

Floating luminance of black capped seas.
 Samedi of cane / Legba of crooked staff.
 Double redouble.....Bound rebound.
 Backward dance the shifting forms
 to Guinea. I await Your touch.



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This paper marks my beginning in the practice of Voodoo. It's purpose is to give a sense of my introduction to Voodoo and to describe the steps that ~~██████████~~ ^{ASSISTED} progress. My grounding in magick is Thelemic Cabalistic. I am not presently an initiate of the Voudoun ~~and~~ ^{but} I will be. I will know when the time comes.

A first step was to read what I could find and books that were (and are) helpful to me are listed at the end of the paper. There is little power to be gained in reading. It can function to prepare the mind to accept the truth when it presents itself. It also makes available the texts of rites that can be performed to test affinity for the system. It is my opinion that rites should be performed as soon as possible after reading. There is danger and ground for great gain in this method. Half understood formulas may bring undesired results, but even then there is much to be had in examining the debris.

Voodoo is an oral tradition. After the reading and the practice that came with it, the next step for me was to find a teacher (physical or not). This was done using the "Life Working" method. The purpose of the working was to "open a space in my head through ^{which} the Loa (God/desses -Powers) could speak." I took a vow to regard all that occurred over a ten day period as being the efforts of the Loa to get through to me. The first thing that came up was how closed I was to the contact (Dark Night of the Soul). The rigidity of my perceptual framework showed itself and fought for it's existence. I let it be as it was (no easy, and yet, no hard task) and created the receptivity of the vow. The result was that on the tenth day of the ten day working under very coincidental circumstances I made physical contact with teachers and am now studying with them. They emphasize diligence and a distrust for quick answers. Their address is at the bottom of the following page.

Some present student insights on the Force of Voodoo are as follows. The power lives equally well in country and cities. In particular, that portion of the country/city which has known death and rebirth many times over and is now in the putrefaction phase of the cycle. It works for me to find a spot that speaks of the skeletal dance of the 13th trump. To study, feel, and experience the Mysteries there. For example, I found a place in which a large gnarled tree grows from the side of a shallow ravine. The roots of the tree twist into the air and fall back again seeking the earth. On the ravine side, a narrow cave recedes under the trunk of the tree. This is, to me, a place of power.

"Voices" that speak through me are my strongest link with the Loa. The word IMMAMOU (language) is written on the side of the boat that is part of the Veve (calling sign) for Agwe', a sea Loa. Voices of the dead are said to speak through specially prepared and consecrated jars. I have channeled communications before, yet never with the force and immediacy I find in my present practices.

I have not yet even scratched the surface of the rich tradition that is Voodoo. A time of understanding and experience will come. I will create the Loa and they will in turn create me. I will celebrate our relationship. I will know Them.

THE MAGIC ISLAND by W. B. Seabrook (rare)

SECRETS OF VOODOO by Milo Rigaud; Arco Publishing Company

VOODOO IN HAITI by Alfred Metraux; Schocken Books

VOUDOUN FIRE by Denning & Phillips; Llewellyn Books

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I can be contacted care of Conquering Child Pub. and would very much like to correspond with others on this Path.

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