

Basic Techniques of Sex Magick

The main requirement for doing any kind of sex magick

(one could almost say any kind of magick whatsoever) is the ability to concentrate

single-mindedly, ie with no other thoughts at all intruding.

This ability is developed by the practice of dhyana yoga or a similar art.

The clearest instruction on basic yoga that i have seen is 'eight lectures on yoga'

by aleister crowley.

When doing any type of sex magick you should formulate your 'telos'

(purpose) clearly beforehand, concentrate on it single-mindedly and 'background' it.

During sex concentration is best directed towards the matter at hand (or whatever);

i have found it to be more than ordinarily important to stay 'in the moment'

(ie, neither think of past events or future events, but just what is occurring at the present

moment). At orgasm the telos should overwhelm the mind, if you are doing it correctly your

mental state will approach dhyana at this point.

masturbatory sex magick --- VIII degree OTO

formulate your telos, background it.

begin sexual stimulation.

at orgasm:

(males) the telos should overwhelm your mind;

the semen can

either be consumed (eaten) or used to charge a prepared talisman(which, needless to say, should also express your telos).

(females) with each orgasm the telos should overwhelm your mind;

as the orgasm recedes

background again (repeat until done). the vaginal fluids can be treated in the same fashion as

the semen
(see above).

this technique is particularly well adapted to the creation of

'magickal children', 'spirits' dedicated to a specific purpose.

In fact, it is a qabalistic idea dating (at least) to abulafia that every time one masturbates

one creates a spirit (and for this reason abulafia said 'you shouldn't masturbate' and to this

day chasidic jews (who incorporate a lot of qabalistic stuff into their trip) aren't

(theoretically) supposed to).

heterosexual sex magick --- IX degree OTO

it is possible for one participant to do this with

the other completely unaware of what is going on; I find this ethically questionable.

from a strictly practical viewpoint, however, if you are going to use another person to do

something like this (let's not mince words) it is best that they be completely ignorant of what

you are doing; partial awareness could adversely affect the performance or result of the working.

assuming both the male and the female participant are conscious of the working,

the telos should be agreed upon beforehand, concentrated upon, and backgrounded by both

participants. the male participant's orgasm should be delayed as long as possible

(there are various techniques for doing this; a good one is described in 'stations of the tide'

by michael swanwick pp 86 ff (paperback edition (Avon books 1992))).

multiple
orgasms in the female participant are desirable. after the male
participant ejaculates,

the mixed fluids are taken up by him via
cunnilingus (and it is well if this is prolonged also)

and shared
with the female participant (in a kiss). this elixir is then consumed. part of it
can also be used to charge a prepared talisman.

there are slightly different formulae employed depending on whether
the female participant is

menstruating or not (in fact indian tantrics
differentiate 16 separate formulae depending on

where in her menstrual
cycle a woman is (pandunath, personal communication)).

crowley developed several formulae of homosexual sex magick (XI degree
OTO);

I am inclined myself to describe the XI degree OTO as whatever
one personally has the most

inhibitions built up against. with crowley
it was taking the receptive position in anal

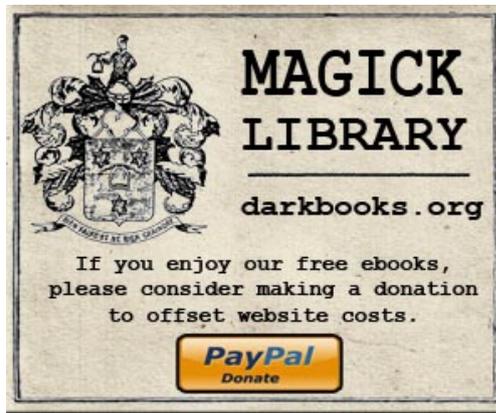
intercourse (I would not,
however deny that this is an *extremely* powerful formula, due mostly (I think)
to the highly absorptive character of the rectum), for John
Dee and Edward Kelley

(and their wives) it was wife swapping. for a
very high kinsey gay person it might well be

heterosexual sex; whatever
it is for each individual its first use is always characterized by
the

breaking down of barriers and it remains a powerful formula
thereafter.

You now know enough to begin research on your own.



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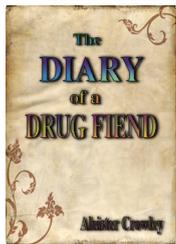
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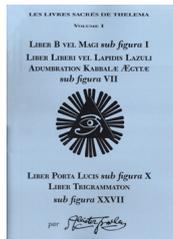
Aleister Crowley : "The Diary Of A Drug Fiend"

Diary of a Drug Fiend published in 1922 was occult writer and mystic Aleister Crowley's first published novel and is also reportedly the earliest known reference to the Abbey of Thelema in Sicily. The story is widely thought to be based upon Crowley's own drug experiences despite being written as a fiction. This seems almost conclusively confirmed by Crowley's statement in the novel's preface: "This is a true story. It has been..." [>>read more<<](#)



Aleister Crowley : "Liber 001 B Vel Magi Notated"

This is an account of the Grade of Magus, the highest grade which it is ever possible to manifest in any way whatever upon this plane. Or so it is said by the Masters of the Temple. See also Equinox I vii p. 5 III ix III x and Book IV



Aleister Crowley : "Liber 006 O Vel Manus Et Sagittae"

Instructions given for the elementary study of the Qabalah. Assumption of God forms Vibration of Divine Names, the Rituals of the Pentagram and Hexagram and their uses in protection and invocation, a method of attaining astral visions so called, and an instruction in the practice called rising on the Planes. See also Equinox I ii p. 11 The Rites of Eleusis Liber 850 and Appendix VI of Book IV.

