

Sex Magick And Goetic Operations

A Manual

**Master Goldtrend
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Introduction

Magick and limits. In reality, there are no limits to the human psyche, only limits that we or society place on us. Magick involves expanding or removing these self imposed limits from ourselves through self exploration and development, and exerting our will on the universe.

Self imposed limits vary from person to person. The vast bulk of humanity is content to stay within the mundane 9-5 routine, and stay within the limits set by society, religion, and family expectations. Other people test their limits in a variety of ways, none of which is wrong. While stretching and exploring your limits may not conform to societal expectations, the bottom line is you are exploring and expanding yourself. What society wants or expects is really not relevant in this context.

Self imposed limits vary from person to person. Limits are set from within. An example may be two people aboard a skydiving flight. The novice is perfectly content to stay on board a perfectly good airplane, and is terrified to jump out of its comforting enclosure. The other more adventuresome skydiver can't wait to leap out of the door, and experience the ecstasy of freefall and the experience few others enjoy. While there is nothing wrong with staying on board the plane, you will never experience the joy and ecstasy unless you are willing to let go and take the leap. Self imposed limits, or the freedom from limits; it's your choice.

The following is on goetic magickal operations, incorporating sex magick techniques. If you want to stay on board the plane, that's fine. But you better stop now, and pick up some other warm and fluffy text. This is not for you. If you are ready to take the leap and explore your limits, come along. You're in for the thrill of a lifetime, and some new and powerful magickal techniques.

History

Sexual magick has been used by mankind since the dawn of history. Throughout much of the world, primitive fertility cults began in the Paleolithic, and locally continue up to the present time. Religions based on fertility and sex flourished.

The cradle of several of the world's major religions was in ancient Canaan. Religions based on Bael and Astarte thrived beside the newly arrived Israelites (see Carroll Runyon; *The Book of Solomon's Magick*). The Hebrew folk dance named the *hora*, a tradition at Jewish weddings, is named after the Circle dances of the sacred harlots. The temples of Aphrodite at Eryx, Corinth and Cyprus were served by a thousand sacred harlots apiece. Both ancient Rome and Greece had temples where sexual practices were incorporated into religious acts. The famous Roman Vestal Virgins were thought to have practiced sex magical rites in honor of the Roman Goddess Vesta, the same as the Greek goddess Hestia; Goddess of the Hearth.

With the rise of Christianity, magick in general and sex magick in particular were initially discouraged, and ultimately banned in western culture. The practice of magick of any kind was forbidden and punishable by torture and death. Practitioners of magick were forced underground, and much of their practices kept secret. Much of the writings of western esoteric traditions are purposely couched in obscure languages, codes, and euphemisms to protect secrets, and practitioners from the wrath of the church. This practice continues to some extent up to today.

In spite of the persecution by the church and society, sex magick continued to be practiced in medieval Europe. These practices included the black sabbats performed by witches as well as more organized and focused sex magick. The developers of the Enochian Magickal system, John Dee and Edward Kelley practiced sex magick in conjunction with their enochian magick during the 16th century. These practices would have been forever lost, except for the accidental discovery of Dee's notes and diaries after his death. During this same time, up through the 19th century, the Catholic church was ordaining more priests than the church could employ. Many of these priests supplemented their income by practicing Black Masses. Depending on the practitioners, the Black Mass frequently incorporated sex magick (see Johan Weyer, 1563 or the La Voisin incident in the 17th century). During this same time, the goetia was likely completed in its current form by author or authors unknown. Like much of the magickal tradition, there are sexual references couched in hidden form. Wands and rods, cups and chalices are more than tools; they represent the masculine and feminine elements used in magick.

Sex magick continued to be practiced in the late 19th century. Aleister Crowley, the OTO and the Golden Dawn were perhaps the most famous practitioners, but there were many others. These late 19th century sex magick practitioners, although prolific writers, continued to couch their work in deliberately obscure phrases and codes. During the Victorian era, direct references to sexual acts (although not magick!) could still land you in jail. This practice has continued into the 20th century. There are some Christian sects that also practice some form of sex magick in the 20th century. The Mormon marriage

ceremony incorporates sex magick, and the more overt Children of God cult encourages sexual harlotry similar to the ancient Roman and Greek temples to attract new members. (Note, as originally used a harlot practices sex magick for religious purposes; not as a derogatory term more common today).

It is now the 21st century. The stigma attached to sexuality is fading. Most sexual practices are at least tolerated, if not condoned in western society. Accordingly, instead of couching terms in poetic forms and polite euphemisms (and leaving the reader to scratch their head and wonder “Huh?? What does he mean by that??”), modern English will be used for this text. Sometimes it will sound blunt or crude, but it describes a system that works very well. If you prefer flowery poetic terms, pick up any poorly written romance novel; this is not the place for you.

Goetic Evocations; the Basics

There are several different schools of thought, and a variety of approaches to goetic evocations. I will not attempt to address the goetic evocation itself, or what is the “right” method. These are all valid techniques and traditions. Use the tradition and techniques for goetic evocations that you already use, incorporate the sex magick techniques below into your already existing evocation methods.

Goetic evocations require a ritual Circle (Sometimes called the Circle of Solomon) and a triangle (Sometimes called the Triangle of the Art). There is no set number of participants required for goetic operations. Logistically, all of the participants **MUST** be in the Circle, therefore the Circle must be large enough to accommodate everyone involved in the ceremony. The idea is to have everyone involved focused on the ceremony. These two constraints suggest that no more than 10 should participate in the ceremony, but no fewer than three.

The text of the Lemegeton and the Greater Key of Solomon indicate that the Circle should be 9 feet in diameter. Because of the size requirements to incorporate sex magick into the ceremony a larger Circle is generally needed. A diameter of 20 feet is recommended, but individual circumstances may require larger or smaller Circles. The Circle is for the protection of the participants, and must be properly prepared and warded during the ceremony. This will impact the size of the Circle. The actual construction of the Circle will be discussed below.

Sex Magick; the Basics

There are masturbatory methods of sex magick for solo practitioners. There are several Chaos Magick articles that address masturbatory methods. This text will not address these methods. The purpose of this text is to describe sex magick techniques for larger groups. This text is written with a heterosexual orientation. It can be modified for use by practitioners with other sexual orientations.

There are two main products, both of which are needed in sex magick, that are used to raise the level of energy and the focus of all steps of the goetic process. The first is the orgasm. The power of the orgasm contributes to the energy of the magickal process. The magicians involved must be capable of focusing on the operation, be it the construction of the Circle, triangle or other ceremonial paraphernalia. The same is true during evocations. This focus during orgasm (the death, or little death mentioned by 19th century authors) strengthens the will and facilitates the magickal manipulation the ceremony is attempting to achieve. If the magicians involved can not achieve this focus of intent during orgasm, but are instead focused solely on the sex act itself, then the sex is nothing but a distraction. This distraction hinders, it does not help any magickal operation and may ruin the operation.

The second product of sex magick is the commingled bodily fluids (cum) produced during the rite. These fluids, in part because they were produced during a magickal operation also possess magickal properties. These fluids can be used for a variety of

magickal purposes. They can be used in ointments and oils, used to consecrate amulets and other magickal tools. This includes the Circle.

To produce these products one or two female practitioners are needed to act as the receptacle during these ceremonies. One may be sufficient; two may be required depending on how many evocations your group performs on a regular basis. During any ceremony, only one receptacle should be used. The interruptions and distractions in rotating receivers disrupt the flow and focus of the operation.

The receptacle must be completely willing to perform her role, and completely surrender herself to the operation. If these conditions are not met, then the focus of the operation will be lost, effectively short circuiting the entire operation.

Some magickal traditions allow the use of mild intoxicants to help induce trance-like states. Other traditions do not. The use of mild intoxicants will help the participants and the receptacle remain focused on the magickal aspects of the ritual. Use discretion in your ceremonies.

Consecration of the Circle

A site for the Circle must be selected. The Circle, is larger than standard size, and requires a larger area. Ideally an outdoor site should be selected. Depending on location (urban vs. rural) and weather considerations an outdoor location may not be possible. Outdoor locations can afford greater privacy. I have also found that my evocation in general work better when performed outdoors. Finding a large area indoors, with sufficient privacy and soundproofing can be difficult. The hallmark of a good practitioner is resourcefulness and ingenuity; find a suitable location.

To begin with, this essay explores sex magick in goetic evocations. The techniques described require three to ten participants. The site of the Circle should be consecrated. The Circle should be constructed following whatever style you use for your goetic evocations. There are a variety of Circles used, ranging from complicated designs taken from medieval magickal texts, coiled serpent designs used by 19th century practitioners, to more modern, simplified Circles. Two altars will be needed in the Circle, one for the receptacle, placed in the middle of the Circle, the other for the lead magician to use with the standard tools needed in evocations.

After the Circle is constructed, the receptacle is brought naked into the center of the Circle. She is placed on the central altar face down. The altar should be built with sufficient padding for comfort, and having the rear slightly elevated so that the pussy of the receptacle is just below waist height. To facilitate entry, pegs or stirrups should be placed on the sides of the altar, to facilitate leverage and comfort of the receptacle. The rear end of the altar should be built so that a container is mounted immediately below the lip of the top of the altar, and the lips of the receptacle's pussy. The container is designed to catch the co-mingled bodily fluids (cum) as it leaks out of the receptacle's pussy.

The lead magician enters the Circle. He should approach the rear of the central altar, remove his robe, and slowly force his cock into the receptacle's pussy. It is important for both the magician and receptacle to stay focused on the ceremony. While they are performing the act, ideally they should be in a nearly trance-like state.

After climax, the lead magician collects his robe, and begins the consecration of the Circle. The remaining participants each repeat the sex magick act while the lead magician continues with the consecration of the Circle. This continues until all of the practitioners have participated in the ceremony. Each participant must remain focused on the magickal consecration of the Circle.

When all of the participants have contributed, the bodily fluids (cum) are collected from the container built into the altar. Any residual fluids should be cleaned from the receptacle, and added to those already collected in the container.

The fluids are then mixed in equal parts with the oil of Abramelin. This mixture is then used to retrace the Circle, and complete the consecration of the Circle. The use of the bodily fluids, with the oil of Abramelin perfects the Circle, and binds the personal essence of all of the participants, including the receptacle to the Circle. This will give added power to evocations performed in the Circle, especially by those who originally participated in its consecration. If there is any remaining fluid, it should be stored, and used for other magickal operations within a short period of time. The Circle should be re-consecrated at least once a year.

The Circle is a large magickal construct, and will use a quantity of the oil/bodily fluid mix. The number of participants may be important to the completion of this important operation. If it is not possible to have enough participants to dedicate the Circle properly, fluids collected in advance can be added to the fluids collected during the ceremony. Fresh fluid is generally more effective, and should be used whenever possible.

Evocations

After the Circle is prepared, it can now be used for goetic evocations. There are several styles of evocation, ranging from the full blown ceremony taken from medieval grimoires, to modern minimalist ceremonies. A later text will cover the goetia, and ceremonies. It is assumed that the reader is already somewhat familiar with evocation techniques from their own magickal background.

Sex magick similar to that used in the consecration of the Circle is used in the goetic evocation. The receptacle is brought naked into the Circle, and placed on the central altar as in the consecration rite. She may be either face up, or on her stomach, with her pussy slightly elevated as in the Circle ceremony. Generally the face down position is better. It eliminates the potential distraction to the receptacle of seeing who is inside her during the ceremony. It allows her to focus on the ceremony itself.

Once all of the practitioners are in the Circle, and it is properly warded following the practitioners background, the lead magician again removes his robe. Prior to inserting his

cock into the receptacle, the sigil of the goetic spirit being evoked is drawn in indelible ink on either the ass of the receptacle, or between her pussy and navel, depending if she is face up or down. The sigil allows each practitioner to focus on the sigil of the spirit being evoked, while performing his portion of the sex magick operation.

Some practitioners have expressed concerns over unintended invitations to goetic spirits by the sigil on the receptacle. Because the sigil is within the protective Circle of Solomon, like sigils on lamens etc., it does not constitute an “invitation” to the spirit being evoked. The invitation is part of the evocation ceremony itself, and the spirit will be outside of the protective Circle and should be confined by the lead magician to the Triangle.

Some practitioners of goetic evocation incorporate the use of a scryer with the goetic operation. If a scryer is used in the ceremony, the scryer should also perform his sex magick portion of the ritual immediately after the lead magician. This allows these two members of the group to begin the evocation, while other members of the group continue to raise the energy level of the operation through the ritual use of the receptacle.

If the scryer (or any other member of the group) is a woman, this raises an interesting point. A part of the sex magick operation is to form a link between all of the participants of the ritual through the willing sacrifice (sexual use) of the receptacle. If you have other female members of the group, this will require the female member and the receptacle to perform a sexual act, probably some form of mutual oral sex. This may be offensive to some. In the event this situation arises, and a participant can not cross, or expand beyond this limit, the participant can symbolically participate with the group, by ritually kissing or sucking the lead magician’s cock after he has performed with the receptacle. It is not as effective as full participation but may suffice for the purpose of the evocation.

After the lead magician and the scryer begin the evocation, each remaining member, in turn uses the receptacle, as in the consecration of the Circle ceremony. During the sex magick act, he should focus on the sigil drawn on the receptacle, and the summoning of the goetic spirit. Ideally, the use of the receptacle should continue for the length of the evocation. Human weakness or insufficient numbers of participants may make this impossible. If this occurs, the receptacle should remain on the altar for the duration of the evocation. The increased energy levels achieved using this technique will result in very powerful evocations of the goetic spirits. The results and objectives of the evocation will also be similarly improved.

The fluids collected during the rite can be used for a variety of purposes. Some of the goetic spirits require gifts or sacrifices. The fluids, especially if mixed with the appropriate aromatic oils favored by the spirit, make a suitable sacrifice. Any remaining bodily fluids can either be divided among the participants after the ceremony, or stored for later use by the group. It is a magickal substance that is best used fresh, but can still be used for lotions, amulets, and other uses for some time after it’s creation.

Check your Parachute!

In the 21st century, there are a few considerations that must be factored in any magickal operation using sex magick. One of the desired products of a sex magick operation is the mingled bodily fluids (cum) that result from the magickal operation. By definition, condoms can not be used. All participants should be disease free. How to address this issue is up to the practitioners. Secondly is conception. A child conceived during a sex magick operation may have interesting abilities and capabilities. The nature of the operation, with several individuals performing sex magick acts with the receptacle, may make this undesirable. Again I leave this issue, and any precautions needed to the practitioners.

This essay started with limits. A variety of limits will be tested during the use of sex magick in goetic operations as described in this essay. The practitioners will be testing their personal, emotional, spiritual, and societal limits. Clearly not everyone will be ready. Like the skydivers mentioned in the introduction, if you want to accept your limits and stay safely behind in the airplane, that's fine. For those willing to take the ecstatic leap into dramatically improving their magickal rituals; here are some limits that you will be expanding or removing. Think about them, and be sure you are ready (i.e. check your parachute before you jump, not after!).

The receptacle will likely be in a relationship with one of the other practitioners. Are they BOTH capable of performing magickal acts without jealousy or personal esteem issues?

While not required, it is easier if the receptacle is a willing submissive, perhaps in a D/s relationship with someone in the group. For the receptacle this is an ultimate form of trust and will test many spiritual and emotional limits. Don't abuse that trust.

Will all of the practitioners act responsibly, and treat the receptacle with the respect she is due? She is performing a very vital portion of the sex magick operation and deserves respect and support. On a pragmatic level, it is difficult to find a willing receptacle that will completely sacrifice herself (sexually) for the operation. The receptacle will be dealing with limits of her own. She needs to be willing to accept absolutely no limits for the good of the group, and the success of the goetic operation.

Can the group of practitioners stay focused on the magickal operation and not the sex? If the practice devolves into nothing but an excuse to have sex you will find that your group's magickal operations will fail, not improve. You will also find that your group will likely dissolve into petty personal politics. You will have effectively short circuited the whole concept, and have set new limits on yourselves, not expanded old limits.

Society still disapproves of sex with multiple partners. Your goetic evocations (or any other magickal operation) will be stronger, and more effective than you ever imagined using these techniques. Are you willing to surpass the limits society tries to place on you? Societal programming can exert enormous and unexpected pressure on individuals. Can you handle dealing with years of programming to achieve these results?

Conclusions

As with many magickal procedures, there is more than one way to apply and use these techniques. Unlike a lot of medieval grimoires, I am not going to tell you that you must follow the book to the letter. Personal dynamics and the objectives of your group may dictate how you practice sex magick. These techniques can also be used with other magickal operations, like enochian magick. Use your imaginations, and don't let anyone set your limits for you.

This was written with a heterosexual orientation (under the premise write about what you know). These techniques can be modified for other sexual orientations. Just use common sense, and remember the focus is the magickal operation.

Master Goldtrend
goldtrend@yahoo.com
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