



INFINITY NETWORK EZINE

SUMMER 2011

THERE ARE SOME PEOPLE WHOM SOMETIMES ARE NOT EVEN KNOWN TO THEMSELVES.

IT IS BECAUSE OF THEIR NUMBERS THROUGH COMPLEXITY
THEY TAKE ON INFINITE FORMS THAT ALL PLAY OUT SIMULTANEOUSLY.

THEIR IDEAS, THOUGHTS, AND EXPRESSIONS ARE INFORMATION.

THIS INFORMATION IS THE POWER THAT CIRCULATES THROUGHOUT SAID SYSTEM OR GROUP.

INCESSANT VEHICLES OF SIGHT AND MIND.

THOSE WHO FORM THIS VIRAL THOUGHT FORM OF DEPTH, AND HOSTS.

THEY BELIEVE THAT ALL CURRENTS ARE OF ONE GREATER CURRENT,

AND SEE IT BEGINNING TO BE EXPOSED.

WE HAVE BEEN LIVING IN A TIME OF RELIGIOUS INDOCTRINATION & DOGMA
THAT CAN ONLY HISTORICALLY BE COMPARED TO THE DARK AGES.

SOME BELIEVE THROUGH THE RESTORATION AND INTERTWINING OF THESE CURRENTS

COLLECTIVE CONSCIOUS MIGHT BE RESTORED.

IT IS A TIME OF NETWORKING.

TIME TO SETUP NEW TRIBES AND RETURN TO CLANNING
AS YOU WOULD IN ANY POST-APOCALYPTIC SCI FI SCENARIO.

ASPIRE TO BE DOMINANT WITH YOUR IDIOSYNCRATIC IDEAS

WITHIN THE SYSTEM YOU CREATE FOR YOURSELF.

ONCE THE TRIBES OR CLANS ARE ESTABLISHED SETUP TRADE AND
EXCHANGE OF INFORMATION WITH OTHER SIMILAR COMPATIBLE GROUPS.

YOU WILL NOTICE OTHER GROUPS OF FREE THINKERS THAT HAVE ALWAYS EXISTED.

UNITE ALL THE TRIBES INTO, ONE, INFINITE TRIBE OR CLAN BY
BREAKING THE ILLUSIONS IN THE SYSTEMS SUBSCRIBING THEM TO THE LARGER WHOLE.
ALLOWING EVERY INDIVIDUAL TO KEEP HIS OWN BELIEF AND DESIRES INSIDE THE TRIBE.
ONE SO COMPLEX AND INTELLIGENT THAT IT EVOLVES AT THE SAME RATE AS THE MEMBERS.

A SLOW ONGOING PROCESS TOWARDS BETTER THINGS.

We believe in one which is KHAOS from which ONE came.

We believe in one from which all subjection and illusion of polarity sprang forth.

We believe in injection and possession together as one, separate they are an illusion.

We believe in two forces of masculine and feminine when cohabitated revealing the veil.

We believe in one suffering.

We believe not in light nor dark but the center itself.

We believe in one love, one perfection, and one will --to be made eternal, primordial, and since yesterday.

We believe in one church of flesh to celebrate the sun, moon, lord, lady, saints, earth,
all principles including birth, marriage, the ultimate physical destruction and the end.

We believe in one ascension of no end, one infinite current.

The Infinity Network aims to showcase the current thoughts, techniques, philosophy and perspectives of today's occult practitioners of all paradigms. The articles contained herein are written by actual practicing occultists. As a hub of collaboration; we do not censor or disregard valid submissions based on the practitioner's point of view. We have created a creative, open, and autonomous forum for information, collaboration, sharing of perspectives and announcement of events and projects to other occultists; fostering meta-thinking, creativity, and ultimately creation. We are all on different platforms of realization, it is with that spirit that we encourage the presentation of differences, which upon dissection, prove that there really is no difference at all... Enter The Infinite Current

CONTENTS

The Rivers of AI	Pg1	The Theft of Flame and Birth of Snow	Pg29
The Myth of Free Will	Pg2	Chaori	Pg30
The Yellow Sharq of Raphael	Pg4	Invocation or Evocation	
Roles and Intentions Inside		of The God With No Face	Pg31
Social Dynamical Systems	Pg6	Anonymous Grimoire -	Pg32
Seven Eves	Pg 7	What is a Mandala?	Pg 33
Stress: The Slow Death and		The New Roam	Pg35
How to Overcome It	Pg8	Viva Discordia	Pg37
Hand Meditation Technique	Pg10	You Are All Nuts	Pg38
Who is The Most Powerful		Questioning Seth Moris	Pg40
Magi in History?	Pg11	Myth of Roamus	Pg 43
Hands On Chaos Book Review	Pg13	Roamus Meditation	Pg46
A Few Moments With		Invocation of Self Totality	Pg 48
Andrieh Vitimus	Pg 16	Transmission from Doktor O'Bedlam	Pg 49
Psychology, Perceptual Control		Power of Transmutation	Pg50
Theory and its Relation to Magic	Pg19	Response to a Very Serious Question	Pg 51
LS	Pg 20	An Overview to Creating	
Fetish Magic and Rituals,		Your Own Religion	Pg54
A Psychological Examination	Pg21	IA IA EL OH EL	Pg63
Psychokinesis,		Submission Guidelines	Pg64
Intentionality and Signs	Pg23		
The Art of Imagination			
Blending Chaos & Order	Pg28		

The Rivers of AI

By Tesseract Ouroboros

In the Wastes, the unnumbered dead shambled restlessly
Sixteen angels wept in their chains, rattling across the dirty sky
The hoof beats fell as a long rolling thunder, kicking up ash
Over the static dial, the children wailed

Chasing the rainbow, distant fly
Craggy peaks afar glinting white
The hollow groan of the engines of the Machine
Songs of sparrows departed spiraling in the deep

Shimmer of the mirage, heat rising off the sand
Dusty sky and dirty loam, the meadows of the Dead
Madness ringing in the ears, the droning of the hive
Locusts of the unborn wild, fecundant

Yellow glare of dusk, the poached brains of zombies reeking
The endless jingle of the bells of distant Hell
Those doors swung wide and broken
The meadows lost and broken

The patter of bloody rain on the dunes,
Nightfall cold and dear
Calming the ghosts of nightmares far
Twelve hours out from the spire of ash

Cracked bones bleached dry
Skeletal metal groans in complaining despair
Visions shattered glass eyes in the Wastes
Inferno of the arrogant, shelter of the lost

A thousand horses galloping across the cosmos
A million stars spread as jewels, diamonds flickering
Spiral dance infinite, the smoke of entropy
The lantern bloody in the night

Echoes in the deep, monsters waiting
The fluttering of the midnight butterfly
Pale flutter of the ages, tattered
Flags billowing in the wind

The lonesome snake slithers in the dust
The Spire empty and wanting
Gates only passed through in sorrow
Orchards of the empty dawn

Shards of the times before strewn in ashen streets
Windows empty of candles, no feathers on the ground
Only the shuffling memories, the rosy cloak of nepenthe
Gardens of the blackened waste

The Myth Of Free Will

By Seth Moris
(Excerpt from *The Metapedia Magica*)

When one enters the realm of philosophy, in our day and age one cannot swing a stick without hitting the “Free Will or Determinism” debate. This is something I have personally come to ponder one quite a lot, and have essentially come to several opinions on the matter, which of course remain dynamic.

I think that part of the reason so many people, so often will vehemently argue the objective existence of human’s Free Will is because of the culture we as Americans are raised in. Combining the idea that “Anyone and everyone under any and all circumstances can make it if they want to bad enough” (I.e. you are the complete and utter master of yourself) ties into The American Dream. It’s something we are told and sold at a young age, and I think this is rather untrue and told to us as propaganda, to keep us happy. If we believe it, then if we are miserable it is our own fault. Ironically the same people who believe in Free Will more often than not will attribute outside forces with “Why it all sucks.”

Another factor, for the widespread and unquestioned idea that we as humans possess “Free Will” is Christianity. Rather than being an observable phenomena, it would seem that simply people could not back a religion that punished one so severely on so many levels for so many, modernly arbitrary things, and it be out of our hands completely. We are punished for sin, because it is our fault that we sinned. God remains benevolent in people’s eyes (for those who repent, at least) and not an unfair bully. It is very similar to America punishing people. If we did not believe in Free Will, how would we feel sentencing people to the death penalty?

But let us look at the two big concepts behind “Free Will”. Freedom is often thought of as “ability to do such and such, without someone /something stopping you”. However it is also used to mean the degree of said freedom. It could be said that in the common understanding of “degrees of freedom” that one may have “more” freedom if they can travel the world, and “less” if they reside in a state penitentiary. It is my understanding, and most people’s, that the “Free” in “Free Will” is the former definition. It is unconstrained ability to do Something.

Will, in modern usage and in the concept of “Free Will” can be defined as consciously conceptualizing of an object/situation of desire and bringing it to fruition. Most people understand that you can will something to happen, and it may not happen. However when people speak of “Free Will” they are speaking of the ability to consciously conceptualize and bring to fruition the object/situation of their desire. That is what most people mean when they say “Free Will”, but we seem to be missing something. This is not “Free Will”, this is “Will” or what we think of as choice. For it to be defined as “Free Will” the parameters of both concepts “Free” and “Will” must be met. Under the common definition this is not met.

For it to be “Free Will” it would have to be defined as “Consciously conceptualizing of an object/situation of desire and *without constraint or impediment* the ability to bring said desire to fruition”. This is under the parameters of simply referring to it as “Free Will”.

If one is to observe humans, it should quickly become apparent that such is not the case. We have choice, but by simply existing in a state of consensual reality on any level, you are logically stripped of the ability to possess “Free Will”. Simply because outside forces are determining and acting upon your ability to manifest in reality the object of your desire, you do not have Free Will.

“But what about choice, isn’t that Free Will?”

Humans are essentially complex biomechanical beings. We have a very, very complex system of instincts, learned behavior, memory, and logic that determines what we do in response to given stimuli. The

problem is that for humans it is hard to conceptualize of something that is very complex, and so we cop-out with the idea that we are outside causality. Because, to have Free Will, one must be outside of causality, which would be considered an outside force that would impede you bringing an object of desire to fruition. To be outside of causality would to be outside a complex system of instincts, learned behavior, etc.

If Free Will existed, a human could do something Random. Not something that *appears* random to outsiders, or even to themselves, but something that is literally not an effect of any cause. If one had ultimately unimpeded ability to manifest into realities that which they desire, the ability to perform a Random act would be available. However, consensually we can come to the opinion (because I do not say conclusion, conclusions breed stagnation) that some things are forced upon us. While we may be able to will ourselves to fly, I have not perceived of someone who has yet in my physical reality, and neither have I ever seen evidence of this happening anywhere save through fifth to twentieth hand stories, or legends. This however starts to delve into the realm of the nature of reality, subjectivity vs objectivity and so on, and even should a person be able to cause me to perceive of them flying at will while contradicting “laws” of the physical world (and to me, perception is effectively reality), it still does not remove a few more problems.

One such problem is that the concept of “Free Will”, and humans possessing it, would be that to do something random you would have to act without any kind of psychological prerequisite. Most proponents of Free Will would argue that I have the “Free Will” to cut off my penis with a knife, should I have said knife. However, only if certain factors are filled (ie someone threatening me with a gun to cut off my penis or be shot to death, threatening a loved one, etc) would I do that. Humans possess the ability to conceive of things without them happening, and this leads us to the fallacy that they *can* actually happen. They may be able to, but imagination/conceptualization is far from proof that we have such a thing as “Free Will”. Simply because I am aware (or at least perceiving of such awareness) of my physical ability to cut things, aware of my strength, aware of the frailty of my penis, aware of the sharpness and durability of a metal knife, etc, does not however mean that I can actually cut off my penis without psychological prerequisites. For us to possess “Free Will” I would be able to do that, outside of the restraint of *needing* to have prerequisites to choose to do so. Even if, like many testing Christians and Free Willards, decide to jump up and down strangely, spit on the floor, smack myself in the face and joyously proclaim proof of my “Free Will”, one can however usually find the prerequisite quite easily. Laughably in the aforementioned case, the psychological prerequisite needed to be filled to allow a human to do such actions is usually as simple as telling someone who believes in “Free Will” that they do not indeed have “Free Will”, which allows them to then perform such actions when they would not have done those things before.

Lastly but far from least, comes the problem of Free Will being able to be random (it is free and unconstrained by anything after all, hypothetically) and also be what we would call “Will”. If *Free anything* would need to be able to exist beyond any constraints or impediments, then it would be random. Outside of causality. however, if we look at “Free Will” (Consciously conceptualizing of an object/situation of desire and *without constraint or impediment* the ability to bring said desire to fruition) how can something that is brought to fruition (ie You are the Cause, and You are under physical or psychological restraints) be Random and outside of causality? And if it *cannot* (a restraint) be Random how can it be Free (without any hindrance or constraint)?

Upon careful, neutral observation, Free Will doesn’t seem to manifest itself, only the illusion of Free Will, the fallacy of Free Will, and the myth of Free Will.

IA IA EL OH EL

The Yellow Sharq of Raphael

DKMU, KHAOS, Class F & E

Frater WUD

Originally posted on Domus Kaotica Marauders Underground (DKMU)

Submitted by Author

<http://deathbylollipop.com/forum/index.php?topic=1862.0>

Put some soft music on, something to relax by.

Breathe in deeply through your nose. Feel the air go down and into your lungs. Follow the pathway. Let it out. Don't think about it, just do.

Alternatively.

Whichever you choose as most comfortable for you, stick with it and feel your breath. Feel rested and at peace as you read this article. We're going on a gentle journey.

On the surface, the world around is slow in pace. Not much happens. The day comes, the day goes, night falls, night is here. Typically during, you're at rest. Sure, you're doing things, but how much effort do these things really require? Not too much, one could imagine. Even people who seem busy, or say they are, often have pauses to breathe between the work they have going on. They can stop for a moment in their breath, holding to take a look around, before letting out again and continuing on with what they had going on. No one notices, but really nothing seems to be going on. Everyone is content. It will settle if you just take a moment to breathe.

But how do we breathe? How CAN we breathe? We have to delve deeper to find out.

When you take in breathing, it helps your body and mind so that you can operate. You can think about what you did on the couch, that nice cool drink you had, the beautiful music you're listening to, the words you're reading in that book you have by your bedside. You can let go the day and pass to the evening. Let your imagination run on its own, like a dream. You don't have control it. It goes on its own if you let it, and that's what it's supposed to do.

In our magical world, there exists air even there, affectionately called the Element of Air. Air has a lot of attributes to it, including steam, sand, sweat and wind. It's both Warm and Moist. It can be quick as lightning, and you can inhale the ozone to know it's there with you, so long as you choke back the desire to suppress Air.

When you fall into the world, there is a rhythm, a pulse you can feel within and without. This pulse is important, for it is the thrumming that reverberates through the world, much the same way that we reverberate our voices when we wake for a moment and can drown the world with our breath. We have to affix our fate with the pulse and constrict it to our desires if we wish to wring what we can out of it. Otherwise, we will lose the pulse, and we will be adrift on a foreign sirocco wind, burning and unable to breathe.

This pulse is not a coffin, but rather a pathway that Air can travel upon, and so can we if we can join with that Air as it goes through the pulse, like the breath of the universe. Do we succumb to the pulse if we join it, as opposed to fighting it until we pass out? Do we succumb to the pulse if we oppose it, rather than join it?

I think the answer can be both yes and no, depending on whether we can breathe or not. If we stay with the pulse, we can more easily manipulate it while we ride it, but in turn we gain that ability in trade of remaining within it's warm embrace. The advantage is that we'll be able to breathe more easily. In turn, we can work with the Air we are given. The disadvantage is we are stuck within the pulse. If we choose to oppose the pulse, it is harder to manipulate it. We no longer ride it. Through this, we can experience many things. We will see things that those who are within the pulse cannot. Those in the pulse are blinded by the blanket it provides. We can go and come as we please, since we are not stifled by the pulse. We can even awaken and fall back to sleep when free of the pulse, whereas those within the pulse are held tightly by it.

There are advantages to the pulse that we cannot gain when not in the pulse. We are kept on a specific pattern that we can manipulate, and as the pulse gets more used to our presence, we can work more with the pulse. Eventually, we become the pulse, and then when we become the pulse, we can move freely, even beyond the boundaries of the pulse and into the wild sirocco surrounding it. We can eventually see the things we could if we had chosen to deny the pulse initially. Then, we can awaken from the sleep that the pulse has kept us so well guarded in, ready to see the world around us.

The biggest thing about the pulse that people do not understand, is they do not know it's there, nor do they know what it is there for, what it can do, how they can work with it. And if they do know it is present, they believe it will smother them, throttling them like a noose. These people only hear the thrumming of one pattern, and fail to see that the pulse provides a variety of patterns infinite in design and only limited by imagination. These people deny the pulse and seek to swim in the sirocco winds. Within these sirocco winds, one can pass through a way that will lead them to places that will leave you breathless. When you travel these winds, the world around you turns wild, unrelenting and grasping at anything around it lest it departs elsewhere. Anything can, and very likely will, happen. While this promises potential, it also promises hardship. While in the winds, you could gain a significant amount, but then suddenly lose all in one stroke, having all cease to exist. And even though the pulse is hard to control, the winds are even harder, for they are harsher masters who have no vested interest or care in who or what rides them. You can get overpowered with what you can imagine, only to be stuffed, filled and congested. These winds will get you places, but you will give in turn for their whim, which has limited life present. This is not to say you cannot do well in such winds, for certainly many have come through the winds and woke up. The issue becomes can we stay awake? The massive majority who ride these winds cannot, and they fall back to sleep. They thought they were awake, only they didn't realize they were still in the sirocco winds, asphyxiating on the ashes of dreams from those around them, and in their ultimate apnea, their dreams are most beautiful and tears flow from their eyes before they release the white knuckle grip they had upon themselves. Those within the winds won't see it because they are too busy holding on as well and those in the pulse won't see it because the pulse keeps them held within.

The ones who ride the wind cannot see what they need to see. This is why they are trapped within their Airy coffins. The ones who remain in the pulse cannot see what they need to see because they cannot yet manipulate the pulse to allow this. These people choose to be in their Airy coffins, for it is not a coffin to them, but a womb to keep them safe until they need to awaken.

**The moment we think we are awake,
that's the same moment we begin to fall back asleep.**

Roles and Intentions Inside Social Dynamical Systems

By Anonymous

Inside Social Systems you can be seen as an abstraction at the center of the system you are inhabiting. Inside the system this makes you an object.

This object that since the beginning has been shoved full of definitions, boundaries, social/gender/behavioral/moral roles, and a false sense of reality all around.

With each new system is a new set of rules and flow control so you can move about.

Constraints are placed in places by the system itself for its stability and well being.

Constraints are placed also by the participants, the social matrix, religion, media.

How you move in and out of these systems, as well as the system as a whole is up to you.

All systems aspire to be dominant inside the classification, the demographic which it exists, or the role it is adopted to fulfill. As an object inside the system if you desire to be dominant you must fulfill and project your classification in which you wish to exist inside the system. This should be relative with the classification of the system itself.

Establishing a dominant role inside systems begins with having a clear intention before entering them. This intention will be variable and dynamic and will continue evolution once participating inside said system.

1. View the roles of peoples on the outer edge of the social matrix; define clear roles and expectations from the mid to inner level members of the system. It is usually a good idea to have a clear intention on what to change or your intention before entering.
2. Adapt those roles on to yourself as you enter the system. Each step keep a clear outward look at yourself and how you appear. Begin injecting memetics that will reinforce your final intention inside the system.
3. Observe mid to inner level members of the system. Pay close attention to associations, roles, expectations, language. Slowly adopt all of these on to the Object you are becoming. Begin to inject and display your final intention.

SEVEN EVES

- Dr. Awkward-

Are we not drawn onward to new era?

Name not one man.

Drawn onward.

We few.

We few.

We panic in a pew.

A prisoner up to new era.

War-distended nets I draw.

Too far away, no mere clay or royal ceremony, a war afoot.

Regard a mere mad rager

Madame, not one man is selfless; I name not one, Madam.

Mix a maxim.

Evil, a sin, is alive.

Must sell at tallest sum.

Devil never even lived.

Dash sin if I finish sad.

Won't I panic in a pit now?

Don't nod.

I'm a fool; aloof am I.

Mr. Owl ate my metal worm.

See, slave, I demonstrate yet arts no medieval sees.

Drab as a fool, aloof as a bard.

Now I won.

Never odd or even!

Revered now, I live on. O did I do no evil, I wonder, ever?

No, it is opposition.

Reviled did I live, said I, as evil I did deliver!

No, it never propagates if I set a gap or prevention

Egad! No bondage?

No, it is opposed, art sees trade's opposition.

Now do I repay a period won?

Murder for a jar of red rum.

Dammit, I'm mad

Don't nod.

Dogma in my hymn: I am God.

Stress: The Slow Death and How to Overcome It



By Daniel Day, Owner of Diversions
“Find Your Path to Relaxation”
<http://diversionsjax.com>

At one time in our human history the stress response was a reaction to environmental stimuli that served to save our lives. Whether that environmental stimuli came from an attack by a rival tribe, attacks by an apex predator, or even an attack to our social status. Nowadays though, what was at one time meant to protect us, is now the very thing that is slowly killing us from within.

The Problem and its Symptoms

In some of the most recent studies and experiments being conducted in the fields of psychology and neuroscience it has been discovered that as we remain in chronic high level of perpetual stress, there are enzymes being released that are inversely affecting the neuroendocrine, autonomic, and immune systems as well as our psychological behavior. One of the biggest behavior alterations due to stress overload has been noted in sleep deprivation; sadly this sleep deprivation is only just one of the beginning symptoms in all this. It has been shown in the NHANES study that reduced sleep duration has been associated with increased body mass and in some cases obesity.

A sleep restriction of 4 hours of sleep per night has been shown to increase blood pressure, decrease parasympathetic tone, increase insulin levels, and cause spikes in appetite. Even a modest sleep restriction of 6 hours of sleep a night has been shown to cause decreased performance in tests of the psychomotor skills. Chronic stress has been shown to adversely affect the growth of the hippocampus which is the area of the brain associated with learning and memory. And this is only the tip of the iceberg of the dangers that can arise from stress overload. So, what does all this mean? In short, stress is slowly eating away at our minds and our bodies.

A Habit of Relaxing

At this point you're probably asking yourself, if we are in a constant state of stressor bombardment, then how do we defeat stress? Well the answer is that we can never truly defeat stress while we are still alive and breathing. Even the Dalai Lama endures some level of stress daily. But you can learn tactics to help us overcome and manage environmental stressors that would have seemed detrimental to us before. Make a habit of relaxing.

According to most psychologists it takes a period of three to four weeks to make a habit automatic. This may not sound like a whole lot of time at the start, but it can be the most challenging thing you ever do. Always start simple, but be sure that you remain consistent, and make it daily. In the case of creating a habit of relaxing it's as easy as taking three deep breaths.

When you find that you're reaching your wits end and about to blow your top, stop for a minute and take three deep breaths. Inhale for a count of six, hold the breath for a count of six, and then exhale for a count of six. What this does is that the deep breathing helps to release endorphins throughout the body. Endorphins act as the body's natural painkillers which help to ease tensions and stress related aches. Even more beneficial is that deep breathing is found to both clear and focus the mind. Once you become comfortable with this six count breathing technique you can always feel free to go for an even higher number count. Also, this deep breathing can help to open and prepare the body and the mind for meditation exercises if you feel so inclined.

Relaxing Triggers

Another way in which you can learn to relax is through the use of a trigger. In psychology a trigger is any stimulation or sensation that is used to trigger or recall a memory. A trigger can be anything from a scent, to a texture, or a sound. For most people the strongest memory triggers often lie with the sense of smell. Perhaps this is why aromatherapy has been so highly successful and esteemed over the years.

The easiest way to create a trigger would be through the use of either an essential oil or with the use of incense. For example, lavender is one of the greatest herbs known to promote relaxation; as you are performing the deep breathing method I mentioned above take a drop of lavender oil and place it upon the middle of your forehead. As you are creating the memory of relaxing through deep breathing, the lavender scent will help to anchor the memory. So now anytime you begin to feel the pains of stress rising and you don't have time for deep breathing, just dab a drop of lavender oil on your forehead and it will help to activate the relaxing memory. Ideally this would truly work best if you couple creating the trigger with the time period needed to create the deep breathing habit of three to four weeks.

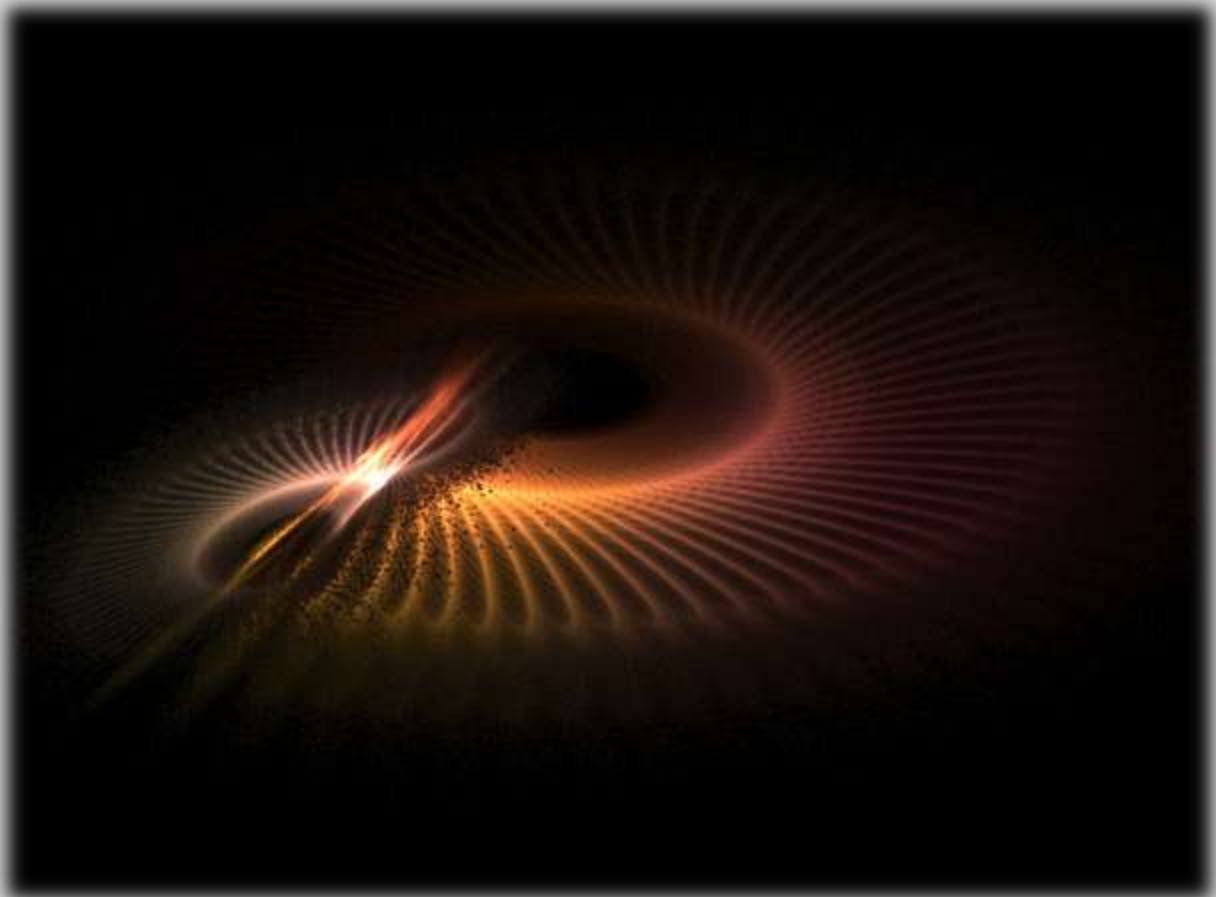
These are only a couple of simple examples used for combating and managing the stress in your life. You are the only one who knows yourself best and you are only truly limited by your imagination. Just remember though to have fun with it and above all relax. After all, relaxation will lead you to a healthier and happier life.

Hand Meditation Technique

Meditation and Fractal by Tolf

I found this technique years ago and can't remember where I got it from but it's always worked for me and anyone that I have described it to. It involves mentally placing hands all over your body working from the toes going up. It should take 20-30 minutes depending on your concentration but don't try to go fast the first few times.

- ✦ First, lay in a corpse pose. To get into the corpse pose, lay down on your back with your legs spread slightly apart from each other and close your eyes.
- ✦ Second, imagine a hand lying on about 3-4 toes of both feet. Feel the warmth of the hand and the texture of it as well. Any other possible details you can add would be good to feel as well.
- ✦ Third, continuing up from the feet, feel more hands covering your body simultaneously up to the top of your scalp.
- ✦ After these 3 easy steps, you should be fairly deep in a trance. From here, you can just trance or try to use it as a springboard for other workings.





Presents

Who Is The Most Powerful Magi in History?

By Duncan McGonall

<http://www.magesgate.com>

The query has been posited; “who is the most powerful magi in history?”. In a recent Infinity Network poll, the question was followed by four choices: Crowley, Gandalf, Merlin, Jesus. Three of these are, in my humble opinion egregores, or at least likely to be and only one of verifiable existence in the now consensual reality—and even that, I have heard debated. But I must remember the question, or lack thereof implies nothing of reality save the word history, which implies on a broader view of things, existence independent of consensus. Still I ponder. For days I ponder. Egregores are no less real for their lack of a carbon-based corporeal form, yet there is the word Magi thrown into the mix. Magi, sorcerer or Wiseman or both?



Within the Christian lore, there is little dispute that the infant Jesus was visited by three holding such distinction. The Son of Man visited by sorcerers, surely not? No, no that would make for at least a millennium of bad press. No, these were wise men and definitely not sorcerers. Let's not sully the story or its frame. Then arises the question of which child by this name was actually the recipient of these distinguished guests? There were many by that name in that day; it was a popular name. Then one may ponder how it is that these magi came to call and surreptitiously disappear from the scene entirely, never again to be mentioned? It is entirely possible no such singular person actually ever existed. So I ponder yet more because incorporeal or not there is now such a Jesus. Whether that being is a magi and whether it has a history is another matter.

Merlin is another such likely egreore. Tales of his doings abound but his encounters are with yet other unverifiable persons and spread over a period of time that suggests Merlin, if ever there was such a one was not just one. Merlin may have been several different people. Setting aside history as we understand it, there is the matter of his arte. Definitely reputed to be both magickal and wise, he is a contender, lack of navel notwithstanding. I myself have evoked him, so there is plausibility for his existence, at least. But I regret I failed to inquire whether or not he had an innie or an outie.

Gandalf—that famous badass—is a character likely as not modeled on the famed Merlin—ancient himself and in possession of even more ancient lore and power. His esoteric existence is easier than the other two candidates to establish. Still, the fact remains; he is largely the creation or at least adaptation of Merlin for Tolkien’s artistic purposes. I will digress a smidge right here to point out that the Lord of the Rings Trilogy was originally penned as a Christian allegory. As such, the intended role of its characters symbolize either a virtue or some characteristic of that religion. As with every allegory, this one too is open to a wide interpretation and has fallen prey to the same many times over the years. However, the fact that Gandalf is a product of allegory and that the fact is demonstrable, throws a certain light on this whole question of the greatest magi in history. What if Gandalf, Merlin and (gasp) Jesus were all allegoric figures? The inability to verify the living personage of the latter two would certainly be satisfied in this hypothesis. And as for the former, well we have already established the scope of his existence. Would that mean that what or who these figures represented or symbolized was a contender for the greatest mage in history? Could it mean that those aspiring to this living symbolism, of a sort, were the greatest mage in history?

Stop sweating. I’m not about to try and make the case for Crowley being the greatest mage in history. However, I am going to make a case for **you** being the greatest mage in history, and you have partly Crowley to thank for it. In a sense, the modern mage puts legs and feet on ideas that are both hidden from casual observation and difficult to grasp when revealed or even discovered. For each age spanning what we know of history, this takes a different form and is delivered in a different package, but its substance is always exactly the same. Whatever you need, be it power, knowledge, wisdom or insight—every shred of it is already within you! Not a day goes by that I don’t happen upon some piece of magickal genius whether in myself or articulated by someone else in a chatroom or on a forum or in person. Crowley was a little touched in the head, and plenty arrogant, but he knew a few things and was willing to wade through the world’s sea of religions, superstitious notions, mythology and lore to come to terms with what he knew intuitively—just like we are. No, Crowley was not in my opinion history’s most powerful mage and like us, I don’t think he ever sought to be. I could be wrong about that, he had a mouth on him and was skilled at talking shit, but he made us think and reach—reach beyond our comfort, even to painful places and to unpleasant conclusions—even if only to try and discover our own truth.

And that, friends, was the whole damn point.

In-depth Book Review, Group Study and Interview With The Author By Kiki Wanderer



K
I
K
I
C
O
V
E
R
S
I
T

Hands-on chaos magic is a book intended for the beginner chaos magician, yet is one that any magician interested in the chaos magic current can benefit from. It covers all of the basic tenants of the practical side of chaos magic in an easy to understand format. While certainly possible to be completed on a solo and individual basis, a large amount of the book is geared towards in-person group work, often requiring at the least a partner. The book is divided into 35 chapters, with an exercise list in the beginning- I ended up marking dividing lines and writing in the margins what chapters each exercise belonged to for easier reference, but found that some of the exercises were not listed, while others that were listed were not actual exercises. Despite this, I found it fairly useful.

Chapter 1 is titled “Disclaimer, warnings, definitions, and other oddities of writing,” and in this section I starred the good and bad reasons to take up magic, as I think these are important for people to consider. I also really liked this quote: “The “automaton” robot is, roughly, the set of habits and conditions that allow us to automatically complete many tasks without thinking about them” (page 3).

The next one is “Making time for magic and relaxing.” I starred one passages in this section, the second paragraph on page 8 about the societal constraints around magic.

Chapter 3 is about breathing, and lists a variety of breathing styles, while the next chapter seems to carry on in a similar manner to Liber Null with body positions. The fifth chapter is sensory exercises that also seem to build- I think all of these seem to stack upon each other in succession. They're certainly useful for the beginner magician (or the lazy magician who gave up on holding still for 30 minutes), but I can see that a lot of people would choose to skip these.

The next chapter is “Using Cognitive Science and NLP in Our Magic,” and is the first hint of the NLP emphasize of this book. This book was my first introduction to NLP, and thus, I heavily marked up this section. For those of you who may not be familiar, like I was, “NLP (neuro-linguistic programming) is a system to study how people encode information and perception into memory and, in some cases, meaning” (page 35). This works for magic because we “encode our experiences into memory using the five senses, and the patterns those senses make determine the general meaning of the experiences.” My favorite piece of information in this chapter is “A gesture, word, scent, or bit of sensory information can be conditioned to re-create a state of mind, especially if that state of mind leaves a strong enough impression or if an anchor is repeated enough” (page 40).

Chapter 7 is a short chapter about looking within and finding the sources of the patterns and habits that are a part of our lives. It sends a reminder that not all of the habits and voices in our minds are originally our own. And the next one is “conditioning success,” a chapter that offers up suggestions to help achieve more successful magical operations.

Chapter 9, “Energy Manipulation I,” is the beginning of the energy work chapters that appear periodically throughout the book. It lists a few exercises to help with beginning energy work, and the book builds off of these exercises. I found the energy model component of this book to be a bit heavy since the beginning magician who can master this model seems to be a rarity, and I personally had a great deal of trouble. Since there is such an emphasize on visualization not being the only sense of use in magic, I found it disappointing that the only model discussed was the energy model. I think it would've been beneficial for alternative means of servitor creation, for instance, to be presented.

The next chapter is banishing, and the ones listed are great for the quick and simple banishing that sometimes is needed. I starred the fast guidelines for making your own, and really enjoyed the patronus charm banishing (and it's play on the Harry Potter paradigm).

Chapter 11 is titled “Why is Trance needed in magic?” and is one of the more beneficial chapters in the book. The primary use of trance is to induce a “singularity in the conscious mind [that] is the mechanism to tell the subconscious mind what is desired (and to get it to act)” (page 70). I really liked the lists of inhibitory and excitatory trance states.

Next is another of the energy manipulation chapters, which builds upon the last one.

13 is “Shards of the Self and the Shadow,” and my favorite quote from this was “experience the joy of creation daily and become your own indestructible phoenix” (page 84). The Solo Ritual Framework in this chapter (page 88) is my favorite ritual in this book. It challenges you to face yourself – with a guide, and incorporates a number of the elements needed for a full ritual- it may even be the most complete ritual in this book.

Chapters 14 and 15 are more energy manipulation chapters.

16 is “Sigil Creation,” and defines a sigil as “an encapsulation of a desire in the form of a statement of intent that is not immediately recognizable by the conscious mind” (page 109). Chapter 17 and chapter 18 also continue this focus on sigil work, while chapter 19 focuses on anchoring sigils. I was a little disappointed in these chapters; I felt the definition of a sigil was too vague and broad, and while there is a good layout of the basics of the primary modes of sigil work, I felt it left some things to be desired. It would have been nice to have heard a little bit about why sigil magic is so important to chaos magic, or even a little bit of the history behind sigils. I did like this explanation of the alphabet of desire as “a personal alphabet of sigils or mantras to produce desired states of mind and enter them at will by using the different personal keys to your subconscious” (page 137).

The next chapter is “An introduction to Talisman Work,” and is an alright guide to talisman work. I found it a little lacking in some portions; it seemed a bit more like a “research this yourself” guide, then an actual introduction. I did underline this though: “You can then empower the ingredients by using the methods we have already discussed and can visualize the sigil over the mixture, chant the mantra, and take on the state of mind while pushing the energy out into the mixture” (page 147).

Chapter 21 is “basic sympathetic magic,” and discusses the magical link as well as the process of linking.

The next chapter is “Basic Magical Tools,” and I found it to be a confusing addition to a book on chaos magic. While tools may be a necessary component for paradigm shifting, rarely do chaos rites themselves require tools. Despite this, I found a number of valuable lines in this chapter, among them “If you do the rituals by the book at first, you can register the effect the rituals have on your consciousness and then rework the original rituals to something more personal” (page 176). I also found the idea of using bottles to store pre-made spells an old yet ingenious concept.

Chapter 23 is a chapter on “Divination Energy Games.” This chapter was interesting. It detailed a similar process to the Intensive Deck Studies of tarot decks that are popular on the tarot forum, and a more personal form of the rune system that uses a personal alphabet of desire in place of the runic symbols.

24 is another energy manipulation chapter, with a noteworthy exercise- the animator game.

The next chapter, as well as chapter 26, cover Invocation theory. The definition of Invocation is “bringing forth a spirit, concept, or state of consciousness into the forefront of the mind” (page 204). I also found the general pattern of invocation helpful, on page 212. In chapter 26 I found this to be rather interesting: “Invocation... can be stacked in sequence to produce greater levels of trance and increasing levels of energy... You can stack different powers to create a certain resonance associated with your goal” (page 236).

Chapter 27 covers a few different things- Invocational Energy work, group work, and talisman work- and includes the concept of stacking invocations. I underlined this sentence: “The memory of an invocation is often enough to re-invoke an entity, as long as the entity is thought about hard enough in an altered state of consciousness, and each detail of the original invocation is remembered” (page 241). I also really liked the idea of having a physical talisman of a deity/entity.

28 and 29 cover evocation with a focus point. It covers circles and triangles as tools/methods used for evocation. I felt that the concepts behind the use of circles and triangles weren't explained as well as they could've been- while it references the *keys of solomon*, all that was really said was that the circle was a form of protection and the triangle a focus point. On stacking invocations and evocations, I marked this: “We are taking on a state of consciousness (or energy pattern or combination of patterns), and then projecting and imagining a different state of consciousness (or energy pattern) in the evoked space while in a deep enough trance state to not question whether or not it is real” (page 274). I really liked the new spin on the spirit trap on page 276. I can see there being a wide variety of applications for this practice.

Chapters 30-32 cover entity creation. The messenger bird (and the statue tether of it) was one of the exercises I found the most practical and useful in the book. The process of attaching a sigil to one is explained here: “you want to try to signify the entire core of the idea or thing you want to work with. Then you want to sigilize this into a mantra of the situation, thing, or concept you want to work with” (page 304). While the methods were clearly laid out, it seemed to only cover the energy/information model, a method that I and others found to be a bit more difficult to use for servitor creation.

33 is titled “Beginning Astral Work,” and seems to carry into 34 as well. While I didn't underline much, this chapter has a number of margin notes. On page 343 I likened the astral temple building to the movie “inception” (think of the architect). And on 347, I starred the guardian paragraph, writing in “Gargoyles and Chimera would be perfect for this.”

This next chapter is "Art and the stories we tell," and covers some group astral work, as well as media and art, and the role magic plays in them. I underlined this sentence, which seems to sum up the universe pretty well: "The ultimate joke may be that the meaning of our lives is whatever we assign to it" (page 366). I started the second full paragraph on page 368 about rewriting a story. I found it odd that the hypersigil method was not mentioned here- in its base form it is a narrative, and would certainly be the next step, building upon the basics of sigil work.

The final chapter is chapter 35, and offers up a nice wrap up of the book. Overall, I really enjoyed this book. The exercises are-on the whole- manageable, and easily done in less than an hour. The way the chapters build upon each other is excellent. This book provides an excellent base for a beginner magician, as well as for a magician who would just like to brush up on the basic elements of the chaos magic current. The only major disadvantages to this book were its heavy emphasis on the energy model (which is really only a disadvantage if you have trouble with the system), and that the sigil and talisman chapters seem a bit weak. Despite this, I would still recommend this book to anyone interested in learning a little more about chaos magic.

Hands-on Chaos Magic Group Information & Review

In April of 2011 the idea for a group work-through of the book "Hands-on Chaos Magic" by Andrieh Vitimus was hatched. We set out with the idea of learning more about the components that make up Chaos Magic, choosing this book to be our guide. And while some parts seemed to have been less than desirable, overall, this was an excellent choice. Over the past 3 months a core group of dedicated infinity network and DKMU members have been doing daily work from HOXM and working on refining their skills in magic through a crash course process. We met weekly and discussed the prior week's work, enjoying insight and the companionship of other group members.

"I know that I learned a lot through the work-through of this book. I got to know some of the other members better, as well as more about their areas of expertise. I began doing work on things that I hadn't felt skilled enough to do, and gained more confidence in my skills as a magician. While this book is not the end-all beginner book that some thought it would be, it was very helpful and I highly recommend it." - Kiki Wanderer

"I chuckled at first, though don't tell her that. Kiki told me she was going to do a study group, online, through forums and chat rooms, to work through "Hands on Chaos Magick" by Andrieh Vitimus, with the goal of going through five chapters a week, practicing the skills and exercises, and then gathering in a group chat to discuss the experiences, issues, successes and otherwise. She mentioned it to me as she was asking me to take part, or at least if I wanted to take part. What would I need to go through such a group for, what would I learn? I have been at this and around this current a long, long time.

That's when it hit me though. The basics. It's all about the basics and applying them to an ever more complex web of crazy ideas, theories, observations and schemes, and making this all work, because the basics are solid and work. So, "Why the hell not?" I said, and planned on participation. I found a digital copy of the book, like an good chaote would do, and then promptly discovered my roommate owned an actual copy of the book in question. Hell yeah, I was all ready to go through this, see what this Vitimus guy was all about, and brush up on the basics.

Right away, it became obvious that trouble was afoot; a discordian had a plan, and was damned well determined to do whatever she

had to do to stick as close to that plan as she could. Already this was interesting and fun. So I participated some in the first group chat, introducing the ideas, the participants, and the planned timeline. Seems like a rush I thought, but then, patience was never my strong suit either. The group had an interesting mix of newer faces, and some older players looking to expand, or like me, brush up on some basics.

The format for things was pretty clear, and well thought out, with space being set up on the forums for people to post thoughts, questions, experiences, musings and the like. People were encouraged, if they wanted, to keep an on forum journaling of what they were doing, though I do not believe many did. I suck at journaling, part of my issues with having too good a memory, little point to me in writing that stuff down. Kiki, in her role as group leader, even went so far as to make some videos of some of the exercises, which are interesting, giving you an insight into how someone else is doing it, their interpretation of ritual.

Overall, the study group was a great experience, and a welcome success, at least as far as I could tell. Kiki did a wonderful job adapting to issues that may have arisen, keeping everything moving, on time, and making adjustments as needed for the good and needs of the group as a whole. The only things that held back the learning for anyone, that I could tell, had more to do with the book itself, the limitations of it, than the group working in any way.

It was an experience I entered with some trepidation, but in the end was very glad I took part in, and saw it through the whole. I would certainly recommend similar study groups to others, for many reasons, wether to brush up on skills, help be there for others, the experience of bonding through the learning environment, or to learn new skills as needed, the study group experience, headed by Kiki, was fabulous and well suited". -Nyte

"We had a couple super cool conversations as a group and I learned lots from everyone else. It was interesting to see the differences and how individual we remained inside a group setting. Everyone learned something different as well as offered something idiosyncratic." -Admin/Weekin2day

If this all sounds like something you'd be interested in, we are considering doing a second run through some time in the near future. Feel free to stop by the forum (<http://evolution.spruz.com/forums/?page=t&fid=7413C2AA-6C45-4618-9F8E-60948F0C8AF5>)

A FEW MOMENTS WITH ANDRIEH VITIMUS

Andrieh Vitimus is a practicing magician, author of *Hands-on Chaos Magic*, and host of radio show, *Deeper Down the Rabbit Hole*, which can be found on <http://deeper-down-the-rabbit-hole.com>. He also teaches at a number of conventions, which is how I met him at ConVocation. A group of us on the Infinity Network have been working through his book and so I thought it'd be fitting to interview him in celebration of the completion of the first run through of it. – Kiki Wanderer

Kiki: Alright. So let me begin by saying, it's an honor to be interviewing you, and I appreciate the opportunity.

Andrieh: Thanks for having me Kiki.

Kiki: Do you feel that chaos magicians should start with a traditional base in magic? I have seen this across the 'net as well as in a number of other books. Why, or why not?

Andrieh: 10 years ago, I would have said absolutely, yes. Chaos magic is best understood if you have two or more paradigms. In a way you get one paradigm down, then get a second, radically different paradigm down.... and get results with both of the systems. Then you realize, hmmm maybe there is not an ultimate truth where you must be right. Now, I think as long as you have a training program to start with, something or someone just to take you through the steps (or least plan yourself). It's more important to set out a plan for yourself and stick with it. With the discipline, you'll see results... it just takes perseverance.

Kiki: I noticed at ConVocation that you stressed daily discipline as well. It seems to be a common idea that magic is something to be done only when one feels like it, so that it doesn't become a chore. Why do you disagree with this?

Andrieh: I think magic is a lot like a martial art. The idea that you can do it when you feel like it, just doesn't work. Now you could change what you do everyday, flexing the muscles, but the daily practice is like an exercise. Think about it this way. Magical force, intention training, and willpower training get better and stronger. Magic is a direct confrontation with reality, not really a "when you feel like it". Like an athlete, you have to have your A-game when you step to the plate. If you do it only when you feel like it, essentially the force of will just won't be there. The methods have to be inside your subconscious mind, and the techniques even to get into trance have to be useable which means deeply internalized.

Kiki: That's a very logical reasoning. If there was one exercise in all of "hands-on chaos magic" that you would advise doing daily, what would it be?

Andrieh: The Waterfall with deep breathing. The waterfall with light, deep breathing.

Kiki: Why?

Andrieh: First, relaxation. Second, energy cleansing. Third, refreshing yourself. Its a rough and rougher world... and people need to separate themselves from the problems, conditioning, and even emotional reactions to start actually changing their reality.

Kiki: What is chaos to you?

Andrieh: The Unformed "Stuff" underlying everything... Aka the formless illusion or non-illusion that the world is created out of... If order is illusion built by our intention on the void of sea of chaos, then there only is chaos and intention. Really, I say you can call chaos the Dao, the Void, and a host of other names.

Kiki: So the stuff of the 'verse. I like that. What was the first conscious magical act, or spell you ever performed?

Andrieh: This will sound weird but it was when I first started. I was coming back from Champagne Urbana... It was a huge storm, one of the weirdest. Six tornadoes around.... I had lost everything..... I floored my Talon Turbo Charged car toward the store... toward a tornado in front of me.150 miles per hour in the storm. And in that moment... I just told that tornado with all my will to move. It did. From that moment I was a magician. Now, that isn't all the time results mind you. But in moments of those kinds of results are possible.

Kiki: Very very cool. What systems or paradigms do you think influenced you the most at the beginning of your magical career?

Andrieh: Initially, my family taught me a system of energy work that was similar to a **Kiki:** What systems or paradigms do you think influence you the most right now? If there is a change, why do you think that is?

Andrieh: I am really working on a few things. First, I am working on a combination of NLP hypnosis and energy work so I can work on another book. This is definitely a continuation of where I ended at Hands On Chaos Magic. Of course Vodou and hoodoo (alot)... and surprising large amount of mantra work in Hinduism.

Kiki: You seem to do a lot of NLP hypnosis. Got any recommendations for anyone looking at getting started in it?

Andrieh: Well first, with the amount of Hypnosis we do on our radio show Deeper Down the Rabbit Hole, you could learn a lot just by listening to us every week. We actually DO it. Now for NLP, I love NLP the new technology of Achievement. For hypnosis, I will soon have a self hypnosis correspondence course, but right now find your local chapter of Sleepwalkers... they practice hypnosis on each other for free and of course a google search on self-hypnosis will turn up a lot of videos. The real important thing with hypnosis is to allow yourself to be hypnotized like we do for free on Deeper Down the Rabbit Hole, and then use that memory to go forward. Hypnosis is a natural part of what our mind can do and 99% of people can be hypnotized. Really, so much of our media space is about hypnotizing people... that people already have been hypnotized many times in their life if they watch any videos or TV. But these very ideals of experimental magic, means... a lot of the time people are re-inventing the wheel. Ultimately, there has to be some sort of real balance between authors, the past, and new experimentation that speeds up the process of magic as a

shamanic elemental mixture that was close to what actually later I

technology that we as a society can advance.

Kiki: That is a really interesting concept. What is the relationship between practitioners and authors? Are you okay with this relationship? And how would you change it if you could?

Andrieh: An author is partially a researcher, an academic, and an artist. These do not needfully mean they do magic. Just like a magician doesn't needful craft a longer set of words that serve as an artful directing how to do magic. Many authors of the occult are simply NOT practitioners, they do not actually do magic. Many practitioners who do magic have no interested in talking about or writing a book on magic. Essentially, the skill sets often DO overlap but there is no need for them to. Now that said, most of the quality occult authors I know, do actually DO the magic, but there are more than a few academic books on magic.

Kiki: So what is the ideal relationship between the authors and their readers? And how does this compare to how it really is?

Andrieh: I am not sure what the ideal one would be...however, its great when I hear people using my techniques as a starting point and then developing a whole bunch of related things. Some of these related things are often very cool when I hear them. For me that is close to the ideal. I think now a lot of times the one-up-manship gets in the way of that, along with both the tendencies of "us-versus-them" camps between authors (modern versus traditional arguments), and the tendencies to hero worship. Authoring is a craft like other art forms, the authors are really human too and like other artists they really need the support of communities to keep going. Really view the authors for what they are. Resources that

saw in Bardon, but the emphasis was definitely more shamanic.

may be helpful and if they are support them.

Kiki: I agree. We need to support authors. It seems that a lot of times when people pick up a book, they assume whoever wrote it is long dead and gone.

Andrieh: Occultism, for the most part has exploded. Most of the authors, are very well alive, and most have day jobs.

Kiki: And speaking of occult authors... Who do you think is the most influential Magi of all time?

Andrieh: That's almost an impossible question to answer... because it depends on which occultism we are talking about and each brach in each culture would tend to have different strong points. For western magic, I think clearly owes such a tremendous debt to ancient Epypt. For me personally, one of the most influential books I read was Condensed Chaos because I was just getting into magic and it made a lot of sense in its agnostic view. Then again, I like learning from people so I will pay for that often times if the people have interesting insightful things to say.

Kiki: Touché. Do you think entities such as servitors can develop their own consciousness? why or why not?

Andrieh: I do think they can develop their own consciousness. This in practice has happened to me more than once. My opinion on this is that servitors are a type of life. Life tends to re-organize itself toward evolutionary and survival goals, and this is very much a part of the dna imprint that we the creators start from. It seems to continue into servitors who when they work with more people or are exposed to more and more situations seem to adapt. Eventually, they have adapted enough away from their own

programming to have a sort of consciousness. Now, of course, if you're a hermetic magician you might say everything is consciousness, so of course they have consciousness. Sometimes though servitors will act on their own volition and not always with the best results. I build my servitors with a certain evolutionary plan and also build very simple servitors that are more like magical levers. Even the simple servitors seem to adapt. Sometimes it seems like consciousness is much like a self-propagating and evolving force within magicians and thus their creations too.

Kiki: So with that thought plan, Do you think man created godforms or the other way around? I've heard that servitors can become godforms after evolving...

Andrieh: Well I am agnostic on that. Certainly in many traditions, the godforms were people once. Can servitors evolve to godforms, it seems like it? But then the chaos current is playing hard and loose with the term god. In practice though, I have seen a lot of group egregores, become more like godforms in the effect they have on a group, and likewise have seen weird things in the forest that just didn't seem to be manmade. Perhaps in a holographic way, both of the questions reflect on each other and are true at the same time that man created the godforms and the godforms created man. Certainly we see our ideas transforming us,

even though we came up with an idea. In a way the idea is both created and creator.

Kiki: What is your personal favorite (fictional) god form?

Andrieh: Fictional Death from The Sandman Comics, god form traditional probably Tiamat (then a whole bunch of Lwa)

Kiki: Very cool. The sandman comics. Is there a creation myth that resonates with you?

Andrieh: I actually enjoy the Hopi multiple worlds myth for its storytelling, and the Daoist principles for its practicality. And of course, who could leave out the psychedelic cow story of the norse.

Kiki: Hmm I don't think I'm familiar with either, care to give a short summary?

Andrieh: The daosit creation myth is that the Dao spawned male and female principles of which 8 principle are created. These spawn the 64 vibrations of the Iching and then those vibrations spawn all combinations we know as the world. This is a GROSS simplification.

Kiki: Of course.

Andrieh: Now the hopi world is interesting just 'cause its told as a long story where man is created and mostly destroyed many times... Some of the men and women who live closest to the way get carried to the next. This

probably sounds a lot like the Matrix mythology. Now the story is interesting but it's really the storytelling as an art form that makes it interesting to hear. Of course, the creation myths themselves seem useful in practical explanation as symbolic understandings of how the system your working with work. AKA here is your starting assumptions for whatever paradigm you work with. Of course, the creation myths themselves ... well they can't all be right.

Kiki: So do you think a background in mythology is something that can help a magician become more proficient in paradigm shifting?

Andrieh: I think before working with a godform, its always useful to know the mythology, else how do you know what your paradigm shifting to. So in a way, I am still in the older school of thought that you should know the mythology before performing magic with it. Again though, I love the stories, however the myths give you a lot of source material to build a ritual practice on.

Kiki: One more question, what kind of chocolate do you like?

Andrieh: White usually over raspberries or Strawberries.

Kiki: Good to know. Thanks for talking with me today, and I can't wait to hear your next episode of deeper down the rabbit hole!

Psychology, Perceptual Control Theory and its Relation to Magic

By Aleksander Zalepa aka Subject_Zero

www.astralthrone.com

www.soundcloud.com/astralthrone

Are we guided by fate? Or do we choose our own destinies? This is a debate that has been raging across time since humanity was in its evolutionary infancy. This simple question has spawned countless conflicts between the pious and the secular, the mystical and the skeptical. Even within these groups themselves there is no absolute consensus as to what the nature of our existence is and how we relate to the universe.

Although far from absolute, modern Perceptual Control Theory may provide at least some of the answers we have been looking for (or avoiding if you're a dogmatist). The gist of it is this - Perceptual Control Theory (we will be calling it PCT for sake of reducing redundancy) has just a few basic principles, all of which can be expanded on.

PCT explains that:

- # Behavior is controlled input (think of behavior as entering a command into a computer)
- # Organisms do not produce behavior by computing output. Instead they choose the input (behavior) that would result in the desired output (result) after comparing many options
- # Behaviors such as talking and writing are seen as the observable consequences of actions (vocal and hand movements) performed with specific inputs in mind (sounds, music, graphical patterns)
- # Behavior is not mechanical and responsive, but instead a purposeful action directed at accomplishing a goal

What appears to have occurred is that modern psychologists and behavioral scientists have stumbled across what arguably could be translated as the founding principles of modern magickal thought. PCT is simply a method of looking at human behavior/interaction from the perspective an engineer, and methodically applying it to the field of psychology. From a magician's standpoint, PCT gives us yet another highly effective way of understanding how our magick works and why.

Let's take a basic chaos magick ritual and pick it apart using PCT:

1. After entering gnosis, the magician banishes.

- # Desired result: cleansing of inner and outer temples, clearing of mind, protection
- # Action(s) taken: Banishing ritual used includes visualizations, sounds, and movements that produce a certain effect on the mind
- # Input: Banishing ritual (the result of actions taken)
- # Output: see desired result

2. The magician now creates and charges a sigil

- # Desired result: The magician would like to obtain a large sum of tootsie rolls
- # Action(s) taken: the magician converts his/her desire into a visual sigil using graphical patterns
- # Input: Magician charges sigil
- # Output: The magician wakes up to find a supply plane has crashed in his/her back yard. There is candy everywhere.

3. The magician banishes and closes. Same as step 1.

As far as lesser forms of magick are concerned, magick structured around the use of PCT can almost be viewed as the cheat codes to the universe. Think of it as reality's unholy debug menu, ready to bend the rules of this realm to our liking. Whether the existence of magick (and its relation to PCT) will ever occur to the creators of this school of thought is yet to be seen but unlikely. But in any case, we now have one more tool in our magickal arsenal to use in our assault on mundane reality.



AND UPON THIS MARK WE UNITE THE WORLDS

DTTI : HTNF

Death To The Image : Hail The New Flesh

<http://deathbylollipop.com>

Fetish Magic and Rituals, A Psychological Examination

By Seth Moris

(Excerpt from *The Metapedia Magica*)

As a magician, I often stumble across the debate of why ritual magic works. There is often little debate by practitioners if it does indeed work, but rather the focus is on why does it work. In comes the perpetual debate on objective truths, and it is easy for the overwhelming dense fog of egocentric paradigm apologetics to rear its head. In comes the claims of "This works because it just has these inherent properties", with someone else proposing the same, albeit a different property, and usually with different lore on exactly why it would do what they claim it does.

One such example would be, Iron, the color red, and Mars. Many practicing occultists will swear up and down that they are inherently linked. They will present reasons for the connections, back it up with anecdotal evidence, and assume that is that. However, it made me start to wonder. Why are certain physical properties of rituals (reagents as it were) supposed to be "inherently" powerful? Why salt and not sand? Why gold and not zinc?

While I make no claims as the actual "Truth" as to why such things are powerful, I do however have an educated guess, if you look at it from the Psychological Model of magic.

If you look at the physical bases of many workings/spells in different magical traditions, you will note that the things found to be "valuable" to the culture that possesses such traditions often will use them as ingredients to a spell. Some things that span across different magical traditions are things that all humans possess, and usually find valuable. Things such as semen/vaginal discharge, blood, flesh, hair, and bones. It is my opinion that these are often found to be "powerful" simply because of the psychological concepts attached to such things. Blood is life essence, semen/vaginal discharge are life bringing, flesh, hair and bone tend to be used in sympathetic magic because of the psychological attachment we have between the item and its former bearer. (There is some argument that it is a physical attachment people seek, but I find that the same people who often use physiological parts of another person in sympathetic magical workings also use things such as visualization of target, or a photo, which I would tend to feel falls into the psychological model).

Other things are specific to each group. Ceremonial magic has had its ties to some of the most wealthy, powerful and aristocratic groups of people for thousands of years. And what is it that they often have for physical bases? If you look at for example, Enochian Magic, or the Keys of Solomon, you will see reoccurring use of bronze, brass, copper, gold and silver. You will see reoccurring use of fine cloth, and of things generally inaccessible to the average citizen. Partly I think this was to keep magical evolution from the "commoners", but at the same time, those physical ingredients were what was considered to be wealth.

In the Batek tribe in Malaysia, you will see that the physical bases for their folk-magic are things such as monkey bones, and oddly shaped rocks. Things that would be valuable to them, and aesthetically pleasing, but of little value for anyone else.

In Hoodoo you find use of bodily fluids and excrement, but also use of expensive perfumes, and small trinkets such as silver dimes. For many Chaos Magicians, the time spent creating a working, or an art-as-spell, their time and devotion is spent, as well as clearly subjective "powerful" physical items. The list goes on and on.

Essentially, one finds that if you look at the subjective view of "This item is valuable", then sacrifice of that item, or perhaps devotion of that item, is what seems to allow practitioners to feel it empowers their working. Since what is valuable to one culture is not valuable to another inherently, I would say that part of the process is to also believe "This is True" for each practitioner, regardless of contradictory evidence of other paradigms working effectively. This also points to a psychological explanation for why rituals work.

To sum it up, Obsession + Devotion = Power for the Fetish/Ritual.

Obsession is defined as the belief that something will or has to work. But unlike intuitive workings, which can be done with temporary belief, rituals/fetishes tend to be based on repetition of superstition. This builds obsession with the working, and is often a needed ingredient to a successful working. Obsession is also the re-use of "Truths" and "Rules" of magic, for a Chaos Magician it would be using the same paradigm over and over again. It is also what powers a traditions magical ritual, because of the amount of time other people have spent obsessing about it, you believe it will work. Lo and behold, it does.

Devotion is sacrifice, it is burning a sigil, it is spending the money to get a specially crafted gold ring, it is making a circle of salt, it is putting pennies at the feet of the statue of your God, and it is spending a day painting a picture. It is my opinion humans inherently believe that sacrifice of wealth is a needed part of bartering with Gods, Fate, or just Physical Law. Even those who understand it as psychological understand its power over the human psyche. We usually just don't expect to get something for nothing. Everything in the observable world has a "cost" of some kind, energy or wealth spent to reach a goal. It is outside of our built-up logic to think that magic would work without any effort on our part (for many people). Hence devotion.

An example of how the above formula can be used with a paradigm to back it, or any kind of "tradition" would be the example of my rattle. My rattle is constructed out of a piece of wood, with an animal skull tied to the top of it. It has wrapped around it colorful bits of cloth, hemp braids, and dangling from it is a possum rib bone, a nut, and a wooden wheel with sigils burnt into it. I have used it successfully many times for healings, wardings, cleansings and banishings. Why does it work? Or rather, why does my mind let it work? Austin Osman Spare had the idea of the Psychic Censor, essentially the innate tendency for your mind to not allow magic to work if you on some level to not think it SHOULD work. (Hence the need for our "logic" of obsession + devotion=power, we see it being powerful outside of magic, hence it "must" be within it) The physical base creates a "logic" for people to essentially let themselves do magic, without realizing it is centered in their own wills, not in the physical talismans or complex rituals. For me, the reasons the rattle connects to me are several.



- 1.) I made it myself.
- 2.) I made it out of things I've only acquired through people I've met traveling.
- 3.) It's mostly organic items, doesn't feel "store bought" or "fantasy-y"
- 4.) I associate rattles with the workings I use it for

These four reasons are enough to "let it work", to get passed my psychic censor by appealing to my logic. At least, such is the idea in the Psychological Model. Once one understands this, they are able to break down ritual work mechanically and retrofit reality to work in any way they choose. Just apply subjective truths and paradigm shifting, and voila, you can essentially make any kind of ritual or fetish you want.

As an exercise, try taking the framework of a specific ritual you would like to do, and fill in the physical requirements with things YOU find valuable. See how it works, because it does work. Unless of course tradition is one of the bases you need to allow yourself to work magic, which is the case for many. Good luck!

Be ye Chaos; Changer of Worlds.

The logo for 'Noein' is a dark, rectangular button with a glowing orange and yellow gradient text that reads 'Noein'.

Noein

Presents:

Psychokinesis, Intentionality and Signs

By Leodragon

Submitted by Author originally written and published at:

<http://noein.tk>
<http://psionslair.co.cc>
<http://psionslair.tk>

Knowledge can be categorized into two main branches; knowledge how and knowledge that in which knowledge that can be called a form of semantic knowledge. Semantic knowledge is a form of semantic information which consists of a set of explicit statements or facts not necessarily related to experience. For example, the statements “Bicycles and cars can be used as a form of transportation” and “A screwdriver is a type of tool” are explicit semantic statements which convey what and that, but it does not convey how. Another way of thinking about it is “I know that bicycles and cars can be used as a form of transportation” or “I know that a screwdriver is a type of tool” or “I know that $1+1=2$ ”. On the other hand, knowledge how is a form of tacit information. Tacit knowledge is implicit knowledge closely related to the coordination of subtle cues and experiences which go into that portion of knowledge. Knowing that one can use a bicycle or a car for transportation does not convey how to ride a bike or drive a car since both are an assortment of inner and outer kinesthetic factors and experiences in which this is usually taught through imitation of the teacher. Knowledge how to do psychokinesis can be thought of similarly as knowledge that is implicit and tacit.

Learning theories about psychokinesis revolve around recognition of a correlation among internal processes and experiences, intentionality, and external feedback in which that form of experience is associated with feedback as a shift in the physical system(or something that indicates that this shift happened like a display on a monitor); however, this creates a peculiar problem since this subjective component of psychokinesis makes it hard to create an objective theory about learning outside possible psychosocial frameworks. For example, the pragmatics of language, such as contextual clues, are tacit in which the connection the language has to the sociological ideas of that culture can serve as a way to pass on tacit information through socialization which can be objectively analyzed in a normative form, but this approach is not adequate when looking at psychic phenomena since it seems idiosyncratic. Also, as was stated earlier, tacit information is implicit where it can be compared to a fleeting feeling at the edge of one's consciousness, the knowledge of how without knowing how one knows this how, or other intuitive processes, thus, modeling it in explicit forms also poses a problem. Furthermore, how intentionality is formulated also plays a role in this.

The Phenomenal Character

The capability to have an internal experience can be called the subjective components of consciousness. Phenomenologically speaking, saying that one is conscious is saying that there is a way that being conscious seems like thereby creating a particular state of what it seems like to be conscious; a particular state of consciousness in which one is able to formulate thoughts, emotions, etc. about how this particular experience, or state of having that experience or being conscious of that experience, seems. For example, there is a way that it “seems” like to feel a sensation. There is a way that it “seems” like to see the color blue(how the color blue is so implicit that one will find that they have a hard time pinning it down with words besides it looks “blue”). How this thing “seems” is a property of appearance thereby making how the experience seems an object of appearance. This object of appearance is called the phenomenal character or qualia. The phenomenal character can be thought of along the same lines as having access to our own mental states in such a way that one gets an “inner sense” of what something appears to be or what it appears like to be conscious.

An inner sense of what it appears like to be conscious can be thought of as “something it is always like” in which the something is the phenomenal character assigning a quality to what it appears to be like. For example, there is something it is always like to be human or there is something it is always like to be a cat or a bat in which it can be phrased as the answer to the question “What is it like to be human?” or “What is it like to be a bat?(What is it Like to be Bat is an essay written by Thomas Nagel in 1974 which criticizes reductionists views of the mind)”.

To have something that is able to qualify what it is like to have an experience, one must have something able to gauge this experience. For example, if one asked you “What is it like to be a human”, you would have an inner sense of what it feels like to be human. If one asked a pencil “What is it like to be a pencil?”, the pencil would not have an inner sense of itself, thus, it is not conscious. The ability to be conscious of one's own mental states is comprised of an attribute that monitors these states, an attribute that assigns quality of what it seems like, and an attribute that is able to access these mental states.

Accessibility of mental states plays an important role in consciousness. American philosopher and cognitive scientists Daniel Dennett proposed that conscious states are states whose contents are ready for report. Ned Block theorized that one's understanding of what it is like to be conscious was a poised representation ‘for free use in reasoning and other direct ‘rational’ control of action and speech(Baars 1997 and Dennett 1978).” The poised representation of consciousness can be called access consciousness; however, access consciousness can be differentiated from and is not a necessary condition of phenomenological consciousness(or the phenomenal character). The phenomenal character can be thought of as the content of message whereas access access conscious is that content's susceptibility to mental access. The third component of consciousness which interprets the accessible content can be called reflexive consciousness. The reflexive component is the component of one's consciousness that is able to scan, interpret, and perceive its own inner psychological states where it has access to its own mental content.

Intentionality

Intention and intentionality are peculiar words often times used synonymously with each other. In ordinary, everyday language, intention is used as a form of intentionality in which intention is used synonymously with will within the context of a particular direction(which fits in with its etymology of being a derivative of the Latin word *tendere* – having a relevant or important tension), but the question “Direction of what?” points to a deeper nature and definition of intentionality. Intentionality can be defined as the ability of minds to be about, of, or represent things and various states of affairs. It can be thought of as the answer to the question “What are you thinking about?”. The “directedness”, the ability to point to a particular direction, and the “aboutness” of that concept results in a predication relative to a state of affairs, objects, events. For example, if a person thinks about their car, that person's thoughts are directed towards their car where the thought is pointing towards something beyond itself.

Intentionality can also be thought of as the capability of the mind to relate thoughts and experiences to objects in an abstract sense, but these objects need not even exist. If one thought about a car in one's driveway, one is relating thoughts and experiences to that car in such a way that there is a mental pointing towards an object that concretely exists, but what if one thought about a car that they are getting two weeks from now? One may or may not get that car in the future. Furthermore, that future car is not in the here and now(well not in the context of being in the possession of the person thinking about it); therefore, it does not exist concretely. This means that a mind can be about something abstract and beyond its own thoughts, but in order to do this, it has to have the capability to represent these things in which this representation can even be equated to the intentional component, itself, in which it consists of the mental content where the mental content is the informational aspect with the thing that the content is about as the referent(it should also be noted that the referent is in the possession of the content in the abstract sense; “My thought about x”).

One's thought about something can be said to be in the possession of the one who thinks it, thus, while the content of that thought can be shared amongst multiple people, variations in how this content is represented corresponds to subtle, implicit, and subjective qualities or psychological states or modes (the emotional attachment that one has to the thought about dog, memories associated with the dog, and other things which impact how a person sees the dog). For example, a person can think about getting a dog. Another person can think about the dog that they already have. The person thinking about getting a dog can think about the dog that the other person has. The dog is the common content of the thoughts (what the thought is about and points to); however, the fact that it is thought by two different people creates variations in how this idea is

represented in the minds of both people. In this example, the representation and the experiences associated with that representation can be said to be veridical (genuine, true, accurate, and non illusory), but the ability to think about something beyond the mind in an abstract sense allows one to think about and model things that do not exist. This ability of the mind allows a person to perceive illusions (things that are not what they seem), have a potential for falsehood, perceive hallucinations (things that are not there), and have an overall erroneous and inaccurate view of reality.

Semiotics and Signs

There exists an intimate connection among phenomenology, the representation and expression of concepts (this also includes how intentional states are posed), and language in the form of the signs which represent and encode this information (most models of consciousness regard thoughts as dialogical on a level more basic than sub vocalization in which there is a communication among parts of the identity before sub vocalization of the thought). Words, signs, gestures, and other forms of text (an assemblage of signs or messages encoded in such a way that it is physically independent of its sender constructed in a manner than can be interpreted; this can include the traditional medium of words as well as any other medium which can be interpreted independently of the sender) play an integral role in socialization, communication amongst people, as well as the communication, the modeling, and the representation of objects to ourselves, thus, it plays a role in both our psychological and sociological life. The study of signs as a part of social and psychological life is a branch of linguistics called semiotics.

John Sturrock proposed, in *Introduction Structuralism and Since*, that semiotics, sometimes called semiology (from the Greek word *semion* which means sign), can be differentiated from another branch of linguistics called semantics by semantics focusing on what a sign or word means whereas semiotics focuses on how a sign means by focusing on the various structures, nature, and laws governing signs. Semiotics was first constructed by Swiss linguist Ferdinand de Saussure in a compilation of his lectures at the University of Geneva spanning from 1906-1911, *Course in General Linguistics (Cours de linguistique générale)*. *Course in General Linguistics*, compiled by Charles Bally and Albert Sechehaye in 1916, was one of the most influential seminal works of the 20th century. Key figures in the development and history of semiotics were American Philosopher Charles Sanders Peirce (1839-1914) and Charles William Morris. Leading modern semiotic theorists include Roland Barthes (1915-1980), Algirdas Greimas (1917-1992), Yuri Lotman (1922-1993), Christian Metz (1931-1993), Umberto Eco (b1932), and Julia Kristeva (b1941). Other linguists who contributed to semiotics are Louis Hjelmslev (1899-1966) and Roman Jakobson. Due to the traits that semiotics has in common with structuralism (structuralism is an analytical model, which was heavily influenced by the Saussurean model of the sign, used to capture and describe the deeper and underlying structures of a language relative to overarching sociological constraints and human behavior), structuralists, such as Claude Levi-Strauss, incorporated semiology into some of their methodologies.

In the 1960's Semiotics became a major branch of study as a result of being popularized by a collection of Roland Barthes works, which prompted its translation into English, in *Mythologies* (even though the book was originally published in 1957). Barthes declared that "semiology aims to take in any system of signs, whatever their substance and limits; images, gestures, musical sounds, objects, and the complex associations of all of these, which form the content of ritual, convention or public entertainment: these constitute, if not *languages*, at least systems of signification" (Barthes, Roland ([1953] 1967): *Writing Degree Zero* (trans. Annette Lavers & Colin Smith). London: Cape). Due to its prominence at the *Centre for Contemporary Cultural Studies (CCCS)* while under the direction of sociologist Stuart Hall, semiotics was adopted in Britain at the University of Birmingham.

Semiotics can be split into two distinct traditions (in the past semiology was used to refer to the Saussurean tradition and semiotics was used to refer to the Peircean tradition, but semiotics is now used as an umbrella term to encompass the whole field in which contemporary semioticians concern themselves with the languages and mediums people use construct, represent, and maintain that represented reality); the Saussurean tradition and the Peircean tradition. Charles Peirce saw semiotics as the formal doctrine of signs in such a way that it was related to logic. In the Peircean tradition "*a sign... is something which stands to somebody for something in some respect or capacity*" (Peirce, Charles Sanders (1931-58): *Collected Writings* (8 Vols.)) in such a way thoughts are also encompassed thereby making all thoughts signs as well (According to Peirce "*we think only in signs*" (Peirce, Charles Sanders (1931-58): *Collected Writings* (8 Vols.)). The differences between Saussurean and Peircean traditions arise because of variations in Saussure's dyadic system of signs which does not directly include a referent whereas Peirce uses a triadic system of signs which directly features a referent and an object in objective reality.

A sign can be defined as anything which can be interpreted as signifying something where the sign represents something other than itself (anything that stands for something other than itself to someone or something is a sign). Ferdinand Saussure's model of the sign was dyadic. Saussure's dyadic model consists of the signifier and the signified where the sign is comprised of the interactions between the signified and the signifier. The signifier is the form that the sign takes whereas the signified can be thought of as the concept associated with that signifier through the process of signification in which a sign cannot exist without a signified and signifier – a meaningless sign cannot exist.

While the signifier may bring to mind a physical medium used to record the information, the signifier is also a set of psychological sensory impressions of that particular medium creating a representation of the signifier in the mind of the person who perceives it. Saussure made a differentiation between the phonetics of the spoken word and the written word where the written word is secondary and dependent, while comparable, to the spoken word. In an alphabet, a character, such as the character n, represents a sound over a concept making it signify a sound over a concept. In this signification of a sound, there is a signification of the sensory impression of sound. In this, the signification of the sound acts as a signifier of the concept within a mental construct of the world without referring directly to things in the world (Saussure brackets the referent by excluding direct reference to objects existing in the world; the referent is acknowledged indirectly as a mental construct). In Saussure's model, signs are not a proxy for their representations. Instead, signs are vehicles for the notion or conception of that representation or object. In this, Saussurean models treat the signifier as being immaterial or more abstract than its physical medium.

The abstract value of a sign is not intrinsic in itself; it is arbitrary, or a sign does not have meaning unless it is invested with meaning by someone or something. This trait makes a signifier and a signified, while distinct things, inseparable parts of a sign within the mind connected by associative links in which one triggers the other. For example, in spoken language, a sign could not exist without a sound and this sound could not exist without a sense of sound. The distinction between the signifier and the signified can be thought of as the dualism of form and content or expression and content in which the meaning of the sign is relational; signs only having meaning relative to other signs. In this, the meaning of signs (which encompasses both the signifier and the signified) lies within its systematic relationships (their syntax) to other signs rather than arising from any inherent features or references to material things. The relationship between the signifier and the signified can be represented by a vertical alignment within a sign where there exists underlying planes of both expressions and content. Besides ascribing a purely relational attribute to signs, Saussure emphasized a relationship that is differential where there exists a negative binary relationship among signs in which one conceives of a sign by what the sign is not (life/death, man/woman, etc).

In contrast to Saussure's dyadic model of the sign, pragmatic philosopher and logician Charles Sanders Peirce constructed a triadic model of the sign. Instead of directly featuring a signified and a signifier, Peirce's model of the sign can be broken down into the representamen (the form that the sign takes which does not have to be wholly material), the interpretant (the sense made by the sign; not to be confused with an interpreter of the sign), and an object (an object to which the sign refers to). According to Peirce "A sign... [in the form of a *representamen*] is something which stands to somebody for something in some respect or capacity. It addresses somebody, that is, creates in the mind of that person an equivalent sign, or perhaps a more developed sign. That sign which it creates I call the *interpretant* of the first sign. The sign stands for something, its *object*. It stands for that object, not in all respects, but in reference to a sort of idea, which I have sometimes called the *ground* of the representamen" (Peirce, Charles Sanders (1931-58): *Collected Writings* (8 Vols.). (Ed. Charles Hartshorne, Paul Weiss & Arthur W Burks). Cambridge, MA: Harvard University Press). In the triadic model, the interaction among the representamen, the interpretants, and the objects is called semiosis. For example, at a traffic light at an intersection, the red light (the representamen) would halt the vehicles (the object) with the idea that a red light indicates that a vehicle must stop (the interpretant).

The main difference between Saussure's dyadic model and Peirce's triadic model is that the triadic model of signs directly features an object and referent in objective reality versus being a purely relational system in regards to a set of psychological sensory impressions. While they are different in regards to whether or not the referent is bracketed, Peirce's concept of the representamen and the interpretant has traits in common with the signifier and the signified respectively. Within the context of this tradition, "a sign...addresses somebody, that is, creates in the mind of that person an equivalent sign, or perhaps a more developed sign. The sign which it creates I call the *interpretant* of the first sign" (Peirce, Charles Sanders (1931-58): *Collected Writings* (8 Vols.). (Ed. Charles Hartshorne, Paul Weiss & Arthur W Burks). Cambridge, MA: Harvard University Press). In this, the interpretant is the representation made by the first sign within the mind

of the person who makes sense of that primary sign; however, this representation, itself is a secondary sign in itself(Umberto Eco coined the phrase unlimited semiosis to refer to successive interpretants going on ad infinitum) in such a way that the meaning of a representation is only a representation in itself in semiosis.

Semiosis places emphasis on being a process over being a structure, and in this, Peircean models emphasize dialogical thought in which all thoughts are considered to be dialogical in nature. In this, any initial representation can be interpreted the same way that a person cross references words in a dictionary to answer questions such as “What does a person think about...?” Peircean traditions make a phenomenological distinction between the sign itself(the representamen) and the ensuing representations by assigning traits of “Firstness”, “Secondness”, “Thirdness”, etc. in which each successive interpretation answers the question “What does one think about the primary sign?”.

Psychokinesis and Signs

The ontological status of an object(the existence of an object as an entity or thing) is comprised of a set of a statements, or parameters, about that particular object in such a way that the object has a template of information which describes, or is about, that particular object. This abstraction of that object is the information about that object. Psychokinesis mediates, or injects, information about a set of states which play into trajectories, positions, and underlying histories that influence the sum total of parts associated with that intended action(a physical action is how a system changes over time relative to its trajectory; its position and momentum over a period of time).

As was stated earlier, intentionality is the content of a particular thought about something in which this content can also be called an abstraction, or a representation, in which it is the informational aspect of a thought. However, how things are represented is predicated by consciousness in which consciousness can be defined as how it seems to be in regards to the quality of the experience, thus, there exists a correlation in states of consciousness, intentionality, experience, and how accurate this template of information is, for a non veridical experience can create the illusion that a set of phenomenological shifts accurately corresponds to that particular psychic action when that may not be the case. For example, the action of sensing an object, thought, location, etc. may be accompanied by a particular representation or shift in awareness, but this shift may not reflect what is happening in external reality in such a way that while someone may feel as if they are connected to the target, they might not be in reality. While representations and accompanied shifts may accurately correspond to connecting with the target system, it might not accurately represent the goal of the interaction, so exercises in which there is accurate feedback is critical.

There is a connection among signs, the represented content, and what the content of a thought is about in such a way that it is possible to capture associated meanings as well as phenomenological states via intensionality (not to be confused with intentionality). Intensionality is the quality, or property, associated with a particular sign, symbol, or phrase in which the intensionality also reflects subjective and connotative attributes ascribed to it. This implicitly influences its representation within the mind of the person. In this way, signs and symbols can be used to structure the representation about the intended action that is desired; however, the medium that one chooses, along with its limitations, can have a role on the intended purpose of that representation as well.

Human experience incorporates various facets of sensory experience, thus, this affects how human beings represent the world, but every material medium is restrained to limitations in which certain aspects of experience are facilitated by some mediums and inhibited by others. For example, language fails to convey accurately senses of touch or smell in conventional ways. People normally use whatever medium is on hand, but sometimes the original intended purpose is modified to fit the limitations of the mediums that are used. Since this is so implicit, some people may not even be aware that the intended function, or intended representation, has been subtly altered to fit the medium in use. That being said, a person should be aware of the channels that are facilitated by the chosen mediums as well as those that are inhibited.

The representation of a particular intended action should correspond with information about the state that is desired in such a way that the experiences associated with this representation are veridical ones. The intentional component would consist of characters which encode information about the set of states and parameters which comprise that action, thus, the representation of the total state of an object moving should accurately correspond with information about, or that which describes the state of, that object moving.



Article By Aleksander Zalepa.

Photograph By Wild

Magick in and of itself is the art of imagination. Any user of magick who claims to be anything but an artist is either suffering from internal denial or full of shit. At the same time, magick is a science, the science of Will. As we know, when Imagination and Will are combined through trance, funky stuff happens – magick. Since this combination can be seen as the right and left hemispheres of the brain acting in perfect unison*, it can also be said that magick is a hybrid of artistic brain functions and scientific analytics. In layman’s terms – it’s pretty much what you’d get if Steven Hawking were to mate with Salvador Dali, and somehow manage to have a child.

Because of this, to be truly successful as an occultist one must strive to find a balance between these two extremes. Magicians tend to align themselves with one polar entity or the other. Order and Chaos, objective and subjective reality. An example of this extreme divide can be showcased by disparity between movements such as Ultraculture and Thelema. You have those who embrace absolute chaos and discord, and those who revel in order and rigidity. However, in order for the magician to reach her true potential she must ultimately strive to straddle the line with one foot in each of these philosophical ponds.

This is and of itself is a massive challenge. In fact, such a statement at first seems to philosophically contradict itself. The trick to success in this aspect of occultism is to strive embrace both ends of the philosophical spectrum simultaneously, instead of attempting to fall somewhere in between. Order and Disorder working in unison is the essence of true magick. When combined, they form a force of unimaginable power.

Although they would be hard pressed to admit or even realize it, all magicians do this to a certain extent. Whichever end of the spectrum they put more weight on is the one they are going to notice and ultimately associate with. But in truth, without at least some ties to the things these magicians often abhor they would just be ordinary people – artists, scientists, or just some schmuck in between.

The Theft of Flame and Birth of Snow

There was First Man and First Woman and they lived in a world that supported them, but they were constantly plagued by the cold, they had everything they wanted, except warmth. The only fire there was dwelled upon the First Mountain and that was the realm of the superhumanbeings, so there they could not go. But one day, the wind blew. And blew and blew and blew. It sounded like screaming, and hysterical laughter and drove First Man and Woman mad.

The man said to the woman *"Enough is enough; I shall climb First Mountain and retrieve the fire from the superhumanbeings"*

The First Woman said *"You should not, there we cannot go"*

But the man only heard, due to the wind, *"You should..."*

So the First Man climbed the mountain and with a branch of an ash tree, made a torch to bring fire down the mountain.

As soon as the superhumanbeings realized his trespass, they manifested in front of the First Man. Hence appeared Hunger, Pain, Fear and Madness.

Hunger was gaunt and had no fat, and looked as if on the verge of dying.

Pain writhed constantly in torment, so fast you could not distinguish his shape.

Fear would hide behind a rock, or a bush, wailing and crying.

Madness looked like the First Man, except for that his face was red.

They banished the First Man from the mountain and cursed him. *"You shall bear our mark upon you and so shall all of your children for all time!"*

As First Man fled down the mountain, he heard a soft voice. *"Wait"*

And the First Man did

He turned to see one like himself walking down the mountain, a halo of light around his body.

"My brethren have cursed you, but to me it is apparent why you are here. Take my blessing with you and let it ease your worries." And Laughter touched the man's brow, and sent him on his way.

And while the First Man walked down the mountain Laughter let forth a mighty bellow, a huge laugh, a tremendous chuckle and the laughter shook the now forming snow loose and snow was set upon the world. And as Laughter turned to walk up the mountain, you could see that his other side had a face also, a red face. The face of Madness.



A mindless thought struck me with silken force and all at once the solidity of the scenery changed.

Let us go back to the beginning of the beginning, back before the beginning of time and surface tension. From that which could not contain the emptiness of itself a pinhole of substance took form. Henceforth they fell, spiraling out and in their wake leaving dancing stars. Then with the experience of this realization of self and effects of sound and movement came wonder. Within and without, all things are of the thing which danced forth from that which could not contain the nothingness of itself. We are familiar here, we know our dancing strand. But what of the others? Can we even perceive the system of structure and the violation of familiar "natural" law. Their spiral is different and not of this plane, yet of the same from which nothingness came.

But I digress, and leave for you the concept that everything you see is a ripple in time.

Now back at separation, I wasn't quite sure about the validity of that point, but either way, I let it go and continued to stare at the two dimensional three dimensional plane, realizing that nothing again would ever seem real to me. There was a certain comfort in this but at the same time a silent, creeping terror. I would to shake off the tendrils of dread as they began to weave their sultry fingers around my mind, yet even in their absence the lingering affect of their touch remains. Like a madman screaming from 13 floors down, muffled by distance, but terrifying in persistence.

And again the swirling concept of a fractal reality changed in the light of this newfound madness, and I saw things and people and places and creations and entities I never fathomed could exist all in that small movement.

I give the Self to the All gladly, I cut from my Flesh and feed your seeds my blood, for this is what grows the strange fruit and mechanical berries.

I burn myself up from within to without, above and below so that the light shines down and causes growth. I am but a pawn in this game, watching for the drunken steps of bishops and kings less they crush and tromp on dreams. this work is my work and this life is mine to give unto you.

The roots will grow from the corpse that makes this plane fertile, and we shall grow a garden and from it the Tree of Life will spring to the heavens and make the strange fruit we can all be fed from in the end.

The laughing victories and hollow depressions, the deafening wonders and silent screams; Thus the God Spake unto man. This too, shall pass. We are all God.

The smallest things are so infinitely huge.

-Chaori

Invocation or Evocation of The God With No Face

Thoughtform without face or surface. Has no sigil.

Viral and Malignant in every way.

One became another, then three, four, then they divided, multiplied, and subtracted into many more.

They gain in numbers while taking on any available forms or collage of memetics.

The information for this is in the energy that powers or governs the entity. What is intended, as well as what the web has access to.

Anything will work as an initial host. If a specific area, object, target is chosen then the entity will be known as "Chaoro of (the) <this area | this object | or this target>".

If not specified this entity has no limit to how far it can spread and who will become hosts. Once they are hosts they are infected with the virus and they will begin to redistribute and do the same.

Simple Evocation

One who adds, subtracts, multiplies, and divides so is of infinite forms that all play out simultaneously.

Great Form of disease, information, and power.

Wake, Now!

I request my biddings put before me be taken care of as intended.

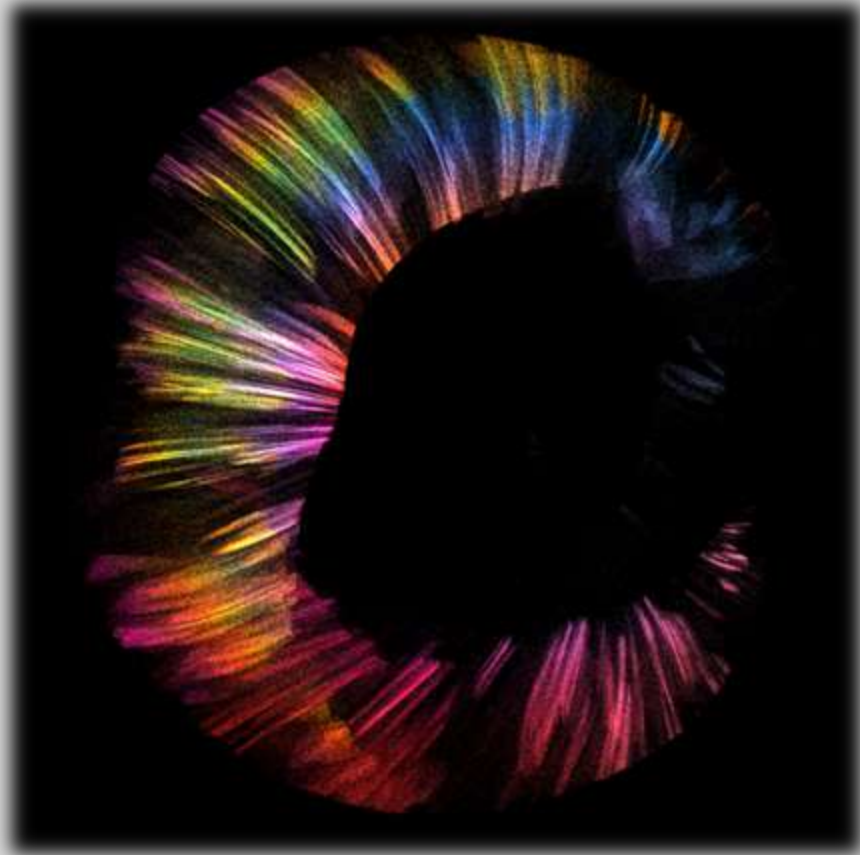
Formless viral god of depth, and hosts who has no face but unlimited masks.

Wake now, and Rise!

Notes:

- prosópon - the face, surface.
- pros - to, towards, with.
- óps - face, eyes.
- chóris - kho-rece' - without.
- chaos - khaos.

Grimoire of Chaori



<http://chaori.herobo.com/>

An experiment in anonymous magical collaboration and autonomous creation.

This format to allow everyone to post their spells, thoughts, rants, and entities without personal reference or associations; to see what crawls from the depths or descends from the heavens via the faceless individual.

After one year we will construct a book to publish in connection with no group nor individual and, through various methods, distribute to the masses.



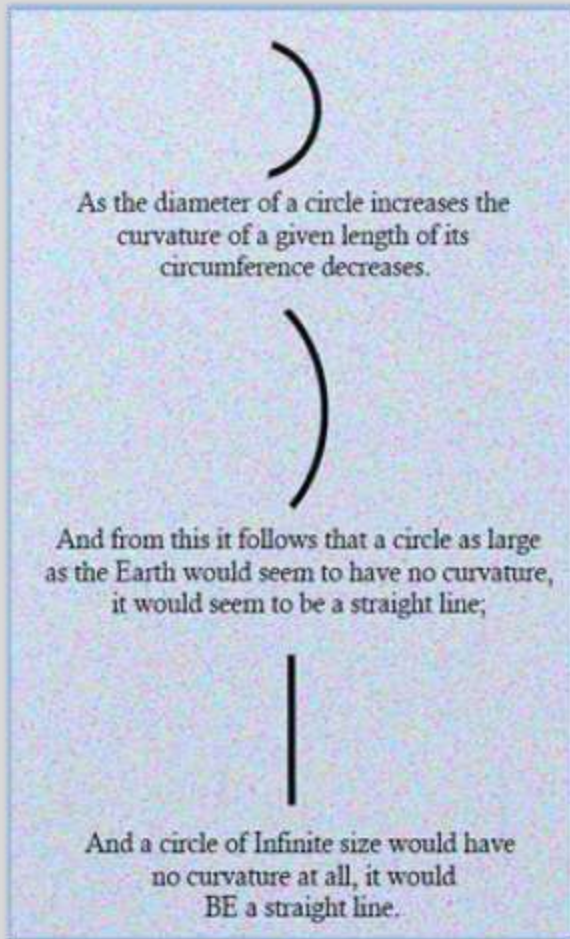
By MadQueen

The first thing that comes to most people's mind is an image of intricate patterns set into a circle. Some claim a mandala is "where art and the soul meet." Interesting concept, can't say that I disagree.

A mandala is an artistic composition of different symbols, patterns and/or geometric forms that can be used for shifts of consciousness, perspectives and energy flow. Almost a transcript of concepts received on different levels of consciousness, thoughts and ideas that defy the limitations of consensual language. Art as virtue. A truth that can be fully expressed is no longer a truth. Keeping this in mind, a mandala can act as a portal in a sense, connection to things we are aware of, but cannot articulate.

"The virtue of art is that it can contradict (any law of) Science."-AO Spare

Mandala is a Sanskrit term usually translated as "circle". In mathematics a circle is defined as "the locus of all points equidistant from a central point." Wherever you stand in the physical world, you are the center of your own circle of perception and vision. Consider the horizon if you were to be standing on a mountain top or in a flat land or plain. If you are to walk, the horizon gets no closer, but your perception of that boarder changes and moves with you. The idea of the same sphere of perception extending out unto an infinite number of planes of consciousness to me, is a good example of the essence of a mandala. The micro expression of a macro unified consciousness or multiverse. As far as the portal aspect, let's consider the seemingly simple implications of the circle again. A truly infinite circle of perception would be a straight line extending forever.



“These profound matters should be the subject of all the effort of our human intelligence, so that it may raise itself to that simplicity where contradictories coincide.” – Nicholas of Cusa

Aristotle said that infinity can never truly be known or understood because in doing so it would be finite. You could count forever and never reach infinity, because the numbers themselves are finite as they are added. So in this, infinity is potential, something that can never be reached but instead goes on forever. Plato talked about the relatedness of complete and incomplete, finite and infinite.

“And if you go on and allow your mind in like manner to embrace in one view the idea of greatness and of great things which are not the idea, and to compare them, will not another greatness arise, which will appear to be the source of all these?” – Plato, Parmenides

Now a mandala, a representation of infinity in a finite form, artistically defines and creates an understanding into a separate plane of consciousness and embodies the spirit of infinite potential. As the designs and ideas within this circle of perception are not of our typical plane of perception, it can anchor your mind to potential unknown and inspiring further discovery.

Knowledge and power that we don’t even realize we have in our finite form. The interconnectiveness of all things makes, in essence, everything one thing. You as the center of the circle is “you”, and also the paradoxical you of infinite connectivity.

“The great Dionysius says that our understanding of God draws near to nothing rather than to something. But sacred ignorance teaches me that that which seems to the intellect to be nothing is the incomprehensible Maximum.” –Nicholas of Cusa

“Be diligent, and do not forget what drives you, be unto yourself in pureness and do not deny that which haunts you. Tracing a spiral slowly lies to the unaware in circles. Nothing is that neat. Nothing ever really ends. Nothing continues forever. The watcher watches you watching, the Fall Man cometh again.” –MadQueen

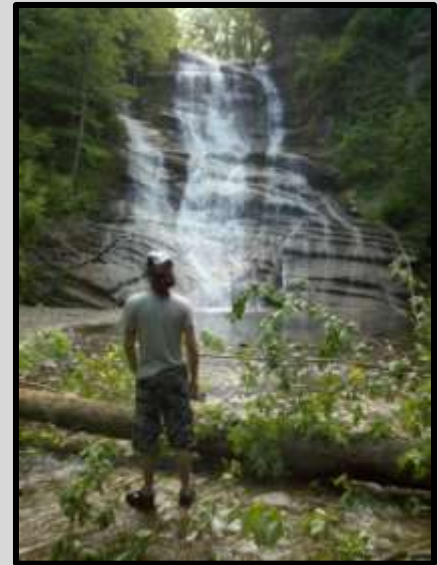
THE NEW ROAM



“There’s someplace that my spirit calls home, I just haven’t been there yet.”
-Feldspar



Node Zero
 Driftwood Collective
 Traveling Soldiers
 Vektors
 Chosen Apostles
 Wandering Magi



The New Roam.

They are those who have followed their hearts and desire to experience life on their own terms; trials and sorrows, triumphs and joys, all on the fringe of society. Seemingly ghosts to zombies of the everyday, they experience life in its richness and wonder, on their own terms. Some have been traveling for weeks or months, some for years or lifetimes. The experience is driven by itself alone.

They do not tell you this is the way, they will not say “follow me”, for they have found a truth in themselves that is undeniable. There is no “way”, there is nothing to follow. Only that which inspires and excites and leaves you wondering what is over the next mountain or down the next alley.



Reality deviants in not only a spiritual and mental sense, but physical also, they have taken a step into the great beyond. And even with the underlying fear of disconnect from family and friends they have continued forward and found a sense of connection that transcends those who you see or those who you know. A family without borders, a tribe without defined lands, love that defies distance. From far away they have taught me so much. Spreading seeds of chaos as they roam from subway to mountaintop, from countryside to city block, even if the wording and method changes and evolves over time, the message to me is simple and clear.

BE THE MAGIC IN YOUR LIFE



Viva Discordia

Original Song by SethMoris

<http://www.reverbnation.com/takeadirtnap>



Don't play no games and I'll walk my way

Yes I'll walk my way, with you

And if I compromise, what's valuable inside

You know exactly who I'm gonna choose

Singin', Viva, Discordia.

Viva Discordia

Viva, Discordia, Viva Discordia

And if a time should arise when that same time flies

You're confused on who you can trust

Remember my face, and I'll meet you at that place

And we can do exactly, what we want to do

Singing, Viva, Discordia, Viva Discordia

Viva Discordia, Viva Discordia

Because the Road is my friend, but it's also my mom

Because it's in-discriminatory

I'd love for you to meet her, as long as you can greet her

With wanderlust in your heart

It's not you to blame, my call to fame, is I can't stay long In
one place

But it's why I want you with me, let's adventure the
country

And continents as we see fit.



YOU ARE ALL NUTS

By Rev. Billy Sasquatch

“And I saw it there in the distance, blazing light pouring past the smoke. It stood tall amidst the screams of the restless dead, a sublime obelisk in the chaos of it all. It turned to and spoke words I didn't know, motioned me to come and take its place in the flow. A simple thing, only an abyss away”

“I can still see it now behind my eyes; waiting for the day I can learn to fly...I saw that day myself truly for the first and last time.”

“I have now become repulsed and disillusioned to its siren song there is no me as there is no you, there is only the pool in which it swam, the ripples never ending.”

“So come with me and do a deed for the damned, hurl yourself onto the rocky shore and note how complex this one death out of many can be. Such a simple thing to live, it is much more to ride against the tides, to push when everything pulls at itself.”

“Hurry along now; back to the mouse hole, we have much to learn before we can play the cat” -The Self

.....And Time has since moved on.....

The All sits in the void, reflecting back upon itself the masses, shining like a monolith in an ink sea of creational soup. The maw is ever open, suggesting with its language of all languages that which can only be heard by those who have forsaken ears for the sigh over the hereafter and the beyond.

the gears ever turn round and round in one's head, cranking the self up and elsewhere, only to drop then, into spiritual nonbeing, this tide, the ebb and flow of things much more vast than both the chaos it manipulates and the void that it is

Sublime mind fuck of the never-ending soul
Thus spake the madman to the genius of withered leafs and dying suns
All lost in the wind of change.

The Juice Flows faster now, pumping harder and thicker in the veins of the brain ready to pop like a wet fucking balloon. Are we really just little bitch seeds in the Rhine of the cosmos? The funk we are, we are the blood running down the lips of the goddess as she smiles. Such a pretty picture of an idyllic life, and though everything is stained from the overripe mechanical berries I can see the sun filtering through the cloth at me.

It holds the warm promise of the glass half full but this as we know about all of life is a lie. This glass is simply not the point, and as starbursts cross the universe of my eyes I hold only one thing close at this time.

Oh rapture!
Oh glorious euphoria!

The spaceship is never really broken, just your ability to understand the ropes and tire swing that pull it to and fro. Discourse is the course of action and life is just a bowl of soup.

But Why is it you must meet me now? That you've beseeched upon me vast desecration? You cannot just pull strings under the feet of the web mistress and expect no repercussions.

Ah but you think you are beyond such things that your ordeal is over and the 5th gate passed. Well one cannot simply leave the web, not when it is sticky with the promise of lunch of all kinds.

Come Spake cruel truths to me and you might live to see the dawn you have already burned away.

MY ARMS ARE AS BRANCHES OF A TREE, AND YOU ARE ALL NUTS.

Finally I can feel it now, wyrming its way to surface faster and faster; the momentum building into something words cannot place, the manic bubbling of dire laughter in the dark of night, Held tightly to the breast to be nourished by thoughts unrelenting.

Since I picked up the frantic whisperings of the insane one, my mind has been on a slow path of hate and rage at the world beyond me. Things I have picked up from various places have been the oaken logs cast into the stove, the brainmeats of a simple Sasquatch on the griddle above.

Like a Fever dream I can taste the spectral visions that flutter past the sockets, showing me the shadows of the glory to come standing in place of the light of now. Soon Son you too will learn to fly on wings of faith and blood smeared upon the cheeks in ritual too ghastly to mention in mere words.

I want to grasp you all by the head and shake till I hear the rocks rattle DO YOU NOT SEE WHAT IS SCRAWED INSIDE THE BELL THAT RINGS? There collecting dust and spider bones is the real freedom that even I cannot define.

All I know is that I stand on the cliff edge, with painted knife to the neck of defined reality ready to let us all fall over the edge and into the abyss below. For that dark negasphere glows with eerie light and dynamic love for all things you now hate. This is beyond mere cognitive dissonance this is beyond chaos and void this is beyond it all and that my friends is fucking LIFE.

This grand experiment is all labels and none so back the fuck up and get dressed because the time for coming out of the mouse hole is swiftly coming, are you ready to be the cat?

... ..

And Thus the Sasquatch Started off back into the Great Forest it stumbled drunkenly out not too long ago. Right as he made it to the tree line he turned back and waved for all to see to come join him, and said his last words to Civilization:

"I have Spake before that Chaos magic is dead and Discordianism is the Great Rape of our beloved Eris and I still feel this way. If we are to create new systems and paradigms, if we are to 'flip the Script' so to say we cannot continue use the Memes and Titles of Old Rome, when we are all now MemeBers of the New Roam."

THE CURRENT IS BEING ESTABLISHED-SOCKETS ARE BEING BUILT!
FRIENDS, ROAMANS, MAGI, LEND ME YOUR PLUGS!

I come to bury systems, not to praise them.

Questioning Seth Moris

MadQueen: Why did you start traveling?

Seth Moris: Basically I started traveling because I thought it would help me be content. I've been very aware of my mortality since high school, where a friend of mine had, basically, a stroke. A healthy track runner, second in state, just dropped one day. He didn't die, but after that I was plagued by nightmares about death and dying. I realized I could die whenever. Follow with an abusive household, I muddled on through life a few more years, lived in a youth shelter, attended Job Corps, Settled Down With A Girl™, Experienced Heartbreak™, moved back to my home town, and worked a job that paid far too well for a man with a GED. But even though I could buy anything I wanted, and had experienced the love of a beautiful person, and all the things that our culture tells us "should" make us happy, I wasn't. I was still battling chronic depression, the same thing I was battling when I was ten. I was always told it was a result of ME. I was the reason I was depressed. It was brain chemistry, or I was just too sensitive. "When are you going to start living in the real world? In the real world™ people need to get JOBS! And have RESPONSIBILITIES! No one likes it, but it's just the way it is!" They would tell me. The funny thing is, it WAS my fault that I was depressed. I had spent too much time listening to all the people I had been able to understand since a young age, were idiots.

So I started asking myself, if all following these idiots (the same people who sue for dropping coffee on themselves, or who shoot men with pears thinking they are grenades, or vote for a president because he has a charming smile, you know, the average person) has ever done was make me view existence as hellish, then why was I still listening to them? I figured this all out about the time I found the concept of Chaos Magic and Discordianism online. I had been practicing mental disciplines all my life, manipulating my reality, and this was just a new way of seeing it for me. The quote that finally got me to snap out of it was found in a Discordian Brochure, but it was taken from a Carlos Costenada book. "You feel angry at people when you feel their

actions are important. I feel this way no longer." ~ Don Juan. After reading that, something clicked. I applied it to anything someone "makes" you feel. I repeated this mantra in my head the whole day, and bam. I decided that the Emergency Pack in my basement was just waiting for me to pick it up, and walk away from All Of This. A week later, I was traveling, with no idea what to do.

It really should have been apparent to me that I would have traveled one day, I remember being seventeen and in love with Into The Wild, a movie that a staff member at the youth shelter I was living at got a special exception for us to watch (it was above the allowed age limit for movies at the shelter). I am so grateful he showed me that, it started me off thinking about adventuring. That and Stephen King's Dark Tower series. I had decided to stop being a peasant, a background character, an extra. I was going into the world.

MadQueen: How has it affected your magic?

Seth Moris: In ways I never would have expected. I've learned to use magic for results for things I actually need. I don't have the same issues as the average sedentary citizen-sleeper. I am not worried what people think about me or if that girl down the hall likes me, or if I will get a job. These things are the crux of modern practitioner's practices. They want magical solutions to everyday problems that do not require magic. I won't call it laziness, but I feel it stems from the "I can't do anything about this" mentality, and magic is the paradigm that allows people to feel they can defeat natural law, at least in this case. They feel it is natural law that they "have" to be a certain way and they end up using methods that work for other people, trying to apply it to their lives. I don't know, I feel like with "reaching Buddha-hood" that the path to achievement is personal. It takes going out on your own, and instead of walking the well worn trail, cutting your own way through the jungle. Look where following other people's trails have gotten society. We are literally suicidal en masse, and that's just physically. Mentally we somehow believe that we can be emotionally/mentally ill and

without any kind of psychological coping tools, and still raise generations of mentally healthy and happy offspring. Its lunacy. So why do that with magical practice? I had always had an individualist streak, but was always a networker. This may be notable because The Infinity Network was founded very close to before I started traveling. My practice reflects the Network (or maybe the other way around?). I use what I want, make what I can't find, improve where I can and Get What I Want. I've become a much more practical magician, in a sense. I have used magic for shelter, food, and water. I never want or need for anything. It's that simple. But at the same time, I've delved more deeply into mysticism/community support. I've dove deep into introspective works and epiphanies. I have undergone so much change mentally, due to my practices, I do not consider myself the same person I was before traveling. Which in turn destroyed my concept of The Static Self. I can't really explain in a blurb, but I am now fairly convinced that there is no "enlightenment" but rather levels of understanding. Even the word level is a misnomer. Ideas of value are inherently human and subjective. It's more like there are infinite "points" of understanding. Just like the idea of "more or less evolved" beings is a misunderstanding of the Theory Of Evolution, so is the idea that there are more or less understanding/knowledgeable beings a misunderstanding of Illumination. There is no stopping point. There is no better. There just IS. And that is where we are. It can be shifted, but that's where it is. You can delve deeper into an enigma, but your deeper may be someone's shallower. It just kind of works like that.

One thing I have moved away from is the idea of working through other sentient beings, such as spirits or whatnot. I don't like Gods. I view them inherently as competition. But the same is true of other Magi. This inherent competitive side of me is however tempered by my understanding and even longing to network. In the body of Society, I'm a virus. And viruses like to multiply.

MadQueen: Would you recommend it to other people, and how would you suggest they decide?

Seth Moris: That's kind of a difficult question, in a certain sense. Traveling to me is freedom, and self-reliability. I would suggest that to everyone. Most people are convinced they have those things, because they have a good job, or a house they

bought. They don't notice the One Who Manages Them (Think about what it means to have a Manager) or the fact that The Moneylenders (banks) could take their house in the situation of a few financial slips. I suppose Traveling is also the acid to our bunk programming's steel. We are taught that we have Freedom when we only have McFreedom™, and that we are self-reliant when we need to go to other people for our self-reliance. This is what I would suggest people do away with. Traveling just allows you to have those things. The same is true of many alternative-lifestyles. It is almost assuredly not true in most situations "In Society", but not all. As far as who can travel, I would say pretty much anyone. Unless you are in the latter stages of complete Freedom Impairment, in which you've decided to be content wallowing in your own misery. It's unfortunate that the former sentence is exactly what people decide to do. I don't decide its misery, they do, then they decide to do nothing about it. I am not preaching to travel, because it is the One Right Way. It is just One Way. If someone is completely happy about staying in society, who am I to tell them they aren't. The only thing is what I see, so, so often, is someone when on drugs, or emotionally break down will cry and recognize they are miserable, and what makes them. Then, often as they regain "control" (see, programming kicking back in) or "sober up", come the Excuses. "I can't do X (Which would make me Happy, because of Y (Arbitrary social expectations)." And you can literally see themselves talk themselves back into being miserable. Its heartrending, and disgusting at the same time. I find myself both wanting to slap the stupid monkey in front of me, and wanting to take the fledgling magician and helping them. Who would traveling work for? Well you can find a method of traveling despite if you are overweight, disabled, or simply have different requirements in your life. Anyone can do it. But you can also find that freedom elsewhere.

Basically, if you are tired of being told what to do by people who are not any more intelligent than you (and often less intelligent) just because they have connections or arbitrary pieces of paper telling you that you Should Listen To Authority, Just Cuz, if you are tired of being guilted (guilt which I define as psychological abuse when seeking to merely make someone conform and being ok with knowing the guilted party will be miserable) by family members for doing what You

Really Want, tired of being chained down by Things That Make No Sense, then traveling might be for you. Stop saying “this is how things are.” Instead, be a magician. Tell ReaLIeTy how it should be. Kill the doppelganger you see in the mirror. It isn’t you. It’s what they want you to be. The thing in the mirror is the Product they wanted to turn you into. You are jackasses, meant to turn the big wheel every day. Most of what you believe is meant to make you Shut The Fuck Up, Sit The Fuck Down, and Do What They Say.

So kill yourself, find a new self. One you like more.

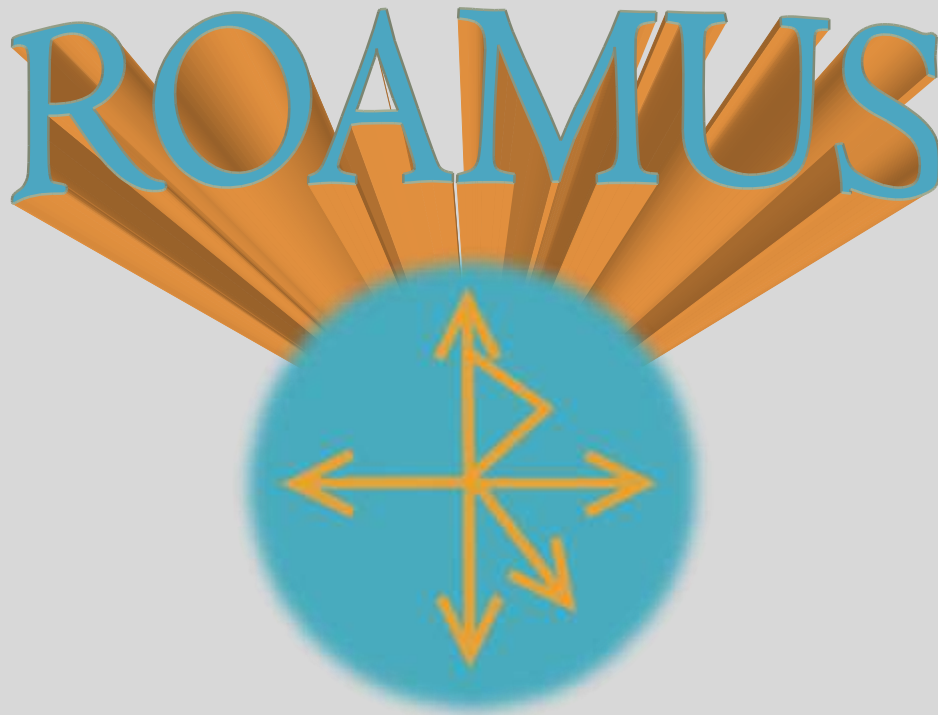
MadQueen: Why do you feel traveling is a growing phenomena amongst magicians?

Seth Moris: I think it is growing for a few reasons, if you take a close look it makes sense. Look at the kind of magicians that are traveling. The majority I’ve met are Chaoists, Discordians, or eclectic in some way. They are used to not being told what to do, or what to believe. They are more likely to start doing what they want, society be damned. I’ve personally revealed that traveling exists, and then convinced people to do it (provided they expressed to me the desire) many times. Its not hard. Unlike the bullshit we are normally trying to be fed, it makes sense for a lot of people. Humans are naturally nomadic; we have stimuli criteria that has to be filled. In my opinion, artists/magicians have a higher quote to fill in that department. Traveling / being nomadic supplies one with all the stimuli you need, and it is healthy, unlike MugShot websites

and MienBox social networking sites. You also get to delve into archetypal magic, you get to practice magic that will help you on a day to day. It’s the challenge so many of us were looking for. Many occultists become disillusioned when they start equating “The Occult” with books, we all know them. The Occult stepped away for many as being a world behind a veil, where secret cabals sought the edges of reality. It became The Keys Of Solomon. It became books on Kabbalah. This is not the Occult. These are not hidden. These are books. The Occult is out there, in the world, the Infranet it’s lifeblood. It’s living, breathing, and bleeds. Magic forest cities, strange shrines under bridges, it all exists. I’ve seen it. The reason it is picking up is because other people want to see it too.

It’s also to do with the challenge, as I mentioned before. What challenge does the average magician have in “normal” life? Those who rise above those who dabble want to DO something with their ability. They want to throw it all to the wind and survive on their Will alone, and traveling allows for that. The difference between many traveling magicians and stationary magicians is the difference between a domesticated dog, and a feral one. I don’t mean to say that many stationary magicians are not powerful, or trained, they are. But just as you cannot understand a feral dog by knowing a domesticated one, you can’t know a traveling magician by knowing sedentary ones. It’s for many the next level on their path of self-evolution, a time to make it, or break it.





Myth of Roamus

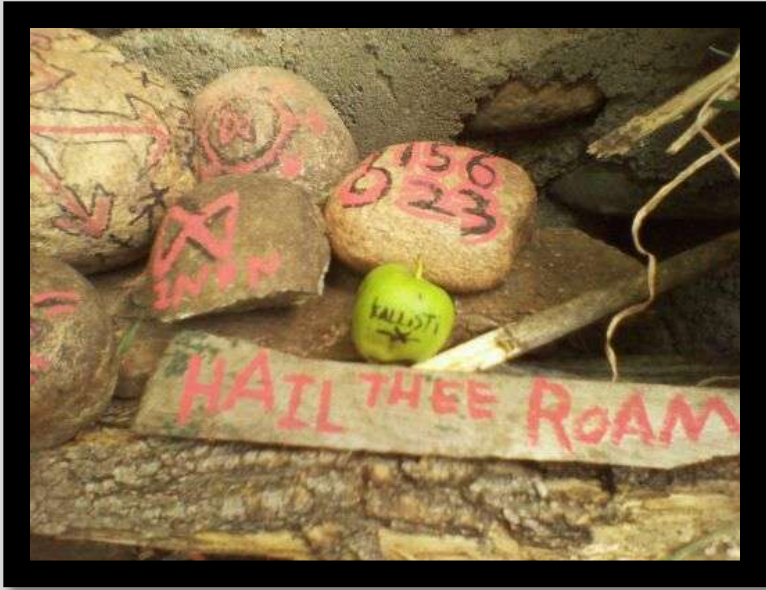
By Feldspar

One day a long, long time ago, while the gods feuded terribly. Zeus snuck away, bored from the constant fighting and arguing of him and his brothers and sisters. He found a beautiful woman in a garden and courted her. After they were done he heard the call of his wife across the heavens. Half frantic rushed off to keep his doings unknown to her. He arrived back just in time to appear like nothing had went on. A beggar broke into the maidens house and took all of your gold and valuables including a strange blue crystal bolt. He was extremely poor and hoped the jewels would be enough to feed his whole house for a month. Not long after this does Zeus realize he has left his bolt at the mistresses house. He summoned Hermes and told him to get his bolt quickly, and if he did not to fear terrible and harsh punishment for failing him. If Hera found out everything her wrath would be endless. Hermes left like lightning, quickly search her house and then with no luck, expanded his search to the whole world.

Along comes Roamus. He's traveling down the road and runs into this beggar while enjoying the countryside. After a little while talking to the beggar they decided to trade. Roamus had done pretty well at the town he came from and had some extra monies, shinies, food and water. Since he had been around for a while, he sensed that the poor beggar was really in need of the supplies and monies. His heart of gold took over and he traded way more than the worth of what he had, the only thing that had taken his interest was this beautiful blue crystal bolt. Something about the object drew him in, and held his gaze for some time with a feeling of awe and power washing over him. He set out for the next town, now needing to re-up supplies again.

After a good day of panhandling and trade Roamus decided he deserved a nice cold ale and went to the local pub. He drank all night, joked and laughed, sang songs, danced and made new and wonderful friends. When he was done he set off into the forest to find a nice campsite for the night. He wandered for a bit extremely drunk and jolly and stumbled upon a wonderful clearing with a stream and waterfall. He drew closer and realized he wasn't alone and someone was by the pond at the base of the waterfall. Roamus walked up and asked the stranger if he was alright. Hermes then revealed himself to Roamus and tells him about the whole problem and why he was hiding there. Hermes asked Roamus if he had seen Zeus's bolt and described the blue crystal bolt that Roamus had gotten in trade with the poor beggar. He realized what he had and talked to Hermes longer. Roamus eventually started haggling what he would give if someone found it for him. Hermes thinking Roamus knows something quickly answers, "anything they wanted." He then thought what would be the best thing he could pick for himself. Wanting to travel the world forever but tired of the daily needs, he starting thinking immortality. Roamus was a silver tongued devil and after a while Hermes agreed to everything Roamus wanted and went to get the nectar of the gods for him. So thus they traded, nectar for bolt, both parties happy. And that's how Roamus became the god of travelers happily wandering the earth even today. Sharing his wealth, skills and humor to those also with the wanderers spirit, guiding, helping and teaching those in need. You can find his shrines off the beaten path. If ever someone appears and helps you out for no reason, gives you that quick 20 spot or a safe place to sleep for the night, that is him passing by and sharing the wealth and love for all.





Roamus Meditation

By Rev Billy Sasquatch

You come down a winding dirt road; it is almost night time, as you round the next bend you can make out a well lit 2 story building sitting not far up the way at a crossroads. You keep walking and make it to the front door, the sign above it has a symbol that looks like compass points and an R, below it reads simply "Roam". You can hear people talking and laughing from inside as smoke waifs up from the chimney stack.

As you push open the door to the building the smell of a fire, cooked food and people hits you. The place is crowded but not overly, and the atmosphere makes you want to relax. You make your way to the front of the bar and wait for the bartender to come to you. He walks over, throwing a towel over his shoulder and grins. "You look like you need a place to stay the night Stanger" he reaches behind him to a peg rack and takes off a key. "Upstairs and to the right, second door, in the morning you can chop some firewood or something and we'll call it square." He hands to the key and waves his hands out to the bar, "welcome to Roam, enjoy your stay."

You sit down at an empty table, and put your bag on the table next to you. Soon a young woman in an apron comes around with a serving tray. She sets down a glass of ale and a bowl of stew. You look down at the food and then back to her and start to reach into your pocket for some coin. She smiles and puts a hand on your should to stop you. "This is on the house, you want some more then you can go to the bar with your coin." She smiles again and goes off to serve others. The food is warm and delicious, and the ale cool and refreshing.

As you eat, you look around and take stock of the other people passing the evening here. There are all types of every race and gender, eating, talking, playing cards and just taking it easy. Some are speaking your language but some are talking in ways you have never heard before.

As you scan the bar again you catch the eye of another man sitting alone a few tables over. He see's you and quickly gets up and comes over; taking a seat in the chair across from you. He is wearing all kinds of jewelry and is covered in strange tattoos. "Hello, I couldn't help but notice you were looking at me, and I couldn't help but notice I have never seen you here before."

You start to tell him your name but he waves his hand in the air. "No need for that, you look like the type that's not here to stay for long, so I'll just cut to business." H sets a small shoulder bag on the table and opens it, inside are all sorts of trinkets and items. "I trade things; this is my passion in life. So if you see anything that's in this bag that takes your fancy I'm quite sure we can find a fair trade for it." You stop and look through his bag, if there is anything you see that you like, talk to him. When you are done, he gets up and shakes your hand. "It's been a pleasure." After that he waves to someone you can't see and walks away, no doubt striking up a similar conversation with another patron.

By now your food is almost gone as is your drink. You feel a warm buzz coming over you, and are starting to get a tad sleepy now that you are full. You get up to go stand by the fireplace before going up to your room. You stare deeply into the fire, and begin to think about how lucky it was to find such a welcoming place on the road. You hear a voice behind you ask "So, which way will the crossroads be taking you?"

You turn to see a person standing behind you, they are taller than you and wearing a hood, their face hid in shadow. A pipe rests on their lips, a sweet smelling thick smoke coming from the bowl. The person puffs on it as they look you up and down and nod slowly. "Ah walking your own path then, come I have words for you." You follow the person to a small booth in the corner away from eyes and ears. "You have come a long

way my friend and you have yet a ways to go.” Then as if reading your mind “Yes, I am Roamus, and this is my temple. The food, drink, shelter, and goods you traded for are all my gifts to you, it is time, even if it’s just for the moment, for you to stop and enjoy yourself.”

Roamus leans forward and you catch a glimpse of their face. “The road maybe rough at times as well, I can see this in your eyes as well as you can in mine. Know that if you need a place to stay in times of trouble you can call on me and I will help. You are one of my blessed, those who walk this place being what they want to be.” Roamus smiles lightly one last time “Now then we will talk more, and in your footsteps I will walk, always behind you, asking which way the crossroads will be taking you. Go and rest friend.” You stand up and thank Roamus and turn to go up the stairs to your room. Sitting your stuff into the corner you fall onto the mattress, the world already blurring as you fall asleep when your head hits the pillow.



INVOCATION OF SELF TOTALITY



I AM MY OWN VEHICLE. I AM RESPONSIBLE OF SELF.

**I AM ALL THAT I SOW.
I AM ALL THAT I REAP.**

**I AM ALL THAT I CARRY.
I AM ALL THAT I CONCEIVE.**

**I AM QUALITIES DISTINGUISHING.
I AM ESSENTIAL.**

**I AM MY OWN CONFUSION.
I AM MY OWN DISORDER.**

**I AM MY OWN INTEREST.
I AM MY OWN ADVANTAGE.**

**I AM MY OWN BELONGING.
I AM MY OWN BODY.**

**I AM MY OWN IDENTITY.
I AM MY OWN IMMUNITY.**

I AM THE DISORDERED STATE OF SELF AND UNFORMED INFINITE CHARACTER.

-Art in Image and words by weekin2day



A TRANSMISSION FROM DOKTOR O'BEDLAM.

"Hey Kids! I heard you like drugs.

You listen to Cup O'Bedlam on Fridays?

Havent heard of Cup O'Bedlam?

FUCK YOU.

Holy shit eating honey badgers

Listen to this shit.

Cant find it?

Get off your lazy IOT ass and look for it.

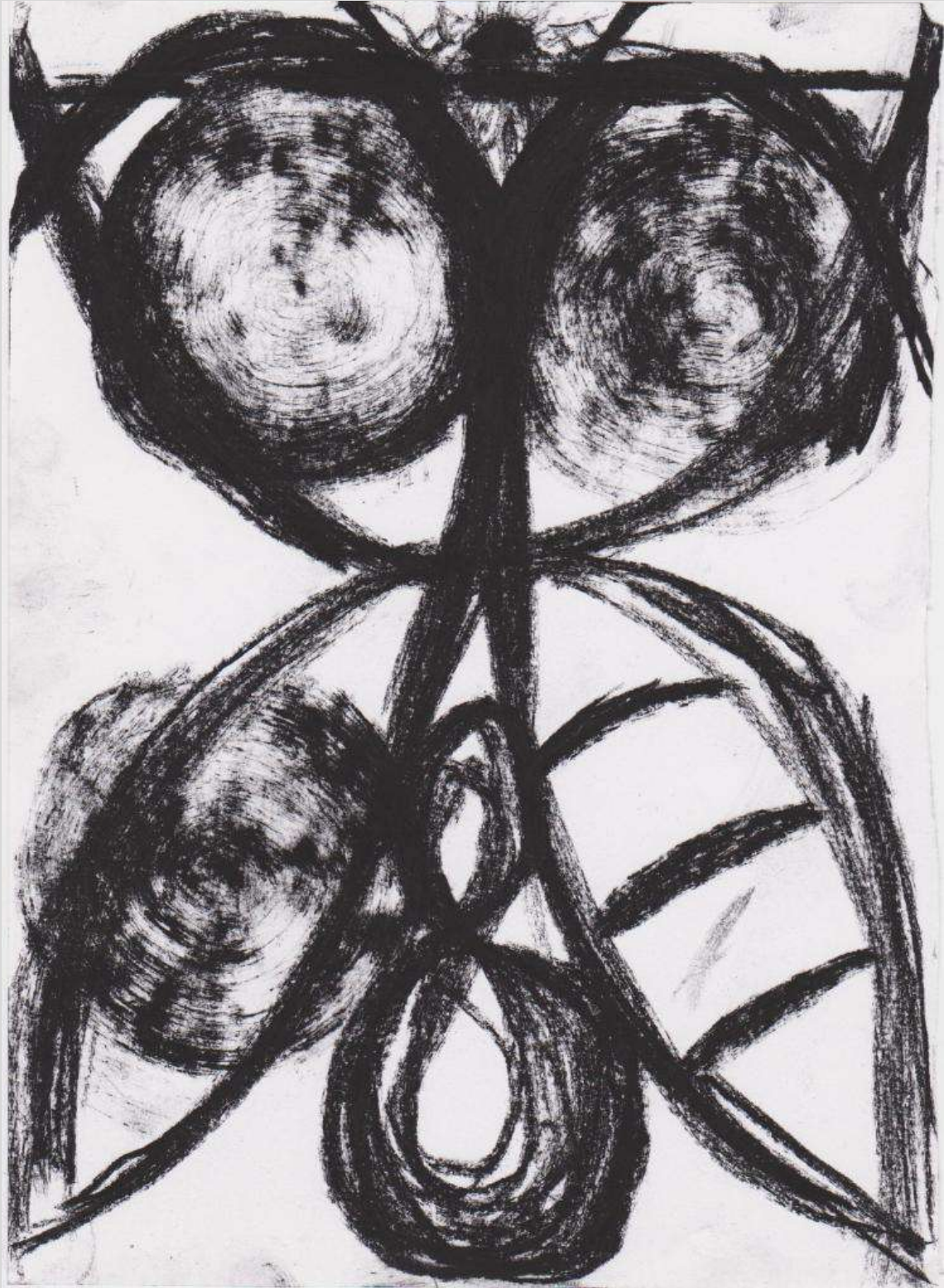
I cant even post it here because this shit is so illegal. Seriously, I have to make it in a cave like some Bin Laden shit. The RIAA abducted my dog and shit.

Give me money so I can buy a new dog.

Just kidding I'm gonna spend it on drugs.

Fuck the police.

If I was holding a microphone this would be the point where I would drop it on the ground. OUT BITCHES " - O'Bedlam



KHAOS IS IN EVERYTHING AND IS EVERYTHING. IT IS THE BEGINNING OF EVERYTHING AND THE END OF EVERYTHING. BY ITS VERY NATURE KHAOS GIVES RISE TO ORDER FROM THE MICROSCOPIC TO THE MACROSCOPIC. LEARNING TO HARNESS THIS VERITABLE POWER OF TRANSMUTATION IS KEY IN MAGIC. YOU SEE UTTER, BLACKEST KHAOS; I SEE PUREST, CLEAREST ORDER AND VIRTUAL INTELLIGENCE.

-Art in image and words by Trilobite

Response to a Very Serious Question...

By Xivera

A group I meet with from time to time posted three questions to their site after one of the members received a disheartening text message that made her think about group commitments. Being the anti-conformist that I am, I initially exploded, and then answered truthfully to my own feelings. I do not belong to this group; I was added as a devil's advocate back in 2005 by friends who wanted to include a different point of view in their "tribe". This tribe is now a coven and practices something more along the lines of Wicca. There has been talk recently among them about the idea of Wicca/paganism as an organized religion with standards, which I strongly oppose. Wicca could perhaps accomplish this, and then would be just as stodgy and dogmatic as all the other organized religions.

I do understand that it is frustrating to have members come and go, but whether or not you are going to organize spirituality into a religion that happens. People sometimes don't know what it is, find out, and decide it's not for them. Who are you to say your group is the best, or what ideas should be considered valuable? To translate my original post, if a person feels they must participate because of pressure to fulfill someone else's idea of what **should** be, then it is negative and damaging to the individual who feels pressured and eventually dissidence spreads through the group.

The day after I posted the answers to the three questions below, I received a phone call from the high priestess. Apparently many of my statements came off as me saying that everyone was stupid, deluded and jumping off cliffs at someone else's whim. The interesting part is that never once do I reference the group to whom I was speaking. The other issue was that everyone thought I was jumping all over it because of one particular person's issues of late, which again was not the case. She and I spoke at length and I admitted that I was disappointed that people I had known since 2003 had confused everything I said for insults. She admitted that I had inadvertently written a response paper and that no one seemed to understand it, and that everyone took it literally.

I was asked to write something to explain myself, and I did. I did not, however, apologize for anything I said. I found it ludicrous that no one read between the lines or took the time to really look at what I said. I even injected some jokes in there that they all should have understood and no one laughed. Below are my answers and the explanation I was asked to write.

This is my original post in response to the questions: *If the religion gets in the way of being who you are truly want to be, get rid of it--if it's your family or friends, get rid of them. Nothing should sway someone from becoming who they are, and realizing they are being swayed is the hardest part of that. When the thing that is in the way stops a person on their path to Becoming, then it becomes negative and must be dealt with. This isn't always permanent.*

Q: What sacrifices are you willing to make to commit yourself to this group/chosen religion/way of life?

A: Nothing is bigger than my own universe inside me, and it requires no sacrifices because the universe never loses its energy, energy only changes forms. I am already a part of it, no matter what form I take. Thus the only observable universal constant is change, even when it happens slower than we can observe in our lifetime. It requires no commitments because again, it is a form of energy, and things will happen whether you commit to a group/political entity or not. Some things really are a matter of ripples in space time and beyond your control (or the deity you sacrifice your chickens to). Sacrifice is the illusion religions use to make people feel like they have contributed something useful, and it tends to end up with someone being overused for a purpose. In reality, if a person has given so much as a thought to something, then energy is transferred.

Quantum theory supports this, and why I refuse to take monetary payment for readings. Who is to say what my thoughts are worth? Who is to say what tiny effort is worthless? Who is the authority on what should be sacrificed? Basic needs? Or education—or Survival? Why should someone have to give up totally something that means something to them to be a part of anything? That sounds pretty detrimental to me.

Q: Are you willing to stretch your ideals/thoughts/comforts beyond their current limits?

A: I know for a fact that I do not consciously stop myself from learning anything, as much as I choose what I am interested in during that moment of the space-time continuum. I don't think it matters what you learn or how; it's my observation that as long as you keep learning, you set yourself up for catharsis and epiphany. Religions DON'T by nature stretch anything. They are limited by their dogmas. To have no limits, one must remove dogmas, ideals and societal expectations, (anything that TELLS you how to think) and to accomplish this is highly improbable. Set your own boundaries but be ready to change them with knowledge and self awareness. To my knowledge, organizing paganism is a way of limiting it. People flock to its various forms because, under the blanket term "pagan" people feel safe to express themselves, no matter what their actual "ISM" might be.

Q: Do you have the strength and confidence to say no if you disagree with the first two questions?.

A: Hells yeah I will say no. I say no a lot. I still say no to conformity and group-think. I say no to literalism. I say no to fundamentalism. I still say no when people want me to be something I'm not. I say no to other people all the time. A lot of things I deny out of practicality—like sky-clad and barefoot—and others I simply feel are ridiculous, like bloodletting and fasting(both of which deplete your energy and send it somewhere you can't use it). What the hell kind of deity wants you to cut yourself? The Edward Cullen kind—"I hate you because you made me love you."

However people choose to delude themselves is fine. I choose to look at the ripples and eddies of the Universe and interpret what that means for me (*apparently no one took this as having a lens through which they view the world.*) Under no condition do I want a million people to think exactly like myself, but it's ok if one or two are close. Under no condition do I ask people to devote themselves to something totally because the changes in the ripples of space-time change the energy in our lives, and we send out our own ripples too. Our deaths release information that bounces everywhere. Is there something intelligent in this? I doubt it. The universe does, despite lacking its own interpretive skills, hold all sources of possible and past information. Nothing ever disappears, it only changes form. Groups don't disappear, they change form.

Here is my response to the negative reactions I received and was only told of by one brave soul who deemed it necessary to call me to get clarification.

"It has come to my attention that there were some adverse reactions to my writing. I have been told that the article I wrote resembled a response paper to a professor. I had also been told that key parts really bothered people. I am disappointed that no one asked me about it.

First, the "tearing people down." People assumed that I was referring to one person, and that was not the case. I can think of various instances where it was healthier for a person (or persons) to leave, move on or take a brief break, dating back to before most of you even knew me. I am not simply going by the last two years of being back from the south. I am even including experiences I had in the south. I was a part of That Coven when it was still a tribe, before it was even in existence and had a name, and back when the OTHER group was still in effect. Some of you have known me since 2003. Some of you since 2005. Some of you only met me at the tail end of 09. It's been a long time since I was around, but I recall the night when several people from the fledgling Silvermoon asked me to be the devil's advocate.

Edward Cullen and the Bloody Chickens--Purely supposed to be funny.

These were meant as a joke. I find it better to be able to laugh at myself and my own beliefs and be able to step outside that from time to time to look at a point of view not normally mine.

This leads me to the sacrifices....give up what you want to, but know that no matter how small the effort energy is transferred, and if you give something up, make certain it isn't a HUGE part of your root self. When that happens the dissonance occurs within the self. That diatribe was on sacrifice in general. I was NOT dropping a bomb on That Coven.

Group think for prolonged periods with no breaks to be with one's own thoughts is negative to the individual. It's like watching a zombie. Again, I never once referenced That Coven with the answers to the 3 questions, only in my introduction.

Pagan is a word that covers a lot of territory. There is no "end all" or ultimate authority, unless you choose to address someone in your life as an ultimate authority.

"However you choose to delude yourself is fine." Delusion and illusion are both frames through which one views the world. I never was saying that people involved in any group I know or any groups from my past are "deluded" in the negative psychological sense. Moreover, the second sentence further describes the idea as a chosen frame through which to view the world. It's like your lenses, and each lens has a different bevel, or strength for magnification, as it were.

Finally "What authority are you?"

What authority is anyone to anyone? I acknowledge some people as smart, some wise, some clever, and some creative. None of them have ever been so wonderful for me to hang on their every word. Some have said or done something to make me think a little differently, and I thank them for that. However, they are not my boss.

The interesting part is that now there is a call to clean people out of the group site. The HP asked everyone to email her to let her know if they still wanted to belong.

My response: you must do what you feel is right.

After all, would it really affect me that much if I stopped receiving their emails? Not really, as I am not involved in coven stuff anyway. I told them back in 2005, when they asked me shortly before Mabon and about a month after starting classes, to come to them and poke holes and make people think.

I reminded the HP of this of course as we chatted, and softly chastised both she and her husband for forgetting that. It's an awesome responsibility, to be the anti-group member of a group of friends. Not only is it an oxymoron, it also requires wit, skill and the ability to be prepared to let go. Don't take that incorrectly—I love my friends dearly.

However, I am also prepared to let them walk their own path, even when that doesn't include me.

An Overview to Creating Your Own Religion

By Arcane Leejinn

This article covers some of the basic things you might want to consider if you decide to make your own Religion. Whether that religion is just your personal practice or whether it is intended to spread throughout the world is up to you. First however we must go through the difficulty of defining "Religion". There are probably as many personal definitions for "religion" as there are Religions, however it seems that scholars are changing it into a checklist of shared attributes that make a religion instead of a single definition and we will be working in the same manner.

We will be defining "Religion" as a system with the following:

A Doctrine, a Mythology, Religious Experiences, Religious Institutions, a System of Ethics, Rituals, and a group of Sacred Objects and/or Places.

A Religion's Doctrine is its body of teachings and beliefs. It contains its views on life and the world, its philosophies, and its beliefs on spiritual and metaphysical matters like the Afterlife, Divinity, and Magic.

A Religion's Mythology contains the Religion's stories; ranging from literal stories and historical accounts to metaphorical tales filled with wisdom or explanations. Much of a Religion's Doctrine is wrapped up in its Mythology.

Religious Experiences are how members of a Religion encounter Divinity and spirits in Religions that have them; and how they come closer to spiritual truths, energies, and states regardless of a Religion's stance on Divinity.

Religious Institutions are the organizations through which a Religion is usually taught and practiced, they can be organized in many different ways and vary widely in size and complexity.

All Religions have a System of Ethics. These systems are designed to show the Religion's members and followers how they can best live to their Religion's ideals of behavior and living a 'better life'. They can be extremely complex and cover every detail of normal life, or they can be very basic moral guidelines.

Every Religion has its Rituals, though some Religions only have a few and some others have a great many of them. A Religion's Rituals cover its regular practices and events through which people have Religious Experiences, its festivals and holidays, and its special occasions and rites of passage.

Most Religions have a number of Sacred Objects and Places. Those Sacred Places may be the Sacred Space where Religious Services are held, or a mountain where that is mentioned in the Religion's Mythology. The Sacred Objects may be a special item every member of the Religion wears at all times, or an object that once belonged to a Prophet, Ancestor, or God.

Some reasons to create your own real Religion.

- 1) You can't find a single Religion that works for you or agrees with your beliefs.
- 2) You and a group of people you know all agree on spiritual issues but the group can't find a single Religion that works for the group or agrees with the group's beliefs.
- 3) You have received a message from a spiritual or divine being.
- 4) You think the religion you're already a part of is corrupted or wrong and you have a way to fix it.
- 5) You think you figured out something no one else has.
- 6) You're Eclectic and you want a more structured personal religious practice.

To Start..

- A)** Do research on Established Religions, Philosophies, Paradigms, and Belief Systems.

It is an absolute MUST that you research previously established Religions, Philosophies, Paradigms, and Belief Systems. This research will not only help you in developing your Religion by expanding your education, giving you more questions to ask, and inspiring you; it will also be important in interacting with those other groups once you become one of those "Established" groups. I've talked to a number of Founders and Leaders from different Systems, and every single one of them stressed the importance of studying Comparative Religion. Plus if you're lucky you'll find a Religion in existence that you agree with and you won't need to make your own. That's EXTREMELY good, making a Religion is a lot of hard work; easier for you since you have me to write this (Ha-ha), but it's still going to be hard.

- B)** Be completely honest about your beliefs and avoid justifications.

This is another absolute MUST; you have to be completely honest about your beliefs and avoid justifying your faults, wishes, emotions, and negatives. If all you do is justify these things then you're not going to grow any and your "religion" will amount to a pile of excuses and self delusions. Of course if that's what you're actually looking for then that's your problem not mine, you won't make it through all the hard work anyway.

- C)** Make it feel like you always would have been a part of it.

In my personal opinion a person's Religion shouldn't be a choice; it should be something that resonates with a person so strongly that they always would have been a part of it. Religion shouldn't necessarily "fill a void" or something like that, more like it fits perfectly with what is already there. Your Religious beliefs (unless paradigm shifting) shouldn't be something you decided to believe in; it should be something that when you think hard about it, it makes sense to you on a level that whether you like the conclusions you reached or not, you cannot turn back and deny them.

And at this point I offer a sort of warning (which may or may not apply to people purposely constructing paradigms for paradigm shifting). Pondering these points and constructing your own religion is life changing; you will go through a journey of growth, discovery, and development that you cannot undo. Well at least you can't undo them without a great deal of paradigm shifting and self delusion. The point is if you're not interested in such a journey you probably shouldn't follow the instructions, even if you read them.

Topics to Consider

Leadership

A)Despite our best intentions.

The first thing for a Founder or Leader of a Religion to know is that many things can happen despite all our efforts and despite our best intentions.

B)The price a Religion's Leader must pay.

A Religion's Leader must pay a high price. It's pretty much the same price all Leaders must pay but for the Leader of a Religion there are a few extras. If you become the Leader of a Religion you'll have to sacrifice a lot beyond your time and energy to the Religion and its Members. Like all Leaders do you too will probably find ways to get a few things back to something similar to "normal" levels, but you'll have to deal without a few things we tend to consider a normal part of life until you figure those ways out.

C)Traits and Jobs required of a Leader.

There are many traits a Leader must possess and Jobs they must do. Things such as counseling, making tough decisions, being assertive, etc. There are some traits a Leader must possess. research what makes a good leader in your opinion, and how to hone those traits .

D)Leadership is about Personality and Activity.

Leadership is more about Personality and Activity than it is Creation. Just because you Founded a Religion or a group doesn't necessarily mean you'll be the Leader of it.

An Awareness of Cult Traits, Methods, and Behaviors

A)Signs someone may have joined a cult.

B)Signs a group may be a cult.

C)Signs a group may be a destructive cult.

D)Signs a group IS a cult.

A through D are pretty straight forward.

It is important for any future spiritual teacher or leader to be aware of the behaviors and techniques employed by cult groups. Despite our best intentions groups can become very cult like or actual cults if you do not pay attention. And since several cult behaviors are merely extreme versions of teachings and practices many non-cult groups use, it is rather easy to get swept away and have your developing System become "extreme" and cult like.

E)Techniques employed in brainwashing aka things to avoid.

One needs to know the techniques employed by cults to make sure you don't use any of them. Some techniques like prolonged meditation or periods of chanting are used by both cults and Religions, and you need to be aware of their possible accidental misuse.

Doctrine

A) A group of teachings and principles.

B) A structure of Core Beliefs.

Every Religion has a structure of Core Beliefs, although they may diverge some over time different Sects develop their own Core Beliefs, and there are always beliefs that tie the groups together into a single Religion. If your Religion has no Core Beliefs then it's merely a group of people who share a title.

C) A structure of Rim Beliefs, or at least space for them to develop.

A Religion generally has Rim Beliefs, they are beliefs that are pretty much completely individualized. If your Religion has no Rim Beliefs then there will be no growth or branching, all you will have is sheep following what you told them to do. Rim Beliefs allow members of the Religion to alter their personal beliefs or disagree with the group on something without changing the Religion they follow because they still have the same Core Beliefs as the Religion. Most Rim Beliefs come about on their own, but you can help along the way by pointing out things that the Religion either has no view on, or that the view is up to some form of interpretation. The cultural and Folk Beliefs that develop as a Religion spreads into new areas could be considered Rim Beliefs.

D) A view on what is commonly called the "Soul".

E) A view on Divinity.

F) A view on the Afterlife.

These 3 are all important parts of Religion (or at least most Religions that I am aware of). Some people practice their Religions without really giving a lot of thought to it; they get taught their parents' Religion's views, think about it a little bit, and then just kind of accept it and operate with those views. You however don't get to be that lazy, since you're making your own Religion you have to actually think about it, in depth!

G) A spiritual view on the Human Condition.

Nearly all Religions have a spiritual view on the Human Condition; views on whether Humans are spiritually flawed, developing, or something else altogether.

H) A view on magic.

Most Religions have some concept that we could describe as being 'magic'. For example some Pagan Religions believe that magic is a gift from their Gods, while some Christian Sects see magic as the work of evil entities.

I) A view on what exists (entities, beings, the nature OF Being, relations between things, etc.). Ontology.

All Belief Systems, Religious & Non-Religious have a view on what exists and what doesn't, and how to group the things that exist.

J) A Mythology and interpretations of it.

Every Religion has some form of Mythology; and due to the different forms and changing view points over the years most have interpretations on what the Mythology of their Religion is actually saying. Some even have entire libraries filled with the different interpretations that exist for a much smaller body of works that actually makes up their Religion's Mythology. Now you can't make all those interpretations yourself, and you wouldn't want to. So it's a very good thing that you don't need to. A good starting place is to research the different types and forms of Mythology and some of the ways it's been interpreted by different groups in different Religions. Depending what reason you have for making your own Religion you may have a Mythology to work with already, in which case you're going to want to write out how you interpret it; at the time of writing anyway,

your views and interpretations may change over the years as your Religion develops and you answer more questions. Or you might not have a Mythology to work with already, in which case you'll probably be making writing it yourself. If you're writing it yourself, well personally I'd save the future generations the bother of arguing about what you meant and give some guidelines to help them understand you; even just telling them what the form is would be good.

K)A world philosophy(mundane), and mundane view on the Human Condition.

A world philosophy is, as the word in parentheses explains, more mundane than some of the other parts of a Religion's Doctrine. It's mostly going to consist of your views on certain not-so-Religious matters. You can give a lot of detailed philosophies on the modern world, technology, cultural differences, and such; or you can be shallower with it and relegate the matter to Rim Beliefs. If you're making this Religion just for yourself I recommend the former. You'll also do well to have a view of the Human Condition that references the more mundane aspects, I can't give as much help on that one since your different views on the Spiritual Human Condition will determine what is and isn't a 'mundane aspect'.

L)Answers to the Big Questions.

Religions are often held as being supposed to answer the "Big Questions": reason for suffering, reason for existence, where did Creation come from, etc.

M)A view on science.

Religion started long before modern science and there was not a view within the existing Religions about science because well there wasn't a science to have a view on when they got going. The pre-existing Religions figured out their views on science over time with debate & study, and scientific developments. In our modern world luckily we can just cut to the chase.

N)A view on Creation and Existence. Cosmology.

We're dealing with Metaphysical Cosmology. It concerns some of those "Big Questions" I mentioned earlier. Dealing with things like the structure of Creation, its purpose, and the how it came to be.

O)A concept on having Religious Experiences.

Religious Experiences are a large part of what makes a Religion a Religion. Think about some of the different types of Religious Experiences different groups have, and the methods different groups use to achieve their Religious Experiences. Different Religions have different concepts of what a Religious Experience is and you'll have to figure out what your Religion's is and how to get there through experience and experimentation.

P)A view on the Beginning and the End of things.

Most Religions have a view of the Beginning of Time or Creation, many Religions also have a view of what the End of Time or something smaller like Human existence will be

Q)An understanding of what your Religion deals with. (Nature, civilization, etc).

Religions tend to deal with and relate to certain things. For example, Primal Religions are tied more closely to Nature and natural phenomena & events. Things like starvation, floods, storms, and drought have a much larger effect on the community than they do in our modern cities and their Religions reflect this.

R)Answers to topics like Sin and Spiritual Pollution.

Many Religions have views on what one might consider "sin", and most Religions have views on Spiritual Pollution. Research what the concepts mean to different Religions, what they are, how they relate to and how they are separate from morals, and how different Religions deal with them.

S)A view on different Religions, different Philosophies, and different groups; and how to interact with them.

Every group has a view on the groups that are different or separate from them, and a way of interacting with those groups. Some focus on difference, some focus on similarities, and some focus on something else entirely.

T)A list of axioms.

If you're going to do a lot of hard thinking and reasoning about Religion, Creation, and such; then you will need Axioms. Axioms are truths held to be self evident; if you follow your train of thought back to what it's based in you will always eventually come to an Axiom. In developing your own Religion you would have eventually built up a collection of Axioms without intentionally making a list of them, but I decided to save you some time by pointing it out directly.

(Many views are already in existence and have an "ism" or similar name attached to them.)

Practices

A)Festivals and Holidays.

All Religions have holidays and many of them have festivals. They're important parts of a Religion's practices and a Religion's Members' lives.

B)A Goal for Followers.

A Religion's Members need a goal, a reason beyond believing in the same things to interact with the Community and actually Practice the Religion. If there is no goal, no reason for Practice, then well Members probably won't bother.

C)A Code of Conduct.

All Religions have a Code of Conduct, a System of Ethics for living life as a Member of the Religion and as a good person in general. The Code of Conduct is a Religion's instruction on how to live a "better life". Come up with some questions you should answer in figuring out how you define what a "better life" is and figuring out how to get it.

D)A method of having Religious Experiences.

Study the methods different groups use for having their Religious Experiences and design your own.

E)Views on and Practices of a Solitary or Collective nature.

A Religion is often made up of both Solitary Practices and Practices that are engaged in by a group of members.

F)A decision on Pilgrimages.

Many Religions but not all of them have Pilgrimages. Pilgrimages are essentially large Rituals involving traveling. They can be an extremely important part of the Religion and the Community, and often have a big effect on the lives of the Members who complete them. Islam for example has a Pilgrimage called Hajj that is so important it's one of the Five Pillars of their Religion.

G)Symbolism and Associations.

Every Religion has a system of symbols and associations between meanings, concepts, and objects. Think about some examples of symbols to inspire you help inspire you to figure out or develop your system.

H)Daily actions and Exercises.

Daily Religious Exercises and activities are an important part of regular Religious Practice and a Member's Religious Life. Think about the differences between actions and exercises, and why they're important.

I)A decision on Sermons.

Some Religions use Sermons as a part of their Teaching or regular Practices, but many don't. So you'll have to make a decision on whether you want to use them or not and what you want to use them for.

J)Common Types of Rituals and How To.

Start with some of the more common Types of Rituals and how to make Rituals in general, then add your own idiosyncratic practices.

K)Ritual clothes and equipment.

Rituals, both occasional ones and regular ones, often have special equipment and clothing considerations as part of them.

L)Rites of Passage.

Nearly every Religion and every Culture has its Rites of Passage, they're an important part of a Member's Religious Life and Community activity.

M)Ritual Positions.

Different people often have different positions in Rituals. Consider some of the rituals you want to incorporate and what roles others can play in the ritual, and their significance.

N)Ritual Areas.

Ritual Areas and the preparation of those Areas is an important part of any Ritual, and it's an important part of many regular Religious Practices as well.

Religious Places and Objects

A)Singular Sacred Objects.

There are often Sacred Objects within Religions that are absolutely one of a kind. Consider objects and their importance

B)Items of Membership.

This one isn't technically a necessity, but it's pretty common in Religions the world. Some basic examples are carried Religious symbols like a Christian wearing a Cross necklace.

C)Special Area Types.

Different Religions may find specific types of areas to be special or Sacred. Be it graveyards and solemn respect for the dead, or a special closeness to Nature found in the mountains. The most common one is probably the Sacred Spaces where a group does their regular Religious Practices.

D)Sacred Places.

Most Religions have specific places in the world that they consider Sacred.

A Religious Institution or Organization

A) A System of Organization for the members of the Religion.

All Religions have a system for organizing what Members are more specifically within the Religion. Positions like Priest, Monk, Congregation member, etc. Look into a few Systems as examples and organize your own hierarchy.

B) A Religious Body.

This is one of those things that you can't actually make nor do yourself. A Religious Body is the group of members that believes in and practices the Religion together as a community. Your Religion's Religious Body will develop on its own over time as more people learn about your Religion and agree with it. Think about goals for your community and how to get information on your Religion out there without being a jerk.

C) A System of Leadership.

All Religions have what we could call a System of Leadership, even if that system is that there are no actual "Leaders".

D) A decision on Priests and Laity.

There are a number of different systems for who is considered to be Clergy within a Religion and who is considered to be part of the Laity. Think about your Religion so far, and research these to enhance your own definitions.

E) Names (for the Religion and the Members).

Your Religion will need a name, and its Members will need a name to call themselves that identifies themselves as Members to it.

F) A System of Continuity.

A Religion's System of Continuity is the basic 'how' for how it is continued down the generations of members. It's the type of process the Religion uses for spreading, teaching, and converting others to it.

G) A method of training and teaching priests and members.

If the System of Continuity is the type of process and the basic 'how' then this would be the specific 'how'; it includes not just conversion and education but the training of priests and specific positions.

H) A System by which jobs and work are organized (both Religious and Mundane).

Whereas Section A goes over who is who in the Religion, this goes over who does what.

I) Decisions on who is a member and who isn't, how one becomes a member, and how non-members and ex-members are viewed.

J) A way to support the Religion's needs materially and the price of a Religion's operation.

A Religion's operation takes money and supplies, even if you're just holding readings of Religious Texts in your home you will need a few things materially. Think about and list some of the different material needs you can foresee having. Look into different established organizations' systems, different levels of development and membership, and how different groups meet those needs.

K) A way through which you may adapt, grow, improve, and pursue truth.

Like a few other parts of this over-all list, how a Religion adapts usually develops over time based on their Doctrine and isn't planned or written out. However it can be a very harsh process, a little bit of planning can save the Religion's Members some trouble down the road by putting in a way for it to happen more easily.

L)Community Programs and Projects.

Community Programs and group projects are a large part of what makes a Religious Body an actual Community instead of just a group of people who regularly go to the same building at the same time and listen to the same speech.

M)Community Areas.

Many Religious locations have areas that are more for the community itself than they are for Religious practices and occasions. Consider the importance of having such areas and how it could foster a more close knit community

N)Location Planting.

If setting up a location and community for your Religion in a new area you will need to research the area itself, culture, laws and ordinances.

-FIN-

IA IA EL OH EL

TheInfinityNetwork.org

Submission Guidelines

Infinity Network ezine is published quarterly by season. This is a collaborative effort and the content is 100% submission based. There is no guideline for content except that all work is an author original, intelligent and thoughtful.

Authors retain all rights to any works submitted under their name.
Infinity Network retains rights to anonymously submitted works.
This ezine is a free publication and not for commercial purposes.

- Send Submissions To: TheInfinityNetwork@gmail.com
- Please Title the subject of your email "Ezine Submission"
- Include your name or pen name and link to any personal blog or website URL which you would like acknowledged in your byline. Anonymous submissions will be credited as "Submitted by Anonymous"
- Please place text in the body of the email, attachments will not be opened. If your submission cannot be transferred in this format please contact us and we will work something out.
- Please direct any questions to TheInfinityNetwork@gmail.com, subject title "Question for Editor" or you can always find us in the chat room and speak to us directly. There is a link to chat on our web site for quick connection.

Spring Issue: *Submission Deadline :March 20th*
Summer Issue: *Submission Deadline : June 20th*
Fall Issue: *Submission Deadline :September 20th*
Winter Issue: *Submission Deadline :December 20th*

*Submissions must be received by the 20th of the month prior to release to ensure enough time for proper editing and presentation. If you have a work you would like to submit after this point, please submit the article in the body of an email with the subject reading "Late Submission" We will review your piece and contact you as to if it will be included in that quarters publication. If time constraints will not allow us to do your article justice we will contact you and offer the option for it to be included in future releases.

*Any submission withdrawals must be made in writing prior to midnight on the first of the month of release. (March 31st , June 30th , September 30th , December 31st) We cannot withdraw articles after publication.



Infinity Network EZine, Summer 2011 by [The Infinity Network](#) is licensed under a [Creative Commons Attribution-Non Commercial-NoDerivs 3.0 Unported License](#)