Sexual alchemy has been one of my primary studies as a ceremonial magician for well over a decade, and has been the almost daily subject of my visual work. Although its various aspects have an ancient lineage— the system as a whole that is presented here is original, the result of a long process of experimental trial and error, coupled with received teachings. The more I use it, the more convinced I become of the value of a loving personal union with higher spiritual beings as a valid method of cosmic initiation and empowerment.

—Donald Tyson

Unlike most books on sex magic that focus on the Tantras of India or Tibet, or the Western magical practice of auto-eroticism, this guide presents a form of sexual alchemy very similar to that worked by European alchemists and Hermetic magicians long ago. Sexual Alchemy is the first book that examines in detail the magic of sex with spiritual beings—this system does not exist anywhere else in its complete form. It includes complete instructions on how to initiate and sustain satisfying erotic relationships with loving spirits who are the active agents of the Goddess, the creative mother of the universe.

About the Author

Donald Tyson (Nova Scotia, Canada) was drawn to science early in life by an intense fascination with astronomy, building a telescope by hand when he was eight. He began university seeking a science degree, but became disillusioned with the aridity and facility of a mechanistic view of the universe, and shifted his major to English. After graduating with honors he has pursued a writing career.

Now he devotes his life to the attainment of a complete grasp of the art of magic in theory and practice. His purpose is to formulate an accessible system of personal training composed of East and West, past and present, that will help the individual discover the reasons for their existence and a way to fulfill it.

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Introduction

The Alchemy of Ecstasy

This system of sex magic is the result of over a decade of study and ritual practice. On the fall equinox (September 21) of 1986, I began a full year of intense personal training that involved the daily use of an extended series of yoga postures, controlled breathing, and a normally chanted mantra, coupled with exercises in concentration, visualization, and meditation. I also did daily strengthening exercises and regulated my diet by reducing my caloric intake and excluding completely foods of questionable value. An important part of this training was a nightly ritual during which I sat in a circle and performed an invocation, then spent from one to three hours projecting my thoughts through the photograph of a living person as an exercise in psychic healing.

After a period of several months of nightly projecting words, visualizations, and emotions of a loving, healing nature through the gateway of the photograph, I suddenly began to receive a response. It took the form of my awareness of my interest and affection sent back to me. Even more startling, the photographs of the hooded and shouldered woman began to move in subtle ways. I saw that the figure in the photo was breathing, and its facial expression changed to reflect the emotions that were with me. After working with both photos simultaneously for several months, I ceased enacting to project through the false image, since the experiment in healing had reached a successful conclusion.

During these periods of communion it was my practice to sit upon a mat on the floor of my practice chamber within a ritual circle, with the image placed upon an altar at eye level, near enough to touch with my outstretched hands. I usually sat in a modified form of that is known in the West as the Thunderbolt Posture (padmasana), sometimes called the Japanese seat, with my knees together and my feet tucked under me, my palms resting upon my knees. I began to adopt the cross-legged posture known in yoga as the Half-Lotus, the Perfect Pose, with the left heel pressed into the perineum and the right foot upon the left ankle, my left hand hugging flat palm-up on my right ankle, and my right hand pressed palm-down upon my left palm, so that the tips of my middle fingers touched the palms in both my wrists. This change in posture was adopted spontaneously in response to tension at a certain stage in the work. When I adopted it I was not aware that this specific pose existed in yoga.

Two very interesting things began to happen during my ritual communion with my unknown spiritual partner, both highly significant although I did not realize it at the time. I began to perceive physical touch upon my face, hand, arms, legs, and back. These were undeniably the touches of a human hand. A band that causes the cheek or neck makes a very distinct sensation, and it cannot be mistaken for anything else. The spirit could not speak, but she was able to touch my body. I had begun by this stage to think of the spirit as female, although strictly speaking spirits have no sex of their own. When a spirit communicates with a human being, it usually adapts one sex or the other for itself, and is thereafter defined by that sex. The spirit reaching out to touch me had evidently taken on a female form.

The second interesting event was spontaneous ejaculation. When I communicated with the spirit through the image that I came to regard as her own. At the time I had not the slightest understanding of why this was happening, I now know that it was the beginning of the awakening of my own potency within me. This awakening was encouraged by my daily routine of controlled breathing and silently chanted mantras. Eventually all of my chakras were pierced by the ascending fiery serpent that key opened at my perineum, but in the early stages it was only the lowest chakras, the muladhara, that stirred to life.

Erection was not the result of any physical stimulation applied by me, nor was it caused by erotic thoughts in my mind. The connection was breached by thoughts of pure spiritual love directed through the image, in the complete absence of any

being sent to me through the picture. The image in the photograph actually looked back at me and warned aware of my existence and my projected thoughts. It responded to my mental communications with expressions and movements.

I might have dismissed this idea as imagination on my part, but the sense of being observed and responded to was too explicit to deny. Also, the commencement of these communications occurred literally overnight—I remember the very moment that I became aware of this observing presence in the photograph. The emotion that abruptly began to flow out through the psychic gateway of the image was palpable, the most intense and the purest love I have ever experienced. There was no trace of sensuality in it, only love.

It would be absurd to assume that the woman in the photograph was the source of these responses, but it quickly became evident that they were unconnected with my healing work. I was forced to conclude that my intense projections, coupled with my rigorous daily training, had in some manner or other opened a gateway through which an intelligent being was communicating with me. At this point I had no idea whether this intelligence was that of a living person, either conscious or unconscious, or that of a spiritual being such as an angel or demon. Others having a similar experience might wonder if the communicating intelligence was the soul of a dead human being, but I did not entertain this notion since it was my personal view that the identity and personality of an individual cannot survive death. Eventually I became convinced it was a spirit of a higher nature, and began to strongly suspect that it was the being known in Western magic as the Holy Guardian Angel. The Guardian Angel is a tutelary spirit that attaches itself closely to a particular magician for the purpose of instructing the magician in practical magic and spiritual development. Everyone has their own Guardian, but it is rare to establish consistent communication with it.

For months I continued projecting my healing thoughts and emotions through the photograph as before, focusing upon the living woman whose image was represented, but at the same time I began to spend alternate sessions communicating with the spirit through this image. When the spirit became the main focus of my attention, it seemed that a channel of communication had now opened between myself and the spirit. I began to consider a channel of communication with the spirit. I began to consider a channel of communication with

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exotic component. It was the mental link established with the spirit that induced the erection. When my state of physical arousal caused my mind to wander to sexual thoughts, the erection immediately ceased. When I turned my thoughts back to the spirit and away from eroticism, it resumed. This happened almost as quickly as the throwing of a switch. I found this physiologically quite puzzling, since it was the exact opposite of what I might have expected.

The link between the spirit and myself grew progressively stronger. I discovered that when I concentrated on the spirit, while lying in bed, following my nightly ritual practice, I was able to call her to me even without the use of her image, and feel her very clearly living in the bed beside me. This perception of the spirit varied in intensity. Sometimes I felt little more than the occasional caress or kiss—other nights the spirit stretched her body full length along my side and pressed herself against me, allowing me to feel a fairly clear impression of her form, which was slender and feminine. At times I was able to see the spirit also, but never with sustained clarity, only as a moving shadow, or a bright flash that flashed past my vision like a splash of quicksilver.

My relationship with the spirit eventually reached such an intimate state that I found myself forced to make a correction and deliberate decision whether to continue to explore sensual impulse, or to take the subjective mood and consider the actuality. I chose the latter, as you might guess from the existence of this book. At first I found it difficult to achieve union with my spirit love, because the shifting of my mind away from the sexual desire to sensual matters had the opposite effect to that intended by me—it reduced my physical arousal further than it intensified it. I speculated that this might be a sign that the spirit did not want me to think of her as a sexual but her consistent caresses and my spontaneous erection seemed to deny this conclusion. I found that it was necessary to focus mingle feelings of both love and desire directly upon the spirit.

An intimate and sustained loving relationship developed over several years out of its own, growing and changing like a wild rose. I had not planned it, initially, did not intend it, and not even understand its nature. It became intense effects on my body and perceptions. I could not be described as a lover, but my body and perceptionsならば eye, but I could not be regarded as a lover, but my body and perceptions were not harmful. I learned to research the general subject of sexual magic, with the hope of making sense out of what was going on in my own life.

Nature of Spirit Love

It is difficult to convey in a few sentences the sensations and perceptions of loving union with a spirit to those who have not felt it firsthand. One of the main reasons I
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text

Many who read this description without the benefit of a similar experience will conclude that this is not the case. The clear sense of being touched, enabled, kissed, and embraced is impossible to mistake for anything else.

Nothing could be more obvious, more physical, more delightful, and more utterly real than the sensations experienced with a spirit-lover. Words alone cannot prove this, but the experience of spirit union is open to anyone who diligently seeks it.

Astonishing facts in connection with the trimorphic goddess Liliith (The Book of Liliith) illustrate how no one is more affected by this than the sentiments experienced by one who has been touched by a spirit-lover.

A Gnostic Grimoire

The end of several years of daily intimate communication with my spirit companion, I had still not specifically linked her with the goddess Liliith, and probably would never have done so had I not been prompted by my own creative process. Late in the winter of 1991 I began to write a more unusual book called Liber Liliith (The Book of Liliith). It was not in any way devoted to the venerable goddess Liliith.

It is now the second part of my grimoire, and I have no intention of writing a third. I am not concerned with the idea of a goddess and the human mind of the time in which I am writing. The historical context which I find myself in is not the same as that of my own time, but it is as much a part of my life as any other kind of experience.

What This Book Contains

This book is divided into two parts. The first, on theory, presents in general the results of my research into the nature of sex magic, and in particular what it has taught me about the sexual alchemies of the body. It describes the sexual alchemy of the body, and in particular how it is constructed from the body of the body itself.
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This is not to imply that a loving couple should avoid performing together sexual alchemy in all its stages. On the contrary, this system of magic can readily be applied to a couple through the simple expedient of substituting for the intimated vessel of the Goddess the living body of each participant. A spiritual agent of Shakti can be invoked into either a man or a woman, enabling that person’s partner to unite sexually with the Goddess through his or her living flesh. Indeed, this is the conventional practice of Tantra of the left-hand path—Tantra that results in physical sexual union between two persons.

It is inevitable that this book reflects my own perspective. I am a man, so most of the physiology of spirit-sex is described from a male perspective, simply because I possess a complete firsthand knowledge of the subject. The majority of my ritual work was done alone, and as a consequence, the greatest portion of the book deals with sexual alchemy from the viewpoint of a solitary practitioner. This should be regarded as a virtue of the work, since solitary sexual union with the Goddess is very seldom treated in depth in books on Tantra, most of which concern sex between human lovers with only passing mention of the role of the Goddess. Direct union with an aspect of the Goddess permits the practice of a complete form of spirit magic even when a human partner is unavailable.

Sexual alchemy has been one of my primary studies as a ceremonial magician for well over a decade, and has been the almost daily subject of my ritual work. Although its various aspects have an ancient lineage, as the section on druytic doctrines, the system as a whole that is presented here is original, the result of a long process of experimental trial and error, coupled with teachings received. The more I use it, the more convinced I become of the value of a loving personal union with higher spiritual beings as a valid method of esoteric initiation and empowerment.

Definition of Sexual Alchemy

Sexual alchemy is a system of ritual magic that allows its practitioners to initiate and sustain satisfying erotic relationships with loving spirits who are the active agents of the Goddess. Loyally working with these spirits releases large amounts of occult energy into the body that concentrates itself in the three fluids most closely associated with the pleasures of sex and the generation of new life—the clear lubricating fluids released from both the male and female genitals during sexual arousal, the red menstrual blood of women, and the white semen of men. By collecting these transmuted secretions, preparing them properly, and regularly ingesting them in minute amounts, catalytic changes can be brought about in the mind and body that intensify and prolong sexual pleasure, enhance physical and psychic abilities, and elevate the level of consciousness.

At the heart of sexual alchemy lies the most potent and judiciously guided of all occult mysteries—the method for using the forces liberated by loving union with spiritual beings for self-engancement and personal transformation. There are two broad aspects to this magic. The first is the attainment and enjoyment of erotic relationship with higher spiritual beings who embody the creative energy (shakti) of the Goddess. This was often sought for its own sake, to enjoy the sensual bliss of such unions, and to gain the love and guidance of these spirits. The second is the alchemic transmutation of the sexual fluids of the body, which occurs during the sexual union produced by union with these spirits.

It is not necessary to work with sexual fluids to enjoy a loving relationship with a spirit. Those who wish to practice only the first part of the system, and enjoy sensual love with spiritual beings for its own rewards, will find it to be a satisfying life experience. After loving union is established and sustained with a spiritual agent of the Goddess, it is always possible to proceed further and employ the transformed fluids of the body in esoteric catalysis, in order to realize the more tangible benefits of the system.

A Bridge Between East and West

Sexual alchemy is a bridge between theEast and the alchemy of the West. Eastern alchemy concentrates on the transformation of the human body, with the design that these changes will be reflected in the mind and spirit. This is the basis of hatha yoga, the yogas of physical postures. In kundalini yoga, occult energies are raised through ecstatic channels lying along the spine from head to toe, with corresponding physical effects. In Chinese Taoist alchemy, the saliva is transformed within the body into a magical elixir and swallowed. In many Eastern traditions it is the custom to retain the semen within the body so that benefits can be obtained from its vital energies.

By contrast, Western alchemy is almost exclusively concerned with the transformation of substances that are external to the human body. The quest for the Philosopher’s Stone that would turn base metals to gold was pursued through experiments involving acids, mercury salts, alcohols, sulfur, the white of eggs, horse manure, and other materials of the greater world, which were mixed in external vessels of brass, clay, and metal. One product of these experiments, the Elixir of Life, was intended to be consumed after its creation in the belief that it would banish disease and death, but its primary elements were gathered in Western fashion from beyond the limits of the body.

If one goes by the definition of sexuality as the inherent and primary means by which the spirit is united to the body, then it is clear that the practice of sexual alchemy is a bridge, by which the spirit of the left-hand path, in which the union is with a spirit agent, is connected to the spiritual practices of the East, which involve a direct and personal union with the Goddess of the right-hand path.

The Left-Hand Path

The transformation of secretions of the body by sexual union with angels or deities, and the ingestion of these products for magical purposes, was used in the more deeply concealed cults of Hindu Tantra of the left-hand path. In the past, the practitioners of Tantra were mainly male, but in modern times women also practice these rites. The central and defining aspect of Tantra is the act of sexual union, which may be either physical or symbolic, and may involve either a mortal woman who serves as a vessel for the goddess Shakti, a mortal man who serves as a vessel for the god Shiva, or disembodied spiritual entities that fulfill either role. The male practitioner invokes the god Shiva into himself, and creates union with Shakti through sex with his female partner, or sex with his spiritual partner. The female practitioner unites with Shakti by invoking the Goddess into her own body, then finds union with Shiva in her male consort, or a spirit lover.

In traditional Tantra, both Indian and Tibetan, sexual energy was raised and employed to cause esoteric transformations in the mind and body and to thereby hasten spiritual evolution. Those who used the techniques of Tantra for physical pleasure or for purposes of magic were regarded by more orthodox Hindus and Buddhist priests as degenerate. Hindus adopted the use of tantric methods for pleasure of power as pravraja and condemned them. Prayoga is a form of yoga that focuses upon the lowest energy center of the body, the muladhara. It produces the occult power of nekama siddhi, which enables the visualization and animation of spiritual beings for purposes of sexual union—specifically the subject of the book you are holding.

The same disapproval of sex magic voiced in the traditional Tantra texts still exists within mainstream religious communities, although it is somewhat less evident in tone. It is based on the underlying belief, often unconscious and unexamined, that sex for its own sake is evil and corrupting. Even today, practices that may be classed as sexual alchemy are more likely to be encountered in texts labeled as degenerate by conservative Hindus and Buddhist religious writers.
In order to gain the sympathy of the people of the country, the king seeks to attract them to the new religion. The king, in order to gain the respect of the people, attempts to impose a new religion on them. The new religion is based on the idea of love and kindness towards all living beings. The king, in order to gain the people's support, introduces a new religion that emphasizes love and compassion towards all living beings. The introduction of this new religion marks a significant change in the cultural and religious landscape of the country.

The new religion encourages the people to practice kindness, compassion, and love. It promotes the idea of unity and harmony among all living beings. The king, in order to gain the support of the people, introduces a new religion that emphasizes the importance of love and kindness. The new religion is designed to bring about a sense of peace and tranquility among the people. The king, in order to gain the people's support, introduces a new religion that promotes the values of love and kindness.

The new religion is not based on any particular sect or tradition but rather on the universal values of love and kindness. The king, in order to gain the support of the people, introduces a new religion that transcends all religious divisions and emphasizes the importance of unity and harmony. The new religion is designed to bring about a sense of peace and tranquility among the people. The king, in order to gain the people's support, introduces a new religion that promotes the values of love and kindness.

The introduction of this new religion marks a significant change in the cultural and religious landscape of the country. The king, in order to gain the support of the people, introduces a new religion that emphasizes the importance of love and kindness. The new religion is designed to bring about a sense of peace and tranquility among the people. The king, in order to gain the people's support, introduces a new religion that promotes the values of love and kindness.

In summary, the introduction of the new religion marks a significant change in the cultural and religious landscape of the country. The king, in order to gain the support of the people, introduces a new religion that emphasizes the importance of love and kindness. The new religion is designed to bring about a sense of peace and tranquility among the people. The king, in order to gain the people's support, introduces a new religion that promotes the values of love and kindness.
to be saddled with all the wicked qualities of human nature, simply because there was an unconscious equation made between sexuality for pleasure and evil. Even in modern times, this equation exists deep in the minds of many persons. Samuel and Lilith are capable of wicked acts, but their basic nature does not require them to do evil. Contrary to the teachings of Jewish legend and conservative Jewish Kabbalists. Like magic itself, these shadowy deities can be used to achieve constructive personal goals.

The fundamental merit of Shakti and Shiva is the highest concept of Hindu Tantric doctrine. Similarly, the essential unity of Lilith and Sammael is among the most subtle and elevated teachings of the traditional Kabbalah. It is a difficult concept for many persons to attain, because we are accustomed to making an absolute distinction between one goddess and another, and between goddesses and gods. However, accepting the principle, the various sexual unions with spirits male or female in appearance, described in this book, may all be viewed as unions with Lilith, who is a higher mask of the sensual, erotic side of the fertile Goddess. Female practitioners who use this magic to unite with Sammael or some other male spirit embodying Shakti force should bear in mind that they are uniting with Lilith in one of her masculine forms. Even those practitioners who seek to unite directly with Shakti herself are only able to unite with a mask of the Goddess, since her essential nature is transcendent or receptive or comprehended without the aid of a lower vessel to contain it. These ancient vessels through which we enjoy sexual union with Lilith may be either wholly spirit, or invoked spiritual entities who have temporarily entered the flesh of human beings, as occurs in the rituals of traditional Tantric. Hence, the sex described in this book is of two general classes: either sex between a single human being and a spiritual being who is a male or female aspect of Lilith; or sex between two human beings, one or both of whom has invoked a spirit into the body. By far the greater part of this book is devoted to sex between a single human being and a discarnate spirit, and the products of that union, but sexual alchemy is not limited to this form of union.

Anti-sexuality of Mainstream Religions

Sexuality has at the heart of all ancient mystic traditions, but in past generations this fact was seldom openly admitted. Usually it is passed over in silence, or hinted at with poetic imagery. Sometimes details slipped out when one section was mutilated and defiled by another. It has not helped the disseminators of this knowledge that the four great religions of the world, Christianity, Buddhism, Islam, and Judaism, are all

It should be pointed out that by the standards of these traditional Eastern priests, and indeed by the standards of Christian priests of past centuries, almost everyone reading this book would be considered as degenerate and perverse based solely upon his or her sexual lifestyle. These ancient religious sex standards no longer apply to our modern culture. There is nothing to be gained by comparing peoples, but it would be difficult to deny that they have lost their relevance to the present generation, thanks to the emancipation of women, the revolution in sexual mores, anti-discrimination laws that permit gay and lesbian lives, laws of leashless speech that allow disputable opinions, abortion rights, availability of contraceptives, and a number of other social milestones that have taken place over the past half-dozen decades or so. Few persons today would attempt to live up to the sexual standards of the Middle Ages, and by the same token few enlightened individuals today would consider many of the traditional practices of pranayama evil or degenerate.

The term "left-hand" is a code phrase for Tantric rituals that include physical intercourse. In right-hand Tantra, the female assistant who is present to embody and represent the shakti (energy) of the great Goddess sits on the right side of the practitioner, and intercourse is symbolic; in left-hand Tantra the living vessel of the goddess Shakti sits on the left hand of the practitioner, and sexual physical sex occurs. As indicated above, until very recently left-hand Tantra was fairly condemned by practitioners of the right-hand path as perverse and degenerate. By the same token, pranayama was condemned by practitioners of left-hand Tantra, who sought to use erotic physical union with human vessels of the Goddess only as a means of spiritual evolution. Left-hand Tantrics regarded the employment of their methods for the attainment of magic power, or the enjoyment of sexual pleasure, as an insult to Shakti, and as a stumbling block on the path to samadhi (enlightenment). Magic has always been concerned mainly with the attainment of personal power, whether this power is used for spiritual growth or merely for social gain. This secular purpose of magic is one of the primary reasons it was universally condemned by traditional religious teachings of both East and West.

It is important to understand that when a person (traditionally most often a woman) was used in the rituals of Tantra to embody the energy and to act as a focus for the Goddess power of Shakti, sexual union, whether physical or symbolic, actually occurred between the male practitioner and the deity. The woman herself was regarded merely as an instrument by Hindu adepts. Provisions trained in Tantra were favored because of their knowledge of sex and their freedom from false modesty. Adepts also employed their sexual skills in this role, to the use of a prostitute had advantage of creating an emotional detachment between the adept and the woman chosen as the living vessel of Shakti.

Since the partner who embodies the power of Shakti is only a vessel for that occult energy, it is possible to achieve union with the deity directly in her spiritual, noncorporeal form. That is somewhat more difficult, but when achieved is ultimately more useful and liberating. The practitioner can never be denied union with the Goddess when he or she is able to unite sexually with Shakti in her dematerialized male form. Though the human physical vessel of Shakti is male Tantric or in first establishing communication with the deity, a living partner can become a bridge that prolongs an unnecessary dependence upon physical flesh. Similarly, a female Tantrist does not really need a male to embody Shiva, but can unite directly with the god in his spiritual form.

Loving the Goddess

In order to grasp the relationship between Shakti, Shiva, Lilith, and Sammael, which plays so important a part in this book, it is necessary to clearly understand the nature of the Goddess, who is the embodiment of the underlying creative energy of the universe. The spirits who come in male and female shapes to serve as loving partners in this magic are all aspects of the single creative Goddess whose limitless power permeates all things. She travels under many names in diverse cultures, and wears many faces around the world. In this book, the genuine soul of the spirit and the heavenly mother of gods and humans, yet at the same time the eternal mistress of sexual pleasure and queen of all sorceries. Her names are too numerous to count. Egyptians knew her as Isis, the Scandinavians as Frigg or Frigga, the Greeks as Athene or Athena, the Romans as Minerva, the Christians as Mary, the Jews as the Messa. The best all-encompassing name for the Goddess is that used by the Hindus, who call her Shakti, a word that simply means power. The Goddess is energy in all its expressions, but is especially evident in the creative life-force that is most concentrated and active during sexual arousal and lovemaking. When this life-force is employed to engender new life, it is ruled by the divine-mother aspect of the Goddess, but when it is used for other purposes both enabled and base, it is ruled by the pleasure-seeking aspect of the Goddess, who in ancient times was often described as a harlot, because the ancient associated possession with sex purely for pleasure. There are usually three phases of the Goddess, which I will call the Virgin, the Mater, and the Crone. The Virgin has not yet attained her sexual maturity. The
Manson is able to bear children. The Crone has exceeded her child-bearing years. The three are distinguished by the stages of childhood, maturity and old age, and in a magical sense by the process of menstruation. The Virgin has yet to menstruate, the Manson is actively menstruating and thus fertile, and the Crone has passed through menopause. We are concerned in this book with the sexually active middle stage of the Goddess, which has two sides, the Mother and the Lover.

Sexual alchemy deals with the sensual, pleasure-seekng Liver aspect of this fertile phase of the Goddess, since it teaches the use of active sexual energy for purposes other than the physical conception of human offspring. The three major religions of Western culture—Christianity, Islam, and Judaism—have in the past for the most part looked upon this use of sexual energy for enjoyment or for practical magic as an abuse, and often characterise this aspect of Shakti in a negative way. To a lesser extent this is also true of mainstream Eastern faiths such as Buddhism. Most entrenched religions seek to limit sexual expression and focus on the enkindling of children within a social contract accepted by the religion—usually monogamous marriage. The use of sexual energy for spiritual growth, though sometimes tolerated in a limited and controlled context, was popularly regarded as abnormal and suspicious behavior.

In Jewish folklore this sensual side of Shakti has been reduced to the level of the night demoness Lilith, a spirit who may be traced back to a type of ancient Semitic demon. In popular legend Lilith was feared to be a female spirit who could reveal herself as a beautiful young woman or a withered corpse at her pleasure, who visited sleeping men and gave them erotic dreams, and very interestingly, who had the power of life or death over newborn infants. She is represented in the Talmud as a winged demoness with a woman’s face who sexually arouses men to steal their semen so that she can use it to enslave demons. In the Mishnah she is portrayed as the first woman created by God, who defied the authority of Adam by wishing to lie on top when they made love. The Jewish Kabbalists, with their deep understanding of both practical magic and mystical philosophy, elevated Lilith to the infernal throne and made her Queen of Hell.

In modern times, an effort is being made to rescue Lilith from her demonistic ghetto and exalt her as the goddess of sexual liberation. Lilith represents for her modern worshipers the freedom to experience and enjoy sexuality for its own sake, as in any sense that has nothing to do with the conception of corporeal children. This includes the use of sexual energy for works of practical magic or spiritual enlightenment, or to enhance psychic or physical abilities. In this sense, the sensual aspect of Shakti may be referred to as Lilith, and the spirits who serve as her sexual agents as the Sirens and to be saddened with all the wicked qualities of human nature, simply because there was an unconscious equation made between sexuality and pleasure and evil. Even in modern times, this equation exists deep in the minds of many persons. Samuel and Lilith are capable of wicked acts, but their basic nature does not require them to do evil, contrary to the teachings of Jewish Kabbalistic. Like magick itself, these shadowy deities can be used to achieve constructive personal goals.

The fundamental essence of Shakti and Shiva is the highest concept of Hindu Tantra doctrine. Similarly, the inner reality of Lilith and Lilithanism is among the most subtle and elevated teachings of the traditional Kabbalah. It is a difficult concept for many persons to attain, because we are accustomed to making an absolute distinction between one god and another, men, women, goddesses and gods. However, accepting the principle, the various sexual unions with spirits male or female in appearance, described in this book, may all be viewed as unions with Lilith, who is a higher mask of the sensual, erotic side of the female Oshkold. Female practitioners who use this magic to unite with Samuel or some other male spirit embodying Shakti force should bear in mind that they are uniting with Lilith in one of her masculine forms. Even those practitioners who seek to unite directly with Shakti herself are only able to unite with a mask of the Goddess, since her essential nature is unembodied in the male or female embodiment.

These intimate vessels through which we enjoy sexual unions with Lilith may be either wholly spirit, or invoked spiritual entities who have temporarily entered the flesh of human beings, as occurs in the rituals of traditional Tantra. Hence, the sex described in this book is of two general classes: either sex between a single human being and a spiritual being who is a male or female aspect of Lilith; or sex between two human beings, one of both of whom has invoked a spirit into the body. By far the greater part of this book is devoted to sex between a single human being and a discarnate spirit, and the practices of that union, but sexual alchemy is not limited to this form of union.

Anti-sexuality of Mainstream Religions

Sexuality lies at the heart of all of the ancient mystery traditions, but in past generations this fact was seldom openly admitted. Usually it is passed over in silence, or hinted at with poetic imagery. Sometimes details slipped out when one sect was malignened and defamed by another. It has not helped the dissemination of these traditions that one must choose between the four great religions of the world. Christianity, Buddhism, Islam, and Judaism, are all

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Daughters of Lilith. According to the Kabbalists, the consort of Lilith is Samuil, a male giant viewed by most traditional Jewish Kabbalists as roughly equivalent to the Christian Satan. Another less common but subtle Kabbalistic doctrine states that Samuil is Lilith herself in her masculine aspect. Thus the male manifestation of Shakti in her role of erotic lover may be called Samuil.

The Lilith who represents the sexual liberation of modern women is not the same spirit as the Lilith reviled in Jewish folklore as the numbers of infinities, even though they bear the same name. One is an enlightened goddess, the other an evil night hag. The identity of a spirit is determined by the qualities and actions attributed to it, not solely by its name. Over time, the qualities of a spiritual being can change so drastically that it becomes, in effect, a separate entity. This has occurred countless times throughout history. An example is the Syrian goddess of love and fertility, Astarte, who in Christian demon lore became the mighty duke of hell, Azazel. The Syrian goddess was not transformed into Azazel—she continued to exist while the Christian demonologists created her demon with the collective power of their imaginations. Astarte the goddess of love and Astaroth the demon are distinct beings who exist simultaneously.

It is important not to condemn Lilith on this basis: There is only one cosmic creation, Goddess, but that Goddess has countless names and forms of expression both male and female. These are like small streams that flow out of a larger river, each with its own unique shape or identity, yet all composed of the same river water. They may also be thought of as different masks which the Goddess wears, or in children of the Goddess, but they are all connected by the same fundamental nature, all shakti. Higher masks in turn have lower masks which express their individual qualities. The Goddess or Shakti, in her totality as the fundamental creative principle of being, divides into a female (Shakti) and male (Shiva) principle. Shakti considered in a universal sense as the female creative principle further subdivides into deities that are sexually immature, sexually active and sexually dormant. The class of sexually active deities who represent the loving face of Shakti further subdivides into those devoted to sex for the creation of children, and those concerned with sex for pleasure or power. The class of deities concerned with sex for pleasure or power subdivides into the two broad categories of feminine and masculine. It is this latter division that Lilith and Samuil fall. Other deities exist, but it is the thread outlaid that leads from Shakti and Shiva to Lilith and Samuil.

It is not that Lilith and Samuil are evil, but merely that they are deities whose nature is fundamentally erotic, and whose sexual energies are directed for personal gain or pleasure. This led them to be maligned as evil by Jewish religious teachers, and

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particularity in their attitude towards sex. It is no accident that they are also the patriarchal, compounding institutions of male prisoners who worship incarsilated in a male form.

The historical conceptions of sex for pleasure in the traditional scriptures and commentaries of these religions, coupled with the sanctions against women, particularly in conservative Jewish, Christian, and Islamic, and the cultural and social constraints of the male priests of the magical power of female sexuality. All of the prohibitions against sexual things are attempts to control the power that women necessarily possess over men. The problem has been looked upon as a threat to the authority which the persons of the major religions exerted over the thoughts and behavior of their male members. Since women controlled sex for pleasure through procreation and even within the confines of marriage, women were also utilized unless they adhered wholeheartedly to religious laws concerning sex.

The extreme attitude towards sexuality exhibited by the early Church Fathers was a reaction away from the celebration of sex, both secular and religious, that they saw all around them in the larger and stronger pagan communities. Origen went so far as to cut off his own penis with a knife. The explanation he gave was that he wished to be able to preach the Gospels to women without the distraction of erotic thoughts. The apostle Paul wrote: "It is good to be under sexual control." In the Bible's book Revelation the effect of humanity with the name of God written on their foreheads is said to be "they which were not defiled with women for they are virgins." The incredibly virulent diatribe against women and inveigling that occupies verses 14:1-12 of the ancient Buddhist text known as the Precious Garland, written around the first century B.C. by the Indian pandit Nagarjuna, illustrates the intensely patriarchal attitude in traditional Buddhists that opposed the dissemination of Tantra teachings on mystical sexuality. While it is probably not the sole view of women held by ancient Buddhists, this text exerted a profound and far-reaching influence on subsequent Buddhist attitudes. The body of a woman is presented by Nagarjuna not as a precious and beautiful expression of the Goddess, but as a nothing bag of flesh.

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Why should you lust desirously for this
While recognizing it as a filthy form
Produced by a seed whose essence is filth,
A mixture of blood and semen?"
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He who lies on the filthy mat
Covered by skin moistened with
Those fluids, merely lies
On top of a woman’s bladders.

From the wording of the two verses quoted from this distasteful, it may be that Nagarjuna intended to caution Buddhist monks specifically against the soft-hand path of sexual ecstasy. The combined mention of blood (undoubtedly menstrual blood) and semen is significant. No one knows where the Eastern tradition of Tantra began, but some form of sex magic must have been in existence in India at the time of the Buddha. Nagarjuna would have been aware of its allure to young monks.

The power of menstrual blood in magic is that, symbolically, it stirs life. While the venoms flow forth from the body, no new life may be engendered in the womb. When the menstrual flow is flowing in its regular lunar cycle, it is a sign of pregnancy. Therefore, religious texts dictate that a man may not make love to a woman during her period of menstruation because his seed will fall upon her blood and perish. The power of menstrual blood to know death is greater than the power of semen to know life. Pregnancy grants women and transforms them into docile instruments in the service of God. Freedom from pregnancy allows women to use the innate power of sex, which they control, to dominate men. This perception underlies all the ancient taboos against menstrual blood and menstruating women.

In Islam women have always been forbidden to uncover their charms to any but intimate family members. It is written in the Koran:

And speak unto the believing women, that they restrain their eyes, and preserve their modesty, and discover not their ornaments, except what necessarily appear thereof: and let them throw their veils over their bosoms, and not show their ornaments, unless to their husbands, or their father’s husbands, or their sons, or their father’s sons, or their brothers, or their brother’s sons, or their sisters’ sons, or their women, or the captives which their right hand shall possess, or unto such men as attend them, and have no need of women, or unto children, who distinguish not the nakedness of women.

Incompresso to the human as you imply, and this theory bears strongly on the subject for their connection between a human and elemental is not so far removed from the usual one.

When I first heard of this theory it gave me a shock, but not such a horrible one as that which I had when I was young, about the human connection. Child or no, a natural thing should not upon one so. I remember that my brother of human beings for a while was so great that I could not look at my own mother without violent dislike—and loathing.

I have always known as well as “SMAD” (Mother, her husband) to have nothing whatever to do with any sexual connection—we have both kept perfectly clean I know, as regards the human, and the elemental, and any other thing whatsoever.

I have tried, and I think succeeded, never to allow myself to think of any subject in that direction, I think having been pretty well tested, and I never, as far as I know, in any way connected with human and elemental and you think them very charming stories, because they have a kind of poetry about them. As to exaggeration in sex, you distinctly have a fondness for regard as sexual subjects, and you know it is a dangerous one to have.

During the Victorian age, Moira Mothers’ complete abstinence from sex of any kind, even within the bounds of her marriage, would have been considered an admirable achievement, but today we would be much more inclined to look upon Armine Florentine’s interest in sexual matters as normal and healthy. Two things are obvious from this letter. Sexual unions with spirits were known in the Golden Dawn, and very probably practiced by some members; and the leaders of the Order were completely prudes on the subject of sex. This particular variant of the Golden Dawn documents, most of which were written by Mothers, and many of these documents are still studied and used today. But the paranormal view is completely alien to the modern attitude that sex is not only natural and healthy, but to be encouraged.

To be sure, not every member of the original Golden Dawn was prurient about sex. Alexander Crowley, who went on to found his own occult order, and later became the head of the Ordo Templi Orientis, had no sexual inhibitions. But most of the members agreed with the prevalent Victorian ideal, at least in principle, and reflected this belief in their writings and teachings. For example, Dion Fortune, the founder of the Society of the Inner Light, was a member of the Golden Dawn when it was headed by Moira Mothers after her husband’s death. In one of her many books about the Golden Dawn, she wrote:

As a member of the Golden Dawn, I was a regular participant in the seances and other magical rituals that constituted the core of the society. These rituals were designed to evoke the presence of spirits and to facilitate communication with them. The Golden Dawn was a sisterhood of occultists and spiritualists, and its members believed in the power of the unconscious mind and the importance of intuition and psychic experience. The society was dedicated to the pursuit of knowledge and the development of personal spirituality.

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The Golden Dawn was an English Masonic society dedicated to the teachings of Hermetic philosophy and ceremonial magic. Although the original Golden Dawn became moribund around the beginning of the First World War, its members continued to teach the Golden Dawn tradition in various forms for decades. In this way, it spread far and wide, and in its dissemination many of its Victorian attitudes were carried along with it.

We know that sexual union with spirits was at least discussed in the higher rank of the Golden Dawn thanks to an 1895 correspondence between Moira Mothers, the wife of the leader of the Order, and her friend Armine Florentine, who supplied Mothers and others with money to support their occult activities and help run the Order in London. Florentine wrote to Mothers about her preparations and advisability of sex with elemental. Apparently the question of sex and procreation between human beings and spirits was an ongoing matter of discussion within the Golden Dawn, and was known generally as the Elemental Theory. Moira Mothers’ reply illustrates very well her own attitude toward sex in general, and sex with spirits in particular:

Knowing as yet only something of the composition of the human being (as a Three Aspect), you may not yet in a position to give an opinion on these subjects so that if one of these uncomfortable cases that have been discussed as to elemental or human sexual connection (which I think with all other sexual connections are hourly coming up) you would have to refer the question to a number of much higher grade than Thor. Adept.

Any much higher grade (one who understands the subject a little better) would be willing to take the responsibility. In your (hoggish) letter you say that Elements forming part of your composition has not a bearing on the subject—Elements form a considerable part of you, they are not so
the more likely pitfalls. Concerning intimate contact with elemental spirits, Dion Fortune wrote:

And there is also an involuntary relationship, very often, between those people who are naturally psychic without training and quite spontaneously come into touch with other beings. The effect of this is seldom wholesome. It has the effect of unbalancing them. It is a too intensely stimulating contact. Elementals are of a pure type, composed of one Element only, whatever that may be, whereas a human being is a mixture of all. So they are too potent a stimulus to that one Element in our own being, which is very apt to throw a human being off his balance, lure him to follow it and abandon his human ways. He is ‘taken by the fancy’, or what we should call a pathology. You can see the thought control withdrawing from the physical vehicle. They bear the call of the fairies, and only an empty shell remains. insane.11

During the nineteenth century thousands of psychically gifted individuals began to receive spirit communications and became trance mediums as spiritualism grew from an oddity in the Fox family to a social phenomenon that swept across Europe and America. They hosted countless sitances, voluntarily allowed themselves to be possessed by spirits of all sorts, and produced reports and physical manifestations such as ectoplasmic forms. Although many were undoubtedly frauds, many others were genuine. From Fortune’s ominous warning we might expect to learn that the majority of them became insane or committed suicide, but this is not the case. I have seen no evidence whatsoever that suggests the incidence of insanity was any higher in spirit mediums than in the general population. The same might be observed about spirit channels in the late twentieth century. There is no indication that they became mad or criminal at a rate higher than that of the social norm. Contact with spirits, whether elementals or other types, is not in itself a danger.

The key distinction is that trance mediums and channelers not only accept spirit communication voluntarily, they actively seek it out for their own purposes. Fortune was writing about involuntary relationships, and here there exists evidence of danger of a psychological nature in those rare instances when a harmful spirit tries to intrude itself into the mind of a person with a natural susceptibility. When a malicious or demonic spirit attempts to forcibly possess the body of a mediunistic person who has no knowledge of ritual safeguards, against the will of that person, the spirit can generate intense fear that is centered around a loss of self-control. It can even, in the

most extreme cases, displace human consciousness and assume voluntary control of the body. This is a very uncommon occurrence, and it is doubtful if the avoidance of occult matters decreases its frequency. Despite all the apocryphal tales of unwitting souls becoming possessed after using the Ouija board, there is no solid evidence that demonic possession is any more common among students of magic or spiritualism than among the general population.

Why trance mediums, channelers, and ritual magicians who seek our voluntary union with spirits are not possessed more frequently by malicious spirits is a matter that can only be conjectured. Perhaps the very process of inviting benevolent spirits to come near and communicate makes it more difficult for malevolent spirits to force their way into perception and seize control of the body. Perhaps by virtue of having been attracted with harmonious thoughts and congenial symbols, friendly spirits are given a priority of place, and are able to displace and exclude unfriendly spirits that have not been invited or encouraged to approach. Or, the regular invocation of good spirits actually serves to protect a medium against the intrusions of evil spirits.

In my opinion, the threat of mental illness or possession is virtually nil when engaged in sexual alchemy, statistically no higher than when playing tennis. This view is based on over a decade of almost daily contact with spiritual beings, and an exhaustive study of the literature concerning possession, spiritualism, ritual invocation, and evocation. The nature of sexual alchemy itself precludes the involuntary intrusion of malicious spirits. When seeking a spirit as in a lover, first the spirit is selected or defined, and then it is actively and consciously called. It is summoned by means of names, symbols and objects in harmony with its specific nature, always with an attitude of love and respect. All of these factors serve to exclude the appearance of a malicious, unwanted spirit.

As additional safeguards, in the early stages of practice the spirit lover is always involved into a physical vessel that serves as its manifest body, where it can be easily contained should this prove necessary, and invocation occurs within the bounds of a magic circle in the context of a specific ritual. As a result, the spirit finds it difficult to extend itself beyond the vessel that acts as its material body, or beyond the physical limits of the circle and the temporal limits of the ritual, unless specifically invited to do so by the practitioner. Once the personality of the spirit becomes better known, these barriers can be relaxed, but it is wise as a general policy to maintain them in the first few weeks of communion with a spirit. The use of two basic magical defenses, the hardening of the aura and the ritual of burning by pentagrams, are incorporated into the ritual method of sexual alchemy to add another layer of security.

Why Bother with Spirit Sex?

Loving relationships with spiritual beings can be the most joyous, pleasurable and rewarding experiences in life. There is nothing inherently dangerous, or pernicious, or evil, about sex with a spirit, just as there is about sex with a spirit, just as there is about sex with a spirit. A study of historical accounts and ancient legends, as well as years of personal interaction with spirits, have led me to conclude that loving and erotic unions with angels and lesser beings such as elementals are a precious gift that should be cherished with the highest feelings of respect and gratitude by those who are fortunate enough to enjoy them. The crucial feature of these relationships is love. Spirits who seek sexual union with human beings solely for the emotions and physical sensations sex generates tend to be lower or inferior beings, but spirits who establish long-term personal relationships with humans that are centered around love, care, and mutual respect are of a higher and more complex nature. These spirits are also more powerful magically, which makes their good wishes and desire to help their human lovers of greater significance in a practical sense.

Love is all important. It is the existence of love in the heart that seeking a relationship with a spirit that means that the spirit who respond will be of a type capable of compassion and friendship as well as serious feelings of desire. The continuing love between a spirit and a human being will sustain the union over months or even years despite all vicissitudes of fortune and changes of circumstance. Love casts the spirit in such a relationship to use its ecstatic abilities in whatever ways are possible to insure the happiness and prosperity of its lover—the spirit truly becomes the guardian of its lover. Finally, and most important of all, love invokes the Goddess herself and allows union with the spirit to be simultaneously union with Shakti. The loving radiance of Shakti filling the vessel of the spirit insures that it is not simply an empty shell or body, and transforms body assimilated during spirit love into alchemical substances of great potency that can be used to achieve personal health and spiritual evolution. There is no higher form of love, because love of Shakti is love of the Creator.
Spirit Sex in Magic and Religion

The Ayami and the Syvén

The concept of inducing sexual intercourse with spirits appears to ultimately descend from the subjective experiences of shamanism. That sex with spirits is a genuine physiological phenomenon and not a contrived fantasy is indicated by its appearance throughout the world and at all periods in human history. More often, coitus occurs spontaneously, so far as the human is concerned—it is not necessary for a human being to seek intercourse with a god, an angel, or a demon for such intercourse to happen. However, once sexual union is understood to be possible between humans and spirits, it begins to be deliberately cultivated by human beings for its sensual pleasures and for the supposed benefits it confers.

In the shamanistic tradition of Siberia, there are two classes of spirits that have sex with shamans, those who teach and those who serve. Among the Goldi people these spirits were known as the ayami and the syvén. The ayami is the tutelary familiar who appears to the shaman at the beginning of his training and remains with him throughout his life. Often the coming of the ayami is the event that determines a shamanic vocation. It is not necessary for the shaman to seek out his ayami—the

these would fulfill the role of celestial husband. One shamaness was observed to become sexually aroused during her rites of initiation. Sexual arousal was not an inevitable and irrevocable part of the initiatory rites of Siberian shamanism, but it was a common component.

Among the Buryat, shamanism began when the soul of a male candidate was carried into the sky by the spirit of an ancestor. The shaman was taken to the Center of the World, where he had sexual unions with the nine daughters of Selbomi, the god of the dead. These nine goddesses were only approached by shamans, who made offerings to them. After his instruction, the soul of the shaman met his future celestial wife among the heavens and made love to her.

Among the Teloct people, every shaman has a celestial wife who dwells in the seventh heaven. When his soul first ascends, she meets him and asks him to stay with her. She prepares a heavenly banquet for her future husband and wows him with love songs, telling him that he cannot go on because the “road to the sky has been blocked.” The shaman refuses to eat the food of the banquet, and declares his determination to press forward, saying, “We shall go up the tapti and give praise to the full moon.” The tapti is the spiritual grove that wards off the shamanic tree, which represents the axis of the world.

The sexual imagery is obvious. When urine is emitted from the penis, the stream will often coat itself into a spiral form, which would suggest to an observer lacking a knowledge of anatomy that the urethra itself is spiral. Sperm is symbolically linked to the Moon by its nearly opaque opalescent whiteness. Climbing the tapti is equivalent to ejaculation. The reason the shaman refuses to eat from the banquet table is the belief, which also exists in European fairy lore, that to eat the food of the spirits is to be lost in their world forever.

This myth has a particular significance for me personally. While engaged in my year of intense training, mentioned in the introduction, I once dreamed that I climbed a tall, naked stump in a clearing in the forest and stood balanced precariously in nervous agitation on its tip. The stump was so ancient and weathered, its bark had long ago fallen away, and the spiral grain of its wood had worn into deep grooves that gave hand and foot holds in its sides, allowing it to be climbed. In the dream my body was naked and hairy, so primitive that it was almost apelike. This dream was clearly shamanic, but I experienced it years before I had ever heard of the climbing of the shamanic tree, or the tapti.

Among the Yukot people there is a myth that young celestial spirits, who are the children of the Sun and Moon, descended to the earth to marry mortal women. This myth echoes the Hebrew tale recorded in the Book of Enoch of the descent to earth of the
The basis of human sexual energy (kundalini shakti) acts as a kind of nourishment for spiritual beings and allows spirits to fix and maintain their forms and personal identities. In the same way that the act of sex between a man and a woman fixes the identity of the engendered child, at least potentially, so does the act of sex between a human and a spirit have the potential use of manifesting a specific, enduring shape and personality on the astral level. This creative energy may be used by the spirit lover to solidify its own form and sense of self; or it may engender a completely new spirit that is the child of the human and spirit couple.

Doris Ferneiro mentioned this phenomenon in her book Altered Magic; though she does not explicitly mention a sexual connection. "They [elemental spirits] seek as initiates those who have got a spiritual nature; the initiated man is the initiate of the Elemental being. Humans take him in and help him develop their 'sparks' of individual consciousness. In return for this service the Elemental beings perform services for the magician. We read of these as familiar spirits."

Magical Powers

The benefits of spirit love need not all be on the role of the spirits. Sexual power, proved and sustained by the spirit, can be used by the human lover to awaken what are called in yoga siddhis (magical powers). Patanjali, author of the Yoga Sutras (third century B.C.), wrote that there are eight in number: 1) samadhi—the ability to become happy; 2) mudita—the ability to become generous; 3) lujna—the ability to grow lighter than air; 4) samada—the ability to become very heavy; 5) panaa—the ability to obtain any desired possession; 6) prajna—the ability to obtain any desired purpose; 7) jihamsa—the ability to control any person or thing; 8) vashana—the ability to control any situation.

Many other occult abilities mentioned in traditional texts might be added to the asana sidhas of Patanjali, such as the ability to read the minds of others, the ability to project the astral body, the ability to see unknown matters, the ability to ignite fires psychically, the ability to see and hear spirits, the ability to seem invisible, the ability to travel with extraordinary swiftness from place to place, the ability to generate internal body heat, and so on. These powers were looked upon by ancient Hindus as black magic, and all were regarded as distractions in the search for samadhi, the Hindu version of the Buddhist enlightenment.
Incubus and Succubus

In Christian folklore the male spirit who comes to rape women is called an incubus, while the female spirit who produces a spirit borne out of a man is known as a succubus. In the opinion of the majority of medieval demonologists, incubi and succubi are two forms of a single tempting spirit who steals the semen from men while in a female form, then carries it to women and assumes a male form to impregnate them with the stolen seed. In this way demonic offspring are generated.

Merlin believed to be the product of a similar type of union. His greatest power, the ability to predict the future, descended from his spirit father, who was variously regarded as a pagan god, a fallen angel, or Lucifer himself. According to one legend, Merlin would have been the Antichrist had he not a clever priest baptized him as an infant. The Antichrist was to be born from a union between a mortal woman and an incubus. Thus the hurling of spirits and human parents, who in biblical and classical times were regarded as heroes, came in medieval Christianity to be regarded as foul fiends.

The vast majority of Judeo-Christian folklore concerning sexual unions with spirits is negligeable. Such unions were viewed as temptations of the Adversary as manifestations of witchcraft. The condensation of sex with spirits was part of a broader censure against all forms of spirit communication, and indeed of magic in general.

Therefore, the highest and most sacred art of the ancient pagan world, was slandered and reviled as devil worship by both rabbi and priests, who resented to the veil propagandists their repressed imagination could fabricate in an attempt to throw it into disarray. This relentless campaign to revile and discredit all dealings with spirits, and in particular sexual dealings, must be borne in mind while reading Jewish and Christian accounts of spirit love. They are not impartial.

Sara and Asmodeus

The story of Sara, which occurs in the apocryphal Book of Tobit, is probably the most famous case of possession by an incubus when the Satan (Asmodeus, identified by his father's maids because they, say, he has been married to seven husbands in succession who were all killed by the demon Asmodius on their wedding nights before they had the opportunity to consummate, and therefore legitimize, their marriages with her. "Dost thou not know, said they, that thou hast strangled thine husbands?"

At this accusation Sara becomes distraught and contemplates suicide, but decides against it; the consideration that such an act would bring damnation upon her father.

The Conclusions of Sinistrari

For the fact that incubi and succubi appear to be immune from exorcism, which he himself on a number of occasions observed himself, Sinistrari reached the interesting conclusion that incubi and succubi were not infernal demons of hell. He pointed out that the incubus does not actually tempt a woman to damn her soul, as the Devil was supposed to do, but merely to have sex with him.

Besides, the Evil Spirits, the incorporeal Demons who conspire with Sorceresses and Witches, constrain them to Demon worship, to the adoration of the Catholic Faith, to the commission of enchantments, magic, and lust crimes, as preliminary conditions to the infernal intercourse, as has been above stated; now, Incubi endeavor nothing of the kind they see therefore not evil spirits. . . . Now, if the evil Demons, subjuged by our Lord Jesus Christ, are smitten with fear by His Name, the Cross and the holy things; if on the other hand, the good Angels rejoice at those same things, without however inciting men to sin or offered God, whilst the Incubi, having any dread of the holy things, proveless to sin, it is clear that they are neither evil Demons nor good Angels but is it clear also that they are very men, though endowed with reason. What then shall they do?"

Sinistrari speculated that the incubus and succubus were beings of a rank intermediate between angels and humans, male and female, who could assume, for instance, the form of a man to copulate with a beast, or the contrary, a man or a woman who has sex with an incubus or a succubus is elevated and exalted.

From all that has been concluded above, it is therefore clear that these are such Demons, Succubi and Incubi, endowed with senses and subject to the passions thereof, as has been shown, who have been through generation and die through corruption, who are capable of salvation and damnation, more noble than man, by reason of the greater nobility of their bodies, and who, when having intercourse with the human body, male or female, fall into the same sin as man when copulating with a beast, which is inferior to him. . . . But, when copulating with an Incubus, it is quite the reverse for the Incubus, by reason of his remoteness from the mortal spirit, is equal to man; and, by reason of his body, more noble because more subtle, so he is more perfect and more dignified than man. Consequently, when having intercourse with an Incubus, man does not degrade, but rather dignifies, his nature.
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This is a remarkably bold assertion for a Franciscan monk born in 1622, who served as Consultant to the Supreme Tribunal of the Most Holy Inquisition. Stanisław was undoubtedly uncomfortable with it, but he had the courage to follow his own logical process to its inevitable conclusion. However, it is no accident that the manuscript of Demonsmam remained unpublished and lost to the world until discovered in the possession of a London collector in 1872. It was first printed at Paris three years later. Stanisław could never have published it during his lifetime.

If such spirits do degrade their nature by having sex with humans, it is a voluntary degradation on their part. They usually come to men and woman uninvited, so no accusation of tempting the spirits to sin can be leveled at their human partners, any more than we would accuse a beast of tempting the passion of a man who copulates with it.

The Morals of Being Tailed

I find myself wondering what might have happened had Hiromyn accepted the spirit as her lover on the first night and kept him mouth shut about the relationship, earlier than giving in to her religion's dictate. The devil told lies, but he was willing to do it anything to please her. Had she received him into her embrace, the spirit perhaps would have revealed many occult secrets to her, and awakened in her mind and body ecstatic perceptions and abilities that she could scarcely have dreamed possible. He would perhaps have given her pleasures far beyond anything her husband was capable of providing.

The Church preached that intercourse with spirits was a sin, therefore Hiromyn was determined to avoid it regardless of the cost. She was also determined to be faithful to her husband, and evidently regarded sex with an incubus as equivalent to adultery. We must respect the choice of this good, pious woman, but I tend to question her wisdom on purely pragmatic grounds.

It was necessary to dwell for a time upon the spirits who rape and torment humans because such spirits do exist, have always existed, and will always exist. They come uninvited to anyone who takes their fancy. They do not persist in bothering those who are known to be dedicated to the pursuit of truth and justice. Magicians are quite capable of controlling such beings, or banishing them in the unlikely event that such a course of action seems desirable. The spirit knew this. They search out easy prey.

Shamanism is a way of life. It evolved out of the folk practices of rural curin men and wise women, who had acquired their art through hereditary lore. The animal familiar of the witch was a material instrument through which the spirit familiar, a kind of helpful spirit or spirit, to use the shamanic term, expressed itself to the witch. The Inquisition of the Christian Church sought to subvert and prevent the nature and purpose of witchcraft to suit its own insane view of the world, and to a greater extent it succeeded. The familiar of the witch became a demon of hell in the eyes of the common people.

Not much is known about genuine witches in Europe during the period of the witch burnings. However, it is quite likely that wise women practicing pagan forms of folk magic did have sexual intercourse with familiar spirits, though probably not with the animals that sometimes may have served as physical hosts for those spirits. Familiar spirits were capable of entering into the body of the witch, just as the antism and syzyx entered into the body of the shaman. They were not bound to animal hosts. The sheer number of accounts of intercourse between accursed witches and spirits at the witch trials, coupled with the regularity of this form of union in shamanism, suggests that witches had sex with familiar spirits on occasion, but there is no way to guess how frequently it occurred.

The Devil as a Lover

The other form of spirit sex that formed a topic of interest at the witch trials was called the witch (usually a woman during the period known as the witch mania) and Satan himself. In the same way that the sins symbolically married Christ, witches were believed to wed the Devil. It was held by the Church that they were obscene to him, allowed him full access to their bodies for his pleasure, and remained faithful to him throughout their lives.

Under torture, accused witches testified that Satan came to their beds, usually in the form of a man with swarthy skin and dark hair and eyes, sometimes as a black man, and sometimes as a large black dog or a goat. His lovelmaking was rough and often painful. He preferred his sex doggy style, and enjoyed anal intercourse. Most accused witches denied that they derived any pleasure from his coitus, although this posture may have been motivated from fear that if they admitted pleasure in the arms of the Devil, their torture and eventual execution would be made more horrible. A minority of women interrogated as witches testified that the Devil's lovemaking was highly pleasurable.

The Witch's Familiar

Spirit rapport exists, but in my judgment based on the literature of these events they are no more common in the general population of spirits than human rapists are in the general population of humans. It was the mania concerning the familiar devils and the evil witch with her demon familiar, sweeping through Europe in the fourteenth and fifteenth centuries, that provoked so many genuine reports of obsession by incubi and succubi. Those good Church women who spent hours each day gossiping over the juicy details of the latest witch trial were, in effect, begging to be observed and possessed by fearsome spirits. Some of them had their unrequited wishes fulfilled.

I should mention that possession occurs when a spirit appears to enter and take control of the body. Most often the conscious identity, or soul, of the person possessed is displaced during the event, which is usually of finite duration. The experience is similar to sleep paralysis. Less often, the consciousness remains present during possession, but it is unable to control its body. Obsession occurs when a spirit persists in making its presence known to a human being, either by appearing to the sight, or whispering or shining into the eye, or causing or picking the skin, or generating other sensory impressions directly or indirectly. By this definition, sex with spirits is a form of obsession.

According to the biased and corrupt testimony of the witch trials, there were two types of spirit sex enjoyed by witches. The first was the raw witch, who was often supposed to have with her demon familiar. Usually the familiar was portrayed in the form of a pot animal. Often the Devil's prick was said to be cold as ice, a hard rock, or covered with scales that expanded as it was withdrawn on each backstroke to rip flesh from the walls of the witch's vagina. Accused witches claimed that they often bled after intercourse. Paranormal rituals in a few accounts the Devil's penis was said to be a fiery, but this may have been similar to the fiery cold of ice. Dry.

Not content with endowing Satan with a huge instrument, the demonologists of the Inquisition asserted that he possessed a double penis. In this way he could perform vaginal and anal penetration on a witch simultaneously for her greater degradation. It was even claimed that he had three tools, one of which was extremely long so that the twin would protrude all the way through her body in all forms of marital relations.

The French witch Felicien Reps illustrated this remarkable anatomical feature of the Devil as several of his engorgements. In the opinion of the Church, Satan gained no sexual satisfaction from his coitus with men and women in both sexes and varied forms. Except that it was an angel, without a corporal body, and is not constituted to reproduce sexually, it was assumed that he could not derive pleasure from sex. Therefore he did not demons committed sexual acts for the sole purpose of leading humans into sin and damnation. At the time of the witch trials, Satan was required to be in the form of an attractive young man and to perform sexual acts in front of a group of men and boys in the presence of witnesses. And to increase that the witch felt her own damnation to be impending, and ceased to pray or for salvation from Christ, he took care to induce her to commit the most perverse of sexual acts.

Love in the Convent

At the same time that poor rural women were being burned alive for confessing under torture to sexual relations with familiar and the Devil, monks and nuns were committing sexual acts with spirits in their privacy and security of their cloisters. Usually they were wise enough to maintain a discreet silence about their spirit lovers, but sometimes they were observed in the sexual act (the spirits were usually invisible to others). They would claim that their lover was Jesus, Mary, an angel, or a saint. Some Mochellis reported a visitation by Christ: "He kissed my hand,
press me to Him, whispered to me to give Him my love, and I surrendered all to Him and in return tasted of His divine essence.51

Other nuns were not so fortunate as Mcheldlds. Stintirrat relates the case of a nun who was observed by one of her holy sisters to look benignly into her cell each day after dinner. Suspicion aroused, the spring nun went into an adjoining cell and listened with her ear to the wall. She heard the sounds of two voices converging in subdued tones, and the creak of a bed accompanied by groans and sighs. The spy alerted her abbess, who came to listen. At first they suspected the sister was making lascivious love with another nun, but had to do more research when they found all the men of the convent accounted for at the times of the assignations. After gathering evidence, one day when the sounds of loversmaking were emanating from the locked cell, the abbess pounded on the door and demanded that it be opened. When the sister in the cell eventually opened the door, the cell was found to be otherwise empty.

Temporarily frustrated, the abbess allowed the matter to drop. The spy was more persistent. She contrived to bore a hole through the wall of the suspected sister's cell. Through this peephole she saw the suspected nun making love with an attractive young man. She called the abbess and other sisters to witness the proceedings. By the time they got the cell door open the male lover had vanished into thin air. The amorous sister continued to deny everything until threatened with torture, at which point she at last confessed that she had been sleeping with an incubus.

The Private Life of Joan of Arc

Sometimes the authorities had political reasons for not believing that the connection
between pious individuals and angels was approved by God. Joan of Arc claimed
to see the angels in corporeal form. At her trial for heresy her accuser tried to make
her into admitting that she had committed sexual acts with these angels, but Joan
determinedly stated their questions, without even actually denying the accusations:

Questions: Has she kissed St. Michael and St. Catherine?
Answer: Yes.

Questions: Do they smell pleasant?
Answer: It's good to know they smell pleasant.

Questions: In embracing them, does she ever feel any warmth or
touching them?
Answer: It is not possible for me to embrace them without feeling or

The God of the Templars

This was the fate that overtook the Order of the Knights Templar, a religious order
founded in 1119 to safeguard pilgrims on their journey to the Holy Land. Its primary
center was established at Jerusalem on the site now occupied by the Dome of the
Rock. The Templars were initiates of a secret society that over the centuries devel-
oped its own esoteric beliefs and practices. These may have been Gnostic in nature,
and were certainly influenced by Eastern beliefs and practices. There is evidence
to suggest that they included sexual magic of a homosexual kind.

What actually went on in the secret chambers of the Templars is lost to history,
and the confessions extracted from the knights under torture are suspect. Imprisonment
seems to have involved the denial of Christ, suffering the cross, and a ceremony
that took place in a locked room. In this room the initiates partially disrobed, then received
kisses from their fellow knights on various parts of their body. "One of the knights exam-
ned, Guichard de Marici, said he remembered the reception of Hugh de Maricour, of

the diocese of Lyons, whom he saw taken into a small room, which was closed up so
that no one could see or hear what took place within, but that when, after some time,
he was let out, he was very pale, and looked as though he had been tortured and amazed.52

The Templars worshipped an idol in the form of a bearded and girded head called
Baphomet. This is variously described as a statue in metal or wood of a bearded face
with blinding eyes. Sometimes the head is said to have possessed two faces, or there.
Sometimes it was a full human figure, but with four feet—two in front and two
behind. These may have been different representations of the same deity. One knight
upon being shown the image for the first time was told, "You must adore this as your
saviour, and the savour of the order of the Temple."53

The idol was believed to have the power of making the knights rich, and of caus-
ing trees to flourish and the earth to become fruitful. They were said to anoint it
with the fat of murdered infants, and to touch cords to it and then wear them around their
waist to gain the benefit of its magical potency. Almost certainly the head was anac-
siastic, and was probably connected with the numerous legends of profane brazen
heads so popular during the Middle Ages. It was the residence for a tutelary spirit
of the Templars, which the Knights credited with various powers.

I am inclined to speculate that the head was the focus for a ritual of god-making
acquired by the Templars from Eastern sources, and that sexual magic was used to
empower it. It is more likely that the head was anointed with semen than with the fat
of murdered babies. Semen may be regarded as the fat of murdered babies, in a sym-
bolistic sense, since when it is spilled outside the womb it cannot generate new life. It
is white like fat. This symbolism was used by Aleister Crowley, most notably in inter-
preting a line from his quasi-sacred book of the Law, dictated to him by his Holy
Guardian Angel. The line reads: "Sacrifice cattle little and big after a child."54

The Templars were also accused of adorning a demon in the shape of a giant cat,
although one testimony says that it was a cat, which seems more probable. Along
with the cat appeared "devils in the shape of women." It is possible that these were
women paid to perform offices similar to the shuktas of Tantric worship. Or they may
have been haunting, lascivious spirits in the form of beautiful women that are supposed in
Moslem folklore to have sex with the faithful in Paradise.

The Jinn of Islam

Among the common people of the Moslem world, sexual connection with a spirit was
considered a fortunate omens, particularly to a boy who had just reached puberty.

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Sex in Modern Spiritualism

In the twentieth century spirit mediums frequently reported several feelings during
contacts with certain spirits, who due to the parapsychological study of the day were
referred to as evil and perverse. Ectoplasm, a mysterious substance usually characterized
as viscous, sticky or slimy in its fully materialized form, came out of the body of the
medium and took the shape of faces or other body parts of spiritual beings, someti-
mes emanated from the vagina of females, suggesting that it was based upon the
occult sexual energy of the Kundalini Shakti. There is a famous photograph of the
medium Miss Eliza Grace (1883–1941) extruding an ectoplasmic hand and arm from
her pubic region.55 It illustrates the underlying connection in spiritism between spirit
energy and human sexual energy.

The investigator of psychic phenomena, Dr. Hereward Carrington, noted this con-
nection in a paper read before the First International Congress for Psychical Research
at Copenhagen in 1921, in which he mentioned "the observation made in the cases of
the mediums" Kathleen Golightly and Eva C, which show that the plasma which is
materialized, frequently issues from the generitalia.56 In the same paper Carrington
made mention of "the teachings and practices of the Yogi Indians, who have written at
great length upon the connection between sexual energies and the higher ecstatic
states, and of the conversion of the former into the latter," suggesting that he had a
least a passing acquaintance with Tantric.
Female mediums sometimes experienced sexual climaxes at the height of their manifestations.

These speculations have, I believe, been amply verified by certain recent investigations, wherein it has been shown that (in the case of a celebrated European medium) the production of a physical phenomenon of exceptional violence has been correlated with a rise in orgasm. From many accounts it seems probable that the same was frequently true in the case of Eusapia Palladino, and was doubtless the case with other mediums also.

Often the onset of a talent for mediumship is announced by the persistent appearance of poltergeist events. As is the case with poltergeist activity generally, the obsessing spirits turn their energies upon the psychic with whom they are associated, sometimes causing bruises, welts, cuts in the skin, or stigmas of various kinds. The psychic is tormented by loud noises, voices, pokes, slaps, and other events. Mediumship often develops from Poltergeist phenomena from a fearsome persecution to make the sensitive a medium against his will.

Poltergeists

Sinister and other Church demonologists noted the occurrence of poltergeist events in connection with visitations of inebriety and succubus centuries ago. It is a common belief among modern parapsychologists that poltergeist phenomena are generated by human sexuality. A poltergeist (German for "noisy ghost") is a spirit that moves furnaces, snarls dishes, knocks pictures off the walls, and otherwise makes a nuisance of itself. Poltergeists almost always reveal themselves in the close proximity of a girl or boy just straining pubescent. As the child grows older and finds normal outlets for sexual energy the poltergeist happenings usually cease.

There has been a futile attempt in parapsychology to demonstrate the existence of a spirit agent in poltergeist activities. They are put down as spontaneous occurrences of telekinesis, a portended power of the human mind to move things at a distance that has never been proven to exist. Parapsychologists generally dodge the question of how human sexuality enters into the equation. The ancient and obvious explanation, that poltergeists are inebriated and succubus feeding off of the sexual energies of adolescents, is never presented.

There seems good reason to suppose that the malicious poltergeists and the benevolent household spirits, who are called by various names in different cultures, are the same class of spirit, which draws upon human sexual energy to accomplish its ends. In Russia these benevolent spirits were known as domovoi, and were believed to perform common household tasks and to watch protectively over the sleeping inhabitants of the house. In Germany they were called koboldi, in England brownies. I suspect they seldom if ever manifest themselves in houses that do not contain a child approaching adolescence, although a woman recently widowed, a celibate priest or nun, or an unmarried individual of adult age may sometimes generate the same necessary sexual energies.

UFO Abductions

Since the 1940's a new form of spirit manifestation has arisen that bears a technological mask. Many thousands of otherwise sane and normal individuals have reported seeing strange lights and shapes moving through the sky or landing upon the ground. These have even reported curious unsavory beings of various sizes and natures. The latest aspect of this cultural happening consists of assertions by a small number of persons that they have been abducted by these beings against their will, taken to an otherworldly place, and sexually violated with instruments.

If we assume for a moment that the beings responsible for these abductions and sexual assaults are not living creatures from distant star systems, but spirits intent on interacting with human beings in a sexual way, these stories begin to reveal familiar details. The inability of some abductees to move while being sexually penetrated is similar to the inability of a person to throw off the night bag after waking from an erotic nightmare. The coldness of the instruments is similar to the icy sensation of the Devil's penis. The theft of semen or ovum by supposed aliens is analogous to the theft of semen by demonic demons, and the reason stated is similar in both cases—the engendering of offspring who are half-human and half-alien (or half-spirit).

To regard the UFO phenomenon as a modern form of spirit possession is not to rob it of its interest or significance. We are left with the fascinating question as to why beings so different from us have spent so much time and energy communicating with and interacting with humanity over a span of so many millennia. As important as it is to consider how spirits can sometimes become human beings, evidently human beings are even more important to at least a percentage of spirits. They seem intent upon teaching us something, or deriving something of value from us, perhaps both. The destinies of humans and spirits appear to be intricately intertwined.
The Ocean of Shakti

The Great Mother Goddess

The Goddess with Attributes

Only philosophers of the highest attainment are capable of worshipping Shakti as an abstract potential. The rest of us must give the Goddess some sort of quality or identity before we can relate to her in any meaningful way.

Shakti herself teaches in one of the Hindu Shastras (sacred texts) that she must be experienced through her forms before she can be approached in her formless reality.

None can comprehend my subtle form from having only meditated on my gross forms. The sight of this subtle form releases [a] consciousness from the bonds of Samsara (eternity world), and gives him Nirvana (eternity free). For this reason a Shakti who desires liberation must first seek refuge in my gross form, and then, having by Kriya yoga duly worshipped these forms slowly and step by step, think of My supreme, conquering, subtle form.

Kriya yoga is the system of yoga described in the first half of the teachings of Patanjali. It involves the observance of rites and ritual actions for the purpose of weakening the five kleshas (afflictions), which are: avidya (ignorance), asmita (egotism), rugs (desire), mistrust (resentment), and abheda (knowledgelessness). The distinction made in the question is between the worship of Shakti with attributes and the worship of Shakti without attributes. It is generally agreed that Shakti must be worshipped as a goddess with a name and a shape before she can be approached in her formless reality. It is not a sign of weakness or intellectual inferiority to worship Shakti with attributes, merely a pragmatic recognition of the inherent limitations of human consciousness.

Soul of the World

In the philosophy of ancient Greece and Rome, Shakti was known as the Soul of the World, the first created being that animates and gives form to the body of the cosmos. All manifest things exist within and are expressions of the Soul of the World. As is true of the Hindu philosophers when they speak of Shakti, the Greek philosopher Plato commonly referred to the Soul of the World as feminine, yet clearly recognized that this deity is neither male nor female in her essential nature.

And the same argument applies to the universal nature which receives all bodies—that must be always called the same, for, inasmuch as she always receives all things, she never departs at all from her own nature and never, in any way or at any time, assumes a form like that of any of the things which enter into her; she is the natural recipient of all impressions, and is directed and informed by them, and appears different from time to time by reason of them.

The Cult of Cybele

The Goddess appears in many guises throughout the mythological history of the human race. All of the great mother goddesses are manifestations aspects of Shakti. In ancient Greece and Rome she was worshipped as Cybele, originally a Phrygian goddess of the caverns of the earth who became identified with Isis, the wife of Osiris. The Romans called her the Great Mother, and regarded her as the mother of all the gods. She was also known as Mother Turia because she bore a square crown in the shape of a sacred city fortification.

Her worshipers in Phrygia, the Cappadocians, paraded through the streets to the piping of flutes and the beating of drums, dancing themselves into an ecstatic trance during which they lashed themselves on the upper body with whips and cut themselves with knives and swords until their blood flowed forth in profusion. Cybele was a fertility goddess. One of her rites involved the ritual castration of her priests. This was done in memory of Attis the Phrygian, a mystic lover of Cybele, who, when he sought to marry another woman, was driven insane by his goddess and made to castrate himself so that he might die to her.

It may seem strange that castration occurs in conjunction with a fertility goddess, but by castrating themselves the priests of Cybele symbolically devoured all of their sexual energy to the goddess, rather than expending it in more normal pursuits. The divine decadence of the Cotylians was driven by their suppressed sexual energies, released through flagellation and self-sacrifice.

Isis the Beloved

Existing in Greece, Rome, and Egypt alongside the frenzied processions of Cybele, the cult of Isis offered a more gentle way to worship the Goddess. Isis is the ancient Egyptian goddess of magic, the faithful wife of Osiris and the mother of Horus. It is clear that Isis was recognized by the Greeks and Romans as a form of Shakti, and as a form of Shiva, by a remark made by Plutarch, who says of these gods: "Whatever there is in nature that is fair and good exists entirely because of them, inasmuch as Osiris contributes the origin, and Isis receives them and distributes them." This is quite close to the usual Hindu understanding of Shiva as the initial creative spark and Shakti as the force that gives form and brings forth.
The Great Mother Goddess

The priests of Isis showed their heads and bodies and remained celibate to signal their personal devotion to her. Osiris, the husband of Isis, was cremated by his brother Set, and it was Isis who restored his patris by creating a replica through her magic. The symbolism of creation, which occurs in the myths of Cybele and Isis, stands in both cases for the devotion of sexual energy to worship; although the gentle and contemplative worship of Isis was very different from the frenzied and abandoned worship of Cybele. By magically re-creating the penis of Osiris, Isis demonstrated that its sexual energies were hers to command and control. Through the celebration of her worship of her priests, the Goddess is voluntarily granted complete command over their sexual functions. All of their latent love-energies are given to Isis. This transmutation of sexual energy (kundalini shakti) yields magical powers (aidhi). This is the real reason that Catholic priests adore Mary, the mother of God, and remain celibate. The true purpose for celibacy within the Christian Church has been hidden for so many centuries that it is almost completely forgotten by the priests themselves. There is agreement among Christian historians that the cult of Mary, or Marianicis, is a direct descendent of the cult of Isis in Rome and Egypt. Similarly, the celibacy of Christian priests is based upon the celibacy of the priests of Isis. The custom was probably established at the urging of priests of Isis after their conversion to Christianity. On the connection between the Roman worship of Isis and the Catholic adoration of Mary, James Pruner wrote:

We need not wonder, then, that in a period of decadence, when traditional faiths were shaken, when systems clashed, when men’s minds were disquieted, when the fabric of the empire itself, once deemed eternal, began to show ominous rents and fissures, the entire figure of Isis with her spiritual calm, her gracious promise of immortality, should have appeared to many like a star in a stormy sky and should have issued in this branch a current of devotion not unlike that which was paid in the Middle Ages to the Virgin Mary. Indeed her steady ritual, with its shaven and tonsured priests, its marbles and vases, its mellow music, in its baptisteries and apothecaries, is a great procession in its jewelled image of the Mother, many points of similarity to the pious and ceremonies of Catholicism. The resemblance need not be purely accidental. Ancient Egypt may have contributed its share to the gorgeous symbolism of the Catholic Church, as well as to the pale abstractions of our own. Certainly in the figures of Isis suckling the infant Horus is so like that of the Madonna and child that it sometimes received the adoration of The Queen of Heaven

Mary is an earthly incarnation of the Queen of Heaven just as Jesus is an earthly incarnation of the heavenly Christ, or Messiah. The Queen of Heaven is described in the New Testament book of Revelation, even though she is not explicitly called by this name. And there appears a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. Since she is said to be the mother of “a man-child, who was to rule all nations with a rod of iron” and who was “caught up into heaven, and to his throne”, she can only be Mary, since the “man-child” is obviously Jesus.

The only explicit mention of the Queen of Heaven in the Bible occurs in Jeremiah, where her worship “to the city of Judah, and in the streets of Jerusalem” is condemned by the prophet. Even though the god of the Hebrews is completely masculine in all the Old Testament descriptions, the Goddess survived in Judaism from ancient to modern times in the form of Mater Dei (mother), whom in the literature of the Kabbalah is described as the wife of God, and as the Shekhina (eminent presence of God) who is personified as a goddess and a lover of holy men. Although it is seldom explicitly stated, there is frequent implication that the love of the Shekhina for her worshipers can assume a sexual expression.

The Goddess among the Gnostics

The Matronit and the Shekhina echo the two forms of the Goddess that occur within the cults of Gnosticism. This will not come as a surprise when we consider the profound influence Gnostic doctrines, particularly those of the Jewish Gnostics, had on the doctrines of the Kabbalah. The Gnostics recognized Shakti as the supreme mother goddess of heaven, whose children are the stars. In the earlier role she was called Dabado (origine) by the Babado Gnostics; Babado is similar in many respects to the Matronit. The Gnostics also recognized a form of the Goddess that voluntarily descended to Earth, where she was raped in the Forgetfulness of Matter. This second form of the Goddess was more youthful and sexually active, and was characterized as either a maiden or a whore. Descending as an incorrupt virgin, she was forced into prostitution by the Archons. She is called various names, among them Helena (soch) by the Simonian Gnostics, and the Light Maiden, but most commonly appears under the name Sophia (wisdom). Sophia is very much like the Kabbalistic concept of the Shekhina.

It should be noted that the symbolism of the serpent played an important part in Gnostic myths and worship, particularly in earlier cults such as that of the Ophites. In Gnosticism it is the serpent who first mentioned the theory of the chief archon Yaldabaoth. In Gnostic doctrines Yaldabaoth is paradoxically both Satar (Samael) and Jehovah (HVH) of the Old Testament. The serpent gives Adam and Eve the gift of gnosis or wisdom, which awakens them to their true divine state and liberates them from their bondage in Eden.

In the Gnostic text The Apocalypse of John, the serpent in the Garden, who in this text is replaced by the form of an eagle, is Sophia herself. Thus spiritual gnosis is a gift to humanity from the Goddess: “I appeared in the form of an eagle on the tree of knowledge, which the Elohim created to be a tree of life.” The Messiah of the Gnostics is called “the hidden king” or “the hidden son of the sun.”

In some respects similar efforts are made to balance the Goddess and the sacred feminine, and to assert this spiritual connection of the sacred feminine to the sacred male by adopting women and men as sacred, and by the use of female titles for the male divinities. Individual groups sometimes invoke her in her forms with attributes, such as Diana and Cerridwen and Hecate, but there is a general understanding that these are only masks for the Goddess, who assumes many forms and names to suit her various purposes. The Goddess is closely identified in Wicca with Mother Nature. The Horned God of Wicca, who appears in English folklore under various distinct names such as Herne the Hunter, Robin Goodfellow, and the Green Man, is an expression of the masculine-sacred solar power of Shiva. In some covens strenuous efforts are made to balance the Goddess and the Horned God during ceremonial worship, but the high priestess of the coven, who is during rituals an incarnation vessel for the Goddess energy (shakti) often takes the more active,
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central role in the circle. It is through the high priests that occult force is channelled during works of ritual magic. It is the custom for the Maenads to whisper incantations into the ears of the initiates that they may experience various visions and revelations.

Another interesting aspect of modern Greek witchcraft is the ritual execution. As mentioned above, the Spieler is often known for his ability to control the weather, and in ancient Mysteries traditions of the ancient world, the third grade of Alexandrian witchcraft initiation is marked by an act of sexual intercourse within the magical circle in the presence of the coven. The man and woman initiated into this grade are said to represent the conjunction of the Sun and Moon. The members of the coven turn their backs upon the couple during intercourse.

The Gaia Theory

Over the past few decades science has contributed to the Western concept of Shakti through the Gaia theory. This states that the entire Earth is a single living organism that has over one million species of trees gradually changing over time. This theory explores the existence of high concentrations of oxygen in the atmosphere. Before life came into being, there was only a trace amount of oxygen in the air. The living earth itself generated the free oxygen we now take for granted as a byproduct of its life processes, then used that oxygen as the basis for its own evolution of oxygen-dependent organisms such as human beings. The Gaia theory is an elaboration in materialistic terms on the Platonic concept of the Soul of the World.

One consequence of the Gaia theory is that every living organism is not only an offering of the Goddess, but part of the body of the Goddess. Gaia is able to regulate the health of her body dynamically, just as we can regulate our sensations of heat and cold, hunger and thirst. For example, when a large meteorite impacts the Earth, eliminating the majority of species, Gaia is able to expand herself into the liberated ecological strata by evolving many entirely new species, for the purpose of restoring the stability and harmony of the entire ecosystem.

In the future should the human race ever become a major destabilizing factor on the balance of the ecosystem (and there are many signs that this time is not far away) Gaia will react to eliminate the destabilizing influence. Mother Nature will turn against her destructive offspring, humanity, and destroy us in order to maintain her own health, just as the human body actually reacts to the presence of damaged and putrefying tissue by eliminating it. The failure of new antibacterial drugs to combat old diseases and infectious agents, as well as the failure of pesticides to eliminate insect infestations, are subtle indications that Gaia is already beginning to respond in a hostile way to her own disease, the human race.

The Dark Goddess

Not every aspect of Shakti is life-affirming. The Goddess has power over all forms, both to bring them forth and to destroy them. Whenever anything is created, the act of creation changes the form of what existed previously, and in this sense destroys it. Creation and destruction always exist together. Whether a change of form is regarded as creative or destructive largely depends on the attitude of the observer. When we burn a log of wood in the stove, we create warmth along with ash and smoke. These same products are generated when we burn a house to the ground, but burning a house is more apt to be regarded as a destructive act. In general it may be observed that creative acts usually, but not always, involve the accumulation and concentration of energy. Destructive acts usually involve the dispersal of energy.

Many of the forms with attributes of Shakti are goddesses of the dead, the underworld, destruction, and black magic. This is an important factor in our consideration because frequently in literature, mythology, and folklore it is those dark aspects of the Goddess that are most closely linked to human sexuality, particularly sexuality that has as its goal the attainment of pleasure rather than the procession of offspring.

Hecate of the Crossroads

For the Greeks, the dark face of Shakti was most completely expressed by Hecate, the lunar goddess of witches and black magic. Originally Hecate was probably a

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It was not that the Lithid of Jewish folklore hated children, but rather that they belonged to her, to do with as she saw fit. Sometimes she came to play with them. When Lithid appeared invisibly beside a crib to play with a baby, it was believed that its parents could be alerted to her presence by the smile on the baby’s face. It was then necessary to tap the baby on the nose to break the fascination of the goddess, which otherwise might prove fatal to the infant. This was particularly true should Lithid decide to kiss the child. Its life would then be drained out through its lips into the goddess.

According to some more materialistic folk tales, Lithid came to young children in the form of an owl and drank their blood. This story was based upon an ancient Greek superstition that screech owls were night hags who sometimes sucked the blood of children. The Romans called these huge owls, “With their beaks they are said to tear the souls of the sucklings, and they have their maws distended with the blood which they have swallowed.”

Grandmother Lithid and Lithid the Maidens

Sometimes Lithid is divided into two goddesses. The first is Grandmother Lithid, the Ancient One, who is mainly concerned with the birthing and nurturing of demons, inducing abortions and still births, and causing crib deaths. Grandmother Lithid is the night hag in her most horrible aspect. She is the dark reflection of the Materone, and appears as a hideous hag, a shortened person, who is also called Lithid the Great, and is said to be the consort of the demon Simron.

The second form of Lithid is Naumah, who in the Bible is the sister of Tubal- 
caina. A similar description of a strange female comes from the literature of the Koh 
bibals. Naumah was transformed into a beautiful seductress who comes to the beds of 
men sleeping alone and makes love to them. At first she appears as the most beautiful woman imaginable. According to the Zehar she adorns herself as a prostitute and 
stands waiting for her victim at a crossroads. Her hair is long and rouged. Her 
cheeks are lilac-white and tinged with pink. She wears earrings and necklaces and paints her lips. Her dress is scarlet.

After she has captured the affection of her victim and induced him to commit sin, she appears as a giant and savage demoness who in many ways bears a striking resem 
banece to Kali, the Hindu goddess of destruction. She stands before her lover clothed 
in flame, her body full of eyes, a drawn sword in her hand that dips pangs from its 
tip. She kills him and carries him off to hell. Naumah is the shadow equivalent to the

Thracian Moon goddess. Historians asserted that she was the daughter of the Titans Perseus and Asteria. Hecate had three heads, those of a lion, a dog, and a mare, which agreed with the three phases of the Moon. Her sacred beast was the dog, her sacred place the crossroads. At the end of each month the Greeks set out food at crossroads as an offering to her, to turn aside her wrath. Dogs and black female lambs were sacrificed in her honor. Her sacred appearance was accompanied by the howling of dogs. She taught sorcery and commanded the spirits of death and underworld to work her will upon the Earth. She had the power to bestow upon or withhold from mortals any gift they desired.

Hecate was invoked by seers when they had dealings with the underworld or wished to work evil magic. One of the reasons was the induction of uncontrollable sexual desire in the heart of a previously indifferent person. This was accomplished through love charms or philtres such as the infamous leprous man created under the authority of Hecate. The hippoktonos was described by ancient Roman writers as a small lump of matter found on the forehead of a newly born colt which the mother horse immediately discarded, or alternatively as the sexual accretions of a mare in heat. The connection of the mare with Hecate is significant. The mare is also linked with night 

Lilith

In Jewish folklore and in the texts of the Kabalah, the dark shadow aspect of Shakti is Lilith, who was also known by such titles as the Old One, the Hoph Husk, the Mother of Demons, the Witch, the Woman of Haunted Trees, and the North 

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Sheshhesh. She is also called Little Lilith and Lilith the Maiden, and is said to be the consort of the demon Asmodiel.

With Naamah the emphasis is on the sexual act and its pleasures. She is the beautiful host of forbidden lust, and embodies the enormous power of sexual energy to corrupt and seduce, as well as to give joy. With the grandmother Lilith, the emphasis is on the unadulterated offspring born of unions between spirits and humans. Lilith the Great embodies the power of sexual energy to create and bring forth into manifest being, a power that can be preserved to produce mưais. She is referred to in Kabbalistic writings as the Alien Queen because she overpowers the place of the Manimoni on the throne of heaven. She is sexual energy used for creative purposes not sanctioned by the holy Torah.

Both goddesses are aspects of Lilith; just as both the Manimoni and the Sheshhesh are two forms of the same shakti energy. Thus Lilith in her undifferentiated aspect as both the mother of demons and the seducer of human beings is an excellent expression of the chaotic or destructive reflection of shakti (Kaballah). In Jewish folklore, all sexual pleasures that is enjoyed for its own sake in the embrace of spirits falls under the command and control of Lilith, or her daughter Naamah, since all such unions are unlawful.

Sometimes Lilith is divided into four demon queens who are set over the four quarters of the Earth. Lilith, who is often called the Northern, rules Rome, which stands for the northern quarter. Naamah rules Damascus, which stands for the eastern quarter. Mahallah (or Rahab) rules Egypt, which stands for the southern quarter. Ignat (or Aagath, or Agath) rules Salamanca, which stands for the western quarter. The four demon queens are merely various aspects of Lilith acting to seduce human beings in different parts of the world.

Sex and Sin

To understand why Lilith is portrayed in such a completely negative way in Jewish folklore, it must be borne in mind that until the last few decades sex outside the bounds of marriage for any reason was considered sinful and unlawful by most Western cultures and religions. Even sex within the bounds of marriage was looked upon as a sin if it was committed purely for the purposes of sexual gratification, or if it involved variations of technique that were considered perverse or criminal. Such acts as fellatio, cunnilingus, masturbation, and even intercourse that was conducted naked in daylight or with a lamp burning were condemned as damnable acts. Any

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attempt to have sex without conceiving a child was regarded as a form of abortion.

All types of abortion were looked upon as the blackest of crimes. For this reason, sexual pleasure enjoyed with a spiritual being for its own sake was automatically classed as evil, and was grouped with aspects of Shakti that have to do with the underworld, black magic, poisoning, and other crimes. Sex with a woman of flesh and blood was also looked upon as evil when it occurred outside the marriage bond or when it was entered into purely for purposes of pleasure. Since sex with spirits could not engender lawful offspring, the original assumption was that it was invariably unlawful.

The single exception occurred when the Sheshhesh (divine presence) made love to a holy man or woman. This occurrence was implicitly recognized in the Kabballah and in Christian mysticism, but was seldom openly discussed. Holy rabbits might receive ecstasy in the embrace of the Sheshhesh. Devout monks might lie in the marriage bed with their heavenly spouse, Jesus, and monks might share a similar bliss in the arms of Mary, or more commonly, also with Jesus. Descriptions of the kiss and the embrace of Christ are usually interpreted in a symbolic way. In my opinion they should be interpreted literally in most cases. It is only the monolithic mindset of modern times which, because it deweals the very existence of spirits, dictates that all such liaisons must be poetic fantasies.

There is a certain amount of hypocrisy and ambivalence here. When the Sheshhesh came to a holy Kabballist, she might induce an ecstatic state that had as one of its features sexual pleasure — this is implied in Kabballistic texts but never clearly stated. The pleasure was regarded as a reward for extreme purity and correct worship. On the other hand, if Lilith or Naamah came to the bed of an ordinary man or woman and made love to that person with the person’s consent, it was regarded by Kabballists as a damnable sin. The actions of the goddess and the human being involved are the same in both cases. Whether or not the action is good or evil depends upon the intention of the human and the spirit.

When Jesus came to St. Theresa and placed a mark upon her, it was perceived as a sign of her blessedness in the eyes of the Church.

On another occasion, Jesus Christ appeared before her, and, putting his right hand, printed with the seal, into her hand, said, “See this nail print. It is the sign of My marriage contract with you. Ere long you shall be my bride, and nothing shall separate you from the love of God your Saviour.” . . . being at mass on St. Paul’s Day, Christ manifested Himself to her in His human form.

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worthy goal it itself, Prayoga is more apt to be viewed with tolerance, and regarded as a legitimate pursuit.

Lilith and Samael

Kabballists believed that Lilith could come to the beds of women and make love to them in the form of a male spirit, or incubus, who was usually called Samael. Samael is the Jewish equivalent to Satan. He is the lord of the underworld. Lilith is his consort. In the Kabballah, Lilith has the ability to make love to human beings in a female or a male form. In one Kabballistic text Lilith is identified with the Serpent who seduced Eve in the Garden of Eden. “And the Serpent, the Woman of Harseness, incited and seduced Eve through the books of Light which in itself is holiness.” The “Light” refers to the underlying energy of the goddess Kandali, which may be employed for lawful or unlawful purposes. Kandali is the personified manifestation of Shakti within the human body and always has a separative expression. The “books” are demons. The “Woman of Harseness” is another title for Lilith.

This is in perfect accord with the understanding of the nature of Shakti in the Tantric texts of India. Shakti shakti expresses and conveys all forms, she can just as easily manifest as a male spirit. The fact that Lilith shares this ability to come in either sex confirms that she is a genuine expression of Shakti.

The same understanding exists in the literature of the European demonologists, who believed that Satan could come to male witches in the form of a succubus, or to female witches in the form of an incubus, with equal ease. Concerning demons, who are usually understood in Christian theology to be mere extensions of the archdemon Satan himself, Guazzo writes: “They can therefore create the appearance of sex which is not normally present, and endeavour to bring men to a female form, and to women in a masculine form, and live with each accordingly.” The same phenomenon is being discussed, but Christian Europe assumes that at root the seducing devil was masculine whereas Jewish Kabballists assumed it to be or root feminine. The most profound of the Hindu pandits understood that it was neither.

The Blinding Dragon

Later Kabballists made a highly important distinction between dark or chaotic Shakti in her female aspect (Lilith), dark Shakti in her male aspect (Samael), and the underlying destructive energy of dark shakti (energet) itself, which they represented in the
form of a great serpent or dragon. This is very similar to the representation of the power of Kandaliya as a serpent in Hindu Tantra—so similar that it is tempting to assume that the Kabbalah borrowed from the Hindu Tantric texts. The serpent power of shakti in the Kabbalah is called the Blind Dragon or Blindsight. This serpent is described as an "intermediary groomsmen" who lies between Samuel and Lilith while they are copulating, and in fact actually enables their "sensation and coupling."  

The Blindsight is credited with immense power for creation or destruction. It is castrated so that it cannot forget offering itself, lest those offering destroy the world. About this great serpent is also written that it had been created whole and complete, it would have destroyed the world in a single minute. According to the Kabbalistic Nativeli Herz Bachurashi, who wrote about the Blindsight in his Valley of the King (1648), the dragon is said to be blind to indicate that it is invincible—that is, without color. I tend to believe that the true reason for its blindness is probably the same as the reason for its castration, to limit its otherwise limitless power. Magic energy is projected through the eyes. It is perhaps only a coincidence that the penis is sometimes described in vernacular conversation as a "blind snake," but nevertheless an interesting coincidence.

In Tantra the human body has three erotic channels connected with Shakti. A central channel called the shushumna runs straight up from the lowest of the chakras, the mooladhar, which is the seat of sexual energy, to the highest point—chakra, the sahasrara or Thousand-petalled Lotus. The fiery serpent Kundalini is said to lie coiled three and one-half times at the base of the spine in, or just below, the mooladhar, and to rise up this central tube to the sahasrara. Twined around the shushumna in a winding helix are two other channels, one that begins and ends on the left side of the body and is female, called the ida, and another that begins and ends on the right side and is male, called the pingala. The ida is associated with the Moon and with the lunar breath of the left nostril; the pingala is associated with the Sun and the solar breath of the right nostril.

A correspondence can be drawn between these three channels and the three persons of the trinity of hell in the Kabbalah. The Blindsight corresponds to the fiery serpent Kundalini who awakens with blind or unfocused sexual desire and ascends up the central shushumna. The ida and its lunar energies are related to dark Shakti in her female aspect, Lilith. The pingala and its solar energies are related to dark Shakti in her male aspect, Samuel. Essentially the same triple relationship occurs in the magical and alchemical symbol of the cauldron of Hermes.

### Tantra and Tao

#### Internal Alchemy

Internal alchemy involves the transmutation of energies and substances within the human body. The body itself serves as the Hermetic vessel, and the fire of change is generated internally through prayers, meditations, visualizations, mantras, physical postures, controlled breathing, and other ritual observances. The internalization of the alchemical process in H daneo Tantra is the most important distinction that may be drawn between the traditional alchemy of Asia and Europe.

Although various forms of internal alchemy may be found throughout the nations of the Far East, the two main streams exist in India and China. Both have been influenced by the practices and beliefs of Buddhism, with the result that the systems overlap to a degree, yet they are distinct enough to be examined separately. Both systems of internal alchemy employ sexual components.

The Eastern systems of internal alchemy differ from the sexual alchemy described in this book in that they generally do not involve the deliberate excretion of transmutal fluids of the body. Just the opposite is true—in most of the mainstream alchemical systems of the East, the semen is strenuously retained within the male body to conserve and transmute its energy. Exceptions to this rule are to be found in certain sects that emphasize the acquisition of magical powers above spiritual enlightenment, but the majority of the practitioners of the traditional Eastern alchemical systems condemn these sects as degenerate; perhaps in the belief that where excretion occurs, the goal must be sexual pleasure rather than spiritual growth.

In Hindu Tantra, ejaculation of the semen is usually permitted to occur after a prolonged period of austerities, during which occult energies are generated and circulated throughout the body. Subsequent emission of the seed forms a type of sacrifice to the goddess Shakti. By contrast, in the Buddhist Tantra of India, Tibet, and other nations, ejaculation is for the most part avoided. The view is that when the seed is discharged, vitality is lost from the body. Stained sexual emissions generate occult power. By retaining the seed, this vitality is stored like electrical potential in a battery. Buddhists tend to believe that climax acts as a kind of short circuit in this process and frustrates its fulfillment.

This distinction is not absolute. It merely indicates a different philosophical emphasis concerning how the energies raised by sexual union with the Goddess should be manipulated. One Hindu sect advocates the oral consumption of the seed from the vagina of the shakti (human vessel of the Goddess) in order to rebirth its power. In certain Buddhist practices the semen is emitted and consumed orally, or is inhaled directly into the penis after climax. This remarkable example of psychic muscular control causes the semen to be drawn backward through the urethra into the bladder.

The internal alchemy of India will be examined under the name of Tantra, and that of China will be referred to as Taoist alchemy. Although these terms are somewhat misleading, they are convenient for distinguishing the primary characteristics of each system.

#### Shakti and Shakti

In Hindu Tantra, the emphasis is placed upon the act of sexual union with the goddess Shakti, also known as Bhairavi (the Goddess) and Bhavani or Parvati in her role as wife of the god Shiva (also spelled Shiv). When the union is of a symbolic nature and does not involve physical sex, it is said to be of the right-hand path (dakshin marg). When the union with Shakti involves actual sexual congress, it is said to be of the left-hand path (svarga marg).

It is common to regard the term "left-hand path" as synonymous with evil. This arises from the traditional association in Western culture of the left side, and particu-
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Tao and Tantra literally means "loom" or "warp of the loom"—the framework or basis of doctrine. It is a broad term. Its own internal definition: Tao is the collection of religious writings (shastras) revealed by the god Shiva to serve as the scriptural guide during the fourth and present age of Kali (Kalipuja). Many works of Tantra have nothing to do with sexuality. However, the passion of the era or so Tantra has come to mean specifically those texts that teach the worship of the Goddess in her various forms through sexual practices, either symbolic or actual. In Tantra the yoni cults and adores Shakti as a lover. He is called a shakti. During lovemaking, he conceives himself as an embodiment of the god Shiva, and his partner as an emanation of the wife of Shiva, Bhavani, or Parent.

Bhavani is the same as the great mother goddess Shakti, whose forms are innumerable. "She changes and transforms herself into a thousand shapes, and appears sometimes as a man and sometimes as a woman." Shakti is able to appear in a male form because the Goddess is the essential power of all manifestation. She creates things to be, and is present in the things that have being. The power of Shiva, by contrast, is one of abstract conception. He is the seed that initiates the process of life, but is not himself the process or its product. In the diagram known as the Shri Yantra, which is the most important of all images dedicated to Shakti, Shiva is represented by the small dot (binda) in the center of the downward-pointing triangle. Yantra literally means instrument or tool. It is the symbol through which communication is established with the divinity who forms the object of worship. The worshipper first meditates upon the deity, then aroused or godness within his or her own body, then projects this awakened deity into the yantra with the aid of mantra (sounding) and mudra (gestures). The yantra is thus quickened with the living awareness of the deity, who as a result may be welcomed and worshipped. A similar technique is employed to awaken a physical image of a deity such as a statue.

An important distinction must be made between yantra and mandala. A mandala is an occult symbol, generally four-sided with a circular center, that may be used in the worship of any god or goddess, whereas a yantra is a symbol specific to a single deity. The Shri Yantra is devoted only to Shakti, and should not be used in the invocation of any other goddess.

The Five M's

The Hindu Tantra ritual involves the use of five mularms or instruments. These are: mantras (words), manas (mind), mudra (gesture), manas (mind), and mudra (symbol).

For the worship of Shakti, the Panchamatra is considered essential. Without the Shakti, the samantra (five M's) cannot be performed. These five mularms are: mantras (words), manas (mind), mudra (gesture), and mudra (symbol). The worshipper must be able to perform all five mularms.

Worship of the Goddess

Group worship takes place within a magic circle, called a chakras (chakras literally means "wheel"), that is formed out of the seated bodies of the Saktikas (male worshippers) and Saktikas (female worshippers). The shakti is seated on the left side of the Saktika. A Load of the Chakr (Chakras) parade over the ritual, sitting with their own shakti in the center of the circle. There are various different kinds of chakras, and these produce different effects on the worshippers.

Traditionally, the woman who assumed the role of shakti was the wife of the prior. This was thought to reduce the likelihood that sexual worship would be used to give motives of sexual pleasure, or a desire for sexual experiences. An exception was made when the Saktika was unmarried, or his wife was incapable of sexual union. Then it was considered permissible to take another woman as his shakti. These substitutes were ordinarily chosen from the ranks of prostitutes or temple dancers. These women knew what was expected of them and were expert in the physical arts of love. It is important to understand that the bond between a Saktika and his shakti is not causal. It was considered to be a lifetime commitment. Woodruff wrote: "The proper role, I am told, is that the relationship with such a Sakti should be of a permanent character; it being indeed held that a Sakti who is abandoned by the Saktika takes away with her the latter's merits (Poria). The position of such a Sakti may be described as a wife in religion for the Saktika. It was thought essential that the shakti be of similar intelligence and occupy the same plane of spiritual evolution. She must have an equal degree of skill in ritual as the Saktika. A distinction was made between a shakti who was to be worshipped as the Godess incarnate and a shakti who represented some lesser female aspect of the Goddess, and might be united with sexually. As a substitute for sexual intercourse it was considered permissible to worship the feet of the Goddess.
Dust from the Feet

In some sects at least, the "feet" of the Goddess seems to have been a euphemism for the vulva, just as in ancient Greece the "thighs" was a code word for the penis (P�vagānas is fabled to have gone about showing those who took a fancy to his "golden thigh"). The feet of the Goddess specifically refers to the muladhāra chakra of the human body, which is located at the perineum between the genitals and the anus. The muladhāra is the residence of Kālīnā, she who is Śakti in the microcosm.

Even where intercourse was not held with the shakti, the products of her genital—sperm, sexual fluid, and menstrual blood—were sometimes gathered and used for magical purposes within the Kālīsakha, the circle or cult that worshipped the Goddess in the form of Kāli the Destroyer. The "feet" of the Goddess are said to have commemorate to be "like soft cotton" and "colored red with dyed cotton." Mention is made of "red dust" which covers the "feet" of Śakti. Kenneth Grant interprets this to mean "the dust of the Feet of the Mother that manifests in the menstrual effluvia of the second and third day's pelvic flow."

The use of the shakti was collected and drank for a variety of occult purposes, including the curing of disease, the stimulation of occult faculties and the awakening and raising of Kundalini up the central channel (shushumna) of the body. It was one of the substitutes for maithya, the wine of tantric penitence. Her faces were sometimes burned to a white ash and spread upon her body. These ashes were usually washed off the feet of the shakti during worship and mixed with wine in a special consecrated chalice, then consumed by the Sadhakas.

Perhaps the most valuable of the genital secrets of the shakti was the clear fluid produced during sexual arousal. This was permitted to drip from the vulva of the shakti while she maintained one of several ritual postures within the chakra, and was collected upon a bhrīja leaf laid beneath her for this purpose. In order to maintain the purity of this supreme elixir, the shakti was never touched. If the so-called is so much as touched during this transcendental state, the fluids are darkend and become venemous.

Nondescripts, the magical manipulation of bodily secrets is one of the darkest and most closely hidden aspects of Tantra worship. It is commonly referred to only obliquely, if at all.

There are some things the ordinary man looks upon as 'ancient', and as long as he does so, to offer such a thing to the Goddess would be an offence. But, Union with Śakti

Although it was common in Hindu Tantra to worship the Goddess as virgin or mother, sexual intercourse did occur, and sometimes assumed curious forms that might in more conservative quarters be classed as orgiastic or degenerate. During group sexual rites, where the shakti was selected for each Sādhaka at random by a form of lot drawing that involved the garments of the women, intercourse occurred even when a man drew the bodice or jacket of his own mother or sister. This indicates that in some forms of Tantra the distinction between the shakti of the Goddess and the shakti of her devote was not respected, and that ritual practice was practiced with the Mother Goddess herself, through her human female representatives, by her male worshippers.

A Pāndita friend tells me that the Śīdākharārośhaka translates a rite (Cudacakas) in which fifty Śīrlī Vīra go with fifty Śīrlīs, each man getting his companion by lot, and selecting one out of a heap of the Śīrlī's jackets (Cudakas). His Śīrlī is the woman to whom the jacket belongs. In the Ğeckacakas (Love Cakes), the Śīrlī Vīra pair with the Śīrlīs according as they have a liking for them. Anandāvalīvayogas is another unknown rite performed with not less than three and not more than one hundred and eighty Śīrlīs who surround the Vīra. He unités with one Śīrlī (Bhūpika Śīrlī) and touches the rest. In the Uma Ğeck (Uma = epides's wife) the Vīra sits in peace tied to one another with cloths.

Very possibly the clothes were smeared with menstrual blood. It is also likely that in the rite of Anandāvalīvayogas the shaktis were stimulated to the point of repeated orgasms by the hands of the Vīra. As Woodroffe correctly observes, these rites were intended to generate magic power rather than to serve primarily as worship. They did not form the regular observances of Tantra, but were extraordinary exceptions conducted for specific purposes. For example, the Cudacakas were done to insure success for the rajas in imminent military battles.

Kundalini Shakti

On the level of the microcosm or human body, the goal of Hindu Tantra is the awakening of Kundalini (Shakti) in the lowest energy wheel, the muladhāra chakra, and its elevation through the ecstatic channel known as the shushumna to the sahasrāra region at the crown of the head, where she unites with Shiva and showers down the nectar of bliss. Kundalini is also known by such descriptive titles as the serpent power and the fire snake. She is conceived in the form of a fiery serpent that lies coiled in these and one-half turns near the base of the spine at the perineum.

Worship of Śakti assimilates the fiery serpent of Kundalini. The awakening of Kundalini is signified by spontaneus temenence in the sexual organs. In men the penis becomes erect. In women the same erection takes place in the clitoris, and the labia become more prominent. The sexual organs of both men and women secrete copious amounts of fluids whose mundane purpose is lubrication during coitus.

Kundalini is awakened by controlled breathing exercises accompanied by rhythmic contraction of the anal sphincter while seated in certain yoga postures believed to facilitate the purpose. Mantras, the repetition of certain significant words or sounds, is also employed, along with visualization of various forms of the Goddess and her occult symbols such as the Śīrlī Šaktī. There is an elaborate structure of mantra and visual symbolism for raising the serpent power.

Kundalini is Śakti manifesting herself within the human body. Kundalini is conceived in both an erotic energy and a goddess. She is not a goddess that dwells within the human body, but Śakti externalizing herself through the body with the organs and energies of the human body. Kundalini Śakti is present in both men and women.

Chakras of the Microcosm

Kundalini yoga has its own occult psychology: In the process of raising the serpent power up the shushumna, which corresponds roughly with the spinal cord, a series of knots or angūlīs must be pierced. These blockages along the shushumna are known as chakras, but should not be confused with the chakras, or ritual circles, of tantric worship.

There are various numbers given for the chakras of the human body, which are believed to lie in other places besides along the spinal column, but these through which Kundalini passes on her journey to the crown of the head are the most important. These are usually said to be six in number. The crown of the head is linked to the god Śiva, and is known as the sahasrāra. It is not, strictly speaking, a chakra, but the place where Kundalini Śakti unites with Śiva.
conventional external alchemy were retained, but were reorganized into different occult parts and energies of the human body. The body itself became the Hermetic vessel. As is so often the case with ancient texts, the writers assumed all their readers to be male. Consequently, the description that follows applies to the male practitioner, but female readers should understand that the same techniques can be applied, with minor and obvious modifications, to their own practice.

Taoist Alchemy is based on the belief that there is a life-force that is responsible for health and longevity. This force manifests itself mostly in the desire to preserve and create. In men, it is naturally concentrated in the semen. When semen is emitted, some of this life-force is lost. The goal of Taoist alchemy is to retain the semen within the body and transform it into vitality, for the purposes of better health and longer life. This is accomplished by circulating the generative force within the body until it is sublimated into vitality.

There are striking similarities in the description of the circulation of the generative force and the raising of Kundalini. It is clear that the same fundamental psycho-physiological process is at work in both cases. Both involve sexual arousal. Both are based on raising an internal force upward along the central core of the body from the genital region to the head. In both cases this is accomplished in successive stages.

Generative force is accumulated by the curious practice of gathering saliva in the mouth until the mouth is full and swallowing it. This is accomplished by straightening the neck as you swallow. It is asserted that unless this is done, the saliva will not form the proper type of generative force, and will have a harmful effect on the body. An increase in the generative force promotes erection of the penis. It is only when the penis is erect that the force may be circulated and transmitted.

Those who are old and have difficulty experiencing spontaneous erection are instructed to use masturbation to erect the penis, but this is not carried on to the point of ejaculation. Another approach is to practice the alchemical circulation of the generative force when either the practitioner is expected to wake up, or to arrange to be awakened, at the proper hour, the hour of mu (midnight). Following the principles of Yin and Yang, the first half of the day (midnight to noon) is positive or Yang, while the second half of the day (noon to midnight) is negative or Yin. The alchemical Lu Kuan Yu writes ‘It is important to avail oneself of this moment when the penis stands to gather the generative force for sublimation, for the gathering of it during the negative half of the day is ineffective.’

Generative force is accumulated in the cauldon, a region in the abdomen just below the navel and toward the back of the body. Blood that circulates to the cauldon is changed into this generative force. Saliva swallowed in the proper manner also creates this force in the cauldon. The cauldon is heated by means of an inner fire that is said to be above it in the region of the gentialia. This is ignored by regulated breathing. By drawing air deeply into the lower abdomen, presence is applied to the stove, igniting the fire and heating the cauldon.

It is important not to confuse the energy in the air, called d’i, with the generative energy inherent in the body. The force entering the body from the outside, and is already present within the body in the region of the stove. It can, however, be strengthened by accumulating d’i.

Circulation of the Generative Force

When the breath is drawn in and pressed downward upon the lower abdomen, both the fire in the stove and the generative force in the cauldon rise along a channel that extends up the region of the spine to the head. This channel is called the channel of control (mu). When the breath is exhaled, the generative force is allowed to descend down the same channel to the front of the body that runs through the face, chest and abdomen. This channel is called the channel of excretion (mu).

This whole process is known as circulating the generative force in microcosmic orbit. Each orbit purifies the force a little more. The orbit begins at the base of the spine (first gate), ascends to between the kidneys (second gate), and from there to the back of the head (third gate), from where it moves on to an occult cavity in the brain. From the brain it is allowed to descend down the front of the body.

Readers familiar with the writings of Israel Regardie may notice that this circulation of the vital force up the back and down the front of the body is very similar to a technique Regardie developed in his expanded version of the Golden Dawn ritual of the Middle Pillar. Regardie believed the circulation of light in the Middle Pillar Exercise to be of immense value and to possess ‘infinite possibilities.’ Regardie’s circulation of light is described, in a more limited way, in the documents of the Golden Dawn. It is unlikely that S. L. MacGregor Mathers, the founder of the Golden Dawn, who was the creator of most of its magical methods, deliberately imitated the Taoist technique. This suggests that there is a real physiological mechanism at work in the microcosmic orbiting of subtle forces in the body.

After the generative force has circulated for a number of times, it is purified and changed into the alchemical agent. The cauldon, which is not fixed but mobile, along the central column of the body, rises to the level of the solar plexus. Here it is called the middle cauldon. Within the middle cauldon the alchemical agent is transmuted into vitality. In Taoist alchemical terminology this vitality is known as
lead. When the vitality has been purified in the middle cauldron, the cauldron rises to the brain, where it is known as the precious cauldron. Here vitality is transmuted into spirit. In alchemical terminology, this spirit is known as mercury.

To restore the transmuted generative force, the inner fire is circulated up the back channel and down the front channel of the body with the aid of controlled breaths. As the fire passes through four cardinal points in its orbit, it is sublimated. This is known as the inner copulation of the positive (Yang) and negative (Tao) principles. Spirit develops in the brain and a bright light manifests itself. This is the preparation of the golden Elution. The spirit is forced down the central channel of the body, known as the threatening channel, into the occult center below the navel.

Through the use of the breath the transmuted agents are forced up and down the central threatening channel between the brain and the lower center, in the process becoming ever more refined and potent, until at last “the heavenly gate at the top of the head” is forced open, and the spirit is able to leave the body entirely to inhabit “countless bodies in space.” The opening of the crown of the skull is another aspect of Taoist alchemy that appears in Hindu and Buddhist Tantra. There is a technique in yoga for actually inducing a small fissure in the scalp at the top of the head solely through meditative practices, without the application of any physical instrument. As a sign of success, the guru (teacher) inserts a blade of grass into the newly opened fissure, where it stands upright from the shaven skull of the chela (disciple).

**Distinction Between Tantra and Taoist Alchemy**

Little or no attention is paid to the Goddess in Taoist alchemy. Yet she is implicitly present, since without her to cause arousal and the erection of the penis the fundamental beginning of the alchemical practice could not be successfully completed. However, the approach of Taoist alchemy is not to rejoice in the arousal generated by the Goddess, as is the case in Hindu Tantra, but to seek to completely invert and transmute it into spiritual energy.

Taoist alchemy seeks to “turn back the flow of generative force to fortify the body so that it will be restored to its original condition before puberty and cause the penis to cease becoming hard at any time.” The expression of sexuality in the body, particularly by erection and ejaculation, is perceived as debilitating and destructive, to be frustrated by any means. At those times when the alchemist cannot resist sexual climax, he is directed to press hard at the base of his penis to seal the “mental gate” so that the semen is not emitted from the body.

In Hindu Tantra, the Goddess Shakti is externalized and worshipped in the form of a mortal woman with sexual congress that frequently climaxizes with emission of the semen. In some sects, the semen and other sexual secretions of the body of the shakti and the sadhana may be reabsorbed orally. In Buddhist Tantra the Goddess is internalized. Imagined union may be held with lesser spiritual beings, variously known as dakshinis or yoginis, but Kundalini Shakti is never worshipped and ejaculation is avoided even though sexual pleasure may be prolonged and intense. In Taoist alchemy, arousal of the penis is perceived to be a necessary evil and merely a means to an end—dangerous and to be minimized because it may result in unintentional emission with a consequent loss of generative force.

Although the attitude and methods of Taoist alchemy differ from those of Tantra, both Hindu and Buddhist, as do its intermediate goals, the ultimate goal is the same—to transform sexual energy into spiritual energy. It is clear from this brief summary that a single underlying mechanism is at work in both esoteric systems. Sexual alchemy relies upon this basic physiological response, which is universal, but emphasizes different aspects of it, one of which is a satisfying physical and emotional relationship with a spiritual being. The pursuit of pleasure through loving sexual union with spirits (known in Hindu Tantra under the name Prayoga) was condemned by orthodox Tantrists and Taoist alchemists, but was not an uncommon experience, and was by no means universally abandoned.
Sex in Western Alchemy

**Origin of Alchemy**

The fundamental purpose of all forms of alchemy is transmutation. The word "alchemy" means the art of changing one substance into another substance (Arab: al-kemia — the transmutation; sometimes rendered the "Egyptian" art; the Egyptians were renowned for their alchemy). Western alchemy was driven by the efforts of natural philosophers to change common or base metals into silver and gold. They sought this transmutation mainly for the purpose of making themselves wealthy and powerful, and used external physical instruments and substances. Their efforts, continued over many centuries, laid the basis for modern chemistry.

Several fables exist that pretend to relate the origins of alchemy. By one account, it descends from the teachings of the Greek-Egyptian god Hermes Trismegistus, who was a god of wisdom credited with many inventions, among them cards, dice, gambling, writing, and numbers. In the Middle Ages, alchemy became known as the Hermetic art. The common term "hermetically sealed" comes from the practice of alchemists of putting the graphic symbol, or seal, of Hermes upon their vessels.

**The Angelic Connection**

Even though alchemy was usually regarded as a purely physical art of deception by the Egyptians, Greeks, and Romans, the ancient connection between congress with spirits and the acquisition of the power of transmutation cannot be overlooked. It suggests that as early as in the time of the Egyptians, alchemy may have had a higher, esoteric purpose, although this esoteric aspect of the art was never openly described. It is significant that from earliest times alchemy has been linked to the fallen angels. The knowledge of transmutation and other secrets are usually represented as being given by the angels in return for the pleasure of sexual union with human beings. However, it is reasonable to speculate that something more important than pleasure was involved, and that the fallen angels were compensating mankind for esoteric energies generated by the art of human-animal sex, energies that can be generated in no other manner. This biblical tale is an allegory concerning the underlying nature of the relationship that exists between human and spirit lovers.

**The Magic of Babylon**

Toward the end of the fourth century a shift of emphasis occurred in the way the general population perceived alchemy. Prior to this, it had been known as an art of deception that could be used to simulate the false appearance of costly jewels and precious metals. It gradually came to be viewed as an occult art by which base metals might be transformed into genuine silver and gold.

This change of attitude was probably inspired by mystical teachings that made their way westward from Babylonia. The astrological shifts in the seven worlds of the heavens began to be used as symbols for the common metals around this period. The importance of observing astrological times in alchemical operations comes to be generally recognized. The Greek alchemist pseudo-Democritus claimed to have studied the art under Oedipus the Mede. The practices of the Persian Magi were mentioned by other authors such as Zosimus and Synesius.

**Theory of Transmutation**

A theory was developed to account for transmutation. All substances were said to be composed of a prima materia or first matter, which was differentiated into four or all the substances in the world by various overlapping interactions that obscured its essential nature. After removing these imposed qualities from the first matter, alchemists hoped to use it in the creation of gold or silver by imposing the desired qualities that would yield the substance they sought.

The purified prima materia was treated with modified sulfur (or sulfur at sesmic) to produce either the White or the Red Powder. The White Powder was credited with the power of transmuting base metal into silver. The Red Powder was believed to transmute base metal into gold. In theory, any material might have changed into gold, but the transformation was atomic, and it involved a substance that was already very similar to gold in its qualities. Thus, alchemists might employ the White Powder with copper to create silver, and the Red Powder with mercury to create gold.

**Stages of the Alchemical Process**

Details of the alchemical operation vary greatly from author to author, and from century to century, but the overall process involved three main phases: the blackening, the whitening, and the reddening of the material contained in the alchemical vessel (see Hermetic). In earliest times there were four stages, but the third stage, known the yellowing, which formed a transition from the white to the red stage, was dropped during the fifteenth century.

The production of blackness (sugard) was necessary as a foundation for the work. This was achieved by separating the elements (separatio), then combining them in union of opposites (coniunctio) which was conceived as the sexual union of male and female (cosm) which was unconfined in a kind of alchemical marriage (matrimonia). The sexual act brings about the death (momentatio) of the product of the union, causing blackness of the corpus (purificatio) the desired blackness is at last obtained.
The choicest black product (manua corporis) is then washed (albidum) in the same way a corpse might be washed for preparation for burial. This ritual washing (purification) calls back the soul (anima) that was released by death, bringing about a resuscitation of the corpse in a people's ritual (natum) of many colors (anima colors). The metaphor is that of the femur phoenix rising from its own dead body. The many colors merge into whiteness (albidum), which contains all colors. This is the White Powder (tinctura alba) or White Stone (lapis albus) that is the basic condition, capable of transmuting lesser metals into silver. To make the White Powder into the Red (rubedo), the alchemical vessel is heated to the highest possible intensity. This generates the Red Powder which has the ability to transmute silver, mercury, and lesser metals into pure gold.

The Philosopher's Stone

Some alchemists distinguished the White Powder of the Sun and the Red Powder of the Sun from the Philosopher's Stone, which they regarded as the product of a "chemical wedding" between these two opposite terms, the royal marriage of the Queen and King. This stage should not be confused with the combination of opposite elements that occurs during the generation of the blackness at the beginning of the alchemical work. The marriage of the White and Red powders is a royal marriage, the marriage of the elements a common marriage. The Stone of the philosophers (lapis philosophorum) is often confused by alchemical writers with the Red Powder, and with the first matter (prima materia) that underlies it, and with the universal roots (roots of life) which, was also sometimes known as possible gold (uranium possible) because it was drunk in liquid form. It is the Azoth, a word formed from the combination of the first and last letters in the Latin, Greek, and Hebrew alphabets—A plus Z, Alpha (A) plus Omega (Ω), Aleph (א) plus Tav ( tav).

The Philosopher's Stone is even given the attributes of a living spiritual entity and called the God of the Earth (Deus terrae) and the Son of the Macrocorn (filius macrocosm). These two beings are more or less equivalent to Adam Kadmon and the Microcosm of the Jewish mystical system known as the Kahalalah. Basically, they are two sides of the same coin. One is God descended into the world in a human form; the other is man ascended into heaven in a divine form.

As the literature of alchemy evolved over the centuries, it became increasingly mystical. Whereas in its beginning simple chemical operations alone were believed sufficient to create the Stone, in the Middle Ages prayers and personal observances were thought to be essential to success. Not just anyone could transmute, but only a man (there were few women alchemists) who had purified himself, in effect refining the prima matter in his own body. Alchemy could not be worked without the intimate spiritual involvement of the man who worked it.

The Stone, the Elixir, and the Homunculus

The two primary material works of medieval Western alchemy, the Philosopher's Stone of transmutation and the Elixir of eternal life, are similar in name and were often confused in alchemical texts. However, there is an important distinction to be drawn between them. The Philosopher's Stone, a solid which may be subdivided into the White and Red powders, was believed able to transform macrocosmic physical substances—things in the larger outer world. The Elixir, which has a liquid form, was thought capable of transforming microcosmic human nature, both physical and spiritual. In certain circles, extended the term of life or made the soul immortal, and purified the soul.

The Elixir took effect when it was drunk. Although some believed that the Philosopher's Stone needed only to be touched to or object to transmute it, the actual operation was somewhat more involved. A small portion of the Red Powder was mixed into the molten metal that was to undergo transmutation. It appears to have exerted a kind of catalytic action, and was capable of converting many thousands of times its own weight of base metal into gold. The more perfect the Stone, the more powerful its action.

It is important to notice that even though the alchemist participated in the purification of the prima matter with prayers, fasts, austerities, and ritual observances, he usually did not contribute any physical thing from his own body. The exception to this was in the creation of the homunculus, a small spiritual being in the form of a human child that was grown inside a sealed alchemical vessel from the semen of the alchemist. This was presumably prepared through masturbatory. The homunculus is an operation of genuine sexual alchemy, as I have defined the term in this work.

Sexual Imagery in Alchemy

Sexual imagery plays a key role in alchemical texts, which are filled with illustrations showing a woman and a man making love. These are symbolic representations of the union of the Moon and the Sun, the opposites of nature that are also represented in

the White and Red powders. As mentioned above, coins was one of the stages of alchemical transmutation. In the Rosarium Philosophorum, an alchemical work published in 1550, below the image of a crowned man and women making love, with the sun at the feet of the man and the moon at the feet of the woman, occurs the following caption:

O Luna, hold by my embrace.
Be you as strong as I, as fair of face.
O Sol, brightness of all lights known to man,
And yet you need me, as the cock the hen.

The prevalence of sexual imagery in alchemy raises a question as to how much of alchemical sex was symbolic and how much was physical on the part of the alchemist. The literature makes no explicit mention of sexual practices by the alchemist, but since ritualistic observances such as purifications and prayers were believed necessary, it is not beyond the bounds of speculation that some alchemists used sexual observances, either alone or in the company of a partner, to further the progress of their experiments. Certitude is lost to this notion by the use of semen in the making of the homunculus. It is possible that one of the secret ingredients of alchemy, never mentioned in any of the written texts, was the sexual hygiene of the alchemist.

Nicholas Flammel and Perrenella

Nicholas Flammel, who was widely believed to have successfully created the Philosopher's Stone after a lifetime of searching, conducted experiments in the company of his wife, Perrenella, and with her active help. In two that involved the raising of sexual energy, this may account for Flammel's success. Regarding the protection of the Powder upon mercury, Flammel wrote:

I must speak it with truth. I have made it three times, with the help of Perrenella, who understood it as well as I, because she helped in my operations, and without doubt, if she would have entered to have done it alone, she had attained to the end and perfection thereof.

This quotation suggests that if there is sexual energy involved in the actual act of transmutation, it issues from the female, not the male. This would be in accord with Eastern philosophy, which personifies the creative power of nature as the goddess Shakti, who alone can bring forth ideal forms into manifestation. The opposite masculine power of Shakti or Shiva is creative in an abstract or conceptual sense, but the fulfillment of the creative impulse that originates with Shiva can only be realized by the goddess Shakti.

The Marriage of Opposites

In the manufacture of the Philosopher's Stone, two sexes appear to be necessary. Concerning the alchemical stage of coins, Flammel wrote:

I made then to be powdered here two bodies, one of a male and another of a female, to teach thee that in this second operation thou hast only, but yet not perfectly, two natures, compounded and united together, the Masculine and the Feminine... whereas the one hath conceived by the other and by this conception it is turned into the body of the Male, and the Male into that of the Female; that is to say, they are made one only body, which is the Androgynus, or Hermaphroditus of the Ancients... which if they be guided and governed wisely, can be an everlasting life, and afterwards bring forth a most pleasant King, invincible and incomprehensible, because it will be an admirable quintessence.

Flammel used images of himself and his wife, Perrenella, to represent the male and female in his series of alchemical emblems, which he believed to be painted in 1433 upon an arch in St. Innocents churchyard in Paris. It may be that the sexual allusions are purely metaphorical. This is the usual interpretation of such imagery. However, it is possible that some spiritualized sexual congress is intended.

The Elixir of Immortality

Flammel continued with this same sexual imagery in describing the creation of the Elixir of Life from the marriage of the White and Red powders, which he characterized as two drages or sperm. Referring to an emblematic image that shows two drages locked together in battle, or love-making, he wrote:

Look well upon these two Dragons, for they are the true principles of beginnings of this Philosopher, which the ages have not dared to show to their own children. Which is exalted without wings, he is in the fixed or the male that which isuppment is the volitile, or the female, black and obscure, which goes
about to get the domination for many months. The first is called Sulphur, or heat and dryness; and the second, Mercury, or cold and moisture; these are the Sun and the Moon of the Mercurial source, and sulphurous original, which, by continual fire, are adorned with vital habitations: that is, being united and afterwards changed into a quinquiniol, they may overcome everything Metallia, so solid, hard and strong sooner it be. These two spirits, with their other, are not found upon the earth of the living: the same words Aristotle, but he adds that they gather from the Sun, from the Sun and the Moon: O, happy are they that know how to gather them, for of them they afterwards make a tincture, which hath power over all maladies, sickness, infirmities and infirmities, and which fighthes strength against death, lengthening the life, according to the permission of God, even to the time determined, triumphing over the miseries of the world, and filling a man with the riches therewith.

Tincture was a medicinal preparation chiefly composed of the fat of serpents. In classical mythology serpents are credited with the power to restore life. The snake is the beast of Hermes. Seen coiled about his staff, called a caduceus, twin serpents have become the emblem of the ancient medicine profession. Flamment uses tincture as a metaphor for the Elixir, which is to be prepared from the “two serpents” not to be found “upon the earth of the living,” yet paradoxically prepared from the “dung, colour and rottenness of the Sun and Moon.”

Did Flamment Use Sexual Alchemy?

It is possible to interpret Flamment’s imagery in purely chemical terms. This is the usual approach. The male dragon is viewed as some modified form of sulfur, and the female dragon as a preparation of quicksilver. However, there is another possible interpretation. If it is assumed that Flamment is speaking about sexual products of the human body, then the female dragon becomes menstrual blood and the male dragon semen. These are not common blood and semen, but blood and semen that have been refined and spiritualized so that, in the words of the alchemical writer pseudo-Democritus, they are not found upon the earth of the living.

This explains how the two serpents can be at one and the same time spiritual, yet gathered from the “dung, colour and rottenness of the Sun and Moon.” The sexual organs are united with the organs that excrete solid and liquid wastes from the human body. In ancient times this juxtaposition was seen as a mystery—why did God place

pressure” in “very clear whiteness” is an essential phenomenon of the physiology of sexual alchemy. The description is very apt for the generation of the Oil of Liliith.

Alchemical Confusion

Menstrual blood and semen undoubtedly did form the ingredients of alchemists’ experiments from time to time, if only because so many diverse substances were employed in an effort to derive the prima materia, to the great frustration and disgust of some experimenters. The alchemist George Ripley wrote:

I have tried all, the blood, the bile, the soul of Saturn, the mercurials, the oxygen, the sulfure of Mars, the tinct and the horns of oxen, leprosy, scum, all this is not worth a rotten fig. I have worked much to obtain the oil and water of oil, I have calcined this metal with a prepared salt, and without salt, with esse-de-vite, I have used the corrosive oil, but all this was useless. I have employed the oil, milk, wine, rennet, the spirit of the stars which fall on the earth, ethereal, secondarions, and an infinity of other things, and I have derived no advantage from them.

Very much the same tone of frustration is displayed in the writing of Bernard Trismeneus:

And in truth I believe that those who have written their books parochially and figuratively, in speaking of heat, of blood, of urine, of sweat, of herbs, of vegetables, of animals, of all other substances such as wine, ashes, confusions, infections, vitrification, brass and magmas, and any stones and waters whatsoever: I believe, I say, that this has cost them nothing; or that they have taken no trouble; or that they are too small; or know that no book declares in true words, unless by parables, as signs. But Man must think and resolve on the possible meaning of what they see, and must regard the operations by which Nature conducts her works.

From these examples it will be obvious that no accepted alchemical formula existed upon which everyone agreed. Semen and menstrual blood were probably used by some alchemists in their chemical experiments, but it is very unlikely that they were transmuted into their spiritual essence by sexual acts generated from a union between a human being and an angelic being, as is true in the operation of sexual alchemy described in this book. Flamment may have used this sexual technique in con-
The Opinions of Edward Kelley

By apogryic advances, a term coined by Paracelsus that he did not choose to explain, it is very likely that semen and perhaps menstrual blood are intended. Semen is strongly solar; menstrual blood is strongly lunar. A union of the Sun and Moon was believed necessary in the formation of the homunculus. This is clear from a chapter in the alchemist Edward Kelley’s ‘The Theatre of Terrestrial Astronomy’ titled “The Conjunction of Sun and Moon,” which I will quote here in full:

The ancient philosophers have enumerated several kinds of conjunction, but to avoid a vain pedantry I will, upon the testimony of Mithraeus Ptolemaeus, that conjunction is union of diverse qualities or an equation of principles, viz., Mercury and Sulphur, Sun and Moon, agent and patient, matter and form. When the virgin, or feminine, earth is thoroughly purified and purged from all superfluity, you must give it a husbanded meat for it; for when the male and female are joined together by means of the sperm, a generation must take place in the matrix. The substance of Mercurian is known to the Sages as the earth and matter in which the Sulphur of Nature is seen, that it may therefore properly the earth being its womb. Here the female seed awaits that of the male, by means of which they are inseparably united, the one being hot and dry, and the other cold and moist; the heat and density of the male are tempered with the cold and moisture of the female, and, in the due time, the matter will assume its specific form. For all action tends to the production of a form, being, as it is, an efficient principle.

Opposition
A very old Sun is pouring blood into an aurial. An old man is pouring blood out of another aurial, together with a young child, into a third aurial, which stands on straw and carries the Moon lying on her back in blackish water. Near the Sun a jug is pouring white rays, or drops, into an aurial. On the hill stands a Phoenix, blazing on a beam out of which drops blood, the same being drunk by its young. Beneath the rock a husbandman is scattering seed in his field.

The white drops are semen, the two kinds of blood are ordinary blood and menstrual blood. The Moon lies on her back to indicate that she is sexually receptive. The phoenix on the hill is a symbol of rebirth. It ushers the myrrh into the penis—penis being believed to nourish its chicks on its own blood, which it draws from its breast with its beak. The former sowing seeds indicates that this is a process of sexual generation. The Earth itself is the Soul of the World and the Great Mother (Shakti), is the womb into which the seed is sown. The Moon lies in blackish water to indicate that a softening (“rotting”) was the term used by farmers) of the seed was necessary before they would germinate. In alchemy, this is the stage of the Great Work called purification.

Kelley quotes several alchemists concerning the stage of conjunction in another of his works, The Stone of the Philosophers:

Ascensius: “The conjunction of the two is like the union of husband and wife, from whose embrace result golden waves.”

Anthology of Secrets: “Weld the red man to the white woman, and you have the whole Magistery.”

Hermes: “Join the male to the female in their own proper humidity, because there is no birth without union of male and female.”

Artemisia: “Purely husband and wife separately, in order that they may unite more intimately: for if you do not purify them, they cannot love each other. By conjunction of the two natures you get a clear and lucid nature, which, when it ascends, becomes bright and serviceable.”

The reference to “golden water,” a product of the alchemical process, explains Kelley’s use of the terms “sperm” to describe his alchemical vessels in the previous quotation. The result of conjunction has the appearance of urine. The “red man” and the “white woman” are etheric and quicksilver, respectively. Ascensius’ reference to “colder, lucid nature” explains why Paracelsus states that the homunculus is first transparent and without a body. The statement by Aristotle that the Sun and Moon are brother and sister is quite common in alchemy. It stems from the extremely ancient notion that the ephemeris of a royal bloodline should innamorato prevent the dilution and weakening of the divine element in their blood—all royal families were thought to have descended, at some distant time in the past, from deities. This is why the Pharaoh of Egypt married his own sister.

In alchemical works it is often difficult to determine whether the authors are using alchemical symbolism to disguise operations of human sexuality, or sexual symbolism is disguise operations of chemical alchemy. The general view is that references to sexual acts are to be interpreted in purely symbolic terms, but I believe this is a naïve attitude. As I have tried to show in this work, there was a clear understanding in ancient time that magic power can be raised by the correct manipulation of human sexual energy. In most works of alchemy it is quite obvious that the homunculus, or alchemical child, is merely a metaphor for a stage in the alchemical process. Other writers, such as Paracelsus, tooled the creation of the homunculus quite seriously as a material work in its own right, and regarded the creature created within the vessel as a living being. When attempts were made by alchemists to create a physical homunculus, it is quite likely that physical semen was used, and probably menstrual blood, which was often looked upon as the female counterpart of semen.
Spirit and Flesh

The narrow alchemical definition of homunculus is too restrictive to provide a full description of the concept. In earlier sense the term homunculus may be applied to any creature with a human form that is deliberately created by occult or magical means through the combined efforts of a human and a spiritual agency, and that possesses a material body or at least gives the impression of possessing a material body. By this def-

inition any being of human shape created through the sexual intercourse of a human and a spirit is an homunculus. The homunculus may also be created by methods that on the surface do not appear to be overtly utilitarian shokai, or creative genius, which in human beings is always not sexual (Kundalini shakti).

It is not always clear whether angels, devils, and spirits have physical bodies, spir-

ital bodies, or spiritual bodies that securely mimic physical bodies. This confusion is the result of the contrived spirits exercise over human perceptions. In biblical times angels were believed to possess bodies of flesh and blood. The ancient Egyptians thought their hungry ghosts—the precursors to the vampire of European legend—

were physical. The Incult and succubi of medieval Europe were usually regarded as physical by those who experienced their lovemaking.

Even in the last few centuries, nature spirits such as elves, dwarves, pixies, and fairies were considered to be physical beings by many country folk. Consuming the nature of fairies, a Scotsman testified at the beginning of the twentieth century: "I never saw any myself, and so cannot tell, but they must be spirits from all that the old people tell about them, or else how could they appear and disappear so suddenly?" The old people said they didn’t know if fairies were flesh and blood, or spirits. They saw them as more more diminutive stature than our race." The opinion that fairies were a physical race of humans, or human-like beings, is persistent. Even today some sched-

ulates believe that the genesis of the fairy legends was an indigenous race of human beings living in northwestern Europe before the coming of the Britons.

Similarly, the so-called Devil who presided over the Suffering of witches was com-

pletely material, according to eyewitness testimonies recorded in the transcripts of European witch trials. Even assuming that some of these accounts extracted by historians or court refer to actual gatherings, it is impossible to determine whether they refer to a living man impersonating the horned God of the witches, or to a spiri-

tal being who merely gives the impression of possessing a physical body.

Early vampire legends describe the vampire as a physical form, a kind of cannibal-

istic corpse. It is only in later legends that it becomes spiritualized. Even in modern

Lilith, the Children of Lilith

In the Kabbalistic text titled The Valley of the King it is stated that the lilith and other

types of demons encountered by Lilith from her union with mortal men first came into being when Adam had sex with Eve during her menstrual period. Menstrual blood is described, in typically misogynist terms, as "the fifth and impure seed of the Ser-

pent who was cast from above Adam mounted her." When Lilith witnessed the for-

bidden act of Adam, she "became strong in her husband's" and forced herself upon him against his will, engendering many demons.

The importance of this symbolism cannot be too greatly stressed. Lilith, the off-

spring of Lilith and Adam that are (by implication) born from the womb of Eve, are the result of the mingled seeds of Adam, Eve (women were believed to emit a semen similar to a man's or the moment of their climax), and, in this form of Eve's menstrual blood, the seed of the Serpent. But we have already seen elsewhere that in the more esoteric and hidden teachings of the Kabbalah, the Serpent, who is usually said to be Shem, is another form of Lilith herself. Shem and Lilith are one in the Kabbalah, just as in Timuric doctrine Shem and Shiva are at root both Shakti.

The distinction between Lilith and the Great Goddess is that Lilith is the Goddess in her aspect of matriarch of sexual love and sensual pleasure. Since sexual pleasure for its own sake was considered in past centuries to be evil, sinful, and a violation of religi-

ous law, this placed Lilith into the role of wicked temptress and rebel against the will of God. However, her energy is still shakti. This is why in the literature of the Kabbalah it is stressed that she needs to use the "seeds" in the senses of human beings to accomplish her engenderings. Shakti energy is concentrated in semen, and is released by the sexual act.

It is interesting to imagine what the medieval Kabbalists would have made out of test-tube fertilization. The seed of man and woman are artificially brought together outside the womb, in a kind of mechanical vessel, then mechanically inserted into the womb of the mother. By traditional Jewish belief, any child of such a process must be

Lilith, whose parents were human, not be recognized and thereby have no rights in the world. In Christian doctrine, children born of illicit blood belong to Lilith, but even legitimate

offspring could be Lilith if their parents sinned when they were conceived.

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Two Categories of Homunculus

For purposes of greater clarity, we may divide the homunculus into two categories that are based upon the nature of its engendering. Either it is a physical being of flesh and blood with a living human mother and a spirit father who is the masculine expression of Sodh, Lilith in her male form of Samael; or it is a spiritual being that at times may reside in a physical body or other object, or gives the sensory impression that it possesses a physical body, who has Lilith or one of her spirit daughters for a mother and a living human father. Both forms of homunculus are deliberately engendered by a sexual act. The names Lilith and Samael are here used as general terms to signify spirits who adopt either female or male forms to have sex with human beings for the purpose of generating unnatural offspring. Needless to say, when a male spirit lives with a woman to engender a physical child, the physical, of a living man is needed to give the child a body of flesh—i.e., the male spirit unites with a woman at the same time that she is making love with a living man.

Returning to the homunculus of Paracelsus, we see that it falls into the second category. It is engendered from the semen of the alchemist within the wombs of the alchemical vessel, which is a little representation of the womb of the Goddess herself. Since it issues from the womb of a spirit, it must be essentially spiritual in its nature, even though it gives the appearance of having a physical body. A basic tenet of magic is that “like produces like.” A spiritual mother will produce a spiritual child, a mother of flesh will produce a child of flesh.

However, since the actual vessel that supports the homunculus is made of glass, and is fed on the blood of a living human, the implication is that although it begins life as a purely spiritual creature it can be made to take on flesh gradually over the span of weeks of its maturing. For this reason it is described as transparent when first engendered, but solid when released from the vessel.

The Golem of Rabbi Loew

Another way to provide a spiritual homunculus with a physical body is to make one from physical substances. This occurred in the legend of the golem in the spiritual being of immense power created with Kabbalistic methods by Rabbi Judah Loew of Prague

words of his dream oracle. Katz recited the set of letters at each circumambulation of the golem, so that when finished circling the clay figure he had said them seven times. The legend states that when Katz was finished, the body of the golem began to glow like her embers.

Sason, who had power over Water, in his turn circumambulated the glowing form of the golem seven times clockwise. Each time around, he recited a different set of Hebrew letters given to him by Loew. When he was done and had returned to his place at the feet of the golem, moisture entered the figure from the sea and extinguished its glow. The golem emitted steam. When this cleared, the rabbi saw that it was now covered with the same amount of hair that might grow on the head and body of a man of thirty. There were fingerprints on the tips of the golem’s fingers.

Rabbi Loew himself, who had power over the element Air, walked seven times clockwise around the cooling golem, reciting a third set of mystic Hebrew letters seven times. The golem took on the color of a living human being. The three Kabbalists together stood at the feet of the figure and recited the biblical verse in unison: “And he breathed into his nostrils the breath of life, and the man became a living soul” (Genesis 2:7). The legend explains that it was necessary for all three to speak these words together because living beings can not live only by air, but fire and water as well.

The golem opened his eyes in astonishment. Rabbi Loew commanded him to stand up. The golem trembled and obeyed, but could not speak because he was a mute. They dressed his naked body in the clothing and shoes “suitable for a servant of a court of law.” At six in the morning, before the sun was up, four went back into Prague, where only three had come out. The golem was obedient to his creator Rabbi Loew, who explained to the golem that he must stay in the chamber of his law court and do the work of a servant of the court, but whenever Loew commanded, he must immediately perform whatever task was asked of him, even if it meant walking into fire or jumping from a tower into a raging river. Because of his magical origins, the golem could not be injured by the four elements.

This is not the case for the golem legend. We will probably never know the actual method used by Rabbi Loew to create the golem, if such a being ever was created by Loew or some other Master of the Names, but it may well have been similar to the method described. It likely involved the ten most sacred names of God that are connected with the ten Sephiroth as lines of the Kabbalah, and also the twelve permutations of Tetragrammaton, the supreme untranslatable name of God. It may, as the legend indicates, have been enacted through the four elements, Fire, Water, Air and Earth.

The Homunculus ~ Part One Theory

(circa 1525–1629) for the defense of the Jews living in that city. Rabbi Loew fashioned a man out of river clay and then used the authority of the divine names of God to breathe life into the statue, in a way analogous to the method used by God to breathe life into the clay of the first Adam. There are different versions of the golem legend, but according to the Book of the Miracles of R. Loew, published in Prague in 1909, the Jews living in the Prague ghetto were threatened by the rabbi’s golem. Concerned about the way public contesting was taking place in the Christian community, Loew used his occult skills to obtain a dream oracle from God. The oracle instructed him to create a golem (Hebrew: emet lev) The making of gols or animated beings, from inanimate materials is one of the most ancient forms of Kabbalistic magic.

In the oracle, God delivered in ten Hebrew words the following message to Loew: “Create a Golem, knead the clay, and thus you shall destroy the plotters who want to tear Israel to pieces.” Loew unrolled his emet lev and instructed his assistants in the work. He revealed to them the oracle, and asserted that hidden within the Hebrew letters of the ten words was a “combination of names” by the power of which a golem might be animated. The magician required the involvement of the four elements acting in union. He chose his son-in-law because Katz had been born with mastery over the element Fire, and his disciple because Sason had been born with control over Water. The element Earth was to be represented by the clay body of the golem.

Loew commanded his helpers to perform incantations, or Kabbalistic meditations, for seven days in order to purify and strengthen their souls for the task ahead. When they were ready, at four hours after midnight they left the walled city of Prague and went down to the nearby bank of a nearby river. They found some mother clay and carefully shaped the form of a man three cubits (about five feet) in length lying on its back, paying particular attention to its face, hands, and feet. The three stood at the feet of the golem with their faces turned toward its face.

Loew ordered Katz, who had power over Fire, to walk seven times around the body of the golem in a clockwise direction while reciting a portion of the combination of Hebrew letters which Loew had earlier extracted, by Kabbalistic means, from the
more explicitly described in the Book of Enoch. They are roughly equivalent to the heroes of Greek mythology who had one mortal parent and one parent who was a nature spirit or deity.

In the book Revelation the homunculi is the Antichrist, who is to be born of a mortal woman (in Christian myth) Satan for a father. The parentage of the Antichrist is not explicitly stated in St. John's apocalyptic vision, but that he is to be the son of Satan is generally accepted by Christian theologians. As I mentioned elsewhere, the devil Merlin was believed by early Christian monks to have been born from the union of a demon with a mortal woman for the purpose of becoming the Antichrist, but according to the legend the clever actions of a monk in baptizing the child were said to have changed his fate, and temporarily inverted the end of the world.

Aleister Crowley and the Homunculus

Let you think that my expanded definition is arbitrary, and that I am stretching the term “homunculus” too greatly when I apply it to the children of women and angels, the “mighty men which wore of old” as the Bible calls them, and to the Antichrist, I should point out that the Antichrist was understood to be a form of homunculus by no less an authority than the magician and prophet Aleister Crowley.

What Lilith and other spirits caused the shakti energy of men and women to produce against their will and usually without their knowledge, Crowley tried to garner deliberately in order to fulfill the prophecy of his inspired Book of the Law. This brief document containing passages of poetic beauty, was dictated to Crowley by his guardian angel, Aiwass, in 1904. It describes the coming of a new World of Home with war and destruction. The leading figure of the Aeon of Horus was identified by Crowley with the biblical Antichrist. From childhood Crowley had always considered himself to be the Great Beast of Revelation.

After receiving and accepting the Book of the Law as the true scripture of the coming age, he came to the conclusion that he was to be the father of the Antichrist, who would be created using ritual magic within the womb of Crowley’s lover, whom he referred to as the Scarab Woman. The Antichrist would thus be an homunculus, but since he would have a living human mother, he would be human flesh. Crowley may actually have performed an extended ritual working to bring forth the Antichrist, but if so he was unsuccessful. Crowley then concluded that the Antichrist was to become one of his disciples (a kind of symbolical), Frater Achad, but when Ached disappointed

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“from the coupling of a man and a woman” just prior to the coming of the Messiah. This would occur through the actions of a Righteous One “in order to bring perfection to a very great and essential thing which is a deep secret.”

Truth Behind the Golem Legend

This legend is not to be interpreted literally. However, it contains many symbolically accurate elements that reveal a great deal about the actual creation of a homunculus. The golem’s body, assuming that it actually did exist, would not have been a living, walking statue, but a statue infused by Kabbalistic magic with a living spirit, probably the spirit of a potent angel of God. The protection offered to the Jews of the city of Prague against their Jesuit enemies would have taken the form of magical punishments that manifested themselves in accidents, heart attacks, infections, sudden deaths, and diseases.

Lewo would have consulted the spirit engendered within the golem to learn the plans of his Jesuit foes, and Lewo would have communicated his messages, not with spoken words, but by means of subtle gestures perceptible to Lewo, such as the twitch of a finger, the blink of an eye, and so on. It is possible that Lewo was psychically sensitive enough to hear the voice of the golem within his own mind. By feeding the spirit of the golem on the arcanum of freshly spilled blood, or on the vitality of newly emitted semen, or both, Lewo would have kept his creature strong.

It is important to understand that the homunculus created by Rabbi Lewo was the spiritual being that resided within the clay statue of the golem, not the actual statue, which was nothing more than a pattern or matrix upon which that spirit could more easily form itself. In a similar way, the human body of flesh and blood is a matrix that allows the human spirit to express itself in the physical universe. Rabbi Lewo was the father of his golem. Kabbalists would say that its mother was the divine Shekhinah. They regarded the act of its creation, as waist, and holy, or, to the demons, Lilith, if they chose to regard Lewo’s act as black magic. In either case the underlying energy was shakti.

The offspring of human mothers and angelic fathers play an important part in the literature of the Bible. They appear prominently both in the beginning of the Old Testament and the end of the New Testament, at the creation of the world and its final destruction. In the book Genesis they are the offspring of mortal women and the fallen angels, who were set to watch over the earth, but who became enamored of human females and lasted after them. The creation of these semi-divine heroes is
The Homunculus: From the East nor from the West, for from no expected house cometh that child. In the third chapter of the Book of the Law, concerning its hidden mysteries Crowley is told "come cometh after him [the Reiss, or Crowley, whence I say not, who shall discover the key of it all...]. It shall be his child and that strangely. Let him not seek after this for thereby alone can he fall from it." Part of Crowley's ritual creation of the homunculus in the womb of the chosen woman was to stop the woman in the magical influence of the Moon. This was

unnecessarily intended to render her more receptive to spiritual impressions. In Moonchild he describes how the woman who is supposed to bear the homunculus conducts an invocation in the hour of the rising of the Moon wearing a crescent-shaped tunic, presumably of silver, in which are set twin moons. Another invocation was made at the hour of the setting of the Moon. The woman had lunar poetry read to her, listened to lunar music, ate only lunar foods—such as milk, the whites of eggs, venison, crescent cakes, and cheese, and spent most of the day sleeping, during which magic words were chanted into her ears that were intended to induce lunar visions. When the Moon was not above the horizon, she spent her time contemplating the waters of the sea. Moonchild is a work of romantic fiction. However, Crowley was quite serious about the making of the homunculus. The other place he left detailed instructions on this matter is an essay he wrote for the Ordo Templi Orientis, more commonly known as the OTO. Crowley was not appointed the supreme head of the Order until 1912, but was admitted to its lowest grades in 1911, and the following year was made the head of the OTO in Britain by Theoee Reiss. In 1914 he produced "De Homunculo Epi
tula," a secret ritual instruction intended for the ninth degree initiates of the OTO Teilr. Here we have a more explicit exposition of the procedure.

The Homunculus in the Ordo Templi Orientis

Crowley begins by defining an homunculus as a living being in the form of a man who possesses both intellect and the power of speech, but who is not begotten after the manner of human generation not having a human soul. In his belief, the reincar

nating human soul enters into the fetus only at the third month of pregnancy. Before this time the fetus has no soul, and is capable of receiving and supporting a nonhuman spirit. After the first three months in the womb until the moment of death a human being can only become an homunculus if a disembodied spirit is able to expel the human soul from its body. Crowley remarks that this is rare except in cases of lunacy. When a low spirit that is incapable of reason or speech enters a fetus to be produced. Second, a suitable man must be found, and his horoscope should also be appropriate if this is at all possible. It may be more convenient if the man is the magician who conducts the working. Third, man and woman must make love frequently in a ritual manner within a prepared ritual temple furnished and decorated in a style suitable to the work. During lovemaking both partners must ceaselessly will the success of the work and exclude from their minds and hearts all other desires. Copulation should be most frequent during astrologically appropriate times—one factor is that the Moon should be passing through appropriate houses of the zodiac, if we may be guided by Crowley's remarks in Moonchild.

Fourth, the successfully impregnated woman should be taken to a wilderness place such as a desert that is seldom traveled by discourse no souls, but attractive to spirits. A great circle of the art is drawn around the woman and the place of working, then consecrated to the celestial sphere appropriate to the work. For example, if the attempt is made to create an homunculus of Mercury, the circle would be consecrated to the sphere of Mercury. The woman must never leave the circle. Any undesirable entities attracted to its perimeter are to be banished five or seven times a day in the name of Kheper, the highest emanation of God. The colors and symbols of the invoked spirit should be displayed within the circle, and appropriate incense burned continnously. In this way the mind of the woman is molded to receive the impression of the spirit.

Twice each day, once while the woman is awake and once while she is asleep, she must be placed in a great circle, where she performs a ritual evocation of the spirit to material appearance. Crowley is not explicit about the relationship of the triangle to the great circle, which surrounds and protects the place of ritual, but it is presumably drawn within the great circle. Nevertheless he cautions that the woman never leave the circle. Perhaps he intends that the magician draws the triangle around the woman at each evocation. Crowley directs that the magician himself stand within the circle during these evocations, but it is not clear if the great circle or a smaller inner circle is intended. Fifth, the quickening (first movements) of the child within the womb of the woman shall be celebrated by a ritual feast of the reception of the spirit. After this, the five or seven daily banishings of the great circle may be omitted.

Sixth, for the remainder of the term of pregnancy, the woman must be educated and entertained by music, words, and images consonant to the indwelling spirit, so that the entire period is one great, living evocation. Crowley does not say here, but

in the first three months and manages to retain its possession, the child born will be an idiot.

He asserts that the classical alchemical method for producing the homunculus was to take a fertilized egg of a woman and as closely as possible reproduce the conditions of gestation in an artificial womb. He is evidently thinking of the method of Paracelsus. Crowley is optimistic that this will one day be accomplished, since, he writes, with God all things are possible. In the 1920s he occasionally referred to the possibility of reanimating a homunculus produced in this way. In 1920 he notes that his homunculus "is not to be considered as definitely alive, however, since it has not been tested in that capacity."

Crowley's premise for the making of an homunculus is that if the soul is absent from the fetus for the first three months, it should be possible by magical means to prevent the entry of a reincarnating human ego while at the same time attracting and holding a non-human being, such as an elemental or planetary spirit whose essential nature is sensible to the physical properties of the fetus. In this way an homunculus can be tailored for the desired purpose of the magician who creates it. If an elemental essence is desired, the spirit of Mercury, Triath, might be invoked into the fetus, if boldness in war is needed, the spirit of Mars, Graupheli, would be appropriate. It must be borne in mind, Crowley warns his readers, that even a discourse human ego is immensely powerful, and can only be prevented from entering the fetus by the most potent of magic barriers. Also, care must be exercised that the physical disposi

tion of the fetus is harmonious to the nature of the spirit being invoked into it. A child by nature sluggish, weak, and melancholy would be an excellent choice for a spirit of Saturn but completely unsuited for a spirit of Venus. He neglects to mention how we are to determine the personality of a child while it is still in the womb. One possible method would be to draw up an astrological chart for the time and place of conception, and judge the child's nature by interpreting its chart. The basic qualities of the child could to some extent be adjusted in advance by delaying its conception to a propitious date and hour, and not attempting to conceive at an unfavorable time.

Crowley's Ritual Formula

The process of creating the homunculus is laid out in a set of steps. First, a suitable woman must be found and persuaded to lend her womb to the working. It is helpful if her astrological birth chart is in harmony with the nature of the homunculus that is to be produced. Second, a suitable man must be found, and his horoscope should also be appropriate if this is at all possible. It may be more convenient if the man is the magician who conducts the working. Third, man and woman must make love frequently in a ritual manner within a prepared ritual temple furnished and decorated in a style suitable to the work. During lovemaking both partners must ceaselessly will the success of the work and exclude from their minds and hearts all other desires. Copulation should be most frequent during astrologically appropriate times—one factor is that the Moon should be passing through appropriate houses of the zodiac, if we may be guided by Crowley's remarks in Moonchild.

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Sixth, for the remainder of the term of pregnancy, the woman must be educated and entertained by music, words, and images consonant to the indwelling spirit, so that the entire period is one great, living evocation. Crowley does not say here, but

from what he wrote in Moonchild we may presume that the woman is to be fed only those kinds of food in harmony with the sphere of the incarnating spirit.

Seventh, the birth of the baby should be advanced or delayed by artificial means so that the birth will occur when the appropriate sign of the zodiac is rising on the em tion. This idea is not original with Crowley. It is false that the births of several great leaders of the ancient world were timed so that they might occur at the most astrologically auspicious moments. In the past, astrology was a royal art. Astrologers had immense authority in the courts of pagan, and even more Christian, monarchs. At birth, the child must be dedicated, purified, and consecrated in a form appropriate to the element, planet, or zodiac sign to which it is incarnation favors. No mention is made by Crowley of spirits that have no specific affiliation with an element, planet, or sign. However, it will almost always be possible to categorize any spirit as better suited to one division of these astrological signs than the other division. For example, a spirit with a quick, clever, talkative nature would be naturally suited to the element Air, even if not, strictly speaking, an Air elemental.

Ninth, the results of these ritual steps is a living being with a perfect human form and all the powers and privileges of humanity, but endowed with the force and knowledge of its own sphere. Crowley asserts that since it is the creation of the magician, and dependent upon the magician, the magician will be the homunculus a kind of god, and the homunculus will be compelled to serve him. Therefore, the entire part of nature under the rule of the astrological sphere of the spirit becomes the dominion of the magician, which is a great achievement of the art. But if the first attempt is botched, Crowley writes that there is not one more born in "ten times ten thousand years" who is capable of successfully completing the work on a second attempt.

De Arte Magica

Crowley mentions that anyone who contemplates undertaking the formula of the homunculus should first study his essay for the ninth grade of the OTO, "De Arte Magica." The brief work was also written in 1914 as a secret instruction around the same time as "De Homunculo Epistula." It describes Crowley's techniques
for raising sexual energy for the production of "Exxos-comatose Lucidity," a state of prolonged and continuously sustained sexual arousal leading to complete physical exhaustion and altered consciousness. In large part the exhaustion, which is mental as well as physical, is achieved by interrupting the sleep of the subject with gentle erotic stimulation repetitively until a condition that borders between sleep and waking is achieved. This allows the subject to dream while still consciously aware, and in Crowley's opinion was conducive to prophetic visions and enlightenment.

One physical side effect of this sort of prolonged erotic stimulation, which Crowley does not mention, but which may be familiar to some readers through their own experiences, is an unusually strong, sustained tremolo in the erectile tissues. In men, the glass of the penis becomes numb and hugely distended, of a dark purple color. The skin on the sides of the penis grows somewhat swollen and puffed with blood, markedly increasing its thickness and becoming quite numb. Erection continues uninterrupted for hours without any periods of diminished hardiness.

There is an intense action in the muladhara chakra at the base of the penis that can, after several hours, grow quite painful. Once shakti has begun to flow without ceasing from the muladhara, it is difficult or temporarily impossible to bring about dematerialization of the sexual member, even after all erotic thoughts and physical stimulation have been stopped for many minutes. At the first occurrence of this state, this lack of control can quite frightening. However, if absolutely no touch is laid upon the penis, not even the weight of light clothing, and the mind is moderately focused on mundane, nonsexual matters, after half an hour or so the sensation will habituallly begin to subside.

In women, intense tremor occurs in the labia and clitoris, and to a lesser extent in the nipples of the breasts. Pronounced flushing darkens and lightens the color of the skin. The flush of color is periodic and rapid. This is particularly noticeable on the upper breast, throat, and face. The vulva and breasts become unusually swollen, and the lips prominent and highly colored. The production of sexual fluid from the vagina is increased to a level greatly above that which occurs during ordinary physical lovingness. Trembling of the muscles of the lower abdomen and inner thighs results from fatigue caused by hours of sustained arousal. Intense contractions of the anal sphincter, so intense that they are painful, may also be experienced.

This condition of automatic, intense tremor of the primary erectile organs usually occurs after six to twelve hours of continued, combined physical and mental stimulation. Once this transcedental sexual state is initiated, physical stimulation ceases to be necessary. The state is self-sustaining, and is difficult to terminate, but

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Magical Uses for Sexual Fluids

Sexual Fluids, Both Mana and Taboo

In traditional alchemical systems, the fluids that issue from the sex organs—menstrual blood, semen, and lubricating oil—were believed to contain within themselves the creative force of spirit. Their association with sexuality both lent them immense mana (occult power) in magic and made them taboo substances. In fact the manipulation of these substances was considered more than sufficient proof that the magician or alchemist who used them was evil and accused by God.

Shots of their mystic magic, these is nothing inherently wicked or harmful in these fluids. They are merely sexual, but with curdling and fermenting almost universal physical practice in Western culture, they are less likely to provoke a negative response. The consumption of semen and the other fluids emitted by the genitalia in thought and imagination is considered a natural part of oral sex. The menstrual blood has retained its ancient power to evoke instinctive revulsion. It is no coincidence that it is the most potent of the three substances used in sexual alchemy.

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Menstrual Blood

The occult virtues of menstrual blood have completely different sets of associations in Western occultism from the blood within the body. Whereas atrocity or substanasious blood was thought to vitalize and empower, menstrual blood once it had flowed out of the body was almost universally believed to sterilize, destroy, and kill. This naturally made it a fluid of Libeth. Mythically, it is without question the single most potent magical substance. The Roman writer Flinn the Elder devotes two entire chapters of his Nature History to a listing of the dreadful powers of menstrual blood. Agrippa mentions many of these in his treatise of secrets.

Of these therefore the first is menstruous blood, which, how much power it hath in secrecy, we will now consider for, as the say, if it comes over new sister, it makes it sour, and if it doeth but touch the vase it spoileth it forever, and by its very touch it maketh all plants, and tree barren, and that be newly set, to die; it burneth all the herbs in the garden, and makes fruit fall off from the tree, it darkeneth the brightness of a looking glass, dulleth the edges of knives, and morns, dimeth the beauty of river, and it maketh iron presently matty, it maketh brass rust, and murdereth, and men mace, if they be touched with it: if they bede as black as is hoile; it maketh menes castratam if they be stuffed with it: it maketh houses barren as long as they eat the corn that hath been touched with it.

Agrippa quotes many other miraculous wonders of the menstrum from Flinn, not all of which are baneful. It can be used to cure fevers, epilepsy, and rashes (provided the rashes are not caused by a dog that has tasted menstrual blood); rid farmers' fields of insect pests; arrest hail, lightning, and storms; guard a house from evil when smeared on the door posts; and drive away serpents when burned. Agrippa also reports that it can be used to put out fires, but this is an error in his interpretation of Flinn, who says only that menstrual blood retains its occult power even if burned to ashes. This assertion is significant because it indicates that menstrual blood is still potent in a dead and powdered form.

The power of the blood is greater during the waxing phase of the Moon, even greater at New Moon, greater still during lunar and solar eclipses. The blood is strongest when it is taken from a young virgin. The reason menstrual blood is said to
be more potent during the winter, dark and eclipse of the Moon is because it is a substance of the dark lunar goddess such as Penelope and Hecate, whose power is greatest during the decrease and dark of the Moon. The waning lunar cycle is the time of destructive or evil works of magic, just as the waning phase is the time for works of creation and growth.

According to ancient folk belief recorded by Pliny, to rub a grainfield of insects, a menstruating woman must walk around the field naked with her bleeding vulva exposed. The rationale is that by doing so, she becomes imbued with the nature of the goddess of the dark face of the Moon. Her flowing menses are charged with the occult power of the dark lunar goddess, who has under her authority all the creeping and venomous things of the Earth. The woman performing this externation must walk around the field widdershins before the rising of the Sun, for if she performs this act in sunlight it will kill the grain.

Menstrual blood was believed to have power over rubes, both as a cause and to cure it, because rubes were mainly associated with dogs, and the dog is the beast of Hecate and other lunar goddesses. Until recent centuries rubes was known as hydrophobia (water-afraid), because those creatures afflicted with the disease were said to refuse to drink water and to flee to water from it. Water is also a lunar substance. To rub aches, Pliny directs that a small piece of cloth stained with menstrual blood be put under the cup of a person who is afraid to drink after being bitten by a mad dog.

An interesting Roman folk cure for ovarian fever, a sickness characterized by a shivering fit every third day (not every fourth day, as one might expect), is for the man afflicted to have sex with a woman who is just beginning to menstruate. Nothing is said by Pliny about the cure of a woman with the quartan, but presumably the same cure would work, provided she was inclined to undertake it. This fever, along with the tertian ague (shivering every second day), may also be cured by rubbing menstrual blood onto the soles of the patient's feet. This is particularly effective when done by the woman herself, and in such a way that the patient is unaware of the application. Presumably it is a treatment for those extremely ill and unconscious or delirious with fever—or otherwise, it would be difficult not to notice a woman stinging blood on one's feet.

The myths surrounding menstrual blood were ancient even in the days of Tacitus (who d. A.D. 64), who refers to one such tale as "the sacred table of old authors." They probably go back to prehistoric Goddess cults that were already fading away into the mist of history before Tacitus and Pliny were born. Even so, these myths have persisted down to modern times. It is still a social taboo to have sex with a women during...
harmless, since menstrual blood within the womb was understood to nourish the fetus.

Menstrual blood played an important role in the sexual magic of both East and West, but its use was scarcely ever referred to, and is never described in complete detail. It was employed by the Tantric cults devoted to the goddess of destruction, Kali. There is some indication that it was prepared for ritual use by women in a diked, powdered form, and then applied to statues of the Goddess, probably to the vulva and nipples, and also consumed by Kali worshippers, probably mixed with wine.62

Following the teachings of Aleister Crowley, who conducted his own experiments into sex magic, it was also used in certain ninth-grade rituals of the Ono Templi (Osiris). Concerning the enactment of the Osiris, Crowley writes: “Ask our brethren the Alchemists, and the Adepts of the Rose Cross. The first answer is: nothing but the Lion with his coagulated blood, and the glutton of the White Eagle; it is the ocean wherein both Sun and Moon have boiled. The other is that the Moon is the Rose that hath concealed the Cross.”63

Menstrual blood and semen are seemingly intended here.

Elsewhere Crowley writes: “It is said that the second party (the woman) is useless, even dangerous, when the influence of the Moon is first shown itself. . . . But on the second day [of menstruation] and officia, though perhaps not on the last day, the feminine is more efficacious than at any other time, as is figured by our ancient Brothers the Alchemists in their preference of the Red Tincture to the White.”64

Although Crowley used alchemical metaphor to disguise his meaning, there is little question that he was writing about semen, vaginal secretions, and menstrual blood. To be sure, his words also carry a higher, metaphysical meaning. They can only be fully comprehended when understood simultaneously on two levels. On the higher level they describe spiritual forces. On the lower level the human body they describe sexual fluids.

The “Lion” is the penis, the “eagle” is the vulva, and the “glutton” is clear vaginal secretion: “For the Glutton is but a menstruum or solvent, and contains nothing in itself.”65 Apparent Crowley’s exoteric concerns consist of eating consuming the mingled semen and vaginal secretions, which may or may not be mingled with menstrual blood, from the vagina following a prolonged act of intercourse performed from the rear, or “slaggy fashion,” to use a vulgar but visually evocative term.66

Crowley believed that his sexual eschatology was more potent when mingled with the menstrual discharge, provided it was not done on the first or last day of menstruation. It is not clear from his writings whether this exclusion of the first and last day was motivated by physiological or occult considerations. The menses reach their

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greatest purity, and thus their greatest magical potency, at the height of their flow, just as the power of the Moon is greatest when its face is full and reflects the greatest light. This may have been Crowley’s reasoning.

The Role of Semen

Semen probably played a greater role in medieval, Renaissance, and modern alchemy than moments indicate, not only because it was more readily available to alchemists, most of whom were male. The exceptions to this rule were men such as Nicholas Flammell, John Dee, and Edward Kelley, and in modern times Aleister Crowley. All worked in close union with their wives.

Flammell praised his wife Petronella as an essential part of his alchemical operations. The wives of Dee and Kelley actually signed a pact or covenant pledging themselves as willing sexual participants in the magical operations of their husbands, which concerned among other matters the making of the Red Powder of projection. Crowley conducted his own brand of sexual alchemy with his wife, and later with his various lovers.

The Oriental Work has often been likened to the engendering of an offspring. Christian alchemists believed that this process could most perfectly be accomplished within the bounds of a lawful marriage that had been consecrated and consummated in the presence of the divine Spirit. An alchemist working with the full cooperation of his own wife could use the creative energies generated from their loving sexual union to produce an alchemical child, which might be the Storm, the Eldest, or the harmonica depending on the goal of the alchemist.

More often alchemists worked alone. Their marriage was spiritual, their wife the Goddess herself, but physical work was the alchemical vessel. The menses were mysteriously united with the menstrual discharge, provided it was not done on the first or last day of menstruation. It is not clear from their writings whether this exclusion of the first and last day was motivated by physiological or occult considerations. The menses reach their

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Church. This sin included masturbation, coitus interruptus (withdrawal of the penis at climax to prevent the semen from reaching the vagina) and even nocturnal emissions where there was any suggestion that the erotic dreams had been deliberately encouraged. To employ semen in works of alchemy was to violate both the law and the taboos of European culture. Alchemists could scarcely advocate it in their writings.

Even though semen is a product of the male body, it is magically linked to the Moon due to its purity and white color, which so much resembles mother-of-pearl or moonstone. By the same token, menstrual blood, a product of the female body and clearly linked to the lunar cycle, was also associated with the Sun because of its scarlet color. This is the Yin-Yang of Western alchemy. Within every male lies a seed of the female, and within every female a corresponding seed of the male. All things contain their opposites in potential.

Something called the “Sperm of the Philosophers” is mentioned in an early sixteenth-century alchemical tract by the court astrologer Niccolò Melchiori Serbenti called Adamo di procian sub forma mox (Adam and the alchemical process under the form of the Moon). He was astrologer to Ladislaus II, King of Hungary and Bohemia, from 1490 to 1516, and it is to this king that his work was dedicated. This document was extensively quoted by Jung.63 In it he describes the identification of the Virgin Mary with the Queen of Heaven by Christian alchemists, on the recognition that the transformation of the host is an alchemical operation, and on the sexual aspects of the act.

The Sperm of the Philosophers was described by Serbenti as “our blessed germ which produces of itself.”6 It is the semen of the Sun, to engender the Virgin Moon in an “alchemical bath.” A recipe is provided for the gold in the Ars aurea: “Take alain from Spain, white gum and red gum, which is the kiskis [kiskis, salt] of the philosophers . . . join to true marriage gum with gum.”67 This may be interpreted literally, but may also be interpreted to signify sexual unions of the human body. The white gum is sperm, the red gum is blood produced when the groom, who is the Sun and also Christ, receives the hymen of his virgin bride, the Moon, who is also Mary the Queen of Heaven, in the course of this alchemical marriage.

Since the blood shed by a virgin bride on her wedding night issues from the same source as menstrual blood, and is produced during the sexual act, it was inevitable that it be closely linked with menstrual blood in alchemical symbolism. It was likely thought to mingle with and nourish the sprem within the womb, rendering the sprem more fertile, even as menstrual blood coagulated and retained within the womb was believed to be necessary to nourish the fetus.
Now he [the Sun] makes brave to bind and bereave himself to the virgin bride [the Moon], and to get her with child in the bath over a moderate fire. But the virgin will not become pregnant at once unless she be fed in repeated embraces. Then she conserves in her body, and then she begets the child of good omen, in accordance with the order of nature.17

The image of bridegroom and bride consummating their marriage vows in a bath is curious at first impression, but has a sound practical basis both in alchemy and in human sexuality. In order for two alchemical substances to interact, they must be placed in a medium that dissolves and mingle their separate natures. This liquid medium was known as the menstruum. However, this title is misleading since menstrual blood is not merely a medium but a powerful agent in its own right. Crowley’s menstruum, which he called a glutton, signifies that it “contains nothing in itself” is a more apt analogue to the alchemical menstruum, described in one text as a “nourishing vegetable.”

A fluid medium is also needed in order for interpenetration to occur during copulation. Without the moistness of the vagina, spermatozoa would find it difficult, if not impossible, to swim into the womb and fertilize the ovum. The sexual fluids emitted during arousal by both partners provide a bath that enables the sperm to travel more easily within the vagina. It was well understood by medieval alchemists and magicians alike that menstruation is necessary for fertility, and that dryness is inherently sterile.

The Winters of Life are more closely connected with woman than with man by alchemists. It is Luna who rules moisture. The Moon controls the tides, the menses, and (it was believed) the weather. For example, a ring around the Moon was thought to foretell rain. The revolving action of alchemical water was usually understood to occur within the artificial womb of the alchemist, the Hermetic vessel (see Hermetic).

Alchemical water was a product of the Moon.

Water was understood by many alchemists in the single ground of all the mystical products of the art, including the Red and White powders, the Stone, and the Elixir of Life. Alchemical water was said to be fiery. The Pignamentum Aequitum accursantium states: “The water of the philosophers is fire,”18 by fire alchemists understood spiritual fire, the life-force itself. This was conveyed upon the breath and stored in the blood. George Ripley asserted, “The aerial heat is the soul heat of our philosophy, our oil, our mystic water.”19 One name for the Stone was hydysphus (the water stone), both because it was produced by the water of alchemy, and because the alchemical water could be extracted from it.

The accompanying tract, for which no author is named by Ashmole, reads in part:

Our Stone is made of one simple thing.
That in him both Soul and Life,
He is Two and One in kind,
Mortal together as Man and Wise.
Our Sulphur is our Maximilium,
Our Mercury is our Feminine,
Our Earth is our Water Cleans;
Our Sulphur also is our Fire,
And as Earth is in our Water clear,
So is Air in our Fire.20

By “Life” spirit or breath (spiritus) is intended. The masculine component, spirit, graphically represented by the Sun, is also composed of the elements Fire and Air. The feminine component, soul, graphically represented by the Moon, is also composed of the elements Water and Earth. Of these, Water and Earth may be seen, but Air and subtle Fire are invisible, and must Water and Earth as qualities. The alchemically water was known under many names: Jung wrote: “I do the Platinus name the water has a thousand names.”21 Some of these are mentioned in a tract from the alchemical collection known as the Ars aurifera published at Basel in 1593.

And there is in fact one substance in which everything is contained and that is the sulphur philosophicum, [which is] water and soul, oil, Mercureius Sol, the fire of nature, the eagle, the lark, the first fold of the wave, the marvelous primum of the perfect body.22

Some other names mentioned are poison, quicksilver, camphor, asparagus, gun, vinegar, urine, sea-water, dragon, and serpent. The inclusion of oil and urine in this list is interesting. The fluids produced during sexual arousal have a very oily quality. Urine has long been looked upon as a sexual fluid because it originates from the primary sex organs of both men and women. Urine is both sour and salt, as are seawater and vinegar.

To some extent, urine shares the harmful associations of medicinal blood in medieval European magic. It is most often encountered in literature and historical accounts as a tool used by witches for works of evil. During the Middle Ages witches were believed by most Christians to make a hole in the ground, urinate into the hole, then stir the urine counter-clockwise to generate destructive storms. We can recognize the connection of the Sun as the Hebraic vessel and the ancient link between weather magic and the power of the Moon. Luna rules all forms of water including urine.

Urine was employed as a charm against evil magic in the form of the witch bottle. The hair, fingernail, postage, and blood of a person believed to be bewitched, along with several horsehoof nails (perhaps three or nine, which are lunar numbers) were placed in a clay or ceramic bottle filled with the urine of the bewitched person. The bottle was sealed and at midnight was put on the hearth close to the fire to feel while the friends of the supposed victim recited the Lord’s Prayer backwards. The boiling urine was thought to cause the witch great pain and to compel the witch to come to the place where the magic was being worked. If the bottle exploded, it was considered a rare sign that the witch would die. Apparently those who employed this evil magic did not see the incompatibility of fighting the Devil by reciting the Lord’s Prayer backwards.

Another account, the bottle was used to rest the urine of an accused witch, the boiling of the urine caused the cork in the bottle to fly out (which must have been the usual event), it indicated that the victim was “false” and thus from a witch, who was then presumably scratched—to drain the blood of a witch by scratching her in the face was thought to deprive her of her power. Sometimes little felt bands made to represent the heart of a suspected witch were stuck full of pins and placed into witch bottles in order to make the witch suffer. These were believed to confer protection to the possessor of the bottle. Reflecting on these cases, one might be forgiven for wondering who is the evil witch and who the hapless victim.

In an ancient alchemical text is written, “No water will become the elixir save that which comes from the scab of our water.”23 The scab referred to is specifically the one-horned scabrous beetle sacred to the Egyptians because it was believed to be self-generating and to renew its own life within a ball of cattle dung. The cow is an animal of the Moon, the ball rolled by the beetle was thought to represent the Sun. The one-horned scabrous scab was Sacred to Hermes-Thoth because both were thought to be birenal and capable of self-impregnation. The single horns of the scab resemble the curved back of the ibis, the bird sacred to Thoth.

We may wonder what is meant by the words “the scab of our water.” Since the scab was thought to be self-renewing, capable of generating itself anew from soil out of dung, it may be that the urine of the alchemist is here intended. Urine, which begins as a waste product and a noxious substance is, through refinement as
Salt, Sulfur, and Mercury

The Three Mothers

When properly transmuted, extracted and prepared by sexual alchemists, menstrual blood became the fabled Red Powder, semen became the White Powder, and the clear fluid secretions became the oil that I have characterized as the Oil of Lilies. These three substances are the most powerful and important physical productions of the human body. They are equivalent to the Salt, Sulfur, and Mercury of conventional alchemy, about which so much inspired truth and so much nonsense has been written over the centuries. In order to understand the nature of these three sexual products of the body, it is necessary to have some understanding of the basis for their alchemical symbolism.

In many alchemical texts Mercury and Sulfur are treated as a pair of sexual opposites, and are represented symbolically by the marriage of the Moon and Sun, and by the mingling of opposite elements Water and Fire. On a more esoteric level this union of Mercury and Sulfur expresses the marriage of the soul with the spirit. This makes sense when only two principles are involved—Sulfur is clearly the correct choice for the Sun, and Mercury does possess some of the occult attributes of the

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Moon, such as its silvery color, its ability to reflect light like a mirror, and its liquidity. However, when all three alchemical principles are considered together, and linked with the three active elements, Salt is seen to be more appropriate to the element Water and the Moon, and alchemical Mercury is the mediating principle that unites the extremes of Salt and Sulfur more naturally accords with Air and the planet Mercury, which is an air planet.

The Hermetic Order of the Golden Dawn made a direct link between the three alchemical principles and the three Mother letters of the Hebrew alphabet, which are associated with the three active elemental principles Fire, Water, and Air. Concerning the pillars of the Golden Dawn temple, it is written in the First Knowledge Lecture of the Golden Dawn: "The flaming red triangular capstones which crown the summit of the Pillars represent the Triune manifestation of the Spirit of Life, the Three Mothers of the Sephira Yetzirah, the three Alchemical Principles of Nature, the Sulphur, the Mercury, and the Salt."

Sephir Yetzirah is the elder book of the complex philosophical and magical system of Jewish mysticism known as the Kabbalah. It was translated into English in 1887 by Wynn Wootton, one of the founders of the Golden Dawn, and its teachings played a key role in the magic of that Reconstruction society. In Sephir Yetzirah the twenty-two letters of the Hebrew alphabet are divided into groups of twelve, seven, and three.

The twelve Single letters are assigned the signs of the zodiac, the seven Double letters receive the traditional planets of astrology, and the three Mother letters get the active elements, Fire, Water, and Air.

The Foundation of all the other sounds and letters is provided by the Three Mothers, Aleph, Mem and Shin, they resemble a Balance, on the one hand [Shin: Fire] the galley, on the other hand [Mem: Water] the purifier, and Aleph the Air is like the Tongue of a Balance standing between them.1

The square brackets are mine. It seems to me that the author of this ancient Kaballistic text would have associated punishment with Fire and purification with Water. It should be noted, however, that just the opposite interpretation would be placed on these two letters in the Golden Dawn system, because the Tarot trump of the Last Judgement, linked with Shin and Fire, is a card of redemption and resurrection, and the Tarot trump of the Hanged Man, linked with Mem and Water, is often interpreted as a card of punishment and suffering. Elsewhere in Sephir Yetzirah the author makes perfectly clear that he intends Aleph to stand for Air, Mem for Water, and
Shin for Fire. There can be no confusion over these elemental assignments to the Mother letters.

The leaders of the Golden Dawn associated all three principles with each of the four elements and four directions, but with one principle ruling or predominating over the others in each quarter. They gave alchemical Salt rule in the Mother letter Mem, which is linked with elemental Water and the west. Sulfur was assigned to rule in the Mother letter Shin, which is linked with Fire and the south. Mercury was assigned to rule in the Mother letter Aleph, which is linked with Air and the east. The elements of Earth and the northern quarter were given all three Mother letters together, and a second form of alchemical Mercury that was described as a sort of fixed or static Mercury was placed in the north. Here also is the Mercurial part chief, but hindered by the compound nature of Earth its faculty becomes germinal rather than mobile ... .

It may seem strange to some readers that, following the example of the Golden Dawn, I have linked elemental Water to the alchemical principle of Salt, when on the face of it salt appears wholly earthy in its nature. Like the Moon, alchemical Salt can be either earthy or watery by turns, depending on the circumstances. As I will explain below, by the moos, tonoks, alchemical Mercury can be by turns sudur water or air, and Sulfur can be either fiery or earthy.

Elemental Earth is not represented among the Hebrew letters, although it is often associated with the letter Mem, which is assigned the Tarot trump the World and the planet Saturn in the system of Golden Dawn correspondences. Earth is considered to be an inert element because, according to the Pythagorean doctrine recorded by Plato in his Timaeus, its geometric structure is fundamentally different from that of the other three elements, making it impossible for Earth to be transformed into any other element. By contrast, the three active elements all have the same geometric foundation, and are convertible one into the other.

Salt

It is a profound mystery of menstrual blood that it is outwardly solar, yet inwardly lunar. The very fact that it is predominantly blood would seem to make it a product of the Sun, since the blood is the sort of the life-force, just as the Sun is the source of all generation and growth on the Earth. Its red color is solar and fiery, and harmonizes well with the qualities of Sulfur. Even its fielded power to build and kill plant life is solar—when the Sun becomes too hot, it causes drought by withering plants. Yet periodically the menstrual flow is evolved to the cycle of the Moon, and issues from the womb, which is a lunar organ of the body. It is essential for the conception and growth of the fetus, a lunar process.

Menstrual blood is magically equivalent to the alchemical principle of Salt because of its intimate connection with the cycle of the Moon. Salt gains its lunar association because all the oceans of the world are salty, and the Moon is able to draw the salt water of the sea upwards in the form of tides. The menses associated the presence of salt with the lunar attraction. Crystaline salt is also lunar because of its transparency and lack of color, which causes it to resemble frozen water and rock crystal, both lunar substances. When powdered, it appears white, a lunar color. In an icosahedron, mental blood is alchemical Salt in solution. Just as the Moon shows two faces, one that waxes from darkness to light, and another opposite face that wanes from light to darkness, so does salt have two forms, a solid form when dry and a liquid form when wet. The moving and waning of the Moon caused its astrological sphere to be related to both the sea and the earth equally. The Moon was believed not only to control the tides, but to rule and regulate the growth of plants as well. Farmers timed their planting according to the lunar phases. Nothing can live in the sea without salt, nothing can live on the land without salt, yet too much salt kills both plants and animals. Like the Moon and salt, mental blood in its deal was uninfected with anything with which it came into contact, yet it was necessary for the nurturing of the fetus in the womb.

In the system of occult correspondences that has descended from the Hermetic Order of the Golden Dawn, menstral blood is associated with the active elemental principal of Water and the Hebrew Mother letter Mem, and by extension with the Tarot trump the Hanged Man, which signifies among other things voluntary sacrifice. The Hanged Man is suspended head downward on the tramp, just as the baby in its mother's womb is head downward when it is soon to be born. This lunar substance is also associated with the Tarot trump the Moon, which depicts a lunar crescent between two towers, and two boats that confront each other on the margin between land and water. The tramp of the Moon is in its turn linked with the moon signs Pisces, represented by a glyph showing two fish swimming in opposite directions.

In the Kaballah, menstral blood may be related to Brach, the third sphere on the Tree of Sephiroth. Brach is also linked to Aima, the Great Mother, because it symbolizes the womb of creation, and the B'nai So because this Sephira manifests the salty ocean within which all life originated. Through its lunar association menstral blood is linked with the ninth Sephira on the Tree, Yesod, which relates to the genitals. Yesod is assigned the astrological Moon in the rhythm of the Golden Dawn.

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Table 7-1: Attributes for the Three Alchemical Principles.
with the Tarot trump the Last Judgement, which signifies the vitalization and reas-
assembly of the dead. It is also linked with the Todr trump the Sun, which in the tra-
tional Marselles card depicts two nearly naked children standing beneath a shower of
sun drops that resemble Hebrew Yods. There are thirteen of these Yods, the same
number as the total lunar months in a year, which is a cycle of time ruled by the
Sun. The tarot trump the Sun is associated with the astrological Sun in the Golden
Elden system, which illustrates its self-sufficiency—the Sun needs nothing outside
itself, but all living things on Earth, and indeed the structure of the entire solar sys-
tem, require the Sun for continued existence.

In the Kabbalah, semen is related to Chokmah, the second sphere on the Tree of the
Sephiroth. Chokmah is also titled Abba, the Great Father, because it symbolizes
the spark or seed of creation that enters into the womb of Aima, where it initiates
the growth of all things. Without the spark of Abba the womb of Aima would
remain forever dark and barren. Without semen, the human blood of women
would waste itself and return to the earth each month instead of fulfilling its func-
tion of nourishing new life within the womb. Semen is also linked with the sev-
th Sefirot on the Tree, Tiphereth, which is the sphere to which the astrological Sun
is assigned, and the seat of the Form of God, the Messiah or Assisiated One, who
arises to become God, just as in the cycle of earthly life the son of a father grows up
to become a father in the turn.

Semen corresponds with the initial letter Yod in Tetragrammaton. Yod has a unique role in the symbolism of the Kabbalah. From this letter all other letters, and all words formed from those letters, and all wisdom expressed by those words, arises. Yod is the seed of God. For this reason the letter Yod is placed in the sphere of Chokmah, the Father, on the Tree of the Sephiroth. In the three levels of man, semen is assigned to fiery spirits; in the qualities of the inmost, the Cardinal signs which instruct actors and new enterprises. All father archetypes, and the father aspect of all holy trinity, may be related to semen.

Mercury

The crystal-clear oil that flows from both male and female genitals during sexual
seclusion is in a magical sense the Mercury of alchemy, because it is a product of both
sexes, and because it enables and facilitates the quickening of the seed within the
womb. Without this lubricating fluid medium, insemination would be difficult or
impossible, since sperm cells would have no way of swimming to the egg. Colorless,
relatively tasteless, it has no fundamental quality of its own, but it acts as a facilitator
that allows the qualities of Salt and Sulfur to express their functions and interact.

It is linked with the planet of the hemiprotic god Mercury, whose glyph contains
both the circle of the Sun and the crescent of the Moon in conjunction above the three
of Earth. The glyph of Mercury thus holds all three principles of alchemy within itself in
balance. Mercury the Greek god was the medium of communication between gods and
men, as well as the god of travel. Both of these mystical roles are accomplished through
the manipulation of elemental Air. Mercury is the most any of all the major classical
gods, as the wings on his heels attest. Astrologers say that planet Mercury, the
sister of all the ancient worshiping bodies in its motion across the heavens with the excep-
tion of the Moon, has no outstanding qualities of its own, in marked contrast to all
the other planets, but only an ability to act as a communicator or medium for the other
astrological forces. This makes the god an ideal representative for the Oil of Lilies.

In the Golden Dawn system of occult correspondences, the clear fluid released
during sexual arousal may be linked with the active elemental principle of Air and the
airy Hebrew Mother letter Aleph, and by extension with the Tarot trump the Fool,
which symbolizes among other matters dry dreams and aspirations. The Fool is a figure
of divinely inspired prophecy. In this way he fulfills a role similar to Mercury as a mes-
ger between the gods and mankind. What the gods tell the Fool, the Fool repeats
to humanity without actually comprehending what he is saying. Aleph is said in the
Kabbalah to act as the tongue of the balance between Fire, which produced the heav-
ens, and Water, which gave rise to the Earth. This is a pun, since the tongue requires
air before it can fulfill its function as an organ of speech, and the atmosphere is the
medium joining heaven and Earth.

It is also possible to relate the Oil of Lilies to the Tarot trump the Star—its old
alchemical woodcut, Mercury is often shown as a tree between the disks of the Sun
and Moon. The trump the Star is associated with the zodiac sign Aquarius, an airy
sign that has as its glyph a water bearer. On the traditional Marselles trump the Star
a naked woman stands pouring water from two pitchers, one onto the land and one
into the sea. She is the union between the two realms, the symbolic medium through
which they interact.

In the Kabbalah, sexual oil may be related on the level of potential to the highest
Sephiroth, Kether, which stands between and above Chokmah and Binah like the
tongue of a balance, and is the initial impulse that gave rise to both. More activity, it
is Tiphereth, because this sphere on the Middle Pillar of the Tree combines the
natures of both Chokmah the Father and Binah the Mother in Tiphereth the Son.

On a lower level of realization it is associated with the tenth sphere, Malkuth, the
sphere of the elements, which contains the Daughter that is a product of the union
between the Sun in Tiphereth, who has matured to open the place of his Father, and
the Mother in Yesod, who has descended from Binah in the form of a virgin to unite
sexually with the Sun. Mercury is hermaphroditic. It is appropriate that this alchemical principle is rep-
resented in the Kabbalah by both the Son and the Daughter on the Tree. Concerning
the matter of the cyclical renewal of the Father and Mother through sexual union
with their own children on the Tree of the Sephiroth, and in the court cards of the
Tarot, which is generally known as the formula of Tetragrammaton, you should con-
sult Aleister Crowley’s Book of Thoth. The subject is too complex to deal with here
to length. It should be noted that Crowley refers to the Oil of Lilies as the “plenum” in
his OTO writings, and in his text on the Thoth Tarot.

The Oil and alchemical Mercury may both be related to the Mutable signs of the
Zodiac, which are adaptable and variable by nature, suiting themselves to circum-
stances as they arise. They are not passive, but rather are receptive and thin respon-
sive, having a vibrating energy. In Tetragrammaton, the Oil corresponds with the let-
ter Vau, which is linked to the Sun of the Father and Mother, and to the mediating
element Air. In the holy trinities of all cultures the Oil relates to the Child, who is
usually male but sometimes androgynous or twins of different sexes.

Both menstrual blood and semen are emitted from the body as liquids, but are pre-
pared chemically as powders. The Oil of Lilies is emitted as a liquid also, but
because its essential identity is liquid—something that is equally true of alchemical
Mercury—it is not reduced to a powder, but is retained in its liquid form. In a my-
rical sense, alchemical Salt is crystallized elemental Water, and alchemical Sulfur is
crystallized elemental Fire. Elemental Air cannot be crystallized or fixed, but it can be
transformed into a mobile liquid. The fundamental function of the Oil is to serve as
a facilitating medium that enables the natures of menstrual blood and semen to express
and fulfill themselves. Neither has its fulfillment alone, but only in combination with
the other. Yet the simple union of the two produces no reaction without the Oil to
join them.
The Telestic Art

In classical times the most common way to attain a direct personal relationship with a god or goddess was to call the spiritual being into a physical object by using that object as the focal point for ritual prayers, offerings, and meditations. The object was usually a statue or image made to curiously resemble the commonly conceived appearance of the god, and often displayed symbols with which the god was associated or identified. For example, to achieve an intimate personal relationship with Zeus, the ancient Greeks worshiped the god through his images with prayer, ceremonial gestures, and sacrificial offerings deposited at the base of his temple statues. These images were branded to show that Zeus was the patriarch of the Olympian deities, and usually depicted Zeus holding a thunderbolt, because this was his proverbial weapon.

By making a stone, metal, or wooden image of a god or goddess as harmonious as possible with the deity’s appearance, attributes, and personality, the deity was encouraged to identify with the image, to come into it, and to reside within it. It would then remain within its image for as long as it received the concentrated attentions of its worshipers.
no trouble talking to dolls, or hearing their responses. They see faces in the bark of trees and monsters under their beds. The ancient perceived spiritual intelligences in lakes, springs, rivers, trees, stones, mountains, flames, the winds, the stars, the waves, and other parts of the external world, because it is basic human nature to do so. These intelligences are the wood nymphs, the forest fauns, the siren, the elves, the undines of streams and ponds, the gnomes of caves, the spirits of the air, that fill the mythologies of every culture.

It is inevitable that separate and unique intelligences be perceived in the material objects of the greater universe since the universe as we know it is constructed within the human mind out of mind-stuff. This truth is the most significant message of the ancient writers on the Emerald Tablet of Hermes Trismegistus: "What below is like that which is above, and what is above is like that which is below to accomplish the miracle of the one thing." The one thing is mind. What is below is the microcosm, the human personality and ego that is apparently contained in the human body. What is above is the macrocosm, the greater universe that apparently lies outside the human body, and apparently is not a part of human consciousness and ego.

I emphasize the word "apparently" because this appearance is incorrect. The great divide between self and not self which seems to be defined by this human skin is an illusion. The realization that outside and inside are fundamentally the same is one of the great insights that comes from the study of magic, perhaps the greatest of all insights. With an awareness that stones and trees, as you perceive them in the greater world, are just as much a construct of your own mind as your dreams and thoughts, it no longer seems so strange that a stone or tree should acquire its own personality and self-awareness. You and the stone, you and the tree, are part of the same mind.

The ancient Egyptians undoubtedly used a very elaborate ritual structure to animate their temple statues, and constructed a complex theology to explain how their methods worked. All this is not really necessary for animating an image. There is a simple technique that uses no magic circle, no pentagrams, no invocations, no ritual furniture, no names of power, no consecrated tools, no altar, and no temple. In order to animate a statue or other image, you must treat the statue or image as though it were already alive. That is the entire technique of god-making in a nutshell. It is so simple that many magicians will refuse to believe it. It is merely necessary to regard the image selected for the physical body of the spirit, whether it be a god, angel, or intelligence of some other kind, as already containing that entity.

This method was understood by the medieval alchemists, who employed it to implant a spirit in the sealed hermetic vessel during the making of the homunculus. 

Telematic Images

The great gods and goddesses of history did not always make the best lovers. They were too vast and imperious. Their associations might be wrong for a lover—for example, the Greek goddess Athene is a virgin goddess, as is the hunting goddess Artemis. Those would be poor choices for sex partners. Or it might simply be that sex is beneath their interest and dignity. Mercury is an intellectual god and would have very little interest in lovemaking. A better choice for a personal partner, where sexual union is the primary goal, is one of the lesser spirits or angels that occur so frequently throughout the literature of Western magic.

Often these lesser spirits are known only by their names, and perhaps their offices. This makes them impossible to visualize. However, techniques have been developed to construct the image of a spirit based solely on its name, or solely on its occupation. These images can then be visualized on the astral level, and physically created by drawing or painting them, modeling them in clay, carving them in wood, or using some other artistic means of giving them a physical reality. In the late nineteenth century a variation of the Egyptian telematic art was used by the English occult society known as the Hermetic Order of the Golden Dawn. The astral forms of spirits were assembled piece by piece upon frameworks of occult correspondences in order to create spirits with very specific functions. This technique was known in the Golden Dawn as the making of telematic images. A magician using it is able to build up a complex picture of a spirit that expressed its essential nature based upon only the occult correspondences of the Hebrew letters in its name, or the Hebrew letter equivalents of the Latin or Greek letters in its name. These telematic images are initially built in the imagination, then transferred to paper, but once completed, they can be drawn and painted, or shaped into statues.

The leaders of the Golden Dawn saw fit to issue dire warnings about the dangers of creating telematic images for frivolous purposes. Although it is not explicitly stated in this warning, the implication is that the creation of these spirits for purposes of sexual pleasure is to be strenuously avoided. This should be understood as a caution to the unhonored rather than an absolute prohibition—the more sensual and physical the thoughts and actions of a spirit, the more likely it is to seek to interact with human beings on a human level.

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No one ancient writer on the nature of the spirit suggests the spirit should be housed in a vessel, a cult image, a shrine. To the contrary, the ancient wisdom is that the spirit is the primary stuff of the universe, the principal and immutable substance of the world. The spirit is the common principle of the universe, the primary substance of all things, and it is the source of all change. This was the view of the ancient Greeks, and this was the view of the ancient Egyptians, and this was the view of the ancient Hebrews. The spirit is the substance of the universe, the substance of the world, the substance of all things.

An Oracular Stone

The method was actually recorded in one of the medieval grimoires by an anonymous author who had no notion of its importance, in connection with the creation of an oracular or prophetical stone that would reveal secret matters. The author of the grimoire instructs anyone seeking such a talking stone to find a smooth, rounded stone around the size of a cabbage and wrap it in a blanket. The stone is to be treated in every respect as through it were a living being. Its possessor must act as the child’s loving parent by feeding the stone on milk, holding it frequently in the arms, talking to it, caressing it, and warming it. After a time, the author of the grimoire says, the stone will begin to make noises like a living infant, and in due time it will learn how to speak.

Obviously it is not the stone that speaks, anymore than it was the temple statues of the gods in ancient times. The love directed towards the stone by the magician makes the stone a desirable place for a spirit to dwell. A spirit seeking love enters the stone, and because the love is directed at the stone as though it were a child, the spirit assumes the identity and nature of the magician’s magical child. In this way, an extremely close bond is developed between spirit and magician over the course of months. This enables the spirit to speak to the magician in the magician’s mind, and to the perceptions of the magician the words of the spirit seem to come out of the stone.

As simple as the method appears, it is important because it contains the essence of ancient god-making. The elaborate ritual structures used by the pagan priests, although undoubtedly helpful in focusing their minds upon the statues and the spirits dwelling within them, were nonetheless in actual causing the spirits to enter and dwell within the statues. What attracted and held the spirits was strong emotions of love and devotion, coupled with a firm faith in the presence of the spirit. The rituals merely helped express these emotions, and confirm this faith.

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Now there is also a mode whereby, combining the letters, the colures, the attributes, and their Synthesis, thou mayest build up a telematic Image of a Force. The Sigil shall then serve thee for the tracing of a Current which shall call into action a certain Elemental Force. And know thou that this is not to be done lightly for those amusement or experiment, seeing that the Forces of Nature are not causing to be the playing on thy life. Thou dost thereby a magical work with solemnity, ceremony and reverence, thou shalt be like an infant playing with fire, and thou shalt bring destruction upon thyself.

Know, then, that if thou essay in the imagination to form an astral image from the Names, the first letter shall be the head of the Figure or Form, and the final letter shall be its feet. The other letters shall be, and represent in their order, its body and members.

AGIEL, for example, shall give thee an Angelic Form of the following nature and appearance:

Alaph. Ale. The head winged, and of a golden colour, with long flowing golden hair.

Gimel. Lams. Covered with bluish silver crescent, and with a face like that of a grave and beautiful woman, with a bluish halo.

Yud. Vav. The body of a maiden clothed in grass green robe.

Aleph. Ale. Golden wings of a larger size, partly covering the power part [genital] of the figure.

Lamed. Libra. Feet and limbs well-proportioned and, either in the hand of the figure or long as to its feet, the word and scales of Justice in bright green.

Playing round the figure will be a preternatural light, the colour of its synthesis.

The Keys of the Tarot may help thee in the forms.

See well also that thou make the Image as pure and beautiful as possible, for the more impure or common the figure, the more dangerous it is unto thee. Write upon the breast of the Sigil, upon the griffe of Name, and place clouds below the feet. And when thou hast done this with due solemnity and rigid correctness of symbolism, humming as thou wouldst humdest any suggestion of consequences or vulgarities in an Augustal symbol, then hear what it shall say unto thee.5

The Golden Dawn sigil of a spirit is a geomantic symbol formed by tracing straight lines between the letters in the name of the spirit upon the Sigil Rose of the Golden Dawn, an arrangement of all twenty-two letters of Hebrew in three concentric circles that correspond to the three types of Hebrew letters. The Golden Dawn practice was to begin each sigil with a small circle and terminate the sigil with a small lateral line
Gender of Teleismic Figures

Concerning the sexual attributes of higher spirits or angels, the Golden Dawn document dealing with teleismic images asserts: "Radiating forces of Divine Light, otherwise called Angelic Forms, have not gender in the grosser ascertainment of the terms, though they can be clasped according to the masculine and feminine sides." This was a polite way of writing that angels have nothing but a bare patch between their legs, when they appear in a visible form. The author of the document regarded the ancient worship of gods and goddesses with sexual rites as "the great error of the after the daughters of men and descended to the Earth to have sex with them. They even sired children upon those mortal women. In Greek myths, the height of the Olympian gods, Zeus, engaged in physical sex with numerous mortals and deities. The ancient Egyptians worshipped the huge erect phallicus of Amun. Traditional Tantric practices of the left-hand path adored the goddess Shakti with physical sex. In my view it is extremely arrogant to dismiss such sacred taboos and practices, which are foci on an age of many centuries in numerous major cultures, as the "error of the Phallic Religion." The Golden Dawn did ascribe sexual characteristics to the angels, but those were abstract and sublimated. But, in the higher and angelic natures, gender is correlated by forms, either steady and firm, or nothing. Forms like that of a rock or pillar is the nature of the feminine; mellowness and movement, that of the Masculine. Therefore, let this be clearly understood in ascribing gender to angelic forms and images. Our tradition classes all forces under the heads of firmness and rushing force, both steady and forceful. Therefore a figure representing the former would be a masculine and that representing the latter, a feminine form. In my opinion the error of the Golden Dawn on the matter of the sexuality of angels was a failure to completely understand what is implied by the Hermetic maxim, quoted earlier in this chapter. There is a tendency among some modern practitioners of magic to rewrite this principle so that it reads: "As above, so below, but after a different manner." There is no mention of a different manner in the original statement of Hermes Trismegistus. Hermes makes a direct comparison between below and above. Sexuality, as an integral part of the physical world, must also be an integral part of the spiritual world, just as sex has its spiritual component for incarnate human beings, so must sex have its carnal component for disembodied spiritual beings. Everything we experience, perceive, or understand in any way is created within our minds. Since sex, both spiritual and physical, is a part of the human experience, it is also a part of the greater universe and all that the universe contains. It is incorrect thinking to say that human beings have a tendency to sexuality inanimate things, such as ships or storms or countries—other, humans intuitively recognize the innate sexual nature of inanimate things, or sometimes fail to recognize it even though it is always present. When a teleismic image is formed from the Hebrew name of a higher angel using the Golden Dawn method, the sex with which it is visualized and represented is...
Telematic Attributions of the Letters of the Hebrew Alphabet

<table>
<thead>
<tr>
<th>Letter</th>
<th>Attribute</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aleph</td>
<td>Spiritual, wings generally epicene, rather male than female, rather thin type.</td>
</tr>
<tr>
<td>Beth</td>
<td>Active and slight, male.</td>
</tr>
<tr>
<td>Gimel</td>
<td>Green, beautiful, yet cheerful, feminine, rather full face and body.</td>
</tr>
<tr>
<td>Daleth</td>
<td>Very beautiful and attractive, feminine, rather full face and body.</td>
</tr>
<tr>
<td>Heh</td>
<td>Fine, strong, rather fiery, feminine.</td>
</tr>
<tr>
<td>Vav</td>
<td>Steady and strong, rather heavy and clumsy, masculine.</td>
</tr>
<tr>
<td>Zayin</td>
<td>Thin, intelligent, masculine.</td>
</tr>
<tr>
<td>Cheth</td>
<td>Full face, not much expression, feminine.</td>
</tr>
<tr>
<td>Teth</td>
<td>Rather strong and fiery, feminine.</td>
</tr>
<tr>
<td>Yod</td>
<td>Very white and rather delicate, feminine.</td>
</tr>
<tr>
<td>Kaph</td>
<td>Zigzag and strong, masculine.</td>
</tr>
<tr>
<td>Lamed</td>
<td>Well-proportioned, feminine.</td>
</tr>
<tr>
<td>Mem</td>
<td>Reflective, dreamlike, epicene, but female rather than male.</td>
</tr>
<tr>
<td>Nun</td>
<td>Square-determined face, masculine, rather dark.</td>
</tr>
<tr>
<td>Samekh</td>
<td>Thin rather expressive face, masculine.</td>
</tr>
<tr>
<td>Ain</td>
<td>Rather mechanical, masculine.</td>
</tr>
<tr>
<td>Peh</td>
<td>Fence, strong, sensitive, feminine.</td>
</tr>
<tr>
<td>Tav</td>
<td>Thoughtful, intellectual, feminine.</td>
</tr>
<tr>
<td>Qoph</td>
<td>Rather full face, masculine.</td>
</tr>
<tr>
<td>Reish</td>
<td>Proud and dominative, masculine.</td>
</tr>
<tr>
<td>Shin</td>
<td>Fence, active, epicene, rather male than female.</td>
</tr>
<tr>
<td>Tav</td>
<td>Dark, gray, epicene, male rather than female.</td>
</tr>
</tbody>
</table>

TABLE 8-1. Forms, personalities, and genders of the Hebrew letters in the Golden Dawn.

Role of the Four Worlds

The Golden Dawn applied to their system of telematic images a Kabbalistic division of the universe into four planes or worlds. These planes must not be thought of as separate or stacked one on top of the other, but rather as existing simultaneously and interpenetrating each other. The way several distinct radio signals can exist upon the air around us at the same moment. Which radio signal we hear depends on how we tune our receiver. When we tune in one channel, the others do not cease to be merely because they are absent from our awareness—it is the same with the four worlds.

To the highest archetypal world, Atziluth, the divine names of God were associated. Below it is the creative world, Briah, where the names of the archangels. Still further down, the formative world, Yezirah, received the names of the angelic orders, and the names of individual angels belonging to those orders. At the bottom of the world of physical actions, Assiah, received the names of elements, humors, and the evil spirits of the Kabalah known as the Qliphoth. However, the Qliphoth more properly belong to the infernal regions said to lie beneath or behind Assiah.

A telematic image could be linked with a world, and with the qualities and energies of that world, by employing the names of God or the higher angels of that world during its creation. The sets of names of the ten Sephiroth are divided into groups and assigned to the worlds, allowing these potent Kabbalistic names to also be used in the making of telematic images. By knowing how the Sephiroth names are assigned in the worlds, and the nature of the Sephiroth, it is a relatively easy matter to determine which divine or angelic or demonic name shall rule a particular telematic spirit. The deliberate vibration of this name on the breath during the visualization of the telematic spirit while it is being created infuses the telematic image of the spirit with the power of the associated world.

Because all telematic images must, by their inherent nature, have manifest forms with specific attributes, the Golden Dawn asserts that in a practical matter all telematic images are linked either to Yetzirah or Assiah, because the two higher worlds, Atziluth and Briah, are too spiritual and refined to allow manifest forms to act in them directly. When a telematic image is based upon a name of God, such as Shaddai, it does not act in the world of Assiah, even though the name Shaddai is linked to Atziluth. Rather it acts in the world or forms (Yetzirah) or the world of matter and energy (Assiah). It represents the lower aspect of the divine name.

From these remarks it will be seen that a Telematic Image can hardly apply to Assiah; that to Briah it can only do so in a restricted sense. Thus a Telematic image belonging to that world [Briah] would have to be represented with a kind of concorded head, possessing a form shadowy and barely indicated. Telematic Images, then, really belong to Yetzirah. Therefore it would be impossible to employ the telematic image of a Divine Name in Assiah, for it would not represent that [divine being] in the world of Assiah, but rather its correlative in Yetzirah. In Assiah you would get [using divine names] Elemental forms.46

What this means is that it is possible to employ the highest names of God in Assiah, or the names of the archangels in Briah, as the basis for telematic images, but you should not confuse the created forms for the exalted spiritual expression of these names. The telematic forms of God and the archangels are only lower reflections of the names. They possess qualities of the spiritual beings associated with the names, but those qualities manifest themselves in limited and material ways.

An example is provided in the Golden Dawn document of the archangel Sandalphon, who resides in the world of Briah.47 It would not be possible to create a telematic image of this being in the archetypal world of Assiah or even in the creative world of Briah, but if this name were used to build a telematic image designed to function on the level of the formative world, Yetzirah, the result would be a beautiful female figure with a thin, active face, full neck, well-proportioned breasts and shoulders, full hips, massive legs, and snowy winged feet. Were the same name used to construct a telematic image that will function in the active world of Assiah, it would be a Kabbalistic figure with synthetic elemental attributes—a fierce, beautiful head, eagle's wings, a woman's shoulders and breasts, strong hips and thighs covered with fur, the hind legs of a bull and an eagle's talons in place of feet.

In creating telematic images, personal intuition and judgment must always be used, since each Hebrew letter has several major associations and numerous minor associations in the Golden Dawn system. By determining in advance the level or world of human experience in which the created being is intended to function, the attributes of the image can be defined somewhat more precisely. However, the final selection of features that compose the body of the spirit is always a matter of individual choice. The sets of associations for the Hebrew letters presented in the table above helped members of the Golden Dawn to make this choice, but the table was only intended as a general guide, never to be slavishly followed by members of the Order.
Part Two

Practice

Choosing a Lover

Gods and Goddesses

If you decide to initiate a loving relationship with a well-known deity or angel, the image or images of the spiritual being, along with a public name or set of names, and perhaps an sigil or symbol, are already available to you. For example, the Greek goddess of love, Aphrodite, had numerous names or titles in the ancient world, each of which designated a different office or function of the goddess. Aphrodite Perse was the goddess of profane love worshipped by prostitutes, and would be a good choice for a sexual partner. A small statue or photograph of an ancient statue depicting this form of the goddess would make a suitable vessel through which to establish a link with her. Any substance—stones, herbs, music—specifically associated with the goddess would also be helpful when communicating with her.

Major gods and goddesses have certain disadvantages as love partners. They have such a long history, and are known to and worshipped by so many thousands of people over so many centuries, that they acquire a kind of inertia that tends to make them unresponsive on a personal level. It may be compared to dating a very famous or wealthy individual. Important persons have numerous and constant demands on their time that divide their attention. In the same way, when you invoke a deity by its public name, hundreds or thousands of others may be seeking that name or thinking about that deity. These demands hinder the creation of a deep personal bond with the deity. Perhaps it is not so much that a single deity has its attention divided when called upon by many human beings, but rather that the numerous simultaneous thoughts about the deity, and the conception of its name and nature in many minds, muddle the astral vessel in some way.

Kabbalists would assert that major deities exist on a higher plane or world, and it is this distance from the lower plane of matter and energy that causes them to be less approachable. The more powerful pagan deities occupy the second world of the Kabbalah, Britah. It was the expressed opinion of the Golden Dawn teachings that no complete telematic image of a spirit could be formed on the level of Britah—that such an image would be misty, indistinct, and headless. It is possible to link to the major pagan gods and goddesses, just as it was in ancient times, but when this occurs, communication is really established with a lower reflection of the deity in Yetzirah or Assiah that matches the concept of that deity existing in the mind of the ritualist. Splitting off this individual reflected aspect of a major deity from its universal aspect tends to weaken the link with a deity.

Working with Telematic Images

In my own work I have found it more fruitful to establish links with less well-known spirits or angels. The living bond is created more quickly, and is of a more intense and intimate nature. The spirit becomes a friend and lover rather than an acknowledged and revered deity. When dealing with obscure beings, often only the name or office of the spirit is available. Using the technique of telematic images described in the Golden Dawn documents, or similar god-making techniques, it is possible to build up the body shape, facial features, and overt personality traits for a spirit based solely on its name, or its function in the world. Once the personality and appearance of the spirit is known, an image that will serve as a gateway of communication can be made or found to match that appearance.

The Golden Dawn technique of projecting telematic images allows the creation of a living astral image of a spirit, based upon the name of the spirit, even if that spirit has no traditional, commonly accepted form. Many of the angels and lesser spirits of the Kabbalah exist only as names. By this technique the magician is able to give them bodies, and also to assign them a spectrum of specific occult powers and meanings.
Choosing a Lover  143

that are linked to the letters in their names. In order to manufacture telematic images of gods, angels and other spiritual creatures it is essential to know the system of occult correspondences used in the Golden Dawn, or another system of correspondences that is also based upon the Hebrew or Latin alphabet.

Telematic images should not be used to replace the recognized historical form and attributes of a deity, or other well-known spiritual being, but they can be employed to create a second image of an existing god or goddess on another Kaballistic level that differs from its historical image. For example the familiar humankind form of a goddess such as Diana that is associated with the level of Yeitishu would be different from her elemental Kenetic form on the level of Asial. We see a partial expression of this differentiation by levels of reality in the image of Artemis of Ephesius, which is a female figure with multiple breasts that resemble a cluster of grapes. Similarly, the Egyptians often represented gods and goddesses as completely humanized, but also showed the same deities as animal figures or as a combination of animal and human.

The disadvantage of the traditional Golden Dawn technique of telematic images is that it does not allow the creation of a spirit's image if only the office or function of the spirit is known, rather than the name of the spirit. In the Christian Millenium Mage it is formed as a simple way to discover the name, the sigil, and the appearance of a spirit based only on the essential nature or function of the spirit. My technique can be used with the existing Golden Dawn system of occult correspondences, which I have provided here in abbreviated form as a table. The list of letter equivalents was modified to include all the English letters so that each English letter would have it Hebrew equivalent. An exact correspondence between the sounds of some of the English and Hebrew letters does not exist—but this in mind when translating names from Hebrew to English, or English to Hebrew. The letters Kaph, Mem, Nun, Peh and Taddl have alternative forms (indicated in the table by the "N") that are used only when these letters occur at the ends of words.

By using this table of the Hebrew alphabet in conjunction with the table shown in chapter nine that gives the garden shapes, and personality types of the letters, and also the Sigil Rose of the Golden Dawn that allows the creation of sigils, it is possible to derive a detailed appearance, personality profile, and occult sigil from either the name or the function of a spirit. When these tools are coupled in a ritual context with a physical statue or picture of the spirit based on its telematic image, and any external properties such as colors, scents, sounds, or symbols magically linked with the spirit, communication is greatly aided.

Sons and Daughters of Lilith

Not all spirits are suitable for loving relationships of a sexual nature. When seeking a spirit with a spirit either for pleasure, or for the enhancement of skill and power in magic, it is best to work with spirits I have classed as the Sons and Daughters of Lilith—which is to say, with those spirits inherently adapted to receive and give erotic love. From the viewpoint of conventional Christian morality, these spirits are rebels, since they violate the established religious rules of behavior. However, the majority of persons in modern Western culture have ceased to believe that sex for pleasure or personal empowerment is sinful, and might be more inclined to regard this class of spirits as liberators.

The kinds of love granted by the Sons and Daughters of Lilith vary widely, from the most refined and spiritualized devotion to the most perverse sexual excess. It is always best to seek an enduring relationship of genuine love and friendship with a spirit, for four reasons. The first is that spirits respond in kind. If you give them love, they will give love back in return, and will dominate and abuse them, they will respond by dominating and abusing you. It is safer to love and respect spirits with whom you communicate, and this is particularly true when the union is intimate. Second, a loving relationship is more productive and healthy. When a spirit genuinely loves you, it is eager to do everything in its power to help fulfill your purposes and to make your life happy and successful. Third, it is easier to initiate a relationship with a spirit through love than through intimidation or dominance. The old saying, "more flies are attracted by honey than by vinegar," is true. If the spirit finds love, it has a positive reason to deepen its relationship with you. It will use its abilities to get nearer to you, rather than always trying to escape from your control. Fourth, the spirits attracted by intense, genuine love are higher aspirants of the Goddess, and for this reason more potent in giving aid, and in transforming the fluids of the body used in sexual alchemy, should you decide to progress to this stage.

All spirits adapted by their nature to give and receive erotic love are aspects of Shakti, the creative power of the universe. When we make love to them, we make love to the Great Goddess by proxy. The erotic, sensual side of Shakti is well represented by Lilith, who has always been associated with forbidden sexual pleasure. A distinction must be made between Lilith the goddess, who is above good and evil, and is the instrument of all forms of sexual experience that are prohibited by traditional religious doctrines, particularly the doctrines of the Christian and Jewish religions, and Lilith the demoness, a wicked night bug of Jewish folklore who represents only one mask of the higher goddess Lilith. This distinction has not been made in the literature of the Kabbalah, where Lilith is always represented in a completely negative way.

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the children of the higher goddess Lilith are individual spirits with their own purposes and personalities, but all are capable of infusing the sexual fluids of the body with shakti energy and transmuting them alchemically. The lower elemental spirits of the world cannot convey this energy so strongly and effectively as the higher spirits of Yeitishu, even though the spirits of Asial are more easily attracted, and more eager to engage in sexual relations with human beings. In making a decision as to whether to take a lower spirit as an unico, or a nature spirit such as a true gem, make a better comparison, and a more translatable one. If you seek to infuse the maximum virtue into the alchemically transmutated sexual fluids of your body, and with your spirit lover to act as in a teacher or occult master, it is better to invoke a higher being of the planetary spheres or stars.

In Kabbalistic terms, the lower elemental spirits relate to Malkuth, lowest of the ten Sephiroth on the Tree of Life, and the earthly Kingdom that is the sphere of the elements (malkoth, malkuth). The planetary spirits are associated with the seven Sephiroth above Malkuth, each linked to its own planet. In the Golden Dawn system of magic, this relationship of the Sephiroth to the planets is Teshub (Moon), Hod (Mercury), Netzach (Venus), Tiphereth (Sun), Geburah (Mars), Chesed (Jupiter), and Binah (Saturn). The sphere of the fixed stars or zodiac is connected with the nine Sephiroth up from the bottom of the Tree, Chokmah. The highest Sephiroth, Kether is associated with the godfowl or primordial mobile.

Elements are lower spirits composed primarily of a single elemental property. Solamanders (Fier), Sylphys (Air), Unelines (Water), Gnomes (Earth). They generally appear in human or humanoid form when evoked to visible appearance, and may b of either sex. Traditional tenets that Unelines and Gnomes make good lovers, Salamanders and Sylphys are poor lovers, Unelines are passionate and devoted, but have somewhat distant and unemotional personalities. Gnomes are earthier and more human, but can be treacherous, particularly when their desires are frustrated. Of the four elemental groups, Unelines have been represented in folklore and historical accounts as the best lovers, and my own experience has verified this to be true. Apart from these elements, there are numerous spirits of a mixed nature in Malkuth. These are fairies and woodland spirits of classical mythology. Spirits of mixed natures are usual tied to a physical place on the Earth. They include such beings as tree spirits, meadow spirits, spirits of springs, pools, streams and rivers, spirits of stones, and spirits of cave
Among the mixed spirits, nymphs and satyrs are proverbial in mythology for making love to human beings. The spirits of the Moon and Venus make the best lovers among the planetary spheres, since there are the most earthly and sensual of the planets. Mars embodies a masculine, aggressive sexuality. However, it is possible to invoke a spirit lower from any planetary sphere, and that being will express in its nature the prevailing nature of the sphere in which it resides. Similarly, any sign of the zodiac can provide a spirit lower, but some signs are naturally better suited than others. Cancer, which is ruled by the Moon, is a sensible choice, as are the signs Libra and Taurus, both ruled by Venus. The signs Scorpions and Aquarius, both ruled by Mars, will also provide spirit lovers, but their sexuality is of a more aggressive type.

Sparks manifest themselves in many guises. The form adopted by a spirit expresses its inner nature. The Golden Dawn made the distinction between telematic images of spirits who manifest themselves in the world of Yetheth or Formation, and have attractive human or humancoid bodies, and spirits who manifest in the world of Assiah or Matter, and have Kephic forms—bodies built up of the four elements, which are represented by characteristics of the four Kephic the Lion (Fire), Eagle (Wind), Angel or Man (Air), and Phal (Earth). In a footnote in his book The Magus (1881), the English magician Francis Barrett made a very important observation about the fundamental nature of spirits and the manifest shapes by which the magician perceives them. "Those spirits who appear in a kingly form, have a much higher dignity than they who take an inferior shape, and those who appear in a human shape, exceed in authority and power them that come as animals: and again, these latter surpass in dignity them who appear as trees or instruments, and the like; so that you are to judge of the power, government, and authority of spirits by their assuming a more noble and dignified appellation." The importance of this truth cannot be overstated. Since spirits manifest to the magician through mind, and their forms are drawn from the unconscious, their outward shapes are usually a true expression of their nature. The exception is in the case of malicious spirits, who sometimes attempt to put on a pleasing form to deceive.

The highest material form of a spirit is that of the angels and fairies, who have human bodies and faces of unearthly beauty, and often wings. Below this is the shape usually adopted by the most spiritual Undineus and nymphs, a beautiful human form without wings. Still further down the scale are those spirits who appear in human forms that are distorted or strange. Below these are those spirits whose nature is expressed by a mingling of human and animal characteristics, such as the satyr or with transmuted forms in parentheses. Since vowels as such are shown in Hebrew writing by means of small marks called vowel points near the letters, rather than by the letters themselves, when converting Hebrew to English it is often necessary to insert vowels to make the names pronounceable. Some Hebrew letters have sounds that are not exactly equivalent to the sounds of any English letters, making it necessary to transliterate them with two or more English letters rather than one—for example, the Hebrew letter Shin can sound like the English S, but often sounds like the letter S.

Chassuday is the spirit associated with the magic square of the Moon that appears so often in the literature of Western magic. It was presented by Cielclos Agrippa in his Three Books of Occult Philosophy, first published in complete form in 1533. Agrippa derived the squares and their spirits from an older unnamed source text. Francis Barrett reproduced the planetary squares from Agrippa in his 1881 work, The Magus, and it is probably from this source that they made their way into the Golden Dawn, magic. Although there is a sigil for Chassuday associated with the placement of the spirit's name on the Hebrew letters of the lunar magic square, there is no generally accepted public image for this spirit.

The first Hebrew letter in the name gives an indication of the appearance of the spirit head, and the final letter of its lower legs and feet. The intervening five letters define the remainder of its body. Both intention and judgment are needed when deciding which letter will apply to which body part. The nearer to the end of the name a letter is, the lower on the body it will be located. Larger names with more letters cause each individual letter to control a larger body part. Sometimes intentions will direct that one letter should be seconded more influence than another when forming the telematic image of a spirit. These intentions must be followed, since they arise from a consideration of the spirit.

Referring to the table of telematic attributions provided in the preceding chapter, we find that Cheth (Ch) signifies a round, somewhat expressionless feminine face. From the table of Tzaddi attributions, above, we learn that Cheth has the erotic meaning of a fencer, and is linked to the Tzaddi trump, the Chariot, and with the zodiac sign of Cancer. Cancer is the sign ruled by the Moon in astrology. This is very significant, since the letter of the name that describes the head of the figure plays an important part in determining its personality (our identity is formed, symbolically speaking, by our head and our heart). The figure is undoubtedly what is known as moons-faced—that is, a face rounded and resembling the full Moon. Since the color of the Moon is white and bluish, the face is pale like the full Moon and the hair very dark.

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mermaid. Lower yet are spirits with monstrous and repulsive human shapes, and below these spirits who have forms composed of multiple parts. We need not venture below this level when examining spirits suitable as sexual partners, but still lower in authority are spirits who appear to be forms of beasts, insects, plants, and inanimate objects such as stones and books.

Deriving a Spirit from Its Name

The method for creating telematic images of angels and other spirits used by the Golden Dawn is based on the assumption that the form and personality of the spirit will be derived from an existing Hebrew name. Usually the Hebrew name of a traditional angel from the Bible or liturgy of the Kabbalah is used, but sometimes English, Latin, or Greek names are converted into Hebrew equivalents. Each ritualist who makes a telematic figure from the name of an angel will achieve a slightly different result, because every Hebrew letter has multiple associative associations, and it is necessary to make a selection from among these attributes when forming a figure. This process of selecting the attributes of the image binds it very intimately to its creator. Assuming that no gross errors have been made in assigning the symbols that compose the image, the resulting form is that aspect of the angel best suited to interact with the ritualist.

Some pagan gods and goddesses had dozens of distinct forms through which they received worship in different regions of the ancient world. These numerous forms were arrived at over the span of centuries by means of a collective consent among the worshippers of each region. Each form had its own unique aspect, but all were recognized as masks or expressions of the same deity. Strangely on a lower level, each person who uses the name of an angel to derive its telematic image will achieve a slightly different result from everyone else, but if properly done, these differing images will all be the same angel upon whose name they were based. It is important not to make the error of thinking that there is only one correct form for the telematic image of a name—on the contrary, there are many correct forms, each expressing a degree of uniqueness and individuality. As an example of the traditional Golden Dawn method for deriving telematic images from the Hebrew names of spirits, I have chosen to create an image of the spirit of the Moon, Chassuday (Ch - P - R - M - N - D - T - A - M - L - I).

The symbol of Cancer is the crab, a bottom-dwelling creature with a soft white interior, a hard shell, and grasping claws. We do not use the physical shape of the crab to define our figure of the spirit, but apply the symbolic meaning of a crab—a defensive, careful, and protective creature. The crab’s defensiveness is suggested by its natural body armor, its causticness by its slow, creeping motion, and its acquiescence by its grasping and encircling pincers. The character of the Tarot trump also wears armor, but is a warrior. This suggests that the spirit will fight to retain what it possesses, and when threatened will act boldly. The ecteric meaning of a fencer for the letter Cheth suggests an enclosure to protect or defend something. Many fencers have sharp points or bars on their top, a further indication that the defensiveness of Chassuday is of an active type.

Astrologically, Cancer indicates a nature that is defensive, protective, nourishing, emotional, intuitive, with a sensitive interior but a tough exterior. Mentally the points to showed judgment and a repressive memory. There is a natural prech for midsummer component to this personality, which is romantic in a sentimental, protective way, and also sensual. The Cancer personality is a collector and a keeper. In a general sense the sphere of the Moon is associated with life births, the family, the past, memories, dreams, visions, and babies. The second Hebrew letter in Cheth (Ch), is associated with the neck of the spirit. The telematic image. In the table of telematic attributions, we find that this letter by its active motion is more masculine than feminine, and points to a fierce, active and energetic nature. The neck will be thick but somewhat sensual. The shape of the Tarot trump links the letter to the head and body. Some times intention will direct that one letter should be seconded more influence than another when forming the telematic image of a spirit. These intentions must be followed, since they arise from a consideration of the spirit.

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the table of the tarot links this letter with the trump the fool, the element air, and gives it its esoteric meaning of an ox or plow. the symbol of the ox is in harmony with the symbol of the bull that we derived from taurus while examining the fourth letter. this heavy, earthy bull is in stark contrast to the element air and the fool, a figure in the tarot signifying spirituality and liberation. again we have an example of the inherent conflict in this spirit, who is at the same time both earthy and sensual, but airy and spiritual. the same contrast exists in the moon itself. the moon presides over the very physical processes of birth and growth, and at the same time rules the airy world of dreams and visions.

The fifth letter is daleth (d), the door. it is the opening of life, the capacity for birth. it is the gateway to the world, the entrance to the temple. a door is the threshold between two realms, the place where the external and the internal meet. it is the place of transition, the place of change. in astrology, daleth is associated with the planet venus and the card of love, desire, and passion.

the sixth letter is aleph (a), and relates to the sun. in telesmatic associations, the sun is the source of all life, the generator of energy. it is the source of all possibility, the place where potential becomes reality. in astrology, aleph is associated with the planet mars and the card of action, dynamic energy, and physical power.

the seventh letter is beth (b), and relates to the moon. the moon is the source of all fertility, the source of all change. it is the place where the external and the internal meet, the place where potential becomes reality. in astrology, beth is associated with the planet jupiter and the card of expansion, growth, and abundance.

the eighth letter is gimmel (g), and relates to the star. the star is the source of all light, the source of all possibility. it is the place where the external and the internal meet, the place where potential becomes reality. in astrology, gimmel is associated with the planet venus and the card of love, desire, and passion.

the ninth letter is dalet (d), and relates to the earth. the earth is the source of all stability, the source of all foundation. it is the place where the external and the internal meet, the place where potential becomes reality. in astrology, dalet is associated with the planet earth and the card of stability, foundation, and grounding.

the sigil of chasmadia:

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when opposed, she becomes angry and in her heels. her anger can cause her to commit mistakes. her feelings are deep and easily injured, but she hides this vulnerability beneath an unexpressive exterior. it is hard to know what she is thinking since her placid face seldom betrays her emotions. she seems to absorb all that is directed toward her while remaining only a pale reflection of what is going on inside her. she is definite about what is hers, and will not readily give it up. she has a meditative, dreamy quality to her personality. she is prepared to give herself sexually in a loving, maternal way to those she regards as hers—that is, those lovers who are completely devoted to her needs and happiness. if her loves abandons her or her abuse, she reacts with anger and does not willingly allow them to leave the relationship. in her mind, she acts in her lovers' interests. fiercely loyal and intense in her love, she tends to interpret every person in a spiritual way.

This is my own interpretation of chasmadia, based upon the golden dawn technique of telesmatic images. other people might emphasize different aspects of this spirit's personality, but there should be agreement on the major points—that chasmadia is female, with a pole complex, large breasts, a tapered waist and full hips; that she is nurturant and maternal, with an intense sensitivity that tends to find a spiritual or romantic expression.
names that contain more than a few letters, the sigils generated on the Sigil Rose tend to cross back and forth upon themselves repeatedly. By moving the end points of the segments slightly within the letter cells, rather than always drawing each segment from the exact center of the cell, it is possible to avoid most of the awkward configurations that might arise. Strive for a pleasing overall appearance in the sigil. Avoid placing two line segments very close together unless this is unavoidable, or crossing a segment directly over an angle.

Telematic Images Based on Names in English

The lack of vowels in Hebrew makes a direct conversion of English names to Hebrew letters impractical, for anyone who lacks a knowledge of Hebrew. Even so, it is often desirable to convert the English names of spirits into Hebrew so that they can be used as the basis for telematic images and sigils. To be completely accurate, this conversion would sometimes require the removal of some vowels from English names when changing them to Hebrew, but for reasons of practical utility, making a one-to-one correspondence between English and Hebrew letters works well enough. Simply substitute the English letters in the name for the Hebrew letters in the table of the Hebrew alphabet, provided above. There are a few awkward areas, but these can be overcome by using some makeshift rules.

You will notice that there are two letters for S in Hebrew, and also two letters for T. Shin can be pronounced as either T or Th, and Tau can be pronounced as either T or Th. When an English word contains an S, it is difficult to know whether to use Samekh or Shin; similarly, when an English word contains T it is hard to know whether Tetzl or Tau should be substituted. An impractical but workable solution is to always use Samekh for S and Shin for Sh, and to always use Tetzil for T and Tau for Th. Another problem is with the Hebrew letters Waw and Ayin, which can both sometimes have the sound of the English letter O. A solution to this confusion is to always use Vav as a substitute for O. In the same vein, both Kaph and Qoph are sometimes represented by the English K, but when converting English names to Hebrew letters, it is simpler to use Kaph for K. Strictly speaking, there is no Hebrew equivalent for the English X and W, but we can use Zain and Vav for these letters.

It may sometimes be desirable, for numenological reasons, to use Shin in place of S rather than Samekh, or Tau in place of T rather than Tetzl, or Ayin for O, or Tzaddi for Z. Since we are dealing with an imprecise technique to begin with, I regard these substitutions as valid when they are prompted by intuition, and serve numenological needs. For example, if you convert a spirit name to Hebrew letters, and by using Tetzil for T rather than Tetzil you can make the total numerical value of the name sum a significant and magically potent number that relates to your purposes, you should not hesitate to do so. This device is frequently resorted to by Western Kabbalists, who treat Tetzil and Tetzil and Samekh and Shin, as interchangeable when it serves their numenological needs.

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As an example of how the Golden Dawn method can be used with gods, angels, or spirits whose names are in English letters, I will derive the telematic image and Golden Dawn sigil of Hahgil, who is the Olympic or planetary spirit of Venus in the gematria of Michael the Archangel. The Archangel gives several functions of Hahgil but first he describes the appearance of the spirit. Even though the gematria provides a specific sigil for this spirit, it is possible to derive another sigil based upon his name from the Sigil Rose. Both sigils are the sigils of Hahgil since both are based on his name, and both may be used in magic relating to this spirit, but the Golden Dawn sigil will serve best when employing this Olympic spirit in the Golden Dawn system of magic.

Using the table of the Hebrew alphabet, it is simple to convert the Latin or English letters of Hahgil into Hebrew letters. We get a free letter name: H - T - S - A - R - O - G - L - I - T - H - Q - S.

The Hebrew letter Hah (H) applies to the head and face of this spirit. From the table of telematic attributions given in the previous chapter, we find that the face of Hahgil is fierce, strong and fiery or fished. The table of the Tarot trump tells us that the letter Hah is linked with the card the Emperor, the sign of Aries, and has the esoteric meaning of a window. This is said to be a masculine letter. The trump and sign are strongly masculinized, but the symbol of a window is feminine.

The second letter is Aleph (A) and represents the neck and shoulders. In the case of the previous example, the second letter in the seven-letter name represented only the neck, but because the Hebrew form of Hahgil contains five letters, some compression is necessary. The telematic attributions of Aleph are a sexual nature, thanness, spirituality, and often a set of wings. The energy of this letter is predominantly masculinized. These attributes give the spirit a long, slender neck and somewhat thin shoulders. In the case of this spirit, I choose to omit a set of wings. Aleph is linked with the Tarot card the Fool and element Air, and has the esoteric meaning of an ex plooghm. Perspiration is suggested. Ait is a penetrating element, and it is the nature of the Fool to use through loss and empty formalities of behavior; just as the plough cuts the earth.

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The third letter, Gemil (G), represents the torso of the spirit’s body. It is a feminine letter, beautiful yet changeable. The color gray is associated with it, suggesting that the spirit has gray eyes. We can associate the eye color with this letter because that is how it is perceived, and we can use that perception as a tool to influence it. Gray can be seen as a color between black and white, and gray appears youthful from the nose to the neck, so it is unlikely that her hair is gray.

This letter also suggests a full body. In this case, since the neck and shoulders are slender, a full body may be interpreted as roundness and softness in the stomach of the figure. Gimmel is the letter of the Tarot card the High Priestess, the astrological Moon, and so on.

Choosing a Lever

The fourth letter, Yod (Y), relates to the hips and legs of the spirit. The telematic attributions of Yod are beauty, and negotiation. It is feminine in its energy. This indicates somewhat broad hips and thin, pale legs. Since there is often a similarity between the arms and legs, and especially since the letter associated with the shoulders, Aleph, indicates thinness, we can assume that the spiritual arms are also pale and slender. Yod is linked with the Tarot trump the Hermit, the astrological sign Virgo and has the esoteric meaning of a head. This shows an hierarchic-like quality to the spirit’s limbs, because both the hermit and the virgin mean in a sense, that the spirit is mature.

Choosing a Lever

The final letter in the name of this Olympian spirit of Venus is Tau (T), which has the telematic attributions of darkness, gyness, and an epicurean nature. Its general energy is masculine. We have already applied the color gray to the eyes of the spirit, but the darkness may be related to his hair. An epicurean quality in the feet suggests delicacy and softness. This term is used twice in connection with the letters Hagih’s name, and when we couple it with the feminine characteristics, the result is a distinctly androgynous spirit. Tau is linked with the Tarot card the Universe (Universo) and the planet Saturn. The Universe is a trump of, among other things, ton
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**Deriving a Spirit from Its Function**

The Golden Dawn method for producing telegraphic images from existing names is fine, provided we have an appropriate name to work with. But if we begin with only a conception of the type of spirit we would like to have for a lover, and the occult virtues that the spirit should ideally possess in order to accomplish our purposes, we must use a slightly different approach.

In the traditional Kabballah a direct relationship is acknowledged between the name of an angel and its function or power. This has the practical consequence that when an angelic name is encountered in the Bible and other sacred writings, a Kabballist is able to determine the function of that angel by examining the context of the verse in which the name appears. Conversely, when the power of an unnamed angel is described in holy writings, a Kabballist can use various techniques to construct the angel’s name from the sacred text. The relationship between the name and the work of a spirit was mentioned by Cornelius Agrippa in his *Occult Philosophy*:

> The general rule of this is, that whatsoever of everything divine essence is expressed in the Scriptures, from that place the name of God may safely be gathered, but as that place never to enter, the Scripture (the name of God is bound expressed, there mark what office lies under that name. Whereverfore therefore the Scripture speaks of the office or work of any spirit, good or bad, from thence the name of that spirit, whether good or bad, may be gathered; this unassailable rule being observed, that of good spirits we receive the names of good spirits, of evil the names of evil.

It is this recognized link between a spirit’s name and its function that serves as the basis for my original method of obtaining the name, form, personality, and sigil of a spirit, based solely on its purpose. To discover the name and form of a spirit appropriate for a particular lover, first consider the task it must perform. Reduce the essential nature of the task down to a phrase or brief sentence. Discard irrelevant words such as “the” and “a” and so on. Construct this sentence in such a way that the total number of relevant or meaningful words is a number in harmony with the nature of the work. It is best if the phrase consists of between three and nine meaningful words. In this way, the nature of the work can be related to the nature of the seven traditional planets of astrology by the traditional numbers of the planets: Saturn (3), Jupiter (4), Mars (5), the Sun (6), Venus (2), Mercury (8), the Moon (9). It is necessary to understand the numbers of the planets, which can be studied in books on astrology.

Take the first letter from each meaningful word in your phrase or sentence, and combine the letters into a name that has between three to nine letters. Convert these English letters into Hebrew letters by substituting the Hebrew equivalents for the English letters, as shown in the accompanying table of correspondences. Trace a line between the Hebrew letters in the spirit name on the Sigil Rose to derive the sigil of the spirit. Begin this line at the first Hebrew letter of the name on the Sigil Rose, and proceed in order to each subsequent letter using straight line segments. Then apply the Golden Dawn method of telegraphic images to construct an astral picture of the spirit. This is not a mechanical process, but requires good judgment as to which associations to use and which to ignore, based upon the function of the spirit you are constructing.

When making a telegraphic image for a spirit or angel that already possesses a recognized Hebrew name, use the exact Hebrew spelling of the name to form its sigil. However, when making a telegraphic figure from a name that has been built up from the desired function of the spirit, when no traditional Hebrew name for the spirit exists, use the Hebrew letter equivalents for all the English letters, both vowels and consonants, in the composite name of the spirit.

After you have created the astralic figure for a spirit based upon the functions you desire it to perform, you may discover that it is necessary to insert vowels into the name to make it easy to pronounce. This is acceptable, but these inserted vowels are not to be used in the formation of the sigil. You can distinguish the essential letters in the spirit name, which are the initial letters in the words that describe its function, from the inserted vowels that make the name pronounceable, but writing the essential letters in upper case and the inserted vowels in lower case.

It will be easier to understand this process of spirit making by reference to an example. Suppose the man John Smith wished to achieve maximum success with his living spirit of Venus. He might reduce his desire to the key sentence, "Beautiful spirit of Venus makes love to John Smith." It is always better to write these sentences in the present tense, as though their purpose has already been accomplished. By inserting his own name into the description of the spirit, he binds the spirit very closely to himself. Notice that the description has seven key words ("of" and "to" are disregarded), which reduce to the initial letters B-S-V-M-L-S-T. This word has seven letters, the occult number of the planet Venus. It is completely unpronounceable, but this is easily remedied by a little manipulation. If you consult the chart of correspondences, you will see that U and Y are linked to the same Hebrew letter Vav, and that and i are both linked to the letter Yod. By adding the vowels "a" and "u" when needed, we can create the name BSVMULIS or Boumaltis (B: 2, S: 5, V: 6, M: 7, L: 3, I: 2, U: 2, S: 5, T: 2).

By spending a little time working on the words of the descriptive phrase or sentence, and by a judicious choice of vowels, it is always possible to arrive at a name that feels appropriate and has a pleasant sound. A magician might hesitate to use the name in the example because it ends with "mali" which is very similar to the Latin word mala, meaning bad. On the other hand, if John Smith is interested in wealth and material success with this spirit, he might not regard this termination in his name as a drawback. He would be looking for a "bad girl" to fulfill his sexual fantasies.

The Hebrew letter equivalents for the key English letters in the name are used to create the sigil of the name Boumaltis. This sigil would be traced upon the air, or over the image of Boumaltis, by John Smith when he wishes to summon the spirit into his bed. The image of the spirit would either be purely visual and held in the imagination of John Smith while he was in the spirit's company, or an actual physical painting or sculpture created by John Smith to aid him in visualizing the spirit more clearly. By making a physical image of the spirit, it becomes easier to hold in the mind and interact with.

By using the Golden Dawn technique of telegraphic images, it is an easy matter to build up a composite image of Boumaltis. You will find in the example below that I have applied a looser interpretation of the occult correspondences to the letters than in the previous example, and have largely ignored the table of telegraphic attributions. It is important to realize that the table of telegraphic attributions provided by the Golden Dawn was intended to serve as a guideline, nothing more. It is helpful in the earlier stages of practice, but should not be followed slavishly or used as a crutch.

The first key letter, B, equivalent to the Hebrew Beth, is related to the head of the spirit. In the Golden Dawn system of correspondences, Beth means a house. It is linked with the planet and god Mercury, and with the Tarot trump the Magician. This indicates that the spirit sent from the home of Mercury, has a quick mind and an eloquent voice. Her hair is long and wavy, of a light brown or dark blond color, because Mercury is associated with airy qualities, and the color of air is yellow.

The second key letter, S, equivalent to the Hebrew Samshel, relates to the neck of the spirit. Samshel means a tent-rop, the vertical center post that holds up the roof of a tent. It is linked with the zodiac sign Sagittarius, and with the Tarot trump Temperance. This association gives the spirit a long, slender neck, a narrow nose, and a
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very erect posture. It suggests that her disposition is well balanced and pleasant. Because Sucionaries is a mutable sign of elemental Fire, Bonassal has an intense, penetrative gaze, a clear voice, and an ardent enthusiasm, which thanks to the influence of Temperance never leads her to acts of excess.

The third key letter, U or V, is equivalent to the Hebrew letter Vav, which means a nail or peg upon which something turns. It is linked with the zodiac sign Taurus and the Tarot trump the Hanged Man. Since it is the central letter of the name, it applies to the heart of the spirit. Water is the element of dreams, visions, and the sensual imagination. When we couple it with the earlier influence of Sucionaries, we can predict that Bonassal will be open to sensual experimentation, but will not take such experiences too seriously. The Hanged Man is a card of settling wanderer and sacrifice. This spirit will surrender herself to her lover with a romantic, idealistic devotion of the heart.

The fifth key letter, L, is equivalent to the Hebrew letter Lamed, which means an ox goad. It is linked with the sign Libra and the Tarot trump Justice. This letter defines the lower abdomen or waist of the spirit, which we may assume is slender and balanced, and held very erect—an ox goad is a kind of retractor, and the retractor is another card of balance.

The sixth key letter, J or L, is equivalent to the Hebrew letter Yod, which means hand, but also on a more esoteric level seed or semen. It is linked with the zodiac sign Virgo and with the Tarot trump the Hermit. On the body of the spirit it applies generally to the legs, but more specifically to the thighs and genitalia. Bonassal is likely to be modest and secretive in matters of sexuality. Her lover will need to win her affections by appealing to her inner fantasies and her romantic nature. Her lovesick will be intense rather than casual. At times she may deny her lover her caresses.

The seventh and final key letter, S, is equivalent to the Hebrew letter Samekh, which we have earlier considered in a different context. Here, it applies to the lower legs and feet of the spirit, and indicates that Bonassal is graceful and poised. She probably enjoys dancing. Her calves are long and shapely, her feet are of medium size and beautifully formed.

Using the modified method for constructing telematic images outlined above, it is possible to build up a complete original image for a traditional god or goddess based upon the name that is extracted from one of its functions. The value in creating a new and unique telematic image for a traditional god, rather than simply using the common image or images, is that it connects the spirit intimately with the magician who makes the image. The esoteric name that is made up of the initial letters in the descriptive phrase of the god's function becomes, for that magician, a name of power by which the god may be summoned, divined, and summoned. It also focuses the power of the god upon a narrow, very specific function in which the magician has an interest. Traditional gods are often too vast and abstract to make useful comparisons, but when a specific esoteric aspect of a god is made into an image, the god becomes easier to interact with and direct.

It is important to understand that different images of a god, each of which bears its own unique title or name, are really completely separate spirits having their own personalities and intentions. For example, one of the twelve great titles of Odin is Oski (Fullfiller of Desire). This is a completely different entity from another of Odin's titles, Bifurk (Spear-shaker). The first is a god who listens to prayers and responds to them. The second is a god of warfare and bloodshed. In an abstract sense they are two aspects of the complex personality of this ancient god. But when Odin is the Fulfiller of Desire he is not the Spear-shaker, and when he is the Spear-shaker he is not the Fulfiller of Desire. In a practical sense they are two separate deities, since they never exist simultaneously in one time and place.

The second unconventional use for telematic images is the creation of a telematic image for a living human using only the name of the individual and an understanding of that individual's personality. The image created is an expression of the interior reality or esoteric identity of the individual. By using the technique of god
Choosing a Vessel

The physical image of a spirit serves as the dense matrix that attaches the spirit to our everyday material world. If we consider the astral realms where spirits dwell as a kind of matrix, the image of a spirit acts like the thread of Ariadne to bind the spirit to our conscious perceptions. When we invoke the spirit, we grasp upon this thread, and the spirit is able to find its way through the darkness of the maze to its entrance, where it can communicate and interact with us. After we finish our interaction, the spirit returns to its natural environment, ready to come again when we ritually tug upon the thread. Usually the spirit is not in continuous residence in the image, although this can be made to occur when necessary.

Myth, folklore, and the history of magic teach us that almost anything can serve as a spirit’s physical vessel, including a living human body. Spiritual beings were thought to inhabit mountains, hills, groves, individual trees, fields, streams, wells, springs, gods, rivers, the ocean, caves, the directions of space, the winds, the sky, the planets and stars. One of the most popular vessels for spirits was a piece of natural stone, unmarked in any way. Spirits have an inherent affinity for stone, though it

Finding the Right Image

When selecting the image most appropriate to your spirit lover, two options are available. Either an existing image can be found that accurately expresses the nature of the spirit, or an image can be created based upon your knowledge of the spirit’s personality, occult virtues and function. A visual seeks the love of a well-known god or goddess will probably be able to find a small reproduction in plaster, cast-iron, or plastic of an ancient statue of that deity. There are many inexpensive statuettes of classical gods. If a small statue in unavailable, a photograph of one of the god’s ancient statues or paintings will be easy to obtain from books and magazines. When choosing an existing image of a god, angel, or spirit, make sure that its face is well sculpted, its eyes are distinct and fully opened, and that they gaze forward into your eyes as you look at it. The body of the statue is less important than its face, and its face less important than its eyes.

If there are no public images of a particular spirit, an image must be selected that expresses as closely as possible the inner nature of the spirit, as understood by the ritualist who seeks to attract the spirit as a lover. When properly chosen, a selected image will be as potent as a traditional image. Small statues or dolls can be used, if they are appropriate, but photographs, paintings, and drawings can also serve as vessels. There is an endless number of photographs and artistic representations of the human form available. When you clearly understand the personality and nature of your spirit lover, and have translated those factors into physical features such as body type, complexion, hair coloring, posture, eye color, and facial features, you can go through potential images and find one that, as nearly as possible matches your concept of the spirit.

The statue, doll, photograph, or drawing you select to contain the spirit must be attractive to you, and should have a quality of fascination that makes it difficult to look away from it. The eyes of the chosen image must be open, and gaze directly forward into your eyes as you regard the image. This is essential. When you look at the image, there should be a sense that you are connecting with it on an emotional level through this eye contact. If an image seems lifeless and uninteresting, it is not suitable as a spirit vessel. Full-length body images are best, not essential. When an image is from the waist up, or even from the shoulders up, it is possible to extend and complete the

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not clear why. Perhaps it involves the density of stone—or is it one of the most substantial materials in nature. Rock-crystal is even more attractive to spirits than ordinary rock, and we might speculate that this is due to the regular arrangement of atoms in crystals. At the other end of the spectrum, translucent images such as stones on walls, reflections in window glass, old papers on the walls, curiously shaped bits of bread, folds in fabric, and shadows have all at one time or another served to house spirits. The German magus Franz Bardon taught that a spirit could be made to reside in an arbitrary point on the wall.

While it is true that any object can serve as a spirit vessel, some objects are more naturally suited to this function than others. Something that by its shape, color, and substance expresses the fundamental nature of a spirit will be a more favorable receptacle than objects symbolically in disharmony with its nature. For example, we would not seek to invoke an angel into a grotesque demonic statue, nor would we try to call a demon into a plainer chapel. Bear in mind the teaching of Francis Bacon, quoted in the previous chapter. The image of a spirit is an outward symbolic expression of its inner qualities. When a spirit presents its astral image to the ritualist, the image usually reflects the nature of the spirit. Because of this relationship, when we select or create a physical image with specific features, it will attract a spirit whose personality and abilities are in harmony with those features.

The spirits with the greatest authority and power are adapted to a humanized image, just as mankind has natural dominance over all the other creatures of the Earth, so do spirits with a human shape rule over spirits with the shapes of beasts and lower creatures. Since we are seeking a spirit as a lover, the human shape makes the best sense as a purely practical matter. It would be awkward to have sex with a dragon, or for a mountain, for example. The appearance of the image should be sexually desirable and beautiful if the relationship is to be loving and enduring. A beautiful image greatly aids in forming a strong emotional bond with the spirit inhabiting it.

The size of a spirit vessel is not nearly so important as its substance or shape, but must be considered for pragmatic reasons. It is convenient to be able to physically touch and caress the image while communicating with the spirit. This precludes for most individuals a size of human shape or larger. If you are too small you may be able to work with a life-sized marble statue of Venus, but this is beyond the means of the average person. Also, it is necessary to be able to see the face and eyes of the image, which makes very small statues and pictures unsuitable. It is no coincidence that a convenient dimension for a spirit vessel falls in the size range of the average doll—anywhere from around nine inches to two feet in height. A doll is adapted for handling and

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body of the spirit on the astral level by visualization. It is best that the image be clothed. Your attention must remain focused on its face and eyes, and a nude figure is liable to be a distraction.

It is desirable, though not essential, that the hands of the image be visible. Hand gestures convey subtle shades of meaning. Visually, human beings communicate by means of facial expressions, body postures, and hand gestures. When the image of your spirit lover becomes animate, the intelligence inhabiting it will communicate primarily by means of facial expressions, but will also employ hand gestures if the hands of the image are distinct and unclothed. The movements of the hands will be small but easy to perceive. You will also be able to see the image breathing, and may notice movements in its shoulders.

Avoid images of living human beings, especially if the person is known to you. This includes both individuals with whom you have had direct contact, and celebrities such as actors or sports figures you have never met. There is the tendency to confuse the nature of the spirit with the nature of the person represented by the photograph, if that person is known to the ritualist. Even worse, it is possible that ritual work with the photograph or other image of a living person can affect that individual in unanticipated ways, such as ensnoring nightmares, spontaneous impulsion, sexual arousal, and fatigue.

Old Photographs

When I suggested to a friend that old photographs of people’s long since dead might be used as vessels when communicating with spirits, he responded that some magicians would probably regard this practice as foolish and be uncomfortable with it, on the assumption that it would interfere with the repose of the souls of the dead. In my experience, there is no danger of this, provided the person in the image is completely unknown to you. The image merely serves as an appropriate physical structure upon which the manifesting spirit can base itself. However, anybody who has this reaction should not use old photographs or portraits, since this misconception will inhibit fruitful results. As a general rule, it is vital that you be comfortable with whatever vessel you select for your spirit lover. If the image strikes you as morose, or silly, or makes you uneasy, find another one that you can live with on a daily basis.

In my personal work I have found that old photographs make good spirit vessels because they are plain and free from the minutiae and use to obtain through magazines and the Internet. Because of the sheer diversity of physical types in these images, it is not
difficult to match a face to the inner nature of a particular spirit. The chosen image then becomes in a very real way the image of the spirit, and it ceases to have any connection in my mind with any human being, living or dead. Older photographs are frequently very detailed, giving a good display of the eyes of the figures they contain, and often those figures are shown in full body poses, which is also useful because it eliminates the necessity to visualize the body shape of the spirit.

I have worked with statues and drawings, but prefer photographs. There are advantages and disadvantages to using a photograph as opposed to a three-dimensional figure such as a doll or statue. Photographs are easier to obtain, more diverse, and less expensive. The quality of the image is usually superior, since low-cost statuettes and figurines tend to be poorly modeled by the sculptor. If the eyes of the statue are not lifelike, its suitability as a spirit vessel is greatly reduced. It is not necessary that the eyes of the image be perfectly lifelike, but they must convey an inner vitality and a sense of awareness. It is primarily through its eyes that the spirit will interact with you. Generally speaking, the photographs of human beings, or of fine art statues or paintings, have more vitality than the eyes of small figurines, which are often badly sculpted.

In my case, when I have found that black and white photographs yield excellent results. Most older photographs showing images of persons no longer alive are black and white. Color photographs are acceptable if the coloring of the figure and background are in harmony with the nature of the spirit inhabiting the image. If the colors are strongly in conflict with the nature of the spirit, they can hinder its presence within the image. Color to be avoided when invoking a spirit of erotic love are muddy browns, greens, and purples. Clear, bright colors are preferable. The spirit to be called into the image may have an affinity with a single color. For example, if it is a spirit of the sphere of Venus, green would be appropriate because green is the traditional color of Venus. For such a spirit, bright, vivid red would be in conflict because red is the traditional color of Mars, the planet whose nature is more directly opposed to that of Venus.

Small amounts of red in a predominantly green background can actually be helpful when invoking a spirit of Venus since the red energizes the prevailing green. In the Golden Dawn system of magic, color is opposed to each other on an artist's color wheel as known as fleshing colors. When they are viewed side by side they tend to flicker due to retinal fatigue. It was the Golden Dawn practice to use the primary color appropriate to a spirit when making its sigil, but to also include the fleshing color to energize the primary color.

### Table 10-1: Colors associated with the elements, planets, and zodiac signs

<table>
<thead>
<tr>
<th>Element/Planet</th>
<th>Traditional Colors</th>
<th>Golden Dawn Colors</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fire</td>
<td>red, yellow</td>
<td>red</td>
</tr>
<tr>
<td>Water</td>
<td>blue, green</td>
<td>blue</td>
</tr>
<tr>
<td>Air</td>
<td>yellow, blue</td>
<td>yellow</td>
</tr>
<tr>
<td>Earth</td>
<td>brown, green</td>
<td>black</td>
</tr>
<tr>
<td>Moon</td>
<td>silver, white, black</td>
<td>blue, silver</td>
</tr>
<tr>
<td>Mercury</td>
<td>orange</td>
<td>yellow, purple</td>
</tr>
<tr>
<td>Venus</td>
<td>green</td>
<td>green, blue</td>
</tr>
<tr>
<td>Mars</td>
<td>red</td>
<td>orange, gold</td>
</tr>
<tr>
<td>Jupiter</td>
<td>blue</td>
<td>violet</td>
</tr>
<tr>
<td>Saturn</td>
<td>black</td>
<td>grey, white, deep purple</td>
</tr>
<tr>
<td>Aries</td>
<td>intense red</td>
<td>red</td>
</tr>
<tr>
<td>Taurus</td>
<td>greenish-brown</td>
<td>red-orange, indigo</td>
</tr>
<tr>
<td>Gemini</td>
<td>orange-yellow</td>
<td>orange, pale mauve</td>
</tr>
<tr>
<td>Cancer</td>
<td>silvery blue</td>
<td>amber, maroon</td>
</tr>
<tr>
<td>Leo</td>
<td>yellowish-red</td>
<td>greenish-yellow, grey, gray</td>
</tr>
<tr>
<td>Virgo</td>
<td>orange-brown</td>
<td>green</td>
</tr>
<tr>
<td>Libra</td>
<td>greenish-yellow</td>
<td>blue</td>
</tr>
<tr>
<td>Scorpio</td>
<td>reddish-blue</td>
<td>green-blue, dull brown</td>
</tr>
<tr>
<td>Sagittarius</td>
<td>bluish-red</td>
<td>blue</td>
</tr>
<tr>
<td>Capricorn</td>
<td>blackish-blue</td>
<td>indigo, black</td>
</tr>
<tr>
<td>Aquarius</td>
<td>dusky-yellow</td>
<td>violet</td>
</tr>
<tr>
<td>Pisces</td>
<td>intense blue</td>
<td>crimson</td>
</tr>
</tbody>
</table>

The table at left shows the most important traditional and Golden Dawn colors for the elements, seven planets of ancient astrology, and zodiac signs. I have based the traditional colors for the zodiac on a combination of the elemental qualities of the signs and the colors of the ruling planets of the signs. The Golden Dawn color system involves four colors, and is too complex to fully explain here. However, the Golden Dawn colors suggested in the table are in harmony with Golden Dawn magic. They are derived from the King Scale and Queen Scale, as those familiar with the four scales will immediately recognize.

Once a suitable photograph has been found to contain the spirit, it must be placed under glass in a frame to protect it from repeated handling. You will probably be working with the image for months, perhaps years, so it is essential to shield it from dirt, dust, and the oils in your hands. In my own work I often use empty compact disk cases as picture holders. It is an easy matter to cut the photograph to size and slide it under the tabs inside the front cover of the CD case. The result is lightweight, durable, and convenient to handle. If, as often happens, the ideal photograph for your purposes is the wrong size, thanks to the wonders of digital imaging it is relatively easy to scan the picture and make it larger or smaller, as needed, when printing a copy on your computer's printer.

If the plastic CD case becomes cracked or damaged, it can be replaced at minimal cost. A disadvantage of these jewel cases, as they are called, is the air slots on the upper and lower edges. These allow the entry of dust, which must periodically be removed from the image housed in the case. The slots can be sealed with bits of sticky tape, which have the added utility of keeping the case firmly shut. The case does a good job protecting the image from wear and perspiration, and provides a place to put the spirit's sigil, name, and any substances or symbols that encourage the presence of the spirit within the image. These things can be placed in the opening of a regular photo frame, but a CD case has extra depth for thicker objects. When using a CD case, a head and shoulders image is best due to the relatively small size of the case. If you choose a larger photograph frame, a half-body or full-body image is preferable.

### Sculting Your Spirit Vessel

Those with artistic or craft abilities will get the best results by using a spirit vessel they create with their own hands. The process of creation infuses occult virtue into the image and links it strongly to its maker. It is for this reason that most texts on magic instruct that ritual instruments be constructed by the person who will use them. The spirit image actually grows out of your own unconscious during the process of shaping it. This automatically results in a harmony between your inner concept of

The spirit's nature and the outer appearance of its physical vessel. During the creative process you intuitively incorporate symbolic aspects and features into the image that resonate on a very deep level with the spirit. If you choose to make a statue or to act as your spirit vessel, red artist's clay is an excellent material to work with. It has the density of elemental Earth and is a natural attractor of spirits. It is no accident that in the biblical book Genesis God is supposed to have shaped the man from the dust of the ground; or that the Kabbalistic Rachel is said to have used river clay to form the body of the girl. Clay is ideally suited to contain spiritual beings—in a sense, our own spirits are contained in clay vessels, since our flesh is basically soil, and after death returns to the earth. Artist's clay is easy to shape and does not require firing in a kiln to harden it. When allowed to dry slowly under a damp cloth to avoid cracking, it becomes almost as hard and durable as stone.

Wood also has an ancient imagery as the material for spirit vessels. In ancient Greece the eldest temple gods were small wooden statues known as dadiat. These wooden images were so old, even in the time of Christ the Greeks had long ago forgotten who made them, but they were venerated as the earthly containers of powerful spiritual beings. They were powerful for their power to move themselves about, and for this reason were attributed to Daedalus, the mythical maker of automata. In later dialogue Memo Plato has the philosopher Socrates say of these wooden figures: "They too, if no one ties them down, run away and escape. If tied, they stay where they are put." Wood is a much more difficult material to work with than clay, however. I have used pine and maple to create small figurines, as well as clay, and advise that you try clay or some similar modeling material first unless you have considerable skill in wood carving.

Among the metals, copper, and silver are esoterically appropriate. Silver is the metal of the lunar sphere, and copper the metal of Venus. The high cost of silver rules it out by use by most individuals; but copper is cheap and readily available in copper plumbing pipe. I have worked with both copper and silver. Copper is a very forgiving metal. It can be hammered and shaped for long periods without becoming stiff or brittle. This is not quite so true of silver, which after long working must be annealed before heating it just to the point of glowing, then allowing it to cool slowly, in order to regain its ductility. Silver is soldered with silver solder, but copper is usually soldered with lead solder. Lead solder is an alloy of lead and tin. Tin, the traditional metal of Jupiter, is not as durable when incorporated into a copper image that will house a spirit of love, but lead, the metal of Saturn, is in conflict. For this
reason, lead solder should be avoided when making a copper vessel to contain living spirits. Fortunately, because of the growing concern over lead content in city water supplies, lead solder is being phased out of use by chemists, so nonlead or low-lead solders are readily available.

Spirit statues can be formed out of a wide variety of different materials, even such things as fabric and papier mîchê. There are two considerations to bear in mind. First, the eyes of the figure must be open, forward looking, and as lifelike as possible. Second, the body of the figure must be durable and able to withstand weeks or months of handling. There is nothing more frustrating than to choose the wrong material for the figure of a spirit, and then have that vessel break upon sudden repose use when you are in the middle of your work with the spirit it houses. It sometimes becomes necessary to transfer the spirit to a different vessel, which is disruptive and may result in a delay. While a spirit is acclimating itself to a new vessel, its ability to communicate is reduced. Full acclimation can take days, or even weeks. Sometimes the bond is never as strong with a spirit after it has been moved to a new image, so such moves are to be avoided whenever possible. Once I had to move a spirit from one photograph to another after the first became damaged. It took several weeks before full communication was restored.

When fashioning a three-dimensional body for a spirit, it is necessary to hollow out a chamber that will hold the spirit's name and the sigil that is based on its name. The best place for this chamber is the torso of the statue. If possible, the chamber should be accessed through the top of the figure's head. For example, when making a spirit vessel of clay, use a length of wooden dowel or some similar tool to force a cylindrical opening down through the top of the head and into the chest of the figure. This must be done when the clay is soft, and before the details have been applied to the image since the making of this channel will deform the figure considerably. After the clay statue is completely dry, a paper scroll bearing the name and sigil of the spirit, along with other pertinent names or symbols, is inserted into this cavity, and a small ball of wet clay used to seal the top of the head. In the case of a wooden statue, the receptacle for the sigil scroll can be drilled down through the top of the head using a wood bit. It need not be large in diameter—one-quarter inch is ample space in which to insert a small paper scroll. The top is sealed with a short length of dowel of the same diameter as the drill bit, using carpenter's glue, and when dry can be shaped and sanded until it is almost invisible.

There may be instances when it is impossible to bore a hole down through the top of the statue's head—for example, if a doll with a ceramic head is used. The scroll should be placed as near to the heart-center of the image as possible, either by opening a hole through its back, or inserting the scroll up through its groin, or if it is impossible to penetrate the figure, by folding the paper that bears the sigil and placing it under the clothing or covering of the image. It is not necessary that the image be eburned, but if a doll is used, suitable clothing will often be available. The consideration I mentioned in connection with photographic vessels applies—avoid using naked figures, since doing communion with the spirit all your attention should be focused on the eyes and face of the image, not distracted by its body. Also, suitable clothing lends the image greater dignity.

**Drawing Your Spirit Vessel**

It is not necessary that a statue you construct to house your spirit lover be perfectly made. In the course of my own work, I have found that an image can be quite crude yet still serve as an excellent instrument of communication with a spirit, provided that the image has a meaningful in your imagination. When I was a boy of fifteen or sixteen, I drew a pencil sketch of a well-known European political figure, based on a news photograph. I was impressed by the facial lines of the man, captured in a moment in time in profile by the photographer. When I sketched the portrait, I sought to infuse it with the intense malvolence and spirituality of the man. Even though I am not a professional artist, I succeeded in capturing this essence—too well, as it turned out.

I discovered that when I gazed into the eye of my pencil sketch, there was the disconcerting sense of a watchful awareness somewhere on the other side of the portrait. This awareness was definitely malevolent. Its hatred was almost palpable, and the longer I looked at the image, the stronger it became. I tried to ignore this sensation. This incident occurred many years before I became interested in magic and other esoteric subjects, so at the time I was a complete skeptic toward any form of occulism in the paranormal. However, I found it impossible to deny the evidence of my own senses. Even though I thought the sketch was one of the best drawings I had done up to that time in my life, I discovered that I could not leave it sitting out in plain view. The eye of the picture seemed to follow my movements when I was in the room with it. I was compelled to look at it, and look at it, yet at the same time I experienced a growing reluctance to do so.

This true story might have had an unfortunate ending, but I was sensitive enough to escape currents, even at that age in my life, to heed my intuition and put the drawing away, where no one would look at it, and more importantly where it could not look upon any living human being. I still have this pencil sketch. I continue to believe that it is one of the most dynamic drawings I have ever done. But it has not been exposed to the light for more than twenty years, and I have no desire to gaze at it, or feel its gaze upon me. The sensation of being under its scrutiny was enough to freeze the blood.

Knowing what I know today about the invocation of spirits into images, it is obvious that in the process of making the sketch I attracted a spirit possessing the same sort of spiritual malevolence that I associated with the political leader, and had in my mind and emotions while drawing his portrait. Unconsciously, without having the faintest idea at the time of what I was doing, I fashioned the perfect vessel for an evil spirit and invoked the spirit into it. Looking back, the importance of this event in my own development as a magician is apparent. It taught me valuable lessons about the names of spirits and spirit invocation, lessons I was not able to understand until much later in life. I should mention that there is no danger in preserving this image, provided it is not set out where it can be regularly viewed.

The power I was able to unconsciously infuse into a rough pencil sketch demonstrates that a drawing or painting that serves as a spirit vessel need not be perfect or highly detailed in order to be used effectively. In the past I have had very good results communicating with spirits through crude newspaper photos, where the dots that compose the black and white images are clearly apparent. It is only important that the drawing be meaningful and dynamic to the person who will work with it. If you do the drawing yourself, this is far more likely to be the case. Anyone with even a moderate amount of artistic talent should create their own portrait of the spirit they wish to attract as a lover. When doing the portrait, an effort should be made to infuse as much of the personality and nature of the spirit into its image as possible.

**Astrological Times**

In my opinion, the observation of astrological times is not essential for successfully working magic. It greatly simplifies matters to ignore times when doing rituals, making sigils, fashioning and consecrating instruments, and so on. However, in traditional Western magic, the observation of astrological times was regarded as a necessary part of the art. It requires a certain familiarity to ignore thousands of years of practical experience. For this reason, I often observe times in my own work. My attitude is that it cannot hinder the magic to do so, and assuming there is some validity in ancient traditions, it may well assist the fulfillment of the magician's purpose.

**The Sigil Scroll**

The way to use the desired function of a spirit to derive its name, construct its telesmatic image, and draw its sigil, has already been described in the previous chapter. The sigil scroll you insert into the vessel you have selected or made to house your spirit lover should contain four components: the spirit name, the spirit sigil, the symbol or symbols appropriate to the spirit, and a name or names of power by which the spirit is summoned, called, and bàsiled. These are drawn in permanent black ink on a white square of new paper that has no recycled content. Provided that you are confident you know the color most harmonious to the spirit, you can use a watercolor paper and colored ink. There is a danger in doing so, because if you make a mistake about the choice of color, it can actually hinder communication with the spirit. Black ink and white paper is the generic and safe. As an example, the sigil scroll of Chlamodium, spirit of the Moon, would be appropriate to use with black ink on white paper, since both black and white are traditional for the Moon.
Other symbols that embody the powers of the Moon could also be added to the sigil scroll of Chamosodi, but it is better to keep the number of symbols to one or two. Otherwise, the scroll will appear cluttered, and the occult virtues of the many symbols on it will conflict and partially neutralize each other. I have added the zodiac sign of Cancer, and the geometric glyphs of Populais and Vias, to the sigil scroll of Chamosodi.

### Table 10.2: Affinities of the geometric figures

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<th>Air</th>
<th>Fire</th>
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### Table 10.3: Affinities of the geometric figures

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### Table 10.4: Affinities of the geometric figures

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Chamosodi. Both geometric figures are associated with the sphere of the Moon, and specifically with the spirit Chamosodi in the Golden Dawn system of magic. The Golden Dawn was particularly fond of using the glyphs of geometry as power symbols on their talismans and pentacles. In the accompanying table (see preceding page), the geometric signs and their occult attributions, as used by the Golden Dawn, are illustrated. These glyphs can be useful when working with a spirit that corresponds to one of the elements, one of the planets, or one of the zodiac signs.

By drawing lines between the dots that usually define the geometric glyphs, it is possible to make more elegant symbols. Because the Moon rules only one sign of the zodiac, the two geometric figures associated with the Moon receive the same zodiac sign. Both Populais and Vias are linked to the sign Cancer. This makes the zodiac sign of Cancer an appropriate symbol to include on the sigil scroll of Chamosodi.

If the decision has been made to work with astrological signs when invoking Chamosodi into her starse or picture, it would be best to draw her sigil scroll on Monday night when the waxing or full Moon is rising in the east or high in the sky overhead. Greater power will be obtained if the moonlight falls directly on the paper of the scroll while your are drawing the letters and symbols. Those who understand the basics of astrology will make sure that the Moon is not hindered in her working by the astrological aspects of the other planets at the time the sigil scroll is drawn. Those same general rules apply to the creation of sigil scrolls for spirits associated with the other six planets of traditional astrology.

The planet linked to the spirit should always be above the horizon when the scroll of the spirit is marked with its symbols. Scrolls for spirits of the Sun and Mercury are best created during the day when the Sun is just rising or approaching the zenith, but if the Sun is rising, make sure Mercury is also above the horizon when creating a Mercury scroll. It is not necessary for Mercury to be visible to the naked eye. Scrolls for spirits of Venus are ideally made when Venus is visible above the horizon in the east at dawn, but they can also be made during the day around noon. Both Mercury and Venus orbit relatively close to the Sun. As a consequence, when the Sun is high in the sky, those planets are always above the horizon. Because of the nature of the Moon and Saturn, it is best to make sigil scrolls for spirits linked to these planets at night. Scrolls for spirits of Mars and Jupiter can be made either in the day or night, provided the planet is rising or high in the sky at the time of their making.

Those who are not interested in observing astrological times, or who have difficulty understanding the mechanics of astrology, should let their intuition guide them as to the best hour to draw the sigil scroll. In the case of spirits without a strong link
to any of the seven traditional planets, intuition is the most reliable guide. It is usually possible to associate any spirit with one of the seven planets provided the nature of the spirit is fully understood. However, the link that exists when the personality of a spirit in general sense resembles the nature of a planet is not nearly as strong as the link that exists when the spirit is more directly connected with a planet. For example, the name Chasmidoh is numerically based on the magic square of the Moon—the Hebrew letters of Chasmidoh sum 369, and the Hebrew letters in any row or column of the magic square of the Moon also sum 369. This makes Chasmidoh an intrinsically lunar spirit, and for this reason the powers and symbols of the Moon must always be taken into account when invoking her.

Construcing the Shrine

Having found or made a physical vessel to contain your spirit lover during your invocations of the spirit, it is necessary to make a shrine to hold the image. The image serves as the body of the spirit, while the attitude of the spirit. The shrine is located in whatever room you work your rituals, since the ritual of invocation must take place in front of the image. When invoking the gods, goddesses, or higher spirits for the purpose of erotic love, the best place for the shrine is your bedroom. This will allow you to invoke the spirit into its image, then go directly to bed with the spirit still resident within the image, and waking over your bed. This is especially important when seeking to communicate with the spirit during dreams.

Those who have seen a household shrine dedicated to a deity or a saint will have a general idea of what is required. Shrines can take an infinite number of possible forms. They do not need to be elaborate or richly decorated to function powerfully, provided their two essential purposes are met. First, the shrine must aid in the invocation of the spirit into its physical vessel. Second, the shrine must be a harmonious and pleasant space for the spirit to inhabit over extended periods of time.

There are a number of practical considerations of lesser importance. It is best if the shrine can be closed in some manner to conceal the spirit vessel from the view of casual onlookers. After an image has become energized by repeated rituals, it will become conscious and aware of its surroundings very readily, sometimes even when a person with no magical training gazed intently into its eyes. This can be a terrifying experience for an individual who merely looks at a statue or picture without expecting anything to happen. It is also useful to be able to transport the shrine around easily. In case it becomes necessary to change the ritual workplace. It must provide a safe and stable place for the image to reside, eliminating as much as possible any danger that the image will be knocked onto the floor or otherwise damaged. Ideally, the shrine should protect the image from dust and dirt. It should have a surface where offerings can be placed in gifts to the spirit that enters the image.

The shrine described here is very specific in its construction. It works well in most circumstances and takes up little space. It is inexpensive and relatively easy to build. You should regard this particular design as essential, but merely as a guideline that shows how the basic requirements of a shrine can be fulfilled. The design is improved by the portable shrines used by early Christian monks who traveled across Europe and the Middle East on pilgrimages and religious missions.

The shrine shown in the Figure 10.3 is a simple box standing on its end, with double doors in front, a solid back panel, and an elevated floor. Its dimensions are not critical, but a convenient overall dimension is two feet wide, two feet high, and a foot deep. Having the lower edges of the doors somewhat elevated above the table on which the shrine stands can be useful since it allows the doors to be opened or closed even when there is something resting in front of the shrine, such as a dish of incense or an open book. This can be accomplished by making the doors less than one inch or so in height above the surface of the table. It is not necessary to have carpentry skills to build a shrine. Any old bureau drawer or wooden box standing on its end can serve this purpose. You can use small containers in place of doors, or even cover the box with a deep cloth when the shrine is not in use.

The floor of the shrine must be large enough to hold the vessel of the spirit. If the vessel is in a free-standing container, it will occupy the center of the floor. If the vessel is a picture, it will either hang on the back panel inside the shrine, or stand leaning against the back panel. It is a good idea to elevate the vessel of the spirit above the shelf of the shrine by placing it on a small dish or holder. This can be something as simple as a brick or a block of wood, but must be selected so that it is in harmony with the nature of the spirit.

In addition to the vessel itself, there must be room to stand candles in single candlesticks on either side of the image. These are lighted within the shrine during rituals if the shrine is large enough to accommodate them burning. If the shrine is too small, they are taken out and placed on either side of the shrine before being lighted, so that their light will shine inward upon the image. In front of the candles there must be room for two small dishes, one to hold water and the other salt, and in front of the image of the spirit, room to place a small holder for incense cones or incense sticks, and a flat tray or dish upon which to place offerings such as food or flowers. It is not necessary that all these things remain within the shrine during rituals, but it is very useful if there is enough room on the floor of the shrine to store them all when the shrine is not in use. It is useful to insert books into the walls of the shrine for hanging flowers and color offerings such as brightly colored streamers, ribbons, or cloths.

Candles are preferable to oil because when placed on either side of the image and lit, they provide an even light. If only a single candle is used, it will always need to be put on one side of the image, as this imbalance is used in a practical sense, but also symbolically. Two candles act as a symbolic gateway in very much the same way as the pillars named Jacob and Boaz that stood at the entrance to the Temple of Solomon. Because they cast an even light over the image and are out of the line of sight of the ritualists, they are easy on the eyes. They should be white, or of a color in harmony with the nature of the image. When working with an overtly lunar spirit such as Lilith, a white candle and a black candle may be used, since these are lunar colors. In this case the white candle would be placed on the right and the black candle on the left, from the ritualist’s perspective. Try to get identical candle holders, and use the same type of candles burning at roughly the same height.

Water and salt are traditional materials used to cleanse the sanctuary and purify any chaotic or obstructive influences that may be present at the place of working. They represent the elements Water and Earth, the two receptive or feminine elements. These are the heavy elements of the earth that tend to remain in a cohesive body and to fall downward when released in air. It is best if they are consecrated prior to their use. A good way to accomplish this is to get two containers that can be tightly sealed to hold bulk amounts filled with material that can be ritually consecrated to the magical use you intend for it, and then prior to each individual ritual, a small amount of water can be poured out into one dish, and a small amount of salt into another similar dish. Inexpensive glass dessert cups make suitable containers, but almost any small dish or cup can be used.

All four elements should be represented within the shrine for balance. This can be done in a variety of ways. The elements are expressed symbolically by the flames of the candles (Fire), the smoke of the incense (Air), the dish of water (Water), and the dish of salt (Earth). It is not absolutely necessary to use incense, and in the case of those with allergies to aromatics, it may even be counterproductive. Two alternative objects that stand for elemental Air are a feather and a flower. Feathers are airy because the bird is a creature of the air, and flowers because they are associated with a delicate scent. You can do with some cheap flower in the back of the shrine, or tape it to the inner surface of the roof so that it is located above the image.
The Image and the Shrine ~ 187

Other things besides food and drink can be used as offerings, provided they have ritual value. You may wish to set a coin inside the shrine during each ritual, then the next morning, discard it. Traditional practices provide clues that guide us in these matters. It is no coincidence that coins are tossed into fountains when visitors make a wish. Most who do this have no idea that they are making an offering to the resident spirit dwelling in the fountain, which is a manifestation of a natural spring.

By tossing a coin, they are requesting that the spirit of the fountain grant them their wish through its magic. If you can afford it, use a dollar bill each night as an offering and prior to the ritual, burn it completely in the flame of one of the candles while explicitly offering it to the spirit, using the name of the spirit inscribed on its sigil scroll within its image. This will dedicate the value of the paper money to the exclusive use of the spirit. By burning the money, you take that value out of the world and away from your own use, and present it to the spirit.

The interior of the shrine is parceled or otherwise finished in a way that will be pleasing to the spirit who will reside within it. The color chosen must be in harmony with the spirit’s nature. For Chodamchi, a spirit of the Moon, black would work well, or a pattern of black and white.

Self-adhesive wallpaper can make an attractive inner surface, and comes in a wide variety of patterns and colors. It is often possible to buy old shirts for a very low cost. If you are artistic, you may wish to paint designs on the inner surfaces of the shrine, or choose images and glue them to the inside. The more dynamic and meaningful the decoration of the shrine, the better it will attract and hold the spirit. You may, if you wish, fill the interior of the shrine with symbols and images of power.

When Tetragrammaton (SHVH) is used as a name of authority on the sigil scroll, it is a good idea to inscribe the Hebrew letters on the inner walls of the shrine. These should be painted large in the middle of the panels, or drawn on paper and placed on the panels. The letter Vav (V) is best placed on the back wall, behind the spirit vessel.

The letter Hebrew (I) is put on each side panel. The letter Vav (V) is put on the inside of the front door, or doors. If you make your shrine with two doors that meet in the center, paint or otherwise attach the Vav so that it spans both sides, and is broken into two when the doors are opened. If you use a single curtain for the front of the shrine, sew or attach the letter Vav to the middle of the inner surface of this curtain.

In addition, paint or attach the Hebrew letter Shin (S) to the inner roof of the shrine, and the letter Mem (M) to its inner floor, directly beneath the dias upon which the statuette or picture rests. On the surface of the raised dais, directly beneath the statue or picture, paint the letter Aleph (A). If you do not use a dias to support the spirit vessel in your shrine, make the letter Aleph upon the vessel itself, either upon its base if it is a statue, or upon its back if it is a picture.

Observations and Preparations

Mental and Physical Training

R

isuals of ceremonial magic cannot be worked effectively unless they are supported by the regular practice of mental and physical exercises that prepare the mind and body for the changes caused by the rituals. If you scatter seed on a field, it may or may not grow, depending on the type of soil and the natural state of the field. On the other hand, if you plow and fertilize the field before scattering the seed, it is more likely to flourish, and the plants it produces will be larger and more valuable.

To achieve similar effects, you would expect to juggle five balls in the air at once without practice, yet many beginners in magic have the idea that they can perform rituals and get immediate and powerful results with no conditioning or prior preparation.

Adapts accustomed to working in any field of Western magic may find it possible to perform sexual alchemy without extensive preparation. Even if they have not done ritual magic before, they may experience their results in their minds and bodies as if the fulfillment of the rituals described later in the book. This chapter is mainly for beginners who have not had extensive experience in ritual magic. The

Part Two Practice

The four letters of Tetragrammaton form a circle of power around the inside of the shrine. When the doors are shut, this ring is unbroken and seals the shrine against any spiritual being who might seek to use it as a gateway without your permission.

When the doors are opened, the ring of Tetragrammaton is broken, and allows energy to flow outward through the break. The letter Vav is the letter of elemental Air, the vehicle of mind and of the life force, which is present on the breath. When you sit in front of the shrine, your living breaths surround the spirit vessel and provides a bridge between the spirit and your consciousness. The letter Shin pertains to Fire and is associated with the heights, the letter Mem pertains to Water and is connected to the depths. Aleph is linked to Air and the breath, as well as to thought and articulate speech. These seven Hebrew letters symbolically locate the physical vessel of the spirit at the center of three intersecting perpendicular rays and make it a natural focus of power, both for you when you attempt to contact the spirit by concentrating your will upon the image, and for the spirit when it attempts to express itself to you by using the image as its temporary body.

Part Two Practice

suggested exercises and practices are based on my own experience. These are the activities I followed while developing ritual magic.

It is best to divide these general conditioning exercises from the invocation of your spirit lover. The requirements of your own daily routine will dictate when you perform magic. In my own work, I found it useful to do these exercises in the morning part after waking from sleep, and to commune with spirits in the evening, immediately before going to bed. This created the widest possible separation between the two aspects of my daily work, and still allowed me to fit a full spectrum of ordinary activities into my day. There may be a few fortunate individuals who can stop their lives and devote themselves solely to magic for periods of months or years, but most of us need to earn a living, maintain family and social ties, service the car, clear the house, and do a multitude of other tedious and unimportant, but necessary, little jobs.

The successful use of the rituals described here will require a significant but not an unreasonable portion of your day. There is no way around this requirement. Magic is not something that can be rushed. It forms its own agenda and takes its own course. During the period when I initially awakened my skulak and established communication with the spirit that I have since come to recognize as my Guardian Angel, my schedule of practice was unusually intense, even for a professional magician. My conditioning routine was never done in under six hours, and usually took closer to two hours to complete. The period varied from day to day, depending on my physical state and the demands on my time. The evening ritual of communion with the spirit took even longer, usually from two to four hours. In addition, when I could find the time, I performed rituals of communion with the spirit in the afternoons, but these were of brief duration, usually from one to two hours.

Few individuals could sustain this intensity of practice for over a year, as I did. Fortunately, results can be achieved with a less rigorous schedule, if the scholar knows in the beginning the purpose for the work, and the most fruitful techniques to achieve it. Remember, I was working intuitively, guided only by my studies and by whatever directions I was able to unconsciously pick up from my tutelary spirit, who was himself seeking to bring about our union, although in the early months I had no awareness of his purpose. Less than an hour a day is all that is required in the morning for basic conditioning, and little more than an hour at night for the invocation and communion with your spirit lover. Often you will wish to extend this period of communion by inviting the spirit into your bed with you, and even into your dreams. Provided this is not done to excess, no harm results, although when the living link with a spirit is strong, there is a temptation to forgo sleep altogether in favor of love-making, which can result in fatigue.
The Utility of Dreams

Some authorities on magic counsel against doing rituals just before sleep, since rituals tend to stir up the subconscious and can cause disturbing dreams. However, when seeking to establish loving unions with a spirit, dreams are not to be overlooked as an avenue of communication. Rather than try to suppress dreams generated by the practice of rituals, in my own work I chose to configure them, and the results recorded daily shortly after waking up. It was a rare morning when I could not record at least one dream. Sometimes I was able to record up to six. I managed this by keeping a note pad and pen beside my bed. During the night, whenever I became aware of a dream, I forced myself into partial wakeness and wrote it down in outline form, then turned over and went back to sleep. The next morning while recording my dreams in my daily record, I was able to recall individual dreams by referring to these outlines, and write down the dreams in greater detail.

It requires a certain amount of discipline to force yourself awake in the middle of the night long enough to record a dream, particularly if you become aware of numerous dreams over a span of a few hours. The temptation is almost irresistible to lie in a semi-conscious state until wakened by sleep itself again. This is what we usually do. It is possible to break this habit by forming a new habit in its place. After a few nights of turning on the bedside lamp to jot down the basics of a dream before going back to sleep, it becomes easier. Habit can be either a servant or a tyrant. If we allow ourselves to be ruled by habits we have not chosen, we become their slaves, but if we select our habits and reinforce them by doing them regularly, we become their masters.

It is much easier to awaken in the middle of the night to record a dream if it happens to be a nightmare. During my early months of practice I experienced unusually horrifying dreams. Ritual magic residues in the depths of the mind, and irresistibly stir up fears and phobias which we have repressed all our lives. Usually we forget these troubling dreams before complete wakeness in the morning. But if all dreams are deliberately recorded, the automatic protective mechanism cannot function, and we become able to remember the horrors that ritual work peddles to temporary life in the slums of our id. This was my natural tendency of magic to awaken repressed memories, impulses and fears that caused Israel Regardie to suggest that anyone about to study magic in a serious way should go through a period of psychoanalysis first. In my opinion, this is unnecessary for a person who is basically well adjusted and stable.

When I began the study of sexual alchemy, spirits occasionally made love to me in dreams without being requested to do so, resulting in spontaneous orgies. This is not an uncommon experience for the average person, but few who have it recognize its true nature. They regard it as a kind of involuntary mental masturbation during sleep that occurs automatically as a release of sexual tension and is perceived that sexual and orgasmic dreams are deliberately induced by a separate spiritual intelligence. Because I achieved through my practice the ability to retain a measure of conscious awareness during dreams, I was able to observe these erotic dreams with a degree of detachment.

I noticed that the spirits with whom I made love adopted whatever form was most convenient in the dream I happened to be having at the time, and manipulated the plot of the dream so that its activities became erotic. This was in some cases done very clumsily. An ordinary dream would abruptly take an inexplicable erotic turn. Once lovemaking was initiated, the spirit involved was very reluctant to terminate it, and when on occasions I deliberately pushed the spirit aside and forced myself awake to terminate the dream, the spirit struggled quite strongly to cling to me. From this behavior, it was clear that the spirit was receiving some sort of nourishment or pleasure from the union.

The reason I mention these personal dream experiences is that you will have some ideas of what you may expect in your own work. If you begin to seriously perform the exercises and rituals in this book on a regular basis. You will not become fully aware of these dream events unless you make a complete record of your dreams on a daily basis. A large loose-leaf binder is ideal for this purpose, since it allowed the easy removal and insertion of individuals sheets of lined paper. If I remembered details of a dream after initially entering it in the binder, I was able to add a page to expand its description. If I made a mistake copying out the events of a dream, I was able to remove the page and insert a new one with the corrected information. It is very important that you date your dreams, so that you can relate them to other events in your life months later. There is no reason to maintain this record on your computer's hard disk. Write your dream outlines down during the night on a notepad you keep for this purpose beside your bed, and transfer them in the morning to your computer.

Other useful details to record for each day include the weather (rainy, sunny, windy, cloudy, stormy), the humidity and barometric pressure, the phase of the Moon, and your general state of physical and mental health (energetic, lethargic, happy, sad, depressed, angry, irritable). Along with your dreams, keep a daily record of any changes you make to your exercises and rituals, any unusual events that occur during the rituals, and any other personal information you think may in any way have a bearing on your practice of magic. If it happens that strange little events will take place while we are engaged the study of magic, events that at the time appear to be nothing more than coincidences, but weeks or months later the circumstances in our lives will reveal the synchronistic meaning of these events.

Dietary Considerations

Unless you can alter your diet consistently over a period of months, it is better not to change the way you eat. More harm is done by drastically modifying the kinds and amount of food you take in for a few days or a week, than sliding back into your old habits. Your body can get used to almost any type of food, even bad food, if you eat it consistently, but your body cannot tolerate rapid changes in diet. If you are willing to make the commitment to make a long-term change in the way you eat, it can be a significant help in communicating with spirits. This has been recognized for thousands of years by priests and magicians. An almost universal aspect of masonic life around the world is a greatly restricted and modified diet.

Spirits are aware of this connection between the human diet and communication with astral beings. The Enochian angel Gabriel, speaking to the Elizabethan magician John Dee through the voice of Dee's scribe, Edward Kelley, said to Dee: "For the flesh and spirit rejoice not at once. Neither can the full belly grow out true prayers. Feed therefore the soul with the love of our society. And bindle your fists; for it is inso- mee." The Enochian angel advised Dee to fill his soul with "celestial food," that is, to fast and avoid alcohol. Part of the traditional reason to shun rich foods and strong drink was to avoid stimulating lust that was directed towards mortal women or men. Lust towards other human beings creates a hostile environment for spirits who have no interest in sexuality. However, when seeking a spirit as a lover, we refrain from stimulating strong physical desires for another reason entirely—so that our sexual energy will not be squandered on physical sex with other human beings, but stored up and fortified for the use of our spirit lover.

During the year when I established communication with my Guardian and awakened my chakras, I maintained a low caloric diet by eating one large hot meal and one small cold meal a day, and completely eliminating butter, gravy, sauces, raw sugar, sweets, pastries, whole milk, oils, junk foods, and fried foods. I increased my consumption of fresh vegetables and fresh fruits, as well as whole-grain cereals such as amaranth, and reduced my consumption of bread. Occasionally I ate nuts and dried fruit such as raisins or dates. I would estimate that my daily diet was around 1,800
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calories, which is not a particularly severe diet, but over the course of a year I lost a considerable amount of weight despite daily exercise, which was at the same time increasing my muscle mass.

In my opinion, a portion of my success in spirit communication was due to my light diet. My main meal was taken at midnight, and my lighter meal in the early evening. As a result, my stomach was completely empty when I awoke in the morning prior to performing my strengthening and stretching exercises, and my controlled breathing and visualization. My practice upon rising in the morning was to drink about six ounces of unsweetened lemon juice, created by cutting fresh lemons and boiling them in a pot of water, then allowing the liquid to cool and storing it in the refrigerator. I discovered that this chilled, unsweetened juice in my empty stomach helped my body to sweat during my morning exercises and controlled breathing. This practice was pure instinct on my part—it simply felt right, so I kept it up.

There are several general rules you should observe concerning diet, even if you do not feel committed enough to make a radical change in the amount or type of food you eat. As much as possible, avoid heavy foods such as meat pies, highly spiced foods such as pizza, and fried foods such as hamburgers and French fries. Avoid junk foods such as potato chips, carbonated beverages, ice cream, and chocolate bars. This is particularly important in the three to four hours prior to your evening invocation. The last thing you want is a pepperoni pizza sitting on your stomach while you are attempting to summon a spirit into its physical vessel. Avoid beans and other foods that are liable to cause stomach gas and flatulence. Avoid alcohol for at least several hours prior to your invocation.

Heavy, greasy foods in the stomach make us feel heavy and material, as though we are weighed down to the earth. This inhibits the performance of ritual magic in general, and particularly spirit communication. One theory to account for this suggests that when the energies of the body are focused on digesting and processing greasy food, there is less vitality available for the higher spiritual faculties of the mind. It may simply be that when the body is occupied with digestion, the mind cannot help but be more aware of the flesh, and since we cannot hold two things in the mind simultaneously, we are necessarily less aware of our higher perceptions. Grease and meat are difficult to digest. They stay longer in the stomach and small intestine, and consume more of the body’s energy during digestion than lighter foods.

Another drawback to eating heavy, highly spiced foods shortly before ritual work is that you will often feel and hear your stomach churning the food while you are trying to concentrate on the details of the ritual. This is extremely distracting. Even though

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we might not even notice this stomach action during the day while engaged in ordinary activities, when we sit down to meditate or to communicate with a spirit in the stillness of our ritual chamber, it becomes not only obvious but difficult to ignore. The last thing you want when you are attempting to fill your mind with thoughts of pure love is to have your awareness repeatedly drawn to your digestive tract.

The spirit is aware of your thoughts during your ritual communion with it. A higher spiritual intelligence will feed it more difficult to remain in close contact with you if your mind is always drawn to your digestive system.

The question of digestion may seem trivial at first consideration, but after you have begun to invoke a spirit nightly, you will soon realize that it is a significant factor in your success or failure. For the same reason, you should take care to keep your hair and body clean in order to avoid the urge to scratch while sitting in communion with your spirit lover, and should always wear loose, comfortable clothing that does not bind your body. Anything that might draw the focus of your mind away from the spirit and the small place in us to be avoided.

There is a general prejudice against eating junk foods while engaged in serious workings. The usual explanation is that these foods contain a large amount of artificial preservatives, colorings, and flavors. In my opinion, it is not so much the trace amounts of artificial additives that are the problem, as it is the fact that junk foods tend to be difficult to digest, greasy, salty, and highly spiced and flavored, while at the same time having very little nutritional value. They over-stimulate the digestive system, making it work especially hard, and give back very little benefit. Once the body has been habituated to this sort of food, it craves it constantly, since ordinary foods cannot provide this intense stimulation. This sustains a cycle of addiction that is antithetical to the higher esoteric faculties of the mind. It is possible to break this cycle by eliminating entirely raw salt and sugar, and any food that contains large amounts of either substance. Spaces should be greatly reduced.

Exercise

It is not necessary to enter into a routine of heavy physical exercise, such as bodybuilding, while invoking a spirit lover. This would distract your attention away from the mental and physical concerns which is undesirable. Light, regular exercise has the benefit of toning the body and keeping its metabolism functioning at a higher level, providing an excess of physical vitality that can be drawn upon as needed during ritual work. Sustaining daily communication of any kind with spirits demands large amounts of energy, and this is especially true when the spirit involved is a sexual partner. If you succeed in establishing a daily link with your spirit lover, you will quickly be amazed at how much vitality you may pour into that union. It is absolutely necessary that you keep your body healthy for you to maintain this flow of energy, and light exercise is the best way to insure a high level of general fitness.

There is no hard-and-fast rule that dictates which exercises you should perform, or when they should be done. I can only give you the benefit of my personal experience. I refer back frequently to my own methods of practice, because they proved to be a formula for success in establishing loving union with spirits. Since they worked so well for me, it is likely that others who follow the same methods will achieve a similar success. It was my custom to do a brief series of stretching exercises first thing in the morning after taking a glass of unsweetened lemon juice, followed immediately by a series of light strengthening exercises. This was followed by controlled breathing (pranayama) coupled with an internal mantra and visualization. I ended my morning practices with a period of quiet contemplation which involved the visualization of various scenes or objects.

To recall the sights, sounds, and smells of a place you cannot go to, I would use a number of simple yoga postures each day. I highly recommend the study of hatha yoga (the yoga of body posers) to anyone who is serious about spirit magic in any form, and especially to those interested in sexual alchemy. Yoga has been evolved over centuries for the purpose of activating and strengthening our esoteric perceptions and abilities. It is extremely useful when seeking a spiritual awakening, but not so good when seeking attainment in magic. Much of this form of yoga is focused on stretching and stimulating the spine. Since the muladhara, the lowest chakra of the body, resides near the base of the spine, and since the energy of the muladhara is necessary in transforming alchemically the sexual fluids of the body during erotic unions with a Daughter or Son of Lilith, regular hatha yoga is naturally helpful during the practice of sexual alchemy.

Contrary to popular opinion, it is not necessary to be in a constant state of flux from yoga. The simpler postures are also the most beneficial. When doing yoga, always wear light, loose clothing and have your feet bare. If you do the postures first thing after waking, pajamas make an excellent exercise costume. Never attempt to force your body beyond its limit when stretching in yoga postures. These should be no strain or discomfort, only a light, sustained tension. Yoga postures are entered into slowly without effort, held for several minutes, then gently released. Above all, never hold or jerk your body repeatedly in an effort to force it into a posture—this will destroy any benefit you might otherwise have obtained from the posture.

Each of the poses described below should be repeated twice before progressing on to the next posture. I have not used the Sanskrit names for these poses, because it is far more important for you to learn the pose than to struggle with its name. Some of the poses, such as the backward bend and the single leg pull, are simplified to make them easier for beginners.

Double Leg Pull

Start with a simple forward stretch of the spine. Sit on the floor on a small rug with your hands resting on the mat. Flex your right hip and bring your right leg over the left. Bring your hands in front of you and hold them straight. Point your toes upward and slightly back, with the soles of your feet flat as though pressed against the base of an invisible wall. Exhale sharply. Inhale, and repeat, so slowly ease your arms up at your sides until they point straight out in front of your body. Continue looking forward, and take care not to hunch your shoulders. Slowly exhale as you bend your torso forward at the hips. Lower your extended arms until the palms of your hand are against your knees or shin. Hold this stretch for about two minutes while breathing normally. Exhale sharply. As you slowly inhale, lift your arms and straighten your back until you are sitting upright and looking forward, with your arms extended directly upward above your head. Exhale and allow your arms to fall gradually pressed against the rug on either side of your hips, as in your starting position. Repeat the posture.
The greatest benefit is gained from this stretch if you do not curvate your entire back when leaning forward, but attempt as much as possible to bend only from the hips. As you bend forward, try to keep a little hollow in the lower part of your back. This is not possible while bending forward, but the effort will aid you in adopting the correct posture. As you bend, stretch forward with the top of your skull, and keep your shoulders relaxed. The universal error made when first performing this pose is to hunch the shoulders and try to stretch forward with the arms and hands rather than with the top of the head.

There is no right or wrong way to do this posture—there is no success or failure. Those who are younger or more flexible will be able to grasp their toes with their hands, or even to lay the flats of their palms against the soles of their feet, when in the fully extended position. This is fine. But those who are less flexible will derive an equal or greater benefit from the posture if they can only reach as far as their knees, provided that they keep their legs and back straight and stretch through the tops of their heads.

**Single Leg Pull**

Draw up your left foot and position the sole of your foot against your inner right thigh, with your left heel pressed against your groin. Men should slide their left heel beneath their scrotum so that their heel presses lightly against their perineum. Keep your left knee on the rug, and the toes of your right foot pointed upward as they were in the previous posture. It may be that you are not flexible enough to draw your left foot all the way up to your groin. If so, place the sole of your left foot against the inner side of your lower right thigh, or even against the side of your right knee. Sit with your back straight, gazing directly forward, the palms of your hands resting on the rug on either side of your hips.

Exhale lightly. As you slowly inhale, raise your arms upward on either side of your torso until they extend straight upward above your head, with your fingers extended and pointing upward. Do not hunch your shoulders. Exhale as you slowly bend forward from the hips, and allow your hands to grasp your right leg as far down your leg as you can comfortably reach. Extend your spine through the top of your head rather than trying to stretch with your arms. Keep your shoulders relaxed—there must be space between your biceps and the sides of your hand. Hold this pose for about two minutes with mild tension, breathing normally. As your body becomes more used to the posture, bend your elbows slightly outward to maintain a constant tension.

Those who are flexible will be able to grasp their right foot in their hands. The usual error in this pose is the tendency to twist the torso to the left in an attempt to reach further down the right leg. Always remember, it does not matter how far down your leg you can reach, only that you perform the posture correctly. Make sure your shoulders are kept square as you bend forward, and that your arms are equally extended. Also avoid turning your right foot to the side. Keep its side flat, as though it were pressed against the base of an invisible wall.

Release the pose by reversing the steps. As you slowly inhale, straighten your elbows, let go of your right foot, and lift your torso back into a sitting posture with your arms high above your head. Exhale as you allow your arms to gradually drift downward on either side of your body until your palms are pressed against the rug on either side of your hips. Repeat the single-leg stretch on the same side by progressing through all the steps a second time.

Straighten your left leg, using your hands to aid you, and sit with both legs extended for a minute or so, breathing normally. Perform the single-leg stretch on the opposite side by sliding your right foot up until its heel presses into your groin and its sole lies flat against the inner side of your left thigh. Inhale as you raise your arms above your head, exhale as you bend forward to grasp your left foot, or as far down your left leg as you can comfortably reach. Hold the stretch for about two minutes with your shoulders square and your arms equally extended, taking normal breaths. Be sure not to hunch your shoulders.

Release the pose and sit up slowly while inhaling, then while exhaling let your arms drift downward until your palms rest on the rug on either side of your hips.

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**Open Leg Stretch**

Repeat the stretch for the left leg a second time. Sit for a few moments before straightening your right leg. Extend your right leg, using your hands to help move it, and with both legs extended, sit for a minute.

**Open Leg Stretch**

The third posture in this connected series is a stretch with the legs spread apart. Still seated on the rug as before, open your legs as wide as possible without placing excessive strain on the muscles on either side of your groin. Keep the soles of your feet flat as though they were pressed against the base of invisible walls, and your toes pointed upward and slightly back. There is a tendency to twist the feet or splay them outward, which should be avoided. Sitting with your back erect and your gaze directed forward, inhale as you slowly raise your arms above your head. Exhale and lean forward from your hips, extending your hands as far forward on the floor as possible without excessive strain. You should strive for an even, mild tension. Lay your palms flat on the floor and hold this pose for about two minutes, breathing normally.

Your hands should be equally extended, and separated by about six inches. Be conscious of your shoulders to avoid hunching them. Remember to extend through your spine and the top of your head rather than trying to stretch forward with your arms. There must be space between your upper arms and the sides of your head—if your upper arms press tightly against the sides of your head, you are trying too hard to reach forward with your arms. How far you reach does not matter in the slightest. It is important only to hold the posture with good body form for two minutes or so while maintaining a uniform tension. As your body relaxes, you will find it possible to slide your hands forward slightly to maintain this tension, but avoid excessive stretching.

Never bend forward in an effort to reach farther.

Exhale as you slowly raise your hands back and sit up smoothly, raising your arms straight above your head as you do so. Exhale as you allow your arms to descend on either side until your palms are pressed flat against the rug beside your hips. Sit for a few moments. Side your legs together, using your hands to help you. Sit for a minute or so with your legs together, breathing in a normal manner. Separate your legs as before and repeat the pose. This concludes the first triple series of poses.

**Backward Bend**

To begin the second triple series, sit with your feet flat beneath your buttocks and your knees together, the palms of your hands resting lightly on the tops of your thighs. This is sometimes described as the Japanese sitting posture. Try to separate your backs so that they lie slightly outward on the outer sides of your buttocks. One of your big toes will likely be folded over the other big toe, which is fine. As you exhale, lean backward...
and use your hands and elbows for support to aid in lowering your torso until your shoulders lie flat against the rug behind you. By keeping your knees pressed against the floor and as close together as possible you lean back. Extend your arms down the sides of your torso, with your hands flat on the floor beside your feet. Stretch your spine and neck away from your knees by extending through the top of your head. After holding this posture for a minute or so, draw in a breath as you raise your arms straight up into the air, then exhale as you stretch them behind your head until they lie flat on the rug. Strike to trace smooth arcs through the air with your two hands as you rotate your arms upward and backward at the shoulders. Maintain this pose for another minute, breathing normally. Avoid bunching your shoulders.

This is somewhat difficult posture for beginners, but it can be acquired with practice. Do not be disturbed if at first you cannot lay your shoulders against the floor behind you. It is best when beginning this posture merely to lean backward and support yourself on your elbows, or even on your extended arms. Your knees will very likely spread apart and lift slightly from the rug. Resist this tendency gently as you hold the pose. In the beginning it is not necessary for you to extend your arms behind your head.

This posture is a modification of the full yoga pose, known as Figure 11-4, in which the feet are placed outside the buttocks while in the sitting position, so that when reclining backward it is possible to contact the floor with the full length of the back from the shoulders to the buttocks. Having your feet beneath your buttocks will cause your lower back to arch above the floor. This is much easier on the knees, and an excellent stretch for your lower back.

After holding the pose with your arms extended above your head for a minute, inhale as you raise them straight into the air by rotating them upward at your shoulders. Exhale as you lower them to your sides so that your hands rest on the rug beside your feet. Carefully sit up by raising your torso. It will be necessary for you to help yourself into a sitting position by using your elbows and hands. Be careful while doing this to avoid strain on your back and knees. When you are once more sitting erect, place your hands on the tops of your thighs and breathe normally with your gaze directed forward. Repeat the posture by following the same series of steps to enter and exit it.

**Arm Stretch**

Sit with your knees together, your hands on your thighs, and your feet folded under your buttocks. Begin the second posture in this series by moving your hands so that

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**Forward Bend, with Chest Expansion**

Still sitting in the Japanese seat, inhale and lift your arms straight forward in front of you with your fingers extended. Exhale and slowly separate your hands, bringing your arms behind your back by rotating them out to the sides at the level of your shoulders, so that your hands trace smooth arcs through the air. Lower your hands until they are at the level of the small of your back, with your elbows slightly bent and face your fingers together. Straighten your elbows. As you continue to hold your arms straight behind your back with elbows locked and hands joined, inhale. Exhale, and at the same time bend forward until your forehead rests on the floor in front of your knees and your joined arms point up into the air above your back. Hold this pose for a minute or so, breathing normally.

Those who are very stiff should do the forward bend without extending their arms and clapping their hands behind their back. Their forehead should be brought as near to the floor as is comfortable while maintaining light tension in the back—never hold the back in an effort to lower it. The most important aspect of this posture is to stretch the spine and neck by extending forward through the top of the head. Bend at the hips and try to keep your upper back straight for as long as possible. This attempt preserves the correct posture. As your head approaches the floor, allow your back to

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**The Cobra**

Lie on your stomach on the rug with one cheek resting against the floor, your arms at your sides, and your feet together with your toes pointed away from you—the insteps of your feet should lie flat against the floor. Relax completely for a minute or so. Lift your head slightly and place your forehead against the rug. Inhale slowly. As you exhale lift your head and shoulders up using the muscles in your back and buttocks. Look forward. Press the insteps of your feet against the floor as you raise your upper torso. When you have lifted your head as high as you can using only your back muscles, slide your hands smoothly forward and press your palms to the floor just in front of your shoulders. With your arms, lift your upper body so that only your pelvis and legs remain in contact with the rug. Stretch your spine and neck by attempting to press upward with the top of your skull. Hold this posture for a minute or so, breathing normally.
The usual errors with this posture are to bunch the shoulders, and also to tilt the head backward so sharply that the neck is compressed. It is important to maintain openness between the shoulders and the neck, and also between the back of the head and the back of the neck. If the beginning you will not be able to straighten your arms completely. You must experiment to find a placement for your hands that produces a comfortable stretch of your spine. This posture is somewhat strenuous, so a minute is long enough to hold it until you have become well accustomed to it. Then you can extend the time to two minutes, if you wish. Strive to support most of the weight of your upper torso with the muscles of your back and buttocks. You will find that these muscles tire quickly, since they are little used, and that you need to rely upon the strength in your arms after twenty seconds or so. This is fine.

Take a breath, and as you exhale, slowly bend your arms to lower your head and shoulders pasteway down. Continue to look forward. When your head is low enough, support your upper torso on your back muscles and slide your hands to your sides. Lower your head the remainder of the distance to the floor and rest your forehead against the rug. Turn your head to the side and relax your body, breathing normally. Rest for half a minute or so, then do the pose a second time by following the same steps.

The Bow

Inhale, and as you exhale, gently lower your legs until your insteps lie flat against the floor. Relax your body and turn your head to rest your cheek against the rug. Rest for half a minute or so. Repeat the exercise by following the steps already described.

The Lulaut

The second pose in this third triple series of exercises is also designed to strengthen the muscles of the back. Lying on your stomach as before, lift your head and rest your chin on the rug. Look forward. Press the palms of your hands flat on the floor on either side of your thighs. Extend your legs and feet through your pointed toes, and rest your insteps flat on the rug. Take a breath, and as you exhale, raise your extended legs upward without bending your knees. Use the muscles of your lower back, buttocks and the backs of your thighs to do this. When you have lifted your legs as far as you are able with these muscles, press down against the floor with the palms of your hands and use your arms to help raise your legs a little higher. Hold this pose for about half a minute, breathing normally. Do not attempt to raise your legs excessively high, or you will not be able to maintain the pose.

Errors made in this pose include lifting your chin from the floor, turning your legs, bending your knees, and bending your ankles. Keep your legs as straight as possible throughout the exercise, and make sure your chin never loses contact with the rug. This pose is even more strenuous than the last, so if you try to raise your legs higher than you can sustain them, you will only be able to hold it for a few seconds. It is far better to lift your legs less, and hold them elevated for a longer period. Do not attempt to maintain the pose if you find yourself trembling violently or gasping for breath. Remember to breathe normally.

Strengthening Exercises

There are dozens of yoga postures designed to stretch the spine, and all of them provide benefits when awakening the chakras. The nine I have described here are especially helpful to beginners in yoga. They are best performed as three series of three related poses, as I have presented them. These exercises form the central part of my own yoga routine, which I did every morning during the year I established communication with my spirit lover and Guardian. Usually I did around dozen postures each morning session. You can add other poses, and will derive benefit from these additions, but bear in mind that the more poses you add to your yoga routine, the longer it will take to complete. Additional poses can be readily learned by studying one of the many available books on asana or yoga. I recommend a popular book on yoga rather than a serious, comprehensive text, because the photographs in popular books are less intimidating. No one can take a yoga master can be expected to assume the poses as shown in some of the more advanced texts.

After doing my yoga postures, I perform a brief set of strengthening exercises designed to tone my muscles and elevate my heart rate. This more strenuous part of my routine consists of push-ups, leg-ups, sit-ups, deep knee-bends, and lifts with light weights to strengthen my arms and upper body. How many repetitions of these exercises you do will depend entirely on your general level of fitness. During my intense year of practice, I generally did fifty deep knee-bends, forty push-ups, thirty sit-ups, and fifty leg-ups. For my weight training I used two dumbbells but each loaded with nine kilos (about twenty pounds). Many people will wish to use less weights on the dumbbells, and fewer repetitions of the sit-ups, leg-ups, push-ups, and deep knee-bends, especially in the early weeks of practice. If it is all forms of exercise, moderation is a virtue. When you try to do too much too soon, you risk straining or tearing muscles. A more subtle and reasonable threat posed by excessive exercise is the development of an aversion to effort. A grounding exercise...
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Routine will make you less willingly to begin it each morning and more eager to find an excuse to avoid it. A light exercise routine is easier to live with over a term of months. The benefits of exercise in ritual magic begin to make themselves apparent after four to six weeks. If you stick with your training, you will find that you are more energetic and alert during rituals, and can concentrate for longer periods. Exercise also aids in the awakening of Kundalini.

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Breathing and Contemplation

Controlled Breathing

It is customary to do breathing exercises when the body is perfectly rested, so that the breathing remains even and unstrained. I deliberately went against this conventional wisdom by performing my controlled breathing during my morning routine, shortly after completing my strengthening exercises. The placement of controlled breathing after my yoga and strengthening work, rather than at the beginning of the session when my body was completely rested, was prompted by intuition. I had an inner sense that I would derive accelerated benefits from my controlled breathing if I did it when slightly out of breath. Months of daily work confirmed this belief.

When breathing is controlled, and the breath is retained or stopped, a strain is placed on the entire physical system, which quickly begins to yearn for oxygen. More than any other single factor, the sustained use of this yearning for oxygen aids in the awakening of the muladhara chakra. I did not know this when I began my breathing exercises, but it became apparent to me in the course of my personal training. Although yoga and strengthening exercises may be optional in preparing for erotic union with a spirit, I regard daily training in controlled breathing as a necessity.

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In my personal work I use two postures for controlled breathing. Both have proved to be effective. Most of my early breathing exercises were done while seated Japanese style on a rug. This is the position described earlier, with the feet beneath the buttocks and the knees together, the hands resting on the tops of the thighs, the back straight and the head erect. In yoga a very similar pose is known as supamana, or the thunderbolt posture. At a later stage in my training I instinctively shifted to a yoga pose known as sidhasana, or the accomplished posture. It resembles the common cross-legged position, but with the heel of the left foot pressed firmly against the perineum (beneath the scrotum for men), and the right foot resting on top of the left ankle. This results in a very wide separation of the knees. The back is kept straight and the hands rest upon the knees. It is not a particularly difficult posture if your legs are flexible, but it is necessary to provide some sort of cushioning material beneath the right foot to prevent discomfort when the pose is held for more than ten minutes or so.

If your legs are not flexible enough for either of these positions, you can do breathing exercises while seated on a cushion with your legs crossed, or seated on an ordinary kitchen chair with your feet and knees together and your hands on your thighs. You should lean slightly forward on the chair so that your back does not touch the back of the chair, and have a slight hollow above the base of your spine. Keep your head erect, your gaze directed forward, and the soles of your feet flat on the floor.

A string of beads is employed to keep count of the number of repetitions. This is an ancient practice used for centuries by Carthusian and Buddhist monks and nuns. By relying on beads to keep count, the mind is freed to concentrate on the actual practice. Before you begin your breathing exercise, count out the number of repetitions you intend to perform on your string of beads, and hold the beads in your hand at that place. Ten or fifteen is a good number to start with. Eventually you can progress to between twenty and thirty repetitions. As you begin each breath, slide a bead between your thumb and forefinger. When you reach the end of the string of beads, your daily breathing exercise is completed. In place of beads I use a length of thin brass chain. Chain works the same way as beads. Before starting the exercise, I usually count out twenty or twenty-five links and grip the chain at that point. At each breath, I slide one link through my fingers, and when I come to the end of the chain, I know that I am finished with the exercise.

The simplest form of controlled breathing with retention employs four equal directions. Slip a bead between your thumb and forefinger to indicate the start of a breath cycle. Inhale slowly and evenly, filling first the lower portion of your chest just above
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your diaphragm, then the middle portion in the region of your heart, then the upper portion just under your neck and shoulders. Do not over-inhale—leave a small amount of room in your lungs. Close the back of your throat and hold your breath for the same length of time it took you to fill your lungs with air. Gently release the lock at the back of your throat and exhale smoothly for the same period, emptying first your upper chest just under your shoulders, then your middle chest in the region of your heart, and lastly your lower chest at the level of your diaphragm. Do not completely empty your lungs, but leave a small amount of air inside them. Lock your throat again, and maintain a vacuum in your lungs for the same duration. This completes one cycle of controlled breathing. Allow a bend to slip between your thumb and forefinger, and begin another cycle of breath.

A good trick for filling your lungs completely is to visualize your entire torso as hollow. As you inhale, imagine first the lower third of your trunk filling with air; then the middle third, then the upper third. It is easier if you also visualize the air as a thin fog that glows with golden light. Imagine this golden fog settling down your throat as you inhale and filling each third of your torso in sequence from the bottom to the top. Imagine your entire chest and abdomen glowing with golden light as you release your breath, and furthermore, that this golden energy is spreading through your arms and legs and flowing on your blood into your brain. As you exhale, visualize this light flowing up your throat and out of your body, but notice that it is not as bright as when you inhaled, because much of the energy has been absorbed into your body. See the pulled radiance spread out from your face and dissipate into the air. As you hold your lungs empty, visualize this golden energy still circulating throughout your body on your blood, passing through your heart, filling your brain.

It is not vital that each of the four stages in your breath cycle be exactly the same duration, provided you establish a regular rhythm for your practice. You must not find yourself hurrying through a stage, or breathing more quickly at the end of the practice session than at the beginning. If you struggle to retain your breath, or must shorten the duration of the stage when your lungs are held empty, it is a sign that you are exceeding your abilities. Shorten the period of each cycle until you can perform your controlled breathing exercise with the same rhythm from start to finish. You may also find it useful to reduce the number of repetitions. It is a common mistake to set too high a number of repetitions at the start of the exercise, and to find yourself struggling before you have finished them all. Instead of twenty breaths, try fifteen, or twelve.

This breathing exercise should not be easy. There must be a noticeable strain when you hold your lungs filled with air, and a slightly stronger strain when you hold your

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matters symbolizes fulfillment and totality. The shape of the Greek letter is a circle—

with a hole at its base. It evokes the image of a wound giving birth. The word has three syllables, each of which can be extended on the breath. The first part of the word is the famous eastern mantra om.

I find it best to inwardly express the mantra on both the inhalation and the exhalation of the breath cycle. It is mentally voiced in three extended syllables of equal duration. The letter m is shared between the first and second syllable when using the word as a mantra. It is not pronounced “oom.” Instead, say “oem-gah,” with the termination of each syllable drawn out in the mind. You should practice saying the mantras aloud so that you have a clear understanding of how it sounds. It should be something like “Oo-oem-mm-moom-moo-oom-mou.”

The first syllable of the mantra is mentally vibrated as you fill the lower third of your torso with golden light. The second syllable is expressed while you fill the middle part of your torso with this energized air. The third syllable is expressed while you fill the upper portion of your torso. Imagine as you draw breath in through your throat that your voice box is vibrating the word inwardly so that it resonates in your heart- center. While you exhale silently, imagine that you are outwardly sounding the first syllable, when you empty the top third of your torso, the second syllable when you empty the middle third, and the third syllable when you empty the bottom third. Use of this mantra during controlled breathing greatly aids in keeping your inhalations and exhalations even and of equal duration. Sound the mantras in your mind as though you are silently vibrating it on your breath in your own voice. Try to keep all three syllables balanced and of equal length.

Visualization

On the retentions of the breath, when the throat is locked and the lungs are held either full or empty of air, visualization is used. You can employ any visualization that seems meaningful and charged with energy. The visualization I use in my own work is that of a great Tibetan bell as tall as a man that is mounted under a small roof on a high place in the mountains beside a temple. The bell is black, and covered on its outer surface with Tibetan writing. It is sounded by a shaped-headed Tibetan monk in a yellow robe, who draws back a long hook on two ropes and allows it to swing into the side of the bell. The tone of this bell is so low, it is almost subsonic. It can be felt throughout the entire body. The sound of the bell is very similar to the mantra om, but one the second half of the mantra drawn out upon the air.

Anal Contraction

There is one other step to add to the retentions when performing controlled breath- ing—anal contraction. This is done by consciously tightening the area. Some authors stress that the anal sphincter is to be repeatedly tightened and relaxed, but I have found in my own work that it is more effective to tighten the anus once at the end of each retention of the breath, both when the lungs are full and when they are empty. This results in two extended anal contractions for each complete cycle of the breath. It is best to perform the anal contraction at the very end of the retention when the body is learning for oxygen most strongly, and to hold it for between three and five seconds. As you contract your anus, focus your attention very strongly on the drying tone of the Tibetan bell that you are simultaneously imagining in your mind, and hold your anal sphincter tight until the tone of the bell has diminished almost to silence. Then relax your anus and unlock your throat in preparation for the next inhalation or exhalation.

The Fourfold Cycle of Breath

This may sound complicated at first, but it is really quite simple. As you inhale, visual- ize the golden energized air streaming into the lower third of your torso either through your throat or through the pores of your skin. At the same time mentally voice the syllable “om.” Shift your attention to the middle part of your torso and mentally voice the syllable “nmm” while you visualize golden energy streaming into the center of your chest. Shift your attention to the upper part of your torso and mentally voice the syllable “gaaTTaaTT” while you visualize the top of your chest filling with golden light.

Close the back of your throat to lock in the glowing golden air. In your mind pic- ture a Tibetan Buddhist temple with a great stone bell under a little roof. Continue to hold the air in as you visualize a monk in a yellow robe use a short length of rope to pull back the horizontally supported log that serves as the striker of the bell. Con- tinue to hold the air in as you imagine the log swinging forward and retaking the bell and the bell swings fully around the crossbeamed landscape. As the tone of the bell begins to die, contract your anus and hold it tight for between three and five seconds.

Unlock your throat and allow the upper portion of your torso to empty of silver-gray air. Most of the golden vitality in the air has been absorbed into your body. As you watch this dully glowing air leave your nose and dissipate around your head, internally
find the astrolabe that feels most comfortable for contemplation. If you have a photograph of the place, it may be helpful to attach it to the wall in your contemplation, so that its details are clear in your mind and can be readily refreshed. It is also useful to use the period of contemplation to seek to understand important esoteric symbols, such as the Tarot trump. By placing a Tarot card (or any other symbol or image) in front of you during meditation, and deliberately focusing your awareness, you can observe your instinctive, unconscious reaction to the symbols on the trump. The same can be done with the pentagram, the hexagram, the trinity symbol in the language of the world, the symbols of the elements, the planets, and the signs of the zodiac. The tarot symbols are five essential symbols used in the Golden Dawn to represent the five elements: Spirit (black—black egg), Pent (Triang—red triangle), Water (Tetrag—silver crescent with its horn upward), Air (Octa—blue disk with (Pentagram—yellow square)). The Magical Tarot Card by Dr. John Mugford (Llewellyn Publications) is excellent for contemplation.

If you persist in your morning practice routine daily for a month or so, while also regulating your diet and recording your dreams, you will notice a quickening in your
Cleansing and Consecration

Cleansing Prayer and Kabbalistic Cross

I have presented this cleansing prayer elsewhere in my books, but it is an essential part of my own practice, and since it is relatively brief I will describe it again for the benefit of readers who may be unaware of it. A cleansing prayer is used to purify the body and mind just prior to ritual work. It is akin to peeling off a dirty blackboard with a damp rag prior to writing something new on it. Unless you wipe off the blackboard, the faded and half-erased marks from previous writing will obscure the new words and make them difficult to read. Similarly, unless you cleanse yourself before a ritual, the impressions you have picked up and retained throughout the day will still echo within you during the performance of the ritual, and will reduce its clarity. The more distinctly a ritual resonates in the subconscious mind, the more potent its effects. Cleansing eliminates psychic noise.

The cleansing prayer should be uttered just before beginning the main ritual of invocation at each evening session. It can also be done before performing the Lesser Banishing Ritual of the Pentagram or the Middle Pillar Exercise, described a little further on. Before doing the cleansing prayer, wash your body as a symbolic form of cleansing. It is enough to wash only your hands and face, but a shower is better. You should also brush your teeth and clean your breath prior to doing rituals. After all, you are presenting yourself to the spirit as a potential lover. You would never think of going on a date with a mortal lover without first washing yourself and making sure your breath is fresh. Neither should you approach your spirit lover unclothed. It is akin to a disrespectful and negligent attitude. Washing your body and brushing your teeth prior to invoking your spirit lover is a form of devotion to the spirit.

At the beginning of each evening session, when you have washed and put on whatever loose, comfortable clothing you use for the invocations, stand facing the opened shrine of the spirit. The two candles should be burning on either side of the image, illuminating it evenly. Spread your arms in front of you and raise your hands above the level of your head, with your palms turned and your fingers separated. Incline your head slightly backward and elevate your gaze. You may close your eyes if it aids in visualization. This is a posture of reception. It indicates that you have opened yourself to receive the light of Kether. Speak the following prayer softly under your breath—it is more effective to speak it rather than merely thinking it, but it need not be said in a normal tone of voice. It is enough merely to articulate it on your breath in a little more than a whisper. If there are others sleeping in the house, this vocalization will not be heard.

“Have mercy upon me, O God, blot out my transgressions. Wash me thoroughly from my iniquities and cleanse me from my sins. Aspreme with hyssop, and I shall be clean, Wash me, and I shall be whiter than snow. Create in me a clean heart, O Lord, and renew a right spirit within me.”

As you speak the cleansing prayer, visualize a shower of water drops cascading down over your upturned hands and face. Feel this spiritual rain penetrate your skin and cleanse your astral body of all residual concerns and preoccupations. Feel it wash your hand and make it fresh and pure. All your emotions and desires wash away, leaving you inwardly calm and detached. Press your palms together in front of your chest in a gesture of prayer and gaze forward at the image of the spirit within the shrine. Speak the words of the Kabbalistic Cross, and at the same time inscribe the cross upon your body with your right index finger while holding your left palm pressed over your heart-center.

“Thou art the Crown,”
(touch right index finger to forehead)

“The Kingdom,”
(touch right index finger to groin)

“The Power,”
(touch right index finger to left shoulder)

“And the Glory,”
(touch right index finger to right shoulder)

“And the Law,”
(touch back of left hand pressed over heart-center)

“Everlasting,”
(point directly forward with right index finger)

“Amen.”

(given palm together in front of chest in proper gesture)

The Kabbalistic Cross establishes your place in the center of your universe by projecting these rays through your body that locate your heart-center. The first ray is traced by your right index finger from your forehead to your groin. The second is traced from your left to your right shoulder. The third follows your extended right arm. These three perpendicular rays intersect in the middle of your heart-center, the Tipharesh of the microcosm. The rays actually lie parallel to the lines you trace. The vertical ray passes through the top of your head and exits at your perineum. The side to side ray passes through your chest under each shoulder at the level of your heart. The front to back ray lies parallel to your extended right arm, and passes through the exact center of your chest.

Some magicians object that this prayer is too Christian. Yet they often use the words “purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow” as a brief cleansing formula. Perhaps they do not realize that these words derive from the fifty-first psalm of David in the Old Testament. By studying the text of this psalm, I was able to extract from it the full prayer of cleansing it contains. In fact, there is no Christian reference in the prayer. How could there be, when the psalm was written long before the birth of Jesus? There are two references to God, but this deity can assume any form you desire. It need not be presented as the Christian God. Rather, it is the Jewish God. When I speak this prayer, I have in mind a god without attributes who transcends all lesser gods with specific affiliations and discernible characteristics.

The Kabbalistic Cross was employed extensively in the magic of the Golden Dawn. I have modified it from its original form. Hebrew words were used by the Golden Dawn in the spoken formula of the Cross—I have translated the text into English. It is quite obvious that the Golden Dawn text was based on the end of the Lord’s Prayer in Matthew 6:13. Therefore a Hebrew text is not especially appropriate. It was called the Kabbalistic Cross because key words in the biblical verse are the titles of Sephiroth on the Kabbalistic Tree. The word “kingdom” indicates Malkuth, “power” indicates Geburah, and “glory” indicates Chesed. These three titles trace a Tau cross on the Tree. The Golden Dawn extended this cross by assuming that the word “Thine” in the prayer of Jesus stood for Kether. This seems to me a correct assumption.

In my version of the text, I have explicitly identified the upper point of the cross as the Cross, which is the English meaning of the title Kether. I have also changed the word “everlasting” into Everlasting. The greater degree of freedom I have made from the Kabbalistic Cross of the Golden Dawn is to place Geburah (Power) on the left shoulder and Gedulah (Glory) on the right shoulder. In the Golden Dawn version, face the right shoulder is touched and the word “Geburah” is uttered, then the left shoulder is touched and the word “Gedulah” is uttered in my version, this order is reversed. The reason for this discrepancy is that the Golden Dawn refocuses the Tree of the Sephiroth onto the human body, whereas I apply it directly. Those who wish to use the original Golden Dawn version of the Kabbalistic Cross should feel free to do so. It will prove equally effective, provided that it is clearly understood. The Golden Dawn Hebrew text and its translation are as follows:

“Atah [Thou art]”
(touch forehead)

“Malkuth [the Kingdom]”
(touch breast)

“ve-Geburah [and the Power]”
(touch right shoulder)

“ve-Gedulah [and the Glory]”
(touch left shoulder)
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"Le-Olam (forever)"
(clasp bands before chest)

"Amen (it is so)"
(point upward with joined bands)

I find it mildly amusing that the text of the Kabbalistic Cross, which is completely Christian in origin, is never objected to on this ground merely because in the Golden Dawn documents it’s written in Hebrew. On the other hand, the cleansing prayer from the psalm of David, the origin of which has nothing remotely Christian about it, is regarded as too Christian for use in ritual magic by a small minority of modern magicians, presumably because it mentions God and calls upon divine mercy. I could have presented the cleansing prayer in its original Hebrew text, but it is better to work rituals in a language you understand, in order to avoid confusion and dangerous mistakes. This general rule does not apply to words of power, which must always remain in their original tongues.

Cleansing and Consecration

For the same reason we cleanse ourselves prior to beginning a ritual, it is best to cleanse any substance or object that will be used prior to consecrating it to its ritual function. Consecration of a tool or material removes any subtle influences or occult links that may have been formed in the past. Since these influences are not a part of our ritual purpose, they are undesirable because they will add psychic noise to the working and weaken its fulfillment. Purified and consecrated water is usually employed to cleanse objects and places. In my own ritual work I also use purified and consecrated salt. Everything employed in the rituals of sexual alchemy should be cleansed and consecrated. This includes the spirit vessel, the sigil stone, the chalice, the candles and their holders, the cup and water it will contain, the dish and salt it will contain, the incense tray, the tray for offerings, and any other thing used.

Cleansing and consecrating are separate ritual actions. At times you may wish to cleanse something without dedicating it to a specific function. Cleansing can be done simply to remove bad luck from a thing or place. For example, if you receive a gift from a person who is very unfortunate, you should cleanse the gift before using it. Cleansing always comes prior to consecration. You should never consecrate a thing before it has been cleansed, unless you are positive that its astral associations are desirable in your work, and harmonious to the purpose for which the thing will be

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Ritual of Purification and Consecration

In order to produce purified and consecrated water and salt, which will be used as the basis for later operations of cleansing and consecrating, work the following simple compound ritual that relies upon the elemental associations of the letters of the Tetragrammaton.

Pour a white candle in a candle holder on the center of a small table. The table should either be in the middle of the open floor, or alongside the southern wall of your place of working. On the table to the west of the candle put a clear glass bottle filled with pure water. To the east, put a clear bottle filled with salt. If possible, collect this water from the rain or a natural spring or stream. It is best to use fresh water when simultaneously using salt for purification. When only water is used to purify, sea water is excellent since it contains large amounts of salt already dissolved in it. Light the candle and dim the lights. Stand in the north facing south. Perform the prayer of cleansing and the Kabbalistic Cross, as already described.

Standing with your arms at your sides, speak your declaration of intent, which expresses as briefly and clearly as possible the reason you are conducting the ritual. It does not need to be spoken loud, but can be murmured softly on the breath.

"By the authority and power of Tetragrammaton, the true name of the Highest, the water and salt upon this altar shall be cleansed and consecrated for ritual use."

As you gaze at the flame of the candle, visualize a white star high in the heavens directly above you. Will this star to descend. As it comes lower, expand it into a sphere of brilliant white light six inches in diameter. Imagine it floating in the air several inches above your head. You should be able to feel its radiance as a pricking sensation in the center of your scalp. Enter into the white sphere and feel its light all around your awareness. Extend a ray of white light straight downward to the middle of your chest, and expand its point into a six-inch sphere of golden yellow light. Allow your point of awareness to slide down the inside of this ray and enter the sphere in your heart-center. With the radiance of your heart-center, expand your aura in all directions into a pale golden sphere that surrounds your entire body and encloses the white sphere above your head. Extend your awareness outward to fill your mental envelope.

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Consecrated. If you receive a ritual instrument from a magician you trust who has used it successfully for years, you might be reluctant to wash away the occult potency the instrument has acquired. Be aware that when you accept the existing associations of a tool in order to take advantage of the occult virtue it has acquired through use, you also accept any disharmonious influences it may have picked up. It is safest to start with a clean slate, and to improve your own magical influence upon it.

Beginners in magic are often told to perform cleansing and consecrating rituals on different days in order to avoid weakening either operation by confusing their energies. Provided that you understand the uniqueness of each action, and devote your full attention to each while performing it, the two operations can be done in a single compound ritual. They are naturally refined by their shared purpose—to dedicate a substance, object or place to ritual use. However, you should never cleanse and consecrate an item just before or after doing another type of ritual, such as a ritual of invocation. Rituals demand large amounts of concentration. Working unrelated rituals one after the other is certain to weaken the second ritual, and probably the first as well, since a part of your mind will be on the second ritual even while working the first.

Cleansing is best done with something that has already been cleansed and consecrated. How are we to cleanse the first substance, in order to use it to cleanse other things? One solution is to obtain something that has been previously cleansed by some other remitler. This is acceptable, provided the person who has done the cleansing follows your tradition. A Wiccan seeking to cleanse an instrument might obtain purified water for this purpose from another Wiccan, for example. It would not be appropriate for a Wiccan to use holy water blessed by a Catholic priest, since the Church has historically persecuted witches.

There are a number of ways around this difficulty. Water for cleansing can be obtained from a natural source that is already pure. Rain water works well, as does water gathered from a spring or stream, or the sea. The best time to gather water for cleansing is just before sunrise, when the sky in the east is already illuminated. Use a clear glass vessel, and hold up the gathered water so that the first rays of the rising sun pass through it. Another solution is to cleanse ritual objects and substances with flame and smoke. Fire by its very nature is purifying. A vessel containing a substance to be cleansed, or a ritual object, can be passed through the flame of a lamp or candle, and through the smoke of burning incense. One useful technique for cleansing water is to invert a candle and extinguish it in the water by immersing its flame. In this way the purifying virtue of the flame is symbolically transferred into the water.

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Pour the palm of your left hand firmly over your heart-center, between and slightly below the level of your nipples. There is a hollow in your chest at the correct spot. Extend your right arm and point with your right index finger at the air about a foot above the glass bottle containing the water. Draw energy from the golden sphere of your heart-center through your chest and into the palm of your left hand. You should be able to feel a slight tingling and warmth. Send this golden radiance up your left arm, across your shoulders and out your right arm in an expanding spiral. Use the flaming gold-white fire that issues from your right index finger to inscribe on the air with white fire a large Hebrew letter Yod (Y). Visualize this letter actually burning and flickering as it floats upon the air. Draw a deep breath, hold it for a few moments, then visualize the letter Yod as if it resonates in your chest. As you visualize the letter, project energy into it from your heart-center through the tip of your right index finger so that the letter glows with flaming intensity.

"YOOOOGGDDDD."

Lower your right hand and point at the bottle of water. Draw golden radiance from your heart-center and inscribe the letter Heth (H) over the bottle with gold-white fire. Visualize the letter actually penetrating and glowing within the bottle so that the entire bottle of water is illuminated. Draw a deep breath, hold it for several seconds, then visualize the letter Heth while pointing at the letter of fire that floats within the bottle. As you visualize the letter so that it resonates within your chest, project energy from your heart-center into the letter until it shimmers like sunlight.

"HEHHHHHH."
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Lower your right hand to point at the bottle of salt. Draw a circle from your heart-center in a spiral up your arm, across your shoulders, and down your right arm so that it issues from your right index finger in a glowing astral stream. Use this stream of pale yellow fire to paint the Hebrew letter Heh (ה) upon the bottle of salt so that the letter actually glows within the bottle and illuminates it. As you continue to point at the letter inside the bottle, draw a breath, hold it a moment or two, then vibrate the letter Heh so that it resonates in your chest. Project energy from your heart-center into the letter until it blazes.

"Haamaham," Point at the flame of the candle. Draw golden light from your heart-center and project it out your right index finger to draw the Hebrew letter Shin (ש) upon the flame. Visualize this letter glowing in the air so that its base is even with the top of the candle. Draw a deep breath, retain it for a few moments, then vibrate the letter Shin so that your chest resonates. As you vibrate the letter, project energy into it from your heart-center and cause it to shine more brightly.

"Sheereeh." Lower your arms to your sides and stand gazing at the flame of the candle. Expand your mental awareness so that you can see all at once in your field of vision the letter Yod above the bottle of water, the letter Heh within it, the letter Vav above the bottle of salt, the letter Heh within it, and the letter Shin just above the top of the candle. Draw a breath, hold it for a few moments, then vibrate the holy name Eheh-YHVH. Pronounce the letters of YHVH individually:

"Aaamaah-heereee-aaahaaa-Voooodoo-Heehaaay-Haamaah-Haamaahay," As you vibrate the first syllable of the name Eheh, raise your arms straight above your head. As you vibrate the first syllable of the name YHVH, abruptly throw your arms forward so that your extended fingers point at the candle flame, and take a short step forward with your right foot. Strongly project golden fire from your heart center into the candle flame during the vibration of all four letters of YHVH. This light energizes the flame of the candle. If you have vibrated the names correctly, you will actually see the flame of the candle become brighter and elongate itself. The flame can become elongated to a degree that seems incredible - I have observed flames as long as six inches. Step back with your right foot to stand with your hands at your sides. Regard the flame for a minute or so, while continuing to visualize the five Hebrew letters you have projected from your heart center.

Approach the table and take the bottle of water between both hands. Hold it in front of your chest as you speak the following declaration.

"By the power and authority of Tetragrammaton, and by the cleansing fire of this threefold flame, I purify this water for ritual use.

Move your hands in a counter-clockwise circular motion three times so that at the far side of each circle, the bottle of water passes directly over the flame of the candle. The motion is similar to what you would make if you were stirring a large caldron with a long spoon held between both your hands. It is important that the flame actually touches the bottom of the bottle for a brief instant at each of the three places. Move the bottle slowly to minimize the disturbance of the air. Elevate the bottle above the flames in both hands and visualize the flaming golden white Hebrew letters Yod-Hey-Hey (YH) written from right to left inside the bottle. Draw a breath, hold it a moment, then vibrate the letters Yod-Hey.

"Yoooodoo-Heehaaayy," Set the bottle of water back on the table to the west of the candle. Take up the bottle of water between your cupped hands. Hold it in front of your heart-center as you speak the following declaration.

"By the power and authority of Tetragrammaton, and by the cleansing smoke of this threefold flame, I purify this salt for ritual use.

Move the bottle of salt in a counter-clockwise circular motion three times so that the bottom of the bottle passes through the flame of the candle on the far side of each circle. Take care to move the bottle slowly and smoothly to minimize the disturbance of the air. The flame will dance from side to side, but should not flame wildly. Elevate the bottle above the flame in both hands and visualize the flaming golden-white Hebrew letters Vav-Hey (VH) written from right to left in the salt inside the bottle. Draw a breath, hold it a moment, then vibrate the letters Vav-Hey.

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"Yaaamaah-Yaaamaah," Set the bottle of salt back on the table to the east of the candle. Stand for a minute or so with your arms at your sides, regarding the flames. Approach the table and take up in both hands the bottle of water. Hold it close to the center of your chest and speak this declaration.

"By the power and authority of Eheh, and by the consecrating light of this threefold flame, I dedicate this water wholly as an agent of ritual purification.

Move the bottle of water between your cupped hands in a circular starting motion clockwise three times, so that the bottom of the bottle passes through the flame on the far side of each circle. Elevate the bottle high above the flame, and visualize the Hebrew letter Shin (ש) written in white flame inside the water. Take a deep breath, hold it a moment, and vibrate the letter Shin while concentrating on the astral form of the letter inside the bottle.

"Sheereeh." Set the bottle of water on the table to the west of the candle. Pick up the bottle of salt between both cupped hands and hold it close to the center of your chest. Speak the following declaration.

"By the power and authority of Eheh, and by the consecrating light of this threefold flame, I dedicate this salt wholly as an agent of ritual purification.

Move the bottle of water between your cupped hands in a clockwise circular motion three times, so that the bottom of the bottle passes through the flame on the far side of each circle. Elevate the bottle high above the flame, and visualize the Hebrew letter Shin (ש) written in white flame inside the water. Take a deep breath, hold it a moment, and vibrate the letter Shin while concentrating on the astral form of the letter inside the bottle.

"Sheereeh."
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Take up the vessel of water in your left hand, remove its cup or stopper, and pour a very small amount of water into your right hand. Sprinkle the water over the implements from the fingertips of your right hand. As you do so, speak this declaration.

"By the Yod-Heh of Tetragrammaton, I cleanse this cup and this dish with water."

Replace the stopper in the top of the bottle of water and set it down to the west of the candle. Pick up the bottle of salt in your right hand and remove its top. Pour a very small portion of salt into the palm of your left hand. Allow the grains of salt to sift out of your fist as you shake it gently over the implements. As you do so, speak this declaration.

"By the Vav-Heh of Tetragrammaton, I cleanse this cup and this dish with salt."

Replace the top on the bottle of salt and set it down on the table to the east of the candle. Ritual implements must be consecrated as well as purified. To do this, take up the salt dish and hold it above the candle flame in both hands. Hold it high enough that the smoke from the candle will not stain it, but close enough so that the warmth of the rising air is clearly felt by your hand. Keep your hands open so that the light from the flame shines directly on the dish. Speak this declaration.

"By the power and authority of Eheieh, and by the consecrating light of this threshold flame, I dedicate this salt dish wholly to ritual communion with the spirit [name]."

Set the dish down and pick up the cup. Hold it above the candle so that the heat from the rising air flows all around it, and the light from the flame shines upon it. Speak this declaration.

"By the power and authority of Eheieh, and by the consecrating light of the threshold flame, I dedicate this water cup wholly to ritual communion with the spirit [name]."

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Set the cup down, step back from the table, and speak the declaration of fulfillment.

"By the authority and power of Tetragrammaton, the true name of the Highest, the dish and cup upon this altar have been well and truly cleansed and consecrated for ritual use."

Perform the Kabbalistic Cross without the Cleansing Prayer, blow out the candle, and put the material and objects away in the shrine, or in a secure storage place. After you have consecrated the water cup and salt dish, you can lay these out on the table when cleansing and consecrating other things, such as the candles you will burn during your rituals. During cleansing and consecrating of objects, pour a small amount of water into the cup and salt into the dish. Sprinkle this water and salt upon the objects, and after the ritual of purification and consecration is concluded, discard any small amount of water or salt that may remain in the cup and dish. It is best always to sprinkle the water from the fingertips of your right hand, and the salt from the pinched thumb and fingers of your left hand, to avoid contaminating one substance with the other.

Consecration of the Shrine

When you cleanse and consecrate the shrine, you must adopt another procedure since the shrine is too large and heavy to be held above the flame of the candle. Set up your single white candle in its holder, and your vessels of consecrated water and salt on the table in front of the opened doors of the shrine. If possible have the doors of the shrine open toward the north so you stand in front of it. Before beginning, pour a little salt into the dish, a little water into the cup, and light the white candle. Do the Cleansing Prayer and Kabbalistic Cross. Speak your declaration of intent.

"By the authority and power of Tetragrammaton, the true name of the Highest, this spirit shrine shall be cleansed and consecrated for ritual use."

Take up the water cup in your left hand and dip the fingertips of your right hand into the water. Sprinkle the water from your fingers over the inside and outside of the shrine. Do this three times. As you do so, speak this declaration.

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"By the Yod-Heh of Tetragrammaton, I cleanse this spirit shrine with water."

Replace the cup to the right of the candle. Pick up the salt dish in your right hand and take up a small portion of salt between the thumb and fingers of your left hand. Allow the grains of salt to sift between your fingers as you shake your left hand gently three times over the shrine. As you do so, speak this declaration.

"By the Vav-Heh of Tetragrammaton, I cleanse this spirit shrine with salt."

Replace the salt dish on the table in front of the shrine to the left of the candle. In order to consecrate the shrine, take up the burning candle and hold it inside the shrine in both hands so that the warmth rising from the flame reaches the inner surface of the shrine's roof. Move the candle all around inside the shrine so that the light from its flame illuminates every corner and surface. Speak this declaration.

"By the power and authority of Eheieh, and by the consecrating light of this threshold flame, I dedicate this spirit shrine wholly to ritual communion with the spirit [name]."

Set the candle back down in front of the open shrine, step back from the table, and speak the declaration of fulfillment.

"By the authority and power of Tetragrammaton, the true name of the Highest, this spirit shrine has been well and truly cleansed and consecrated for ritual use."

Perform the Kabbalistic Cross without the Cleansing Prayer, blow out the candle, and put the material and objects away in the shrine, or in a secure storage place.

Discarding Consecrated Substances

These examples should be sufficient to show you how to use the general ritual of cleansing and consecrating under various circumstances that will arise. When you run

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out of water and salt, a fresh supply of both must be prepared with the longer version of the ritual that employs the projection and visualization of the five Hebrew letters. It is best to prepare both water and salt at the same time, even if you have a portion of one substance remaining when you run out of the other. Simply discard the remaining portion so that both your storage vessels seem empty, and fill them with salt and water in preparation to the ritual of purification and consecration.

When you discard anything that has been consecrated to ritual use, you must do so with an attitude of care and reverence. Be conscious that you are returning the substance or object to the earth. It is best to pour your excess consecrated water or salt onto open ground, if possible. If you must discard these consecrated substances in the trash, inscribe a circle-cross upon the air over them with your right index finger, first the vertical pillar of the cross, then the horizontal beam, then the circle crosswise. Under the following words.

"Return to earth—remain undiluted."

Everything you use in your ritual work must first be purified and consecrated. This only needs to be done once for each item. Exceptions are the magic circle, which is cleansed each night before beginning to invoke the spirit, and the offerings presented before the spirit, which are set upon the offering plate in their normal state, without purification. However, these offerings must always be clean and of the finest quality.
Methods of Protection

Everyday Defenses

I have been a decade of using the methods described in this book. I have only a few occasions been forced to resort to occult protection in order to separate myself from the influence of spirits that I had not deliberately called. Malicious spirits can usually be sensed when they are near. They produce an atmosphere of danger and hostility that is similar to the feeling in the air before a thunderstorm. At times this is accompanied by intense, instinctive fear. The actual danger posed by these spirits is minimal, but their company is unpleasant. They can provide unexplained depression, or persistent and unexplained thoughts. Fortunately, it is not difficult to send them on their way through a mixture of magical and mundane procedures.

It is usually difficult to establish any form of contact with spirits. To be totally unable to perceive them in any way is a far more common problem than to be obsessed by them. The reason for this is that the conditions of daily life are insincere in themselves to the presence of spirits. When your stomach is filled with spicy food, your mind distracted by petty material concerns, your attention diverted by the conversation and company of other human beings, or by electronic forms of entertain-

and stone statues. Some commercial worry stones have an image cut into their surface—the one that I use is deeply incised with the image of a rattlesnake. Instead of buying a stone, you may prefer to find your own in the natural world. The principle behind the use of three stones is that by holding the stone in your hand and rubbing it, you can soothe your worries. This method is fine for everyday concerns, but when a persistently annoying spirit is involved, a dynamic approach is more effective.

Keep your stone with you at all times. If it is inscribed with a symbol or an animal that has meaning and power for you, so much the better. Whenever you feel an inner apprehension building inside you, hold the stone in your right hand. Press your left palm firmly over your heart center. Visualize your anxiety and sense of oppression as a black amorphous mist in the center of your chest. Take a deep breath and hold it for ten seconds or so. Slowly exhale all the air from your lungs. As you breathe out, use the force of your will to draw your feeling of oppression into your left palm and send it coiling up your left arm, across your shoulders, and down your right arm toward the stone in an expanding spiral.

When the black mist reaches the stone, press down firmly on its surface with the ball of your right thumb and visualize the mist passing through your thumb and freezing down in a shadowy form of a faint shadowy figure that has its focus at the base of the stone. Imagine that the center of the stone is a kind of psychic black hole that sucks down any spiritual energy that is near it and forever prevents it from escaping. Visualize this process as dirty water slopping down a drain. When all the anxiety has been drawn out of your chest and propelled into the center of the worry stone, remove your thumb from its surface.

You will find that you need to repeat this technique frequently when your anxiety is active. A sense of undefined dread and discomfort that settles in the center of the chest or stomach often indicates the presence of an intense spirit that you cannot directly perceive. By banishing it into the stone, you effectively purge your unconscious mind of its influence. The process takes no more time than a single inhalation and exhalation. Firm pressure of your right thumb against the surface of the worry stone is important in transferring anxiety from your chest to the stone. There seems no limit to the capacity of a stone to absorb this type of negative spiritual energy. The worry stone not only relieves stress, but makes it much more difficult for a vexatious spirit to continue to intrude on your awareness.

Hardening the Aura

Control of the aura is a means of self-defense against not only human beings who have a harmful effect on your mind and emotions, but intrusive spirits as well. It was taught to members of the original Hermetic Order of the Golden Dawn. One of these members was the writer of supernatural fiction, Algernon Blackwood, who described the method briefly in his 1918 short story "The Necessity of Pain," when the psychic investigator John Silence instructs his young assistant to defend himself against the threat of a fire elemental:

"And, for your safety," he said sternly, "imagine now—and for that matter, imagine always until we leave this place—imagine with the utmost keenness, that you are surrounded by a shell that protects you. Picture yourself inside a protective envelope, and build it up with the most intense imagination you can evoke. Purge the whole force of your thought and will into it. Believe vividly all through this adventure that such a shell, constructed of your thoughts, will and imagination, surrounds you completely, and that nothing can pierce it to attack."

Blackwood's description of hardening the aura is accurate. The key to its effective use is to mentally imagine that the edges of the aura have contracted and become more dense and difficult to penetrate, so that your aura is like a suit of invisible armor all around your body. The tighter you pull your aura in toward the surface of your skin, the more dense it becomes, and the more difficult to penetrate. Periodically, you should renew this visualization to keep your aura strong. While you are actually hardening your aura, focus all your imagination upon internally seeing and feeling it around you. Then put it completely out of your mind for a time with the inner quiet assurance that its protection is absolute and cannot be breached.

Doris Fortuna, another member of the Golden Dawn, described a simple physical method for sealing the aura against the intrusions of spirits. It is Christian in tone, but could easily be modified by those offended by Christian symbolism. The person sealing his or her aura stands and closes the body by touching the right hand to the forehead, solar plexus, right shoulder and left shoulder. This is the gesture for making the Kabbalistic Cross of the Golden Dawn, but Fortuna does not give the verbal formula of the Kabbalistic Cross. Instead, she describes how to trace and define the limits of the aura around the body while speaking the prayer: "By the power of the Christ of God within me, whom I serve with all my heart and with all my soul and with all my
strength (extend your hands forward as far as you can reach at the level of the solar plexus, fingertips touching, then sweep them round to the back and touch the fingertips together again behind you, saying), I encompass myself about with the Divine Circle of His protection, across which no mortal error dare to set its foot." Fortune called this "an old magical formula," but cautioned that its effectiveness as a protective barrier only lasts four hours.

There is nothing wrong with using the name of Christ when seeking protection against malign or treasonous spirits. When uttered sincerely, it is an extremely potent weapon against obsession and possession. One of the things Jesus is most renowned for in the Scriptures is the casting out of demons. If the aid of Jesus is requested while a crisis is made over the breast, the results can be dramatic for those who have faith in the power of his name. Even lapsed Christians sometimes discover that their faith, although dormant, has not been entirely extinguished when they need protection from obsessing spirits.

**Lesser Banishing Ritual of the Pentagram**

"One of the first things were members of the Golden Dawn were taught was the Lesser Banishing Ritual of the Pentagram. It is called the Lesser ritual because it uses only the banishing pentagram of Earth, not the pentagrams of the other three elements, which are employed in the Greater Ritual of the Pentagram. Members were instructed in the mechanics of this ritual long before they could be expected to visualize its forces effectively, even though it satisfied its purpose. The view of the leaders of the Order was that this banishing ritual was excellent practice in the performance of rituals generally, and could do no harm even if worked by a complete neophyte, since its purpose is wholly defensive. It is contained in the very first Knowledge Lecture that was taught to new members of the Order."

The Lesser Banishing Ritual should be done at any time and at any time that a psychic sense of tension or danger is felt. You can use the Golden Dawn version, or the version I have adapted to be in harmony with the system of magic described in my book New Millennium Magic: It is only important that you not mix elements of the two systems.

In the Golden Dawn system, Earth is placed in the north and Air in the east. In the Golden Dawn system, first the right shoulder is touched during the Kabbalistic Cross, then the left shoulder, whereas in my system first the left shoulder is touched, then the right. Also, I prefer to begin rituals facing south, whereas the Golden Dawn usually begins facing east.

While holding your right index finger extended before you, trace a circle of astral fire to the south and draw the same banishing pentagram of Earth in the manner already described. Mentally project it a few feet away from your body. Stand its center with your index finger and visualize the divine name Adonai:

"Ah-hhittah-doooo-nan-nay-ah."

With your right index finger extended, carry the line of the circle to the west and trace the banishing pentagram of Earth upon the air. Project it away from your body and stab its center, visualizing the divine name Eliah:

"Ayyyyy-IEEEEEE-ah-hhhhh."

With your right index finger extended, carry the line of the circle to the north and trace the same banishing pentagram of Earth. Stab its center and vibrate the divine name AGLA, sounding each of its letters separately so that it will balance with BIHV:

"Assah-Geechh-Lahkah-Assah."
with the Solitary Signs and use their approach with the Signs of Silence. Perform the Kabbalistic Cross:

"Thou art the Crowned,
(touch right index finger to forehead)
"And the Kingdom,
(touch right index finger to groin)
"The Power,
(touch right index finger to left shoulder)
"And the Glory,
(touch right index finger to right shoulder)
"And the Law,
(touch back of left hand over heart-center)
"Everlasting,
(point directly forward with right index finger)
"Amen.

(pose palms together in front of chest in prayer gesture)

Trace the banishing pentagram of Earth toward the south on the air in front of you with your left index finger. In the New Millennium Magic system, it begins at the lower-left point, just as in the Golden Dawn system, but it is traced counterclockwise instead of clockwise (see Figure 14-2). I prefer not to trace the pentagrams quite so large as Doreen Virtue recommends. Around four feet across is ample.

Stamp the center of the pentagram with your right index finger and vibrate the divine name of the south, Adonai:

"Abhaha-bocoon-nanaasay.

Carry the line of the circle around to the west at heart level, draw the banishing pentagram of Earth counterclockwise beginning with the lower-left point, stamp its center, and vibrate the divine name of the west, Iththu:

"Ayayay-ayyeeoo-ahhiih.

Carry the line of the circle around to the north, draw the banishing pentagram of Earth counterclockwise, and rub it with your right index finger while vibrating the

divine name of the north in the New Millennium Magic system, IHVH. The letters of this name are vibrated individually:

"Yoood-Haaasy-Vyep-Haaasy.

Carry the line of the circle around to the east, draw the banishing pentagram of Earth counterclockwise, and rub it with your right index finger while vibrating the divine name of the east in the New Millennium Magic system, ACAA. The letters of this name are best vibrated individually, to balance the vibration of IHVH:

"Azazh-Geeah-Laazh-Aazaah.

Carry the line of the magic circle that links these four pentagrams of Earth back to its starting place in the south and point to the center of the southern pentagram. Spread your arms wide so that your body forms a great cross. Speak these words, which have been adapted to the inversion of the Golden Dawn associations for north and east:

"Before me, Michael;
Behind me, Raphael;
At my right hand, Gabriel;
At my left hand, Uriel;
Before me flames the pentagram—
Above me shines the six-rayed star."

Visualize the pentagram in the south before you, and at the same time imagine a flaming hexagram floating in the air above the back of your head. Make the Kabbalistic Cross upon your body in the New Millennium Magic style while speaking the English version of the text. Stand with your arms at your sides for several minutes, contemplating the dissolution of your obscuring thought-form, and allow the four pentagrams and the hexagram to fade from your mind while continuing to visualize the circle. Press your right hand to your heart, extend your left index finger, and beginning at the south, draw the circle into your heart-center through the tip of your left index finger by making a complete rotation on your own axis. Go about your daily tasks.

In the original Golden Dawn Lesser Banishing Ritual of the Pentagram, the hexagram representing the presence and power of God the Father is visualized behind the back and above the level of the flaming circle and four pentagrams. Israel Regardie moved the hexagram above the head, and replaced the line, "Behind me shines the six-rayed star" with the words, "And in the column stands the six-rayed star." By "in the column" he meant the column of the body and the Central Pillar of the Tree of the Sephiroths. Regardie's example is followed in both forms of the ritual by locating the hexagram above the head, but I have moved it over the back of the head out of deference to the original Golden Dawn instruction. Notice that in my version of the ritual it is necessary to draw the magic circle back into the heart-center through the left hand before ending the ritual.
The Middle Pillar Exercise

Calling Down the Light

The exercise of the Middle Pillar and the Formula of the Fourth Breast should not be done during the evening invocation of the spirit, but may be performed at any other time during the day. If you follow a regular routine of morning and evening practice, the best time to do it is directly after the exercise of contemplation at the end of the morning routine. When this is impossible for reasons of time, it can be done in the afternoon or early evening, provided at least several hours come between the Middle Pillar Exercise and the evening invocation.

Those who have the luxury to add a third regular practice session around noon will derive benefit by performing the Middle Pillar at this middle practice. By its very nature, the Middle Pillar Exercise balances and equalizes the ecstatic energies of the body, just as the central pillar on the Tree of the Sephiroth balances the outer two pillars. The exercise is useful for balancing the energies of the morning and evening sessions.

When the Middle Pillar and the Formula of the Fourth Breast are performed daily, they have great power in awakening the subtle centers of the body. Those light tension in the muscles of your arms, and extend your fingers straight downward. Tuck your stomach in slightly, but keep your abdominal muscles relaxed. Your weight should be evenly distributed over the entire sole of your feet. For the best results, perform this ritual wearing comfortable, loose clothing, with your feet bare. This posture is known in yoga as the standing pose (tadasana; literally, the mountain posture). It is usually the first yoga posture taught to beginners. Visualize a sphere of intensely bright light that is about six inches in diameter floating in the air a few inches above the crown of your head. Raise your point of awareness so that it enters this sphere. Feel your mind hovering in the air above your physical body, surrounded by shining white radiance that resembles the color of lightning. Inhale deeply, and as you exhale, visualize on your breath the Hebrew name of God in Kether, Ehelach, in three syllables that flow together.

“Avyayy-veeceee-ahhhhh,”

It is not necessary to sound the name loudly. It can be voiced under the breath. But it must be allowed to resonate in the lungs so that it produces a definite humming or buzzing sensation in the diaphragm, throat, and nose. All these syllables in the name must receive equal emphasis, with their vowel sounds sustained for the same duration. As you visualize the name of God in Kether on your breath, imagine that the white sphere all around your point of consciousness is resonating in harmony. Mentally extend a column of white light down through the top of your skull and expand it into a smaller sphere of light four inches in diameter that fills your neck where it joins your shoulders. Feel this second ball of light centered on the pit of your throat, its lower half below the level of your collarbones. Its whiteness is not quite as bright as the sphere of Kether. Let your awareness slide down the column of white light into the sphere within your throat, so that its radiance surrounds you. Inhale deeply, and as you exhale, visualize upon your breath the two Hebrew names of God that are in Chokmah and Binah, Yod and Heth, which are vocalized together as the compound name of four syllables, Yah Elohim.

“Yaaahaa-Aaazayy-looooww-beeeeme,”

This double divine name is associated with Daath, the eleventh Sephiroth, that lies midway between Chokmah and Binah, and partakes of their mingled energies. As you visualize the name so that its four syllables resonate within your chest,

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thrust, and rose, imagine the light of the sphere in your throat trembling and dancing in sympathy all around your point of awareness.

Extend another column of light that has the slightly less brilliant whiteness of Daath down from the sphere at the pit of your throat into the center of your chest at the level of your heart. Expand its tip into a golden sphere six inches in diameter, and allow your awareness to slide down the column of white light into the yellow sphere. Feel the light of this sphere radiate throughout your chest like warm sunlight as you visualize it surrounding your consciousness. Inhale deeply, and as you exhale, visualize upon your breath the name of God in Yoseph, Shaddai, with two syllables of equal length and duration.

“AAhhh-dooowo-naaazaaay,”

As you visualize this name, imagine that the golden sphere in your heart-center is dancing in resonance to the sounds all around your awareness.

Extend a golden column of light straight downward from the yellow sphere in your chest to a point between your anus and genitalia. Expand the tip of this beam into a sphere of translucent violet radiance four inches in diameter so that it encompasses your anus, perineum, and genitalia. Let your awareness slide down the golden beam into this violet sphere and visualize its color surrounding and permeating your consciousness. Inhale deeply, and as you exhale, visualize upon your breath the name of God in Yesod, Shadim, with two syllables of equal length and duration.

“Shaaasaa-ndaaassaaay,”

As you sound this divine name, visualize the violet sphere surrounding your point of awareness trembling in sympathy. Extend a violet beam of light downward from the sphere at your anus until it reaches a place between the soles of your feet. Expand the end of this beam into a sphere of reddish-orange light six inches in diameter. The color of this sphere is similar to warm clay with sunlight. Allow your awareness to slide down the violet beam into the red-brown sphere, and imagine its rich, earthy color surrounding your awareness. Inhale deeply, and as you exhale, visualize the six syllables of the compound Hebrew name of God in Malkuth, Adonai Ha-Aretz.

“AAazaaah-dooowo-naaazayy-aaazaaah-Aaazeeetts,”
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Visualize a resonance within the reddish sphere that surrounds your point of awareness as you vibrate the name. Cause your consciousness to rise upward until it resides within the golden sphere at your heart-center. Expand your consciousness outward in all directions to the sphere of your aura, which is an astral envelope of ecstatic energy that surrounds your entire body at a distance of several feet from your skin. Using the force of your imagination, cause your aura to glow with the same golden radiance that colors the sphere in your chest. Simultaneously be aware of your entire body, and of the five spheres of light and the four columns that connect them. All are contained within your expanded aura.

Formula of the Fourfold Breath

Begin the Formula of the Fourfold Breath by filling your lungs with air and closing your throat to retain it. Visualize within the bright yellow sphere that surrounds your heart center (the divine name of Tiphareth, IHVH, in Hebrew letters from right to left (trim). These letters shall be visualized as the brilliant white radiance of Kether (the uppermost sphere), but edged with black light, which renders them visible against the golden-yellow sphere of Tiphareth (heart-center). In your imagination, vibrate the letter Yod by extending its sound while focusing your inner vision on the first letter of the Name in the golden sphere.

"Yaaammmmm.

Feel the vibration of this letter resonate inside the air trapped in your lungs. Imagine the vibrations of the letter running down the left side of your torso and down your left leg into the sole of your left foot, then crossing over to the sole of your right foot through the bridge formed by the reddish sphere, and ascending up your right leg and the right side of your torso. The vibration of the letter Yod forms a complete circle of energy that rotates through your heart-center, down your left leg, across from your left foot to your right foot, and up your right leg. As you vibrate the sound of the letter Yod, you feel this circulation of energy. Unlock your throat and exhale, allowing the energy of the vibrated letter to expand on your released breath to fill your aura. For a moment, visualize your aura glowing a bright red. Then see it as before, a pale golden yellow.

Inhale a second time and close your throat to retain the air within your lungs. Focus your inner vision on the second Hebrew letter of the Name, Heh. Silently vibrate this letter upon the air trapped in your lungs so that your chest resonates.

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"Haanaaaaayy.

Send the vibrations running down your left leg, across from the sole of your left foot to the sole of your right foot, and up your right leg to return into your lungs. Continue to circulate the vibrations as you inwardly sound the letter. Relax your throat, exhale, and allow the energy of the vibrations to fill your aura. For a moment only, visualize your aura turning a bright blue color.

Inhale a third time and close your throat to retain the air. Focus your inner vision on the third Hebrew letter of the divine Name, Yod. Silently vibrate this letter on the air inside your lungs until you are aware of a resonance within your chest.

"Haanaaaaayyy.

As you do so, send its vibrations down your left leg, across from your left foot to your right foot, and up your right leg, so that the vibrations form a continuous circuit of ecstatic energy that flows in a ring through your body. Unlock your throat, exhale, and let the still-echoing vibrations expand outward on your breath to fill your aura. For a moment, visualize your aura turning a deep, rich yellow. This color is considerably darker and more solid than the transparent golden glow of your aura in its resting state.

Inhale a fourth time and seal your throat to keep your lungs filled with air. Focus your inner vision on the final letter in the Tetragrammaton, the second Heb. In your imagination, vibrate the sound of this letter until it resonates inside your chest.

"Haanaaaaayyy.

Send the vibrations circulating down your left leg, across from foot to foot, and up your right leg, so that the flowing ring of energy passes through your heart-center. Unlock your throat, exhale, and allow the vibrations to expand to fill your aura. For a moment see your aura glow a dark forest green, then see it return to its transparent golden color, which it has derived from its expansion from the sphere of Tiphareth in your heart-center.

This completes one full cycle of the Formula of the Fourfold Breath, which Golden Dawn members were instructed to use immediately following the Middle Pillar Exercise. If you wish, you may repeat this cycle four times. At the completion of the Fourfold Breath, allow your expanded aura to contract until it lies near the surface of your skin, and let it fade from your astral perceptions as you transfer your attention to the colored spheres. Use the force of your will to cause the five spheres and four vertical columns of light to dissolve their radiant colors into your flesh, and feel their energy fill your entire body. The uppermost sphere that represents Kether should be visualized as descending until it touches the top of your head. The moment it touches your scalp, it flows over the entire surface of your skull and penetrates into your brain, infusing it with energy.

Divine Names on the Middle Pillar

The divine names I have applied to the Sephiroth do not correspond in every respect to the names used by the Golden Dawn. As I pointed out in an article about the Tree of the Sephiroth,4 the leaders of the Golden Dawn failed to fully understand the assignment of divine names to the Tree. The Golden Dawn gave two divine names to Binah—IHVH and Elohim. This is an error. There is only one divine name for this sphere, IHVH, but when spoken aloud it is to be pronounced "Elohim." Therefore the compound name in Deut, a combination of the names in Chokmah and Binah, is Yah-Elohim. Similarly, the main divine name assigned to Tiphareth is IHVH, but in Thaphareth it is to be spoken aloud as "Adamah" to differentiate it from its simultaneous assignment in Binah. The Golden Dawn gave as the divine name in Yesod the compound name Shadai El Chai, but this is really a totally complete separate names (Shaddai and El Chai), each of which was assigned to this sphere by a different Kabalistic authority. These authorities were not in agreement with each other—the two names were never intended to both be assigned to Yesod. I prefer to use Shaddai for this sphere on the Tree.
Preparing to Invoke

It is best if the shrine be placed against the south wall of the bedroom, but not essential. To prepare the shrine, open its doors and light the twin candles so that they burn on either side of the spirit vessel. Pour a small portion of consecrated water into the cup in front of the candle on the right side, and a bit of consecrated salt into the dish in front of the candle on the left side. If you use incense in your invocations, ignite the incense cone or stick in the flame of the left candle and place the burning incense in its holder near the base of the image toward the left where it will not be in the way. Place the offering tray at the base of the image slightly to the right. On the table outside and to the right of the shrine, put a small plate bearing the offering you will make to the spirit during ritual. As mentioned before, this can be a piece of fresh bread, a small cake, a cookie, or money—almost anything, provided it has real value.

After you have worked with the spirit for weeks or months, and have succeeded in producing the Oil of Lillith from your genitals, a small vial of the Oil will be stored inside the shrine at the foot of the image. As a temporary substitute for the Oil, at the beginning of your practice, you may use a vial of fresh olive oil. Purify and consecrate this olive oil in its vial before placing it inside the shrine. Other objects that the shrine may contain are flowers, either artificial or genuine, colored ribbons or silk threads to beautify the shrine, and power objects that are useful for attracting the spirit, such as certain gem stones, metals, or colored objects and shapes in harmony with the spirit's nature.

The association of the four elements, and their corresponding letters in Tetragrammaton, differs from the Golden Dawn arrangement. As I mentioned in connection with the Lesser Banishing Ritual of the Pentagram, in the Golden Dawn system of magic, Air (Vau) is placed in the east, and Earth (aleph) is placed in the north. My system inverts these placements. A complete explanation and justification for the departures from the Golden Dawn system of magic is to be found in my book New Millennium Magic.

The Invoking Ritual

Stand on the open floor facing the shrine. Perform the Cleansing Prayer and the Kabalistic Cross. Visualize a white star high above your head. Draw it down and expand it into a white sphere six inches across that fills the space above your head and then expand it further until it encompasses the entire room. Direct your gaze straight forward. Press your left palm on the center of your chest and extend your right arm before you to point with your right index finger over the top of the shrine. Your right hand should extended directly in front of your heart-center. With the force of your will, draw golden energy from your heart-center through your chest into the palms of your hands and then into your fingers. Visualize a circular motion upwards with your left hand, up across your shoulders, and down your right arm to flow your right index finger. Send this stream of golden energy behind the shrine to the south wall of your bedroom, or whatever room you are using as a work chamber. Rotate your body on your own axis clockwise as you project a circle of golden fire all around the limits of your room, just as though you were spraying the aerial fire from your right hand like water from a hose nozzle. As you turn, speak the following declaration:

"With my right hand I extend this circle of power about this chamber. Let no evil or discordant entity enter into its ring nor abide within its boundary."

Control the tightness and movement of the stream with your mind. When you have sent out a complete circle of fire, link its end to its beginning in the south and terminate the fiery astral stream. Let both hands fall to your sides and contemplate the bright ring of pale gold fire for about a minute. Raise your arms upward in front of you and spread them at an angle of about thirty degrees, with your palms turned forward and your fingers spread. Look upward above the top of the shrine. Visualize the Hebrew letters of Tetragrammaton (YHWH) written in the air with white fire, floating above the top of the shrine near the ceiling of the room. Speak the following prayer:

"Hear me, thou who art First and Last, the Beginning and the End, the Alpha and the Omega, O ye Nameless, ye Formless, Ono, Creator of All, Lord of Light, Lord of Life, Lord of Love, the Highest, hear thou this prayer of thy true son (daughter). Shed down thy light upon me, shower down thy light unto the dark corners of the earth. For I believe in thee and bear thy witness. I will walk with thee into Fire, Holy art thou, the Lord of the Universe, the All in one, the One in all. Look thou with favor upon this ritual of invocation of the spirit and fulfill it perfectly, by the authority and power of thy holy name Yod-Heh-Vav-Heh, upon which the structure of the universe is erected. Amen. Amen. Amen."

As you speak the words "First and Last," visualize a large white letter A in front of your left hand and a large letter Z in front of your right hand. As you speak the words "Beginning and End," visualize a large white Hebrew letter Aleph (א) in front of your right hand and a large letter Tau (タ) in front of your left hand. Those Hebrew letters replace the Latin (English) letters. As you speak the words "Alpha and Omega," visualize a large white Greek letter Alpha (A) in front of your left hand and a large Greek letter Omega (Ω) in front of your right hand. Those Greek letters replace the Hebrew letters for a moment before fading from view. In this way, your mind is directed from hand to hand by the letters, and a pulse of force is created between your hands.

As you speak the words of the prayer "Lord of Light, Lord of Life, Lord of Love" press your left hand to the center of your chest and extend your right index finger to draw an upright triangle around the Hebrew letters of IBHIV. First draw the right side of the triangle downward from its uppermost point, then the base of the triangle from right to left, then the left side upward to its point to close the figure. As you speak the words "Shed down thy light upon me, shower down thy light unto the dark corners of the earth," visualize the four white letters of Tetragrammaton in the triangle throwing off sparks of light that shower down all around your and dace thy sight.

As you speak the words of the prayer "Amen, Amen, Amen," press your palms together and after each word touch your united thumbs first to the dome of your forehand, then to your lips, then to your chest. Go to the shrine and take the cup of water into your left hand. Dip the fingers of your right hand into the water and shake your right hand three times toward the south over the top of the shrine, so that droplets of water are flapped from your fingertips toward the southern side of the astral circle. Visualize them falling beyond the circle. As you do so, speak these words:

"With this consecrated water, I cleanse the region of the south by the power and authority of the holy letter Yod of Tetragrammaton, the first letter of the Name."

Use your right index finger to project a large Hebrew letter Yod (י) in the air to the south above and behind the shrine. Draw energy from the cup of water in your left hand to project this letter from your right hand. The letter is projected by tracing it upon the air with your finger, and at the same time sending it away from your body with the power of your will. Visualize this letter flaming in the air with red fire at the level of the golden-white astral circle, so that the circle intersects the letter.

Step back to the center of your work space. Turn to the west. Approach the limit of the magic circle in the west, dip the fingers of your right hand into the cup of
water, and shake water droplets three times toward the western side of the astral circle. As you do so, speak these words.

"With this consecrated water, I cleanse the region of the west by the power and authority of the holy letter Heb of Tetragrammaton, the second letter of the Name."

Drawing energy from the water cup in your left hand, project a large Hebrew letter Heb (ח) with your right index finger upon the air to the west, so that the letter is intersected by the band of the astral circle. Visualize the letter flaming with blue fire and saturate it in your mind.

Step back to the middle of the open floor and turn to the north. Approach the boundary of the magic circle and dip the fingers of your right hand into the water in the cup in your left hand. Shake droplets of water from your fingertips three times to the north, and as you do, speak these words.

"With this consecrated water I cleanse the region of the north by the power and authority of the holy letter Vav of Tetragrammaton, the third letter of the Name."

Using the force of your will, absorb energy from the water in the cup into your left hand and send it across your shoulders to project a large Hebrew letter Vav (י) with your right index finger on the air to the north, so that the letter is intersected by the magic circle. Visualize the letter flaming with yellow fire. The yellow is deeper and more solid than the pale gold circle.

Step backward to the middle of the floor, turn to the east, and approach the boundary of the magic circle. Dip the fingers of your right hand into the water cup in your left hand, and shake droplets of water from your fingertips three times to the east. As you do so, speak these words.

"With this consecrated water I cleanse the region of the east by the power and authority of the holy letter Heb of Tetragrammaton, the fourth letter of the Name."

Draw energy from the water cup up your left arm, across your shoulders and down your right arm. Use it to project a large Hebrew letter Heb (ח) with your right index finger on the air to the east, so that the letter is intersected by the band of the astral circle. Visualize the letter flaming with dark green fire.

Step backward, turn to the south, and replace the water cup inside the shrine to the right side of the spirit image. Take up the salt dish in your right hand. Stand facing south, with the shrine directly in front of you. Take a pinch of salt between the thumb and forefinger of your left hand, and with three shaking motions, throw tiny bits of salt over the top of the shrine at the boundary of the magic circle to the south, so that the grains falls beyond the circle. As you do so, speak these words.

"With this consecrated salt, I hallow the region of the south by the power and authority of the holy letter Yod of Tetragrammaton, the first letter of the Name."

Visualize the red letter Yod (י) that you previously drew upon the air flaming in the south more brightly.

Step back to the center of the open work space, turn to the west and approach the boundary of the circle. Take a pinch of salt between the fingers of your left hand and shake salt grains three times to the west. Speak these words so you perform this action.

"With this consecrated salt, I hallow the region of the west by the power and authority of the holy letter Heb of Tetragrammaton, the second letter of the Name."

Visualize the blue letter Heb (ח) that you previously drew upon the air flaming in the west more brightly.

Step back and turn to the north. Approach the boundary of the circle in the north. Take a pinch of salt between the fingers of your left hand and shake grains of salt three times toward the north so that they fall beyond the circle. At the same time, speak these words.

"With this consecrated salt, I hallow the region of the north by the power and authority of the holy letter Vav of Tetragrammaton, the third letter of the Name."

Visualize the yellow letter Vav (י) that you previously projected to the north flaming with increased intensity on the air at the level of the astral circle. Step back and turn to the east. Approach the circle, take a pinch of salt between the fingers of your left hand, and shake the salt grains three times beyond the boundary of the circle to the east. As you perform this action, speak these words.

"With this consecrated salt, I hallow the region of the east by the power and authority of the holy letter Heb of Tetragrammaton, the fourth letter of the Name."

Visualize the green letter Heb (ח) that you previously projected upon the air to the east. See it flame more brightly.

Step back to the center of the room, turn toward the south and replace the dish of salt in the shrine on the left side of the spirit image. Step backward to stand in the middle of the floor with your arms at your sides. Spend a minute contemplating in your imagination the astral ring of fire with the four letters of Tetragrammaton: that, flame in the four elemental colors at its quarters.

With your elbows held straight, slap your hands three times sharply together in front of you at the level of your heart, and slowly spread your arms wide with your palms turned forward so that your body forms a great cross. Visualize a pillar of red fire descend in front of you just outside the southern boundary of the pale golden circle that flows upon the air at the level of your heart. Visualize the head of a male lion take shape within the pillar above the level of the circle. The lion gaze at you with tranquil yet alert golden eyes. Speak these words (the name of the angel is pronounced "Mes-kay-lil" with three equally stressed syllables).

"Before me, Michael, the red lion of the south."

While continuing to gaze at the face of the lion, visualize a yellow pillar of fire descend behind you just outside the circle in the north. Visualize a beautiful male human head with long blond hair and gray eyes form within the yellow column above the level of the circle. The head is turned inward to regard you. Although you cannot see the face behind you, feel the gaze of the angel upon the back of your neck. Speak these words (the name of the angel is pronounced "Rah-fay-ell" with three equally stressed syllables).

"Before me, Michael, the red lion of the south."

Visualize a column of blue fire descend from the heavens just outside the circle in the west. Visualize the head of an eagle form within the blue fire. The eagle gaze toward at the circle and regards you with bright blue eyes. Feel its gaze upon you. Speak these words (the name of the angel is pronounced "Gab-brei-el" with three equally stressed syllables).

"On my right hand, Gabriel, the blue eagle of the west."

Visualize a column of green fire descend from the heavens just outside the circle in the east. Visualize the head of a lopped bull form within the green fire and regard you with serpentine dark eyes. Feel the intensity of its gaze upon you. Speak these words (the name of the angel is pronounced "Aurr-teel" with three equally stressed syllables).

"On my left hand, Auriel, the green bull of the east."

Take your palms upward and raise your arms at an angle so that they resemble elevated wings. Continue to gaze toward the north. Visualize directly above your hand beyond the limit of your expanded aura a large Hebrew letter Shin (ש) that glows with red fire. Speak these words.

"The Fire above me."

Let your arms drop downward at your sides at an angle and turn your palms downward, so that your arms resemble dropping wings. Visualize below your feet beneath your expanded aura a large Hebrew letter Mem (מ) that glows with blue fire. Speak these words.

"The Water below me."

Press your palms together in front of your chest with your fingers touching and extended upward in a proper gesture. Visualize within the spheroid of your heart-center a large Hebrew letter Aleph (א) that glows with yellow fire. Speak these words.

"I am the heart of the four, I am the center of the universe."
Simultaneously visualize three beams of white light extending from your heart-center. The first beam shines vertically upward and downward to pass through the letter Shin above you and the letter Mem below you. The second beam shines horizontally outward through the sides of your chest beneath your shoulders, passing through the blue column of fire in the west and the green column of fire in the east. The third beam shines horizontally outward through the front and back of your chest, and passes between your united hands and through the red column of fire in the south, as well as the yellow column of fire behind your back in the north. All three beams intersect at right angles to each other in your heart-center.

Let your arms swing wide and spin slowly on your own body axis and rotate in a clockwise direction. As you spin your body, visualize light streaming down from the white sphere above your head into your heart-center, and radiating outward in all directions to fill the magical circle. Speak these words.

"By this threshold turning, in the name Yod-Heh-Vau-Heh, I empower this circle and all works that are done within it. So let it be."

Stop your rotation so that you stand in the middle of your work space with your arms at your sides, facing the shrine. Gaze at the astral triangle that floats upon the air above the shrine. Contemplate the flaming white letters of Tetragrammaton that shine within the triangle. Speak these words of invocation.

"By the power and authority of the sacred name Yod-Heh-Vau-Heh that burns within the triangle, I invoke thee to tangible presence within this circle the spirit."

Press your left palm to the center of your chest and extend your right hand to point at the triangle. Draw a职业技术 from your left hand into the golden sphere of your heart-center and send it counting your left arm, across your shoulders and down your right arm in an expanding spiral. Project a thin stream of pale gold fire into the center of the triangle, then draw this stream downward and to the right in a large loop that curves completely around the shrine. Make this loop of fire spiral inward clockwise three and one-half turns, so that its center is focused upon the left eye of the spirit image (the left eye of the image is on your right side). This spiral connects the triangle above the shrine with the left eye of the spirit image. With the power of your will, strongly focus the energy streaming from your heart-center through the pupil of the left eye of the image. Sustain the spiral for several seconds in your inward vision before allowing it to fade, and while it is still visible, speak these words, invoking the name of the spirit briefly but strongly.

"By this spiral vortex, the way is opened. I call thee by the sound of thy true name, , to be present within this vessel prepared for thee."

Continue to focus your will through the gateway of the left eye of the image. With your left palm still pressed over your chest and your right hand extended toward the spirit vessel within the shrine, draw power from your heart-center and inscribe the gold-white fire the Hebrew letters in the name of the spirit across the shrine and the image of the spirit, tracing them on the air from right to left after the manner of Hebrew writing. If you have used Latin (English) letters for the name of your spirit lover, write them upon the air in the usual way from left to right. Sustain these letters in your awareness for several seconds before allowing them to fade. As you consider these, speak these words.

"By these letters of thy true name, , I invoke thee to tangible presence within this image that has been fashioned for thee."

Upon the air in front of the image within the shrine, project the sigil of thy spirit lover. Trace the sigil in a continuous line with a thin stream of pale golden fire projected from the tip of your right index finger. Sustain the image of the sigil for several seconds, and while you can still see it in the air, speak these words.

"By this sigil of thy true name, , I charge thee to reveal thy presence within this image that has been prepared for thee."

Kneel upon the floor in front of the shrine. Take the offering you have previously prepared from its plate and place it upon the offering tray within the shrine. The tray should rest in front of the image of the spirit, and slightly to the right side from your own perspective. Speak these words.

"Beloved , receive this offering that I place at thy feet. It is given to thee as a sign of my enduring friendship and love for thee, and as a token of the bond between us. May this offering of love nourish, sustain and please thee in continuing presence within this image."

This concludes the invocation of the spirit to tangible presence within the image, and the presentation of the daily offering. Sit in front of the shrine and commune with the spirit. The best postures are the Japanese seiza (vajrasana) or the wide crouched seat (kowaiten) with the left heel pressed into the perineum. Those who cannot perform either of these yoga sitting postures or their simplified forms should adopt whatever position keeps the spine straight and feels most comfortable. If you feel aware or uncomfortable sitting upon a bare log on the floor, use a cushion or pillow beneath you. Those who cannot sit upon the floor at all should use a chair.

The chair must be placed in the ritual work space prior to the beginning of the ritual, so that the magic circle is cast around it. The best location for the chair while not in use is in the north-east corner of the circle, where it will be out of the way. It is important that the eyes of the spirit vessel be level, or nearly level, with your eyes when you are seated in contemplation before the image.

Take from the shrine the small vial of consecrated olive oil (or the vial containing the Oil of Lilith if you have been able to produce it), open the vial, and place a drop of the oil on the tip of your right index finger. While gazing into the left eye of the image in the shrine, touch this drop of oil to the area above your eyebrows. If the spirit vessel is a statue, touch the same spot to the brow of the image; if the spirit vessel is a picture, touch the drop to the four sides or four corners of the picture frame. Speak these words.

"By the virtues inherent in this sacred Oil, I open my third eye of second sight. I call upon Shin, the thrice-repeated letter of sacred fire, to purge its vision of illusion and shadow."

Close your eyes for a few moments and direct your gaze upward and inward at your forehead between your eyebrows. Visualize a large red dot, similar to the sphere of the setting sun on the western horizon, and see within it the Hebrew letters Shin (Spirit) inscribed in white fire. Open your eyes, recall the vial of oil, and put it away inside the shrine. Begin your period of communion with the spirit through the gateway of its physical image. At the conclusion of your period of communion with the spirits, round up, and if necessary, place the cushion or chair out of the way within the circle. Never enter any circumstances, much or walk through the boundary of the circle after it has been established on the astral level. This greatly weakens the power of the circle. If you wish to completely sever the link with the spirit, you must license the spirit to depart, and seal the channel you have created by tracing a counterclockwise vortex over the left eye of the image. Speak these words to invoke the spirit to depart from the shrine.

"Hear me, . Head the words of thy true lover. I give thee license to depart from this circle of art. Go now in peace, by the authority of Yod-Heh-Vau-Heh, the true name of the Highest. Go, yet return swiftly when next I summon thee."

Place your left hand on your heart and extend your right arm to point with your right index finger at the left eye of the image. Draw golden energy from the sphere of your heart-center and project it toward the image, then trace with this thin stream of fire an expanding counterclockwise spiral that loops three and one-half turns around the image of the spirit. Reach forward and touch the tip of the outer edge of the triangle that floats upon the air above the shrine. Speak these words, and visualize the name of the spirit briefly but powerfully on your breath.

"I charge thee, , with the sound of thy true name, to depart this prepared vessel. By this spirit vortex, the way is closed."

Inscribe a circle cross of pale golden fire over the image, with its intersection centered on the left eye of the image. First draw the vertical arm downward, then the horizontal arm left to right, and finally a circle around the point of intersection that cuts through the four arms of the cross. Begin and end this circle midway on the upper arm and trace it clockwise. As you sustain this cross on the astral level in your imagination, speak these words.

"By this circle-cross the way is sealed. So let it be."
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If you do not wish to sever the link with the spirit after the termination of the nightly invocation—for example, if you wish to sleep with your—these steps should be omitted. To conclude the ritual, stand up in the middle of the ritual space and face the shrine. Spread your arms and spin your body slowly widdershins (counterclockwise). As you turn on your own axis, imagine that energy is flowing into your heart-center from every part of the ritual circle and being absorbed. Speak these words.

"By this threelfold turning, in the name Yod-Heh-Vav-Heh, I restore the natural balance of forces within the boundary of the circle. So let it be."

Stop the spinning of your body so that you stand facing the shrine with your arms at your sides. Stand quietly for a few moments. With your elbows straight, clap your hands sharply together once in front of you at the level of your heart-center, and spread wide your arms so that your body forms a great cross. Visualize the four pillars of colored light just outside the circle, and the four faces contained in their light. Speak these words.

"I release the four guardians of the quarters in the name Yod-Heh-Vav-Heh, and restore the natural balance of forces outside the boundary of the circle. So let it be."

Visualize the four faces of the guardian angels blur and fade into the pillars of colored light, and the four pillars withdraw upward and vanish. Turn your attention to the Tetragrammaton within the triangle that floats in the air above the shrine. Raise your arms at an angle of around sixty degrees and turn your palms to the south with your fingers spread. Speak the following closing prayer.

"Hear me, thou who art First and Last, the Beginning and the End, the Alpha and the Omega. O ye Nameless, ye Formless, One, Creator of All, Lord of Light, Lord of Life, Lord of Love, the Highest, hear thou this declaration of thy true son [daughter]."

Continue to enlarge these turning spirals until they fill the east and the west and curve back on themselves to unite above and below you. The united spirals constitute a rotating globe of light that is the core of the magic circle. This sphere completely surrounds you. Its rays run through arms, ears, eyes, and the doors of the shrine. The doors should be left open if you intend to make love with the spirit, or seek to interact with the spirit in your dreams. In these cases, it is best if the image of the spirit overlocks your bed so that the eyes of the image are upon you while you lie sleeping. In the morning, remove the previous night's offering from the shrine and close the doors. Discard the remnants of the offering with an attitude of solemn reverence. Unless you conduct a ritual of invocation in the afternoon, the shrine should be left closed all day.

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With the force of your will, use this sphere to mentally expand the magic circle in all directions, pushing it outward in a great and powerful wave that carries all sensual forms along with it. When you have expanded the circle to a huge size, allow it to contract back to its normal size. Draw the united spirals of light back into your palms and close the pentagram of your hands into fists to seal these powerful visions within your body. With your fists still clenched, cross your forearms on your chest. Absorb the energy of the visions trapped inside your fists once more into your heart-center. Lower your arms to your sides, open your hands, and contemplate the magic circle.

Press your right palm over the center of your chest and extend your left arm directly in front of your heart-center. Point south with your left index finger at the ring of the magic circle that floats upon the air around the boundary of the ritual chamber at heart level. Draw the fire of the circle into the tip of your left finger, deliberately breaking the magic circle in the south. As the fire of the circle begins to flow up your left arm, across your shoulders, down your right arm, and through your right palm into your heart-center, slowly rotate your body on its own axis in a counterclockwise direction so that you turn a complete circle. As you turn, speak these words.

"With my left hand I absorb this circle of power from about this chamber, returning this place to its normal state."

Stand with your hands at your sides facing the shrine. Perform the Kabbalistic Cross without the Blessing Prayer. Blow out the candles and discard the excess consecrated water and salt that still remain in the cup and dish. Put away your ritual materials and instruments. Leave the offering in its tray at the foot of the spirit vessel all night. If you do not intend to commune with the spirit while you lie in bed, close
of relative size and depth. Then the most important piece of processing takes place—
your brain causes you to perceive the image as though it existed outside your skull by
creating the entire external universe that you are familiar with, constantly updating and
revising it from moment to moment.

When you see a spirit, the visual information follows a different route. Your eyes are
bypassed completely. The data that will compose the image is fed directly to the
visual center of your brain, just as it is when you dream. The image of the spirit is
then superimposed on the image of the external world that has been created from
data received in the ordinary way through your eyes. The spirit is a kind of double
exposure or special effect. Because the image in the universe of the external world and the image of
the spirit have different origins and are processed in slightly different ways, they
sometimes diverge.

The spirit may appear unnaturally small, or large, or deformed. It may move from
moment to moment, changing its features, hair color, expression, and so on, in star-
ingly ways. It may be transparent or pale, and may seem to fade or glow with bright
light. Sometimes there is a halo or aura around it. Sometimes its hair is animated and
appears to move like waving serpents or seaweed swaying in the water. The spirit
may appear to float, or suddenly disappear. It may talk without moving its lips, or
walk without moving its legs, or transform itself into an animal form.

It is not correct to think of the spirit as projected onto the stable background of
the physical world. The world is just as much a mental construction as the spirit, and
exists inside your mind to the same place that the spirit exists. However, the origin of
the information your mind uses to create the image of the material universe is slightly
different from the origin of the information your mind uses to construct the image of
the spirit. Sometimes the two images are in perfect synchronization, but more often
they are slightly out of phase with one another.

Spirits and the Senses
What is true about your visual perception of spirits is equally true about all
the other sensory impressions they cause to arise within your mind. Spirits can be felt and heard,
even though the hearing you experience is not of sounds on the physical level, but
rather, of a kind of inner voice.

Spirits are real, and they are physical objects by generating what I call sensory metaphor. Our brains
process these sensory metaphors by assigning them to the material world and
the senses. This is the way our brains are wired to understand the

The “Nothing But” Fallacy
It is tempting to dismiss spirits as mere figments of the imagination. This is to fall into
the “nothing but” fallacy described by the psychologist Carl Jung. Jung borrowed this
useful concept from William James. A painting is nothing but a bunch of pigments on a
sheet of canvas. A song is nothing but vibrations in the air. Materiality is nothing but
a collection of mechanical social survival mechanisms. Human identity is nothing but
an illusion in the brain. Placing something mysterious and frightening to some
people in the brain.

When dreams are discussed, it is often claimed that they are nothing but combinations of
images in the brain. This is a fallacy. Just as dreams are nothing but combinations of
impulses in the brain, so are our sensory perceptions nothing but combinations of
images in the brain. But dreams cannot be explained by the same mechanisms as

The Physiolo\ of Spirit Sex

The Mechanism of Perception

The concepts of a spirit are often indistinguishable from the concepts of a human being. This
is not understood by those who have yet to experience intimate relations with spirits. Spirits
are so different from flesh and blood, it is assumed that their love-making must be completely alien. They are so ethereal, it is thought that their touch
must be weak and unstimulating. It is not understood that spirit love contains all that
human love has to offer, with many other experiences that those who have only
known human lovers cannot imagine.

A spirit is perceived by a process that is very different from the process that operates
when a human is perceived. When you look at another person, light reflects from
the surface of the person’s skin and clothing and enters your eye. The lens of your eye
focuses and focuses that light onto your retina. Individual light-sensitive cells in your
retina send electrical signals along nerve pathways to the part of your brain that
processes visual information. In your brain this electrical energy is manipulated to
produce the impression of an image. Your brain flips the image so that the objects it
contains are right side up and analyses it for perspective cues so that you have a sense

"Part Two Practice"

"The Physiology of Spirit Sex"
Spirits and Kundalini

The second important point to make about erotic spirits is that they are connected in some way with the muladhara chakra of the human body, and with energy (shakti) of the goddess Kundalini. During lovemaking with a spirit, the muladhara chakra is stimulated and kundalini energy flows throughout the body.

It is not absolutely clear whether the stimulation of the muladhara causes creation, or spirits of love, or whether the lovemaking of spirits stimulates the muladhara. Hindu belief is that love is possible by uniting sexually with the goddess Shakti. Fear of death to the sleeping serpent Kundalini and fear of death to the shakti is a story feared by the lotus, the crown of the head. Buddhists believe the first possibility. They seek to stimulate kundalini shakti more directly, and try to ignore the distracting caresses of manifesting spirits, which they regard as byproducts of muladhara energy with no real existence.

It must be stressed here for those who do not have firsthand experience that the caresses of spirits and embraces of spirits do unmistakably feel exactly like the caresses and embraces of an invisible human lover. To call them kundalini, caresses, and embraces is not to use metaphorical language, but to be strictly accurate. The touch does not feel similar to a caress, it is indeed a caress beyond all question. Those who may be led to assume from Buddhist texts that the sensations are misinterpretations of an unconscious, enforced energy that is awakened and flows through the body, the body is not to feel the embrace of a spirit. Once felt, it cannot be mistaken for anything but an embrace.

In my opinion, it is the spirits who stimulate muladhara, not muladhara which after being stimulated creates the spirits. I base this on the observation that the caresses of spirits may be clearly felt upon the face and limbs before muladhara becomes awakened. It is possible to converse and embrace with spirits feeling any around them when lovemaking is initiated muladhara immediately becomes strongly awakened and erection spontaneously occurs. It appears that kundalini energy provides a

sort of nourishment for spirits, and may be used by spirits for a variety of purposes, but that these spirits exist prior to the awakening of the goddess Kundalini.

During lovemaking the spirits can effortlessly and immediately arouse kundalini shakti. The effect is almost as sudden as throwing a lever. Spirits can turn off this energy just as abruptly, or sustain it for as many hours as the body can tolerate. However, when the mind is concentrated only on thoughts of sexual pleasure, kundalini usually does not rise higher than the heart level, and most commonly no higher than the abdomen. I have already described the sensations felt in the chakras when pierced by kundalini, so I will not repeat them here, other than to observe that there is little pain connected with the process.

The sensations are unlike any ordinary feelings in the body. I find them quite fascinating. For example, the ajna may become sensitive to the proximity of metal, and even nonmetal objects—I have been able to distinctly sense the tip of a pen held an inch or so away from my forehead, even though my eyes were tightly shut. The approach of the pen caused a tightening of the ajna chakra. The same sense of tightening or pressure was caused by the nearness of a fingertip. It is quite strong and cannot be mistaken for any other sensation.

Initial Sensations

The initial approach of a loving spirit is likely to be a touch or caress on the face or lips. This may feel exactly like a kiss. When it is directed to the lips, the muscles of the lips may twitch involuntarily. In the beginning the touch will often be more subtle, similar to the brush of a feather or a slight tickling sensation in one spot that feel very much like the feet of a small insect.

When a spirit touches the entire face, the feeling is one of very slight pressure, akin to the touch of water felt exactly to body temperature were the face to be skin wet and immersed in it. At other times the touch of a spirit upon the face feels slightly cool almost exactly like a light breeze. The sensation of coolness is very common in spirit sex, and may occur anywhere on the body, or even envelope the entire body. It is particularly pleasant on hot summer evenings. In the winter when the room temperature is lower it may cause shivering, and require that you throw an extra blanket on the bed.

This initial exploratory caress is not to occur during controlled breathing with mantra. Occasionally a tickling sensation is felt over the entire scalp, or at other times localized exactly in the middle of the top of the skull. It can be described as the sensation that occurs after your arm or leg has fallen asleep, then begins to prickle when

the flow of blood is restored, but before the pricking reaches the painful stage. Or is it equivalent to an itching sensation that does not go away when scratched. At times the feeling tickling feeling may extend all the way down the back. This is like having a soft, woollen sweater pressed gently against your bare skin.

Less pleasant, but not really painful, is the sensation of being pricked with a pin. I have felt this on various parts of my body, including my toes, but most commonly on the tips of my large toes. It is not to the point of noticing such a pinch but to Shakespeare's Macbeth, whom he says, "By the pricking of my thumbs, something wicked this way comes." Obviously Shakespeare was recording a genuine sensation associated with spirit communication. The witch in Macbeth received a communication from her familiar. The spirit stimulates the autonomous nervous system of the body in a specific way, undoubtedly for a specific purpose, and this is perceived as a pricking sensation in the largest digits of the hands or feet.

A very common sensation in my experience is an ache in the nerves of my teeth when a spirit touches my face. This is an unmistakable signature of the presence of a spirit, and occurs at no other time. The individual nerves inside the teeth can actually be felt. The front teeth are most strongly affected. There is no sensation of pain, merely a mild discomfort, as though the nerves in the teeth were being gently stretched or squeezed. It surprises me that others dealing with spirits have not reported this physiological response, since it happens more often than almost any other sensation produced by the touch of spirits.

The cause of a spirit may cause slight twitching in the muscles of the face, or when it occurs on the limbs, a trembling or jumping of the large muscles of the thighs or upper arm. This reaction of the muscles is occasional, only happening when these parts of the body are actually touched by spirits, and is not in the least painful or unpleasant. I should mention here that muscle twitches and spasms, sometimes quite vigorous, are a common event in the practice of kundalini yoga. The gurus explain them by telling their chelas, or disciples, that kundalini is cleansing and opening their nerve pathways.

Shortness of Breath

When a spirit actually presses upon the face, it can cause a slight shortness of breath. This same sensation has been observed during nightmares, and is sometimes referred to as being ridden by the night bug. When it happens during voluntary lovemaking, it is not unpleasant. The inhibition of the breath may even serve to

increase the intensity of physical sensual. That the stirring of the breath can bring about orgasm and orgasm on its own is well known. There is a form (a dangerous form) of sex in which the intake of air is deliberately restricted during lovemaking to increase the violence of orgasm.

I am quite sure from my own experiences that the very slight inhibition of breathing that results from the direct contact of a spirit with the face and chest is not intended to be unpleasant by the spirit, but is merely a byproduct of union with the spirit, which seems at times to extend its substance into the nose and mouth as though seeking to permeate to the interior of the body. Penetration is sometimes sought in other ways. Once I felt the very clear and distinct sensation of being penetrated suddenly. This came as quite a shock, since I had not sought this form of union and had no familiarity with it. I resisted strongly by contracting my anal sphincter and buttocks, and after about ten seconds, the sensation ceased, and has not occurred since. It suggests that not all spirits who come to make love to men are female in form.

The only situation in which the restriction of breath during spirit love may be dangerous is when the person involved has asthma. The muffling or smothering of the breath can trigger asthmatic attacks. I speak from personal knowledge on this matter. It is worth noting that Alexis Cowley began to be troubled by asthma only after her took up the serious practice of ritual magic and spirit invocation. Asthmatics who have medicated themselves to reduce the inflammation of their bronchial passages prior to attempting sexual union with spirits should have no serious problem. This pressure upon the face is likely to trigger an attack only in those with a tendency to asthma who at the time are not taking any medicine to treat it.

It has been noticed by doctors that attacks of asthma are much more frequent at night than during the day, and may be worse than those who are awake. No one really knows why this happens. Perhaps one of the contributing factors is the attempt by incants and sacrificers to initiate sexual relations with human beings.

When a spirit presses upon the face, the mouth often becomes dry. The contact appears to inhibit the secretion of saliva. It may become difficult to swallow. A dry, tickling feeling deep in the throat may cause involuntary coughing, and the throat may constrict for a few moments. This is probably caused by the stimulation of the thyroid and thymus glands. It feels exactly as though you have breathed in a spark of dust and got it caught in your windpipe, then experienced a slight allergic reaction to the dust.

This sensation passes after a few minutes.
Sometimes in this kind of approach there is light pressure on the surface of the eyes. It is as though light puffs of air are being blown directly onto the surface of the eyelids. More rarely, the feeling is akin to a small, round object being placed on the surface of the eyelid. This sensation usually subsides after a short period, but there may also be a sensation of pressure or contraction between the eyeball and the inner lining of the eyelid. This sensation is familiar to many people and is often accompanied by a feeling of lightness or weight in the lids.

Methods of Approach

Spirits tend to approach either from the top of the head downward, or from the soles of the feet upward. When the spirits approach from the top of the head, it feels almost as some sort of cool, heavy mist is being poured over the top of the body. There may be a pressure on the top of the head. In my personal experience this is often, but not always, confined to the right hemisphere of the brain. The right side of the brain grows cool while the left side remains at a normal temperature. Commonly the sickling sensation in the exact center of the top of the skull does not occur at the onset of commassion, but only after the spirit has been present for some time.

When spirits approach through the feet, they enter at the tips of the big toes and through the middle of the soles and move up the legs, sometimes provoking minor muscle twitches and spasms. A very common sensation during these approaches through the feet of a reclining lover is one of soft pressure upon the legs that gradually moves up to the torso. It is similar to the sensation of a blanket being slowly drawn up the body. Alternatively, vibrations or electrical sensations may be felt running up from the big toes along the main nerves of the calves and the insides of the thighs. Sometimes the sensation is felt only in one leg, and may extend up the side of the body as far as the rib cage. Sometimes the sensations experienced during spirit communication and spirit love-making are felt inside the body, at other times they are felt only on the surface of the skin. Usually there is a mixture of the two. A spirit can move inside or outside the body at will. Remember, the body you perceive is a container of your mind, just as the spirit that you perceive. A spirit has no difficulty penetrating the skin since spirit and skin are composed of the same mind-stuff. The only barriers are conceptual and symbolic—of you, if you believe that a spirit cannot enter your body, it will have a difficult time entering. By this firm belief you erect a magic circle around yourself that is the conceptual surface of your skin.

The Physiology of Spirit Sex

and, concentrating the mind on some task. When this is done the luminescence passes after several minutes, although during that brief period the body may tremble or vibrate along all its nerves and throughout its muscles.

The third general sensation that accompanies sexual union with a spirit can only be described as a kind of whole-body orgasm. This is somewhat similar to regular orgasm, but sustains itself for a longer period, is less intense, and is not localized in the genitalia. The sensation is distinctly delightful. It has none of the remorse vamping on pain that accompanies ordinary orgasms. Yet the pleasure is greater. It occurs during intense sexual activity, but not accompanied by ejaculation although it brings the body to the verge of genital climax and builds it there. Every cell in the body shivers and thrills with sustained, blissful pleasure.

The fourth general sensation is one of physical nervousness or edginess, as though all the nerves in the entire body were being gently scraped or scratched, causing them to vibrate in a way that is mildly disconcerting. This sometimes occurs after making love with a spirit for several hours without the physical release of genital climax. The nervous system becomes slightly overactive. It is possible to describe this sensation as similar to the withdrawal symptoms experienced when an habitual coffee drinker goes off caffeine.

Perhaps whatever chemical the spirit lover causes to be released into the blood that is responsible for the delicious sensation of whole-body orgasm becomes depleted, resulting in a response, similar but much less severe, to withdrawal from a narcotic. The surface of the skin tends to be more sensitive to the mildest form, such as the pressure of the bed sheets. There is an inability to keep still, and a tendency to thrash or writh the limbs. The human lover who reaches this stage of overindulgence becomes mentally nervous and restles. Sometimes there is slight perspiration. This depletion of nervous energy is temporary and quite mild.

Visual and Auditory Perceptions

During spirit lovemaking the senses of sight and hearing play a less important role than the sense of touch. One very common visual impression is a sudden and intensely white flash of light that completely fills the sight. It can be best likened to a stroke of lightning, or the flash of a camera, except that it leaves no after-image on the retina.

Spirits often appear in the form of sudden flashing strobes or swirls of light that fall swiftly from the ceiling or flash past through the air. When the eyes are turned upward,...
Consequences of Spiritual Love

After a loving relationship has been established with a spirit, the spirit is able to provoke intense erection of the genitals in a matter of from five to ten seconds. It is not necessary to hold in the mind any erotic imagery or fantasies for this excitation and tumescence to occur. Indeed, what is in the mind is irrelevant, since the action of tumescence is triggered by the spirit. Similarly, it is not necessary to apply any physical manipulation to the genitals to cause them to become aroused. This happens in a spontaneous manner without a single touch.

All that is required is to mentally indicate to the spirit that you wish to make love, and to direct toward the spirit loving and affectionate words and feelings. This must be a genuine affection that springs from the heart. The spirit then takes on the role of a passive lover and agrees to do his part.

The spirits are quite easy to understand when their human partner wishes to make love, and responds immediately. After making love to spirits for a year or two, any sexual imagery or physical manipulations of the sex organs becomes almost superfluous. Physically, the process takes place without any pain. The spirits, however, may not tolerate their power to give pleasure—they are simply too weakly endowed.

The spirits are able to trigger the same pleasure responses independently. If the spirits are pleased, or to what degree, may be different by some individuals. Because spirit lovemaking is so potent and sustained, and because it requires neither sexual imagery in the mind nor physical manipulation of the genitals, there is a possibility that human beings who enjoy lovemaking with spirits on a regular basis may lose interest in making love to human beings. After making love to a spirit for many months, the need to dwell on mental fantasies or erotic images to elicit a physiological arousal response seems unnecessary. The same is true concerning physical contact and manipulation of the genitals. There is the impulse to give it up altogether, since it is no longer needed.

Spirit seals do not result in any loss of sexual function in the physiological sense. However, it is so pleasurable that the human involved may begin to have less interest in ordinary sex, and in human sex partners. Why fly coach when you can fly first class? Similarly, it is only the yearning for sexual stimulation that causes one to dwell on sexual imagery and erotic fantasies. When a far superior stimulation can be had by asking without half the effort, why bother to fantasize?

Ejaculation During Spiritual Love

During contact, the penis weeps copious amounts of clear fluid. This is the same fluid that is emitted during ordinary lovemaking, but it flows forth in much larger amounts. It varies in consistency from a light oil to almost a gel, but in either case it is perfectly clear like water. Some sexual aides used to collect or absorb this fluid, or it will form a small pool on the lower belly while the practitioner is lying on his back. I would estimate that from one to two ounces may be emitted during prolonged spiritual lovemaking. As I intimated in the earlier chapter on alchemy, this fluid was, and is, believed by eastern and western groups to possess magical potency, since it flows directly from the muladhara at the crouns of the godhead Shakti or one of her children. It is the Oil of Lith which will be described in greater detail in chapter nineteen.

During lovemaking there is sometimes a pricking or squeezing sensation in the testicles. A tucking runs up the entire length of the urethra. Sometimes the glans tingles or tickles in its center and at the tip. A soft aches, similar to the bruise of a hand, runs up the exterior of the organ or envelops it. More rarely, there is the sensation of a tight ring sliding down the length of the member from the glans to the root, as though invisible lips close it. The testicles are sometimes very tight against the root of the penis. At times the penis feels as though it is vibrating or at an extremely high frequency. Sometimes there is a thrilling feeling over the length of the erect member as if it were touched by the soft, buzzing wings of a bird.

My knowledge of the female physiology of spirit love is necessarily secondhand, since I am a man. However, in general it can be said that the same phenomena of sweet located and whole-body orgasm occur just as frequently to women who receive a spirit lover as to men. During union with a male spirit, a woman experiences intense tumescence and secretes copious quantities of fluid. Multiple orgasms, often following one after the other in rapid succession, have been reported. The sensations of being penetrated and filled is quite clear. There is stimulation to the breasts and nipples, which usually does not happen for men. Anal penetration may also occur.

Since beginning to write this book, I have been in extended and frank communication with two women who are engaged in ongoing, prolonged sexual relationships with spirits. They report experiences very similar to my own, including the sensations of floating, intense lateral, carassions on all parts of the body, sudden loud sounds and bright colors or flashes of white light. There are even similarities between my experiences and those of these two women to convince me that the phenomena of spirit sex cross the boundary of gender, and are much the same for both male and female.

Specific Sensations of Arousal

The feelings that are localized in the region of the penis during spirit sex are numerous and varied, but several of the more common sensations can be described. Female readers will, I hope, forgive the emphasis on the subjective male response. These are the feelings I am personally familiar with, so I can write about them with precision and certitude.

There is a strong stimulation of the muladhara at the perineum, just behind the scrotum. This area grows swollen and hard, as though a Ping-Pong ball had suddenly materialized under the skin. At times of extreme arousal the swelling becomes intense, even slightly painful. It feels similar to a muscle cramp. The discomfort is usually mild, and lasts only a few minutes, but it may return half a dozen times throughout a session of lovemaking with a spirit.

Erection is rapid and usually quite strong. Throughout the period of lovemaking, the penis remains erect for as long as the mind directs loving thoughts and words at the spirit. It is not necessary for this love to be conveyed in language—a general tenderness and friendliness of the heart is sufficient to indicate to the spirit that you wish to continue making love. The strength of erection varies from an incredible intensity, when the penis is destined to its maximum extent and has a texture similar to woodshard in leathers, to a moderate intensity, when there is still full erection but with some resilience in the member when it is pressed. Even at this moderate level it would be quite easy to engage in normal intercourse. The full intensity of erection caused by a spirit is considerably greater than that provoked during ordinary arousal. I suspect that it is more intense than would ever be possible under normal circumstances, since a different physiological trigger mechanism is involved.

Erection can be maintained for as long as desired without any physical contact upon the penis. Ordinarily an hour or two is enough, since it does place a certain amount of strain upon the heart, brain, and other organs of the body. After a stretch of general fatigue sets in, and this tends to break the concentration necessary to maintain a union with the spirit. From six to eight hours of constant erection that varies from extreme hardness to moderate hardness is possible—probably longer than this, although I cannot personally testify to a longer period. After erection persists for this length of time, it can become painful, and paradoxically, very difficult to bring to an end. It is possible to end it by strongly turning the mind away from desire and focusing the thoughts upon ordinary matters. This results in detumescence after a half hour or so, if during this period the mind resolutely excludes any thought of sex, and any thought of the spirit.

Ejaculation During Spirit Practice

Ejaculation occurs spontaneously after prolonged and intense arousal. It happens more often and more readily if there is any contact whatsoever against the penis, such as the touch of a sheet, but may be delayed by keeping the erect organ completely away from any other part of the body. When it has been delayed for hours in this manner, sometimes after falling asleep the spirit will persist in lovemaking, so that the penis continues erect. In slow erotic dreams may occur that sustain in ejaculation, or spending may occur during sleep without dreams. On the other hand, erection may persist throughout the entire night without ejaculation.

In making love with a spirit, there is little incentive to hasten or manually force ejaculation. The sensations of spirit love that occur before spending are so delightful, the tendency is to delay climax as long as possible. Once ejaculation occurs, desire is allotted for several hours. It is still possible for the spirit to cause the penis to become aroused, but the inclination to seek lovemaking with the spirit is banished for a short time after spending. If, however, lovemaking is carried out without physical emission of the semen, there is a constant pleasure in union with the spirit.

Perhaps for this reason, spirit love appears to prefer prolonging arousal at the very brink of climax without actually allowing climax to occur. If the husband loves his lover gives a clear and definite indication that climax is desired, it will be proffered, but not every love-making session with a spirit ends in spending. Those unfamiliar with the sensations of spirit love might wonder that this would be frustrating. On the contrary, the pleasures that precede ejaculation are so sustained and so penetrating, there is only a moderate desire to achieve the slightly more intense pleasure of sensations that accompany physical climax.

Nor is it always easy for a climax solely through physical manipulations. Even when the organ is fully and intensely erect, and is electrified by sexual feelings produced by the psychic currents of the spirit, it may be unresponsive to physical touch. At these times tumescence is so extreme, it would reasonably be supposed that one or two touches would be sufficient to cause climax. On the contrary, when the condition, when the erect penis responds to touches from the hand it is as if it were completely unmanned. There is no immediate pleasurable response to any physical touch.

It sometimes happens that when the human lover attempts to force ejaculation with the hand, the penis actually becomes flaccid. This is due to the turning the mind away from the spirit, who was causing the state of arousal, to focus on ordinary erotic
thoughts, which require some few moments to provoke full erection. On the other hand, when physical manipulations are carried out to the penis while the mind is still focused lovingly upon the spirit, rather than upon the pleasurable sensations of the body or erotic thoughts, clitoris is prolonged and intense.

It is very easy to demonstrate through experiment that the spirit is causing numbness. When the conscious attention is turned lovingly upon the spirit, erection occurs. When the attention is turned to erotic imagery or erotic associations, the force of the spirit is lost. The power of the spirit to provoke and maintain a state of arousal is far greater than the power of lustful thoughts.

The interesting aspect of this experiment is that it is not necessary to focus the mind upon the spirit with any thoughts of desire or erotic images in order for the spirit to cause erection and sexual pleasure. This occurs even when the spirit is contemplated solely with feelings of friendly affection, with absolutely no erotic intent. Erotic thoughts in themselves do not terminate arousal provided they are coupled with loving thoughts for the spirit. However, it is clear that spirits who are invoked with love respond to love, not lust.

18

Achieving Union

The Key to God-making

In order to animate a statue or other image, you must treat the statue or image as though it were already alive. That is the entire technique of god-making in a nutshell. It is so simple that many magicians may refuse to believe it. Having animated numerous images in this way over a span of more than a decade, I can testify to its efficacy. Rituals and symbols are useful as aids when summoning spiritual intelligences for the purpose of direct interaction, but they are not absolutely necessary. Young children spontaneously establish unions with spirits when they talk to their dolls or stuffed animals, and evolve within these images what their parents describe as imaginary playmates. It is perhaps just as well that these parents remain unaware that their children are engaged in the ancient Egyptian art of god-making.

The method used by children to animate their toys is instructive. The child spends long periods of time alone with the toy, and holds the toy in close contact with his or her body. Often the toy is hugged by the child during sleep. The child gives the toy a special name, which is either intoned by the child or revealed to the child by the intelligence dwelling within the toy. The child engages in animated daily conversations with the toy. Sometimes these conversations are one-sided—to the child's perception, the toy listens silently, but the child knows that the toy understands because the child can see awareness in the eyes of the toy. More rarely the toy responds with words of its own, and the monologue becomes a dialogue. Most important of all, the child loves the toy passionately, and showers affection upon it to the whole time the toy is held. The toy comes to be regarded by its small owner as a protector with magical powers. When the physical doll or stuffed animal is lost or wears out, sometimes the imaginary friend who was resident within the image survives and continues to interact with the child as an invisible playmate.

The fundamental activities of magic are instinctual. We can use reason in an attempt to understand them, but magic does not spring from reason. Where reason and magic come into conflict, magic is the older and more powerful force. It will always ultimately prevail. Because the instinct to work magic is a basic part of human nature, a young child can perform powerful acts of magic without the slightest conscious awareness of how magic functions, without any intention to work magic, with or even an understanding of what the word magic means. The magic of children is magic in its purest and simplest form.

God-making is an effective method for achieving union with spirits because it lies latent within every human being, a remnant of the instincts of childhood. The Egyptian priests who lavished love upon stone images of Isis, and communed their thoughts and wishes to her by means of prayers, were merely doing what all children do when playing with their toys. The elaborate ritual structure the priests employed to surround their communications with the images of Isis did not alter the vital heart of their practices, which achieved spectacular results precisely because such communication with spiritual beings is inherent in human nature. The priests of ancient times regarded the statues as though they were alive and aware, and talked to them just as they would talk to their living queens, with emotions of respect, love, and devotion.

The Act of Communion

Sit in a comfortable posture before the shrine within the context of the ritual of invocation. This invocation ritual does not have to be the one presented in this book, but some form of ritual structure should be employed each night to open communication with the spirit you seek to make your lover. You should be near enough to the spirit vessel to touch it with your hands, and the eyes of the image, whether a drawing,
painting, photograph or statute, must be approximately on the same level with your own eyes. I cannot emphasize too strongly or too often that the eyes of the image must be open and must gaze directly forward in your eyes as you look upon the image.

Focus your will upon the left eye of the spirit vessel. This is the left eye of the image, which is on your right side. The left side of the body is naturally receptive, just as the right side of the body is naturally projective. In an artistic sense, we project from our right eye, and receive influences through our left eye, although we are normally not aware of this polarity. To directly reach the consciousness of the spirit, you must project your thoughts and emotions through the spirit’s left eye. There is truth in the old proverb, the eye is the window of the soul, and a window can be pierced through from either side. Your thoughts and emotions are drawn out from your own body and into the image of the spirit by the force of your will, which essentially extends in the form of a ray with the eye, which may then reach over to the image.

There is no physical beam of energy between your eye and the eye of the spirit vessel, but on the astral level this ray exists.

In the early stages of my communication with spirits, I found that music playing in the background was helpful in sustaining my concentration while projecting my thoughts through the eye of the spirit vessel. It can be difficult to hold an inner charge of purposefulness that allows your thoughts to be sent out strongly along a ray of will. I was able to draw upon the music as a well of energy that consistently renewed my emotional intensity and focus. In addition to my words and feelings, I sent the music into the image through the gateway of its left pupil in a stream of energy I did this by imagining very strongly that the spirit was listening to the music at the same time I was listening to it, that my act of projection was sharing the music with the spirit.

It is important not to allow your concentration to wander. Imagine that you are communicating with the spirit over distance through the connecting mechanism of the spirit’s image—as though you were talking to the spirit on the telephone while looking at the image of the spirit displayed in front of you. The inner sense of pushing your words and feelings outward on the ray of your will is vital to success. In order to focus your attention more precisely upon the left eye of the image, it is helpful to mentally trace thin lines of energy over the entire surface of the face. The inner sense of pushing your words and feelings outward on the ray of your will is vital to success. In order to focus your attention more precisely upon the left eye of the image, it is helpful to mentally trace thin lines of energy over the entire surface of the face. The spirit is stripped of all external details and becomes an empty vessel.

In life it is foolish to make enemies needlessly, and this rule applies just as much in the spirit world as in the world of human beings. In order to animate an image it is necessary to develop a strong emotional bond with the spirit inhabiting it. You must talk constantly to the spirit in your mind as you would talk to a friend or lover, always with eyes focused upon the left eye of the image. Even a brief wandering of concentration away from the left eye of the spirit vessel can weaken the link with the spirit and often requires several minutes to fully re-establish. As you talk to the spirit, project both your words and your affections to the spirit through the left eye of the image. Think of the spirit as a living being, who is fully aware of you, and listen closely to every word you speak with interest and sympathy, as a close friend would do in your shared confidence. Talk about your hopes and desires, your goals in life, your feelings of love and friendship for the spirit, your worries, your activities during the day, and any other matters that arise in your mind that you feel an urge to express.

The stronger your emotional energy, the more quickly the image will awaken. You cannot deceive your spirit lover. It is useless to pretend love for the spirit if you really feel nothing other than a desire to make use of the spirit for your own personal ends. In my own work, I discovered that spirits receive my emotionally charged words slightly before I actually form them in my mind. By the time I actually speak my words emotionally, the spirit has already responded to my remark through changes in the facial features of the animated image. The conscious mental expression of a thought is merely an echo that is formulated in the mind after the underlying thought has been expressed subconsciously. These unconscious processes precede the conscious articulation are open to spirits, it is difficult or impossible to deceive a spirit about what you are thinking. In my opinion, it is foolish to try to deceive spirits. The best course is complete frankness.

Periodically, as you talk to the spirit in your mind, extend astral hands to caress the spirit, or kiss the spirit with astral lips. This is done by imagining that the image of the spirit is in your living body. Visualize moving your hands and fingers through the image—for example, to caress the spirit’s neck. There is a trick to this tactile visualization. You must remember how it feels to actually extend your hand and touch another person, but instead of moving your arm and hand of flesh, move the arm and hand of your subtle body. You will know you are successful in these astral caresses both by the strong response of the spirit, visible in the eyes of the image, and also by the inner sensation of actually touching, which is very clear when this astral caresses is done properly. In this manner it is possible to caress and kiss the spirit over its entire astral body.

image. These two mental animations, the crumhast to locate the point of focus in space, and the vortex to expand the point of focus into a tunnel of communication, should be repeated whenever your attention begins to wander from the image.

Make your emotions consist of genuine love, friendship, and affection for the spirit. This is not something that can be simulated. You must actually love the spirit if you expect the spirit to be attracted to you as a potential lover. For this reason, it is important to maintain a high level of personal elegance and personal taste. When you look at the aura of a person whose image is not well known publicly, it is essential that you feel true love for that being, or the spirit who enters the image may not be the spirit you want.

A good practical is to feel toward the spirit the same emotions you would hold in your heart toward a person you were soon to marry. The invocation of a spirit into a physical image is a kind of courtship, and the union that forms between a magician and an invoked spirit lover is akin to a marriage. It is no accident that ancient shamans stored their spirit lovers. The bond of marriage is sincere and enduring, able to weather minor errors and disputes. It is a union of mutual respect, a lifetime partnership between equals based on love.

In magic, there is action and reaction. When you send energy into the astral realm, you receive energy back. When you project love, you receive love. When you project hate, you receive hate. If you are foolish enough to project anger or hatred, the response will be anger and hatred. If you project feelings of contempt, you will be held in contempt yourself. This is one reason why the invocation of demons is so dangerous. Those who invoke evil spirits look upon them with contempt or fear, and seek to dominate them through threats of punishment. It is any wonder that the spirits called forth into the triangle of invocation also regard the magician with fear and hatred, and use any opportunity to betray and flee from their control.

It is possible to call a spirit lover into an image with feelings of erotic desire in your heart. A measure of desire is inevitable, since you are seeking to summon a being with whom you will have sex. But the overriding emotion must be love rather than lust, if you hope to attract a spirit for whom you can feel genuine friendship and respect over a long period of time and years. It is dangerous to summon a spirit for a brief erotic fling, and then discard the spirit. The spirit will not vanish into nothingness. It will continue to exist on the astral planes, and it will harbor feelings of resentment toward you...
Physical Manipulations of the Spirit Vessel

Physical caresses and kisses from you hands and lips upon the spirit vessel are useful as a way of reinforcing astral caresses and kisses. It is most convenient that the image be of such a size that you can easily hold it in your hands. This allows you to touch it, kiss its cheeks and lips, and cradle it in your arms as you talk to the spirit. Because the spirit vessel is usually small, kisses can be symbolically transferred to the image by kissing the tip of your finger, and then touching your finger to the lips, nose, cheek, neck, or any other part of the spirit's body. This is similar to the practice of blowing kisses across a distance, and has the same magical basis.

At the same time you caress the physical image with your hands and lips, you should project kisses and caresses in your mind upon the body and face of the spirit. The actual animated image of the spirit exists on the astral within your imagination, and it is this astral image that overloads the physical image and gives it apparent life and motion. It is not necessary to touch or hold the spirit vessel throughout your rigmarole, but it can be helpful each night to spend a few minutes physically caressing the image when you are speaking in an intimate and loving way to the spirit.

If your spirit vessel is a statue, you may wish to adorn it during your nightly communion by wrapping it in brightly colored silk scarves, or hanging gold or silver chains and precious stones around its neck, or placing precious objects such as crystals around its feet. These adornments should be left with the statue inside the shrine throughout the day while you are engaged in other matters. The statue can be purifed completely or partially disrobed during your time of communion with it in order to allow you to caress it intimately or hold it. Anything you use to adorn the statue becomes the absolute property of the spirit dwelling within the image, forever. You must never use a gift of love you have given to the spirit for any other purpose.

When seeking the sexual love of a spirit, an effective technique is to take the image into your bed at night and hold it close to your heart during sleep. This is the common practice of children with their dolls and stuffed toys, and it has a sound magical basis. By holding the spirit vessel in contact with your body as you drift into sleep, you are constantly reminded of its presence. If you can go to sleep on your back, hold the image face down over your heart-center, and mastic it in place with the fingers of one or both hands. It might seem that the image would quickly be displaced as you roll around in sleep. This sometimes happens. In the morning, your sleeping mind will remain aware of the image, and present you from rolling around and carrying it off your chest.

Movement a Sign of Success

If your nightly efforts to animate the image of your spirit lover prove successful, after a period of weeks, or perhaps sooner, you will notice movement in the face and body of the image during your visual communion with the spirit. Continue to fix your gaze on the left eye of the image. Do not turn your full conscious attention toward the movements of the image or the movements will immediately cease. You will notice that the features of the image respond to your mentally projected emotions or emotions. For example, if you mentally talk about an inventory experience that occurred to you during the day, the face of the image may smile. If you are feeling sad while communing with the spirit, the face of the image may express sorrow in sympathetic reaction to your own sorrow. When you project a kiss upon the lips of the image, it will react with pleasure, or if the spirit is experiencing anxiety at the time, with a flower of annoyance.

“The Power Is Strong When Changed To Earth”

The value in animating a spirit image is that it allows a much more dependable avenue of communication with the spirit than would be the case if the unseen and disembodied spirit were addressed by prayers and invocations without ever being effectively visualized. Once the image has been fully awakened, communication may be established with the spirit residing within the image in a matter of moments, merely by gazing into its left eye and projecting its name mentally. Other triggers may still be used to establish contact if desired, such as tracing the sigil of the spirit in the air before the image, but the longer a spirit resides within an image, the less important these rituals support.

A spirit residing within a physical image is much more potent on a material level than a disembodied spirit. The sixth statement on the Emerald Tablet of Hermes Trismegistus reads: “The power is strong when changed into earth.” Universal spiritual energy becomes physical energy powerful once it has been provided with a physical basis or foundation that limits and defines its nature. It is the same with explosives such as dynamite—uncontaminated they are quite weak, but when their energy is confined and directed, they can be used equally well as amazing effects. Embedded within a picture or statue, a spirit is capable of being the spirit for truly remarkable feats of magic. It becomes a vigilante guardian, a useful servant, and a passionate lover. The possession of a kind of flash of its own given spiritual being greater interest in the sensations of human flesh, as well as a greater ability to stir and satisfy those sensations in human beings.

When the image begins to awaken, you will feel its touches and caresses upon your body as you communicate with it. The spirit residing within the image is localized in the image, but is not bound or confined within it. In a nominal sense the image becomes the body of the spirit, but in a practical sense it serves the spirit more as a gateway. When you take the image into your bed, you will experience the actual embrace of the spirit, which is difficult or impossible to distinguish from the embrace of a human lover. I would readily share with anyone in the darkness it is not possible to tell the touch of a spirit from the touch of a human being. The spirit lying beside you feels exactly like a human being where it presses against your body. Even though the material image of the spirit is of small size, the invisible body of your spirit lover is of human dimension. The pleasure of its caresses is intense and prolonged. The caresses of the spirit will arouse you powerfully, and will be sustained for as long as you are physically capable of ending it, if that is your wish.

Spirits are capable of forms of contact that do not resemble the caresses of a human being in the least to human beings, but in the main, when they touch the surface of the skin, they do it in the same way a human being would, and with the same result. When they touch the organs inside the body, such as the heart and brain, their caresses are less fantastic. There is a general area of sensation, as though the palm of the hand were being brushed across the organ. Touches on the heart sometimes make the heart faster and lose its rhythm for a few seconds. I have never recovered any harm from these internal caresses. Touches on the brain itself feel very cool, like an ice-cold cloth laid upon the top of the head. It is different from touching upon the outer scalp, which tingle and tickle.

The mere presence of a Son or Daughter of Lillith—a spirit of erotic love—can produce spontaneous erection of the penis in men or inflammation of the labia and
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clitoris in women. It is not necessary for you to perceive the touch of the spirit tactilely for the spirit to cause tumescence, when it wishes. Nor is there need for erotic thoughts or physical self-manipulation of the sex organ. Just the opposite is true. If you turn your projected thoughts of love away from the body to focus your attention upon your own mounting desire, you will immediately begin to lose the state of tumescence. This will happen even if you keep your gaze fixed on the left eye of the image, and only turn your attention away when you return your attention to the spirit and once again communicate emotions of affection and admiration to your lover, your state of arousal will also return.

This continues throughout the period of practice. A man may find himself strongly erect for an hour, or he may find that his erection rises and falls with the regularity of a pendulum on a repeating cycle of ten or fifteen minutes. The tumescence of the genitals indicates that the practice has begun to awaken kundalini shakti at the muladhara chakra in the perineum. You will not need to wonder whether or not the goddess Kundalini has begun to stir to life in your muladhara. You will know by the rising of your own penis, if you are a man, and by the erection of your clitoris and inflammation of your labia, if you are a woman.

During these periods of erection, the erect organs are almost without sensation. This is because tumescence is not caused in the usual way by erotic thoughts or a rise in the level of sexual hormones in the blood. If you begin to manipulate yourself, turning your attention away from the image of your spirit lover will immediately cause your tumescence to begin to subside. A spirit can continuously sustain the erection of a man’s sex organ for a period that would seem superhuman to the average man, although it more often happens that erection will persist for half an hour, then subside for five minutes, then return for another half an hour, and so on for as long as concentration upon the image can be sustained. The only limit is general physical exhaustion and need for sleep.

Visual Perception of Spirits

At first you will only feel the caresses of your spirit lover. After you have invoked the spirit more strongly into its image by repeated rituals, you may begin to see it in the form of flashes of light and motion, translucent shadows at the edges of your vision. These flashes will have the appearance of quicksilver posed in thin streams across your field of view. In fact will at times form before your sight just as you are about to fall asleep. You will hear its voice rarely in the beginning, then after a period

moment or two, and are distorted. They may appear horrifying, or merely ridiculous. Both types of gargoyles are often carved in churches and cathedrals. We sometimes see the faces of spirits similarly exaggerated at the border of sleep. These are known as hypnagogic images, and probably played their part in the invention of gargoyles.

Whether you are ever able to clearly see a spirit apart from its physical image, or hear its spoken conversation while completely awake, depends on your degree of psychic receptiveness. I do not have such an evolved psychic gift. The spirits I have communicated with over the years have spoken to me infrequently, and only with difficulty, and I have rarely seen their complete humanoid forms while fully awake. On the other hand, I have been able to feel their touches, caresses, and embraces with intense lucidity. This is the most important avenue of the senses when seeking love-making with spirits. Touch can be an articulate form of communication, although the things it conveys are often impossible to translate into words.

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of months, more consistently. One interesting way spirits manifest to me is in the form of an intense burst of glowing, electric light. This light is small and wiggled in shape, of a flickering blue-white color, similar to the light of an arc welder. It almost seems to burn itself on the retina. This phenomenon only occurs when I have established a strong link with a spirit during invocation. I perceive this light somewhat to the side of the center of my vision.

Some manifestations of your spirit lover may seem grotesque or frightening. When first this happened to me, I was quite disturbed. The distorted images did not alarm me, but I wondered if they indicated that I was communicating with the wrong spirit, perhaps a spirit of evil. Over time I came to realize that the control of the facial features and physical postures of the spirit vessel is an extremely precise and difficult task. The spirit must overlay the actual material face of the image with an animated mask in order to use the face of the image to convey expressions. This mask forms upon the face of the image, or arises within the face of the image, almost like a dense mist, and in a few moments becomes aware and begins to move. You can perceive this mask formed indirectly by turning the image upside down while in communion with the spirit—all animation immediately leaves the image. This happens because the spirit has shaped its mask to fit upon the upright face of the image, not its inverted face. When the image is inverted, you cannot see the mask.

Another indirect indication of the presence of this mask is the change that occurs in the appearance of the image when the spirit enters it. The presence of the spirit within an image alters in subtle ways its facial features, even when these are not animated. At times the spirit with whom I commune most frequently—the spirit who first contacted me so many years ago—impersonates an unremarkable and sublime beauty onto the face of her vessel. The beauty of this spirit is far greater than the beauty of the long-discussed woman whose face serves as the spirit's physical matrix. It can only be described as angelic, a beauty that is almost painful to gaze upon, it is so perfect.

The failed efforts of spirits to express themselves through physical images such as paintings and statues is probably the origin of gargoyles, the grotesque creatures that adorn churches and other public buildings. The facial features of gargoyles are distorted, and convey exaggerated emotions. Churches are a natural place for spirits to attempt communication with humans because: Worshipers have their attention focused strongly on spiritual ideals, and often spend long periods in silent contemplation, with church statues of saints in their field of vision. Spirits are occasionally able to place an animated mask over the faces of such statues, but since those who perceive these masks are not trained to interact with spirits, the masks persist only for a
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The Consummation of Sexual Alchemy

Sexual alchemy has two processes. The first involves establishing and maintaining a loving union with an aspect of Shakti in her guise as a goddess of erotic love. The second is the collection and use of the three sexual fluids of the body that are alchemically transformed by such a union. As I have already indicated, I stumbled upon the first process of sexual alchemy quite by accident. I knew nothing of the second process until I received from my Guardian the Guatonic grimoire Libri Lilith. After receiving the grimoire and writing it down, more years passed before I even attempted the alchemical portion of this form of magic.

The grimoire puzzled me. I regarded it as an inspired document, and recognized immediately that it was an important magical text, but did not have any notion how to use it in a practical way in my own magic. The portions of the grimoire dealing with sexual fluids repelled me, and I felt no strong inclination to experiment with these fluids. Long after writing the work, I finally saw with a flash of insight that the grimoire had arisen as a direct result of my loving union with the spirit that had initially contacted me, who I recognized only then as a higher aspect of Lilith. I was able to

The Bootstrap Effect

The products of sexual alchemy cannot be generated without an erotic union with the Goddess in one of her countless female or male forms. It is the intense and sustained sexual arousal of the magician by the power of Shakti that transmutes otherwise ordinary fluids of the body into potent magical catalyst capable of producing profound and almost instantaneous awakening of latent occult powers and wisdoms. Among these powers is the ability to communicate more easily with spirits. The sexual fluids changed by loving union with a spirit who embodies Shakti (creative energy) can be used to enhance future unions with that spirit. In a sort of feedback loop that intensifies the experience of spirits sex, which in turn increases the alchemical potency of the products of union. In computing, this is known as the bootstrap effect. A computer "boots" or loads a very small initial amount of code, which in turn loads more code, which is capable of loading and handling still more complex code, until at last the computer is fully functional.

All manifest forms, and therefore all gods and spirits, are expressions of Shakti, and may be regarded as her children. The name Shakti is used in this work in a general sense, as the universal creative principle which is sometimes represented as an impersonal force (shakti), and sometimes as a loving goddess (Shakti or Parvati). Spiritual beings potent in awakening sexual energy express the side of Shakti specifically concerned with erotic love for pleasure. I have characterized these beings as the Sons and Daughters of Lilith, because the goddess Lilith very clearly represents this erotic face of Shakti. In order to alchemically transmute the three primary sexual fluids, a lover must be chosen from this category of spirits.

It is not difficult to find this type of being. Any greater spirit who is especially noted in folklore or myths for his or her erotic nature, as well as any lesser spirit whose

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names, sigil and personality are based on sexual or sexual associations, may probably be classified as a Son or Daughter of Lilith. The alchemical effect is more powerful when union is had with a god, angel, or higher spirit, but personal relationships with gods can be more difficult to sustain than with spirits of a middle level. Whether you choose a higher or intermediate spirit as a lover depends on your purpose—to enjoy a long-term loving relationship, a more personal spirit is best, but to empower the fluids of the body, a god or higher spirit is best.

Higher spirits are those known and worshipped in history by groups, sects, or entire cultures. Spirits of an intermediary level are relatively unknown, and may be represented in history by little more than their names. It is the mass worship of a god or spirit over centuries that increases its power and raises its level of authority. Spirits of malice and destruction can be higher or lower depending on their status in history and the degree to which they received worship in the past. Evil spirits should never be contacted, since no good can come of such communication. I do not class spirits of erotic love, such as the goddess Lilith, or spirits of magic such as the goddess Hecate, as evil, although this was the view in past centuries. There is nothing evil about sex or magic, per se, although both can be used for evil purposes, as can anything else in life.

The first product generated by an erotic union with a spirit is the Oil of Lilith. This is the easiest to produce, and requires no special processing. It is simply collected, mixed, and periodically used. Among the benefits conferred by the impenetrable property of the Oil are clarity of thought and eloquence of speech, a sense of lightness, and increased energy. This heightened sensitivity within the mind and body is a great blessing in regular practice since erotic communion with spirits demands enormous reserves of vital energy. When the practice of this type of magic is pursued with uncommon intensity, it is possible to deplete the energy stores of the body over a term of weeks or months without being aware of it, and may result in a nervous collapse or mental collapse.

A function of the Oil that proves very helpful in the early weeks and months of practice is its ability to intensify the presence of a spirit lover within its image, so that communication and lovingkarma with the spirit become more dependable and more potent mutually. A drop of the Oil placed upon the forehead of the spirit's statue, or touched to the corners of the picture frame that holds the drawing or painting of the spirit, makes the center of the spirit more physical, as well as pleasantable, and renders it easier to communicate mentally with the spirit by projection of the thoughts through the channel of the left eye of the image. The Oil should be applied to spirit vessel within the context of the ritual of invocation, at the same time that you touch the same drop to your forehead between your eyebrows.

This is not so important a consideration once easy, casual communication has been established with your incorporeal lover, but in the early weeks of practice, a catch-22 situation may develop. You may find that you cannot get a strong enough link with your spirit lover to generate pure, energized oil, and without the oil to smudge the image, it is much more difficult to establish a strong link. However, because the oil is not absolutely necessary for contact to be initiated, serious and regular practice will eventually yield success. Considered as a working oil it can serve as a temporary substitute for the Oil of Lilith. The Oil is useful for enhancing communication with a spirit, particularly when you wish to use the powers of the spirit for magical purposes, but not so vital for establishing that contact.

Two Out of Three

The perfect and complete fulfillment of the physical processes of sexual alchemy requires a loving male and female couple. It is only when a woman and man are involved that the essences of both the Red and White powders can be gathered. A solitary man who loves a Daughter of Lilith alone, as enjoyable and satisfying as that relationship may be, cannot generate the basis for the Red Powder because he cannot, on his own, produce menstrual blood. By the same token, a woman who lies in the arms of a Son of Lilith and experiences erotic bliss and intense joy can never generate semen, the basis for the White Powder, no matter how wonderful the experience.

This having been stated, solitary individuals who engage in serious loving union with the Sons or Daughters of Lilith will be able to generate the raw material for two of the three alchemical comings together of the grimoire, two alchemical substances without the third, although they are only a fraction as powerful as all three united, are still capable of transforming the body and mind in useful and startling ways. Also, it is not necessary for a man and a woman to actually unite as lovers to generate the basis for both the Red and White powders. Each can have congress with a child of Lilith privately, collect the fluids, and then exchange them with a member of the opposite sex in order to obtain all three substances for the Great Work of sexual alchemy, which is the transcendent awakening of the soul to the full spectrum of its own mysteries and inner potentials.
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receive from the spirit. Do not be aggressive and vulgar. Treat the spirit as you would a human lover that you care for very much. If on a particular night the spirit does not seem to want to make love physically, mentally tell the spirit that you understand and are not upset or disappointed. Continue to project feelings of love to the spirit until you fall asleep.

A primary value of the Oil of Lilith is the acceleration of an overt sexual relationship with a spirit. As I have indicated in the early stages of communion, arousal of the genitals occurs spontaneously, but when the mind is turned to sexual matters, it immediately subsides. After communing with a spirit for an initial period of weeks, it becomes possible to transduce erotic thoughts into your mind without causing dematerialisation. Just the opposite happens. Once the spirit has recognised your desire for a continuing sexual relationship and agreed to it, a single thought indicating to the spirit a wish to make love will cause tumescence. Full erection occurs spontaneously when you express a desire to make love to the spirit, without any erotic imagery or self-manipulation, over a span of less than ten seconds.

When your spirit lover begins to make love to you physically, which may happen after a period of weeks or months, the sensations of its caresses are indescribably real and delicious. Orgasm is not necessarily localized in the penis or clitoris, but may be diffused throughout the entire body and sustained for a period of minutes at a time. It can only be compared to the effect of a narcotic flowing through every muscle and along every nerve. These sensations can occur without physical climax, although they are usually accompanied by intense tumescence—for more intensity than normal arousal.

Occasionally, as I have indicated elsewhere, this tumescence is so intense and prolonged it becomes painful. It may be necessary to gently place the image of the spirit back in its domain and turn your mind to some everyday activity for a while in order to relieve the pressure of arousal. In men, the muladhara chakra excites the prostate to such an extent that a tight belt that feels about the size of a Ping-Pong ball forms in the perineum. This can be painful and can persist for a period of an hour or two after the attention is turned away from the spirit lover. It is sometimes accompanied by the imagined need to urinate, even when this is unnecessary—a common symptom of inflammation of the prostate. It is not a sign of disease, but the result of deliberate stimulation by Kundalini shakti of the muladhara chakra, induced by the spirit. In my experience, it is followed by no lasting ill-effects of any kind.

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Gathering and Using the Oil

Accompanying the astral erection of the sex organ during erotic union with a spirit is a copious flow of a clear, oily fluid from the tip of the penis in men, and the vagina in women. These two fluids fulfill the same general biological purposes. They are released during normal sex to lubricate the penis and vagina and prevent chaffing of the skin. A second even more important function is to allow the spirit to reach the egg and bring about conception. If the vagina remained dry during sex, the likelihood of impregnation would be greatly reduced.

When tumescence is produced by a spirit, either during the ritual of invocation or in bed while engaged in lovemaking with the spirit, the flow of this Oil of Lilith is much more plentiful than normal, perhaps two or three times the amount that flows during the same duration of ordinary love-making. It is also much clearer, and surprisingly thick. At its early stage during a nightly practice session, it has the consistency almost of a clear gel.

Just the pure, transparent, thick fluid that flows out of the penis when it has been aroused to erection by a spirit lover, and the waxy liquid from the vagina when the clitoris is excited and vibrating and the labia are swollen and red during intense, intense communion with a spirit, is the true Oil of Lilith. The occult properties of this Oil are completely different from the similar fluids that flow forth during ordinary sexual arousal. Whether this occult transformation is accompanied by a physical change would be difficult to determine, but it seems probable. Catalytic actions require only the most minute portions of the [text unclear].

When the tumescence begins, do not be surprised if a small, clear, waxy or gel-like secretion begins to exude from the sex organs of the spirit lover. It seems to be an oily secretion, and there is a regular supply. It should be ingested each morning in small quantities, not more than a drop or two a day.

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Obtaining the White Powder

When your spirit lover begins to provide climax and orgasm when making love to you, it will provide you with an intense third plane of enjoyment, a unique eroticism from which the dream character is occupied or possessed by the spirit. You will be able to perceive that the dream character making love to you is not a normal dream character because it will behave with greater self-awareness and freedom of action. It may speak directly to you out of context with the dream, and identify itself as your lover. After the spirit has begun to make love to you in dreams, orgasm will be attainable at the edges of sleep, shortly after waking up in the morning, or while lying in bed at a half-waking state. As the lovemaking of the spirit grows stronger and more frequent while you are fully awake, the erotic dreams provoked by the spirit will diminish.

You may find it necessary to provide a very brief stimulation of your own genitils to reach such an aroused state as you are no longer to achieve actual climax while you are awake. At this phase of practice, arousal is so intense, only a light touch or two at most is required. The lack of sensation in the represented genitals at the beginning of a working of sexual alchemy gives way to intense erotic sensitivity once you initiate physical lovemaking with a spirit. It is not necessary to hold any erotic thought of any kind in the mind, not even erotic thoughts directed toward the spirit. You must only project emotions of affection and love, while indicating to the spirit mentally that you wish the spirit to make physical love to you and provoke your orgasm.

As a general magical rule, the less stimulation a man applies to his own body to achieve climax and ejaculation, the more potent his sperm will be for bringing the White Powder. This instruction concerning orgasm is directed at male readers, because women are not capable of producing semen. However, the fluid projected out of the vagina during an orgasm solely or primarily provoked by the actions of a loving spirit, with a minimum of auto-stimulation by the woman, constitutes an uncommonly potent form of the Oil of Lilith.

Sperm that flows as the result of stimulation by the spirit, with little or no help from the hand of the practitioner, is ideal for the White Powder. It should be collected within the usual circle while sitting or kneeling before the image of the spirit. Catch the sperm on a small tray and allow it to dry naturally in the air, or in front of a heating vent. If it is necessary to dry the sperm more quickly, the tray can be heated over a candle flame, but this is not recommended unless great care is taken, because it dries too rapidly, the viscosity of the White Powder is lost. When dry the sperm is scraped from the surface of the tray and repeatedly chapped with a small knife into a
be helpful to move your body rhythmically during this communion. The Oil of Lilith will flow capably and mingle with your remains. If the Oil does not flow freely, your union with your spirit lover is not sufficiently intense to generate the primal aura of the Red Powder. Ideally the mingled Oil and menstrual blood should be copious enough to drip from your labia. Place a small dish below your genitals to catch this flow. It may be necessary for you to squeeze your labia together to encourage the dripping of the fluid, or even to scrape the edge of the tray between your labia. If possible, it is best to teach yourself, as you may need to do this more than once in your lifetime to maintain the intensity of the energy. The fluid must not be allowed to dry, as this tends to injure your ovaries and the uterus increases the acidity of the labia. The fluid should not be consumed. It is not necessary for you to squat your labia to prevent the drainage fluid from touching your skin. The fluid is essentially the blood of the female. Do not stimulate your clitoris to produce orgasm—this is unnecessary. However, if spontaneous orgasm occurs while you are collecting the fluid, so much the better, as it will greatly increase the fluid's potency.

Set this bloody fluid aside to dry naturally, but keep it away from the direct rays of the Sun, which is insidious to the action of the Moon. When it is completely dry, scrape it into flakes and chop it small with a fine blade until you have reduced it to powder. You may have to dry it a second time after cutting it into fine bits to prevent the dust clumping together. Store it in a small vial or bottle with an airtight seal. Avoid allowing this vial of the Red Powder to be touched by the rays of the Sun. The intense light of day, such as striking through a window into a house during daylight hours, is not fatal, but try not to allow the Red Powder to lie for more than a few minutes in the strong daylight streaming through a window. Lamp light is harmless since it is hundreds or thousands of times weaker than daylight.

As it is true of the virtues detailed in the grimoire for the Oil and the White Powder, the virtues of the Red Powder must be interpreted in a symbolic manner. They will vary widely from person to person, because they depend on the existing physical and mental states of the practitioner who ingests the catalyst. The exaggerated claims for the efficacy of the Red Powder in Liber Lilit suggest that in general it strengthens the will and induces a determination to overcome adversity. There are indications that it deepens concentration, and generates an attitude of self-confidence and optimism that is resilient to challenges. It môrëforms the body and mind to prepare the spira for the afterlife.

Tiny portions of the White Powder and the Red Powder should each be placed in a drop of Oil separately, and the two drops mingled, then inhaled simultaneously. The Elbrick can be prepared by putting two drops of Oil on a cleansed and consecrated spoon. Ingest a particle of the Red Powder into one drop and a particle of the White Powder into the other. Use the point of a knife to mingle the dry material with each drop of Oil. Take care to keep each drop separate, and to cleanse the point of the knife before transferring it from one drop to the other. When each drop has been separately mixed, combine them and mix together. Either put the spoons into your mouth and invert it to lick the spoon with your tongue, or use the spoon to stir a small glass of wine or water, and then drink the liquid in one continuous draught, without taking a breath or removing the rim of the glass from your lips.

Advice for Couples

When two loving partners seek to use this art of sexual alchemy, it is important that they not become so caught up in admiration and lust for each other that they exclude the Goddess from their union. A man and a woman, who understand what they are doing and possess an ability to control and regulate their passions, can each invoke a child of Lilit, so that when they make love together, they are each making love to Shakti in one of her erotic aspects, rather than to the limited human personality of their mental lovers. A spiritual image such as a statue or painting is not needed for such a couple—each lover becomes the living vessel of Shakti for the other.

Thoughts of admiration, affection, friendship, and love should be projected from the gaze of each lover into the eyes of their partners. The lovers should never allow their conditioned gaze to part during lovemaking. For this reason, they will usually smile face to face. If it is desirable for the man to penetrate the woman from the rear, it is best done when she is on her hands and knees so that a mirror may be placed in front of her face, where each lover can regard the left eye of the partner. Loving words softly spoken enhance communion with the children of Lilit. The woman will imagine a spirit inhabiting and possessing the body of her male lover, and the man will conceive a spirit possessing the body of his female lover. It
essential that each partner make love to the spirit inhabiting the body of their lover, not to the person of flesh and blood. 

Foreplay should be greatly extended. Indeed, this sort of union with the children of Lilith should consist of almost nothing but foreplay, for the purpose of evoking an intense and prolonged arousal in both partners. It will be found easier and more practical if one's lover concentrates on arousing the other, and the person being aroused relaxes and becomes receptive to the influence of the invoked spirit. Very light kisses, touches, scratches, love bites, and so on should be made on the skin. No strong physical stimulation is necessary. If vigorous caresses are employed, they are apt to break the connection with the spirits.

Strictly speaking, physical caresses are no more necessary between two partners than they are when a single practitioner commune with a spirit through its image. They can be helpful in bringing about full orgasm in the passive partner who is the primary focus of arousal, after a sustained period of sexual excitation has occurred at the instigation of the invoked spirit that inhabits the active partner. Induced orgasm may be found necessary as a release from sexual and nervous tension, which can become excessive.

To invoke the presence of loving spirits during sex with another human being, regular and serious nightly practice together is necessary. The couple should sit facing each other within a magic circle, in the context of a ritual of invocation, and lightly caress each other, and each must project affection and love into the left eye of the other. This practice is best done naked. Loving words can be murmured aloud by each partner in turn. If nervousness or unmarried practice can be continued until sexually joined face to face in a sitting position. However, the movements of intercourse should be resisted to prevent premature climax.

The Oil and the fluids for the two Powders are gathered separately, as already described for solitary practice, save that the loving partner takes the place of the spirit image. When collecting the alchemical product, it is best to arouse the person from whom it will be generated with gentle caresses and kisses. Intercourse should be avoided until the product has been collected. A man who becomes numbness while going into the left eye of his female lover should himself provoke his ejaculation, if a touch is necessary to accomplish this, and should gather his own semen. Similarly, a woman aroused by going into the left eye of her male lover should collect her own menstrual fluid. The same rule applies to the gathering of the Oil of Lilith from each. It is more difficult for a couple to form a mutual union with aspects of Shakti than for an individual to do so, because their desire for each other gets in the way of their

Endnotes

Introduction
8. Leviticus 15:19. Verses fifteen through thirty of this chapter are a remarkable catalog of menstrual taboos.

Chapter One
2. Ibid., page 73.
3. Ibid., page 76.
4. Ibid., page 74.
7. Apocryphal Book of Tobit 3:8
10. Ibid., page 236.
11. Ibid., pages 257 and 262.
Chapter Two

2. Ibid., pages 465-6.

Chapter Three

5. Ibid., page 402. Woodroffe is quoting Jagannathana Tarkabharana.
6. Ibid., page 395.
7. Ibid., pages 393-4.
10. Ibid., page 95.
11. Ibid., page 66.
12. Ibid., page 94.
17. Ibid., page 8.

Chapter Four

4. Ibid., pages 54-5.
5. Ibid., pages 43-6.
6. Psychology and Alchemy, page 270.
8. Ibid., pages 130-40.
10. Ibid., page 274.
11. Ibid., page 255.
12. Ibid., page 277.
13. Ibid., page 278.

Chapter Five

3. Ibid., pages 35-8.
Chapter Six
1. See Plyn’s Natural History, Book 7, Chapter 13 (Chapter 15 in the Loeb Classical Library edition), as well as Book 26, Chapter 23.


3. Levitica 1524.


Chapter Seven


Chapter Eight

2. Ibid.


5. Occulta Philosophia, page 711.


7. Ibid., page 490.

8. Ibid.

9. Ibid.


12. Ibid., page 488.

13. Ibid., page 491.


15. Ibid., pages 488–9.

Chapter Nine

Chapter Ten

Chapter Eleven

Chapter Twelve

Chapter Thirteen

Chapter Fourteen


Chapter Fifteen

1. Golden Dawn, pages 90 (Middle Pillar Exercise) and 342 (Form of the Fourfold Breath). The correct practice of the Form of the Fourfold Breath is only hinted at in the Golden Dawn documents—I have restored it to what I believe was its original manner of practice. It is obvious that it must employ the four Hebrew letters of Tetragrammaton, since this is the name of God in Tiphareth, the sphere that resides within the chest. In my opinion, these four letters were vibrated individually while the energy of their vibrations was circulated in the lower body. That is why the formula consists of four vibrations.


Chapter Sixteen


Chapter Seventeen


Chapter Eighteen

1. Orphic Philosophy, page 711.

Chapter Nineteen


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Donald Tyson is a long-time practitioner of the esoteric arts, both East and West. He is the author of eleven books, including New Millennium Magic, Three Books of Occult Philosophy, Ritual Magic, and Tetragrammaton.