

Sex Magick
by Carl Oort

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Preface

This is a book for those already familiar with basic magickal operations — preferably of the chaos variety, though sexuality can be incorporated into any form. I will not be describing the way in which spells are traditionally performed — I have written other books on this subject and there are many other authors who have done so. Rather, I will be explaining from my own perspective how sexual may be utilized in magickal operations. This is intended to be a practical guide, without superfluous details, giving just enough theory to guide the mind in a practical way to its ultimate goal. If I have written it successfully, this book will allow you to learn exactly how to both train yourself to increase your sexual pleasure and energy, as well as how to utilize this energy as a catalyst for the expansion of consciousness. Being male, I naturally write from a male perspective, but with some slight alterations most all of the advice applies to females also.

Introduction

This is a book I've wanted to write years, though only recently have I found the time to do so. The nature of sexuality as it relates to magic is topic of deep importance and must be handled with care. I believe *all* can benefit from incorporating sexuality into their magick, fusing the two into a bright new symbiosis. Sexuality is an art. One might say that it *is* art. Literature, music, the depictive arts such as painting, sculpture, etc. — *all* are examples of our sexuality, unfolding via a plethora of games, confrontations, encounters, flights, excesses, etc. As biological manifestations, it is good to admit the primacy of sex in every thought. Sex, for us, is the *sublime*, the *transcendent* and the *wholly beautiful*. This is also why it can so easily bring madness and suicide — the sensation of Love being the ultimate risk, and the orgasm not far behind whenever it is carried to its depths. Few survive it totally and often prefer to kill off parts of themselves than risk the immeasurable pain it can bring. But that is precisely the cost of the deepest pleasures: to stand overlooking their precipice is to gaze into a potential abyss of suffering. This also should be kept in mind while reading this book — sorcerers and witches ought not give their love away too cheaply, nor their sexuality. And, above all, the Self should be the supreme object of desire. If the Self is not first loved, then the Other cannot be loved — it becomes a thing to be *used*, usually for a salvation which never comes, and this is the genesis of all sexual horror. The great masturbator alone is the great lover, I say. . .

Nonetheless, sex magick is a controversial subject in magick circles. The issue, like many controversies, is to what extent old dogma ought to be applied to modern methods. In antiquity, sex magick was often portrayed in purely heterosexual terms, with both homosexuality and solosexuality both being subject to vilification or dismissal. In Tantra there is the concept of Shiva and Shakti or the Buddha and his *dakinis* — man and woman only. In Chinese sexual yoga, the man represents *yang* and the woman represents *yin*. Kabbalah and alchemy possess similar tropes. And those who insist on a dogmatic or metaphysical view of sexual magick naturally say that male and female energies are *both* required — anything less is insufficient. Of course, such views are dwindling by the day and there is a greater openness to magickal thought for alternative sexualities. Nonetheless, I still frequently encounter the conceptual underpinnings of heterosexual metaphysics and, before we go any further, I want to make my position clear:

First, sexual magick is, in my opinion, the magickal power of sexual arousal and release. It has nothing to do with any sort of magickal properties in sexual fluids nor does it have any specificity in gender. If a person can orgasm at all, they can practice sex magick. And it can be done as easily and effectively through homosexuality as it can through heterosexuality. Solo masturbatory practices can also be quite effective — it all depends on the intensity of the arousal and orgasm. Nothing else is truly required.

Second, I believe the distinctions between male and female are simply organic or material distinctions. They have no magickal component. Magick is the art of extending perception and influence. It operates on lines of intensity and depth rather than biological parallels. There is no special metaphysical quality such as "maleness" or "femaleness" and certainly no magickal implication of their mingling. Humans are organic lifeforms and heterosexuality is only one form of reproduction among many. To call it holy or sacred is as foolish as calling excretion and mastication holy and sacred. *Nothing* is sacred — there is only intensity and technique.

Perhaps my assertions are dogmatic in themselves but my intention here isn't to be open-minded. If you want to believe that there is something special about sexual magick beyond simple intensity and technique, this book is not for you. If you agree with my premises, however, I think you will find it to your liking. At the very least it will perhaps inspire some new techniques or a better appreciation of techniques already in use.

I have already labored too long on this question, though. I have said my piece. Let's move on to the good bits. Unless you are already familiar with such practice, you do not yet have an idea of what awaits you — the beautiful collapse into orgasmic glory, giving rise to the emergence of thousands of trembling powers, touching every contour of your unshadowed consciousness, thrilling the body and setting an immaculate *cadence* upon you. This is no exaggeration — follow these words. Soon you will know their truth.

The Magickal Potential of the Orgasm

Often in youth the magic of the orgasm is of such power that it is sought out immediately, to be repeated as many times as the day, privacy and biology allow. This may be more true for men than women but it is an understandable reaction. But this treatment of sexuality is not the ideal. Orgasmic bliss *is* not and *should not* be restricted to the orgasm itself — a thousand news colors of sexuality reveal themselves if it is restricted, tamed and disciplined. It is possible to induce a state of ecstatic and long-lasting sexual delirium given the right methods. And this is by far the easiest and most pleasurable way to reach a magickally potent ecstasy. Isolation and pain are other ways — as is dream control — but these are either not immediately gratifying (as in the case of isolation) or difficult and potentially harmful (as in the case of pain).

Why? Sex magick, as I said, is the magickal utilization of sexual arousal and release. All magick requires a bending or alteration of consciousness and sexuality is one of the easiest and most effective ways to do so. Pain is also quite useful — perhaps even moreso than sexuality, on occasion — but pain can lead to physical damage and is unpleasant by definition. Sexuality is pleasant and accessible to almost all.

Magickal power is also the power of consciousness. There are two forms of this power in consciousness: *intensity* and *emptiness*. Those who have read my book on the death posture or are familiar with the basic practice will be well aware of what I mean here, but to make it simple, I will say this: you are most magickally effective when either your mind is pushed to the limits of intense

sensation or when it is most empty and blank. The entire sexual process is perfect for both of this, for sexual arousal follows a trajectory of slowly rising intensity, then the total ecstasy of the orgasm, followed by the relaxed vacuity of the afterglow. Magick, further, is twofold:

1. A means of receiving information not otherwise accessible (i.e. divination and certain forms of evocation)
2. A means of influencing reality through avenues other than the material (and I speak only of matter in its most obvious state of density — all is one flesh, ultimately)

The means of bringing about magick are also twofold:

1. The conscious direction of magickal energy
2. The same magickal energy, albeit direct unconsciously

Sex magick can be used in all cases but its true power lies within the fact that it encompasses both means of bringing about magick. The pursuit of orgasm or sexual pleasure can easily involve the apparent totality of the conscious mind, but the pleasure induced is of such intensity that conscious thought can and will be negated. As a trajectory, conscious thought is made pure and single in its intent — the intent, that is, toward sexual pleasure. It is then annihilated upon climax. Intense physical sensations temporarily flood the mind, reducing it to a simple and thorough feeling of ecstasy. As a means of harnessing and directing magickal power, this is effective on all fronts. Conscious energy is aroused and brought to a fever pitch — its power is magnificent. However, consciousness itself is accustomed to operating almost solely on the physical plane, and therefore consciousness limits itself, magickally speaking. It casts its light through the very lens that most dims its power. When that conscious intent is obliterated, however, the force of its magickal intention is removed from conscious awareness, whereupon it falls into a powerful netherworld — a netherworld through which it has access to all of reality. It gains force through sexual friction, but so long as that force remains purely at the level of the conscious mind, it is siphoned through the avenues of consciousness. And the consciousness of any biological entity is such that it siphons its own energy through its body and mind — it is, so to speak, cut off from the nexus that connects all things and is only able to work on an immediate and local scale. Once that force is liberated through the temporary annihilation of consciousness, then the veil between the worlds is rent and the former intentions are cast into reality as a whole, whereupon they are able to influence and receive information. This the magickal function of the orgasm and the arousal that precedes it. Stated sequentially:

1. Arousal emerges
2. The conscious mind is overcome, allowing its deeper conditions to be merged with its magical will
3. As climax is reached, the conscious mind is held in suspense — a sort of *death posture* — yet the energies which underly the conscious mind are still in motion, seething and awaiting their next move
4. The siphoning valve of the conscious mind, being reduced, then finds its intentions cast into the unconscious, whereupon they have magickal effect

Sexual magick can be used for divinitory purposes but I have yet to see it, in itself, have an edge over forms of divination which do not involve sexuality. Spell-casting and evocation is another matter — these are both forms of magick where sexuality can only intensify both the experience and the efficacy of the result.

The results can be quite immediate, if done properly. It is necessary to spend an amount of time guiding yourself in various practices and experiments to reach full intensity, but even at the outset you can find

much success. The energy unleashed, as I have said, is deeply powerful, and its utility should not be underestimated. The mind, driven to the brink in this way, reaches a dark culmination that is inaccessible to it through *any* means of equivalent pleasure. If ever there were a single key to unluck a thousand doors, *this* is it. Regard it well.

The Central Rite/Experiment

Now having a basic idea of what ought to happen within you in order to utilize sexuality in magickal power, I recommend beginning with a solo experiment. Once performed multiple times, it ceases to become an experiment and, instead, forms part of your overall magickal repetoir. You can certainly innovate as you see fit, but at the outset you ought to perform the experiment *exactly* as described. The more strictly it is followed, the greater the chance of initial success. Subsequent success will be determined by your own awareness of what makes you tic, sexually, as well as a consciousness of your body's natural sexual rhythms.

A solo experiment:

Avoid all sexual stimulation and thoughts (if you can) for three days. Make sure that you eat good and well — perhaps more than usual, or if you eat a normal amount, eat only the most delicious of foods. If you cannot avoid sexual thoughts, then do not indulge them for very long. Avoid arousal as much as possible. Then, on the fourth day, slowly begin to indulge your thoughts, stimulating them with imagery or literature. Do not, however, fondle or caress yourself in any way. Let your sexual angst build, rather, becoming more powerful and intense by the day. On the fifth day, you can lightly stroke yourself — but only to augment the arousal, not to the point of climax. On the sixth day, you may *edge* — that is, bringing yourself almost to the point of climax but no further. For the purpose of this experiment, the seventh day can be devoted to having as many orgasms as possible — preferably as a magickally charged experience — but if you truly wish to see just how intense this practice can become, edge for the next three days. Do it with the unified dedication of a solitary *yogi*. On the final day of release, however, do not orgasm too quickly — edge a few times prior to your climax. Then you will see the value in such an experiment, and there will be no mistake.

With a partner:

The former experiment can be performed with a partner, also. The only difference is that rather than directing your attention to erotic imagery or fantasies, the partner now becomes the object of sexual worship. The difficulty is that as the intensity of the experience increases due to a living, breathing partner, so too does the desire for orgasm and the seeming impossibility of restraining it — especially if your partner desires it. An understanding must be made for the experiment to occur in the intended way. That intensity — the source of difficulty — can potentially increase the intensity of the experiment, naturally. The partner's body is to be worshiped in as many ways as one desires: caressed, kissed, licked, adored. Watch as the sexual tension increases to a feverish level in all parts of your body and mind, leaving you a shivering mess of desire, your mind entering into a concentrated emptiness where only sexuality has a presence. That sexual presence and energy is *atomic* in scope — an introduction to pleasure's ambrosial sea, bathing every corner of your being. The amount of days devoted to such an experiment can be reduced on this account, though one ought to devote a sufficient amount of time to celibacy — ideally at at least two days prior.

Once these experiment have been conducted successfully — and it only requires one time — then they ought to be repeated in magickal settings. The power that is roused is then transferred to the magickal arts: spells via sigil, evocations, the bringing to birth of ready-made familiar spirits and homunculi, possessions, etc.

Expanding Stimulation and Taste

Much more is liable to stimulation that we often give ourselves credit for, or believe possible. I need not linger on the details, for sex and masturbation are clear physical activities with a single direction, but if you are wishing to pursue sex magick, make a study of all known possible ways you may stimulate your body. The genitalia are but a single area — where else can you travel? A thorough knowledge of all erogenous zones and an exploration of their psycho-sexual effect upon perception is in order: learn them, experiment with them and make a clinical or poetic analysis of their various effects. If you need a brief summary of exploration, consult this:

For both sexes:

Nipples, mouth (inclusive of tongue, inner and outer spaces of both lips and the roof of the mouth), inner thigh, outer areas of the genitalia, inner and outer parts of the anus.

For men:

Prostate.

For women:

The inner vagina taken as a complete spectrum — the scientifically fabled but anecdotally support g-spot being a promising area of focus.

Research various safe means of stimulation — and I emphasize *safe*. There is no justification for harming yourself in this instance. The incorporation of "toys" is also desirable, as is the practice of flooding as many senses as possible all at once, while foregoing or delaying climax. A solo example:

Gaze at erotic imagery while listening to its sounds (if present) in addition to music which accentuates the arousal. Let delicious scents pervade the room — roses, lavender, or anything else you associate with the erotic. Delicious flavors, also, though not necessarily their ingestion. Chocolate has such erotic potential that other flavors are hardly worth considering, but I will not judge. After a suitable period of arousal has ensued — 30 minutes to an hour — then gently and deliberately pleasure yourself, but not to the point of reaching climax. Do this until your whole body is crawling with desire, then, in that heightened state of arousal, perform a spell or evocation of your choosing.

Orgasm as Death Posture

As I hinted at earlier, the orgasm itself can be used as means of achieving a similar state to that of Austin Osman Spare's death posture. The trajectory of desire, arousal and release is perfect for such purposes. The rite in question can be as simple as gazing at a sigil, slowly masturbating, climaxing while holding the sigil with a fixed gaze. Or it can be more elaborate, involving partners or greater stimulus. So long as the required internal states of consciousness are achieved, benefits will be gained.

Austin Osman Spare describes this posture as follows:

"Lying on your back lazily, the body expressing the condition of yawning, suspiring while conceiving by smiling, that is the idea of the posture. Forgetting time with those things which were essential-reflecting their meaninglessness, the moment is beyond time and its virtue has happened.

"Standing on tip-toe, with the arms rigid, bound behind by the hands, clasped and straining the utmost,

the neck stretched- breathing deeply and spasmodically, till giddy and sensation comes in gusts, gives exhaustion and capacity for the former.

"Gazing at your reflection till it is blurred and you know not the gazer, close your eyes (this usually happens involuntarily) and visualize. The light (always an X in curious evolutions) that is seen should be held on to, never letting go, till the effort is forgotten, this gives a feeling of immensity (which sees a small form), whose limit you cannot reach. This should be practiced before experiencing the foregoing. The emotion that is felt is the knowledge which tells you why. "

These methods are perfect for their purposes but by no means the only way to achieve such a state. Spare hinted at sexual methods also and it is well known that the general tenor of his magical forms were permeated with masturbations and promiscuous liaisons. As can be read from these accounts, the death posture involves extremes of tension followed by release. *Any* method that involves these can suitably induce such a state, leading to magical consciousness.

The orgasm itself should be made as intense as possible and the means of achieving it should be physically taxing. Ideally the entire body and mind are made tense — bordering on pain, though undamaging — then, at the moment of climax, the mind performs its magickal gesture, focusing on the sigil (or intended spell) and letting it sear itself into consciousness. This extreme state of ecstatic tension and focus then gives way to perfect release, collapsing into serene vacuity. When such an orgasm dawns, the mind is temporarily blotted out, the tension of all things reaching its irreparable height and plunging every corner and depth of awareness into the causative, magical vortex — this is the reason. The empty state of love's aftermath is equally as superb — a perfect occasion for scrying.

Of course, to achieve such an intense orgasm may require some planning. As described earlier, effort should be made to bring the body and mind to their most extreme degree of stimulation before the actual climax — using the aforementioned methods, of course.

Erotic Evocation

Perhaps the most interesting form of sex magick is erotic evocation. Hinted at occasionally by Austin Osman Spare, this practice involves either summoning a spirit for sexual purpose or the creation of a *servitor* for the same goal. Or else a spirit may be summoned and engaged with sexually for greater and more lively magickal power. The choice, as always, is yours, though I will say that it would be prudent not to attempt such evocations until you are already well-familiar with the basic feel and direction of magickally-oriented sexual energy. A few months of dedicated work should suffice.

An erotic evocation is performed by increasing sexual tension and desire to a high degree of intensity, doing so over many days. The orgasm *must* be delayed. I recommend not less than three days to wait. As described earlier, sexual tension and desire should be heightened and increased until it becomes an all-pervading and all-consuming presence in the body and mind. You should be ravenous for it, your mind unable to consider anything else. If necessary, on the day of evocation, take time to entice yourself into a frenzy, falling into lust's abyss, burning in its flames.

Then, when desire has reached its maximum pitch and observing the proper disciplines and methods that attend evocation, evoke the spirit of your choosing. Let the sense of heightened sexuality be the power *in* and *upon* which you sense the spirit. Let it be the earth, fire, air and water of its manifestation. You will see the importance of this when the spirit manifests. With your entire being on fire and crawling with sexual desire, the spirit will embrace you and inhabit you. At this time, in ecstasy, let the

ritual culminate in orgasm, whether alone or with a partner. The deep benefit of this is realized best in its actual performance, as the magick involved is not only sexually charged but empowered also by the spirit's separate and distinct sentience. There is power in the merging and encounter of two minds that is rarely present in solitary acts. This is its great utility.

Erotic evocation, for all its power, is more difficult than other forms of evocation — for some, at least. I do need to labor the point, but it should only be attempted by those who have had some success with basic summoning. I would also say that erotic evocations should not be the norm of evocation, as the pleasures involved have the potential to spoil and skew the whole of one's magickal workings. It is the nature of all life to feed on pleasure, becoming flabby and lethargic in its shadow, rather than painfully crawling upward to discipline and self-mastery. And without self-mastery, everything accomplished is easily overthrown. I recommend a healthy ratio of one erotic evocation for every five or six non-erotic evocations. An erotic evocation, for all its power, also has a more limited use due to the limited scope of its energy. Sexual energy moves in only one direction, though intensely, and operates on lines of desire, fulfillment and catharsis. Non-erotic evocations are more open-ended and possess a wider means of both access and influence — though, to be fair, a non-erotic evocation lacks the same degree of physical intensity unless it is rooted in pain.

Conclusion

There is a little more that needs to be said. I have restricted my above discussion to the merely carnal aspects of sexuality. I have decidedly left out the concept of "love". This was intentional: though I acknowledge the existence of such a phenomena, and though I acknowledge its magickal potential, I do not personally see the use in giving instructions on it. But make no mistake: in sorcery, you will encounter the seas of love, just as you will encounter death and its wilderness. They both come welling up as entities from inside your core as well as spiritual creatures *outside*. Both will haunt you. Both will remind you of your frailty. How you relate to them determines where you stand on this path, of which no guidebook exists: if you have a center in you that withstands them and wields them as powers, you have won a small war already. If not, hell awaits. Perhaps life has not confronted you with love and its absence yet. Or with death and its presence, for that matter. But when these come — and they will come — you will be changed. That change is part of the initiation, which magick texts speak little of but which is always necessary, for the heart must be made strong if it is to bear within itself the presence of other forces, locales and creatures. If the heart can persist through love's death, and through death's love, then it can persist through anything. And its persistence comes not at the hands of any situation and its gifts: rather, it comes from the ability to bridge the gap between its own inherently dual sides, finding their deep center and knowing its truth.

Another cation: Eros, as sexual love, is the most ecstatic of feelings. It is also the most cruel. Consider the finest moments of its ecstasy: two lovers forming a Chrysalis with their bodies, imbibing of perfect warmth, drinking in all the sensations of love. There are few things like it, and rightly so: were the world filled with such joy, nothing would move from its cage. All would stay still in love's own bend, hands upon hands, legs intertwined with legs, breathing the same colorless air. Yet for all this fearless joy, once the pendulum swings in the opposite direction, the heart itself breaks in two. It is a visceral sensation: the chest is shot with grief, betrayal, rage and despair. Our sense of self derives from our lovers' eyes: should they see as the failure we ultimately we are, we fail indeed. And our lives reach towards that oblivion which stands to us as the final cure. "How could I have been so stupid, so blind?" we ask. This is our sense of injustice: we laid down our lives at their feet, only to be sucked dry, then spat upon with our own remains. They then move on to readier prey. Our self has dwindled: vengeance is what we often wish. That and, perhaps, to die. Or if not to die, then to kill. Love's delicate, bright

chamber is surrounded on all sides by war and its threats. Consider the jealousies and disappointments which always attend her: love fades to reveal the face of a goat again staring at us, unblinking in life's window. We know what it wants: our carrion, our corpse. And we know it shall have it soon enough.

Consider nature's whirlwind: There is nothing so ghastly as nature and its love. It is ever-slaying its young to devour them. Often it tortures them prior to their death, showing us again its power over them. All our imaginations and dreams of Satan and his dark presence in the world are merely the forms nature assumes, and we have culled our nightmares from her meadow. Any atrocity of man to man you can think of was found first in her womb, and her song, always, is an evil that none can see the depths of. And so it is that every living soul is trapped in wickedness, and every heart reflects the face of the goat. Still, it is not the case that horror and terror are ubiquitous, or even eternal. On the edges of life we find our own opposer, there, seeking to ascend to the throne of the Most High: the human wish is Lucifer first, and when we wish in this way, we feel as if nature has been overthrown and replaced by the light inside us.

Is it any wonder why love is entwined in our soul so intimately with death? Why the orgasm itself is called the *little death* (*le petit morte*)? In the end, all cycles are one — Ouroboros devours only himself. Sorcerers are no different: devouring themselves, expanding themselves, loving and dying on the Self's ever-changing sea.

This is what you are — desire or refrain from desire. Both, in the end, are One, as with everything. Our lives are the middle-point between sex and death, continually vacillating between these two dualities. Pleasure is the intensity of life; pain, the intensity of death. Both are magickally invaluable — so precious that none can conceive of their true worth — but it must be admitted that pleasure is more accessible than pain for all but the masochist. Almost all will find their initiation through pleasure, and as sex is often the ultimate pleasure of the living, sex is the great initiatrix — the grace bestowing hand of *Eros*, in whom lies a full and certain power.