standing on their own, but rather relate them every time to your abstract program of success for self-perception; let it be "everything and nothing", something not distinctly shaped, abstract core - the void of your being. (In this void you have decided to emphasize the aspect of abstract and all-embracing successfulness purely for the sake of more comfortable earthly existence.)

Since the self-perception of the majority of people gravitate to the negative pole, these techniques may be very important. (An average contemporary human being allegedly remembers her mistakes and failures eleven times easier and eleven times longer than her successes. According to the same source, till the twelfth year of life we hear for every "yes" seventeen times "no".) For instance, a failure in magic does not necessarily mean that a person is unsuitable for magic as such. It may mean that her self-perception doesn't allow her to transcend a certain measure of success - in any area - and the spell she tried to make lay beyond the boundary of this measure. The success the spell had to bring about would be unattainable for her in *any* area of life.

It is useless to mention concrete methods for programming of self-perception. You find them in every handbook on how to become successful (for instance Napoleon Hill: *Think and Grow Rich*, Bodo Schäfer: *Der Weg zur finanziellen Freiheit*). The important thing for your use is to clean them from their concrete patterns and perceptual selves, to which they relate (such as financial success, success in love, oratory success etc.) and use them in their pure, abstract form that contains all particular perceptual selves.

Holistic Theory of Kurt Goldstein

There are several characteristic features in Goldstein's Theory, namely:

Holistic view of personality. Goldstein understands personality as a unified and fully integrated entity, not as a complex of individual components. Terms organism and personality are interchangeable in their meaning. Organism is a uniform system, not just an accumulation of factors stacked one on another as bricks. Different states, which an organism experiences, cause different activities or behaviours, which lead to seemingly different, mutually unrelated goals. But actually these activities prove that the organism has a large repertory of functions, which are mutually interconnected. This holistic functioning of the organism results from the only motivating power, which is self-actualization. This power is a motivation, which gives the organism its momentum. It is instinctual tendency, which moves the organism.

Magically speaking – it is HGA. Different instincts, which are being perceived as different motivational powers, for instance hunger, sexual instinct etc., are nothing more than symptoms of the same instinctual tendency of self-actualization. Instead of saying that a human satisfies his hunger by eating, it is more proper to say, that his intake of food is self-actualization through the food. That's why Crowley encourages the magician to sacrifice one's total Self to the Holy Guardian Angel – only in case of full, holistic sacrifice, dedication to Angel, is the communion with him perfect. Crowley writes: "...any will but that to give up the self to the Beloved is Black Magic - yet this surrender is so simple an act that to our complex minds it is the most difficult of all acts; and hence training is necessary. Further, the Self surrendered must not be less than the All-Self; one must not come before the altar of the Most High with an impure or an imperfect offering." ([10], 69).

Influence of shape (gestalt) psychology. Goldstein explained human behaviour with the help of gestalt psychology terms. Various behaviour, which is usually performed by an during one day, should be perceived as an ongoing sequence of dynamic processes, in which one function always emerges as shape (gestalt), while others recede into background.

In the earlier discussion about influences on Gestalt psychology the interaction figure – background has been offered as an aid for explanation of the human perception process. In comparison, Goldstein uses the figure – background principle in

much broader sense. He applies it not only to explain the human perception but also for all other activities, in which one part of organism acts independently, differently from the other ones. In Goldstein's theory all behaviour is interpreted as an interaction of figure and background. For instance if we speak, the organism functions related to speech become figures, while the rest of the organism recedes in the background. The same thing happens when we raise the hand or make another gesture, which emphasizes spoken word. However, Goldstein believed that figure and background are directly related. For instance during walking the correct moves of legs depend on certain movements of arms and head. If the freedom of arms and head is for some reason limited, the way of walking is changed immediately. Briefly put, if the background changes, the figure (performance) changes too.

External stimuli give rise to many figures in mutual succession, which then soon vanish in the background. This ongoing cycle of organismic differentiation repeats itself again and again during the whole time of our wakefulness.

Now, the sigil magic is nothing else but an attempt to implant a wish - intended gestalt expressed in a graphic form - into organic level "from inside", influence the background in such a way, that this gestalt emerge for the magician "from outside". That means using the interdependence of organism and its background in relation to gestalt and background through a magical act (magical implementation of symbolic gestalt to the organic level) in such way, as to achieve emergence of this gestalt (real, not symbolic) from the background of the magician's life field.

Of course, the difference between the wisdom of the mind and the organism (influencing the background) explains why a belief in a wish has to become organic in order to be successful. Any interference of mind with such operation violates the interaction of organismic level with the background and distorts otherwise unerringly forming gestalt, which, at the certain point of sharpness and intensity suddenly "jumps out" from the background. This is the weird moment when your wish unexpectedly and suddenly comes true - all of a sudden it jumps in front of you as a fact; i.e. desired gestalt has acquired such form, that it springs out from the background and becomes perceptible reality. Any intervention of mind disables the correct formation of gestalt and weakens its intensity accumulation.

Maybe you have sometimes tried by a sigil magic spell to materialise a meeting with a particular person - which you usually

don't meet but you live in the same town - in a given time period. It is successful only if you *will not*, after planting of sigil, *anxiously try* to meet this person. If you succeed in keeping certain indifference and you won't change your usual routine and paths radically, the desired person often pops up at a place where you wouldn't expect her at all. But if you will ponder about your enchantment and you'll anxiously start to change your daily routine and paths you usually tread, according to where you *think* you could meet that person, you're lost. Doing this, you disrupt the lines of magically forming desired gestalt⁶⁰ and you won't meet her. Therefore it is difficult to magically arrange a meeting with, let's say, someone with who you fell in love with and who you *desire* to meet. That's because you will probably more or less consciously adapt your paths in the way your reason whispers to you under the pressure of your desire. However, this state of emotional instability throws you from one direction to another and doesn't allow for correct formation and empowerment of gestalt until critical (realization) point. Hence it is necessary for your wish to be in an "emotional vacuum", as if enclosed in a metal pot in total inertia, where only eventual flames of desire may heat from the bottom until unbearable tension is built, without getting inside and disturbing of this stillness and absence of motion - where the wish matures, acquires form and sprouts. Until the moment of explosion, flash and pop of the desired gestalt from the background into the reality ensues.

It is similar to the exercise of asana. After some time your agony builds up to the moment of intolerableness and the desire to move in any direction seems like the only possible and logical way of relief from the pain and abyssal states. If you do it, all stress discharges and vanishes without fulfilling any purpose. If you persist, in the biggest agony, in maximal tension a moment occurs, when in a flash your agony changes into ecstasy or absolute void and samadhi comes. Samadhi - the fusion of subject and object - is in this case a point of realization, blending of desired gestalt and background.

*** * * End of academic style. Thanks for your patience. I feel much better now* * ***

⁶⁰ Because the value of your conscious awareness (A) increases, which in turn lowers the value of magic factor (M) and consequently also the value of probability of bringing about a desired effect by magic (Pm). (Look at *Liber Kaos* written by Pete, if you *haven't already* done so.)

CHAPTER 21: ON HELPING THE FELLOW PERSON

One of the results of wild experiments conducted by our Ministry of Labour to artificially lower the index of vast unemployment in our country was the compulsory despatching of unemployed graduates to work in companies as “graduate practitioners”, where they performed regular specialized and qualified work for some one tenth of a wage, which should be paid to them under normal circumstances. One of them was an absolutely charming and beautiful blonde with who also possessed unusually high IQ and EQ. I liked to work with her, I liked to talk to her, and I liked French kissing with her during the working time. She was great, she could cook, she let me kiss and lick her feet for money and she had just one little shortcoming – she was promiscuous. In certain moments she simply lost her control and let herself be laid by anyone who happened to be nearby.

Since I seriously intended to marry her, it disturbed me a bit. She was not happy with her condition either – she held that uncontrollability of this kind began to appear after the break-up of long-time relationship, which was brought about by an enforced abortion in relatively advanced state of the first phase of gravidity. Incidentally, she got hold of my book on qliphothic demons *The Zones of Shadow* and she was interested in the type of demon, which might be active in her case. Generally I do not help people, I prefer to stand aside watching with the joyful satisfaction as they are drowning in the shit they got themselves into. But when a charming blonde with a predisposition to promiscuity asks me for help, I am willing to make an exception.

It is clear that it isn't possible to deduce a particular demon solely from the external signs of one's behaviour. The context of this behaviour, the framework perceived by the agent herself is more important. One and the same external action may be a demonstration of any standardized power in the psyche. For example, a man is uncontrollably propelled to sex with new girls. If he is propelled by his overwhelming lust, which has to be channelled in this manner, it is caused by the Martian demon Bartzabel (in classical terms – for simplicity). If his action is motivated by desperate effort to experience new and new emotional

explosions, which feed him, the same action is symptomatic of demonic complex identity of Venusian Kedemel. If this man is terminally ill or he had lived through the death of somebody very dear, which makes him painfully aware of the transient character of our existence and fearing its end tries to grab as much pleasure as possible, then the Saturnine demon Zazel is predominant in his psyche. If the man is propelled by continuous search for a woman that enables him to experience again the mother-son relationship, he is under the influence of Lunar demon Hasmodai. If the sex is a form of communication for our man, and his is the need to communicate constantly, his actions are governed by Mercurial demon Taftartarat. If the man tries to reinforce his social, personal, or power status through the great number of women, it reveals the activity of the Jovian demon Hismael. If there is simple compensation of inferiority complex, it indicates the solar demonic complex of Sorath.

All these are just examples – every demon can have dozens of manifestations. It is important to show that the external action cannot be interpreted by a mechanical assignment into the column of a demon. The important thing is the context, the particular pattern; its structure, as it is perceived by the affected person, this is actually the demon in its deformity and observation of this pattern is the only way to determine the exact identification of the demon's type.

I concentrated on the pattern of promiscuous behaviour of my sweet blonde. Through observation and feeling I captured its structure and then compared it to the structures of basic types of demons, eliminating those, which showed no concordance. The whole operation took almost no time and it became clear that the demon met the criteria of solar Sorath. Patterns captured in this way usually reveals details.

“OK, your unrestrained fucking is the expression of the denial of your self, the expression of your effort for decomposition, the destruction of your self-identity, the way you see yourself. Before the breakpoint, which activated this pattern, you were probably very decent and promiscuity in your eyes meant personal aspects, which were incompatible with yourself. Therefore, during the decomposition of yourself, the behavioral patterns, which are in the steepest contradiction to the basic patterns of your former personality were activated most dominantly”, I attempted to verbalise my perception of her qliphothic pattern. “The question is,

what was the turning point, which activated this pattern in your psyche?" I added.

She smiled sadly and I understood in an instant. It was the abortion, which she perceived as a failure in the role of the mother, i.e. the role she had been programmed to by nature itself. The original sweet blonde failed in the fulfilling of her genetic destiny and therefore she must be shattered and reassembled, in order that we gain a new sweet blonde, which probably won't fail in her role to deliver some small little bastards into the world. This is sometimes the dark "intelligence" working within our genetic, organic level. And for the purposes of similar "regrouping" of inconvenient configuration (i.e. actual personality), it uses activation of the most destructive demonic complexes, mainly solar Sorath, saturnine Zazel and sometimes also lunar Hasmodai.

This "will of genes" is, of course, the Forgotten Ones. It is impossible to resist their powers - you may only swim in accord with their flow, or be swept by it. Of course, not every mother which undergoes abortion becomes a promiscuous bitch. Each of us reacts in a different way. The fact is that a great majority of women, who undergo abortion and later don't get pregnant, suffer by various psychic problems.

You may encounter the will of the Forgotten Ones when dealing with issues of breeding, sex, giving birth, beginning of life (Luna) or finiteness, dying, death, end of life (Saturn); in both cases through disturbance of structure of solar self (Sun). Thus the demons, (and their qliphoth) Hasmodai, Zazel and Saturn, are three most important gates to the kingdoms of the Forgotten Ones through which their will (kalas) "emanate" into our lives in certain life situations.

I interpreted my insights to my sweet blonde in simplified form and advised her, that one possible solution could be a deliberate opening and discharge of accumulated energies of the Forgotten One related to maternity and breeding. I indicated that in her case such a release would not be pleasant at all, because it would mean going through all the sorrow, feelings of guilt and failure, which arose in her due to the violation of the will of this Forgotten One. The Forgotten One is not interested in your rational, social, or any other reasons of failure when fulfilling his plan. It knows just two positions - obedience/success and disobedience/failure. In the second case he cruelly punishes by activating destructive demonic complexes in your psychic.

When talking about this to my blonde I suddenly experienced a little satori - in one flash I realized that I too suffer from deformity and impairment as she does, but in a different psychic field. The last year I suffered from obsession with and dread of death, cancer, suffering before death etc. I couldn't get rid of these feelings. Almost three quarters of a year I spent in a strong depression. Now I immediately grasped these obsessive feelings. When a year and a half ago doctors discovered that my brother, who worked and lived abroad, had first serious symptoms of a returning brain tumor, which they had cut out several years before. He wrote me an instant message, in which he indicated that he had been experiencing problems with orientation and requested my magic help or at least a reply. I was ill in that time and had no credit on my cell phone. I hadn't been in contact with him for some time, so I underestimated the severity of his condition and decided to reply him a few days later, when I would be fit enough to buy my credit and write a message. However, few days later was too late, because at the time I bought my credit, my brother had already undergone an operation and fell into coma, from which he didn't recover and two months later he died.

This was my failure in the area related to one of the Forgotten Ones (I don't know which one; it is a question of feeling - the one, who governs family and blood bonds). Maybe it sounds banal, but from the point of view of the Forgotten one's primitive program, it wasn't banal at all - I didn't offer help to my brother. It is irrelevant (and pure rationalisation) whether it was writing a message or rescuing from a burning house. I showed indifference to the appeal of my dying brother, I didn't respond and there is no possibility for amends. This violation of energetic flow of the Forgotten One's will evokes disharmony (resulting, inter alia, in feelings of guilt, self-reproach, existential self-disgust, etc.). These feelings can be repressed for example by rationalization, blocking or simply by ignoring. My sweet blonde angel made that mistake, and so did I. In her case it led to the activation of the demon of promiscuity, in my case to the activation of demon Zazel and obsessive possession with death.

By repeated magical congress and inner identification with the dreadful energetic flow of Forgotten One's genetic program, you can reach the state, when the energy of negative contents pours out onto the surface - into your consciousness. However, you must withhold its onslaught. Of course, you will never get rid of the remorse and you will have to live with it for the rest of your life. But

if you release their energy in spasms, cries, and painful shrieks labouring from the innards of your soul, the intensity of the feelings of guilt won't be so strong that you would need to rationalize them or suppress them into the unconscious (and thus feed demons). You simply learn how to live with it, although it hurts.

The therapeutic effect of my healing intervention was not that perfect. My sweet blonde shortly left for Prague to find a job, where she became a street whore and lived unhappily until, two years later, she died from overdosing with cheap heroine.

The end of the fairy tale from happy Eastern Europe.

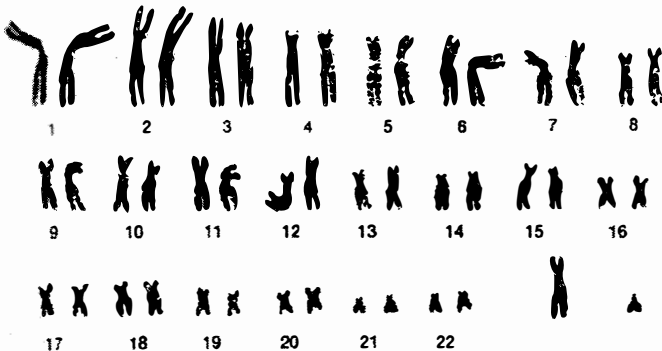
Moral of the story: With the help of others you may see past the deception of your own conscious mind. Seeing the patterns, which you can't see in yourself, because your psychic sensor filters them, you may see through your blind spot and in a sudden flash glimpse the structure of your own damaged patterns.

CHAPTER 22: GENETICS

As you may know, genetic information is carried in small corpuscles - chromosomes, situated in the core of every cell. Each chromosome consists of a single DNA and proteins called histones. During the meiosis (the sexual cell division) the number of chromosomes is reduced so that the sperm cell and ovum contains always only half of chromosomes. When they join, they form a zygote (first cell of the embryo), which contains again the full number of chromosomes - half from the mother and half from the father. Every species has its own number of chromosomes in the cell, called the diploid number.

The human diploid number is 46, which means that we have 23 chromosome pairs. Each pair is readily distinguishable, therefore geneticists numbered them from 1 to 22 (according to size, from the largest pair - 1 to the smallest - 22) and a special one X. The last one, i.e. 23rd pair, the mysterious X, determines the sex of the offspring and therefore is marked distinctly from the 22 pairs.

From the magical point of view it means, that you inherited from your parents 22 extremely powerful spirits or information clusters (+ from each parent one special spirit) defining the essence of your being. In the magical realisation of this fact probably lies the tendency of many ancient cults (e.g. voodoo) to venerate the might of ancestors and to search and find a way to conform and harmonise with their will (i.e. with one's own genetic disposition - substantiated "will", "legacy" of the ancestors).



The ultimate grimoire: 23 pairs of mighty spirits, which control your life.

Most losses of individual "true wills" may be caused by breaking bonds with this "will of the ancestors"; i.e. getting into the conflict with one's own genetic dispositions or, alternatively, insufficient use of these dispositions - gifts received from the ancestors.

In order to get the feeling of their will and to be able to handle them appropriately in various situational patterns of your life, the magical contact with these 22 pairs is essential. This can be of great importance, since these spirits determine to a great degree your life triumphs and failures. It seems that in addition to your genetic predispositions, talents and defects, there is also connection between your genetic set and the life patterns, in which you normally, naturally, and regularly find yourself. There are people, who have more or less conscious ability to group, to evoke patterns of a certain kind. In the past such ability used to be called the genius. A person can be for example financial genius, love genius, or charismatic genius - the person of strong personal influence. Similarly, there are also maledictions caused by genetic deficiencies. There are persons, who quite naturally and almost constantly appear in the centre of very adverse, unlucky patterns. It seems that their presence alone is sufficient to configure the structure of reality into such patterns (this applies also to the reverse, positive polarity).

Contrary to the beliefs of great number of occultists, magicians, and new age gurus, I don't think that this depends solely on the programming of the subconscious or deep mind of such gifted or affected persons. Surely the subconscious programs can play some role, but I think that at least equally important role is played by genetic predisposition. Notice that talents and curses of this kind are often hereditary in whole family lines and give rise to extremely mighty ruling dynasties and lineages (see the novel *Galilea* by Clive Barker), as well as notoriously known "unlucky families". And these are exactly the things controlled by those 46 spirits. I call your attention to the possibility of consorting with them.

What will follow has of course nothing to do with kabbalah as such - it is purely an extrapolation of the model, which lends itself for this use. (Bear in mind that such use on one hand systematizes the model for better practice and on the other hand simplifies it too much and therefore can't be taken altogether seriously or objectively.) 22 pairs of chromosomes/22 pairs of your "existential

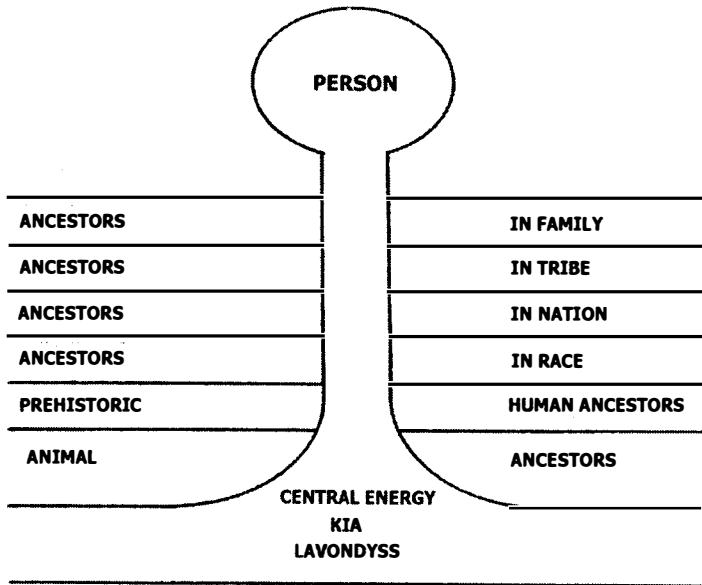
spirits" can be assigned to the 22 paths of kabbalistic tree and 22 atu of the tarot.

The special 23rd pair determines the sex and in the magical sense the basic tune of the human being, the structure and tendencies of its psyche for any of the two sides of the Tree. When the 23rd chromosome pair is defined as XY, the sex is male and the basic orientation is towards the front, ordered, sunny side of the Tree. If the 23rd chromosome pair is defined as XX, the sex is female and the basic personal orientation is towards the back, qlipphothic - disordered (i.e. emotions, disorder, chaos) lunar side of the Tree.

So, the 23rd pair of ancestral spirits determines the sex and basic fixation on the front/back side of the Tree (i.e. perception, experience, and comprehension of self and the world - your "Tree"), leaving us with the other 22 pairs of spirits. In this case the paternal chromosomes/spirits are assigned to 22 paths of the Tree of Life - the frontal side of the Tree and maternal chromosomes/spirits are assigned to 22 tunnels of Seth of the Tree of Death - the far side of the Tree.

This also suggests why it is only the confrontation with the entities of 22 paths and guardians of 22 tunnels, which leads to the discovery of true will → will of the ancestors → one's own genetic heritage. This confrontation awakes something organic, something which will lend you the ability to decide in particular life patterns correctly and luckily, or - if you prefer - in harmony with the "Universal Order", "True Will", etc. You should start practicing the atavistic nostalgia of animal species only when you became sufficiently acquainted with genetic (and psychic) legacy of your human ancestors.

You can utilise the model of J. Jacobi borrowing from the analytic psychology of C. G. Jung. This model of "psychic genealogical tree" tries to explain the Jungian theory of ancestor's influence on the psyche and is characterised by Jacobi as follows: "In the very foundation lies the bottomless 'central energy' from which an individual psyche was separated." ([27], 34). The central energy flows into the psyche ordered according to ancestral tiers. These tiers include animal ancestors as well as prehistoric and historic human ancestors of an individual - his ethnic group, nation, tribe, and family.



The inflow of central energy into the psyche of a person. Even using this simple chart shows that this model can be magically very useful, especially if you work within the Sparean concept of Kia and atavistic nostalgia.

At the end of the Gustav Meyrink's novel *The White Dominican* there is a detailed description of the practice in resurgence of individual tiers of ancestral memory, when the main protagonist descends to deeper and deeper underground floors of the great manor symbolising the older and older historical tiers, until the "reversal of the whole tree" occurs.

As a basic framework for these techniques you can use a similar approach. I personally prefer the image of dark, bottomless well or circular opening in the ground (which you can "open" like a gate with a special magical ritual). In order to get satisfying results, a strong gnosis is needed, sometimes also the suitable place (with some special significance for your bloodline). Then you simply combine the psychonautical descent into dizzying depths of the well with the techniques of genetic magic (on the level of sorcery, shamanic magic, ritual magic, astral magic, or high magic - it is simply the question of your abilities).

Proceed from the upper levels (family ancestors) through other tree tiers down to deep strata (prehistoric human ancestors). Then elaborate the practice of atavistic nostalgia of your animal

ancestors. Using the descent through animal ancestors, you can penetrate to Kia; to Lavondyss.

Bear in mind, that in this way you can even on relatively upper tiers evoke whole legions of spirits and phantoms of your ancestors, who best you with their special (tribal) power. Don't let yourself be deceived by the fact, that each of this spirits represent only one tiny particle of the complex formula of your true will; after the evocation, it will try to grow and extend its own particle onto your whole complex (they are this complex from their point of view) and enforce their own intent disguised as your true will. Even the mastering of the individual wills of revived remnants of your family ancestors may prove extremely demanding. During the descent into deeper strata the pressures on your psychological consistency grows similarly as (although it is more of illustration than analogy) during the descent into greater and greater water depths. Here lies also the biggest pitfall of this technique, about which we are warned not only by Meyrink, but in a more sinister form by Lovecraft.

The particular difficult situations and dangers of possession occur (in case of human ancestors) when dealing with those of them, who through magic or strong, fixed will managed to retain a certain degree of original personality even after their death. These spirits are remarkable in their tendency to possess the person, who, through the concentration of her attention, has evoked them from their undead condition.

There are very specific hazards involved in work with animal atavisms. They are sufficiently dealt with in *Practical sigil magic* by Ralph Tegtmeier. If you work with atavistic nostalgia, animal karmas and atavisms, you will find beneficial the sets of animal chromosomes/spirits. The diploid numbers of certain species are as follows:

Species	# of chromosomes	Species	# of chromosomes
<u>Fruit fly</u>	8	<u>Human</u>	46
<u>Rye</u>	14	<u>Ape</u>	48
<u>Guinea Pig</u>	16	<u>Sheep</u>	54
<u>Dove</u>	16	<u>Horse</u>	64
edible <u>Snail</u>	24	<u>Chicken</u>	78
<u>Earthworm</u>	36	<u>Carp</u>	104
<u>Pig</u>	40	<u>Butterflies</u>	~380

<u>Wheat</u>	42	<u>Fern</u>	~1200
<u>Mouse</u>	40	<u>Rat</u>	42
<u>Hare</u>	46	<u>Rabbit</u>	44
<u>Dog</u>	78	<u>Cat</u>	38
<u>Cow</u>	60	<u>Syrian hamster</u>	44

The deeper you go, the more dangerous the situation becomes. Before the ultimate unity, there is the strongest duality in the cleanest atavistic forms possible, with tremendous power at its disposal. Heed the words of Paul Atrides: "There is in each of us an ancient force that takes and an ancient force that gives. A man finds little difficulty facing that place within himself where the taking force dwells, but it's almost impossible for him to see into the giving force without changing into something other than man. For a woman, the situation is reversed...These things are so ancient within us...that they're ground into each separate cell of our bodies. We're shaped by such forces...But when you look inward and confront the raw force of your own life unshielded, you see your peril. You see that this could overwhelm you. The greatest peril to the Giver is the force that takes. The greatest peril to the Taker is the force that gives. It's as easy to be overwhelmed by giving as by taking." ([34], 530).

Don't be mistaken - the force that takes is the energy of 22 chromosomes from your mother and it is the arch-source, root, organic source of the Thanatos power, yin, magnetic fluid, qabbalistic ob, Luna, nagual, second attention, Hoor-Paar-Kraat. The force that gives is the energy of 22 chromosomes from your father, and it is the arch-source of the Eros power, yang, the electric fluid, qabbalistic od, Sun, tonal, first attention, Ra-Hoor-Khuit. Their fusion into double helix of your DNA creates the energy thanateros, tao, electromagnetic fluid, qabbalistic aur, Uranus, unity, third attention, Heru-Ra-Ha. Magical comprehension of this principle leads to KWISATZ HADERACH - "Shortening of the Way".

The most important genetic dispositions for your everyday life are those provided by your parents - your angels and demons. They can be certain capabilities or skills, as well as inclination for vices. I, for one part, am sure, that my fucking father, who drunk himself to death had left me one such demonic genetic gift. You should pay appropriate attention to similar defects and neutralise, or at least contain their spirits in a circle and gain some kind of control over them. Never let them roam free! They too have strong

desire to pass on next generations, in stronger form, if possible. Genetic demons (as well as genetic angels) grow through generations. Your whole life is for them just a transitory stage, during which they can either grow stronger (which is their ambition) or weaker (which they want to avoid). Do not underestimate that.

On the other hand, you may not hate these demons inherited from parents, because they are the inseparable part of *your own* genetic code. I had a brother, who with all his being hated father and he nourished his hate and demons for whole years such intensively, that they grew into qliphotic dimensions. His growing health problems resulted in diagnosis of incurable tumour in his brain, which couldn't be removed even by surgery. He died shortly thereafter. I don't know whether it had anything to do with his hate kept for the half of the essential and genetic base of his personality.

Nevertheless, the cancer is a projection of powers and "principles" of the qliphot into the biological field. It arises through undirected and uncontrolled division of cells. "Division is the Formula of Choronzon," ([liber aleph], 21) asserts Crowley in *Liber Aleph*. Castaneda's descriptions of the abodes and forms of inorganic entities resemble the description of a huge tumour. The same goes for the network of tunnels of Seth at the far side of the Tree. Cancer is the intrusion from the other side, caused by the weakening of chi or cracks in the consciousness due to the contemporary "post-modern" lifestyle that has no magical protection. Qliphotic inorganic entity, which penetrated your psyche begins to build in your body its own universe, completely ignoring the "universal" laws of your body. The tumor is the projection of the qliphot in your body.

If you work with postmodern magic, you should, as a prevention, spend some time with techniques (such as tai chi), which prevent your body from acquiring the postmodern program of your mind. If that happens, your body starts to behave in a postmodern manner, which means - cancer. This adventure may be, for the body, amusing, but not that much for yourself.

CHAPTER 23: DRAWING OF PATTERNS

After reading *SSOTBME* I often pondered whether or how it is possible to fix the structure of patterns obtained in magic through observation and feeling, in order to get more sustainable results. These patterns can be internally felt relatively clearly at the moment they are active and running, but their nature is quite elusive and after a period of neutrality the exact recollection of their structure becomes highly problematic (e.g. when the situation or decisive aspect creating the pattern ceases).

My idea was that if it was somehow possible to capture, project the pattern structure outwards, then one would be able, under certain circumstances, to summon (through its "artificial" inner recreation) the grouping of events (i.e. situation), which originally participated at the creation of this pattern. For example by rhythmical inner/sensual "screening" of captured pattern from a picture, it would be possible to "summon" via a strong gnosis a rearrangement of external entities in the lifefield into the form of this pattern (as a synchronicity); similarly as in *Dune* a certain rhythm of walk attracted a sandworm, while to another rhythm, it remained indifferent. As the worm presence (certain situation) creates in your experience a specific pattern, so the inner magical activation of the same pattern structure summons a particular worm.

The problem was how to do it. How to give such specific and intangible inner experience an outer expression, one that would be at least partly systematic, as to allow even after a longer period "reading" not only intellectual, but also emotional - of the coded pattern structure.

It dawned on me during one date with my girlfriend, who was a musician. We were sitting in a decent bar, sipping expensive drinks, and there was some music in the background. I was smiling and hysterically thinking how the fuck am I going to pay for the drinks? The girlfriend, routinely bored by my presence was chanting some syllables. It happened, when in an utter desperation I started to invoke Mammon, Jesus, Jupiter, and Ganesha and shoved a hand in every armchair gap, hoping, that per Dukes instructions, I will accidentally/magically discover some money! She was singing some tunes of the background music, which she picked with her

ultimate musician's hearing sense. I was able to hear only pleasant cluster of sounds, evoking certain feelings, but she perceived the tones that can be *written* into musical notation. BANG! I immediately recalled Crowley's *Liber Alef*, where he writes: "Consider now in this Light what shall come to the Adept, to him that hath aspired constantly and firmly to his Star, attuning the Mind unto the Musick of its Will." ([14], 49).

Music is a way to transform inner feelings into outer forms. Surely you know several basic tunes. They rise from the bottom, where they are deeper and graver, upwards, where they become thinner and lighter. Note that you can split your feeling pattern into several parts according to some "feeling weights". Several feeling patterns are evidently difficult, others are elevated and light. Start with the simple ones consisting of one or two feelings. Learn to attribute a tune or a note to the feeling. There is no need for accuracy, the aim is to create your individual instrument, through which you will be able to transform the inner into outer and vice versa. You don't need to follow musician's accuracy and to draw a complicated note record as Iannis Xenakis (although it may serve as an inspiration for the future practice). Simply assign the lowest note to the most heavy and black feelings and gradually rise to the lighter, jollier, and more optimistic ones.

After some training, you can do it easily. Every incident evokes certain feelings; you simply attribute the relevant note to the incident. Then the magical training for capturing the patterns begins. Go outdoors and watch, for example, the trees. Every tree evokes a different feeling or pattern. Transform the pattern into the notes and enter it into musical notation. Connect the individual notes with a line. You have just received the notation of feeling pattern of the individual tree, a perfect - and live - sigil of its spirit. You can use the same procedure for every object - animals, stones, humans, buildings, city streets, seasons, various moments... Obtain their spirits. Obtain their sigils. Create your own authentic grimoire of the feeling pattern sigils. Put into it any spirits of nature, city, humans, or animals you want.

Now I will tell you how you can re-evolve them when you need to do it (e.g. for establishing a link in an operation). Simply read the musical notation, evoking at every note the correspondent feeling. Their connection will evoke the relevant feeling pattern. You may repeat the reading while simultaneously staring at the sigil.

You may even elaborate on this technique. Have you seen the movie *Pi* by Darren Aronofsky? Everything is spiral. Draw your note lines into a spiral and the pattern, consisting usually from 3 to 5 notes inscribe into the spiral in such a manner that it repeats. Then move your eyes from the outer edge of the spiral inwards and evoke the corresponding feelings. Of course, the notes can be ecstatically chanted. The climax of the ritual is in the middle of the spiral, there you should forget everything - thus the link is reliably established. What remains is to cast the enchantment.

P.S. I didn't find any money in the armchair, Mr. Dukes! Obviously, it works only in a taxi.

CHAPTER 24: HOW DO POP-CULTURAL GOD-FORMS WORK?

Taylor Ellwood is an innovative, and talented magician. I personally find him fairly promising. I was surprised when I've spotted his article about using pop-cultural idols in *Konton Magazine*. I used similar techniques from my very magical beginnings, but I probably wouldn't be able to express their nature so comprehensively as Taylor did. In any case, I felt a strange attraction to his ideas and opinions; they were close to me in a strange way. It started to be peculiar when I, during a break in my experimental cycle with the micro-particles of my body, found out that Taylor works on a book *Inner Alchemy* dealing with the same topic. The fact, that the idea of retroactive enchantment is one of my favourite topics needn't be emphasized. Of course, Taylor wrote a book *Space/Time Magic*. Similarly, when I published an article called *Shattering of the self-image* in *Konton Magazine*, from Taylor's Internet commentary I found that it was a part of his important life pattern, which he was then experiencing.

Really, the fact that we are independently and at approximately same time working in very similar (and quite unusual) fields is very strange. When I finally got my hands on Taylor's book *Pop Culture Magick*, I found right at the beginning a couple of ideas almost identical to my deductions. But the biggest surprise was yet to come, when I learned that Taylor sometimes, apparently very intensively, worked with the pop-cultural god-form of Raistlin Majere from *Dragonlance*.

Master Raistlin, "lord of the past and future", is something like alter ego to me, accompanying me from the beginning of my magical experimentations. Long time ago I wrote about him as a magical entity with separate existence, very convenient for works of ocarine pure magic. As I mentioned, Raistlin is not just a pop-cultural god-form to me. It is one of my strongest alter egos, the form in which my genius of ocarine magic talks to me. The vibe I felt between Taylor and me was an energy vibration suggesting the

discovery of another student of Master Raistlin. I think that we are at least partially “inspired” by the same source, that being Raistlin⁶¹.

This idea is very attractive for me, because if it is true, then it proves things that Taylor wrote about the power of pop-cultural god-forms and confirms the eligibility and practicality of the pop-cultural magic.

⁶¹ Note from Taylor Ellwood: It actually is interesting, because the character of Raistlin has always been a fairly important character in my own mythology.

CHAPTER 25: GOD-FORMS AND POWER

An interesting rather obsolete element, which I regularly come across even in modern chaos magic, is the belief in the energetic model of the charging of god-forms. There is something like general consensus that the power of god-form increases in proportion to the number of its believers or devotees, because the god-form is charged by the energy of growing crowd. Although this idea is not altogether bad, it has its origin probably somewhere in the theories of French hermetic magicians of 19th century dealing with egregores. I think that it would be worthwhile trying to replace it with a more modern view.

There's similar movement in historiographic community regarding the explanation of the Hitler's power to gain sympathies of masses and manipulate them. Older theories always emphasized Hitler's magnetism, his charismatic oratory and often almost magical power, which he gained from the crowd and which emanated from him during his speeches. Thanks to this mysterious power he was reputedly able to hypnotize crowds and force on them his ideas and will.

Recently published new approaches to the interpretation of these phenomena appear to be more functional and fruitful, e.g. the structuralistic conception of Ian Kershaw, which to a certain extent diverts the attention from the significance of Hitler himself and turns to the context of his social environment. In short, it roughly says that Hitler didn't possess any mysterious, hypnotic power, but this "power" was bestowed upon him mainly by the position he assumed in the then social structure of Germany.

Lines, contours, cells, relationships, and movements of social field are so complicated and dynamic, that it is sometimes sufficient to take a position or assume a form of a certain symbol, certain representation in order to start influencing with magical power other people/entities in the structure without changing one's own self.

If you had known somebody who later became famous, respected, or popular, you probably know what I am talking about. The man hasn't changed himself, but while being a snivelling prick without any charisma before starting to regularly appear on television, when you meet him today, you feel a radiation around

him, which nails you to the ground and forces you to approach him humbly, as if he were an important person.

He assumed a different position in the social field structure, which means that your programmed soul, conditioned from infancy by power technologies, automatically activates a different program for perception of this person. Power technologies are simply bitches, as Foucault maintained.

I have also a personal experience from the other side. During one event dedicated to a significant national holiday organized by our museum, we were visited by an important politician. It attracted the attention of media, so after a short time a reporter of the state television with his staff swooped on the politician attempting a short interview. As I went around with a tray full of drinks destined for other VIPs, the reporter dragged me into the interview hoping to achieve more professional result with the aid of a historian.

With the title "historian - specialist", I stood totally drunk behind the reporter and the politician, swaying softly and trying to look dignified. The moment I was getting some success with it, the reporter suddenly turned to me and barked some stupid question to my direction. There was an embarrassing silence. And then I said:

"Uh...err... Sorry, I don't understand the question..."

("OK, thank you sir." *End of my entry - back to the politician.*)

That was all. After broadcasting my stirring, a couple of seconds long shot in the prime time news of the state television, where I was labelled as "historian - specialist", I surprisingly discovered, that I have greater charisma and influence on my surroundings than I usually had. Unknown people in the streets and shops rendered me small favours, several unknown girls smiled at me or waved me in the street. And all this was happening despite the fact that I have not been changed at all. I had neither more energy than usually, nor any special aura. I was definitely sure about it. To the contrary, I was down, I had a crisis, I knew that my girlfriend cheated on me with a guy notoriously known for his big penis, I lost my stick-insect and my superiors at work discovered that the three-hundred years old vase made of fine porcelain didn't quite fall from the shelf on its own volition.

The effect was not caused by my simple appearance in television and that I was seen by many people. I appeared there few times before, in considerably longer shots, where, I think, I very cleverly spoke about interesting subjects such as history or magic. The only result of these performances was pink letters written by

some persistent gay, who tried to persuade me to explore the dark sides of his sexuality with him.

The difference was that I have never before appeared in a broadcast that is so strongly bent on social conditioning as prime time news of a state television. And I have never represented anything so important in popular perception, that it earns its place in such news. The fact that I was marked by prime time state news with extremely strong position in the social field as an entity "of interest and worthy of attention", temporarily changed also my position in this field and bestowed me a certain amount of power. Why it shouldn't be similar with god-forms?

In my opinion, the god-forms may be also interpreted in this way. Taylor Ellwood in *Pop Culture Magick* describes ascents and falls of pop culture entities depending on the cycles of their popularity. Certainly it may be viewed through the prism of energetic model (as Taylor does) but I personally find structural approach a little more elegant and less energizing. Ancient gods as well as contemporary pop cultural entities derive their power from the strategic position they assume within the relational structure of social field, i.e. - which symbols - they *represe t* in this field. The amount of worshipers is rather coincidence than the true reason of their power. In this interpretation you don't need any strange words, mumbo-jumbo, nor mechanisms of "energetic charging" to explain the relationship of power and god-forms, or to practically handle it. This conception is particularly suitable when you apply it to the Lewin's theory model discussed above.

CHAPTER 26: OLD SCHOOL / NEW SCHOOL

During the coming and forming of the New Aeon (let the meaning of it to be anything, starting by Crowley) Apollo's formula loses its dominant position in society and Dionysus' formula becomes the mistress of an epoch. Nietzsche who as one of the first Europeans in modern history consciously grasped it and described it, defines these two basic modes of living and creating of being in following way: "The word 'Dionysus' expresses: instinctive endeavor for unity, straining across the borders of personality, above flatness, society, reality, through the abyss of the forbidden: passionately sorrowful seething into darker, fuller, more unstable states; fascinating yeah-saying to whole character of life as to something that is the same in all transformations, equally strong, equally beatific; big pantheistic ability of consolation and compassionateness, which appreciates also those most terrible and most problematic characteristics of life and bless them; eternal will for breeding, fertility, return; feeling of unity and necessity of creation and necessity of destruction. The word "Apollo's" expresses: endeavor for perfect separateness, for typical 'unique', for everything what simplifies, snoots, reinforces, clarifies, what removes duality, what makes typical: freedom under the law... Apollo's deception: the *eternity* of beautiful forms; the aristocratic legislation, 'thus shall it be for ever!' Dionysus: sensuality and cruelty. Transitoriness could be interpreted as enjoyment of productive and destructive force, as *continual creation*." ([53], 66-67).

According to Nietzsche, Dionysus's archetype is characterized by intention to monstrousness, freakiness, multifariousness, indeterminateness, and singularity, whereas Apollo's archetype intends to measure, simplify, and subordinate to the order and term. Also a basic reason of misunderstanding between new-aeonic and old-aeonic magicians results from this. Hermetic philosophy and magic from Middle Ages through Renaissance to Lévi is almost purely Apollo's. Only Crowley's presentation brings a strong Dionysian impulse. The Dionysian magician and magic are close to Nietzsche's understanding of artist and art: "Particularly three elements: *sexual instinct, flush, cruelty* - all belonging to the oldest *ceremonial pleasures* of a human and

predominating in original 'artist'. – On the other hand: if things, which reflect this sense and content, appear in front of us, our animal naturalism answers by *exciting of those spheres*, where these states of delight spring: - and mixture of these very fine tones of animal feelings of joy and desires is an *aesthetic state*. This appears just in characters, which abound by that dealing and abundant repletion of *physical love* (vigor): *primum mobile* is always in it." ([53], 70).

Because of this it is not always possible to *become* a new-aeonian magician. It is needed to be equipped by nature by necessary physical power (vigor) or enough powerful life essence.⁶² Opposite to it: "Staid, tired, exhausted, drying (for instance a scholar⁶³) can't receive anything at all from art⁶⁴, because he hasn't artistic old-power⁶⁵, pressure of abundant wealth: who can't give anything gains nothing." ([53], 70). From this moment, frequent ineligibility of traditional hermeticians and magicians to understand the message and deepness of Crowley's new-aeonian magical stream results. New-aeonian magic requires its *own* power as a basic assumption of its understanding.

Another difference of Dionysus' (new-aeonian) and Apollo's (traditional) magicians is their relationship to their own mental world and its demonstrations. Whereas Apollo's magician longs for perfect – rationally seizable – order and subordination, or absolute harmonization of his mental world and outer life generally excludes, denies, neglects or purposely represses all dark, i.e. uncontrollable, restive contents of his psyche (for the price of loss of repletion of living of him own), Dionysus' magician – sorcerer stands out for as full living of his inner depths and heights as possible. Because of this he doesn't repress but fully lives all of his "weaknesses" in his mental spectrum, such as the different complexes, traumas, defects, deformations or even deviations. Crowley wrote on a margin of that: "...there is no perfection of materials; there will always be errors and weaknesses, and the man who wins through is the man who manages to carry on with a defective engine. The actual strain of the work develops the defects..." ([11]).

⁶² It is possible to minister it by enough intensive and correct maintenance of body.

⁶³ Or ideal model of old-aeonian hermetician. – remark of author.

⁶⁴ Or new-aeonian magic – remark of author.

⁶⁵ Or magical old-powers – remark of author.

And Crowley by himself, but also Spare or Nietzsche, are exemplary samples of this new-aeonian approach, which requires *enough of power* for repletion of self-living and permanent indeterminateness and *uncontrollability* that result from it. Because of this, traditional magicians – obsessed by the idea of absolute control – regard new-aeonian magicians not only as weak, but also controlled by dark, qliphotic side of own being. But to be able to afford the luxury of this drifting, to find satisfaction in the indeterminateness resulting from effervescence of passions, to abandon adhering on the control of life stream and in defiance of this to create own opus magnum by the lines of existence, is one of the tops of magical art of New Aeon.

The Dionysus' magician accepts his inner demons as his own ones. He neither rejects them, nor tries to "banish" them, but contrariwise – he searches for ways and methods of symbiosis with them. Peter Macsovszky writes about this threshold approach: "Symbiosis is more effective than confrontation. For it has longer duration. Short confrontational collisions with demons, with own backward self, are not just ludicrous, self-conceiting, but also totally useless: externally they are probably more effective, for a while – in the moment of victorious flush – maybe they elate, but, nevertheless, in final result they exhaust. Because of this rather choose symbiosis." ([48], 79).

Because of this, the new-aeonian sorcerer purposely activates his complexes, traumas, character defects or deformities and temporarily (sometimes permanently) gets under their influence considerably more sharply than Apollo's or weak types, which are not strong enough for withstanding of collision with their own weakness. Practiciners of this type of magic has neither illusions about himself, nor about the world, which surrounds him, and the motley, foolish livery that he puts on just occasionally effectively covers the emptiness, infinitely deep sorrow⁶⁶ and temperamental indirection⁶⁷ as three characteristic features of his inner universe.

⁶⁶ This state closely relates to crossing of Saturnian sphere, which is "baptizing of a Spirit" of new-aeonian magician. Crowley remarks: "Saturn represents sorrow of universe..." ([11]).

⁶⁷ In the writing of Carlos Castaneda we can find remark about this frame of mind: "A warrior can't cry no more. The only expression of his desperation is shiver that comes from the depths of universe. It is as if one of the Eagle's emanations was made of pure desperation, and if it strikes a warrior, warrior's shiver is never-ending." ([8], 196).

There is a risk of excessive expansion of uncontrollable (qliphotic), demonic psychical contents and dark Self (shadow). Aspiration for prohibition of excessive expansion of normalizing (sephirothic), angel contents and controlling Self (superego) can also occur. The new-aeonic magician accepts even the worst depth of his personality, the abyss, although he realizes that the privilege of acceptance of this dimension of own personality is an execution of his worldly personality and also annihilation of his humanity. Many magicians during a confrontation with their abyss internally die and if they don't commit a suicide on the spot, their following worldly life is just searching for starting gear, which will help them to fulfill their self-destructive tendencies and give outer look to their internal death.

Magician of this type die during an attempt to win free, these are so-called "bad endings" from the point of view of slaves, rather than vegetates in absurd, normalized life and this miserable state, because of preservation of at least whit of self-respect, he called "harmony". This is the elementary component of new-aeonic moral that many "positive magicians" are not able to understand.⁶⁸

Peter Macsovszky eloquently describes this frame of mind and never-ending (till the moment of death) fight of a magician: "Magician looks into macabre gorges of existence. Not because he finds inclination in horror or riots in pessimism. Magician needs loathing and terribleness to learn on them, to reinforce his independence on them. Magician needs to fully sink into the horror of life to manage a fight with himself and to gain victory over undoubtedly powerful and tempting pessimism. ... The look into menacing gorges of existence protects magician from dissolving in zombie carnival of actual trends. Tireless resolution to see rot, unsteadiness, destruction, pain, and emptiness behind the scented and gold-plated mask reinforces magician's independence. The most terrible events, which every society or communion tries to obscure, hide and deny as long and obstinately as possible, are the most faithful allies of a magician in his fight for his own independence. He has no choice: he has to be deep-etched in this fight: the loss of independence would lead to the loss of magical abilities." ([47])

⁶⁸ Exclusive abidance in the intentions of Dionysus' and Apollo's mode brings negative consequences, either in the form of self-destruction of a magician (Dionysus' mode) or in his petrification (Apollo's mode). The idea of "rotation of tree", which we indicated in the chapter Choronzon of my book *The Zones of Shadow*, offers certain starting point.

CHAPTER 27: DEMONS OF POWER ZONES

There are many ways to explore the ten kabbalistic anti-zones. I explore the seven sub-abyssal qliphs with the help of seven "planetary demons". In the times of medieval magic, each planet (power-zone) was assigned with a genius, i.e. the frontside, and a demon - the averse, qliphotic side.

There are several known systems of planetary demons and anti-sphere rulers. The practicing magician should choose whatever system suits him best. The name itself is not very important in this case. It is often just a transcription of the Hebrew written record of the character of an entity as seen by the ancient kabbalists. These Old Aeonian characteristics can be misleading for modern man. It is far more important how we define the name - a string of graphic symbols - and what meaning we assign to it. If, while performing the ritual, we will be persuaded that "Hasmodai", "Sathan" or "Marbuel" will help us to invoke energies of the Lunar anti-zone, this will surely happen. The practicing magician, especially one inclined to the chaos magic current, is not limited to the use of traditional names. He is free to create his own potent magical system.

Traditional Systems of Demonic Rulers

<i>Planet</i>	<i>Agrippa</i>	<i>Faust</i>	<i>Lévi</i>	<i>Kabelák</i>
Saturn	Zazel	Barbiel	Lucifuge	Nabam
Jupiter	Hismael	Mephistophiel	Astaroth	Acham
Mars	Bartzabel	Apadiel	Asmodeus	Nambroth
Sun	Sorath	Aciel	Belphegor	Alger
Venus	Kedemel	Anael	Baal	Lilit
Mercury	Taphtartarathh	Ariel	Adramelech	Astaroth
Luna	Hasmodai	Marbuel	Lilith	Sathan

The following description of demons and their respective qliphs is based on personal experimental practice and so it is neither absolute

nor unchangeable.⁶⁹ The description of demons, the visions of qliphs and their characteristic qualities are presented as they appeared to my consciousness.⁷⁰ The practitioner should devise his own calls and invocations, suitable to his individual specialization and persuasion. For example:

Hasmodai, thou anti-power of Luna, in the name of the Lord of the Aeon, manifest thyself, so that I can see, know and integrate thy nature. Let it be wisely integrated in the formula of my True Will!

Nu is my refuge, Hadit is my light and Ra-Hoor-Khuit is the strength of my arms!

So let it be! Arise, Hasmodai! Show thy countenance!

*Abrahamadabra*⁷¹!

While performing the ritual, let the magician recite the invocation and write it on a piece of paper (the order is arbitrary). He should draw the sigil of the demon below the invocation. This can also be drawn with a magical weapon or the thumb-wand in the air. Then he can enter the imaginary sigil and vibrate the name of the demon.

When experimenting, I recommend reciting the ritual invocation, perceiving the vision, and experiencing the quality of the invoked energy. One can use it as a portal to the respective sphere of qliphoth, i.e. enter the state of *dreaming* (Castaneda). After finishing it is highly advisable to harmonize the qliphotic influence by means of meditation on the eighth Atu of the Crowley Tarot – *Adjustment*, visualizing a personal mandala or by any other appropriate method.

The benefit of these workings is that they not only lead to the abstract exploration of qliphoth; they also activate corresponding situations, encounters and inner emotional states in the magician's life. The practitioner sees the overall picture of his life spheres governed by qliphotic powers. A new, fascinating network of meanings is revealed to him. Sometimes these discoveries can be

⁶⁹ No drugs, narcotics or toxic substances were used during the ritual practice. I do not strictly disapprove of their use, but I don't use them much either.

⁷⁰ I use the Hermetic and Thelemic terminology and paradigm to describe the Qliphs, demons and anti-genii. Although these systems of interpretation can sometimes be unclear, obsolete and illogical, I use them for their psycho-magical impact and their deep, archetypal and symbolic character.

⁷¹ The „Abrahamadabra“ formula may be substituted with the incantation „ZAZAS ZAZAS NASATANATA ZAZAS“.

very surprising.⁷² The practitioner for example finds out which people in his life represent the influence of qliphotic powers. Moreover, he can accurately distinguish the influence of the particular sphere of Qliphoth in the chosen person.

The magician's experiences corresponding dream visions and vivid dreams. When the qliphotic side of the practitioner's life becomes conscious, he can work effectively towards its transformation into more harmonious form and so liberate himself from its influence.

However it should be noted that these magical operations are dangerous. The magician should refrain from such practice, if he harbors any doubt or fear. The active, close contact with one's activated Hadit (Thelemic equivalent of Meyrink's Self⁷³) is necessary. In *The Book of the Law* Hadit declares: "In the sphere I am everywhere the centre, as she, the circumference, is nowhere found. ... I am the flame that burns in every heart of man, and in the core of every star. ... I am the Magician and the Exorcist. ... Dost thou fail? Art thou sorry? Is fear in thine heart? ... Where I-am these are not." ([17], 45, 55).

A magician with unawakened Hadit might not be able to resist the conscious influence of the demon⁷⁴ and eventually he might surrender to it. If the experiment starts to reach a dangerous

⁷² The argument that summoning the demons is abject black magic can be countered with the answer that these summons only serve to make visible the influence that the demons have on the magician's life. The extent of this influence won't change dramatically. The invocation only turns the unconscious into something partially conscious. The magicians with a great extent of personal strength will then be enabled to control the influence, but it is really dangerous for everybody else. A demon is a real, functioning principle. If the magician is naturally resistant towards this influence in his life, the invocation will not make him surrender to it. If on the other hand he is not resistant, avoiding the invocation won't change much. The demon will continue to influence him through the unconscious.

⁷³ In the English Kabbalah of the Order of T.G.D. the numerical value of the word Had - 78 equals to the value of words Id - 78, AL - 78, and of the letter M (Man) - 78.

⁷⁴ The interpretation of the essence of a „demon“ within the context of the four basic models of magic (demonological, psychological, information and energetical) is left to the reader. Words like „demon“, „entity“, „being“, „anti-genius“ are not used here in a strictly demonological meaning. The reader is free to set these terms within any preferred paradigm and understand the following text, say, in a purely psychological meaning. In such case all esoteric terms might be understood as arbitrary descriptions of psychic states and qualities. The reader may also decide to choose the psycho-physical, materialistic or information concepts without any metaphysical elements.

stage, I recommend equilibrating the demonic influence with a powerful invocation of the corresponding planetary genius, or harmonizing it with the meditation about the corresponding Tarot card.

Thelemites can also read verses from The Book of the Law, especially from the second and third chapter. Before any contact with the Qliphoth or in case of any problems, Bertiaux recommends using the following banishing:

"Negative forces out!

Bad luck be gone.

I exorcise myself of the demons of poverty or lack, sickness or disease, error or ignorance, and folly or lack of will-power.

Positive powers in!

Good luck be mine.

I invoke the creative spirit of wealth, health, knowledge and truth, and will-power and wisdom into the fullness of my being, in the name of all the good spirits of powerful success.

All good spirits fill to capacity my four-dimensional mind. All good spirits come in. All good spirits be mine. All good spirits come in." ([3], 36).

Before we enter the world of shadows, let us remember Crowley's words from *Liber Librae*: "Humble thyself before thy Self, yet fear neither man nor spirit. Fear is failure, and the forerunner of failure: and courage is the beginning of virtue. ... Therefore fear not the Spirits, but be firm and courteous with them; for thou hast no right to despise or revile them; and this too may lead thee astray. Command and banish them, curse them by the Great Names if need be; but neither mock nor revile them, for so assuredly wilt thou be lead into error." ([18], 268).

The Ten Spheres of Qliphoth

Hasmodai

<i>The Anti-Sphere of Luna</i>	
<i>Qliphotic Order</i>	Gamaliel



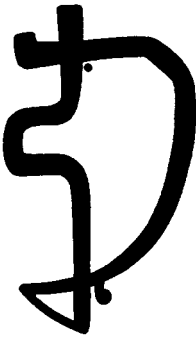
Hasmodai appear in the form of a black dog with silvery eyes and a long tongue, accompanied with a slight smell of wet fur.

The vision of a space with numerous centers. Disintegration as a permanent state. Strange shapes resembling breasts and bellies inspiring the impression of weight. A cauldron resembling a female breast contains boiling foul-smelling gruel which is poured on the world below. An old witch is present.

Feelings of aimlessness, grey despondency, weight, disorientation, absence of a center. Excessive melancholy, the reign of emotions. At the same time, there is emotional emptiness and drought caused by an excess of emotions. Backwardness, slowness, maintaining the *status quo* or a process of regression. Cowardice, matter-centered direction, gravity. Impressions of decomposition.

Taphtartarath

<i>The Anti-Sphere of Mercury</i>	
<i>Qliphotic Order</i>	Samael



Appears as a giant spider with a small body, disproportionate long legs and green eyes. He wears a golden crown beset with jewels and has Pegasus-like wings. He is accompanied with a smell of molten tin.

Vision of a wide space with floating sand and small particles, whirled by a permanent wind. The sound of an uninterrupted rattle. A skeleton appears with a scythe. Flashes of people chaotically running here and there, thousands of small spiders. Feelings of instability, chaos, quick changes of opposites being united and disunited, liveliness. An impression as if a bottomless depth and a shallow ground change in quick succession in front of the spectator's eyes.

<i>The Anti-Sphere of Venus</i>	
<i>Qliphotic Order</i>	Oreb zerek



A tall slim woman in a long green dress. She has long golden hair and wears a crown. The woman radiates a beautiful copper glow. She is turning into a big yellow flower. There is a scent of spring meadow.

Visions of vivid colors and fantastic shapes. They move in a slow, hypnotic, whirling way, as if swimming in a thick syrup. Pleasant waves of the very essence of this world. A giant funnel drawing upwards.

A meadow with mountains in the background. The whole sphere shines with a lot of light.⁷⁵ Everything is in bloom, permeated with the sweet scent of honey and nectar. Sounds of an echoing lullaby, everything is idyllic. Naked, slim and very young girls are dancing on the grass. They also emit a beautiful scent.

The sphere is filled with emotive sensuality. In the distance stands a white tower radiating a soft blue light. All elements are mysteriously united into one. An impression, as if everything submitted itself, obeyed and served. In fact everything leads its own independent life.

⁷⁵ Astral Sun. The nature of Venus according to the Hermetic tradition is fiery. This anti-sphere has an excessive amount of natural luminosity. This connection is also revealed in the phrase „shining beauty“. (Translator’s Note: A typical Czech and Slovak collocation)

At first sight there is no danger.⁷⁶ It is a beautiful world, but syrupy and poisonous under the surface. Everything is covered in golden honey and so pleasant, that it makes dizzy and causes nausea. A giant queen looms above, controlling the anti-sphere with the help of sweet strings.

At the same time, there is a feeling of loneliness under the surface, because everybody experiences the pleasures alone. From the excessive pleasure comes the loss of understanding and ties to one's environment. This is followed by boredom. Kedemel activates melancholy like Hasmodai, but more intensively. She focuses on everything unbalanced and unfinished in the past relationships.⁷⁷ She is also present in sexual intercourse.⁷⁸

Sorath

<i>The Anti-Sphere of Sol</i>	
<i>Qliphotic Order</i>	Tagiriron



⁷⁶ A magician who is controlled by one of the demons won't perceive any danger in the particular anti-sphere. On the contrary, this will appear to him as perfect and beautiful. E.g. the anti-sphere mostly smells very nice. However, if the entering magician is in complete balance, he will find the scent much too sweet, resembling the scent of flowers immediately before the process of decomposition. This principle is also valid when it comes to the appearance of the anti-sphere and its demon. The more the magician is out of balance (out of his center), the more he will find harmony disharmonic (ugly) and disharmony will appear as harmonious (beautiful).

⁷⁷ De Laclose's correspondence novel *Dangerous Liaisons* is a fitting occultural presentation of the character of Venusian Kedemel and Mercurial Taphtartarath, including the repermissions of their energies.

⁷⁸ Nowadays, the form of Venus present in sex is almost completely Qliphotic. The rulers of mankind's sexuality are most often Kedemel and Bartzabel.

Formless darkness. A black cloud with bottomless eyes. The smell of smoldering wooden ashes. Strong negative radiation.

The core of true evil entering our world through this anti-sphere from other dimensions. It is the principle of denial of the very foundations of humanity.⁷⁹ He makes people commit inhuman acts. Sorath systematically instigates suffering, because it helps to fulfill the goal – it strips the victim (tortured wreck degraded to the animal level) and the tormentor of their humanity (their human dignity).

The vision of Black Sun above the deserts of Qliphoth. A tunnel with an absolute darkness at the end. The well-known symbol attributed to this sphere of Qliphoth – a black snake devouring the darkened Sun – is the whirling movement of darkness around the metaphysical black hole. Everything is being swallowed. There is complete silence, and at the same time there is a constant roar of the absorbing whirl around the black hole. The absorbed light sometimes emits a flicker. There is a heavy atmosphere of sorrow and desolation. Everything is dismal, weak, fragile and shell-like. The core absorbs, but at the same time it is the gate of evil. It looks like an infinitely small black point (Anti-Hadit). The manifestation of evil appears in the form of a black, two-headed dragon. Black rain falls, sometimes with a dark lightning. The formless core appears in the form of a giant clockwise black swastika.⁸⁰ Feelings of eternal alienation without any possibility of return.

This is the source of all secondary forms of evil. It is from here that all powers are corrupted. The vision of a monstrous spider-dragon. His long legs stick out of the black Abyss and attach themselves to the eight power-zones. All the dark filth that is produced by their corruption flows down to Malkuth. It is an irreversible process. The monstrous spider-dragon⁸¹ gradually enters our universe, crawling out of the gate of the Black Sun. He is made of everything that enters this metaphysical black hole. Everything that has been excreted transforms into his body from anti-matter and constitutes his essence. The more forces distorted by

⁷⁹ The human Self (humanity) is related to the powers of Sun and the sphere of Tiphareth. (This is of course an arbitrary and variable though fundamental construct of the social and cultural structure.)

⁸⁰ The danger of this anti-zone is the strong pull towards its center. It is necessary to focus on the positive existence. Nevertheless this experience will probably mark the magician for a long time afterwards.

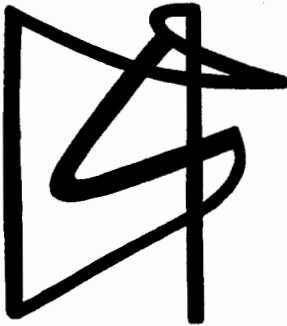
⁸¹ Choronzon

mankind are separated from the stream of evolution, the bigger his body grows and the more he crawls out. He is fed with mankind's own excrements and excess.

There is no spontaneous, joyous laughter in this anti-sphere. This sign helps to recognize the character of the influence, or the character of entities. It is the same case with spontaneous, simple and innocent joy. This anti-sphere is permeated with sorrow. A specific, gloomy sorrow is the sign of the servants of this principle.

Bartzabel

<i>The Anti-Sphere of Mars</i>	
<i>Qliphotic Order</i>	Golochab



He appears as a flame with red eyes and fiery palms. Then he turns into a glowing stone block.

The vision of a desert of red sand. There is an enormous heat, as if the whole surface was blazing with invisible flames.⁸² The skies are fiery red as well. There is a monumental medieval castle with thick stone walls, pulsating with the red color of molten metal. Everything is interwoven with thin streams of lava. The gate is guarded by a rough stone giant with parts of iron armor, moving slowly and clumsily. Over the gate is the inscription: "Work is Liberation."⁸³ In the courtyard are hard-working people. They drag heavy stones to and fro without any sense. The only purpose is the work itself, expenditure of energy.

⁸² Christians describe this anti-sphere as hell.

⁸³ „Arbeit macht frei.“ This inscription was found over the gates of Nazi concentration camps.

There is a long corridor. Hundreds of stumps of hands stick out from the walls. From the hands streams blood that reaches up to the ankles. The corridor leads to the hole in the ground - the gate to hell.⁸⁴ Two whores with horns made of blazing energy of lust stand at the hole, feet in heavy boots. They are pointing towards the hole, which swallows the sperm ejaculated out of lust. The flames of hell are fed with meaningless work⁸⁵ and untamed passion. Male sperm is the liquid fuel of hell. It is hot, its nature is fiery. The secret of this anti-power is progress. Through wars, violence and suffering it enables refinement of thought and soul, by means of the law of equilibration. Progress depends upon hell's flames. This is expressed in the image of human souls being boiled in the pot over the fire.

Flaming sword of lava mercilessly cuts into the flesh of mankind. The torture of fire. The reaction to the strong burn wounds resembles orgasm. Energies of this anti-zone form a giant inverse pentagram. It gives the power to realize sex with wanton women and control them.⁸⁶ Meaningless work gives rise to gigantic shapes, relicts that remain for long periods of time and bar the forward progress.⁸⁷

There is a feeling of aggression, violence, subjugation, and humiliation of the other's will. An image of the clenched fist. There is a continuous roar like at the blacksmith's, as if the whole world was being forged here. This sphere of Qliphoth is very closely related to the Martial sephira. The boundary between the front side and the inverse form of these powers is not as distinct as in other zones.

Bartzabel exercises his influence mainly through men.⁸⁸ Penis and fists are his strongest centers in the human body.⁸⁹ He is the

⁸⁴ The portal to the Martial sphere leads through matter, i.e. through the earth.

⁸⁵ Manual, manus, the hand - working part of the human body. It has five fingers. Five is the number of Mars. In English the word "arm" means "hand, the upper limb" and at the same time "to prepare the weapons", implying animosity and fight.

⁸⁶ This ability can be dangerous, since it tends to fetter the magician as well.

⁸⁷ Typical expression of these anti-powers was the communist architecture.

⁸⁸ Men have by one third more iron in the blood than women. Iron is considered to be Martial metal.

⁸⁹ Both words: "penis" and "pest" (Translator's note: "fist" in Czech and Slovak language) begin with the syllable "pe". The Hebrew letter "Peh" is attributed to Mars and the Tarot card XI. - *The Tower*.

master of sexual power magic.⁹⁰ To master the influence of Bartzabel is one of the main tasks of a man, since this influence is one of the main sources of his limitations.

Women are better predisposed for the exploration of this anti-zone. Men might overlook many details, because they are part of their own natures. The energy is very extrovert. If it doesn't find its destination through the gate of Venus, it can lead to self-destruction caused by the one-sided expenditure of energy. Ideal mastering means an enormous amount of energy led through the trajectories given by a perfect will.

Hismael

<i>The Anti-Sphere of Jupiter</i>	
<i>Qliphotic Order</i>	Gog shekelo



He appears in the form of a neglectful, bloated king. His face is ragged and scruffy, his eyes show signs of drunkenness. He is wearing a purple vesture and a crown, that has turned from gold to a cheap imitation. His fingers are adorned with rings beset with jewels. He is accompanied by the smell of wine, and feelings of satiation and weight.

The vision of a great castle hall, the music is playing and a big ball is taking place. Long tables offer a lot of food and drink. This

⁹⁰ This demon was the secret "teacher" of many dictators and leaders of totalitarian regimes, that were known to have led perverse sexual lives. Bartzabel's influence led to unconscious forms of sexual magic inducing the necessary energies of power.

celebration is never-ending. It constitutes the whole life-scope of the guests. The satiation and abundance turn to disgust. Time has lost its meaning. The clock on the wall still shows the time, but it doesn't mean anything at all. There is an atmosphere of a slothful mind, as if after a good meal, and the mockery of asceticism.

This anti-zone begins to exert its influence on Earth more intensely. Its time is coming.⁹¹ Hismael strongly affects the physiological side of people, e. g. through feelings of satiation and abundance, which may lead to the release of energy. One of the signs of his influence is the excessive consumption of meat. Another sign is reduction or restraint of physical movement. All gold and wealth is used merely to satisfy hunger and other primitive urges. There is the need to be surrounded with beautiful women for the sake of enjoyment, and as a proof of power and high position. A woman is mere decoration.⁹²

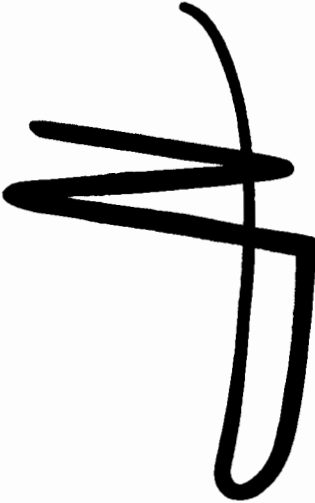
Fixation on gathering the material wealth and luxury. The need to prove one's position of power - usually not by violence but by other means. The motivation is the mere proof of power. Deep, but boring thoughts turn to laughter and merriment. However, the joy is again just a hypocritical proof of one's own self-satisfaction. The king in the castle hall occasionally bursts with anger, but all the guests know that the anger will disappear in a while, and they just pretend to react. The king is in reality a slave. He has lost his scepter long ago. All that remains in his hands is the royal globe.

⁹¹ The cycle of the influence of planetary powers, or - from a psychological point of view - the cycle of the archetypes of collective unconscious has several levels, and it seems to be a part of a system of cycles. According to the Angelology of Emil Pálaš derived as well from the calculations of Trithemius and Agrippa, in 1989 the Spirit of Jupiter took over the 72 year-long period of rule from the Martial spirit, whose main influence on Earth was between 1917-1989.

⁹² The concept of women in each anti-sphere is different, and always extreme in a specific way. In the Martial Qliph, the woman is just a sexual object, the means to satisfy the male lust. In the anti-sphere of Venus she is a lifeless source of inspiration. In the Mercurial anti-sphere, women are objects of intellectual study, superficial philosophizing etc...

Zazel

<i>The Anti-Sphere of Saturn</i>	
<i>Qliphotic Order</i>	Satariel



A terrible icy old man. He is very skinny, long-bearded and his long bony fingers resemble claws. He radiates severity as his fundamental essence. Wherever he comes, he inspires obedience.

A desolate icy desert covered in snow. A strong wind is blowing and whirling the dry snow in the air. This is the place of constant winter and gloom, the place of hunger and poverty. Trails of wandering skinny people appear on the horizon. The whole qliphotic sphere turns to blackness (Akasha), taking on the form of a black egg, or the snowy mountains turn to onyx mountain-ranges. In spite of the movement, there is an impression as if everything stood still and frozen - including time. There is an audible roar of the nearby Abyss.⁹³

Death, a black knight on the white horse rides through the land. In his hand, he is carrying a tool resembling a scythe. A skeleton hides under the armor. This sphere of Qliphoth is the seat

⁹³ The closeness of the Abyss to this sphere of Qliphoth is not to be understood in terms of physical space. However, in the spectator's consciousness their "closeness" might be symbolically expressed in this way. In fact, there is a point where the qualities of Saturnian Sefhira, Qliphoth and Abyss melt into one.

of death.⁹⁴ At the same time, sexuality is born here; within this anti-sphere is the core of sexuality.⁹⁵ Sex and death spring from the same source. The innermost essence of sexuality lies in this (anti)zone. The black knight reveals his secret. Sexuality is death. These two are but different expressions of one force. The knight turns into a representation of sex.

There is a strong impression of loneliness. The anti-sphere is desolate, void of human presence – the flashes of wandering people appear only now and then. The place seems to be very heavy, vast, yet very small at the same time. Its powers tend towards contraction.

Hunger and poverty are the way of transcendence. Cruelty springs from the absence of feelings. There is nothing like empathy, no understanding for what others feel. It is an apotheosis of meticulous justice. Ruthless realization without the knowledge of its consequences in the inner lives of other people. The goal is unclear, it fades away. The ideal is a strange state of nothingness, nirvana, a state where nothing more exists.

On the other hand, Zazel can lead people to materialism, surrounding oneself with dead matter. This is the outer expression of a person under his influence. Zazel's influence is strongest in the winter and in the deserts.⁹⁶

As Saturn is the highest power of the seven traditional planets, elements of its influence divide into the other spheres. It is mainly related to Mars. Mars enriches the Saturnian forces of death with respective emotions (aggression). Saturnian forces of sexuality flow down to Venus where they take on emotional quality. In fact the Saturnian forces turn into forces of Mars and Venus. There is also an apparent similarity to the shell-like aspect of the Lunar Qliphoth.

Because the three following anti-zones were explored neither by kabbalists nor by medieval magicians (the traditional astrology recognizes only seven planets), the names and sigils of their demons

⁹⁴ Like in the Martial Qliphoth, here as well is the borderline between the Sephirotic and Qliphotic side thinner than in other spheres. This merging was the reason why the ancient astrology considered Mars and Saturn to be "evil planets".

⁹⁵ Similar process can be found in the human body, where the red blood cells as the substance of vitality and life (Luna, Venus) are produced inside the bones (Saturn).

⁹⁶ Geographically especially the areas in Russia, Asia and black Africa afflicted with famine and great mortality rate. (At the same time there is a great natality rate, which fact mirrors the sex/death principle.)

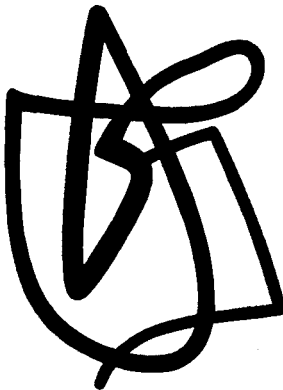
are not widely known. I present here the names and sigils of the rulers of the three super-abysal Qliphs gained by means of magical experiment.

When dealing with these zones it should be noted that the sub-abysal distinction of Sefhira - Qliph is not valid anymore. The energies of these zones are so powerful and hard to be classified that the Sefhirotic and Qliphotic aspects are almost indistinguishable. The classification of the planets is problematic too, and the new occult currents don't always agree. Generally, Uranus is considered to be the higher octave of Mercury, Neptune is the higher form of Venus and Pluto is likewise related to Mars. Psychologically expressed, Uranus is the force of Mercury approached and experienced by modern-day people, who enrich this force with new qualities and so transform the Mercurial forces into a new form - the forces of Uranus. This assumption was confirmed by the results of magical experiments, because the Qliphoth of Uranus, Neptune and Pluto to some extent resemble the Qliphoth of Mercury, Venus and Mars.

With the advent of the New Aeon these three "new" powers began to influence mankind. Because of that the next chapters describe in more detail their particular demonic activity.

Pagros

<i>The Anti-Sphere of Uranus</i>	
<i>Qliphotic Order</i>	<i>Ogiel</i>



He appears in the unclear, blurred form of the dancing spirit. Only the trajectories of his constant movement are perceivable.

The vision of a vast space. The fiery clouds extend to the horizons. The raindrops fall down in a wild staccato rhythm. Their drumming is accompanied by maniacal piano tones. Every particle of this anti-zone whirls in a never-ceasing movement. There is not a single moment of peace. Everything that slows down immediately begins to boil or burn. The flames form gigantic signs. The space is crossed with flying disks.

There is an escalated nervousness, even a morbid turmoil. The air and space is filled with explosive energy. The influence of this anti-sphere on the human mind is expressed as genius, or in unexpected associations. However it often leads to the collapses of geniuses. It has a very harmful impact on the nervous system.

Pagros attempts to project the image of his anti-sphere on Earth. He wants everything moving with flaming heels, which is expressed in the yet unseen wars and conflicts. He inspires the development of vast fiery war machines that help to further his plans. His influence began with the advent of the New Aeon. However he doesn't act alone but together with Naedis (the demon of Neptune) and Brugel (the demon of Pluto). Earth is currently exposed to the influence of this demonic trinity unified into a single current. This is the fiery initiation of the Third Aeon.⁹⁷

Uranian energies are manifested and activated in the energy of combustion. The ideal is the growing, monumental movement of masses.⁹⁸ The archetypal image of Pagros, his sign is a burning man being consumed in flames, tossing himself to and fro in a mad dance. The current busy lifestyle (especially in the big cities), rushing around and nervousness create specific etheric patterns through which Pagros influences our world leaving his mark on it.

This demon inspires and rules over many elements of modern life, such as: Cash flow and the stock market with its never-ending fluctuations of the index curves. The idea of the spark-ignition engine - the very movement of cars induces Uranian energies.⁹⁹ Other inventions are the air and army technology (with the cooperation of Brugel) or the Internet. Pagros influences the lifestyle of young people - clubs, parties, discotheques, dynamic lifestyle,

⁹⁷ The fiery Uranian and Plutonic energies are extrovert, the watery energy of Neptune is introvert.

⁹⁸ E.g. the as yet unseen extent of the migration of nations (often forced) that started in the 20th century.

⁹⁹ Whenever the principles of a planetary sphere are applied in the physical world, they induce respective energies. In this case it is the Uranian explosiveness.

travel, but often aimless and without a purpose. Raves and techno parties supply Pagros with energy. Together with Naedis they lead people to drugs inducing movement.

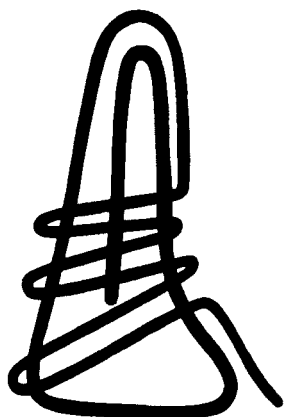
Pagros manifests himself in creating complicated intellectual or bureaucratic structures causing nervousness and blazes of anger. The esoteric secret of this demon is that he is closely related to space. Movement is a proof of space. In fact, Pagros is drunk with the possibilities of space. He helps to inspire quantum physics.¹⁰⁰ The space geometry and the physical laws of the diffusion of light and sound are also under his rule. He also likes noise, because this causes nervousness leading to movement – the proof of space and the use of its possibilities. Pagros is also related to the optics.¹⁰¹ Photon, with its wave/corpuscular nature, is the manifestation of Uranian forces on the physical plane.

Many new technological inventions and discoveries were inspired by Uranian entities. Most of them are related to space or movement: mobile phones, 3-D graphics, surround sound, wireless Internet connection, laser beam teleportation, the trend of film graphics that started with *Matrix*, etc. These inventions can be used by the proper mastering of Uranian forces, or they can be abused, if the forces are approached in the wrong way. That is the time when Pagros takes over control. A good sign to distinguish is whether the inventions lead to quiet or to nervousness.

¹⁰⁰ E.g. the theories of innumerable parallel universes, wormholes etc.

¹⁰¹ Eyesight is esoterically related to the element of fire.

<i>The Anti-Sphere of Neptune</i>
<i>Qliphotic Order</i> Thaumiel



He appears in the form of a giant sea-creature similar to a sea-horse with watery, bottomless eyes.¹⁰² He is accompanied by the feelings of softness and gentle touch of the luke-warm water.

The vision of this anti-sphere is as if under the surface of the sea. Everything flows in waves. There are feelings of a constant gentle floating, swaying and being carried by the water-currents. One can hear mellow, lulling tones of a harp. The color is of a greenish hue, becoming dark further on the horizon. An infinite dark depth extends itself in all directions. It emits a constant, very deep roar on the edge of audibility. Will-power is weakened here. Seemingly there is nothing missing, there is no reason for an act of will. A very small amount of energy is needed to move. This sphere of Qliphoth is related to the prenatal stage.

Naedis also attempts to project his anti-sphere to the Earth.¹⁰³ The goal is that the human consciousness should constantly be in a state mirroring this anti-sphere. Towards this end he uses mainly narcotics. Naedis inspires their production and consumption. At the

¹⁰² This demon is extremely powerful. He is closely related to the unconscious.

¹⁰³ The Earth can assume the likeness of any of the Qliphotic spheres. That which we perceive is formed by the state of our consciousness. A global change in consciousness is the hope of Qliphotic entities who want to build their own independent world here.

moment his strongest weapons are drugs with the MDMA basis (Ecstasy). He also rules over hallucinogenic drugs.

The fluid of the Neptunian Qliphoth immediately takes on the shape of the magician's thoughts. Any thought in this anti-sphere becomes immediately "visible" to outward sight. The surroundings mirror thought.¹⁰⁴ This state of the human psyche was typical for ancient cultures.¹⁰⁵ Consumption of hallucinogenic drugs leads to this end in our world. Naedis attempts to lead today's mankind to the state of mind typical for the legendary ancient continents of Mu, Lemuria and Atlantis (according to some occult theories).¹⁰⁶ He inspired some of the latter occult currents that help to implement his strategy.¹⁰⁷ His is the principle of dispersion, weakening the willpower, inducing sensual bliss.¹⁰⁸ Nowadays, Naedis has a strong influence on the lifestyle of the youth.¹⁰⁹ In the sphere of sexuality, he leads to the merging of sexual and drug-induced experiences. The danger of his influence lies in the spiritual and physical prostitution committed not for money but as a way of life.¹¹⁰ Naedis is manifested in the rise of a new Neptunian magic, nowadays unconsciously practiced mainly by women. Average men are helpless against the archetypal charms of this form of magic.¹¹¹ Naedis drags people down to the depths of his anti-sphere.

¹⁰⁴The occultural rendering of the character of Neptunian Qliphoth can be found in the novel *Solaris* by Stanislaw Lem.

¹⁰⁵ This theory was championed by C.G. Jung. Our ancient forefathers experienced psychic contents as an objective reality. The famous sentence says: "Savages don't create myths, they experience them."

¹⁰⁶ Kenneth Grant states, that the name of the ancient Atlantean god Chozzar (also known as Neptune), whose sign and the emblem of Atlantean magic was the inverted trident, is yet another name of Choronzon. In this respect it is interesting to note the relationship between Choronzon and Naedis (e.g. the principle of dispersion and weakening the will).

¹⁰⁷ Especially the teachings of Michael Bertiauxe and Order L.C.N.. These teachings use as their tool ancient African voodoo, still harboring elements of the primeval thought relics.

¹⁰⁸ To use an allegory, Naedis attempts to make one not only „lose one's head" when falling in love, but to make him remain in this state forever.

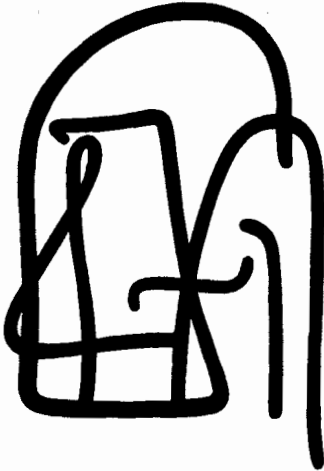
¹⁰⁹ He leads to the increasing need of relax and entertainment without the equivalent performance. The need of a great part of today's youth for „fun" and „relax" is not balanced with the equivalent work or a performance of will. (The ancient formula of *Solve et Coagula* is thereby disturbed.)

¹¹⁰ Manifests mostly through Casiwon, the zodiacal demon of Pisces.

¹¹¹ This process is expressed in the ancient legends about the sirens (Neptunian Qliphotic entities) who charmed sailors and carried them away to their underwater realms.

Brugel

<i>The Anti-Sphere of Pluto</i>	
<i>Qliphotic Order</i>	-



He takes on a shape of a gigantic nuclear mushroom-cloud with a gloomy, menacing face. He represents a power, the goal of which is negation of matter and its absorption. Brugel is the tool of Pralaya. His activity began with the advent of the New Aeon. Brugel's influence manifests at the slowest pace, but it will have the most significant impact. It will trigger off the cosmic Walpurga's Night - the transition of the universe into the state of Nothingness. Kether (1) mirrored in Malkuth (10) returns back to Ain through zero (0). Brugel's activity is expressed in Hoor's words in *the Book of the Law*: " I am the Lord of the Double Wand of Power; the wand of the Force of Coph Nia--but my left hand is empty, for I have crushed an Universe; & nought remains." ([17], 89).

His influence is exercised mostly through the paths Aleph (the Tarot Atu 0. *The Fool*, Nothingness, Ain) and Beth (the Tarot Atu 1., *The Magician*). Especially the positive side of the disintegration of matter finds expression through the left path Beth. Brugel is not a principle of Nothingness, but the principle of transition from the positive being towards Nothingness. He cooperates intensively with Sorath and their energies merge together. The Plutonian Qliphoth takes on the shape of a vast, infinite space filled with buildings and objects of the Nazi

architecture, because Nazism was so far the biggest manifestation of Sorath on Earth. However, in the background was Brugel, whose goal was perfectly fulfilled in the World War II when the atomic bomb was developed¹¹² and this success was crowned with the Hiroshima and Nagasaki bombings.¹¹³

The vision of a wolf devouring the Sun. The Eye of Shiva is opening.¹¹⁴ The energies of this anti-sphere are dark and heavy, cold and fiery at the same time. The Eye is opened just a little, yet it has already dramatically influenced the world history.¹¹⁵ Brugel and Sorath act on a mass scale. Individuality loses its importance under their influence. They turn the will to live into the will to die, e.g. they instigate suffering to such an extent that death and escape from the world become the wish of the majority of mankind. Brugel's energies will take over the control of masses, causing their movements and finally leading them to a deep disappointment and feelings of emptiness.

His microcosmic power-center is above the root of the nose. It can be activated by imagining Brugel's sigil in the area ruled by the zodiacal sign of Aries and transferring one's consciousness into this area. The proper activation will result in the ability to manipulate people at will. The sigil expresses the movement towards the point of transition into Ain, whose tool is the atomic energy. This anti-sphere is overlooked by a black tower radiating the vibrations of Brugel. There is also Choronzon in the shape of a giant, shiny black spider.¹¹⁶

¹¹² The energy released when splitting the nuclear cores is a tool of Brugel's influence.

¹¹³ Japan - the country of the rising Sun (birth of Horus, the Lord of the New Aeon). It is not a surprise that this new-aeonic energy was manifested for the first time under the flag of the red Sun.

¹¹⁴ Sauron, the Dark Lord of *The Lord of the Rings* who rules with the power of nothingness, has also a sign depicting an eye.

¹¹⁵ Remember Hiroshima and Nagasaki, Stalin's plans for the third (nuclear) world war, the long-lasting cold war etc...

¹¹⁶ In the Plutonian Qliphoth, a different aspect is manifested, not like the known form manifested in the Solar anti-sphere. Choronzon guards every gate to Nothingness, every time showing a different aspect, reflecting the nature of the anti-sphere where the gate is found. According to Bertiaux, Choronzon can be considered as one of the portals to the Universe B.

Lilith



The classification of planetary demons would be incomplete, if it did not also include the demon of Earth, or the Qliphoth of the sephira Malkuth. However, this Sephira representing the material universe does not have a Qliphoth in the literal sense. As in Kether, Malkuth unites the sephirotic and qliphotic sides. Our world includes phenomenons and actions that are both in accordance with the relative order (Sephirotic) and those which defy this order (Qliphotic phenomenons). The earthly Qliphoth is ruled by the female demoness Lilith uniting the Chthonic and dark Lunar aspects.

Lilith appears in many forms, but the two most frequent forms are: a) a formless muddy mass with an enormous absorbing power, or b) a woman of Arabic type, with black hair and bottomless eyes (this form has sometimes zoomorphic features such as wings or bird claws). Lilith usually assumes anthropomorphic form after a longer interaction with the magician's psyche - a structure that she can reflect due to her mirror-like Lunar nature.

This demon also shows a strong "astral adhesion" and (similarly to the Saturnian Zazel) this archetype can be very hard to banish from the consciousness after it has been invoked. It appears in the magician's consciousness in the form of visions, strange feelings and atavisms, mostly in the time of sunset and at night.¹¹⁷ During the magician's practical work with Lilith, there seems to be a very frequent synchronicity of a Lunar demonic nature. The Czech magician Josef Vesely describes a typical kind of such a synchronicity: "When concentrating on this archetype, which is a necessary preparation for the magical operation, the magician may encounter a woman with a set of qualities which the Post-Freudian psychology terms the Lilith complex." ([63], 59). People with the Lilith complex often possess a strange kind of a "fatal" magnetism,

¹¹⁷ A similar problem can arise with any demonic entity, depending from the general and current structure of the magician's psyche.

they usually suffer constant emotional pain, they are prone to depressions and often they are not able to distinguish reality from the unreal. They usually wear dark clothes with silvery decorations.¹¹⁸

A typical sign of Lilith activated in a person's psyche is a special kind of feminism. It does not include the expressions of power in the relationships to men, nor the extreme heartlessness so typical for the Qliphoth of Venus. Lunar Qliphotic feminism shows a cold-blooded and superior view of a man as an "animal", a bio-mechanical toy, or a useful tool. A woman obsessed by Lilith (or suffering the respective complex) is capable of killing or seriously injuring a man shortly after sexual intercourse. The impulse leading to such an action can be seen as a code of behavior implanted into the psyche by this very entity. In the sphere of sexuality Lilith inspires the use of silver instruments such as daggers, necklaces and Lunar jewellery.

During the journeys into her zone, or during the direct invocations magician often perceives a vision of a silver chalice absorbing the male force. In the sexual act inspired by Lilith, this archetype is reflected in the ritualized drinking of the male sperm from receptacles similar to a chalice.

In some extreme cases, women feel the need to consume the sperm of several men at once. Also the more or less ritualized use of menstrual blood during the sexual act (e.g. smearing it on the man's body or face) originates from this demon. Another sexual deviation accompanying the psychical activation of Lilith is the brutal female dominance characterized by the psychological cruelty with minimum of physical violence (smacking, dragging on the dog-collar etc.) It is often connected with the triumphal position of the woman, sitting on the man who plays the role of a subordinated animal (wearing a muzzle, a dog-collar etc.) or a humiliating abuse of the man related to the foot fetishism.

During these workings (as well as during the evocations of Lilith) occurs specific vampyric absorption of the male energy. An excess absorption of this energy can lead to the disintegration of the magician's normal, solar-phallic structure of psyche, the conglomerate of the different parts of his personality can fall apart, or the magician can become obsessed by the evoked demon. In this

¹¹⁸ Material (earthly) expression of the Lunar Qliphotic powers is for example the fascination with piercing, or an excessive decoration of the body with silver jewellery.

case it means the metamorphosis of the mental structure into the archaic lunar state.

Although Lilith stands apart from my classification of planetary demons, she deserves the attention of every practitioner due to her extreme energetic potency.

To explore the Qliphoth, the practitioner can also use different methods than invoking the planetary demons. For example the methods of sigil magic are very effective. The magician should induce a mental state corresponding to the respective anti-sphere and then he should sigilise the following sentence: "This is my portal to the Qliph of...." The final sigil will become an excellent tuner, or a portal to the particular Qliphotic sphere.

<i>Qliphoth</i>	<i>Mental State (example)</i>
Pluto	domination
Neptune	intoxication
Uranus	bad temper, irritation
Saturn	cruelty
Jupiter	satiety
Mars	fury
Sol	pride
Venus	perversity
Mercury	nervousness
Luna	melancholy

The Twelve Demons of the Zodiac

As a helpful tool, we can use the astrological classification of the 12 signs of the Zodiac. Every sign has its genius, representing its positive form, and a demon, representing the negative pole.

Genii and demons of the Zodiac:

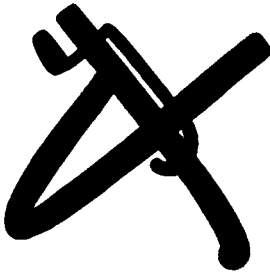
<i>Sign</i>	<i>Genius</i>	<i>Demon</i>
<i>Aries</i>	Malchiadel	Amiel
<i>Taurus</i>	Asmadel	Phobifel
<i>Gemini</i>	Amriel	Quotzenel
<i>Cancer</i>	Muriel	Diviron
<i>Leo</i>	Verchiel	Awmaiah

<i>Virgo</i>	Hamaliel	Nefekel
<i>Libra</i>	Zuriel	Sycion
<i>Scorpio</i>	Tzarbiel	Gawegudon
<i>Sagittarius</i>	Adnakhiel	Heilulon
<i>Capricornus</i>	Hanael	Roquael
<i>Aquarius</i>	Cambriel	Vobadel
<i>Pisces</i>	Barchiel	Casiwon

The following description of the twelve demons presents their basic characteristics, forms of impact and correspondences.

Amiel

The Demon of Aries	
<i>Anti-Sphere</i>	Mars and Pluto
<i>Qliphotic Order</i>	Bairiron
<i>The form of appearance</i>	A red knight with purple-red flag in his hand, sitting on an animal similar to a rhinoceros

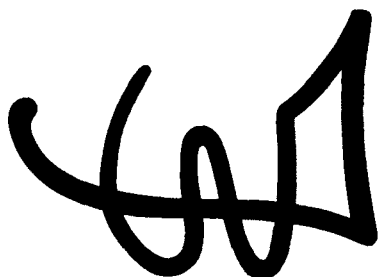


Amiel causes revolutions, bloody coups and wars. He induces the violent assertion of one's will and the disregard for the will and vital needs of others. He attains his goals without any consideration of victims, losses, or the overall disadvantageousness of the goals. Amiel inspires the negative aspect of stubbornness. He enjoys the broken resistance of his enemies and his power grows with each subordinated will. He leads to the mass movements, and control of the masses. The ideal is the domination of the whole nations, as well as the control of the key areas of all fields of knowledge, according to one's own will, even be it absurd. Amiel also wants to control and to shape the very matter. He sees art as the way to assert his own ideas by imprinting them into matter. He finds expression in the nervousness, irritation, fury, despotism, recklessness and the loss of empathy. The changes inspired by him must be bloody. Because

Amiel represents the distorted form of sacrifice (he sacrifices others instead of himself), these changes are accompanied by great numbers of slaughtered people, cruelty and humiliation. He especially likes to humiliate femininity.

Phobifel

<i>The Demon of Taurus</i>	
<i>Anti-Sphere</i>	Venus
<i>Qliphotic Order</i>	Adimiron
<i>The form of appearance</i>	A fat man with white eyes, clothed in a light, shiny clothes and wearing a turban on his head



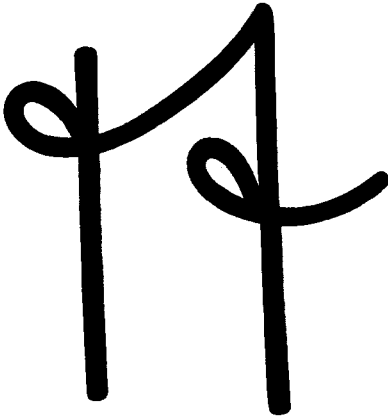
Phobifel induces hedonism, narrowmindedness and an excessive, primitive “down-to-earth” thinking. He inspires the belief, that human happiness is based on the material wealth. A person under his spell considers wealth to be the meaning of life, he sees the groundstone in the abundance and is not interested in anything else.¹¹⁹ Such a person is lazy, slow and clumsy, and he sticks to the stable economical certainties. He definitely needs the firm ground under his feet. Such a person is passive in everything else and shows no progress. Another aspect of Amiel’s impact is the sexual perversion, because the sexual act is not performed towards Nuit, but all its energy flows downward to the earth.¹²⁰

¹¹⁹ When a Venusian-Qliphotic person thinks that he has “discovered the key to it all”, he usually loses interest in anything else. Given the superficiality of Venus, this approach is often the way to self-enslavement by the ignored factors.

¹²⁰ The influence of this demon is nowadays apparent for example in the fashion trends for women. In order to rouse the male lust it makes use of ever more material, massive decoration (Mars is attracted by matter).

Quotzenel

The Demon of Gemini	
<i>Anti-Sphere</i>	Mercury
<i>Qliphotic Order</i>	Calalimiron
<i>The form of appearance</i>	Two screaming mercurial goblin Siamese-twins



Quotzenel represents the principle of incoherent duality, disharmonic introvert and extrovert activity. He leads to superficiality, loss of focus, shallowness and purposelessness, inability to attain a goal. One activity denies the goal of another activity, and vice versa. The current aeon is closely related to the task to unite the duality of Gemini, therefore Quotzenel requires a more thorough explanation.

The Lord of the New Aeon - Horus, is a twin god. His name Heru-Ra-Ha is the combination of divine twins Ra-Hoor-Khuit and Hoor-Paar-Kraat. Thus, the energies of Gemini constitute the fundamental essence of the current age. Their misapplication leads to the immediate activity of Quotzenel.

Horus is born from the interplay between the goddess Nuit, expressed (according to Crowley) by the absolute expansion of the circle, and the god Hadit, expressed by the absolute contraction of the cross. Nuit is the infinite space, whereas Hadit is the infinitely small point. The active part of Horus, Ra-Hoor-Khuit, is therefore fiery, extrovert and emanating, the passive part, Hoor-Paar-Kraat, is watery, introvert and absorbing. This principle can be also found in the works of Franz Bardon. He calls the energies of the Ra-Hoor-Khuit current the electricity: "For a better understanding of the

expansive quality of fire, let us call it the electricity." ([2], 23), and assigns to it red color, the same color that the ancient Egyptians assigned to Ra-Hoor-Khuit. Bardon gives the energies of the Hoor-Paar-Kraat current the name of magnetism: „Because the fundamental quality of this element is contraction, it produced magnetism." ([2], 23), and he assigns it the blue color.¹²¹ Note, that one of the forms of Hoor-Paar-Kraat in the ancient art was the babe in the blue egg. The union of these two forces creates the electro-magnetism, the current of Heru-Ra-Ha. Bardon calls the magician who commands electro-magnetism "the master of two universal forces." In the *Book of the Law*, Horus declares: "I am the Lord of the Double Wand of Power; the wand of the Force of Coph Nia..." ([17], 89).

Chaos magic describes the two forces as follows: "For out Chaos arise the two prime forces of existence, the solve et coagula of existence. The Light power and the Dark. The light power is the expanding, outgoing, dualizing, increasing expression of Chaos, responsible for the new birth, creation, incarnation, and variety. The dark power is the contracting, returning, transcending, withdrawing expression of Chaos, responsible for death, dissolution, reabsorption simplicity and return to the source."¹²² ([5], 96). Quotzenel represents unbalanced and distorted form of Heru-Ra-Ha, manifested in the constant conflict between the two forces instead of the harmonious interchange of their impact, which would be the fulfillment of the archetype of Tarot Atu VI. – *Lovers*, the spiritual perpetuum mobile.

He finds his expression for example in the strict denial of that which has been defended just a while ago, in indecision, constant changing of contradictory opinions, in the suspicion against those given the trust, etc.. Crowley describes one of the most obvious aspects of Quotzenel's impact thus: "The majority of the people in this world are ataxic...They have no real will, only a set of wishes, many of which contradict others. The victim wobbles from one to

¹²¹ See the Doppler effect of the color spectrum, as well as the astronomical categories of the expanding red universe and the compressing blue universe. Cosmogony: Hadit – the point of singularity; Nuit – the state of maximum expansion of the universe; Ra-Hoor-Khuit – from the Big Bang (Hadit) to the maximum expansion (Nuit); Hoor-Paar-Kraat – from the maximum expansion (Nuit) to the great implosion (Hadit).

¹²² From Carroll's definition of Chaosphere it follows that Horus, born from the paradoxical interplay of the principles Nuit and Hadit, can be considered for "purposely created crack in the fabric of reality through which the stuff of Chaos enters our dimension."

the other ... and at the end of life the movements cancel each other out. Nothing has been achieved; except the one thing of which the victim is not conscious: the destruction of his own character, the confirming of indecision. Such an one is torn limb from limb by Choronzon." ([10], 69).

In a deeper sense, we can understand the two halves of the name Heru-Ra-Ha in a following way: Ra-Hoor-Khuit is Horus manifested, positive and active solar-phallic current, which Levi calls the centrifugal (active) current. It is the Aud of the kabbalists or the alchemical principle of Sulphur. It corresponds with the white Pillar of Mercy called Boaz. This pillar is assigned with the Hebrew letter Shin. Its nature is fiery, because it is rooted in the Sefhira Netzach and crowned by Chokmah. In the microcosm it is related to the channel Ida and the solar force Surya-swarupa.

Hoor-Paar-Kraat is Set, unmanifested, negative and passive lunar-vaginal current. Levi characterizes it as a centripetal (passive) current. It is the Aub of the kabbalists and the alchemical principle of Salt.¹²³ It corresponds to the black Pillar of Severity called Jakin, assigned with the Hebrew letter Mem. Its nature is watery, because it is rooted in the Sefhira Hod and crowned by Binah. In the microcosm it is related to the channel Pingala and the lunar force Chandra-swarupa.

Heru-Ra-Ha represents the synthesis, the Aur of the kabbalists, Azoth of the sages and the alchemical principle of Salt. It corresponds with the Middle Pillar, assigned with the Hebrew letter Aleph. The Middle Pillar, with the exception of the Sefhira Malkuth, corresponds to the element of Air. In the microcosm, it is the channel Sushumna.

Cosmologically, the compressing Hoor-Paar-Kraat (the Aub of kabbalists, the magnetism) can be considered to be the gravity, contracting the universe to its original state of the point - Hadit. Expanding Ra-Hoor-Khuit, (kabbalistic Aud, electricity) is the anti-gravity - the cosmic centrifugal force, responsible for the infinite expansion of the universe - Nuit.

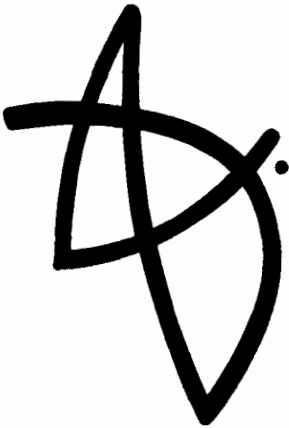
The existence of the universe - Heru-Ra-Ha is conditioned on the mutually opposed harmony of these two forces. The course of the game is determined by the body of Heru-Ra-Ha, i.e. by the density of matter in the universe (Ω). If the density of matter in the universe were higher than a certain critical number, the gravity caused by all the matter would be strong enough to stop the

¹²³ According to S. de Guaita it is the principle of Mercury.

expansion of the universe, which would lead to its contraction and collapse. If on the other hand the density is lower than the critical amount, gravity can only gradually slow down the expansion to a certain constant pace, but it can never stop it. The universe is then sentenced to the eternal expansion. It is strange, but many cosmologists believe that it is reasonable to presume that the density of matter in the universe is adjusted precisely to the critical amount: as if balanced on the edge between the universe that must collapse (prevalence of Hoor-Paar-Kraat) and the universe that will always expand (prevalence of Ra-Hoor-Khuit); this balance is Heru-Ra-Ha.

Diviron

The Demon of Cancer	
<i>Anti-Sphere</i>	Luna
<i>Qliphotic Order</i>	Schichiron
<i>The form of appearance</i>	Sad woman with black hair clad in a violet raiment, looking downwards



Diviron induces an excessive sheepishness, passivity and submission. She is one of the most powerful demons of the Aubic current.¹²⁴ A person under her dominion is carried along with this current, he has a total, one-sided prevalence of magnetism. The introvert direction of activity thus makes it impossible to carry out one's True Will. The will-impulse of the victim cannot break through the barrier of the inward-acting magnetism. The victim

¹²⁴ She merges Lunar energies with the energies of the element of Water.

perceives evil or injustice in his environment, but he is not able of any action, instead he submits and keeps silent. This unconscious service to Hoor-Paar-Kraat, god of silence and the lord of the passive Aubic current, often ends up in problematic communication and self-expression. Men tend to have problematic relationships with the other sex. On the somatic level, this can lead to sexual impotence.¹²⁵ Diviron leads to childishness, infantility, but also to paedophilia. It is a strong retarding impulse, dragging back to the past.¹²⁶ One of the most frequent attendant phenomena is alcoholism.

Awmaiah

Demon of Leo	
<i>Anti-Sphere</i>	Sol
<i>Qliphotic Order</i>	Šalebiron
<i>The form of appearance</i>	Fiery lion changing into a golden knight with a small sun on his chest



Awmaiah induces authoritativeness, megalomania, excessive conceit and tyrannical tendencies. He is manifested in the effort to centralize, to create one's own universe, the center of which is not the purified Hadit, but the spiritual Self mixed with the elements of

¹²⁵ To attract a woman it is necessary to create an impulse of male energy - electricity. Erected penis is a strong emitter of these energies. If the male soul is overly dominated by magnetism, the penis won't get erected.

¹²⁶ The connection between Lunar forces and the past on the microcosmic level can be seen in the fact, that the memories of the past induce sentimental (i.e. Lunar) mood, and vice versa. Why should the thoughts of the past induce such moods, and not, say, ecstatic joy, is still one of the mysteries of psychology.

Yesodic persona. The result is the desire for social recognition, publicity and fame. His influence destroys or denies everything old and attempts to create a new system, with one's Self at the center.

Awmaiah is one of the most powerful demons of the Audic current,¹²⁷ and in this sense represents the opposite of Diviron. He acts in the extrovert direction. A person under his influence lacks inner reflection and introspection. He is in the constant state of realization. This ongoing outward projection induces shallowness and leads to inner emptiness. Over time, the victim changes into the negative form of a "carpet-knight", because the more shallow his speech is the shallower audience it requires.¹²⁸ The victim eventually spends all his inner wealth. This phenomenon is the inverse form of psychic vampirism.

Leo is closely related to the principle of Therion. New-aeonic man should in his lifetime realize both the genius and the demon of Leo. *The Book of the Law* states: "O be thou proud and mighty among men! Lift up thyself! for there is none like unto thee among men or among Gods!" ([17], 65).

¹²⁷ He unites Solar energies with the elemental energies of fire.

¹²⁸ In the later stages of Awmaiah's influence Diviron often joins in. (ambitious, but failed „carpet-knight" often succumbs to alcoholism and feels sorry for himself). Sudden alteration of their influence is extremely destructive. The use of amphetamine-based drugs (Leo-Awmaiah) is at the same time, due to the law of equilibration, a direct invocation of Diviron-Cancer. A.Crowley was also influenced by the demon of Leo. (In his diaries, he marked the cocaine that he used with the astrological sign of Leo.)

Nefekel

Demon of Virgo	
<i>The Anti-Sphere</i>	Mercury
<i>Qliphotic Order</i>	Cafirion
<i>The form of appearance</i>	Skinny, bony woman with enormously long nose, constantly gesticulating with her hands



She represents the realization of negative Mercury in the Sphere of Earth. She is manifested in many different ways, e. g. in bureaucracy, the need for a ridiculous precision, obsession with numbers, or the attempts to devise the mathematical formula of life. It is the apotheosis of the powers of thought and of the active, mercurial intelligence. The demonic influence leads to the use of intellect even in the spheres belonging to the will and emotions. The domination of these forces in the sphere of will results in words instead of action, constant consideration of the risks and gains, speculations and inability to resolve and act. Too much air puts out the flame of will.¹²⁹ The domination of Nefekela in the emotional sphere results in the emotional coldness, the absence of feelings, and it reduces the nature of human relationships to mere rationality.

The constant need for thinking turns on one's own person. Nefekel brings a neverending stream of thought energy into the psyche, thus keeping a constant inner dialogue. The victim creates complexes and new thought constructs, putting "labels" and

¹²⁹ On the contrary, the right amount of air feeds the flame.

classifying everything. This demon enjoys creating these dead and petrified thought constructs (in the full sense of the word "enjoy"). He is fond of their multiplication. These constructs serve as the forms of incarnation and control. Thus, her army of monstrous entities of empty thought constructs arises in the individual or collective soul. These empty vessels of thought energy are the reflections of the principle of Qliphoth (the shells)¹³⁰ and prevent the proper flow of energy.¹³¹

Vampirism, being a matter of absorption, is closely related with the aversive side of the Tree and with Set.¹³² The demons of the aubic current or of the feminine element are therefore rulers of various vampyric branches. Nefekel is the master of the branch of vampires, who are according to tradition obsessed with calculations and precision.¹³³

¹³⁰ Before a Qliphotic demon can „incarnate“ and manifest in our world, he must first create the qliphotic conditions - forms, into which he eventually descends.

¹³¹ In the microcosm, a psychic complex often results in neuroses and psychosomatic symptoms.

¹³² According to some sources the first vampire was the Hebrew archetype of Set - Kain. (Ain - Nothingness, Ayin - the Hebrew letter attributed to the Tarot Atu XV. - *The Devil*).

¹³³ Tradition says, that certain kind of vampire will never get out, if one puts a handful of grains into his casket. Every night (dominion of negative, magnetic forces), after he wakes up, he must count the grains. He won't manage to finish his calculations til the morning, and he starts the next night again from the beginning. This „circular trap“ is actually the use of nature of the demonic force against itself.

Sycion

Demon of Libra	
<i>The Anti-Sphere</i>	Venus
<i>Qliphotic Order</i>	Abiriron
<i>The form of appearance</i>	A monstrous stature with widespread arms, with movements resembling a wooden doll



He leads to the conflict between feelings (Venus) and thinking (element of Air). This results in the "swinging" as if sitting on the children's swing. The goal of his influence is indecision. The victim uses reason to destroy what he builds with emotion, his spiritual side denies matter etc.. Sycion makes the union impossible. He leads to the black-and-white mode of behavior of "either-or", "all or nothing".¹³⁴ His influence shows all the usual signs of the anti-sphere of Venus, such as superficiality, frivolousness, shallowness and tendencies of perversity.

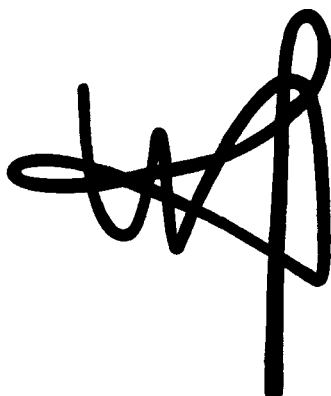
In the field of art he is expressed by the intentional excess in using particular means of expression over the others. The purpose is to rouse one specific kind of emotions to such an extent, that the work borders on kitsch. His sign in human relationships is the misuse of the empathic ability.

¹³⁴ Every demon brings to an extreme of some kind, he prevents the ability of subtle distinction and inspires a black-and-white behavior.

His victim loses great amounts of energy and becomes easily prone to manipulation due to the developed inner conflicts.¹³⁵ The victim lacks personal power to carry through any of his plans. Sycion has inspired the fundamental reversal of values when weakness was proclaimed to be a virtue; and power was seen as vice.

Gawegudon

Demon of Scorpio	
<i>The Anti-Sphere</i>	Mars
<i>Qliphotic Order</i>	Nekheshtiron
<i>The form of appearance</i>	A slant-eyed Avar or Mongolian warrior surrounded by a reddish glow



He inspires anger, jealousy, and quarrels. This demon unites the magnetism of Water with the electricity of Mars, which causes explosiveness. This quality can be used as a great motivation when approached in a proper way. The demonic influence however forms the union of these two forces either into the humiliation of femininity, or on the contrary, to the absolute dominion of femininity.

The first case is manifested by the need to subdue the woman. Often it ends in sexual domination and sadism, in some extreme cases it may lead to sexual practices which bring the woman on the verge of death. By the way of analogy, the demonic male Scorpio

¹³⁵ This form of demonic influence is nowadays used e.g. by the Catholic Church in relation to the Catholic youth.

thus murders his own inner feminine side. Gavegudon as a master of sexual magic also inspires the need for violent oral sex, where the Lunar energy of the female mouth¹³⁶ is subdued by the Martial energy of penis and sperm.¹³⁷

The second case is the opposite process, mostly manifested in women born in Scorpio. The Martial energy is fully controlled and used as a tool of her femininity. She uses the ostentatious Martial sexuality to carry out her will. Gavegudon's influence on her personality usually leaves marks, such as fury, vulgarity, pride and perversity. The New-Aeonian woman however should wear this mark, as the *Book of the Law* states: „But let her raise herself in pride! Let her follow me in my way! Let her work the work of wickednes! Let her kill her heart! Let her be loud and adulterous! Let her be covered with jewels, and rich garments, and let her be shameless before all men!“ ([17], 83).

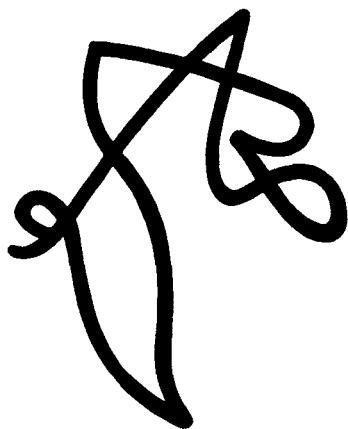
The sign of Scorpio being a Martial expression in the watery element, is the manifestation of Horus in the woman. Gavegudon is also expressed by the obsession with blood - the red liquid. He is the master of blood vampires.¹³⁸

¹³⁶ The mouth and lips are ruled by the Lunar sign of Cancer.

¹³⁷ Sperm is ruled by Scorpio, with majority of men being fully ruled by its Qliphotic form - Gavegudon. Stephen King and David Lynch imply in their works, that the poison and disease of masculinity dwells in the sperm.

¹³⁸ Red blood corpuscles are ruled by Scorpio. The watery element of this sign implies magnetic absorption, Mars represents blood. Scorpio is therefore the archetype of a vampyre. It is not an accident that Transylvania, fixed in the collective consciousness as the center of vampyrism, is under the rule of this sign.

Demon of Sagittarius	
<i>The Anti-Sphere</i>	Jupiter
<i>Qliphotic Order</i>	Nekheshiron
<i>The form of appearance</i>	A burly pale silhouette clad in a white toga with a whitish parrot on the shoulder

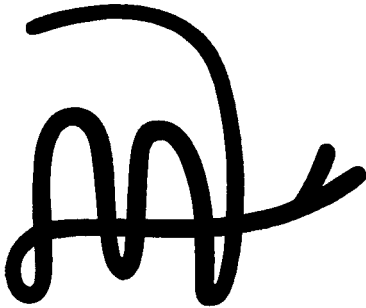


The natural spirituality of Sagittarius is overexposed under the influence of this demon. It is shot upwards to the spiritual heights with enormous energy, which is followed by a shattering backlash. A part of one's consciousness is raised to the higher level than it is ready to conceive. Heilulon does not cause the "astral craze", as is the case with the Qliphoth of Venus. He leads to the real spiritual insight. The downside is that although a person under his influence perceives certain spiritual realities his life has not been gradually adjusted to this insight by a long-term evolution. This results in an excessive scrupulosity, meticulous adherence to spiritual laws or sudden changes in one's life, usually with a negative impact on the family, relationships and close environment. Inspiration by Heilulon leads to an excessively spiritual life at the expense of the earthly life. This is an extreme approach, and as all extremes it eventually leads to its opposite pole. Spiritual life should be rooted in the material basis, it should be natural, not forced. The demon suggests the idea to ignore the "inferior" earthly existence, and the exclusive interest in the "sublime" spirituality. However, if the "inferior" earthly life is not given the necessary attention, it will attract the attention with full force, usually in a quite drastic way.

Heilulon gives the false feelings of superiority and aristocracy, a feeling wholly unnatural and forced. Deep contemplations become valued more than the actual experience. Every action or process has to be planned to the minutest detail. This results in clumsy, non-functional end products, because the deep thoughts often neglect important earthly factors. There is lack of spontaneity and natural intuition.¹³⁹ In a lower mode, Heilulon is manifested in the "diseases of the kings", such as hedonism and gluttony.

Roquael

Demon of Capricorn	
<i>The Anti-Sphere</i>	Saturn
<i>Qliphotic Order</i>	Dagdagiron
<i>The form of appearance</i>	A black skeleton with shining eyes, shrouded in the robe of whirling sand; behind him is a big sand-glass.



Roquael represents the principle of devitalization. Steiner's Anthroposophy calls the demonic influence of Saturn by the name of Ahriman. Roquael petrifies, dries up, devitalizes. He reduces the mental, emotional and physical spheres to the sheer essence. Everything else is considered to be useless. He is expressed in the excessive effort to "come down to bedrock".

Another sign of his influence is the ignorance of time, or its opposite - morbid punctuality, obsession with time. He makes things obsolete and causes disharmony with the current Zeitgeist. Roquael stands behind the spiritual currents that are inadequate to

¹³⁹ Harmonized Jupiterian influence helps to develop intuition.

our times. He is the demonic ruler of time. He opens the way for such currents and entities that should not be on the Earth anymore, because their influence is retarding.

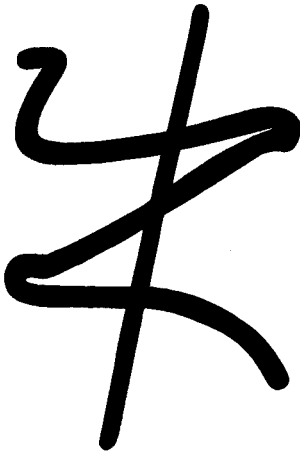
Roquael causes the obsession with death, the black color and the afterlife. Nietzsche considered him to be his greatest enemy and called him the "spirit of weight". He leads to ignorance, contempt for the earthly life and for sensual delights. This contempt results in the loss of touch with one's True Will, as this is expressed in the very stream of life, whether consciously or unconsciously.

Another consequence of his influence are strange kinds of sexual perversity¹⁴⁰ related to death. Saturn, in the case of Roquael connected with the element of Earth, is the principle of restriction. *The Book of the Law* says: „The word of Sin is Restriction. ... There is a veil: that veil is black. It is the veil of the modest woman; it is the veil of sorrow, & the pall of death: this is none of me. Tear down that lying spectre of the centuries: veil not your vices in virtuous words: these vices are my service; ye do well, & I will reward you here and hereafter." ([17], 33, 57). Gloomy melancholy and meanness are the signs of Roquael's influence.

¹⁴⁰ In the New Aeon the word „perversity“ loses its negative meaning, given it is an expression of the True Will.

Vobadel

Demon of Aquarius	
<i>The Anti-Sphere</i>	Uranus
<i>Qliphotic Order</i>	Bahimiron
<i>The form of appearance</i>	A long-haired sage levitating above the ground; a black tarantula with a human head in his palm



Vobadel awakens strong but rather intellectual interest in spirituality, the effort to understand the system of universe and discover the mysterious web of relationships. Uranian forces represent swift thinking (Mercury) turned into intuition. Vobadel leads to distorted, erring intuition and to a wrong inner development. Due to the intuitive nature of an opinion it is impossible to discover the error in retrospective.¹⁴¹

Another result of his influence is the schematic, false conception of the structure of the world, in which the victim believes without questioning, e.g. the current "Aquarian" movement, New Age, commercial pseudo-esotericism etc. Uranian forces always work towards the future and Vobadel is an anti-genius, who brings certain influences to Earth before their time (the current age of "Aquarius") when people are not ready to handle them. He reflects one of the most frequent distortions of Mercurial-Uranian forces - rashness and recklessness. The spirituality inspired

¹⁴¹ With mercurial intellectual opinions it is possible to discover the erring link of the logical chain of argument.

Jozef Karika

by Vobadel is cold, superficial and chaotic. He is also expressed in the effort to implement a new world order and to deny aggressively all that was valid until now. He fights against the elements of the past. This conflict, be it in whatever sphere of life, results in the psychic tension and nervous breakdown, which is a sign of Vobadel's influence.

Casiwon

Demon of Pisces	
<i>The Anti-Sphere</i>	Neptune
<i>Qliphotic Order</i>	Nashimiron
<i>The form of appearance</i>	Elusive figure of a young woman with big holes instead of the eyes, standing in the marsh



She represents the distorted form of the Neptunian universal love,¹⁴² mishandling the Neo-Aeonic nature of the Neptunian force. Women are usually more prone to her influence, but she also influences men in slightly adjusted forms. The Book of the Law warns New Aeonic women and symbolically describes the consequences of Casiwon's influence: "Let the Scarlet Woman beware! If pity and compassion and tenderness visit her heart; if she leave my work to toy with old sweetnesses; then shall my vengeance be know. I will slay me her child: I will alienate her heart: I will cast her out from men: as a

¹⁴² Agape (universal love) has the numerical value 93 and represents Neptunian forces. Thelema (will) has the same numerical value and represents Plutonian forces.

shrinking and despised harlot shall she crawl through dusk wet streets, and die cold and an-hungered." ([17], 81).

A person under Casiwon's influence is insecure, unable of independent decision, even though indecision is harmful to him. Such a person prefers to suffer everything in order to avoid a "wrong choice". He is afraid of a resolute choice. When this eventually becomes unavoidable, he often decides under someone else's influence, even though his own will is different. Afterwards he suffers and sinks into sorrow for months or years to come. Casiwon leads to the fulfillment of the distorted form of sacrifice. A person under her influence sacrifices himself for the sake of someone else, in order "not to hurt him by the wrong decision" and afterwards wallows in his own discontent and frustration. Excessive inner passivity is the sign of this demon's influence.

Casiwon inspires prostitution, which is again a qliphotic distortion of the ideal of universal love, moreover directly breaking Nuit's commandment: "There is no bond that can unite the divided but love: all else is a curse. Accursed! Accursed be it to the aeons! Hell." ([17], 32). The demon of Pisces sometimes leads to drug addiction, alcoholism or suicide. The victim considers his life to be too bitter, and the sacrifice too great, while the change is often within the sufferer's reach but remains unrealized due to the person's passivity.

Casiwon is a great inspirer of art for those not able to get into contact with the genius of Pisces. Her art creates deep, enchanting means of expression, resembling psychedelic experience, and a wonderful gift of phantasy. Many excellent artists are inspired by Casiwon, and they pay the price in their personal lives.

People under her influence are usually attracted by the mystery of occultism, but when they penetrate to its core, which is nothing but years-long work on the transformation of the inner Self, they are disappointed and lose interest. Frequent signs of Casiwon's influence are the fear of life and the constant change of love and insensibility like the ebb and flow of the sea.

Qliphotic Patterns

From the above descriptions of the demonic entities it is clear that they don't work independently, but in certain groups, clusters or patterns. Knowledge of these patterns can be very useful, because it enables to foresee the next form of their influence, or to cut the demonic chain after its first link. It is generally true that the impact

of Qliphotic energies after the invocations or explorations is not limited to the magician alone, although he will have to bear the brunt of it. If he cannot cope with the impact and a gap develops in his aura, this charge strikes him, which can result in a corresponding mental or physical illness, an accident, conflicts etc..¹⁴³ If the practitioner cannot fully integrate these energies but remains balanced and even-tempered, the unintegrated energy remnants flow through the network of the magician's personal relationships and so hit the closest ones. Although the intensity of such remnants is significantly lowered, it can be a strong, harmful energetic influence for people without the proper occult training, or for the weak and unstable.¹⁴⁴ The magician, and not only the Qliphotic practitioner, has to carefully consider closer relationships to any person, since this is astrally bound to him. This is also one of the reasons why many practitioners choose solitude. However, if the magician is surrounded by spiritually striving people, his development can help them as well. The important factor here is if the magician's environment is able to use these impulses in a creative way, or if these people ignore the impulses and suffer their harmful impact. Following is a layout of the basic demonic patterns:

The Rulers of the Qliphoth

Even though the Solar Qliphoth does not play the role of the center of the forces, as does the sphere of Tiphareth, there is, to some extent, the alternation of the demonic influence based on the balance of opposites. The influence of the Lunar ruler Hasmodai is balanced by the influence of the Saturnian Zazel, Mercurial Taphtartarath is counteracted by the Jupiterian Hismael and Kedemel's energies of Venus are followed by Martial energies of Bartzabel. All of the Qliphotic rulers are to some extent influenced by Sorath. The three supra-abysal rulers can work alone, or through their lower octaves (Pagros works through Taphtartarath, Naedis through Kedemel and Brugel through Bartzabel). As I have already mentioned, they also work in a triad. Apart from these general patterns, the practitioner can discover many individual patterns. For example nervousness,

¹⁴³ In this case the magician should identify the influence with the help of correspondences, and harmonize it with the work of the corresponding Sefira.

¹⁴⁴ If the energy doesn't discharge towards the close people, it returns to the magician via astral trajectories. This cycle can be repeated several times, until the energies are fully discharged either in a negative way, or through positive integration.

related to Taphtartarath, can open the gates of anger and fury, ruled by Bartzabel. Careful observation of negative mental processes, emotions and states (immediate manifestations of these entities) is therefore a necessary complement of the described astrological study.

The Demons of the Zodiac

As with the planetary demons, similar rules are valid for the zodiacal demons. A Qliphotic entity, as an unbalanced being, will be in our universe always balanced by the opposite extreme. Within the Zodiac we can distinguish six basic mutual pairs:

Demon of Aries (Amiel) – demon of Libra (Sycion)
Demon of Taurus (Phobifel) – demon of Scorpio (Gawegudon)
Demon of Gemini (Quotzenel) – demon of Sagittarius (Heilulon)
Demon of Cancer (Diviron) – demon of Capricorn (Roquael)
Demon of Leo (Awmaiah) – demon of Aquarius (Vobadel)
Demon of Virgo (Nefekel) – demon of Pisces (Casiwon)

If you identify for example Awmaiah's influence (excessive self-assertion in the mundane life) in a certain situation or a mental state, you can expect that the sign of Vobadel's influence (wrong concept of spirituality and the laws of this world) will be manifested soon; materialistic and hedonistic man (Phobifel) will need rough sexuality (Gawegudon) to satisfy his sexual desires; a woman unable of a deliberate action and always dependent on others' decisions (Casiwon) will develop various mental complexes and rationalizations (Nefekel). The examples could go on ad infinitum but the practitioner should avoid schematism and conceive reality without a bias instead of pigeonholing according to some ready-made system. (The Seven Keys of Magical Wisdom by Ramsey Dukes from *SSOTBME* can be a priceless help during these observations.) The influence of demons also blends according to the elemental trigons. The manifesting triads are: fiery Amiel, Awmaiah, Heilulon; airy Quotzenel, Sycion, Vobadel; watery Diviron, Gawegudon, Casiwon and earthly Phobifel, Nefekel, Roquael. There are also connections in the influence of demons of the basic, stable and unstable cross. The zodiacal demons ruled by the same planet also tend to collaborate.

The Lunar Hasmodai rules over Diviron and Casiwon (Hasmodai also mediates the influence of Naedis). Mercurial Taphtartarath rules over Quotzenel, Nefekel and Vobadel (he also mediates the influence of the Uranian Pagros). The Venusian Kedemel rules over Phobifel and Sycion. The Solar Sorath rules over Awmaiah. The Martial Bartzabel rules over Amiel (who also mediates the influence of Plutonian Brugel) and Gawegudon. The Jupiterian Hismael rules over Heilulon. The Saturnian Zazel rules over Roquael.

CHAPTER 28: HOW TO CHARGE SIGILS BY PORN AND OTHER NICE TECHNIQUES

Pornmagic

The following pornmagic practices are efficient; however, some sensitive individuals may find them a bit sleek. I find them nice, but bearing in mind that my homeland is Slovakia (next to Mongolia), I am not sure, to what extent they will be acceptable for the civilised and refined western world, its highly developed culture and spiritual dimension (I mean it!).

Basic form: A sigil is attached to the edge of the TV or computer screen in such a way as to be out of eye focus during the watching. Objects placed out of focus do not enter fully into the awareness, but are nevertheless sufficiently perceived. The screening of a good pornographic movie along with masturbation is suitable. The film should capture your attention (thank Chaos for Gauge!) and thereby eliminate stiff concentration on the sigil, which hinders its seeding into unconsciousness. The intention of charging should play only an accidental role, fleshing out the whole action.

Another, usually more efficient performance: Use a smooth, transparent sheet, where you draw your sigil with erasable felt-tip pen. The size of the sheet doesn't matter. It may cover the whole computer screen (to have a large sigil) or just a part of it (a small sigil). The important thing is to watch the movie and not to allow the sigil enter into consciousness. It should work similar as with a logo of a TV channel at the upper corner of the screen. (It gets into your subconsciousness and, here you go! you are a hardcore fan of *TV Catalunya*).

Use stuff which shocks you! The stronger and more radical is the capture of the attention by the film (while subconsciously perceiving the sigil), the better. I usually use the dirty stuff à la *Max Hardcore* or Khan Tusion's *Meatholes* etc. It may be dirty, but it works. But be wise and wary when using this stuff. Choronzon hides within cold (mis)use of people as unanimated objects or means of satisfaction.

An advanced and often more precise form of charging is achieved by using the detailed classification. Individual genres of

pornography may be understood as projections of unconscious collective complexes into sexual sphere and assigned to individual layers or rather sectors of unconsciousness. It's the same as in the case when a sigil, which is to work in any of the sectors of eight magics requires exact activation of the relevant (and correct) psychical sector of consciousness.

You may use the following general classification or create your own:

<i>Magic</i>	<i>Colour</i>	<i>Traditional planet</i>	<i>Pornographic genre</i>
Pure Magic	Orange	Uranus	experimental porn, new ways to reach pleasure
Death Magic	Black	Saturn	dark SM, torture, fetishism, bondage, spanking, „snuff“ films
Wealth Magic	Blue	Jupiter	hetero- or homosexual intercourse
Love Magic	Green	Venus	lesbian sex, female gangbang
Ego Magic	Yellow	Sun	Autoerotic
Sex Magic	Purple /Silver	Luna	teen-sex (light Luna), oral sex, fetishism (dark Luna)
Thinking Magic	Orange	Mercury	group sex, orgies
War Magic	Red	Mars	violent hard sex, rape, SM, male gangbang

The correct connection between the magic, to the extent in which a sigil or servitor should act, and the accessory used for stimulation of the corresponding psychical sector during the charging and planting may yield surprising results.

Of course, you needn't confine yourself solely to pornography and wanking, which is, let's face it, a bit of monotonous. Don't let yourself to be constrained by the author of these remarks, who is limited by his own experience and adjust the real

sex-magical activities to the nature of the psychical sector, to which you want the sigil plant. The only important thing is to take due care of animals and grandma.

There are eight basic eye movements (each one relates to the activity of a different brain region). There are eight magics. There are eight basic sectors of your computer screen. Connect them all!

You may use an easy basic method:

<i>Magic</i>	<i>Colour*</i>	<i>Sector of the screen where you put</i>
Pure Magic	Octarine	Top
Death Magic	Black	Upper right
Wealth Magic	Blue	Right
Love Magic	Green	Lower right
Ego Magic	Yellow	Bottom
Sex Magic	Purple/Silve	Lower left
Thinking	Orange	Leñ
War Magic	Red	Upper left

* Utilise the color for drawing the sigil on the foil.

Alternatively, there's a more challenging method, but more precise. Invoke the genii (or the particular self) of all eight magics and during the invocation (temporary possession) determine the eye position most suitable and natural for every one of them (the eyes during possession of particular self tend to assume their respective position, when you relax or issue a command via a special sigil). Then place the sigil on the screen into a corresponding sector.

(Just) an example. You want to use this method to charge and plant a sigil in a Wealth magic operation. You choose traditional hetero/homosexual porn, draw the sigil with a blue pen and attach it to the right section of your computer screen. The rest is now in your hands...

A special trick for beginners of this kind of sigil magic. Don't lock the door! An unexpected Grandma's visit is in this case the blessing of chaos and touch of Nagual. The sudden scare and shock will grant the distraction of attention and the perfect planting of the sigil. Immediately after the orgasm (or in its final phase) simply wipe the sigil from the sheet. You may use it almost infinitely.

Do it twice! After shooting your load, it's (usually) the peak of excitatory gnosis. Good. At that moment destroy the sigil, banish (if necessary), accept the incoming quiescence and fall into half-slumber. This after-orgasmic state may be the beginning of the inhibitory mode. Take a new sigil and just look at it. Don't interpret, don't run any thought activity, don't move. Just look at it and be vacuous. Hold it for several minutes. If you acquire enough practice, you'll be able to charge and plant any sigil by this method with success equal to orgasmic explosion. (Excitatory methods are sometimes more fitted for extrovertly oriented operations, while inhibitory for introverted, self-modifying operations). You may use the help of music, such as slow, dreamy *Lustmord* or the like. Maybe you'll fall asleep. Then destroy the sigil and forget it.

Do it thrice! From the post-orgasmic quiescence you may gradually build upon the tension and arousal and charge another sigil. This is starting to be a bit demanding, but bear in mind the advantage, that you'll not be able to distinguish very sharply, which sigil is designed for which purpose. That will make the whole thing easier. The overall planting (and often even the charging) will run more smoothly. Then go again for an inhibitory mode and use the fourth sigil.

Do it four times! You have read Chapter XV of the Crowley's *De Arte Magica* (Of Eroto-comatose Lucidity) and thought, what the heck is that old lecher writing about? This may be similar...The tools needed for this ritual: strong wrist.

Of course, the method of using films for charging sigils is not confined purely to the pornography. In fact, every movie genre is an extrapolation of some psychical centre. Armed with this knowledge, you can make a plenty of experiments. The following key is just indicative, it is neither perfect, nor general.

<i>Magic</i>	<i>Colour</i>	<i>Film genre</i>
Pure Magic	Octarine	Experimental films and "trips" (e.g. D. Lynch)
Death Magic	Black	Horror
Wealth Magic	Blue	Epic films, films about the world of finances
Love Magic	Green	Romantic films
Ego Magic	Yellow	Heroic films
Sex Magic	Purple/Silv	Cartoons

Thinking Magic	Orange	Comedies
War Magic	Red	Action films

You may choose any genre, which corresponds to the self involved in the particular magical operation. Alternatively, you may opt for a genre corresponding to the character of the operation, or, as the case may be, corresponding to your own personal character. Or you may just throw it all off and charge the sigil as it comes to your mind!

Using the sound and extending the alphabet of desire

Using *WINAMP* player (www.winamp.com/player) for this purpose is quite useful. It falls within the inhibitory gnosis. The best practice is at night and in the dark. Choose the music (*Coil*, *Acedibo*, *Lustmord*, shamanic drumming, techno etc.), play it in the earphones. Activate the mode "video" in *WINAMP* player - there are some tens of psychedelic animated themes synchronised with the played music. Choose the suitable theme, place the sigil on the foil or paper on the screen, or at its edge, and relax and listen to the music. Look passively at the psychedelic theme on your screen. Stop thinking. Don't move. After a while you will achieve a trance (usually of a sufficient magnitude). There goes the direct implantation of the perceived sigil into unconsciousness. When you selected your music well, the effect shall be multiplied by an evoked fear or a feeling of inner decay.

Here are examples of some correspondences of music styles to eight magics.

<i>Magic</i>	<i>Traditional planet</i>	<i>Colour</i>	<i>Music style</i>
Pure Magic	Uranus	Octarine	experimental and psychomagic music
Death Magic	Saturn	Black	industrial, post-industrial, machine "inhuman" music, death metal
Wealth Magic	Jupiter	Blue	chorals, the great part of a classical music
Love Magic	Venus	Green	love songs, romantic ballads
Ego Magic	Sun	Yellow	heroic metal, classical

Sex Magic	Luna	Purple/Silver	psychomagic music, emotionally strong
Thinking Magic	Mercury	Orange	Rap
War Magic	Mars	Red	techno, rave, strong rhythmic music

Create your own table of correspondences suitable for your psychic constitution and your own playlist of particular songs for each operation of the eight magics. Make experiments!

You may use an mp3 or ipod mantra instead of music (derived from the same sentence as the graphic sigil). Load it using the MP3 or ipod player or directly into the computer. Create an infinite loop. If you have installed *Sound Effect Manager*, you may alter your voice into an unusual, more psychomagical form. Play the mantra then, switch on the psychedelic animation, place the sigil and switch off your brain. Do nothing else. Persist for 10 - 15 minutes at least. You may combine it with breath withdrawing or arbitrary methods of achieving the gnosis.

When creating the alphabet of desire don't forget to learn for each "sacred letter" also the "sacred phone" or word of power. Then you may create your own incantations or mantras of spectacular effect. Speaking about it, it's not a bad idea to create for every "sacred letter" an individual body posture or a finger symbol (similar to German runic gymnastics) and "pronounce" your wishes with the relevant movements. The best way to do this is to invoke a godform (e.g. some Jovian intelligence for acquisition of sacred letter postures relating to the Wealth Magic, etc.) and underpin it with a planted wish to acquire a body posture or a finger symbol. If the planted wish is sufficiently organic, the body will assume the posture during the gnosis automatically.

Since the majority of muscles is in direct connection with psychic centres (cry, laughter, nervousness etc.), you may also create for each "sacred letter" very powerful mimic expressions. The method to acquire them is analogical to the one described in previous notes. The experience will teach you which mimic groups correspond to which psychical centres and magics. Then you may activate or stimulate the required psychical centres (e.g. prior to planting of the sigil) by assuming the right mimic expression.

Using of aromas and incenses has a long tradition in magic. The strength of aromas maybe lies in the fact that the smell is the only faculty with a direct access to brain. So much for the rational

explanation of the aroma's importance in magic. Now for the practice. You should treat the prescribed traditional incenses in the same way as the original prescribed magical symbols of these traditions - individualise them.

If there are function graphical expressions of wishes (sigils) and acoustic expressions of wishes (mantras), there is no reason to ignore the olfactory expressions of wishes (magical aromas). Assign to every sacred letter of your alphabet a smell, either randomly or by a divination. Some people may find appropriate smells associated with the character of the sacred letter (e.g. sweet scent for "love", stimulating aroma for "sex", stench of decay for "death", smell of money for "property" etc.), while for the others the random attribution of smells, which do not associate consciously with the wish may work better. Another option is to choose the smells according to their chemical composition and "planetary" or "elementary correspondences" of a sacred letter.

For the sake of simplicity, you may use common sets of incense resins, incense sticks etc. You create the "olfactory sigil" by simple lighting of e.g. burning sticks assigned to letters of the alphabet of desire: "This is my wish", "to obtain", "strength", "of the tiger". It takes some work to develop an "olfactory alphabet of desire", but then, it's worth all of the spent time. Simply combine the appropriate smell, inhale it, and busy yourself with other matters. Or lie in gnosis and don't think about anything. It works more or less on its own. It may be used as a main or auxiliary method.

And while we dwell at this topic, why not indulge the two remaining faculties - taste and touch?

Taste: Assign to each of your sacred letters from the alphabet of desire a specific taste - analogically as with the smells. If your alphabet of desire is composed from four elements' categories, your task is simple. Assign to each group one of the four basic tastes.

For example:

<i>Element group</i>	<i>Taste</i>
Fire	Sweet
Air	Sour
Water	Bitter
Earth	Salty

For fiery anger you will work within the sweet scale and enrich it with something specific (e.g. the sweet-like taste of blood). For

earthy, emotional stability you will choose something salty and specific (e.g. salt), etc.

Alternatively, you may assign the basic tastes to three alchemical modes (Mercury, Sulphur, Salt) or create any classification of your own.

It's worthwhile to use a packet of candies of various flavours. Firstly, they can be easily combined and secondly, each packet represents a rich stock for future use with every sacred letter. Yes, you can obtain the strength of a tiger even by consummation of the correct combination of sweets in a sufficient state of gnosis.

Even though the magical utilisation of taste probably has yet to reveal many surprises, their usage suggests only an auxiliary purpose or ancillary mode accompanying the main (visual, acoustic) implantations of wishes.

Touch: What was said about taste applies also to touch. In order to increase the synergic effect, it would be a pity not to use this sense. Assigning of tactile impression to the letters of alphabet of desire is not difficult. You may use either the touch of specific objects or surfaces ("love" - silk, "death" - bone, "fight" - blade etc.) or touches of your own body ("love" - lips, "fight" - fist, "sex" - penis etc.).

The improvement in this technique may lead to interesting effects. However, it requires a relatively deep state of trance in order to bring at least partially satisfactory results. On the other hand, the touch upon forehead (stands for "I want"), the touch on the penis (stands for "sex") and a momentary touch of the target person is a pleasantly small effort compared to the sweet rewards, which these "touch sigils" may yield. (A note for a beginner: Be cautious when touching your penis at the public or media (meaning "sex"). If you think that this warning is not substantiated, watch the programme *Jacko - der Process* on VIVA TV, Mon-Sat 6:30 p.m.; Wed-Sun 2:30 p.m.)

By the way, why the hell don't we compose multisensory "sigils", or multisensory codes of our wishes? The point is, that only a part of a whole message, command, or wish seeps through each sense into the unconsciousness, or deep mind. Only a complex, multisensory impressions forms the whole message in the unconsciousness.

Illustration: Pick up your old Atari 800 XE and try to play *Arkanoid II* with one ball. (The baton catching the ball is the psychic censor, the upper part of the screen is an area of the conscious mind and the lower part - where the ball should not fall - is the

unconsciousness or the deep mind). One ball – one sensory channel. Now try it with five balls... That's what it is about – If the psychic censor is the HGA, then this is how to piss the angels off.

The advantage of multisensory codes of planted wishes is then the better circumvention of the restricting influence of the conscious mind. The disadvantage is the unusual character of such procedure – and the need to practice it, in order to be able to reach smoothly at the organic level. However, if the technique is mastered, the multisensory "sigil" is thus more "alive", more "organic" than the code received exclusively through just one sensory channel.

An example of planting a multisensory code: You are in the state of gnosis. You look at the graphic sigil – sacred letter standing for "This is my wish"; repeat mantra or word of power acquired from "obtain"; inhale the smell standing for "strength"; consume the taste of "tiger". You achieve the climax of gnosis – plant. Then suddenly you disconnect all sensory perceptions. Divert the attention. End.

The practice suggests, that for each part of a wish some sensory channels may be more suitable than the others. For example, in order to accept the expression of will ("This is my wish", "I want", "I wish", etc.) the sight is more suitable than the taste. Conversely, the taste is more appropriate than touch or sight for acceptance of the part of the wish, describing some emotion (e.g. love, friendship, etc.) Nevertheless, these relations are to great extent individual and dynamic. Therefore it is necessary to discover them by one's own practice, until they are down pat and their selection becomes purely intuitive.

CHAPTER 29: OF INTERPERSONAL SERVITORS

Is that beautiful eighteen-year old schoolgirl in mini-skirt, who you've always had a crush on, driving you crazy? An excellent target for creating an interpersonal servitor!

Interpersonal servitors may be created between two (or more) arbitrary persons, who are in the state of permanent emotional tension of any kind. This tension is symptomatic of the constant flow of chi energy. Place a servitor into this flow. Thus it will be permanently fed with new batches of energy.

Create the servitor by standard procedures. The only difference is that you place it directly into the energy flux flowing between the persons. The best way is to see this flux using the gnosis in advance and learn about its nature and intensity. This technique is foremost suitable for simpler one-purpose servitors, which do not require a physical carrier.

Experiment! Create servitors without any correspondences or harmonise the servitor's character (its purpose) with the type of tension which dominate between the persons

<i>Magic (purpose of the servitor)</i>	<i>Colour</i>	<i>Type of tension (relationship between persons)</i>
Pure Magic	Octarine	Chaotic, unstable relationship
Death Magic	Black	Cold, deadly hate
Wealth Magic	Blue	Financial, venal relationship, envy of fortune
Love Magic	Green	Friendship, comradeship, love
Ego Magic	Yellow	Uncritical admiration towards the other person, submissiveness and dominance
Sex Magic	Purple/Silv	Sexual tension, lust
Thinking Magic	Orange	Cooperation in the mental area

War Magic	Red	Hate, anger, fury, desire for revenge
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The purpose of your servitor can be, but need not to be related to the people who are to feed it.

Don't restrict yourself! Create mighty interpersonal servitors by using your (or someone's other) relationship to the whole institutions. Do you hate any church, political party or a movement? You adore the TV station, which airs your favourite cartoons? Excellent! Utilise these bonds - they all indicate the chi flow. Don't let it just waste, when you can use it for feeding your servitors.

Wouldn't you do it for your friend?

Has that stupid fuck pissed you off and you want to do for him something healthy in turn? Just sigilise his name and go to the closest busy road. According to Chinese philosophy, the negative chi (sha-chi) concentrates foremost in the long, unnatural corridors and roads. Benefit from the ancient Chinese wisdom. A well designed sigil (connected with a particular person) drawn with chalk or sprayed on the rush highway will undoubtedly delight your friend.

One practical divinatory remark to the ritual: Prior to the act turn your head and look attentively to the right, then return your head to the initial position, turn it in the other direction and look attentively at your left. Perform only if you don't see any demonic lights or terrible metal demons closing in. Don't neglect this part of the ritual!

It seems that the effect of the operation may depend on the fact, how exactly you place the sigil on the road. In some cases it looks like the energy (of the target) is being drained, while in other cases the target person begins to accumulate negative energy and adverse information codes. The important thing is the spatial orientation of the sigil in relation to the direction of the road or highway.

A variation of this technique, though not so negative (rather the other way round), is to draw a sigil on a busy walkway or street. The hundreds of pedestrians will eventually erase the sigil and thus it becomes efficiently charged with energy. This way of charging is "softer" and more suitable for most moderate - finer magical operations.

The nature of the sigil can be put into harmony with the character of the pedestrians, i.e. place a War Magic sigil in the area of frequent military parades etc.

Back to the eighteen-year old schoolgirl in mini-skirt.

It is some kind of an unwanted auric magic, but in some stages of your life, or in some states of mind, a couple of incidents or failures (for example with potential partners) of any kind is enough for you to get the feeling that the deepest essence of your being is neither the True Will, nor Chaos, nor Kia, but the insignificance of the insect from another planet and so the seed of the demon Resentment will be firmly planted in your consciousness. (Especially when the favourable conditions for this demon have arisen already in the childhood or during the adolescence.) As the time goes by it will grow and deliberately project itself in your environment. The other people will perceive it subconsciously and reacted to it (negatively), even before you have a chance to show your otherwise fascinating abilities.

This will multiply your failures and your frustration, anger, desire for revenge, and dissatisfaction with your own self (outstanding food for further expansion of your demon). If you're a sufficiently sensitive person, one with refined spiritual constitution, you may get fed up with it and find out that you feel strongly emphatic and sympathetic towards people, who aren't very well understood and accepted by the society. For example: Ted Bundy.

It is peculiar, but it looks like your personal demon - if it achieves sufficient power and gets out of control - may establish a connection with the Forgotten Ones, the ancient archetypes of collective unconsciousness or phylogenetic contents of the same nature. And that is the point - my dear wizard - when you're starting to be fucking really crazy.

It can be a direct path from a nice, organised deviant to a less nice disorganised murderer or rapist. Although this extreme forms occur very rarely and rather under exceptional circumstances (the majority of people is able to confine their demons - except for occasional trips - in certain boundaries during their whole life), even the moderate forms are not attractive at all. The expansion of the demon in your psyche limits, at the very least, limits your capabilities for an action and that is surely a pity. You're not free to express all the desired modes of your Kia.

Sigilise the name of this demon. Use the common sigilisation of its description (e.g. the demon of my failure with ladies) or automatic drawing. There are certain relations between the body and the unconsciousness. The demons of (social) failure have a tendency to "occupy" the part of your body, for which you are ashamed of and to which you ascribe the merits for your failure.

Usually it is "because of" some bodily defect - we are convinced about it, more or less consciously. Let's use the example of failure to get a date with an eighteen-year old girl - which is rather illustrative - is it because of a big belly, little chest, fat hands and legs, skinny hands and legs, too fat face, too thin face, big nose, little nose? It is always some part of the body - or a way of treating some part of a body - where we project our incapability, which we make responsible for our failures? This is the organic abode of the demon Failure.

If you don't know or if you are not willing to admit, which part of the body it is, discover it! Stand naked in the front of a mirror (hi, grandma!) and put a score points to parts of your body. 10 points - very satisfied, 1 - point completely dissatisfied. Start with your feet, calves, knees and continue with thighs, genitals, hips, abdomen, chest, back, arms, hands, palms, fingers, neck, head, face, eyes, nose, mouth, ears, finish with hair. Be frank, nobody is looking at you (except for Grandma).

You will probably find certain "sensitive parts" for which you feel ashamed, which you try to hide and which you cover - especially during important talks and meetings. This is the best way to feed your demon and intensify its emanation into surroundings (negative auric magic).

The best thing is, of course, when you can fit the given part of the body into required form, by exercise, proper care, nutrition, plastic surgery, amputation or physical deformation. Thus you destroy the demon's organic abode and it will either move to other part of your body or leave it altogether. You may add magic to banish it (or use just magic). Draw the demon's sigil on the body's part where it dwells, assume the state of gnosis, evoke it (suck it) directly from the bones and blood of your body and then banish. The deeper is the level of flesh, blood and bones you suck it from, the deeper buds you pull from the unconsciousness.

Don't be afraid of unpleasant visual shapes, which you can see crawling out of your body during the gnosis. They are usually pretty disgusting and their substantiation very uncomfortable; overcome the disgust, shame, and resistance and continue. Around

the body sigil you may draw an evocation triangle or circle, for a better feeling that no being can pass it.

As soon as the demon is substantiated, use the severest forms of banishing you know. Notice the fact, that if you sucked it from the sufficient depth, the banishing procedures of traditional western magic (e.g. LBRP) along with its symbols may not be effective at all. It is not unlike experiences with entities from the forgotten aeons (*Necronomicon*, some Loas from Michael Bertiaux's system etc.).

Don't think that this is the way to get completely rid of your complexes. Firstly, it is very improbable, secondly, it would be a pity to lose the most precious motivation and energy sources. By using this method you will only temporarily weaken their structures and open a way for their eventual transformation into positive, or at least useful forms. You may then simply more easily change the network of relationships, which hold these contents in the unconsciousness.

The banishing may for example result in your regular exercising and thus eliminate your bodily imperfection in a natural way. Until now, there has always been "something" distracting, you were not able to carry it out. (This is also the way the unconscious demons work - they restrict the possibility of their elimination by a natural way). In such case you release through banishing a part of energy, which the demon has bound on itself and which you may - for a certain period - use for full-filling your dreams. After a certain period of time your motivation will begin to decrease again - the demon will reclaim the areas you have temporarily gained for yourself - that is the right moment for repeating of the banishing.

Repeat as often as necessary, the success will eventually come. The period after banishing is also suitable for operations of positive illumination. If "demons" can live in your psyche, so can "genii" or "angels". Plant one exactly at the demon's place. Sigilise the name of the genius. Use the common description-based sigilisation (e.g. the genius of my success with girls) or automatic writing.

Plant the sigil either in common way or draw it on the place where the demon "dwelled", switch to gnosis and project the sigil deep in your bones and blood. With a little practice you'll be able to hit the same psycho-physical centre, where the demon dwelled and use this new information code to re-program its energy into positive, constructive form.

There is also a connection between the psychic energy, which is disposable to a demon in the unconsciousness, and the energy

block in the chi flow at the related bodily part. If the demon of failure is fixed for example to your underdeveloped chest, then the chi flow in the chest area is incorrect or damaged. Using the correct stimulation of chi flow in the given bodily part (exercises such as Tai Chi Chuan or other forms of Chi Kung, acupuncture, acupressure etc.) may weaken the corresponding psychological block (and demon). An increased attention paid to the affected bodily part during the banishing rituals (e.g. GPR) or various modifications of Middle Pillar Ritual may also help.

When rating the satisfaction with your body, one special case may occur - all scores are either too low, or too high. Extreme underrating is characteristic of demonic possession by one of the core demons, depicted in traditional magic as Sorath, which corresponds to the Sun and sephira Tipheret. The psychological symptoms of its active presence is the strong feeling of inferiority. Of course, we all sometimes suffer from the feelings of inferiority, but in case of Sorathic possession, these feelings are completely beyond the line, they become, kabbalistically said, qliphotic. They are unmanageable, out of control, and principally limit the possibilities of Kia expressions. Systematic therapy by Ego Magic (or psychotherapy practitioner) becomes inevitable.

If all the scores are uncritically high, the person suffers from reverse extreme - ego hypertrophy. This narcissistic state can be considered, beyond a certain border, as qliphotic and dangerous too. Consider the ancient Narcissus, who drowned in an effort to touch his image mirrored in the water. The symbolism of this mythological image is clear. As regards the magical practice, suffice to say that the persons with this type of defect tend to succumb to Choronzon very easily. In this case it is necessary, again, to employ Ego Magic, this time to systematically decompose or deconstruct some patterns of one's own psyche. Remember that the areas, where the complexes and personal demons are the strongest, are also the potential areas of your greatest triumphs.

The significant of magic is "energy towards the change", which means that the good use of magic is only that, which brings change; in this case change in strategic and power arrangement of your relationships in area, to which you direct your magic.

In any case, consider what Ramsey Dukes writes about personals demons. There are two kinds of approaches towards them: Good - i.e. their integration, dissolution of their negative, restricting influence. Great - i.e. utilisation of their power as an energy storage and strong motivational aspect.

Study these two approaches within yourself, in your surroundings, in the films, books, arts etc. Several arbitrary examples: Great: Fitz from the *Cracker* series; Raistlin from the epic *Drangonlance*; Bruce Wayne; Marv; Eminem; Kurt Cobain; "Tequila" from *Hardboiled*; Anakin Skywalker; Bill Munny in the last quarter of the *Unforgiven*; Adolph Hitler; Usama Bin... err YOU-KNOW-WHO! (To boys from CIA and FBI Cyber Divisions: I'm terribly sorry! I will behave myself from now on, I promise! You know, here in Slovakia, we're just learning *your* democracy and freedom of speech...).

Good: Wong Fei-Hung from film epic *Once Upon a Time in China*; Gandalf; Mitch Buchannon; Luke Skywalker; Bill Munny in first three quarters of the *Unforgiven*; Kwai Chang Caine; George W. Bush (I promised!); all allied soldiers in WWII, all firefighters in WTC.

Create a graphic map of your demons' realms. Jung noticed that the phases of activity and inactivity of unconscious contents are subject to their own rhythm. An example follows, but your own plan can be different.

Draw a big circle. All your selves are in its centre, in one point. Draw from the tradition - assign north and winter to the upper part of the circle, east and spring to the right part, south and summer to the bottom part and west and autumn to the left part. The circle is then the yearly cycle. If you consider it necessary, mark even the individual months. Start (and finish) at its highest point.

Inscribe three concentric circles in the large circle. The smallest one (closest to the centre) signifies an extremely intensive and restricting behaviour of a demon. The middle circle signifies the behaviour of an average intensity and the last a very moderate one. The basic framework of your mental demon map is now ready.

Now examine the temporal activity of your personal demons. If necessary, open your magical diary. You'll probably find out, that their activity is cyclic, the yearly cycle being one of the most significant of the repeating. Note down the times of the most possessive demonic activity. For example: Your demon of fear from cancer is active mainly in winter, from January to April. Determine the intensity of this possession. If it is truly organic, crippling, it reaches to the innermost concentric circle, very close to the centre. If it is moderate, but still unpleasant, it reaches into the middle circle. If it is only occasional, it interferes only with the largest, outer circle. Now crosshatch the "territory", "area" of this demon in the circle. Lead the first border of his zone from the beginning of January to

the central point of the circle. Stop at the circle, into which his intensity reaches. Draw a semi-arc of the circle and draw the second line towards the end of April. Crosshatch the resulting area. This is the territory of the fear of cancer demon.

Proceed similarly with other demons. Crosshatch each area with different colour. You will get a comprehensive map of demonic realms in your psyche. By studying them, you may obtain interesting information about relations and positions of individual demons.

The longer is the period of the demon's presence, the wider is his realm. Its expansion may perfectly encircle you and close in its borders, until it thoroughly devours all your selves and subjects them to its own rules. That is Choronzon.

Now it's time for a little psychonautics. The map is, of course, only a crutch, but at the psychonautic quest it doesn't harm you to satisfy yourself, that the territory of the averagely strong demon of phobic fear of mimes lies on the northeast in the medium distance from your mental planes. However, the residence of your extremely powerful demon of inferiority lies on the south and not very far. The demon of sexual frustration, which sometimes possesses you in the spring and not very deeply, dwells in the east and very far.

The directions in the psychic planes are of course nonsense, but the consciousness transferred into these dimensions finds this illusion usually helpful. Wander in the established direction, of which validity you have temporarily convinced yourself, and soon you will reach the kingdoms of your demons. You will explore bizarre worlds formed and built from the scraps of your traumas, failures, sorrows, broken dreams, personal and other losses, degradations, ignorance, painful partings, feelings of guilt and disappointments. You will enter the warehouses of your sorrows, pains, depressions, nightmares and blocked memories. You will visit its denizens, which under different conditions enter your reality as black dogs and jackals of depressions, spleens and abyssal feelings.

Use their energy for your liberation, for your alteration into a monster, eradication of your enemies, or for a magical suicide. It doesn't matter at all. In a couple of years (the better case) nobody will be interested.

If you penetrate sufficiently deep into these territories of grey, maybe you will find their energy cores. They put on various disguises. Maybe you will see monumental and incomprehensible structures - Gigerlike, qliphotic and deformed abodes of your

personal infernal lords. Enter them and renew your faith in the saviour Jesus Christ and his power over the hell. Or pick a more modern approach, assume the godform of a well-known Marine with a chainsaw, shotgun and BFG and clean it in a *Doom*-like manner!

If you penetrate sufficiently deep and overcome all guardians, maybe in centres or deep dungeons of these castles you will find chests containing the very essences "hearts" of your demons. To open them often means to face surprising findings, unpleasant for direct confrontation.

Example: You are advancing towards the core of your demon of the addictive hobby of watching the porn flicks involving cruel mistreatment of women. Despite the resistance of whole legions of fearful monsters of your deviation, you advance (in rivers of blood - if you really use the *Doom* paradigm) to its heart - the central chest or crystal and open it...

It's warm summer night. You are twenty and it's the first time (probably also the last) you are absolutely sure that She is your spiritual twin and that all universe wishes to join you two and that every molecule of your body was created exactly for this purpose. This is not just passion or lust. This is the meaning of your existence. You tell her about it, the best as you can and you are absolutely sure, that in this moment, you would be given even by Crowley himself the certificate for Adeptus Minor grade, because you have just identified yourself with your true will and the momentum of the whole universe is undoubtedly on your side. But...this information didn't have too much value for her. It's something banal for her, she doesn't pay attention to it, nor did she ever pay, through her whole roller-coaster of changing lovers. Insensitively and without any interest she refused you. Your universe came to a halt in unpleasant silence and then shattered and tumbled down. You don't need Kenneth Grant or Linda Falorio's *Shadow Tarot* interpretation to understand that the nameless aeon has just begun.

This repressed memory, this image, this piece of reality is the core, which started the cancer in your soul. It gave birth firstly to the demon's monstrous abode and later to his entire realm inhabited with hundreds of lesser demons. After some time you accepted the reality and on the surface everything went as before. But beneath...some part of you had been broken. Something with all its gross energy changed into the resentment, anger, and hate towards women. You want to see them suffer, in a retribution for suffering which was inflicted upon you by One of them.

Unlocking this organic memory and its rehearsal can have various results. From the sudden loss of that curious stabbing sensation in your chest, from which you suffered for several years, through release of the accumulated energy - e.g. by writing - and liberation, to running amok, in which you burgle a shop with garden equipment, assault a sorority college and show the whole world what human inventiveness is about!

CHAPTER 30: SUPRAPERSONAL DEMONS

A mage from the eastern block has got after 1989 (when the communist regime was overthrown) an excellent opportunity to spot monstrous dimensions of conditioning and brainwashing, which are exercised upon him. A man who has lived through a communist dictatorship, its fall and subsequent establishment of a new, democratic regime, has actually been witnessing the change of the reality itself.

The history and ideology has changed in one big break (history books have been overwritten), the national and personal identity has been redefined, the "good" and the "bad" changed their places, enemies became friends and *vice versa*, "good" values were suddenly "malignant", while "malignant" was in a course of 3 to 5 years declared and - with the help of mass conditioning - adopted as "good" etc. A contemporary middle-aged Slovak can hardly imagine, in this pro-American state, that he himself had marched fifteen years ago in the uniform of communist youth and red scarf over his neck, during the monumental May Day parades and other compulsory rituals of the regime, happily sung celebrating odes on Soviet Union and read in school primer moving stories about Vladimir Ilyich Lenin, then his moral idol.

What possibly may a mage from the east block deliver to his western fellowmen, (except for envious invectives) is the fact that a person who has not experienced the fall of a regime, in which they were bred, can hardly imagine the measure, in which this (or any other) regime artificially deforms the contours of what we perceive as reality or how unbalanced and unstable can the walls of this "reality" be. Such changes of reality occurred at Bolshevik Russia, Nazi Third Reich or in fascist Italy and they occur even now, in the USA, Europe, Iraq, North Korea, China, or Russia.

Therefore it is not only personal demons, who restrict the possibilities of *kia* expression. There are also the suprapersonal demons, and to fight with them is often more difficult and sometimes even impossible. Their influence is crawling, less obvious, but more deep-reaching. These archdemons are able to form the very reality we perceive and confine us within their own virtual words. A theoretical and practical mix of such authors as

Michel Foucault, Ramsey Dukes, Peter Carroll and Carlos Castaneda can be a very useful remedy in this case.

Principally there's no difference, whether my freedom of thought and perception is limited by my complex resulting from childhood trauma, or whether it is done by an abstract regime, into which I was born. My deconditioning, if meant seriously, should include both my personal micro-world and the macro-social dimension.

The old, religion-tainted magic tried hard to conform all your selves under a unified set of behavioural patterns, which it designated as a Holy Guardian Angel, Adonai, Tipheret etc. (e.g. Crowleyian concept of true will). Postmodern magic considers the aspiration of binding oneself with a collar of any human memetic product (it doesn't matter whether it is Christianity or Nazism, both have principally the same score, Thelema only misses sufficient resources) as a false guardian angel, i.e. Choronzon. Its "aim" is quite opposite - to maintain the broadest possible spectrum of various selves' expressions in the personality conglomerate, to expand one's possibilities of perception and expression in new ways and to succeed at least temporarily in bearing and controlling of this terrifying freedom of the 21st century mage by other ways than preventive restriction.

Some further thoughts on personal demons

It was cold. It froze. Surely, that wasn't an appropriate time for exposing the intimate body parts. But she was fucking nice! And she promised me the best blowjob of my life. And for free! So I threw away the old-aeonic reason, succumbed to the impulses of my true will, drew my instrument, and thrust it into her mouth. It was wonderful!

The following inflammation and medical examination at the urologist was not so wonderful. "So, Mr. Karika, we will deploy a little probe" the doctor said and took a wooden stick with a cotton head at one end. With a bored expression in his face he thrust it about five centimetres deep into my urinary tract. Then he started to turn it around...

After two weeks of hellish peripethies, which I will rather not mention, in order not to take away the洛夫craftian fans' illusion about what is *really* scary, I had another appointment for the examination at the same urologist. I entered the waiting room and alas! the demon got activated. It wasn't just an ordinary reflex, but

quite a strong demon of fear. I analysed the situation and found out, that the moment of intense pain caused by the physician had split some part of my psyche and delivered birth to the small, but relatively potent demon of fear from that pain. The area of the waiting room acted as a switch. Then the inactive demon woke up in the moment of my coming.

Even more interesting was the discovery that several of the other present people suffered similarly as I. But the most interesting was the realisation that the individual scraps of our psyches (demons), chopped under the same circumstances, communicated with each other! They created their own patterns, as blood-brothers, as if they felt that they belonged to the same demonic kind. Structuralistic games of individual personal demons, grouping into bigger, supraindividual units...

But maybe it was just one demon from the beginning (*the demon of fear from the introduction of a wooden stick into the penis*), expressing himself in all of us. The old dispute of nominalism vs realism arises again. Did the *Demon of fear from the introduction of a wooden stick into the penis* exist before every member of our urology patient group accessed him through his personal experience, or is it vice-versa - did the sum of personal experiences of each person examined by this method create the *Demon of fear from the introduction of a wooden stick into the penis*? This demon undoubtedly exists, and all people in the waiting room, who were obsessed by him recognised each other at the first glance. It was clear, that we belong to the same group. We felt it.

The demon of fear from the introduction of a wooden stick into the penis is unpleasant, but not so strong as some of his colleagues. For example *the demon of fear from the dentist* (which actually became depicted in the horrors *Dentist I* and *II*). Or the demon I made acquaintance with in the waiting room for oncology examinations.

This kind of demon is seemingly inactive, but after entering its shrines (physician's waiting room, ambulance), he reveals his surprising power. And the question arises again. What is such a strong demon, which *the demon of fear from the introduction of a wooden stick into the penis* undoubtedly is, doing in the abysses of deep mind, when the person afflicted by him is not in his shrine and doesn't feel his power? Is he inactive? Or is he still active but not being felt?

It is romantically dramatising (and pleasantly Jungian) to assert, that the demon is continuously active. He needn't be. Maybe the situation is the demon...

Of childhood demons

Some childhood traumas should be addressed by retroactive enchantment, otherwise you will not get rid of their restricting influence. If after using the recapitulation technique (or psychonautic exploration of unconscious layers of your past) you discover for example the repressed organic memory of sadistic nurse who used to beat you or abuse you in the crèche, try to cast a curse on her through your childform and relevant memory time-organic layer. The important thing to bear in mind is that the effect of the curse should be directed to punishment of the nurse not in the present, but at the time when she exercised a violence on you. Only then will the strength of your present enchantment replace your past powerlessness and release the energy blocked by your abuse and humiliation. Maybe an interesting synchronicity will happen to you, when you discover by chance, that the nurse - of which nobody said to you anything for more than 20 years - had had a bizarre accident, bad luck, or malady - at the time which roughly includes the period of the abuse. Yes, such things happen and they are appropriate for disruption of your outworn idea about linearity of magical functioning.

All childhood demons are extremely dangerous. Be wary then and watch also for bodily alterations and processes, which may arise after such magical workings with these organo-psychic layers. I worked once with a demon of strongly traumatising events, which had happened sometime between my 6th and 8th year of life. The precise memory was repressed but I felt the mighty core of bound energy and self-sustaining structure (the personal demon) in the psychical regions related to this period of my life. I made various operations in order to unlock this memory and the energy bound to it. Finally I succeeded. Several days after I got a fever. I felt very strangely overall. This condition persisted for two weeks with no signs of improvement. Therefore I went to see a doctor. My state of health was peculiar and I spent the following three weeks being a subject of all imaginable medical examinations. No specialist was able to determine the cause, but each of them had delivered his gloomy forecast. I didn't feel any better. The mystery was unravelled only after a special series of blood tests at an infection department. The doctor summarised the findings like this: "It looks like you had had somewhere between the sixth and the ninth year of life a mononucleosis, without even knowing it. It is rare, but it happens. Somewhere in your body the inflammation source has

survived. The streptococcus lived in your body inactively from that period until today, and now from some unknown reason has become active and caused all your troubles. We don't know what is the cause of such sudden reactivation. It just happens."

And other nice techniques

Maybe it is caused by a parallel or connection between the psyche and the space, but if you spray or fix your sigil on a train bound for unknown and uncharted distances (at least for you), you will often get surprising results.

Use the chaos in your environment! Hang a sigil drawn on a paper in your room (in your flat - if you are a German, in your house - if you are an Englishman, in your fallout shelter - if you are an American) in such a way that the play of air currents incessantly turns and toys with it. Lay in the death posture, get into the state of gnosis and watch this play detachedly. (You see the sigil only sporadically, in uneven intervals of various length.) Now That's What I Call Chaos Magick!

Alternatively, you may place the sigil in a manner that allows you to watch its irregular whirling immediately after you wake up from the night's sleep, in those precious moments, when the conscious mind is not yet fully active.

Even though I noticed, that the Chaos described by James Gleick is definitely not *the* Chaos, which is featured in *Dungeon Master II*, I was captured by the Gleick's description of chaotic behaviour of weather. It is something that we, as true chaos mages, should perhaps use similarly as true Thelemites use new ovens for the baking of cookies, the possibility which is offered to them by the technological boom.

Just one example to give you an idea. In order to combine the changeability of weather with personal magical practice, you are required to think a bit more broadmindedly and not to rush with every magical operation in the rapid human time-scale. Let the ents from *Lord of the Rings* be our inspiration! Slower and longer-term operations often bring marvellous results. Now to the point.

1. Create, using a mantric method, short mantras to at least three of your wishes.
2. Write all three mantras in a column.
3. Assign a letter to each word of a mantra. Start with the first word of first mantra and finish with the last word of last

mantra. Let's presume, that you start with one and finish with nine.

4. Now: 1 = clear; 2 = mostly clear; 3 = partly cloudy; 4 = cloudy; 5 = breezy; 6 = windy; 7 = slight rain; 8 = strong rain; 9 = snow. (In case you have more numbers, feel free to extend the possibilities to various temperatures, air humidity, visibility, degrees of snow, fog, earthquake, tsunami, etc.)
5. Devote some time of the day to mantra intoning. Every day you intone the mantra consisting of the combination, which is closest to the actual weather. Thus during a sunny day with a breeze you will intone the mantra combined with words no. 1 and 5; during the cloudy winter day with snow, you will intone the mantra consisting of words no. 4 and 9 etc. Don't be afraid of a seemingly non-sense collage of mantras. Let yourself be surprised with your unconsciousness! Some words will repeat often, other rarely.

Never mind, that's the aim. Irregularity is the essence of postmodern magic. (Although it is true, that if you live in the Equatorial Africa, this approach may become a bit monotonous.) 6. Proceed until the wishes are fulfilled or until you are saturated with a beautiful structure of chaotic changeability of the weather, which you otherwise maybe don't even notice.

I like breaking things... During one action, loosely related to the windows of my Latin teacher, I realised that the glass is marvellous material, which is generally neglected in magic. So here comes a number of proposals for integrating the glass into a magical operation.

The hooligan version of glass magic ritual for bad boys:

1. Find a person, who really pisses you off in a long term, or a person whose anger can cause you big troubles. Note: The efficiency of ritual is proportionally increased with the musculature constitution of the chosen person.
2. Wait for a suitable magical moment, e.g. the silent and still night, birthday of the person, Christmas Eve etc.
3. Stalk to the glass pane of any kind, which is the propriety of the person. (Window, glass pane of the main door, car window.)

4. Spray a sigil with a flashy colour on the pane.
5. Withdraw a couple of meters, in order to perceive the sigil clearly. Fear, moral pressure, excitement from destruction and tension will positively divert your attention from the wish encoded in the sigil.
6. Throw a stone, a piece of brick or a cobblestone through the pane. (A note for a beginner: One of the mentioned items usually suffice).
7. Now comes the crucial moment. Your whole being will want to run immediately, but force yourself to stay and watch the sigil on the shattering glass. Optimally, the sigil will be destroyed after first throw. If not, throw again. The sigil must be shattered while you're watching it.
8. Run! (The effectiveness of the ritual is guaranteed by: 1. distraction of the conscious mind's attention during the action; 2. distraction of the conscious mind's attention during the escape.)

Moderate version of glass magic ritual:

1. Draw a sigil on a glass vessel. You may draw it on the bottom or on a wall of the vessel. Fill the vessel with a strong spirit.
2. Drink the spirit with one draught.
3. In the sudden change of consciousness, which occur in a moment, watch closely the sigil. Remain passive.
4. If you have an impression, that the fixation is satisfactory, stand up and break the glass by throwing it onto the floor or wall.
5. The moment of shattering is very important. (If your luck is so great that the shard will hit your eye, it's almost sure that your attention will be diverted and your wish fulfilled. Note: If your wish was to obtain a new eye instead of the one destroyed during the previous glass magic operation, you've got a problem.)
6. Devote a while after breaking concentration on the sound of the broken glass.

Glass is also a suitable material in war magic rituals.

When the situation is dire, I make my living as a moving worker. Indeed, my university education with a double major in philosophy

and history help me in this job. It is very intellectual. And magical, if you know how to do it. In long stages of convalescence, which invariably follow after each such action, I have a lot of time to think...if the pain is not too great... There is something magical about the weight. We don't realise it, because the weight and the phenomena related to it is too common in everyday life. However, as soon as your perception becomes sufficiently magical (sensation; feeling) instead of oriented towards scientific (sensation; thinking), you may discover in heavy objects a certain menace. Two equally uninteresting objects may exercise a different influence on you, depending on the weight. The heavier can easily fix and devour the greater part of your attention. (Much bigger than the equally uninteresting but lighter object.) Just pick it up and hold it. If it is sufficiently heavy, it will fix the dominant part of your consciousness and in a few seconds it will bring you through the gates of muscle/corporeal agony to the almost perfect state of vacuity. It is much faster version of the effect achieved by death postures.

The possibilities for use are plenty. The most simple is to draw the sigil on the ground under the object, lift it up and hold it to the limits of physical endurableness of muscular shock. Meanwhile gaze upon the sigil. When the tremble gets unbearable and the muscles fail, the object is dropped and in the moment of your ecstatic relief covers the sigil from your eyesight.

Usage of bodybuilding equipment in a fitness centre brings many improvements to this approach. Mainly rolling and stretching equipment is of good service here. You may put the sigil on the weights in such way, that you are able to see it only when you lift the weights up and when you put them down, you cover the sigil. You needn't restrict yourself to one-time planting and charging. Even the whole series of exercises, where you concentrate on the performance and simultaneously perceive the sigil are effective.

*** * *** There should be a perfectly original and ground-breaking instruction for evocation of Tyler Durden from *Fight Club* here - an evocation of his archetype - I hate that word! - dark double. But *Frater Nicht* had outrun me, even earlier than the *Fight Club* was distributed in Slovakia. So that does it. Never mind, we've got slim girls here, on the other hand.

Just to add, that the dark double enters your life in certain moments. He's you but at the same time you see yourself with your own eyes. This has nothing to do with a psychological model

and psychological rubbish about the Shadow. It is reality, physical reality, and I don't give a fuck how Castanedian or psychotic it sounds! * * *

Once I was watching *Hot Shots 2* and bang! It was there! It dawned on me, that ice is (similarly as glass) little used substance in magic. And it has outstanding properties! I'm not speaking just about its ability to quickly consume human warmth and evoke primal bodily reactions (see certain S/M director's piece from Skye Blue, *Dueling Masters 3* or so), which can be successfully used in work with mammalian atavisms. (Ice as the artificial invoker, the activator of the layers with such contents). There's more than that in the ice.

But I don't want to be a fraud and copy Ralph Tegtmeier. Really, I don't want to have any troubles with Germany. One friendly visit of our town by SS platoons sixty years ago was quite enough. (Nothing against Germans! They are as friendly as the Russians were, who visited us with armies, tanks, and explosives, too. Now we are *friends* with Americans, as we were *friends* with Russians and before that with Germans. And we have ample opportunities to see American war machines up close.) Therefore, just a couple of reflections.

Try to evoke spirits from the ice cube. If you are particularly interested in egregores of the ancient times, you may achieve interesting results by this method. Use the ice cube as a material focus for your wish. You may engrave a sigil on the surface or strongly visualise it within it. By melting the ice you get similar effects as by burning a sigil. However, for operations of introvert, water nature, the ice is often more suitable (Similarly you may use also the snow, draw a sigil in it and then - for example with breath - melt it.). Melting is a slow process, which is very suitable for inhibitory forms of gnosis.

It seems that snow and ice can bind thought forms and various energy and information scraps. Traces of this belief can be found in ancient mythologies or in the works of Robert Holdstock. It is perhaps related to the crystal structure of ice and snow. The fact is, that during the melting these bound energy or information clusters are released and influence their surroundings. Notice the rapid increase of infectious disease during the spring snow melting. Of course, there are many rational explanations for that, such as viruses in the air, body fatigue, etc. According to the Chinese medicine, however, the body must be hit by the wave of „negative chi“ - wind of sha-chi, which is the carrier, medium and suitable

energy environment for survival of the viruses. And it is exactly this „negative chi“, which seems to be emitted into the environment during the spring snow melting. I don't have any idea how to use it.

In the same manner, the freezing can be an ultimate magical process, useful for pragmatic magic and the practice of magic in Cthulhu mythos paradigm alike. The freezing process is related to Saturn, which is the gate to the beyond.

Note for beginner: This Ice Magick is not a grim and paranoid Thulean atavism.

CHAPTER 31: INTERNET MAGIC

The Internet is a dynamic network of thought energy with energetic centres - URL nodes. It is akin to the network of meridians, energy paths and points of human body. So, it's time for a bit of Internet acupuncture!

Every frequently visited site is a virtual node, focus of attention for thousands of people. Where is attention (mind), there is also energy. The Chinese say „Chi follows Yi (mind, attention)“. Each website has its egregore, determined by its topic and constantly fed. The small and scarcely visited sites have a small egregore, However, the *Microsoft* website...

Just sigilise the www address of sites. (The more visited and extensive sites, the better.) You will acquire a sigil, by which you can connect your unconsciousness to their egregore field. And use it potential! (For "www" create a general sigil. The same applies to the domain endings such as "com", "uk", "de", "sk" etc.)

You may use the sigil either on its own or incorporate it into other sigils to support energetically its effectiveness. For example:

<i>Magic Operation</i>	<i>Colour</i>	<i>Use the sigil of the sites (egregores) on the relevant genre individually or together with a sigilised wish related to particular operation.</i>
Pure Magic	Orange	Artistic, philosophical or magical websites beyond the line
Death Magic	Black	Websites about death, websites of funeral services, cemeteries etc.
Wealth Magic	Blue	Business sites, Websites of major and successful corporations, stock exchanges, brokers etc.
Love Magic	Green	Websites about love, friendship, Websites of dating agencies etc.
Ego Magic	Yellow	Websites on self-development, self-promotion, self-assurance, websites of successful people and celebrities (e.g. actors and stars)

Sex Magic	Purple /Silver	Websites on sex, pornography, websites of sexual services providers, brothels, etc.
Thinking Magic	Orange	Sites on mind development and logic, philosophical sites, Sites devoted to the small-scale fraud activities, Internet black market etc.
War Magic	Red	Websites on war, fighting, Sites of national and international armies etc.

The websites' mantras, or words of power may be used with the same success as the sigils.

A word from an anonymous Slovak critic: "Other authors write about how much money they were able to magically attract, how many beautiful women slept with them thanks to the magic and how many enemies they destroyed with the help of the demons. You are writing about how they inserted a wooden stick into your penis, how you moved furniture in order to earn at least some money, and which deviant porn you pirate-downloaded from the Internet...And this is what you call pragmatic magic! Thank god, no one knows you, because you cannot be published in large amounts and in English!"

CHAPTER 32: CONSTRUCTION OF 3D SIGILS

THREE DIMENSIONAL FIGURES ARE PREFERABLE.

LN: 19/31-32

It's simple. Just imagine a Rubix cube (i.e. the cube consisting of smaller cubes like lego bricks). Each little building brick is assigned with a letter.

If you want to use a number of letters, which do not allow for building a perfect big cube from little ones, it doesn't matter. Any cuboid will do. The order of the letters can be standard ABCD...YZ; or completely accidental POJEBSA.

Sigilise naturally. From the wish, (e.g. I WISH TO OBTAIN NECRONOMICON) delete all repeating letters and you are left with I, W, S, H, T, O, B, A, N, E, C, R, M. The cube with systematically or chaotically assigned letters of the alphabet will be used as a three dimensional sigilisation grid. Link the letters I→W→S→H→T→O→B→A→ N→E→C→ R→M. It bears resemblance to the medieval creating of demons' names from the squares, but in 3D environment.

The 3D sigil can be drawn into the 3D grid manually, then imagined and worked with as a common 2D sigil. Still, even better would be, if a child was found, coming from no expected house, who would make a simple program doing everything necessary just after entering the wish (i.e. deletion of repeating letters and creating the 3D sigil from the remaining ones). Had this child been endowed with the brightness of the stars and allowed to create the 3D sigil on the screen, even with accelerating speed (until it becomes a blur) and finally explode -so it would be sufficient to write a wish in the gnosis and watch the animation - mighty magical deeds would happen...

But now let's end playing with sigils, gods, demons, instruments of the sorcerer and another playthings of the initiate a proceed to the fourth chapter. Write the following down!

1. "The ultimate secret of the universe is not 42, like that ancient machine thought. (Peck his eyes!)"
2. "Neither it is 31 (that was correct 100 hundred years ago,

my Nubian slave), nor 22 (that was considered right before we updated the Jewish version "key of it all" and added 9, one hundred years ago)."

3. "Divide, add, multiply, and understand. Use your own intelligence!"
4. " $22 / 9 = 2.44444$ "
5. " $22 + 9 = 31$ "
6. " $22 * 9 = 198$ "
7. "Excellent! ... Oh! thou art overcome."
8. "Hold! Hold! Hold up thyself! Aye! listen to the numbers & words!"
9. "???"
10. "F*** it! (*Censored by OTO for explicit content.*) O prophet! thou hast ill will to learn this writing."
11. "L "
12. "So the real ultimate sercret of the universe is "
13. "....."

Damn! 13:01! He is away! Fucking ministers! So, the fourth chapter again in a hundred years time. Sorry guys.

CHAPTER 33: THE MOBILE PHONE AND THE GSM IN POSTMODERN MAGIC

Part One: A Little Bit of a Paranoid Sci-Fi

Your Brand New Pet

The Czech magician Oldřich Eliáš wrote more than seventy years ago: "The inventions of modern technology did not pass unnoticed in the workrooms of secret societies. Their Masters have long ago discovered that sophisticated watches with their subtlety and sensitivity can eventually reach the borderline between the world of lifeless machines and that of an organic, at least instinctive life. The sensitivity of such a watch is mostly betrayed by the fact, that the regularity of its function undergoes changes, caused by the impulses from its owner's unconscious, or even from his consciousness: the watch speeds up, slows down, or even stops." ([30]). Of course, Ramsey Dukes in *SSOTBME Revised* expressed this idea through his concept of cyber-animism in a more up-to-date form, better applicable in our situation.

Do you, too, perceive your mobile phone unconsciously as your "pet"? Do you pay as much attention to it as you normally pay only to a living creature? The magical reality could be closer to your unconscious imagination than you think.

Researches into the behaviour of the new generation of mobile phone users (M-Agers) reveal strange unconscious bonds between them and their mobile phones. These bonds manifest in behavioral patterns which are non-standard for the relationship of a person to a lifeless object. Recent study carried by Professor Michael Hulme show that up to 85 percent of English children consider their mobile phone to be a living creature, and 25 percent said they couldn't live without it. Let us not forget that the perception of children is the gate to a magical separate reality.

From the magical viewpoint the subtle, rhythmically repeated electronic impulses create a primitive form of an instinctive pseudo-consciousness. Such a techno-entity is basically similar to the elementals of nature, though different in its character and essence. Once it has been animated, it focuses its efforts on the sole goal - to maintain its existence through getting more energy. According to

Eliáš "...the difference between the electricity of Physics and the vital energy of our muscles is smaller than we might think." ([30]). Mobile phones have become part of our energetic system, part of our "aetheric bodies". And they started to re-program them...

Some scientists say that everyday massive use of relatively unified form of mobile phones might eventually lead to physiological changes of the human body, for example to subtle changes in the configuration of fingers used when typing SMS. Within the traditional occult paradigm it is the aetheric body that is responsible for the formation of the physical body. And the aetheric/energetic plane is the sphere that we opened up to an army of electronic imps. In doing this our civilization has in fact signed a pact.

For the time being, the techno-devils are busy at work. Because "...the difference between the electricity of Physics and the vital energy of our muscles is smaller than we might think" they drain our vital energy directly from our bodies, each new generation inheriting some sort of "morphogenetic wisdom" or knowledge of human energetic meridians, each generation moving towards more abundant centres.

While the first generations of techno-devils could only live off of not very bountiful sources in the area of Saturnine hip-bones and the lower tan-tchien (just remember the first fashion of wearing the mobile in a sleeve hung on the side of a belt), today they are deliberately moving towards the royal heart zone of the middle tan-tchien (the current fashion of wearing the mobile on the solar plexus, the upper part of the belly or on the chest) and they are boldly heading towards the so much desired diamond zone of the upper tan-tchien, offering the greatest possible bliss - organically generated electric impulses (the coming future fashion of micro-mobiles implanted into the jaws or straight into the brain). Then it finally might be possible to get hold of this new source (human brain) and cast off the original, electronic one.

A few human generations or even individual people do not mean much to them on their way - maybe just a short, unimportant moment in the amazing length of time of their future existence. They know that they have plenty of time. They can afford the luxury of waiting, and the discipline of self-sacrifice for the sake of their future generations. Eventually they will achieve their goal.

The cornerstone of the techno-devils' mysticism is that *the evolution consists of three revolutionary stages.*

<i>Stage</i>	<i>Occult term</i>	<i>Achievement</i>	<i>Extent of the control over the (human) host body</i>	<i>Estimated time necessary to pass to the next stage</i>
1.	The serpent stage	Control over the lower tan-tchien energies.	Relatively small, indirect impact on the instinctive body	approx. 7 - 10 human years
2.	The spider stage	Control over the middle tan-tchien energies	Intermediate, indirect impact on the emotional body	approx. 10 - 15 human years
3.	The dragon stage	Control over the upper tan-tchien energies	Great, indirect impact on the intellect	approx. 20. - 40. human years
4.	The secret stage	Control over the primal atavisms, captured human essence, take over of the serpent power - the mystical return to stage one, although in the higher octave	Absolute , direct impact on the physical body	approx. the years 2034 - 2069; beginning of the new cycle on a new (deliberately adapted) wave of symbionts

Let us have a look at what the particular stages mean from the human point of view.

The Serpent Stage

Symbionts are mostly situated on the waist-level. Here it consumes the aethers of the energetic shell and attempts to capture the essence of the lower tan-tchien (Chinese for a "field" or an "elixir". Points on the body, which are able to generate and store the chi - elixir in the organism. Lower, middle and upper tan-tchien are situated a few inches under the navel, in the solar plexus and between the

eyebrows respectively). As a consequence, the fertility, overall vitality, and the will of the host might be influenced.

TASR REPORT from the June 28. 2004, London

Mobile phones reduce male fertility

Mobile phones reduce male fertility by one third, warns the British weekly newspaper Sunday

Times referring to the conclusions of the latest study.

Scientists have found out that wearing mobile phones and frequent phone calls influence the production of male sperm, their concentration and mobility.

“Mobiles do harm in your pocket or on your belt. Men who wear them on their belts or in the pockets of their trousers are perhaps exposed to the greatest danger” reads the study.

Sunday Times advises that men would do better to wear the phones in the bag or briefcase, so that they are not too close to the sensitive areas of their bodies.

www.sme.sk

The Spider Stage

The symbiotes didn't only reach the area of the middle tan-tchien abounding with a different essential energy to be absorbed, they have also got directly to the current of one of the two most important energetic paths of the human body, the so-called Way of Conception (Zhen-Mai) circulating the yin energy. This path starts under the lower lip and descends along the central axis of the body down to the place traditionally called the Sea Bed, situated between the genitals and the anal orifice. The excellent new strategic position opens up unexpected possibilities. Like a spider from the centre of his web, the electronic devil can extend his energetic tentacles from the area of Middle Tan-Tchien and plant them in various areas of the energetic shell. From the kabbalistic point of view, the symbiont is now situated in the microcosmic sphere of Tiphareth, precisely along the Middle Pillar line.

The Dragon Stage

The symbionts have reached the desired point near the Upper Tan-Tchien. The slight digression from the direct location does not

matter much in this case, because the techno-demons are so cunning now, that they can act hidden in the electro-magnetic waves. So far, they can only taste the delicious essence of the Upper Tan-Tchien (the microcosmic reflection of the secret sphere of Daath) during the rare moments of phone calls. According to the Swedish scientists, the microwave electro-magnetic radiance from the mobile phones damages the protective layers of brain cells that shelter the brain from the harmful substances coming from the circulating blood. Normally, this layer lets in only the necessary nutrients and oxygen. It protects from carbon dioxide, wastes and free radicals, so that no dangerous toxic substances can enter the brain of a healthy person.

The results of the series of experiments with rats exposed to mobile phone radiance are worrying. Far-reaching changes in their protective brain mechanisms have occurred when the rats were 10 metres far from the active mobile phone. Swedish scientists therefore warn mobile phone users to keep track of how long they make phone calls every day, as this is the most important factor of the protective layer damage. Even a small amount of proteins entering the brain results in immunity defects or disseminated sclerosis. Damaged brain or nerve cells can cause mental deficiency, premature ageing or the Parkinson's disease. For the time being, researchers can only speculate as to what other future consequences the penetration of toxic substances to the brain can have.

The Secret Stage

Given the fact that this stage of the evolution of techno-demons is secret, the information about it is exceptionally hard to obtain, even when using magical methods of investigation. The only sure thing is that it will lead to a mass subjugation of the original human essence (Yuan-Ting), the Ambaktu power or Azoth, by the means of primal atavisms that are organically related to certain brain parts, e. g. hypothalamus or the pineal gland. The pineal gland, for example, is a very important gland with internal secretion serving as a neurochemical transducer. It is very sensitive to changes in the intensity of light in the surroundings (especially between the night and day). If the light strikes the eye, or if the "sensory cells" of the pineal gland are exposed to electromagnetic waves of certain lengths, it starts to produce the fenolic hormone serotonin. In the dark (e.g. at night), serotonin serves as a base for the production of neuro-hormone melatonin securing an efficient immunity system. Melatonin also prevents the immunity system from being too

aggressive and getting out of control. (The amount of melatonin probably influences the sexual urge and fertility or sterility of both sexes. The connection between this particular brain centre and the sexuality is the secret of mysterious cyclic return to the Serpent Stage /kundalini/ in the evolutional project of symbiotes.)

Kabbalistic Box

Abbreviations Used in Mobiel Phone Communication

Numerical values in the English Kabbalah of the T.G.D. and some corresponding words

GSM	234	ST (Set); Asar
SMS	306	Samael; Mars; demon; Michael
MMS	270	Enoch; Ptah; Ojas
SIM	246	Khabs, Akasha, Alien
WAP	240	Khu, Aur, Maya
E-ZONE	390	Center, Solar
I-SMS	360	Aiwaz, Pingala

Postmodern Magic as a Therapy

What is it that the most contemporary Hermeticists are busy with? Instead of looking after the spiritual well-being of their fellow people or inquiring into the new robes of modern-day demons, and occasionally visiting their "fashion shows", they keep digging in the garbage of the past era. ...If they possess the Spirit and work with it, perhaps they can apply some old aeon methods to coerce the demon IA. However, they can not bind all of them in the circle for a long time.

San & Frater Aquila

Hermeticism of the New Aeon

The most effective protection from techno-demons would be the destruction of their physical body – the mobile phone. However, as owning a functioning mobile phone becomes a necessity, this would not be a very practical thing to do. If we want to keep making use of the advantages of mobile phones and not be unconscious symbionts of electronic demons, it is necessary to control them on their own plane. The first prerequisite of mastery is knowledge. Therefore know the demon of your mobile phone! The most direct method is

that of evocation. If you have problems with an improvised "blind evocation", reveal the name of your entity first.

Because the SIM card of your mobile phone is the essence, the secret name of every particular techno-demon, the most effective post-modern magical method of revealing its name is the direct conversion of the phone number to a name according to the numerical/alphabetical system of the phone's keyboard.

Number	Letter
1	* (previous letter repeated)
2	A, B, C
3	D, E, F
4	G, H, I
5	J, K, L
6	M, N, O
7	P, Q, R, S
8	T, U, V
9	W, X, Y, Z
0	_ (space)

In order to capture the bond of your entity to its superior egregore, it is better not to convert the four (or three) digits of the network operator's default code into letters. Instead, you can use unified default codes for each network operator, serving as the endings "-el", "-al", "-och" in the names of traditional kabbalistic entities.

Examples of possible prefixes for mobile phone network operators (Czech Republic and Slovakia):

Country	Operator	Default code	Prefix
Czech Republic	Eurotel	601- 602- 606- 607- 720- 721- 72x-	EU-
	Oskar	608- 77x-	OS-
	T-mobile	603- 604- 605- 73x-	TE-

<i>Slovakia</i>	T-mobile	901- 902- 903- 904- 910-	EU-
	Orange	905- 906- 907- 908- 915-	OR-

Using this method you can determine the name of your technodemon. For better pronunciation it is sometimes necessary to put a vowel in between some consonants. In that case, put in the vowel that stands closest to the consonant in the alphabetical order (or do as you will). The vowel at the end of the name can be "swallowed" or omitted. Also the spaces in the name can be dealt with freely.

When constructing the name (except for the default prefix of the network operator), follow these steps:

If the digit (e.g. 6) appears in the number for the first time, use the first letter of the key numbered 6 (in this case it is M). If the digit appears for the second time, use the second letter of the particular key (N). If the digit appears for the third time, use the third letter (O). Should the digit appear for the fourth time, use the first letter again.

Examples:

<i>Number</i>	<i>Construction of the name</i>	<i>Name</i>
0606 665 852	EU M-o-N-J-i T-u-K-A	EUMONJITUK
0905 306 987	OR D-_-M W-T-P ORD	MOWTUP
0608 700 300	OS P-o-_- D-e-_-	OSPODE
0903 159 452	EU J-i-W G-i-K-A	EUJIWGIK
Etc...		

The constructed name can be easily turned into a sigil using a square based again on the mobile phone keyboard.

	1	2	3	
	4	5	6	
7		8	9	
		0		

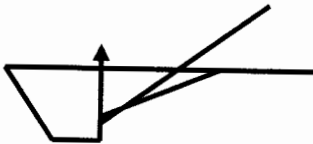
*	A	B	C	D	E	F
G	H	I	J	K	L	M
N	O	P	Q	R	S	T
U	V	W	X	Y	Z	
	-					

Examples of sigils:

Number - 0606 665 852; name - EUMONJITUK

*	A	B	C	D	E	F
G	H	I	J	K	L	M
N	O	P	Q	R	S	T
U	V	W	X	Y	Z	
	-					

Sigil:



EUMONJITUK

Number- 0905 306 987; name - ORD MOWTUP

*	A	B	C	D	E	F
G	H	I	J	K	L	M
N	O	P	Q	R	S	T
U	V	W	X	Y	Z	
	-					

Sigil:

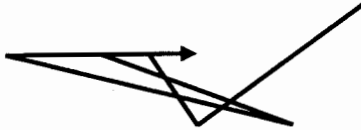


ORD MOWTUP

Number - 0903 159 452; name - EUJIWGIK

	*	A	B	C	D	E	F	
G	H	I	J	K	L	M	N	O
P	Q	R	S	T	U	V	W	X
								Y
								Z

Sigil:



EUJIWGIK

At this stage you should probably analyse more thoroughly the character of your techno-demon. This can be done via the letter correspondences of its name with the paths on the Tree of life, and with corresponding planetary and Tarot attributes. Using this analysis you will find out, just what kind of techno-demon did the universal chaos present you with.

Once you have the name, sigil and the basic analysis of your techno-demon, it is time for evocation.

Evocation by Absurdity

The first thing that strikes you when attempting to evoke electronic entities is that they do not properly react to Divine names, symbols, or incantations widely used in the traditional magic. You won't intimidate a techno-demon with the sign of Pentagram as you could do with an earth gnome. Not at first, that is...The question of whether this is due to the different nature of the digital world or because the magical practice with techno-demons is too rare to charge the symbols properly is better left to the Internet discussion forums. It is more important to realise that the usual magical methods begin to be more effective after the wizard undergoes a process of "inner technology". This system of mental and physical

exercises can be summed up in several steps (the particular techniques are to be developed individually):

1. Mental travel inside the electronic device - be it in the active or in the passive mode.
2. The inner assumption of the forms of electronic devices (in both active and passive modes) from the smallest devices to the huge ones (e.g. distribution pillars).
3. Empathy and tuning one's consciousness into the electronic devices and into the way they work.
4. Deepening the empathy and tuning process to the extent, where the individual perceptions due to their intensity and continuous impact begin to turn into inner "geometrical shapes" and "objects". (Techno-imagination is activated.)
5. Systematic training in the exposure to and endurance of electromagnetic waves of the devices, accompanied with energetic exercises such as chi-kung, tai chi or tensegrita.
6. The greatest possible isolation from the (elemental) world of nature. Temporary immersion in the electronic world.

Techno-demons of mobile phones differ from each other in form and character depending on two substantial factors:

1. The brand and the particular model of mobile phone.
2. The network operator and its transmission frequencies.

These two factors are in multiple interplays creating thus various sorts, species and sub-species of techno-demons. The elementals of nature are classified in a similar way (although dependent on other determining factors).

The progression from the broadest determining group down to the most particular level determining the final form and character of a techno-demon is as follows: The network operator (the character or "essence" of the corporation) → vibrational number of the operator frequency → brand of the mobile phone → the type (the model number) of the mobile phone → the final manifested form of the techno-demon.

While the network operator and frequency determine the basic frame for the techno-demon's manifested form, the brand and type of the mobile phone determine the character and details of the manifestation. Of course, these external factors combine with subjective factors (i.e. the psychic configuration of the evoking

magician), which again leads to more variety of the final manifested form.

A suitable method to grasp the basic frame of the evoked form is to often visit the shrines of these beings – the operator's branch offices. This is actually the most important step, after which you can only focus and concretize the form of your evoked entity. The branch offices are to be visited in a slight state of gnosis (preferably an inhibitory gnosis) or in a state of inner silence, behaving like you would in a real shrine. The contemplation of the openness, easy availability, lighting, continuous busy flow of customers and the communication between them and the branch employees will not only reveal the reference frame necessary for the evocation, it also informs you of the mercurial character of these places and of the electronic planes of existence.

Now it is time to go through a series of invocations of the techno-demon ruling power, be it the mercurial demon Taphtartarath, or any (rather demonic) aspect of mercurial deities, such as Hermes, Thoth, Mercurius, Veles, Loki, Nebo etc. When invoking, it is good to focus on modern cyber-forms of the deities, or to contact their mental temples, preferably innovated with cyber- or bio-mechanic features. The invocation series and the "tuning in" into the electronic world is to be practiced regularly for at least 30 days. This practice will greatly enhance the safe course of the following evocations of techno-entities (this holds true not just for the mentioned mobile phone symbionts).

Another important practice not to be omitted is the inner invocation of the egregore of the network operator, ruling over the techno-demon you plan to evoke. The commercial logo of the network operator may serve as a contact symbol to focus on before the beginning of the invocation. Thus the commercial logo serves as a magical seal (which it actually is all the time).

Properly performed invocation of the egregore is manifested e.g. in the different, unusual structure and content of mind. After a powerful invocation, such an alien (non-human) mind configuration returns to the normal state only after several hours of sleep. If the mind doesn't return to its normal structure after eight hours, the intensity of possession is rather serious.

After the series of attuning procedures has been properly carried through, you can move on to the actual evocation of techno-demons with minimum risk. During the attuning process your immunity against their usual forms of attack was increased.

In case of a sufficient attuning you may perhaps realise an interesting fact: When you begin the actual evocation of a techno-demon (or any other electronic or digital entity) in a state of slight gnosis and inner silence, your intent will by itself naturally modify your ritual behaviour (including the usage of "God names", drawing of the symbols, postures, gestures etc.) into the forms most effective for dealing with the denizens of the electronic plane. These motional, symbolic and acoustic forms of techno-magic are diametrically different from the notoriously known ritual forms of traditional magic in the same manner, as the modern dances differ from the classical ones.

A word-by-word description of the forms of techno-magic would be useless, as they can only be utilized if they are individually authentic. Let us just say that there are usually no circular or cross movements like in the traditional forms, but the lines of movements (and the drawn power symbols) are made in the shapes resembling integrated circuits. (These ritual forms can be discovered through a thorough study of mobile phone parts and their connections.) Also the spells are not intoned in the traditional way - derived from temple chants - but in a scale of non-human "noises" of the electronic world.

The first basic skeleton of the ritual evocation can resemble the traditional form, i.e. you place the activated mobile-phone into Choronzon's triangle, and you don't fill the room with the smoke of incense, but fill it with sufficient amount of the electro-smog to serve as the "materialisation basis" and the "mental tuner". Effectively constrain the evoked entity by the magically charged logo of the network operator ruling the entity, etc...

An excellent sound accompaniment is electronic noise, or an infinitely repeated loop of the incoming call sound. San comments on this: "The electromagnetic field activated through the incoming call or cutting off of the signal is in fact opening the gates for the demons from Beyond. You have certainly heard the repeated buzz on the radio or during a landline call, heralding the incoming call. In such moments of connection, greedy entities from the Mauve Zone penetrate our system, which is so well described in the current writings of Kenneth Grant." ([56]).

Making such a loop is a matter of a short moment. The effect can be multiplied, when the magician places the speakers around the Choronzon's triangle or around himself in the surround-sound system, while the assistant repeatedly dials the number of the phone in the triangle. (Loops do not achieve the same impact as the

original sound, because they lack the necessary electromagnetic phenomenon.) As a good visual element you can use the flashing light of the popular flashing sticker placed on the back of the evoked mobile phone.

If all the ritual elements are combined in the proper way, the techno-demon appears very clearly and very soon. If the evoked entity is the magician's symbiote, the course of the operation may take a very dynamic turn.

The form of a symbiote usually resembles some biotechnological creatures from the Matrix movie (especially the bugs implanted into bodies). However, the entities of the newer types of mobile phones are increasingly contaminated with human features and shapes. If the evocation of your mobile phone strikes you as absurd, that's even better! Absurdity is a chaos-sphere par excellence. The contrast of the application of an everyday, worldly and "lifeless" technical device in the midst of a magical action and imagination creates all the necessary conditions for *tearing the world apart* - assuming the position *in-between* and the influx of Those from Beyond through the Mauve Zone to the Universe A.

CHAPTER 34: THE MOBILE PHONE AND THE GSM IN POSTMODERN MAGIC PT 2

Part Two: The Second Dose

Openness to the World

Stop your senses, close the doors; let sharp things be blunted...

Lao Tzu

Tao Te Ching

Yet another of the mobile phone's side effects not to be neglected is the aspect of openness to the world. One of the magician's most important attributes is his robe, symbolising his impenetrable isolation from the world. This isolation should by no means be static nor double sided. It is more like a stained glass, whose perfectly transparent side is turned from the magician towards the world, whereas the outside remains opaque. The outer surface, like with the stained glass, is typically a mirror, which means that the outside world perceives the magician as a fully integrated person, involved in the affairs of the world, whereas in fact the easy going, nice, socially integrated person is nothing but the mirrored phantom image of the onlookers. The dimension *behind* this mirror belongs solely to the magician, and no profane sight ever penetrates this "neverland". A magician who is not socially integrated (and whose only attribute from the outside world's point of view is that "he is a magician") is usually completely out of the game. He loses his magic robe that would make him invisible, and it is his hiding from the world that makes him deplorably accessible.

The motive of inaccessibility is obvious not only in the Western and Eastern teachings (e.g. the Chinese book of Tao Te Chin) but it is also detailed in the Nagual teachings of Don Juan, who explains to Castaneda:

"You must learn to become deliberately available and unavailable... As your life goes now, you are unwittingly available at all times...to be unavailable did not mean to hide or to be secretive but to be inaccessible...It makes no difference to hide if everyone knows that you are hiding. When you are hiding, everyone knows that you are hiding, and when you are not, you are

available for everyone to take a poke at you...To be unavailable means that you deliberately avoid exhausting yourself and others..."

Whereas in the everyday life the stalker techniques are sufficient to ensure inaccessibility, in case of mobile phones the techniques should be transformed into the "GSM mode". It is rather difficult to achieve the state of inaccessibility with an activated mobile phone. Every sorcerer, shaman, or wizard noticing even subtle changes in his energetic system will observe that an activated mobile phone always lowers his energy level.

Every point of contact with the world drains one's energy; therefore the wizard touches the world only in the subtlest and most moderate way. That is, if the temporary opposite approach is not in fact part of his stalker strategy.

Every input channel binds to itself a certain amount of energy. These can be the senses (sight, hearing, touch etc.) or a communication channel (expectations of a new text message, spoken message, letter etc.) A certain part of our attention is fixed on the channels through which we regularly receive a lot of information. The Nagual teaching is based on the energetic economy. The second attention, that is the perception of the worlds and beings of the separate reality, can only be achieved if we accumulate a sufficient amount of energy within the realm of our first attention (daytime consciousness). Often it is necessary to reduce, minimize, or eliminate many points of contact with the world, or to release the energy bound to the senses through sense deprivation. Jake Horsley who combines the Nagual approach with the Matrix neo-mythology, speaks about the elimination of the limiting connections to the system, which Neo undergoes shortly after he has awakened from the Matrix).

A functioning mobile phone always binds a relatively great amount of attention, which becomes automatically fixed after some time of usage. It is not overly difficult for a sensitive mobile phone user to notice that during his usual workday part of his consciousness is always watching the phone, expecting new calls, messages, or e-mail notification. Of course, this amount of fixed attention is going to be lacking somewhere else, and it makes one - nowadays masses of people worldwide - less attentive and numb. (The described fact might give rise to yet another conspiracy theory.)

This numbness affects the dimension of the primal attention only partially. However, it is crucial for the second attention. The ownership of a mobile phone can be fatal for a sorcerer, magician or

a shaman, because it can put the status he assumes in the worlds of the separate reality out of the subtle balance. Whereas this influence can be hardly noticeable to an average person with just one mobile phone, the owner and user of two or more mobile phones can already feel a definite energetic deficit.

You are probably suffering with the specific concentration problem caused by the modern technology, says the American psychiatrist Edward Hallowell. Recently, he was the first to describe the new syndrome called Attention Deficit Trait - ADT, most commonly to be found amongst busy people working in the offices with computers, mobile phones, and above all among those working with immense amounts of information.

"ADT is the state caused by the modern lifestyle, where you are so busy watching immense amounts of input and output data, that you become distracted, nervous, impulsive, impatient, and in a long term also less productive," said Hallowell in an interview for the internet server CNET.com.

TASR report, 6. 4. 2005; www.sme.sk

Here we are again facing the problem of the sorcerers's relationship to this device. Should he renounce it, and so lose its undeniable advantages? It seems that with reasonable usage of the mobile phone such an extreme solution is not necessary. Apart from that, renouncing the mobile phone is not assuming the state of inaccessibility to the world, but merely an act of senseless hiding.

When it comes to an everyday usage of the mobile phone, the sorcerer should devise a special stalker strategy. Otherwise he will be vampyrised by his own phone. This might happen in small but regular doses, which in the end might be worse than an occasional bigger energy draining.

Part of such a strategy shouldn't be just regular switching-off of the phone, but also discarding the routines related to its usage (e.g. switch it off at times, when it is used most often, or switch it off for several days in a row). Irregular, but sufficiently frequent change of the phone number, radical erasing of the address book (most probably you will get the really important numbers again) is useful for disrupting routines. Other alternatives are up to the creative imagination of each individual practitioner.

The one calling the sorcerer by phone must always perceive the dialogue as normal, yet the caller will never realize just to *what*

he has been talking to. The sorcerers' possibilities are wide indeed. Who was on the other end of the line? Was it really the sorcerer, or was it his dream double, familiar spirit, his ally, or an intelligent servitor programmed especially for this task? To call the sorcerer is to create a link, which often means shifting the assemblage point, and a change of what appears to be real.

Some sorcerers use the mobile phones for hours without themselves being actually engaged in the conversation. They are often even unaware of the content of "their own" phone calls, until they re-experience it through the back-stalking. The Mercurial archdemon Taphtartarath and his subservient demons love mobile phone calls. A skilful implant of a complex of some of those spirits into the sorcerer's psyche is usually sufficient, and the necessary circuit is activated whenever it is necessary. The "sorcerer" then leads charming, humorous, and exceptionally long conversations (usually using a hand-free set), while the sorcerer is involved in a deep study, meditation, dreaming, writing, or just remains in the state of perfect inner silence.

The secret of his time lies in the multiple dimensions of his psyche. A similar technique can be successfully used for writing, when the wizard remains in a special kind of relaxing sleep, while one of his eight basic magical genii - or his various magical selves according to Carroll's classification - uses the possibilities of the physical body to create a text.

The majority of callers don't mind communicating with a mechanical servitor or a demon. In fact most callers don't even notice small surface differences (e.g. that the conversations in such cases are as if "two-dimensional" compared to the "three-dimensional" conversation of two human beings).

And so the sorcerer saves his energy, separated from the world by an impenetrable wall, while all believe that he is fully engaged in worldly affairs. He has assumed the state of inaccessibility. He is here, and yet he is not present. He cannot be searched for or stalked down because he is all the time right in front of others' eyes.

“Because the author is incapable of creating anything new, he takes the old things (evocations, Kabbalah etc.) and applies it globally to any kind of bullshit, such as those mobile phones. ...I am critical to the text, because it brings nothing new: well known facts and information from the fields of technology and mysticism, only applied in an unconventional way. What I miss here is the author’s personal experience.”

An extract from the discussion about the first part of the essay *The Mobile Phone and GSM in Post-Modern Magic*, hosted on the czech traditional kabbalistic / old school magic internet forum www.grimoar.cz
16. 8. 2004

The Meaning of Human Voice

What is the actual meaning of human voice in the mobile phone communication? What happens to one’s voice after it enters the electronic GSM worlds? As soon as you speak into your mobile phone, the variable electric current from the microphone representing the speech is led into the codec. The codec divides the speech into 20 ms segments and changes them into numbers. The codec is a functional block turning the analogue signal into a digital one. This means that its output is a numerical sequence representing the incoming analogue signal. This numerical sequence is then processed and sent to the receiver, where it is again turned into analogue signal. This stage of the process is crucial from the magical point of view. The speech is divided into short segments and turned into numbers. Both words imply the idea of a borderline, an idea of indefinable, intangible, nonexistent and yet real *in-between*...

The magical concept of “in-betweenness” has already been developed in the beginning of the 20th century by Austin Osman Spare. According to Lovecraft, the horrible inhuman entities dwell “Not in the spheres known to us, but between them...”; or in the vast spaces between the stars. Kenneth Grant notices that during the Petro rituals of Voudon the loa are invoked by the use of unusual tones lying between the tones commonly used in Rada rituals. Carlos Castaneda’s teachings also speak about the waste plane lying between the worlds, from where come the allies and other, far more merciless things.

This is an ancient idea. The antique philosopher Epicures places the gods into the spaces *between* the worlds. Germanic

mythology depicts the archetypal abyss Ginnungagap – the primal Great Void lying *between* the frozen, icy Niflheim and fiery Muspellsheim. Hebrew Kabbalah speaks of the Abyss isolating the pure primal principles from the lower creation, as its bottomless depth lies *between* these worlds. Let us not be misled by the notion that the classical magic is not based on this concept. The Astral world – being characterized as the fundamental effective factor of traditional practical magic – is most often defined as a world lying *between* the world of spirit and the material world. The patron of magic is Hermes, the messenger of gods, the mediator *between* the gods and the people. The drawing of a magical circle dividing the space “inside” and “outside” is likewise an act of creation of an intangible, infinitely thin but crucial borderline *between* the inside and the outside. In Thelemic magic it is Horus, born in the interplay *between* the principle of absolute extraction (Nuit) and absolute contraction (Hadit). Chaos magic develops Spare’s concept of “neither-neither” through the idea of the chaosphere. (For the occultural insight into the Arcanum of “in-betweenness” see the *Matrix III. Revolutions.*)

In the case of mobile phone communication, the human voice is the magical “substance”, and its change (from the analogue form into the digital one) achieves the state of in-between and the gate to magical influences from the Outside is opened.

During the phone call we “morph” or “flow” into the world of anorganic entities. Our voice, changed into numbers disappears in the unclear borderlines, reminiscent to the misty, unclear, disappearing borderlines of smoke – just to appear in the other receiver, emerging from its travel through strange worlds. However, now it is carrying stowaways, the secret tenants of the voice – those who dwell on the other side. With the help of our voice they enter the brains of our fellows. And there they start to do their work.

It is a known fact that mobile phone conversations on certain topics almost always take the wrong turn. The callers often experience inexplicable sudden waves of nervousness, tension, anger, or subliminal rage. The normal – daily consciousness suppresses these feelings; they are forgotten immediately after the conversation ends. Nonetheless you sure know them. One just has to remember. These are the moments when they enter one’s energetic system. Such moments come, when they feel it is the right time for penetration due to our emotional turmoil during the phone conversation) We receive them as we listen to the voice of a friend.

The voice that for a few microseconds disappeared in an inhuman otherworld; and emerged again, carrying an unwelcome gift – just like the space ship in the film *Event Horizon*. It is therefore time to ask the question...

What Dwells in the Network?

Every cobweb has a spider.

Slovak folk saying

Although it is very tricky and misleading to compare the electronic techno-entities to the natural elemental beings, the inorganic entities dwelling in the GSM network (not to be confused with the mobile phone demons from first part of this article) closely resemble the sylphs. Like sylphs, they are very ephemeral, unstable, soft, and subtle like a cobweb, and they are hard to trace. As the GSM network is based on the principle of wireless transmitters and receivers, by its very essence it determinates the character of its dwellers, the distant cyber-relatives of the airy elementals. The entities of the overground electric networks are the "distant relatives" of salamanders, the underground wires and cables are inhabited by the entities "related" to the fiery branch of gnomes, and in the close vicinity of hydro-electric power plants it is possible to evoke strange techno-entities resembling the undines, etc.

As it is not possible to arrive at the description of techno-entities by the mere theoretical study, it is necessary to undergo several experimental psychonautic expeditions into the network and learn the details the practical way. This requires advanced mastery of mental travel or skrying. The training methods are described in detail by Crowley, Franz Bardon or others. For skrying in the GSM it is necessary to "update" the techniques with the methods of *Shadowrun* or *Neuromancer*.

The GSM network can be entered through the open portal of the connected phone call. What number you dial makes no difference. It is more important to keep the portal open for a sufficient time. The best way is to leave it open during the whole expedition and to return by the same route. That means to keep the communication channel – the phone call open. You can use customer-service calls that most network operators offer for free. This way you can make almost endless free calls with the minimum necessary interventions.

The GSM spirits dwelling in the dark corridors of the network's meta-dimensions resemble numerous polygonic shapes of a greenish-metallic hue, floating around in joint configurations. Their bizarre space-configurations tend to shift during the communication, and you can notice that each configuration consists of several basic kinds of techno-entities. There are the messengers or mediators who do not possess much energy of their own but serve as the communicators between the wizard's consciousness and the most powerful (the most radiant) entities of the formation, placed mostly in the upper back or lower right end of the formation. The mediators have the ability to temporarily assume somewhat organic shapes. It seems that they receive the necessary energy from the formation "leaders". In case of extremely potent leaders, the mediators can, during the communication, assume almost humanoid shape, e.g. the basic traits of a human face flickering on the background of their shifting "screens".

If the magician is accepted, the mediators step back to the background and smaller entities come to the foreground. With their help, part of the leader's essential energy is transmitted into the magician's consciousness and vice versa. Besides the new energetic disposition, the magician receives intuitive knowledge of the magical communication with GSM entities, the sound of some of their names (often very bizarre sounds resembling an undescrivable mixture of radio noise and the cracking of electric discharge) or the details of the magical use of these beings.

A more difficult case is when there is no consent between the mediators and the magician. The mediators step back again, but it is not the "transmitters" who come to the foreground. The magician then has to face a different kind of entities of a distinct strange shape (they are "flatter", more "two-dimensional", rather unpleasantly undulated, active and extremely thin). These entities radiate a strange, "stinging" kind of energy, assuming a defense formation of a psychedelic shape (such as a tornado consisting of small metal pieces). Maybe because of the synergy effect of its geometrical shape, such a formation becomes a very powerful emitter radiating very harmful, damaging energy that is hard to resist even for a short time. It is interesting to note, that the usual Thelemic defense technique (assuming the Sign of Silence, visualisation of the blue egg and intoning the God-name of Hoor-Paar-Kraat) not only fails, but creates even a more critical, damaging situation. This might be because of the watery aspect of this God-form, which is incompatible with the electronic essence of these

entities. The hierarchy of GSM entities is radically different from, say, the hierarchy of elemental beings. All the GSM spirits are seemingly "equal", but the unstable, shifting character of the network corridors moves them and changes their formations and mutual relationship patterns. In fact, there is a constant change of the complex hierarchical systems. Practically speaking, the magician who devotes much effort to establish contact with a third or fourth level boss may realize that he is suddenly communicating with a mere mediator of the easily accessible first level. In such a case, the entity remains the same, what changes is the complex network of mutual relationships of all GSM entities.

FUCK OFF!

Them that seek to entrap thee, to overthrow thee, them attack without pity or quarter; & destroy them utterly. Swift as a trodden serpent turn and strike! Be thou yet deadlier than he! Drag down their souls to awful torment: laugh at their fear: spit upon them!

Liber AL, III:42

Other fields where mobile phones and GSM can be used in new, innovative ways are the combat magic and death magic. It is important to note that all the spells that pass through the network are enriched with the energies of the inhuman Universe B. As such they are especially convenient for the work with border regions of Qliphot, Meon or the deadly aspect of the Saturn sphere.

The intoning of the curse can be done without the direct involvement of the other person. It is sufficient to create the circuit of the mobile phone - the other mobile phone + speakers, and to do the usual ritual working with the help of a hands-free set, while intoning through this electronic circuit. Your voice will be transmitted through the Outside to the other phone. Enriched with outside energies and emitted from the speakers, your voice can be further adjusted with the use of bass/tremble functions, or altered to an electronic or absurdly childish voice, which makes its psychomagical impact even stronger. Because the transmission process changes the streaming speech into numbers (symbolising principles), it becomes the living "kabbalistic language" of the qliphot. Destructive spells transmitted through the GSM network are enormously reinforced and charged with power.

The network is more suitable for the work with the genius of death (Saturn) than with the genius of combat magic (Mars). While

the first genius is cold and unfeeling, the other one involves wild emotions incompatible with the electronic world of GSM (because these emotions are foreign to that Outside, undecipherable and disrupting). It is therefore more suitable to send out deadly grey needles of electronic radiation than to attempt a bloody combat with your enemy.

Another option is the direct blow and penetration into the enemy's brain. Accepting the mobile phone call from an unknown number is a sign of carelessness and - in a near future - maybe even inability to survive in the cold GSM world. Putting the phone close to the ear (to the close vicinity of the brain) is a blatant magical carelessness, as the phone may give one many an unpleasant surprise.

The enchantment transmitted through the network and thrust directly into the enemy's brain right after he picks up the phone should not be too long. Otherwise the receiver's defensive reflex blocks the "gateway" which should be empty and free.

To know someone's phone number is a magical advantage of great importance. The individual number is the holder of essence, and the enchantment directed to this number can have a surprisingly great impact due to the growing symbiosis between the mobile phone demon and the energetic body of his owner.

The GSM energies are best working with the Ouranian Barbaric. It is therefore suitable to formulate the enchantments in this language. Moreover, a group consent in using these spells will eventually considerably strengthen their effect.

Samples of curse formulae transmitted through GSM:

GREZEPGUN CALUTA GSM ACHANGKA CAMVANG!

GREZEPGUN GSM, NOHADZ CHO NGAFAMAKAL
CIGUCHAAK!

GREZEPGUN GSM, REHOHUR CAMVANG ABHACCOOZ
PHENGWEY INGUCH!

GREZEPGUN GSM, REHOHUR CAMVANG DEGAJOX
PHENGWEY INGUCH!

“Where did Mr. Karika lose the spiritual dimension of magic?”

An extract from the discussion about the first part of the essay *The Mobile Phone and GSM in Post-Modern Magic*, hosted on the czech traditional kabbalistic / old school magic internet forum www.grimoar.cz

16. 8. 2004

A bit more difficult but fun method is a direct mobile phone incorporation of a demon, servitor or another entity into the receiver's brain. The process is the same as in the previous case, but you have to throw the entity into the communication channel (be it by the use of voice, instantaneous imagination or by a gesture).

A very useful inserting gesture can be the process of dialing the victim's phone number learned by heart. For practice, simply take the mobile phone in one hand, and with the fingers of the other hand try to make the movements as if dialing the number on the keyboard. This movement should resemble a keyboard player playing a short melody. Practice this with an intense, dynamised wish that this gesture throws your entity into the communication channel. What is the entity supposed to do is part of its own particular program. This technique is especially suitable for work with servitors. Demons have to be inserted into the network with much more intense concentration and more theatrical gestures.

An interesting aspect of the work with demons and the GSM is the fact that some of the traditional planetary demons (e.g. the mercurial Taphtartarath or the venusian Kedemel) are thirsting for the taste of these new energies. They are even willing to enter the pact that are very advantageous for the magician. On the other hand it seems that the interaction between demons and networks brings very specific and eventually dangerous results. E.g. the penetration of mercurial Taphtartarath into the internet occasionally gives rise to some of the internet viruses.

Sample formulae for a servitor:

TAUG GSM, REHOHUR CAMVANG! - Enter the GSM, destroy him!

TAUG GSM THOFP, ATHAFBO PAZFUGHENTH, NOHADZ CAMVANG DEGAJOX CHO ONISVAK! - Enter the GSM sphere, hunt without remorse, make his life a nightmare!

TAUG GSM, OLOATIRVE FEFPIAN CHO CAMVANG! - Enter the GSM, bring him a disease!

Mobile Phone Vampirism

Vampyres are preparing something big. There's somethin' happenin' in the vampyre ranks. It's somethin' big...

Abraham Whister

Blade

The ability of a direct perception of energy currents is a gift of the Nightside, making vampyres masters of the financial, communication, and information currents, streaming through the trajectories of their energetic matrix. A vampyre sees the GSM network as a gigantic source of a new kind of energy. The access to this source and drawing the energy are not a problem, so the only issue left is what this new energy is good for.

Unlike the life force contained in the human, animal, or vegetable sources this energy cannot be absorbed into one's own energetic system in order to strengthen it or to develop one's paranormal abilities. On the contrary, the "electronic GSM energy" seems to be quite impure, of a low-quality and incompatible with the energy of the (current) human or vampyre energetic body. It is a good experiment to intensively discharge the usual energy and absorb the GSM energy appearing in an impure shade of grey interwoven with silvery veins. Through this energy exchange the vampyre magician attains a new, strange psychic configuration, very suitable for all operations of the electronic techno-magic. The effectiveness of these operations, and the intensity and impact of the contacts with the techno-entities, increase after such an exchange by approximately 50-70%. However, the magical potency and influence in the realm of natural and elemental beings decrease by the same rate. When preparing for natural or elemental operations, the magician should therefore choose the opposite approach, i.e. he should discharge as much "electronic energy" as possible, and then absorb the natural energy with the help of minerals, crystals, or animals. Regularly performed and rehearsed exchange of these two working modes (the natural vs. the electronic) will lead to an increase of one's abilities in both natural and electronic fields of magic.

The direct absorption of the GSM energy is very easy. It is best done through an open communication channel. The magician fills this channel with his vampyre consciousness (or a vampyre "organ" - an energetic tentacle) and then expands the consciousness into the vast areas of meta-space. Through the expansion, one

absorbs tens, hundreds, or thousands of parallel channels (ongoing phone calls) and freely participates on their flowing energy currents. With a sufficient expansion, the full charge takes only a split of a second, or a few seconds at most.

To increase the absorbing effect, you can place the mobile phone within a magical pentacle created especially for this purpose. The pentacle should contain possibly complete kabalistic symbolism and correspondences related to the Obic Pillar (the skilled post-modern magician can as well use the popular folk pictogram called "cunt").

The absorbed GSM energy can also be bound to various magical tools, especially those used for banishing. A magical trident fully charged with the electronic energy is the terror of all evoked planetary or elemental demons. The magical dagger, vampyrically discharged of all its original energy and subsequently charged with the GSM energy can banish elementals with an incredible ease.

The magician will benefit from the skillful use of the interaction and mutual "incompatibility" (at least in human view) of the natural and electronic worlds. A mobile phone demon is "scared dead" by a ball of condensed forest energy. A bothersome stone gnome lurking in the deep cellar of an old house is surely banished by the mere sound of a magically purified and consecrated electric paralyzer.

However, if the magician practices in this field for a longer period of time, he may notice that both electronic and natural inorganic entities possess a kind of a "morphogenetic memory" by the help of which both sides gradually develop an immunity towards the other's energetic essence. The elements of both worlds merge together and create new conglomerates. It seems that over a period of time the two worlds (natural and electronic) will eventually overlap and merge into one.

Because the GSM network possesses a life of its own (see Ramsey Dukes works), there are already now inorganic entities of a vampyric character organized in whole hierarchies, from the smallest vampyre demons (who are rather more comical than terrifying) to vampyre predators capable of a focused action (upon one phone channel, which might be deadly for a weaker individual caller) or on a greater scale (involving 10 to 100 channels, the absorption is almost imperceptible for an individual) to gigantic vampyre lords acting upon whole networks, absorbing energy from thousand or hundreds of thousand phone channels in regular or irregular cycles.

It is rather difficult to trace down these cycles, but an experienced sorcerer or a shaman sometimes notices a short, strong suction from the activated mobile phone, and tracing it down one can get within a safe distance from its core in a short time available, mark it (fix it as the position of assemblage point), and next time identify it as coming from the same source. Within the scope of the mobile phone operators in Central and Eastern Europe it is possible to trace down two or three big-scale vampyre lords and their suction cycles.

A special sort of vampyres that can be seen in the GSM network are the consciousness scraps of the deceased human sorcerers, who intentionally transferred themselves into the network at the moment of physical death in order to hunt and feed on the "electronic subsistence". Similar remains of consciousness can be also traced down during the psychonautical explorations of the Internet.

"Talking about the Karika's 'mobile phone essay', it is just a load of nonsense. SMS is not Samael nor Michael."

An extract from the discussion about the first part of the essay *The Mobile Phone and GSM in Post-Modern Magic*, hosted on the Czech traditional kabbalistic / old school magic internet forum www.grimoar.cz
16. 8. 2004

Yet another interesting option is to create a vampyric servitor - stalker, continuously searching through the GSM network for the phone calls charged with a particular type of energy (e.g. sexual energy, aggression, the energy of business etc.) and stealing part of that energy to bring it back to the magician. Following is the effective process:

1. Create a sigil expressing your wish.
2. Place the sigil directly on the mobile phone (either on the cover, or as a digital image on the display).
3. Create a stalker continuously searching through the GSM network for the energy corresponding to your wish expressed in the sigil. The stalker can work either in a vampyric mode (i.e. he systematically accumulates the stolen energy into the sigil, thus increasing its magical efficiency) or in a mediating mode (i.e. it reverts the chosen

energy current and connects it to the sigil). Note: the successful use of the second method requires a great amount of magical skill, but in the long run it seems to be more efficient.

4. You can insert the stalker into the GSM network as described earlier (through the open communication channel), or bind it to an SMS text message, or an MMS picture. In this case however it has to contain a well-timed program to secure its release from the stream of SMS/MMS data in order to enter the GSM meta-worlds.
5. The sigil is charged with the accumulated energy whenever the portal to GSM opens, i.e. when receiving or making a phone call, or receiving or sending an SMS message etc...

GSM stalkers can be successfully combined with the Internet stalkers. You can also create mutually cooperating groups of stalkers working partly in the GSM network, partly in the Internet or in the electric mains etc.. If you make a good strategy of their partial goals related to the final goal of the whole group, you can achieve yet unseen magical effects.

The Mosaic of Blasphemy

If there is for any reason necessary that the protecting and healing shamans still work within the society, we have to look for the methods and rituals of a new, up-to-date and, in a sense, untraditional magic. (Every element of the great traditional magic was new and untraditional at the time of its inception, i.e. when it became part of the magical tradition.)

Peter Macsovszky

Dance of Doubts

The practical mobile phone and GSM magic can be enriched with a variety of different techniques and individual approaches. The final part of the essay mentions only some of them. The electro-smog or the electro-magnetic radiation of mobile phones can be effectively used for the work with the dimensions of Universe B.

The combination of mobile phones (as the portals to the Otherside) with the rune postures developed by the order *Fraternitas Saturni* brings interesting results as well. Drawing three-dimensional rune symbols (especially those corresponding with the saturnian, dark mercurial and uranian zones) with the help of two

magically consecrated phones combines the effects of the archetypal rune magic with those of the electronic techno-magic techniques.

Evoking the GSM spirits is an adventurous experiment in the previously unexplored worlds. The natural focus of evocation for these entities is of course the mobile phone, more particularly its display, whose crystals correspond with the lunar sphere of Yesod. Evoking through the display (as the focus of evocation) the magician can attain particularly vivid visions of the network spirits.

It is advisable to obtain the summoning names of the spirits suitable to fulfill the desired task directly from the GSM network's patron, i.e. any chosen mercurial deity. Here follows a well-working process:

1. Secure the favor of the chosen mercurial deity with a suitable (corresponding) sacrifice.
2. Invoke the mercurial deity and ask for the consecration and blessings for the following divination. State, what kind of a GSM spirit you want to contact.
3. For the straightforward divination use two sets of coins or matches. The first set contains nine coins or matches marked with numbers from 1 to 9. The second set consists of three matches marked 1 to 3.
4. Ask the question: "How many letters contains the name of the summoned spirit?" Shake the first set of matches in your palms and take one out. Its number defines the number of following rounds.
5. Do the required number of rounds and assign letters to the drawn numbers, using the key of the mobile phone keyboard:

<i>Number</i>	<i>Letters</i>
1	space
2	A, B, C
3	D, E, F
4	G, H, I
5	J, K, L
6	M, N, O
7	P, R, S
8	T, U, V
9	X, Y, Z

6. To define the particular letter more precisely, use the second set. (After each round with the first set, draw a match from the second set asking the question "Which letter?")
7. You can alter the obtained name if you complete it with suitable vowels (as described in the first part of the essay).

"I would really like to know if Mr. Karika actually does himself evoke the mobile phone spirits. If he does, I would welcome some more information on the nature of the contact, how did he communicate with them and what did he learn, etc.. Nevertheless I think that he doesn't do anything like that, because he knows it to be bullshit. He just writes about it."

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16. 8. 2004

Still unexplored is also the issue if the interaction between the GSM energies and the energies induced through the techniques of sex magic. It is certain that the GSM energies are in their own way resonant with the spermatozoon and that they can be effectively used especially with the neo-gnostic sex-magical techniques of the order *Ordo Templi Orientis Antiqua* aimed at a systematic contact with various syzygies. You can also innovate the black magical technique of "demonical birth" through the female vagina, if you combine her bio-energetic radiation with the electromagnetic radiation of the mobile phone. This brings about the intersection of the Universe A. and B., which is expressly discouraged by Bertiaux.

CHAPTER 35: OF THE ABYSSES BETWEEN THE WORLDS

"Death? What do you all know about death?"

Sgt. Barnes

Platoon

"There are worlds within us, the abysses are just the initiations in between them," writes Pete Carroll and he is right. I found it out when in a short period of time one after another my brother died, my fiancé left me, I lost work and had relatively serious health problems. It affected me so badly, that at first I just sat at home for hours, rocked in my chair and vacantly stared at a wall. I was like a golem without the shem. It was a perfect example of Castaneda's "stopping of the world", after which your universe collapses.

By stepping out, or rather, by violently displacing the shattered "old world", where something had its meaning and things stood in their places, and creating (through a habit) a "new world" you enter an abyss, an "initiation in between them". The deaths of your closest ones, loss of one's possessions or the sudden break up of deep emotional relationships can serve as gates leading to these abysses - into the meon. When I went through it, I felt no satisfaction about my ideas written in an article several years before being confirmed. I wrote the following:

"Some scratches left on the soul are eternal, too. (At least in terms of period from the birth to the death). They are not healed by time, as is generally believed. In time we completely or partially forget them, but it doesn't mean that they are healed. These are unrecoverable scratches of Nothingness. Such scratches come into existence every time when we are mentally or emotionally attached to some object and this object changes its character from the positive to the negative. That is to say, for example, it ceases to exist. At that moment, our emotional fibres attached to that object enter together with its negation into the abyss of Nothingness. I assert that most of life disappointments are actually the tasting of it. The study of Husserl's phenomenology is necessary, but it can be simply said that I have a hypothetical certain idea about something or somebody, and I am emotionally attached to my experience with it, while the real state doesn't correspond to the state I imagine. The

object appears to be different in my consciousness than in the reality. If the emotional bond to this illusion is particularly strong, the moment of awakening to the reality and inevitable negation of the substance of my representation leads to the tasting of Nothingness, which is called the disappointment."

Similar case occurs also at the death of a close person. The being that existed suddenly doesn't exist; it was negated. This creates in our inner spiritual life an opening of a bottomless pit. Of course, we can perform necromantic rites, but we will never be sure if we've got the real access to the world of the dead or if it is our own unconsciousness, which supplies us with all its manifestations, in order to avoid, within the interest self-preservation, permanent confrontation of the subject with the terrible Nothingness. Most of us are confronted with at least two great encounters with Nothingness - at the death of our parents. If we don't approach our relations with the idea that it can suddenly stop at any second, then in the case of its really fast termination, the gates of Nothingness can be opened in our soul with such intensity, that the person will never quite be able to recover from it.

Crowley mentioned, that by the confrontation with Choronzon, the guardian of the Abyss, his worldly personality was afflicted for the rest of his life. Indeed, if we look at his photos, we see a man, who has the experience of encounter with Nothingness wrought in his face with unparalleled force. The Nothingness has its sign, which we can see here and which we can see in many human faces. Respect to those who don't break despite such a sign!

The same which applies to relationship between parents and siblings applies also to love relations. The sudden, unexpected and involuntary ending of a love relation damages the soul in greatest measure. F. Nietzsche once said, that the power of spirit should be tested against the volume of truth, which it can bear. I add that the power of spirit can be tested also against the measure of Nothingness, which it can bear.

It was written neatly, but from the point of view of the unchanged "old man" of the alchemists; the Castanedian "human form". One's own experience changes everything. A sorcerer marked by the touch of the abyss ceases to understand Nothingness (at least abstractly - not in direct confrontation - and when she is at least temporarily and partly "immune" against its works) as a hostile entity but as a necessary part of an initiation, as a true HGA, which corrodes the spirit of the "old man", or decomposes the "human form" (Castaneda).

I spent several months within the abyss of this internal stoppage and silence. Seemingly I functioned almost normally, I reacted to my environment and communicated etc., but everything was completely mechanical, without spirit, as if I was internally paralyzed, mute, stiff or – if you want – dead.

Maybe it was for this silence, that in this cold emptiness, after some time (don't know how long it was), new things, relationships, formulae, laws and patterns started to emerge in my being, which if I succeeded to formulate and pronounce at least in one third, KA-RIKA MAGIC would become the most powerful magical current since the time of ancient Egyptian magic! But I couldn't. It is absolutely out of my capacities to describe in or even grasp with an ordinary language, formed around the perimeter of more or less mundane experiences. Therefore, the extreme "spiritual" experiences and states, which cross such linguistic perimeter cannot be described within or squeezed into its boundaries. To use a comparison, it is like trying to solve a difficult non-linear equation with a multiplication table.

My internal state was something like that of John Nash in *A Beautiful Mind*. Then I stepped out of the abyss and commenced to, quite spontaneously, create a new world. I perfectly understood the meaning of the conversation between Castaneda and Don Juan about the stopping of world:

"But why would anyone wish to stop the world?"

'Nobody does, that's the point. It just happens. And once you know what it is like to stop the world you realize there is a reason for it. You see, one of the arts of the warrior is to collapse the world for a specific reason and then restore it again in order to keep on living.'" ([9], 119).

Many things that I haven't understood at all were suddenly clear to me. And many really commonplace things from the "old world" became unknown to me. It was necessary to learn them from beginning. The challenge was to set up at least small paragraph of meaningful text, to run some social, relationship or working activities at more than automatic level, etc. A sorcerer who returns "from there" can not make these things easily or without any effort, because he is with one part of his consciousness still a little bit "outside". But the important fact is that he makes the best of the circumstances. And then Vibro came and said: "Hey man, I'll translate some of your articles into English. For free. Maybe somebody there will read it."

CHAPTER 36: ON EVOCATION OF AEONS

"Our lives are full of the Symbolism of those predominating Karmas we are governed by. All ornament, useless dress, etc., are such (they please people because they feel the identification), and the means of locating them (Karmas)."

Austin Osman Spare
The Book Of Pleasure

Each historical era, with its characteristic mood, desire, dreams, architecture, art, fashion and spirit (i.e. nature of the prevalent belief) corresponds to a certain stratum of unconscious, i.e. certain type of karma. I know, I have written about something similar at the beginning of the book – but you know every new page for which you pay me counts.

Of course, each historic stratum has its substrata, as each animal species has its subspecies. Historical stratification is similar to the biological one. Even the nearest strata can open you new universes. The structure of unconscious is fractal. Follow the line: chaos - fractal - karma - unconscious.

The exploration of historical strata of 20th century, Modern Age or Middle Ages can take your whole life. But there is also a possibility of using a more general approach. Well then, perceive the ridiculous cca. 200 000 years during which the man appeared (or his ancestors) as *only one* stratum. The highest one. The real fun of meeting the *alien* and *different* begins in ancient times and in particular in prehistory, e.g. in the ice age. But go further – learn about Quaternary and Tertiary...

And then further back. Let millions of years mean nothing at all. Do you remember Spare: "the last is the Almighty Simplicity"? In organic dimension it can be one cell organism, in time dimension, which I am speaking about, it can be something around the Planck epoch.

OK, I haven't got that far. I am satisfied working with much more higher strata, the activation of which finds its expression in the collective unconscious of humankind, through art, and other historical artifacts. When you look through the prism of Spare's conception, why do you think *Jurassic park* had such phenomenal success in 90's? It is nothing more than the revival symptom of this stratum and identification of the human mass with this karma.

Study Spare's *Book of pleasure* and use this conception to perceive the fact that we *again* can look at the living tyrannosaurus and other monsters.

Now the other way round. In contemporary magic, there are aeons all the time. Aeon here, Aeon there; the first aeon, second, third, fourth, Aeon of Maat, Aeon of Horus, old Aeon, new Aeon, Aeon of Seth, enough of that! Every archmage creates his *own* aeon and only the power of his belief decides whether the *outer* world will *start* to adjust *his* vision of the aeon.¹⁴⁵ Belief shapes; divination and enchantment sometimes switch their roles. But I didn't want to write about this, so back to our topic. There are probably less people than the current number of aeons, who are sufficiently informed about what the "aeon" really is. Because it is not just a unit of *time*. The original meaning in Gnostic teaching and probably also in Crowley's work was a being, an entity, whose one dimension is *also* temporal. Aeon is among other things something like a "spirit of the time period", a being. And since it is a being, it can be evoked. Now I finally got to the point I had wanted to write about - the evocation of aeons.

The paradox of this type of evocation is that there can't be anything meaningful written about it. End of essay.

¹⁴⁵ C rrently Crowley leads the way, but Pete is closing in. At the end of the pack Eliphas Lévi is limping, confusedly and in a wrong direction, with his vision of Napoleon as a saviour of humankind and the world of twentieth century as a garden of universal peace. (Franz Bardon was not allowed to compete, since he disqualified himself with his nreasonable statements -even for the occ llist- about the inhabitants of Venus.)

CHAPTER 37: VIRUSES

"The symbolism of crowning a man King, is that he, resembling God (on earth), has reached the lowest strata of his sub-consciousness (those one-cell organisms if you like), which predominate as governing his functions."

Austin Osman Spare

The Book Of Pleasure

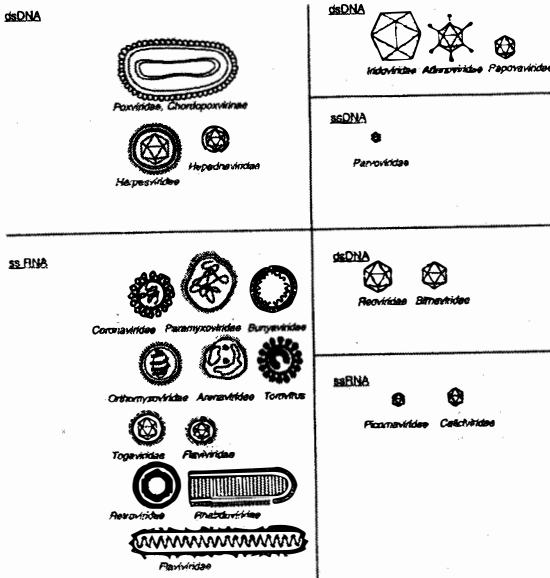
The times have changed. The maps of reality have changed. Today we do not fear, as in the Middle Ages, any invisible demons flying in the air, who can penetrate us *via insufflatio* and cause us manifold ailments. Although nobody had probably seen these demons with naked eye - at least not at the beginning - they were nevertheless so obvious, that nobody questioned their existence - the religious interpretation placed them into undoubted position of the medieval man's world. Today, instead, we believe in bacteria and viruses flying in the air. They too, have never been seen with a naked eye but only through various devices and scientific interpretation, but we believe in them as firmly and justifiably (on the authority which underpins our world) as any medieval man believed in demons.

There are even attempts to combine these two methods of interpretation. For example, Emil Pales, who experiments with comparing the medieval theory of time cycles of abbot Trithemius and Agrippa with occurrences of devastating pandemics asserts, that the plague bacterium *Yersinia pestis* is active repeatedly in the period when Martial spirit dominates (according to his theory), i.e. this plague bacterium acts harmoniously with the Martial spirit of the times! ([55], 231).¹⁴⁶ (Perhaps it would be possible to find a correlation between the well known cycle of flu pandemic (i.e. moments of crucial virus mutation) and activity of one of the "spirits of time" from the hierarchy.) On the basis of experiments Pales then concludes, that the "bacterium *Yersinia pestis* is the earthly incarnation of archdemon of Mars." ([55], 231). Although this sounds too spiritual for me, it doesn't hurt to accept such paradigm as a working theory and avail ourselves of a little magical virology.

¹⁴⁶ Medieval physicians ascribed the bubonic plague to the "plague air", caused by a constellation of planets, specifically Mars in the Scorpio.

While I am writing this chapter, Europe is stalked by the spectre of Avian Influenza virus A/H5N1 and all media echo panicky reports on approaching outbreak of flu pandemic, which will surely wipe out at least half of world's population. (I remain sceptical, this sounds too good to be true or to be broadcast in media.) We've even got the picture of the critter... Well, it looks really kind of demonic. And everybody who experiments with dreaming and real "astral travel" will recognise, that shapes similar to this one can be seen in dream worlds as inorganic entities and even be communicated with. Of course, something with these looks is probably not very friendly to human constitution. I do not recommend to contact such beings, nor to interact with them in any manner. They usually have very suspicious and dangerously looking vivid colours, they splatter and hiss alarmingly.

If you don't listen to the advice and wish to unleash a little private apocalypse, or at least to enliven your enemy's day, week, month or year... with a quarantine at the infectious diseases unit, then check the following virology pictures of viruses infecting the vertebrae. Notice how some of them remind the signs of demons and demonic signatures from medieval grimoires. I hope you don't need detailed instructions. You can use the pictures as signatures when evoking the spirits of viruses, as the focuses for imagination in climax or incorporate them into offensive or other sigils.



Even the spirits of viruses have their hierarchy:

Order (-virales)

Family (-viridae)

Subfamily (-virinae)

Genus (-virus)

Species

OK, now back to Crowley. He writes: "In the sphere of the principle which the magician wishes to invoke, he rises from point to point in a perpendicular line, and then descends; or else, beginning at the top, he comes directly down, 'invoking' first the god of that sphere by 'devout supplication' that He may deign to send the appropriate Archangel. He then 'beseeches' the Archangel to send the Angel or Angels of that sphere to his aid; he 'conjures' this Angel or Angels to send the intelligence in question, and this intelligence he will 'conjure with authority' to compel the obedience of the spirit and his manifestation. To this spirit he 'issues commands'." ([20]).

Apply this to the abovementioned hierarchy of the spirits of viruses; because it isn't a bad idea to approach a particular spirit of a virus step by step. The basic virological literature will help you.

"Know the sub-consciousness to be an epitome of all experience and wisdom, past incarnations as men, animals, birds, vegetable life, etc., etc., everything that exists, has and ever will exist. Each being a stratum in the order of evolution. Naturally then, the lower we probe into these strata, the earlier will be the forms of life we arrive at; the last is the Almighty Simplicity. And if we succeed in awakening them, we shall gain their properties, and our accomplishment will correspond. ... A microbe has the power to destroy the world (and certainly would if it took an interest in us). If you were to dismember its limb, the mutilated part would regrow, etc."

Austin Osman Spare

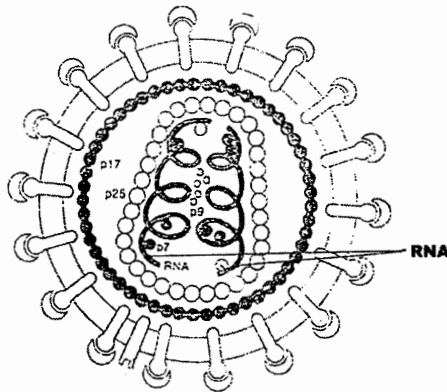
The Book Of Pleasure

Note that as regards the nature as such, the greatest magic power or capacity in the past was ascribed to such unusual elements, which are significant for its regularity or symmetry, e.g. crystals. If there is a connection between symmetry of any natural element and the power of its "spirit", than consider the fact, that animal viruses (except for rabies viruses and poxviruses) are spherical or

icosahedral. Icosahedron is one of the five regular polyhedrons, so called Platonic (ideal) solids with cubic symmetry.¹⁴⁷

Consider also that tremendous power of a virus lies in the fact that it carries small amount of nucleic acid (either DNA or RNA, but not both) surrounded by some form of protective coat consisting of proteins, lipids, glycoproteins or a combination. Recall what has been written about basic gene pairs above and then you realise, that the viral genomes code is something which from the magical point of view contains equally powerful spirits.

The structure of the HIV viral particle:



Therefore be cautious when magically playing with these pictures and spirits of viruses. They are powerful things. Although far from many of these viruses belonging to these taxa are dangerous to humans, during an experiment of this kind my girlfriend noticed physical symptoms very similar to those associated with certain kinds of extremely dangerous hemorrhagic fevers. Although they usually disappear as quickly and mysteriously as they appeared, bringing these sigils on the organic level will either kill you, or put into your hands very dangerous weapon with lethal effects.

¹⁴⁷ The symmetry and geometry of viruses is a field promising many magical secrets, which wait for a capable and motivated person to discover them.

CHAPTER 38: THE INTERFERENCE OF SIGILS

Do you remember how I spoke at the beginning of the book about disenchanting effect of amygdala? And then, in the chapter about new psychological models of magic I wrote how you will be unable to meet someone with the help of an enchantment, if you crave this meeting with all your desire and can't control or contain your desire? I didn't make that one up. This case serves also to demonstrate another phenomenon, which you can come across during your practice.

Once upon a time I was madly in love with a girl from my town, whom I knew from my high school. She was (as always) the right one. I was absolutely convinced (as always), that I will spend the rest of my life with her, that she is the only one etc. etc. The problem was, that my urge and sense of inevitability towards confessing my feelings to her arrived always some three minutes after the end of our encounter. These encounters, they were the real problem. Since I am naturally shy and had no contact information about her, nor I dared to ask any from her, the only option left was to rely on accidental encounter in the streets of our town. It is not a big town, so these random encounters repeated usually every two months. Until the moment, when in the whirlwind of amorous frenzy and uncontrollable lust I tried to magically enhance this frequency... (Note for the beginner - the combination of being in love, desire and uncontrollable lust is definitely not the best composure for magical experiments, results of which are very important for you!)

It was one of my first real magical operations. I set up a sigil with a wish of MEETING HER (STUMBLE UPON HER) within three days, I charged it, trembling, with all my strength and eagerly with a pinch of fear awaited the result, while obsessively expecting her at each tour through the town to come out of the crowd or from around the corner. I didn't met her for next eleven months! Perfect magical "success" - I thoroughly crushed all long-term statistics - except that it was opposite direction... I was desperate. After first two months I started to purposely wander through the city intent on meeting her. My awakening magical self of sorcerer's apprentice has whispered to me in weak voice that by similar action I was delaying

the wished for meeting, because I am just strengthening the wrong direction on which my sigil was oriented. I haven't met her for the rest of the year.

Now we approach the thing I originally wanted to come at. Some months after the ritual described above, I made a passing acquaintance with another girl. She was marvellous! She was (as always) the right one. I was absolutely convinced (as always), that I will spend the rest of my life with her, that she is the only one etc. etc. The problem again, was how to meet her. She was a high school student and I ran across her very sparsely. I decided to help the with the next meeting by magical means. I wanted to utilise the experience gained from previous mistakes and at the same time succeed in applying the enchantment, in which I so fatally failed last time. This time I acted more prudently. I created, activated and planted the sigil in almost lethargic state and soon I forgot it, since from the last mishap, I didn't even believed strongly in any significant success.

Two days later I went early in the morning to visit my doctor, where I had a scheduled appointment at 7:00 a.m. I sat in the waiting room. At 6:59 all of a sudden the girl from the previous year entered the room. She saw me immediately, showed some pleasure in seeing me and announced, that she has (with the same doctor) an appointment scheduled for 7:00 a.m. The doctor himself was confused - there had to be some mistake in scheduling software, since he made an appointment with two clients at the same time. I knew better. My old sigil had awakened, probably through the resonance with the last ritual activating the sigil of a similar wish. I MET HER (I STUMBLED UPON HER) exactly as I planned when creating that old sigil. The only problem was timing.

The story continued. After the doctor, I left with the girl and we walked through the town I was fully immersed in conversation, when unexpectedly, from around the corner, *the second girl* appeared, the one which I wanted to meet with the help of the enchantment. We almost collided! So we met all three. My sigils crossed their ways. The mutual interference of wishes occurred. And with it, a little bit embarrassing moment of silence.

The first girl luckily didn't notice anything. The other one looked icily at first at the first girl, then at me and left demonstratively. It was clear that she was finished with me. "Never mind", I thought, "I have with me this first one, he he!" It didn't take more than three minutes before my new love interest had confided to me with something that definitively buried our

relationship almost sooner than it started: "You know, I don't tell this thing to anyone, but I feel that you will understand me. I have a strong Christian faith, indeed I even lead a catholic girl's club in our town and I spend every evening in and with the church. I require my future partner to live the life of the Christians, attend the church every day and pray with me to Jesus. What do you think about it?" "I think it is splendid!" I replied.

CHAPTER 39: THE DEMON OF "BAD NEWS"

It is dangerous idea people believe that life is full of misfortune, fatal accidents, random murders, agonies depriving the man of all his dignity, extreme and prolonged pain, from which there's no escape, dying of the cancer, etc. These things really happen. Your magic should serve, among other things, to prevent them happening to you and your relatives (although sometimes you can't avoid it even with your best efforts and super magic).

People want to believe in things, which mediate to the stupefied herd at least a small piece of excitement and pleasure from the suffering and death of the others. Media, magazines, and other Choronzon's propaganda readily and happily satisfy their desires and reiterate them. They are giving them the world people want. This naturally creates certain etheric patterns, which then float in the air like viruses and search for the suitable receivers. If there are several correlating factors, such as genetics, psychological disposition, spiritual configuration, perceptivity, sensitivity, and a certain measure of chance, they will "possess" these receiving people without their realising and implement in their lives all the negative patterns of misfortune.

Thus happens many new cases of tragic accidents, murders, fatal diseases of children dying in extreme pain for whole weeks, tumours discovered in celebrities, etc. And media have again something to write about - a new round of reality programming begins. The world functions as it should.

You need *another* world. It is not a bad idea to defend against this new type of social demons (our marvellous era of communication brings new possibilities), because you never know, whether it is not you, who exactly meets their conditions and then a silent click may happen, the etheric pattern enters your unconscious and a half year later you are diagnosed with incurable quickly growing brain tumour, which first blinds you, then paralyses you, and then, in the next year of deep hell, kills you.

There are young children, who are not mature enough to create their diseases with their own beliefs and they are at the same time extremely sensitive to the impact of free etheric patterns. It is appropriate to protect them in some way. I think that a future

hyperscience will introduce such cleaning from etheric rubbish and psychosmog as a natural act of hygiene; something like washing the hands today. All we need is that the science acknowledges the existence of etheric patterns or of something similar. Nothing is more suitable for such defence than magic.

All depends on your beliefs. However, do not rely solely on the beliefs you know by your conscious mind. (Such thing cannot happen to me!), because it may be treacherous. Rather make sure that it is not just suppressing fears and feelings of helplessness into the unconscious. Then perform the banishing of demons (of things you fear most) and implantation of angels (beliefs about your intrepidity). If it helps you to maintain (unconsciously) your belief, create a special defence servitor, which will protect you from the etheric patterns of bad news and horror scenarios.

Another thing is to isolate oneself from the tabloid news and sensational media, as well as from ordinary talks of choronzon's apes. These are gates, through which the patterns can penetrate and shape your reality.

Of course, do not avoid the prevention. If you already learned that there is an apparently dangerous factor, which leads to e.g. disease, minimalise it. It is possible that your belief is not so strong that it negates the apparent causes of misfortune or disease. If you doubt it, put your hand into flames and believe that they won't harm you. Persist for at least a minute. Did you do it? Now...it just struck me, that maybe it would have been sufficient to read Dukes' *Thundersqueak*, namely the chapter where he writes that some basic elements of consensual reality map cannot be simply changed by an individual belief; because consensus belief in them is extremely strong and always beats your individual belief, save from the rare moments, which must be sufficiently inconspicuous and short, so that the architects of reality won't notice and perform any corrective action.¹⁴⁸

Therefore do not hazard with the power of your belief and appropriately use all possibilities of prevention in order to strengthen your angels.

¹⁴⁸ Never mind, those months during which your hand will be under medical treatment from burns can be used for reading all of Dukes' books!

CHAPTER 40: ON EVOCATION OF ÆONS – THE SECOND ATTEMPT

OK, now give me another chance. Last time I took a wrong approach. So, it started with my pleasant experience with *Ice Age*. I mean the movie. Surely, you know that squirrel, which always wanted to stash its nut and... Fuck it, back to magic. Let's think big and approach the vastness, spaciousness of our subconscious through looking at historical epochs as individual strata, as I suggested during my first attempt.

We know that ice ages repeat and every one of them consists of smaller glacial periods and inter-glacial periods. In the last two million years, five periods of glaciation and five periods of ice withdrawal occurred. Between the strata of unconscious and the succession of historical (and geological) periods¹⁴⁹ is, at least in magical thinking, certain connections.

Now ice and winter can be assigned to the Saturn of traditional magic. The Ice age by its definition is a Saturnian period par excellence. Saturn is a principle of division and - boundary. See the ice age as an outer, geological expression of boundary state between the individual strata of unconscious in the precession of their phased activity.¹⁵⁰ (Yes, so called aeons are individual strata, which are currently active; good morning!). Learn about your own fractal structure by magically learning about the spirit of past decades, centuries, historical epochs, millenniums, tens of millions of years etc.

You needn't be afraid that there would be some limitations for you. The earliest hypothesized ice age is believed to have occurred around 2.7 to 2.3 billion (10⁹) years ago during the early Proterozoic Age. The earliest well-documented ice age, and probably the most severe of the last 1 billion years, occurred from 800 to 600 million years ago - at the Cryogenian period. The present ice age began 40 million years ago with the growth of an ice sheet in

¹⁴⁹ Similarly as with biological evolutionary steps

¹⁵⁰ *Of course*, at the time of ancient ice ages, billions years ago, there weren't any people to have an unconscious. But that's somehow not our problem, we create our own history (with all which belongs to it). If you can't quite get it, consult Dukes or Pratchett.

Antarctica, but intensified during the Pleistocene (starting around 3 million years ago) with the spread of ice sheets in the Northern Hemisphere. Since then, the world has seen cycles of glaciation with ice sheets advancing and retreating on 40,000 and 100,000 year time scales. The last glacial period ended about 10,000 years ago. At this moment, in the stone age, it may be wise to start experimenting, but only after you familiarise yourself with magical resurgence (for example in dreams or with sigils) of ancient karmas - of the Roman age, the iron age and the bronze age.

The procedure is quite simple, but it would go against the best tradition of chaos magic to give it to you in exact, well specified and defined steps. You must elaborate the particular rituals and procedures by yourself, so that they are *your own*.

Immerse yourself in the art of the era, the karma of which you want to experience. Study all available pictures and items (in optimal case the authentic ones), which are preserved from the given period. The immersion into the world or cult ideas of the given era should be performed regularly for a certain period. Let your imagination guide you in this. Do it particularly shortly before sleep and after awakening. Other suitable times are twilight, followed by midnight. After certain time and after achieving certain intensity, your unconscious (i.e. the stratum, which you were concentrating upon) will begin to respond through flashes of images, visions, dreams or strange, alien feelings. Capture magically these perceptions and give them a physical expression (sigil, statuette, painting, notation of pattern etc.).

The more you do this automatically (without interference of conscious mind) the better will be the results. A magical artefact thus obtained may be used according to your will. You can focus on your inner space, or evoke the karma as you would evoke any other entities. The evocation of aeons is most difficult, but they offer the most complex experiences.

Evocations of tribal karmas are simpler. Through them you may gain rich experience, too. For example an altered state of consciousness, in which you use the primitive (primeval, original) level of perception can be where you experience hunger as a terrible demon of frightening appearance, which appears regularly near you (you don't know why), reaching for you and evoking states of weakness, pain, and spasms in your body. The only banishing ritual which works against him is to devour pieces of the surrounding world. (You must be very careful when selecting them and rely solely on magic.) Multiple evocations of such a state through

resurgence of relevant karma offers a different point of view of your life rhythm. At the same time you perhaps discover what the magic really is and through your own experience arrive at conclusion, for which scientists and archaeologists need diligent study: "Magic and sorcery emerged and developed through many generations and the first spells always concerned the most important thing - provision of food" ([38], 46).¹⁵¹ Alternatively, use the experience of the primitive relationship to fire, from times when humans didn't know how to prepare it, and its extinction could spell death for the whole tribe.

It is possible, however, to go further, much further. The magical resurgence of prehistory, the Secondary and Tertiary aeons can provide you useful experiences. All these bizarre animals, they have marvellous karmas. Proceed as mentioned above, but don't use the prehistoric art in order to penetrate and activate the period. Use instead the physiognomy of preserved animal and plant parts (or their reconstructions).

The more you venture into the past, the more careful you should be. Keep in mind that such techniques probably unblock some parts of your genetic memory or something, which may result in peculiar situations. I have my magic place in a forest not far away from my house. At this place I draw my inspiration, cast curses, masturbate, etc. There is some two meters high rock there, where I usually stand or sit. Once, on a nice sunny day, I just sat there and basked in the sunshine. I did not think about anything particular, when suddenly, without any prior warning, I *realised* the age of that rock. It was like a flash. "I realised" is not the correct phrase. I *felt* its age and it was something terrific. The similar flash may be perhaps experienced only during the successful evocation of the Old ones. I immediately fell to the ground and my heart was thumping as if I had a stroke. Then it passed, but I never thought about my rock in the same way. It became a hostile object from alien world, from a forgotten aeon (probably from the Jurassic period); it was enveloped by terrifying aura and emanated immeasurable fear, such as certain meteorites, which can be seen in a museum do. I can't imagine sitting on it again. The idea itself gives me the creeps.

¹⁵¹ This is an especially good argument against those, who maintain that the magic should not, or even must not (!) be used for achieving the gains in real world and material goods of any kind, but only for "subtle" and transcendental aims. These are idealists, who speak about magic without knowing what was its origin. Couple of experiences with resurged karma would beat that crap out of their heads.

Jozef Karika

And it is possible to go further - to evoke Jurassic and Cretaceous seas. Use fossils for it, and be very, very careful.

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