

DAN SOTHIS

ISSUE

THE



WORK ON PAY

EDITORIAL!

It gives me great pleasure to write this editorial for the second edition of 'Pan-Sothis' magazine for five months ago the project was only an idea in our heads; we did not realise that our philosophies; practical hints; and work details, would be of such interest to provoke such an overwhelming response leading to the rush of orders for issue one of the magazine. It seems as if we have fallen on our feet.

The Coven of Pan-Sothis is a Pagan/Thelemite group practicing ritual and ceremonial magic accordant with the New (that is to say evolving) Tradition. We do not waste our time with dogma for the sake of dogma, similarly we do not tolerate fools lightly. Due to the fact that we profess to follow the Thelemic discipline yet are more than willing to highlight and point the finger at the sometimes atrocious antics of Aleister Crowley, has brought us in for more than a good deal of criticism from weaklings who seem to be so enamoured with the mans image that they completely miss the point that Thelema is a discipline and not another name for the Aleister Crowley fan-club.

The first edition of 'Pan-Sothis' magazine basically leant itself to the pagan cause, and issue two goes some way to redressing the balance; portraying a more honest approach towards illustrating the balance between Paganism and Thelema which determines our philosophy. Issue two is chunkier than Issue one and, we feel, even better! A few copies of Issue one are still available and we have plans to reprint the first edition shortly so as to cope with back issue demand.

The schools of occultism current in Great Britain today, as opposed to the various and manifold schools of 'alternative religion', have recieved something of a bad press of late at the hands of the popular media; especially the accursed 'News of the World'. Gossip columnists still cry 'Witch', and the iron hand of persecution -in one form or another- has refused to cease its steady pressure. Even the sympathy of the public in general towards witches and like minded practitioners of the esoteric arts seems to have dissipated: Sympathy tempered from the general indignation catalysed by the trial of Helen Duncan in 1944, and which eventually led to the repeal of the 1735 Witchcraft Act under which she was charged.

It is a very great pity that so many popular magazines and periodicals consider only the dark side of ritual magic and 'Witchcraft' to be of interest to their readership. The 'lighter' and more respectable side of what has come to be known as the 'Black Arts' can be equally enthralling and captivating if presented correctly and responsibly.

Since the days of the 1960's when the Craft along with Flower Power, Self Expression, and the Generation of 'Free-Love' came to prominence in the public eye, membership of the various Wiccan schools has swelled enormously. Covens now boast the patronage of Bankers; Accountants; Celebrities; and even Policemen amongst their numbers. The days of Brimstone and Hell Fire are long passed, or at least passing, as the ever crumbling Church grows more tolerant of the beliefs that once shook it to the very depths of indignation. Gone are the days when rival cult leaders would challenge one another to duels to the death on T.V. chat shows. I have often wondered what their choice of magical weapons would be? Rhetoric at twenty paces perhaps! Also gone are the great characters along with the charlatans; Gardner; Sanders; they are missed, but whatever their bad points their impact remains. Sanders may have come in for a lot of criticism of late, but one thing is sure; he knew his magick.

As the years progressed, practitioners of the Craft discipline sought argument with leading theologians and critics in an attempt to gain a certain measure of respect for their beliefs. After all, they argued, the Old Religion had flourished in Great Britain for many centuries before the Christian Church even began to move towards these shores from Rome. And as time passed, they were granted this tolerance.

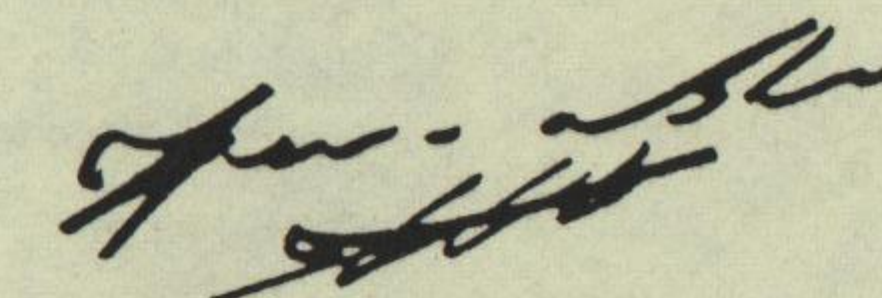
Unfortunately, by the time that Wicca had gained the small measure of respect that it is now occasionally afforded, the Craft itself had become so categorically tame

that the original momentum and impetus afforded by the old 'blood and guts' approach had seemingly dissipated. The attention of the ever fashion conscious public began to stray towards eastern climes; Yoga; Tantra; seemingly more accessible fields of mysticism and magic. The decade of idealism was drawing to a close and the footprints of the first men to walk upon the surface of the Moon lent their seal to a new decade of cynicism. Nature had few mysteries left to reveal to mankind, in a world he arrogantly considered himself to be the master of.

Now an entire new generation of Pagans, Thelemites and Occultists are picking up the pieces where others fell before them. True, the movement did not completely collapse and possibly benefitted from the exodus of the sensationalist element; but new blood for new times is the key phrase describing the contemporary occult scene.

The Coven of Pan-Sothis is at the spearhead of the New Traditionalists; those seeking to transmute something of worth from the teachings of the cunning men of old; something relevant to modern lifestyles & philosophies. It appears as if we are succeeding. We have two new contributors to Pan-Sothis this issue; John Andrews (Author of 'Azoth' & 'Attunement: An Exercise in Awareness'), and Rick Keyte the esteemed scholar of Wiccan Philosophies. Jonathon Edisbury from the Fraternity of the Sanctum Regnum has also contributed some valuable source material; 'The Celtic Tree of Life' Diagram, and this looks like being a 'jam-packed' issue. Let us work together at the Magnum Opus, for we are the last great adventurers of our time. The seven seas have been charted; the forbidden territories of Asia and South America have been mapped; the worlds highest mountains have been scaled and conquered; and now only one final mystery remains to be resolved: the mind itself. Unlike the majority of his fellow humans who seem content to indulge their hedonistic urges to an extent that seems to invalidate whatever purpose there may be to living; and unlike the modern psychologist who seems content to sit upon the sidelines and observe the habits of his fellow humans; the Witch calls upon the ancient Gods and experiments with his own mind and soul by calling upon the higher forces to dwell within him, and learns thereby. The Glory Road is cluttered with the bones of those who have passed this way before us and failed in the Great Work. Let us go forth with open hearts and minds and learn the secrets of the Cosmos: for Nature will yield Her secrets to those who dare to open themselves to Her Beauty!

LOVE IS THE LAW: LOVE UNDER WILL!



STEVEN ASHE.

EDITOR.

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INITIATED THELEMA:

STEVEN ASHE.

Why, why, oh why, whenever I bump into a self-confessed Thelemite, do I always end the conversation in argument over the virtues of the Law of Thelema v the morality of Aleister Crowley? Surely the two are completely removed, as I for one believe in the absolute authenticity of Liber AL but refuse to believe that Crowley was anything more than 'just another bloke'.

Why does every Thelemite deem it necessary to model his or her self upon the excesses and character traits of Crowley? Surely there are better idols to whom we may look for example; surely there are more well balanced individuals who have trodden the pathways before us!

I feel that the major consideration that brought itself to bear upon those fateful days in 1904, that lead to the reception of Liber AL, was the fact that Crowley was highly unbalanced. True, one cannot doubt the achievements of the man, but it must be realised that Liber AL is an unbalanced and severely incomplete work. The first chapter relates to the influence of that reservoir of potentia typified by the Archetypal form of the Goddess Nuit (as depicted upon the Stele of Boulak). In the same way the second and third chapters of the work relate to those reservoirs of occult power likewise typified upon the Stele as the winged globe 'Hadit' & the Sun-God in his Martial aspect 'Ra-Hoor-Khuit'. But what of the further chapters of Liber AL -relating to the Archetypal forms of the characters 'Ankh-Af-Na-Khonsu' & the 'Thurible of Wisdom' also depicted and contained in the symbolism of the Stele; for in the final verses of Liber AL we find the words "The Book of the Law is Written and Concealed".

My 'Liber 979' -received in trance mediumship via semi-direct voice communication- fulfils a part of this prophecy; for it relates to the three chapter of the Book of the Law already extant as emanating from that reservoir of potentia typified by the Thurible of Wisdom upon the Stele. (See Liber 979: The Inner Book of the Law; Steven Ashe. Available from D.S.D. Publications £2.25 inc p&p). The as yet 'silent' chapter -relating to the Man-Priest- is at present being explored by the Coven of Pan-Sothis, but at present the Book of the Law itself is mostly misunderstood and so it should take some time before Liber 979 is accepted for intrinsic examination as a Wisdom Source in its own right.

The majority of work being performed upon Liber AL is unfortunately developing from the so-called 'English QBL'. This system is so deftly similar to the Hebrew Qabalah that it is about as 'New Age' as was the Ark. Those who maintain that the eleven fold Schema upon which the English Qabalah is based is at all 'new' are advised to consult the Traditional and accepted Hebrew table of Gemetria known as 'The Table of Tziruph', in order to realise the extent of the fraud of which they are a party to. Give me a number and I can do anything with it. Indeed according to the Hebrew system of Gemetria (taking English E's as 'breathing' HE's) my own name adds to 666. I do not feel that any further comment is here needed.

The Inner Book of the Law (Liber 979) relates the framework of Liber AL into a concise number matrix which -by employing a number scale in an allegorical sense- lends meaning and interpretation to the final mysteries of the work; thus Liber AL can only be interpreted correctly in the light of the 979 transmissions. Kenneth Grant (the major claimant to the leadership of the O.T.O. -bunch of silly buggers that they are) seems to believe that it is enough to draw parallels between the Eastern and Western traditions employing the text of Liber AL as a 'Solve et Coagula' talisman as it were. Mr Marcello Motta (Self proclaimed God, Brazilian psychotic, and Praemonstrator of the Order of the A.'.A.'.) also exhibits extraordinary talent in writing semantic and overtly pedantic commentaries to Liber AL.

Of course both these gentlemen are quite entitled to issue generalised and theoretical exposes of Liber AL, -either in the interests of Occult science or mercenary gain-, yet in doing so they only re-iterate currently accepted explanations of the doctrine. I challenge anyone to work Mr Grants system, outlined in his

'Typhonian Trilogy', and emerge from the Rhetoric (Ed. Note the capital 'R') with knowledge extra to what might be gained through working the known Qabalah in conjunction with the eastern Tantric system. It is guaranteed to confuse, at the least merely because of the incompatibility of symbolism, etc.

Similarly I defy anyone to benefit from Marcello Mottas commentaries to the work -or Crowleys for that matter-, learning anything extra to that which might have been gained through even a superficial study of Reichian psycho analysis and its application. The latter make entertaining reading but leave a lot to be desired as far as we are concerned with exploring the teachings of the Book of the Law itself.

The Stele of Boulak has for its makeup five particular densities of power. These 'reservoirs of occult potentia' have been detailed earlier in this article, the first of which the Coven of Pan-Sothis terms the Aethyr 474; represented upon the Stele by the flaming Thurible of Wisdom.

The Aethyr 474 is synonymous with that part of Mans psyche pertaining to the universal Occult reservoir of potentia and known to the profane as the sixth sense. This is his seat of consciousness that, by virtue of its balanced nature, enables him to discern between the dual nature of all things manifest: Light & Dark; Black & White; Positive and Negative, etc. But in order to fully comprehend its true nature then we must look towards its function in the psychological realms of the mind of Man.

We are all of us surrounded by a vast complex of wave energies; soundwaves, lightwaves, and the sub-atomic structural makeup of everything that we come into contact with. However, this is not as our minds percieve 'reality'. The variety of subtle vibrations that surround us are percieved by our sensory organs and nerve endings, and may be classified as 'Information Raw'. This information is then purified as it is transmitted to the mind -via the neurological circuits- into coherent symbol patterns that lie within the comprehension of the 'Mind Unit' of each and every individual. The part played in the deciphering of the neurological coding of information into resultant ordered thought patterns and mental pictures is the role of the Occult centre known as 474. Thus defined, but on a far higher level, the Aethyr 474 contains the potentia of the whole sphere of mystical perception. The astral body being of such a quality as to be indistinguishable from the sensory nerve endings.

This powerzone is one of great and especial importance, for it is a gateway within oneself unto the higher astral realms of existence. This Aethyr is therefore classed as the first, for it is only through the exploration of this Aethyr that one may truly open oneself to the vibratory quality of the higher and more purified emanations. The twelve flames emanating from the Thurible are synonymous with the 'Twelve Destinies of Man' typified by the Zodiacal Forces. Thus the aspirant may open himself to the forces of the higher emanations by performing the Call of the Aethyr 474 whilst meditating upon the sigils of the Zodiacal Forms. Members of the 'outer' grade of the Fraternity of the Sanctum Regnum may similarly employ the '12 Great Zodiacal Invocations' to this end, providing that they are performed in structured sequence.

The second and third Aethyrs, represented upon the Stele by the God Horus in his manifestation as the Sun God 'Ra-Hoor-Khuit', and the Man-Priest 'Ankh-Af-Na-Khonsu', are themselves synonymous with the opposing realms of polarity that are distinguishable in the light of 474. The actual 'coding' given to these powerzones in Liber 979 reveals the true nature of their subjective reality. To the God is given the title 177, and to the Priest 771, and these numbers form a precise balance around the Aethyr 474 being forces of an opposing and conflicting nature. (Ed: Consider the numerical difference separating both 177 & 771 from 474). Horus obviously possesses strong 'solar' characteristics, and the Priests name translates as 'My Life is in Khonsu (the Moon-God of Thebes)', thus accounting for their balance in opposition.

According to the text of the Inner Book of the Law the Aethyr corresponding

to the Winged Globe upon the Stele (Hadit; the True Will of the Creator) represents the Occult reservoir of potentia in the Macrocosm that the Aethyr 474 represents in the Microcosm. It is typified by the number 297 and is the realm of Oviz-Zemazrome' -the Grand Intelligence of the New Aeon-. The presidency of the number 297 in this sphere will be understood by the student willing to analyse the significance of the 474 - 177 formula, (Ed: Also 297 -the number of Zemazrome; the intelligence responsible for the dictation of Liber 979- when added to 93 -the number of Aiwass- yields 390: the reverse of the 93 current and its dualistic complement).

Looking to the Stele we see that the Goddess Nuit -symbolic of the fifth and final Aethyr, or density of power, (The "palace" of which the first four Aethyrs are the gateways to), arches herself around the whole of the Stele. She is of course the Goddess of Black Night and therefore the ultimate negate; resisting all definition.

It is lawful for me to comment that the aspirant will only receive her kiss upon pain of some fearful sacrifice, and then only in the 'lonely place'. The 'Lonely Place' is the density of power known as the Aethyr 297: the pinnacle of attainment. In the Microcosm the Aethyr 297 is synonymous with Sirius -the double star of which the second 'Sirius B' is the Gateway to the Negate: (Sirius B is an imploding neutron star, which will inevitably collapse into a Black Hole).-

Thus are the Five Aethyrs defined. Further reading and work should be employed in connection with Liber 979: The Inner Book of the Law. The following is an invocation of the intelligence Zemazrome which may be used in connection with the Call of the Aethyr 474.

THE INVOCATION OF ZEMAZROME 297.

Zemazrome! Most Holy Inmost Sun;
Self luminous irridessence of mine soul.
I bid thee heed me, -let us be as one;
O with thy flame; burn this my flesh as coal.
I bid thee heed me, come unto my call:
And make my Earth-bound soul thy vehicle.

In the black the Golden Sun now dawns,
Now past the Shadow Set-Mark Hell bound falls;
And I hath taken Satan by the Horns:
In love of thee broke from his Towers walls.
I bid thee heed me come unto my call:
And make my Earthbound Soul thy vehicle.

IHVH AChD, prostrate, waits on thy Will
Asar Un Nefer, for our union;
O let my bodies sacrament distil
Thy conversation and communion:
I bid thee heed me come unto my call:
And make my Earth-bound soul thy vehicle.

AUM. HA.

ABRA-HAD-ABRA.

ATTUNEMENT:- AN EXERCISE IN AWARENESS.

The next time you are out for a walk, can I ask you to do something? It doesn't matter if you aren't out on the country for a park; a playing field; or even a garden will do. Just stop, be quiet, still yourself, feel the pressure of the earth below your feet & sense the life force beneath you. We live on the Earth but there are many life forms that live within it. Imagine the soil running, crumbling through your fingers: see its richness; smell its fragrance. The Earth is our mother, we die, all die, but SHE endures. Imagine the seeds that lie dormant in the soft brown earth, the shoots bursting forth to rise up into the daylight. Give thanks for the Earth!

Next I want you to concentrate on Water. Cool, clear, refreshing -bubbling and rippling from the mountains, joining together to form mighty rivers full and slow. Meandering like life-blood through and across the body of the Earth Mother. The Rivers become seas, large; powerful; frightening; but home to other life-forms. See the water selling the fruit, full of moisture; full of goodness. The rain, watering the dry places and washing away the dust. Give thanks for the element of Water.

Next, tune your mind to the air that moves about you. Breathe deeply and feel its goodness & coolness swell your lungs; giving life. Feel it caress your skin, you cannot see it but it sways the branches of the trees, fills the sails of sea-going vessels and bears the birds aloft on fragile wings. Give thanks for the element of Air.

Finally concentrate on the element of Fire: Warming and giving light, but burning & consuming also. Meditate on the Sun, the Lord of the Daytime. Feel the warmth of His rays upon your face. The primeval fire symbol. Give thanks for the element of Fire.

Now be still again. Analyse your feelings. Does it feel good to be alive? Do you not feel moved? The Goddess is within and around you. You are now in tune with her elemental powers. If you speak to Her, she will hear you.

PLAY REVIEW:

"THE NUMBER OF THE BEAST"

By Snoo Wilson.

The version of 'The Number of the Beast' performed at the 'Bush' Theatre, Shepherd's Bush, London, and featuring John Stride (of 'The Wilde Alliance' fame) as Aleister Crowley, was developed in association with the New York Theatre Studio as a part of the

Authors programme of work during a Bi-Centennial Fellowship in 1980/81. Directed by Robin Lefevre, the play provided a deep insight as to the 'nitty-gritty' aspects of the life-style of those aspirants studying under Crowley during the 'Scicilian days' at the abbey of Thelema; the standard of Lefevre's directing capabilities being reflected in the enthusiasm of audience response: Those amongst us in the audience, really feeling as if we ourselves had been transported in Space and Time and were really experiencing those hallowed days of Crowley's glorious past. John Stride handled the characteristics of the Magus of the New Age with ease, giving a quite brilliant performance, and Marty Cruikshanks portrayal of Leah Hirsig -the Scarlet Woman of the Beast- surpassed our expectations beyond belief.

The whole event made the tedious trip down to London quite worthwhile: Act I portraying the days at the Abbey of Thelema immediate to Crowley's expulsion; Act II illustrating a sometimes hilarious adaptation of the Authors conception of the events that might have occurred prior to Crowley & Hirsig's Channel crossing from Bolougne to England immediately after the Italian Governments expulsion of Crowley from its shores. Act II was quite amazing -exhibiting the authors talent for mingling fact with fantasy- and dealt with imaginary scenarios between Crowley & a Bolougne female Hotelier, Mme Poitier, purporting to be 'Jack the Ripper': (Ed: The 'Jack the Ripper' murders and atrocities were committed so that the crimes -when marked on a map of old London- form the shape of a Calvary Cross; the symbol of the Qabalistic Sephirah 'Tiphareth'). Quite an experience, the whole thing,, and one which the Bush Theatre should consider repeating.

AZOTH

JOHN ANDREWS .'. .

I am a pagan. I was not born a pagan but, like most people, I was born into the established religion. At the age of seventeen I became 'born again', joined a church and -in the course of time- became a lay preacher. I was not, one would have thought, material for the pagan way but unlike the authors of the pseudo confessions 'from witchcraft to Christ' I left the church because of conscience.

The more insight I gained into the Church, the more I realised that the Church not only did not practice what it preached but no longer believed in what it preached. (They still manage to rake in the cash though! Ed). I found the majority of Christians blinkered and disencouraged to think for themselves. My awkward questions, for I did honestly want to believe and understand, were invariably met with "You must accept it in faith". Once in my struggles to understand the concept of the trinity of the God-head, to a friend I voiced an opinion that seemed quite reasonable to me at the time: but with a look of shocked horror he said 'You are beginning to sound like a pagan'.

Spiritually I was in trouble. I could not attain the standards of morality or behaviour that other people set for me. I was plagued by guilt; troubled by doubts; and frequently in my studies I was forced to say "I do not believe that". I endured this experience for many years until -at the point of crisis- I spiritually grabbed myself by the scruff of the neck and said to myself "OK! So what do you believe in then". For me it was back to basics.

From my confession of my inability to live in accordance with standards set for me and expected of me by others, I don't want it to be thought I was the Devils brood; in fact I was quite a high minded young man: The trouble was, I was honest as well.

My beliefs have obviously been partly formed by what I have read and heard -particularly after twelve years activity in Roman Archeology-, but from that first moment when I took over control of my own soul I have listened to that small inner voice, and judged by instinct as well as reason.

I believe in and love the Earth Mother, even in her harshness, for She is not the Mother Nature of childrens books. She is both the Fertile Mother and Kali -the Destroyer- the Mother of Death. Christians do not explain this feature of Earths nature except to blame it on the fall; or on that eternal scapegoat - Satan. However there is nothing unfair about the system. Without birth there is no life or experience; but the act of birth is the beginning of Death. To each there is appointed a season. Only the soul is indestructable.

Women have had a bad time under Christianity, for Christianity has always been dominated by men. God is male and masculine tendencies have always dominated the churches thought and dealing with Mankind. It has ruled by Strength and oppression, and from a position of temporal power. All charity is subject to the over-riding dictum of 'Love them for Christs sake'; they do not give help to the needy to redress the inequality in the world, but do so in a bid to convert. I am not saying that there are no good people in the Church, but I do maintain that good people will be good anywhere and in any religion, or lack of it. (Ed: See 'The Age of Heaven on Earth' later in this issue).

One thing that I do find appealing about paganism is that -no matter what your need-, a god or goddess, or even an aspect of the one God, is there to fulfil that need and there is no-one who can say you are wrong or apostate. No-one can excommunicate you from your chosen pathway, no-one can frighten you with Hells fires. We do not believe in Hell. The only Hell is that which we create for ourselves, in our sub-conscious. All gods are valid, for each and every one of us has a different concept of the Deity; no two are the same.

As a Christian it was easy to pass the buck, so easy to claim forgiveness, and so easy to wipe out past sins. I do not believe in this any more. I do not believe that any man/gods death -no matter how long ago- can absolve my misdeeds. If I do wrong it is I that must set things right, for if I fail to heal the slightest hurt that I do I shall become spiritually stunted, and as a pagan I seek to develop

as a human soul, which is the true alchemy.

I no longer hold the Christian standards, I am a human being and a sexual being, I believe that my standards are higher. I wish no harm to any man or woman, neither Beast nor plant, nor insect nor any living thing: for all life is given by the Goddess, and their lives are short enough already, but I do not take this to extraordinary lengths. To live we must kill -be it animal or plant- and who is to say which life-form is more precious. I acknowledge this necessity, but I abhor the killing for 'sport' or out of malice or sheer thoughtlessness. I am not something apart from nature, I am an animal and a part of nature. I am related to everything that lives, for we all have the same Mother.

I am responsible for my beliefs and commune directly with my gods - I do not need highly paid intermediaries. I acknowledge that my beliefs are fluid and will change as I develop as a spiritual being, but what I have is sufficient for my present needs and I am content.

HANTOMIME

STEVEN EDWARDS. (G.'R.'D.'K'.)

Fairy tales! Fairy tales! Fairy tales! Every which way I turn, all I seem to hear are Fairy tales. It seems to be as if the majority of the Wiccan population of Great Britain live in a perpetual state of self-delusion. It is always "Oh, so & so is being astrally attacked you know", or "Your chakras are out of synch; have you been eating the right food lately?". Either inane comments and gossip such as this, or else every I enter seems to be full of neurotic screaming 'Astral Rape' each and every time there is a draught. Why can't occultist grow up, or at least have a bit of common sense about them. Always I find them running around in circles screaming about who was burnt and where during the last incarnation. God only knows how the rest of we whom sanity has blessed can stand to be around the buggers.

The fact is that were the theory of reincarnation to possess any validity whatsoever (which I feel it does) then the concept of 'Magical Memory' must necessarily totally invalidate the intrinsic worth of the principle. The theory of reincarnation goes something like this; we here on Earth are merely particular expressions of a Soul. This form of 'expression' is known as the PERSONALITY which exists as an identity infused into a physical frame, implanted therein to gather EXPERIENCE. Once the particular personality has experienced all things relevant to its requirements for EVOLUTION and development, it becomes BALANCED & PURIFIED to such an extent that upon death the expression is withdrawn into the SOUL & a new personality is issued. Once all EXPRESSIONS of any particular SOUL have been purified then that soul is naturally purified enough for it to be absorbed into the GODSOURCE. Of course, once all Souls have been purified and withdrawn into the Spiritual reservoir then the GODSOURCE is also pure (or practically so).

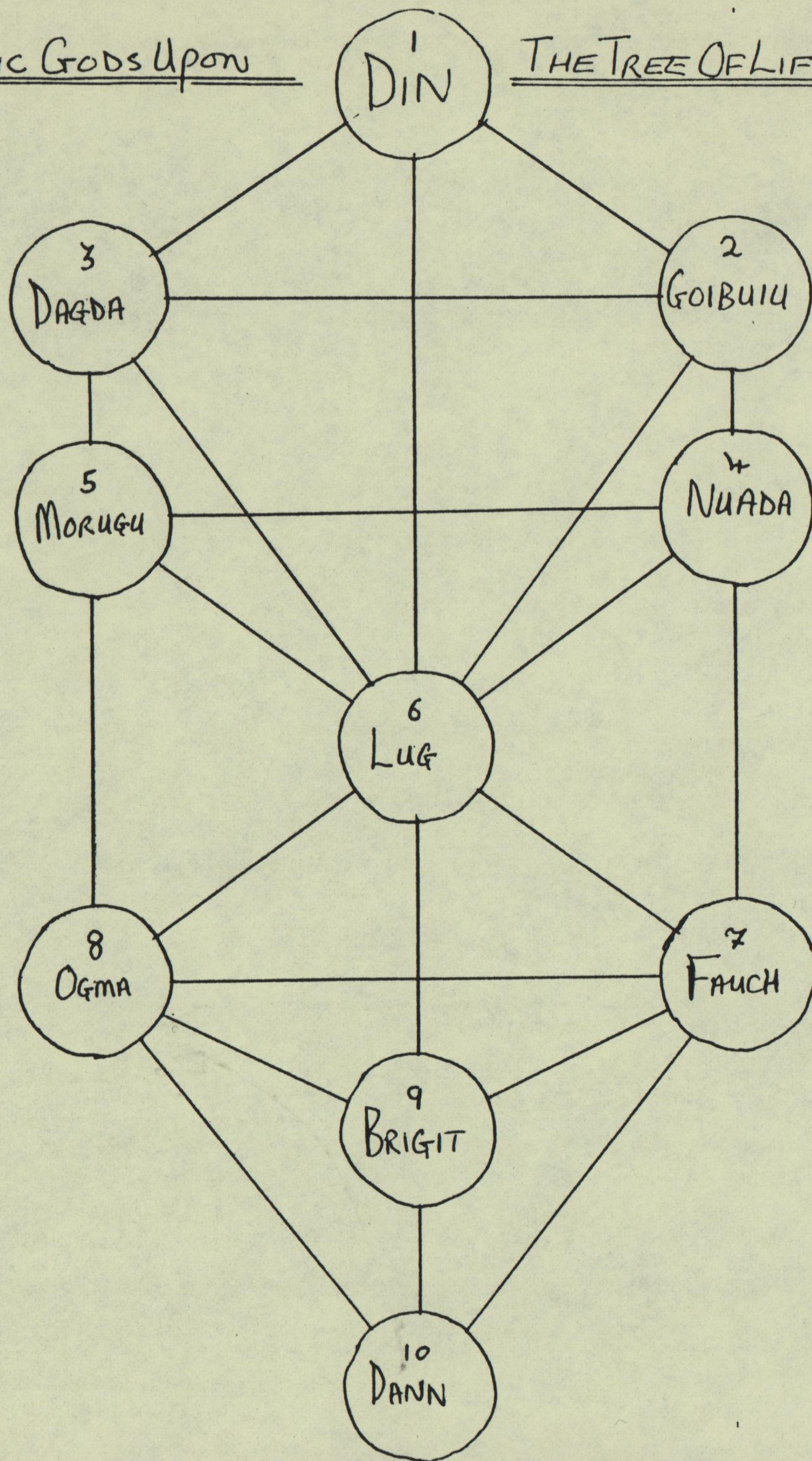
If the 'Magical Memory' theory had any validity at all, then it would deny the intrinsic virtue of reincarnation. Perhaps -occasionally- two personalities interweave or clash, but this can only happen in very few instances.

I am not really in to self-delusion but let the cads get on with it anyway. My path is the path of Magic; Thelema, Wicca, Qabalah, -all factions playing the same ball game but wearing different shirts. Of course illusion has an initiatory value all of its own, for it can be an inspirational force, but it is all too easy to get lost in the cloud veils of the mind. It is often seemingly the biggest jerks who possess the greatest talent, but what a price to pay.

These are the people who read every book available on mysticism, magic & the esoteric and believe every single word that is written down. Well lets face it; it simply must be true if it is written down in a book (must it not?).

CELTIC GODS UPON

THE TREE OF LIFE



THE CELTIC TREE OF LIFE!

By Jonathon Edisbury.

(Notes by Steven Ashe).

This diagram illustrates the various Celtic Godforms dispersed throughout the Sephiroth on the Tree of Life. It by no means attempts to represent a complete systemisation of the Godforms manifest in the Celtic Pantheon but it does represent a workable system. The following table represents just how the Heroes of Celtic legend relate to the Tree of Life; their attributions being derived from their personal mythos' and adventures detailed in the mythologies: (Ed: Here each of the Sephiroth are numbered with a note corresponding to how each of the Sephiroth correspond to the Hebrew title of each particular sphere).

- 1; (Kether): No attribution for here we are dealing with heroes & not Godforms.
- 2; (Chokmah): Bran. 3; (Binah): Feyus. 4; (Chesed): Coucertas. 5; (Geburah): Brus.
- 6; (Tiphareth): Cuchullain the Giant. 7; (Netzach): Deiski. 8; (Hod): Cathhu.
- 9; (Yesod): Fediehin. 10; (Malkuth): Cuchullain the Man.

Notes: From this brief and yet concise systemisation of the Celtic divinities and heroes upon the Qabalistic framework of the Tree of Life the student should be able to devise for himself some work programme. The attribution of Brigit to Yesod upon the Tree of Life is basically a safe one for Brigit has three aspectations. It should however be noted that although the Sphere of Yesod alludes to the Moon with its three phases, the triple Brigit aspectation may also be referred to the Sephiroth constituting the Astro-Material triad of Netzach-Hod-Yesod; alluding to Brigit as the guardian of the Portals of the Hearth of Initiation (Tiphareth; the divine spark of the Macrocosmic alchemic furnace).

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SEX MAGIC: PRACTICAL TECHNIQUES:

By Ronald Clarke.

The key to the correct performance of methods of Sexual Magic lies in the generation of thought forms. The sexual act itself is an effective method of Invocation if used properly (Ed: ie; should both practitioners actively participate in employing the extra sensitivity/heightened perception faculty of mind caused by the alchemic union in connection with structured methods of Meditation; Thought-form generation; etc) and the aspirants engaged in such an operation should take note that, due to the extremely enhanced sensitivity of mind caused by such workings, they are highly prone to finding themselves psychically 'open' to any force manifest upon the astral-plane in the immediate locality. Therefore extreme caution should be taken to banish such entities from the site of such operations by employing banishing precautions similar to the Order of the Golden Dawns Pentagram rite for instance.

In order to harness the magical current of the True Will to any great effect during the course of any sexual workings (& especially in relation to the building of thought-forms upon the astral-plane in order to provide a magical link between oneself and the Inner Plane Energies) it must be remembered that one must have first developed both the power of the Inner Will and the Imagination, for this is the key to success in any magical operation. If one seeks to cause a change in ones environment then one must first have succeeded in causing a change in ones own consciousness.

BELTANE BITCH

SLAGADRIEL SPEAKS.

In this article I will be giving away initiated goodies on Choosing a Magical Name; Initiation; Occult Espionage; and of course the Hereditary debate. But first a note as to why I am using my magical name in writing this article instead of my 'Christian' name. In point of fact my 'real name' (so called by the accursed Christian heretics) rhymes with Sandy Turdbrain & thus would be an object of ridicule were it to be published in a magazine with such a wide a circulation as this (Ed: Slagadriels real name is Mandy Turdbrain. So much for promised anonymity).

Of course the real value of choosing a name that is different to the one that often appears on overdue bank notices, Court Summonses, and (Ed. In our case) libel writs, is that when writing second rate articles for quality occult periodicals no-one knows who the bloody hell you are. Second in importance to this is the fact that when in ritual conditions -what with the Gods present and all that- it would just sound too flaming stupid to Invoke the powers that be with orations such as "O ye powers that stand in the light of the Smaragdine lustre of the emerald stone; appear unto me in a form most visible: For I am Winthrop P. Orkork the prophet unto whom ye have committed thy mysteries".

Initiation is -as all of you should know- the product of the oath incurred once you have payed some ridiculous amount of money into your 'Initiators' bank account. It is also an excuse to romp about in silly robes and -once again- change your magical name which by this point you will have become bored of. Those members of my own group (Definitely not the Coven of Pan-Sothis; ED) use Tolkiens works to choose their names from; mainly because the names are inspirational but also because the majority of the members of my group are a bunch of stupid bastards, who don't know their arse from their elbow.

Secret agents from other groups used to bother me rather a lot but that was before I started writing articles for famous magazines. Now -thanks to my words of arcane wisdom- I am no longer bothered by such arch-enemies of the esotericists as my words have reached deeply into their minds and instilled into them the curse of the laughter of the Gods. My school is the Hereditary school and this means that I am "of the blood". Those not of the blood are of course not all witches, but if they are prepared to come around to our way of thinking then of course we will confer upon them the aegis of our Gods and protect them from the vibes of those pissing themselves laughing at our group and my good self.

In the next issue I will be discussing the Great Rite (or; How to open your legs for a high priest) providing the Editor will accept my article (ED: Sounds Interesting). BLESSED BE!

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METHODS OF INVOCATION:

by Sarah Keaton.

The major difference between the approach of the religiously oriented man to the mysteries, and the approach of the occultist is primarily one of practical application. The religious man is content to live in accordance with the virtues and principles of faith he associates with his deity or focus of worship; Mercy, Valour, Compassion, or whatever. This means of devotion meets the critical eye of the practicing occultist as being only half effectual, for the occultist refuses to content himself with measures that he considers to be incomplete. As well as pursuing the path of the religious man, the occultist surrounds himself with highly emotive colour schemes & busts and figurines of his personal God or Goddess. He will recite highly evocative passages of verse or prose, designed to act upon his consciousness and heighten the

The art and practice of Magic requires that the Will and the Imagination be called into operation because they are equal in importance to one another: The Imagination is of vital importance to the esoteric discipline because -whereas the Will alone is capable of infusing a dynamic force into any magical operation- it is the imaginative faculty that provides the practitioner with an essential thought form/focal matrix through which the force of the Will may manifest towards a positive end.

In the same vein of thought; pure sexual excess alone can produce little to no result for without the proviso of a suitable thought form through which the power raised during sexual workings may be allowed to manifest this same excess can only result in a dissipation of energies. It is on this point that we find ourselves in disagreement with Aleister Crowley's theories and philosophies as voiced in such essays as 'Energised Enthusiasm'. Crowley may have been an Adept, but to accept his teachings without having first dedicated oneself to a detailed study of their intrinsic practicality would be to follow blindly in his footsteps. The Coven of Pan-Sothis recognises that the Tradition of the Western Esotericists is an evolving one, and those who insist upon living their discipline along the lines of Adepts who issued their teachings more than seventy years ago are looked upon with scorn.

Having identified the need for complete objective control of both the imaginative faculty and the power of the Inner Will, it should be apparent to the novice that before any workings of a sexual nature can be successfully undertaken the aspirant should first have mastered Meditative technique and methods of subjective astral projection completely and absolutely. (See Issue Three for teachings upon 'Astral Projection'. Ed.)

It should be noted that the power of the imaginative faculty is always intensified during sexual activity, often resulting in 'fantasy', and indeed this is of great aid in the art of the building of thought-forms during sex-magic.

Creative fantasy is best indulged in towards a positive end -with regard to strengthening the capabilities of the individuals capacity to build suitable thought-forms- especially during masturbation. Individuals employing this means of accruing the energies needed to build thought-forms of any worth are afforded the bonus of having none of the distractions that any workings other than auto-sexual impose; thus lending the practitioner the opportunity to concentrate upon his mental exercises more fully.

Once the individuals wishing to involve themselves in the practice of Sexual Magic have evolved to a stage where they might be considered adept at generating thought-forms of a quality that is entirely suited to focusing the intense energies evoked by sexual rites, then and only then should they combine their respective talents in intense workings.

Thought-forms utilised in such rites should be modelled on the kind of results that one wishes to obtain from the art. If one wishes to obtain great wealth or prosperity then one might consider using the Eagle as a model for ones thought-form. (The Eagle is attributed to the particular manifestation of the Jupitarian force; Jupiter being the All-Benevolent Father Archetype). The possibilities are endless and aspirants should consult source works such as Crowley's 777 so as to become conversant with the various animistic attributions to each of the Planetary & Zodiacal Forces, or at least possess an intuitive insight into the fundamental philosophies underlying the practice of Totemism and sympathetic magic.

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WICCA OF THE VOLO-SPA:

STEVEN ASHE.

intensity of his natural sensitivity towards the world around him, and his God in particular. In order to attune himself further to the principle virtues which he holds to be of relevance to the Deity -which by his actions he is invoking- he further supplicates the Deity with spoken invocations; (traditionally accepted passages of inspirational literary splendour), and -by ritualistically enacting symbolic roles associated with legendary tales of his god- seeks to attract one small portion of that deities power to the material plane.

Such acts may be of a sacrificial nature, if the deity is in some way associated with acts of vengeance or martial power; acts of this kind may well be sexual, if for instance the God-form in question is related to matters of fertility -of body, mind or spirit-; or such acts may be purely devotional in nature; it matters not. The importance of such practices lies in the ritualists conviction that the enactment of rites of this nature brings him daily closer to an understanding of his deities influence in the world around him, and thus to an understanding of himself and of the powers by which his nature has been forged. As far as the occultist is concerned his techniques are superior to those of the religiously oriented man because not only do his methods encompass the doctrines expounded by religious bodies, they combine religio-philosophical thought with scientific method and application also. If nothing else -the occultist realises- his operations are effective as far as the exploration of regions of his unconscious mind applies. Traffic with supernatural intelligences, subjective or objective, are the order of the day. The magician is conversant with the workings of the unconscious mind and step by step -through ritual and ceremonial- he learns to harness and control the energies harboured in this innermost vault of knowledge.

Modern psychology teaches us that the consciousness of the individual is structured. Would it require too much of a stretch of the imagination to consider the plausibility of the theory that certain types of ceremonial can serve to stimulate and intensify certain of these various levels of consciousness? When dealing with the theory and practice of matters occult, the approach to such an enigma as methods of invocation requires a suspension of disbelief on the part of the person involved in the study. In this way ones critical faculties are in no way inhibited by either cynicism or a blind acceptance of the philosophies underlying the practices one may find oneself caught up in; there being considered sufficient time following the close of any particular experience during which one may critically assess ones findings or results.

Poetry and the poetic impulse plays a major role in magic and mysticism, for it provides us with an effective means of contacting the unconscious Will; for any form of 'value experience' will intensify and inspire the superhuman power within us. The ancient cult of barbarous names employed Invocations (spoken) full of strong phonetic impact sounding 'Holy Words'; illustrating yet another way to break through the barriers of the Nepesch and reach through to the Inner Subconscious Aethyr 474. But methods of invocation include far more than the spoken word. I hope that here I have provided even a small insight into a few of their aspects.

HEAVEN ON EARTH:

thou art now, then slave thou shalt ever be for "all is ever as it was". The age of Heaven upon Earth is now; but it is an age of an inner heaven 'pon an outer Earth. Ye children who pursue the hunchback; know ye well that this is your Age. O ye children of the Soldiers cause know ye that your time is passed. "The Garden of Eden is light and dark in 474; but find what makes it so & thou hast found THE WAY." Love is the law; love under will. Remember: "THERE IS THE DOVE AND THERE IS THE SERPENT."

DO WHAT THOU WILT SHALL BE THE WHOLE OF THE LAW! The Age of slavery -where Man has felt the need to subjugate his freedom and originality to the slave laws of Old Aeon task masters- is at an end. But if slave

In 'The Wicca of the Volo-Spa' Part I, the work detail published was basically devotional in nature and concentrated upon both mapping the 'Nine-Worlds' of the Norsemen and emphasising the value of ritual work designed to attune the mind of the sole aspirant to the occult power of the Vanir; the Angelic/Elemental powers who dwell in the palace of Vanaheim in lofty Umland above the highest reaches of Yggdrasill.

If the individual has applied himself to the work detail in part I with vigour then he will have little difficulty in completing aspects of the Great Work laid bare here. Calling down the Gods' is an experiment in semi-evocation, reflecting the adventures of Odin as he travelled unto Helheim to barter for the soul of Baldur. Protected by the patronage of the Vanir themselves, the aspirant assumes his or her magical personality and -employing the proper words of evocation- raises the Spirit of Volva the Wise; the dead prophetess whom Odin called upon to reveal the identity of Baldurs assassin as he stood without the gateway to Helheim itself. By ceremonially assuming the role of Odin, and allegorically re-enacting his adventure, the aspirant places himself into a position where he may 'tune in' as it were to the same 'frequency' of Karma as the Aesir Lord & reap the fruit of the Golden Harvest of the Wisdom source whom Odin called forth from beyond the very walls of Helheim.

It is written in the legends and sagas of the Norsemen that the seeress Volva will be seen by no man until Loki breaks his chains and the Destroyers of the Aesir come at Ragnarock. Initiates of any tradition will recognise the similarity between the oracles of the New Aeon of Enlightenment and these self same "Destroyers of the Aesir". Ragnarock is indeed upon us, for the flames that herald the dawning of the New Age stand good chance of purging from the soul of Man his need for religion. (Whether or not Man is at all capable of standing alone without Gods remains to be seen).

THE NATURE OF RAGNAROCK:- The Age of Ragnarock may be likened to the Norse equivalent to the Armageddon or Apocalypse of the Hebrews and the Christians. The Volo-Spa reads like some demented oracle of a nuclear holocaust that may soon rage upon our world: "In that awful winter snow shall drive from all quarters; frost shall not break; the winds shall be keen, and the sun give no heat. And for three years shall that Fimbul Winter last." But this symbolises an initiatory epoch in the annals of Men & Gods, for as the final vestiges of the "Fimbul Winter" slip from Earth both Baldur and Hodur rise from Helheim to play once more with the golden chessmen of the Aesir upon the board of Life, and Honir descends once more from Vanaheim with the eldren princes to impart new wisdom to the surviving Lords of Asgard which shall be renamed Gimli where the halls shall be thatched with Gold. The Suns of Muspell are already upon us with their bodies of flame; incarnate within the soul of every man; eternally questioning, ever doubting the power and virtues of the Gods. The ship Naglfar has already been launched; made of dead mens nails and steered by the Giant Hymir leading the Giant Frost Trolls into battle; for he is the Lord of Cynicism planting hatred into the heart of every man for his neighbour. He is the Archetype of the negative mores and ideology of our forefathers who have steered the world unto an evolutionary stage where we are threatened by nuclear extinction. Before any advance in evolution can be made by the life-forms incarnate upon the material plane, a great and fearsome sacrifice is needed; a sacrifice of blood.

CALLING DOWN THE GODS:- Calling down the Gods is an exercise in semi-evocation, as we have already revealed. As such it is indeed a dangerous exercise; one which could well yield much more fruit than the operator may at first bargain for, so let us first concern ourselves with an explanation of the true nature of works of an evocatory leaning.

To the profane the words 'Invocation' and 'Evocation' seem to be terms describing one and the same enigma, but this is a far from correct interpretation or understanding of the terminologies. Let it be understood that the term 'Invocation' is a word describing the processes of inspiration which the candidate may employ to raise his own level of consciousness or perception to a state where he may behold his focus of worship uncluttered by normal thought/mind conditioning as instilled through interaction with mundane circumstance. Evocation implies the total opposite to the term 'Invocation'.

By 'Evoking' a pre-determined Elemental or Spiritual force one concentrates upon summoning the said force to physical manifestation upon the material plane; employing some medium such as a magical mirror through which the force may bridge the barriers separating its natural plane of manifestation and the plane upon which you are working. When employing the rites of evocation one must be very very careful that one does not leave the Temple after the working has been completed without having thoroughly banished the entity from beforehand.

Often, when employing evocations, one appears to have failed to produce the required result and so many less experienced magicians often do not banish the Temple correctly, thinking that as nothing has happened then there is no need to employ a banishing ritual of any kind. Such foolishness!

Evocations yield no prescribed results! Forget what the grimoires have told you! Forget your own preconceptions of what is supposed to happen! The results of evocatory work may manifest as either a full manifestation upon the physical plane of the force which you are summoning; a semi-physical manifestation; or merely as an atmosphere in the Temple environment in which you are working. None of these 'results' are any less important than the other, although some may be less spectacular than you might expect, so do not make the mistake of underestimating the results of your working. Many exponents of the esoteric arts have failed to appreciate the reality of the supramundane energy matrices summoned by their simple workings, and this has been to their peril.

The simple Pentagram rite, employed by members of the Coven to attune their auras to the aegis of the Vanir, is an effective means of banishing (See Issue One), and this should be performed at the beginning and close of every rite so as to affirm the Solar Logos within ones aura as a preliminary, and banish unwanted & negative vibrations by once again affirming ones relationship with the Solar Logos at the close of all operations. The exercise known as 'Calling Down the Gods' may be used in the following manner:

Below is a table of the various 'Divine Virtues' related to certain of the Nordic god-forms & the days of the week. This will give you some idea of which particular god-form relates to the type of result which you wish to gain from your projected evocatory working, and upon which day of the week you should perform your working. You may wish to raise the power of a certain Deity so as to supply you with an answer to a particular question which has been bothering you for instance: Performing your ritual of evocation during the first hour of the 'special day' of the god-form who presides over the sphere in which your problem is framed, ie;- during the first hour (00.00 hrs until 01.00hrs) of Friday, the day of Frigga the Goddess of Love, if your problem or question relates to affairs of the heart, etc. In such an instance, you should perform your working; pursue a period of meditation; banish; and then sleep on the working during which time your problem or question will be resolved in your own mind thanks to the influence of the power evoked the night previous. Here follows the table of Divine powers.

DAY:	GOD-FORM:	POWER:
Sunday:	Baldur:	Affairs of Honour.
Monday:	Hodur:	Esoteric Knowledge/Secrets.
Tuesday:	Tiw:	Conflicts of Ideology.
Wednesday:	Odin:	Fertility/Diplomacy/Politics.
Thursday:	Thor:	Decisive Action.
Friday:	Frigga:	Love/Healing.
Saturday:	Heimdall:	Protection/Security.

The following exercise illustrates how you can employ 'Calling Down the Gods' to good

effect, and provides an excellent framework from which you may develop your own pattern of working.

CALLING DOWN THE GODS:- AN EXERCISE IN EVOCATION.

i; Having ascertained which of the god-forms may best suit your purpose of ritual (whether it be to answer or resolve a problem, or to assist you in some aspect of your duties, etc), select the day most appropriate for your working.

ii; Having ensured that your place of working is fully laid out and tidy, with sufficient working space in the centre of the room, enter the Temple in reverence of the god-form whose essence you are seeking to evoke. Perhaps you might compose a small prayer to the said god or goddess. Having entered your place of working, -full temple; bedsit converted for such a purpose for the duration of the rite, etc-, take a sheet of paper and write down your purpose of performing the evocatory rite. This is very important for it acts as a kind of declaration of intent, and serves to act upon your subconscious mind as a perpetual reminder of your true intent.

iii; Sit in quiet contemplation of the rite that is to follow for a few minutes and, when your mind and soul are settled, stand facing the East & perform the pentagram rite of the Vanir as laid down in issue one. Your rite has started. Be sure in your mind that you will succeed and dare to make magic. Recite the Invocation of the Vanir (see Issue I).

iv; Take an incense burner (or joss stick) and light your incense, placing it in the East. Employ your imagination and envisage the lords of the Vanir themselves standing around the circle and witnessing this act.

v; Staring into the column of incense repeat the following chant three times and feel the atmosphere around you become charged with energy of your enthusiasm. (Remember that if you seek to draw down Inner Plane Energy, you must first generate some atmosphere yourself so as to set up a force of attraction).

"Behold for I have lit the flame./The sacrifice has now been made.

Volva come, I speak thy name/Appear to me with words to trade.

vi; The atmosphere having now been charged, and a declaration/summoning having been issued as a preliminary to the working, you are now ready to recite the words of evocation:

"Volva: O ye seeress of the Golden Age; when Gods walked the Earth Along with Menfolk. Appear unto me now in a form most visible: For the time of Ragnarock is upon us and the New Dawning of the Light of the Sun is nigh upon us. For the first time I repeat the sacred words of the ancients that were used to bind the demons & summon the spirits of the dead. LAYAMEN IAVA FIRIN IAVAGELLAYN LAVAQUIRI LAVAGOLA LAVATASORIN LAYFIALAFIN LYAFARAN. Volva: O ye seeress of the Golden Age; Appear unto me in a form most visible For I have spoken the words of night.

"As Odin descended unto the depths of Helheim upon Sleipnir, so do I face the darkness. Wisdom/Aid do I seek, in the name of the shining ones. Appear unto me and lend me thine aid; for the time of Ragnarock is now upon us and the New Dawning of the light of the Sun is nigh upon us. For the second time I repeat the sacred words of the ancients, that were used to bind the demons and summon the spirits of the dead. LAYAMEN IAVA FIRIN IAVAGELLAYN LAVAQUIRI LAVAGOLA LAVATASORIN LAYFIALAFIN LYAFARAN. Volva; O ye seeress of the Golden Age: appear unto me in a form most visible, for I have spoken the words of night.

"Again I call thee from thy sleep O Volva. Heed me now for my voice is the voice of Sigge, son of Fridulph, regent upon Earth of Odin himself. Appear unto me and lend me thine aid for the time of Ragnarock is now upon us and the New Dawning of the Light of the Sun is nigh upon us. For a third time I repeat the sacred words of the ancients that were used to bind the demons and summon the spirits of the dead. LAYAMEN IAVA FIRIN IAVAGELLAYN LAVAQUIRI LAVAGOLA LAVATASORIN LAYFIALAFIN AYAFARAN. Volva; O ye seeress of the Golden Age: appear unto me in a form most visible, for I have spoken the words of night."

(The words of evocation quoted in the above passage are not native to the Nordic tradition; but are included because they have been employed to good effect throughout the ages by learned magicians; and in the present day by members of the Coven of Pan-Sothis).

vii; The presence of the seeress Volva may be signified by either a strong atmosphere; an unpleasant stench; or a manifestation of her form that may be perceived with great clarity in the mind's eye. The operation having been performed successfully thus far ends the part of the ritual dealing with manifesting the force of objective entities upon the material plane of manifestation.

viii; In order to achieve your desired result you should follow the instructions laid down here: If you seek an answer or resolution to a particular problem, you should at this point request such a solution by employing the following words: "O Volva, seeress of the Golden Age; I have summoned ye to this place in the first hour of the day of (Name God) to answer my question/resolve my problem with thy voice of wisdom." (At this point voice your problem). "With thy silent voice implant within me the solution to mine ills, that Sleep-joy may bring full flowered to my mind."

If your required result of the evocatory working entails the direct intervention of the force of any particular god-form then Volva should be employed in the same capacity as the role of the virgin Mary as viewed by superstitious Catholics. (Ed: Superstition has an especial value of its own). Volva may be asked to 'pass on' requests for particular favours from certain of the deities, and this is a much more effective means of obtaining the favour of a particular deity than simply calling upon him vainly.

ix; In order to banish the spirit of Volva (after a short period of meditation upon the atmosphere generated by Part vi of the working) the following versicle should be employed as a banishing rite in itself. After employment of this banishing verse of power, the pentagram rite of the Vanir should be performed so as to further restore normality in one's environment.

"In the name of Sigge, son of Fridulph,
Of Odin and of all his peers;
Volva; Queen of all the seers,
Return thou to beyond Deaths gulph."

(Upon completing this passage stamp your foot ten times firmly upon the ground so as to re-affirm your links with normal waking consciousness.)

THE CORONATION SERVICE:
ITS PAGAN ORIGINS!

The official rite of the coronation of Her Majesty Queen Elizabeth II (as published by the 'King George Jubilee Trust') reveals the paganistic & Anglo-Saxon origins of the coronation service itself, and a study of the

progression of the rite reveals much that can be interpreted in accordance with initiatory values. The most important mystical aspect of the service lies veiled in the seventh part of the ceremony known as the 'Mystery of the Anointing'. According to the philos-

ophy of the initiates this aspect of the rite of the Coronation sets the sovereign apart and alone in the solemn dignity of dedication as 'Gods Anointed Temple upon Earth'. The Monarch is divested of her majestic crimson robe and takes her seat in King Edwards Throne, garbed in a simple white robe. Four Knights of the Garter -representing the Four Arch-angels of the Elemental Watchtowers- stand garbed in mantles of azure lined with white silk, holding over her a canopy of cloth of gold so that she is seen by none save by the Arch-Bishop.

The Eagle shaped vessel from which the sacred oil used for the anointing is taken is known as the Ampulla. According to the philosophy of the esotericists this vessel is of obvious pagan origin. It is said to relate to the body of Jupiter/Jesus -the 'Lord of the Gods' to whom the Eagle is especially sacred. In much the same way the Crown is an imitation of the golden circlet of the Roman Emperors; symbolising the supremacy of the divinity, manifest in a chosen individual.

The 'Rite of the Mystery of the Anointing' echoes the investiture of King Solomon in elder times, and his initiation into the sovereignty through such an anointing by the Priest Zadok and the Prophet Nathan. The modern day rite of the anointing is accompanied by a hymn of strong invocatory portent. It is used as an adjunct to the rite in order to intensify the effectiveness of the consecration of the holy oil itself and has been used by members of the Coven of Pan-Sothis to good effect in purely pagan rites:

"Come Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art
Who dost the sevenfold gifts impart.

"Thy blessed unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight...."

Other aspects of the Coronation Service are equally pagan oriented; such as the investiture of symbolic regalia, and the Monarchs circumambulation around the Cathedra where she presents certain of her regalia to each of the cardinal points of the compass known amongst initiated circles as the Watchtowers of the Elements.

The Coronation Service itself represents a meeting point between Paganism and Orthodox Christianity; where the simplistic beauty of the one complements the splendour & and the grandeur of the other. It is perhaps a discredit to both schools of thought that neither has much tolerated the other although, due to the intense persecution of pagans as heretics by the established Church for many centuries, it must be admitted that the majority of bad blood lies upon the part of the Church.

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PAN-SOTHIS STUPID MYSTICAL JOKE NO 1!

Q?: What do you call a negro/Jamaican with a Crowley complex?

A!: A Rasta-Therion!

(The first in a series of jokes that can only be understood by initiates or madmen).

VENUS:

In the normal fashion 'Pan-Sothis' magazine has once again provided its readership with the very best in practical instruction. Most occult periodicals insist upon thrusting mere theory in front of the nose of its readership, not so in the present instance. True to fashion, we have pleasure in presenting a full Invocation of the force of the sphere of Venus which has been fully researched and tested by members of the Coven who bring you this magazine. We hope it bears you even half the quality of the harvest that is has yielded to our members! STEVEN ASHE (EDITOR).

"Lucifer! Star of the Morning! Arise! Arise O thou flame of the Nephesh; and cause us to bathe in the splendour of thy light! Upon thy brow is set the nemmyss of starlight, and thou bearest the Goddess aloft in thine arms! "To me! To me!" sings the priestess in her rapture, as naked she lies upon an emerald throne. Arise! Arise O thou flame of the Nephesh; and cause us to see the sacred vision of the TRIUMPHING OF BEAUTY!

"From caverns deep and subterranean thy song issues forth; verily upon the evening breeze through the twi-light! Across moorland and the waters of lakes it drifts; calling us to evensong and worship. For thy mysteries are contained in the sound of the tolling of the bells that call us to the Temple.

"Lucifer! Nogah! Arise! Arise O thou flame of the Nephesh and attune that which lies forever within us to the Cosmic Symphony without! Bringer of light! O thou bearer of the standard of the Royal Art: The Rose and the Cross! I worship thee with peals of laughter; and the stuff of lust is the substance of thy Joy!

"Upon wings of wonder thou dost bear me in my passions, above the cornfields and the maize. And thy knowledge bringeth the faun to the forest glade, and the swan to the lakes!

"Lucifer! Nogah! Lead me to the Palace steps and illuminate mine offering.

"Lapis Excillit! Lucifer! Nogah!
Smaragdine lustre of the emerald stone and flashing
Starlight! Cause me to see the beauty of the lyric
song that is carried in the body of the evening breeze:
And make me to know the mystery of thy generation, and
the VISION OF THE TRIUMPHING OF BEAUTY. AMEN!"

(NOTE: All Invocations issued by the Coven of Pan-Sothis & the Fraternity of the Sanctum Regnum are written and © by Steven Ashe unless otherwise stated).

THE INNER BOOK OF THE LAW!

SUMMARY AND NOTES.

by Steven Ashe.

solves the final mysteries of the Book of the Law; including the code contained in verse seventy six of the second chapter of Liber AL.

Extra to the fact that the Stele of Boulak is revealed to be a gateway to the Astro-Material planes of existence in the light of the 97^o transmissions, it is of great importance that the student of the Western Esoteric Tradition realises that the

'Liber 979: The Inner Book of the Law' was recieved by myself during 1978/79 over a period of ten months previous to my past association with the Order of the Cubic Stone. As explained in the introduction to the work, the text of Liber 979

great revelation of the solution to the codices contained in Liber AL reveals an entire new system of magical discipline which Thelemites may pursue, without having to prostitute their fundamental philosophy to inane fields of study such as 'Thelemic QBL' or 'Thelemic Wicca', etc.

Crowley himself nearly succeeded in establishing contact with the Wisdom source who was responsible for the dictation of Liber 979 to myself. The Ab-UI-Diz workings would have yielded fine harvests of knowledge pertaining to the mysteries of the Book of the Law, had not Crowley been so pompous and impatient in his handling of the said rituals.

Frequently during the workings Sister Virakam chastised Crowley for his impatience which eventually ruined the fine results that proper Temple etiquette would have made easy. In the final verses of the Book of the Law it is written that "The Book of the Law is written & Concealed" (Sic). When Ab-UI-Diz revealed that he had manifested to communicate to Crowley Book Four it appears that Crowley was too blind to imagine that the entity might mean the fourth chapter of the Book of the Law (so far concealed but awaiting reception).

Instead the self-proclaimed Beast of the Book of Revelation took it upon himself to write his own 'Book Four' - a fine work it may be; but it is not what it could have been-. In any case this sad state of affairs has now been remedied and the Book is manifest and within the hands of publishers.

The final chapter of Liber AL (Book Five) is at present being researched by members of the Coven of Pan-Sothis. We feel confident that the work programme which we will be pursuing during the 'Dog-Days' will yield successful results, and that we stand more than a fair chance of obtaining the keys to the fifth 'concealed' chapter. We will not let pomposity or delusions of grandeur ruin our workings as Crowley was prone to doing. The following is a quotation from the Ab-UI-Diz Workings;

PERD: Tell me about this Book Four!

SEER: It's the most important! You'll find it unexpectedly!

PERD: Who?

SEER: Wait! Be patient! Work! Deny nothing! The simplest things mean most. You're on the way. Book Four means freedom to all. It's the light!

Surely such instructions are worth heeding well. During the period in time when Liber 979 was dictated to myself I experience mental and emotional trauma such as I wish no other man should bear; but I obeyed the instructions of my scribe to the finest detail. Nothing, but nothing was disregarded, and the results speak for themselves. (Liber 979 is available from DSD Publications, c/o 42 Downie Rd, Bilbrook, W'ton, W. Midlands. at a cost of £2.25 inc postage).

DON'T MISS 'PAN-SOTHIS III': Available from D.S.D. Publications, c/o 42 Downie Rd, Bilbrook, W'ton, West Midlands. (Cost; £1.75 inc postage) Available: August 1st. Practical and exciting contents. Articles: Invocations: Rites: Competition results, etc.

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RICK KEYTE.

Why are men so hard to please? Why is it so difficult to find a set of rules and beliefs? There is only one creative entity, so why do men see it in so many forms? According to the Bible men were given their free will to rule their own lives, but this dubious gift seems to be a double edged sword. Free will is fine, but men do not seem to be able to honour it with regard to others. Leaders impose their will upon their followers; strong-minded persuasive talkers provide less gifted thinkers with a ready made faith. But to follow the path, there are conditions -man made conditions-that have nothing to do with Divine Will.

In times of old, at a pagan level, the theology was more important than the creed. Codes of social behaviour grew out of religious doctrine once both leaders and priests began to realise their power potentiality. Therefore the Priesthood ruled through the leaders.

Surely a priest should not aspire to Earthly riches if he is a true son of the faith? The only true religious men and women, sadly enough, have no vast congregations. They hold no services; preach no sermons; collect no money from parishioners; for the true seekers after divine truth live apart from men. Their truths are passed on in their books or verbally to a select minority. Some of these, stirred by the tantalising glimpse of enlightenment, themselves become reclusive priests.

To compete even long-established religions have to be updated, degraded, and altered beyond recognition. En route they lose the remaining vestiges of the original simple truths that have been their back-bone for centuries. Subconsciously people feel cheated and disillusioned. Eventually there will be nothing left of a spiritual nature for Mankind to cling to. (Ed; Good job. If the masses can't open their eyes by their own efforts, let them sink.) Soon religion, in its truest form, will only exist in printed form (Ed; It's called Xtianity). No human will actually practice it and theology will be read about and discussed as an amusing social diversion, until the day that Man believes that he needs to believe again.

COMPETITION FREE COMPETITION/FREE COMPETITION/FREE COMPETITION FRI
 TITION/FREE COMPETITION/FREE COMPETITION/FREE COMPETITION

Yes my little witchlings and Thelemites, out there doodling your thumbs and wondering just what the bloody hell you can do once you have finished ritualising, prick up your elfin little ears and pay attention.

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