LUCIFER’S REBELLION

A Tribute to Christopher S. Hyatt, Ph.D.
LUCIFER’S REBELLION

A Tribute to Christopher S. Hyatt, Ph.D.

Edited with a Foreword by
SHELLEY MARMOR

Preface by
LON MILO DUQUETTE

Introduced by
S. JASON BLACK

With Contributions By

Robert Anton Wilson • Timothy Leary, Ph.D.
Dr. Israel Regardie • Osho • Austin Osman Spare
James Wasserman • Richard Kaczynski, Ph.D.
Dr. Jack S. Willis • Peter Conte • Daniel Pineda
Chic and S. Tabatha Cicero • Lon Milo DuQuette
Wayne Saalman • Nicole Laliberte • William S. Hyatt
David Cherubim • Steven Heller, Ph.D.
Eric Gullichsen • Robert Brazil
Dedicated to

Dr. Alan R. Miller
William S. Burroughs,
Christopher S. Hyatt, Ph.D.
Robert & Stephani Williams
Major Grady Louis McMurtry
Robert Anton Wilson
Timothy Leary, Ph.D.
Dr. Israel Regardie
Richard Gernon
Angus MacLise
S. Jason Black
Harry Smith
Don Snyder

“He divines remedies against injuries; he knows how to turn serious accidents to his own advantage; whatever does not kill him makes him stronger.”

—Friedrich Nietzsche
from Ecce Homo
Alan Miller, Ph.D. passed into eternity on February 9, 2008 after his battle with cancer. Alan was born July 12, 1943, in Chicago, IL to Leonard Miller and Bertha Freidman. At seventeen-years-old he left high school and joined the U.S. Navy. Later he obtained his GED during his military service, and upon separation from the Navy, embarked upon his long and impressive academic journey.

His academic career began at Los Angeles City College. He then obtained a BA degree from Cal State Los Angeles, an MA in Psychology from Cal State Los Angeles, an Advanced M.Ed. from The University of Southern California, a Ph.D. in Psychology at Western University as well as another doctorate in human behavior from USIU. His specialty was in experimental and clinical psychology. He practiced as a psychotherapist for many years and operated his own clinic in Southern California.

Alan was an accomplished, and seaworthy sailor, who
once embarked upon a journey to sail around the world. He founded and led the first AIDS Sailathon, which raised money for AIDS research by sailing from Long Beach, CA to Honolulu, HI in 1993. He was best known as an accomplished writer; writing under the pen name Christopher S. Hyatt, Ph.D. He authored more than 70 books, many of which pertained to the “Occult” and “Magick.” His interest in the occult began in his early twenties. His desire to further pursue his studies in magick resulted in meeting Israel Regardie in the 1970s. Regardie introduced him to Reichian therapy and further instructed Alan in the magical system of the Hermetic Order of the Golden Dawn.

Alan established the United States Ecclesiastical Society and Seminary to build a memorial library and spiritual center to preserve his work and honor that of Israel Regardie.
TABLE OF CONTENTS

Foreword
by Shelley Marmor

Preface
by Lon Milo DuQuette

Introduction: How the Marquis de Sade Saved My Life
by S. Jason Black

PART I
WITHIN THE MICRO COSM

The Virtue of Personal Liberation
by Dr. Jack S. Willis

Twenty-Two Alternatives to Involuntary Death
by Timothy Leary, Ph.D. and Eric Gullichsen

Taboo and Transformation in the Words of Aleister Crowley
by Richard Kaczynski, Ph.D.

Theurgia Liberatio: Magic As Divine Liberation
by Chic and S. Tabatha Cicero

Team Psychopath
by Peter Conte

Pulling Liberty’s Teeth
by James Wasserman

Making Light (In Heavy Times)
by Wayne Saalman

Thinking For Myself
by Nicole Laliberte

Another Bedtime Story
by William S. Hyatt

Breaking Trance
by Steven Heller, Ph.D.

The Black Art of Psychotherapy
by Dr. Jack S. Willis

PART II
INSIDE THE MACROCOSM

Ecstasy
by Dr. Israel Regardie

*How Brain Software Programs Brain Hardware*
by Robert Anton Wilson

*Rebellion Is the Biggest “Yes” Yet*
by Osho (Bhagwan Shree Rajneesh)

*Martial Arts: Path of Unification*
by Daniel Pineda

*Paradise Repossessed*
by Peter Conte

*The Price of Freedom*
by James Wasserman

*Devil Be My God*
by Lon Milo DuQuette

*Thelema: The Way of the Strong!*
by David Cherubim

*Anathema of Zos: The Sermon to the Hypocrites*
by Austin Osman Spare

*Apocalypse Never? A Refutation of the Eschaton*
by Robert Brazil
Goddesses, Guns, and Guts
by James Wasserman

Angels, Devils, Spiritual Rebels
by Wayne Saalman

The Authors
“Success is your proof; courage is your armour ...”
—Liber AL vel Legis III:46

To say Dr. Christopher S. Hyatt, Ph.D. will not ever have mass appeal is an understatement. If anything, the masses detest him en masse. And rightfully so. His radical approach to self-transformation doesn’t come sugarcoated or gift wrapped. Rather, Dr. Hyatt exposes every hypocrisy and forces his readers to face “yourselves as you are—not as you wish to be.”* Because of this the Doctor is not for the truth-fearing majority, which worked out because he had no real interest in that demographic anyway.

In the Introduction to The Psychopath’s Bible: For the Extreme Individual Dr. Hyatt writes about how many editors (which he calls “pencils for hire”) refused to work on the book. Obviously the title is not a misnomer; the ideas contained in his book(s) are so extreme editors who earn a living editing books refused money to edit that one.
And rightfully so! His work paints what for many is an all-too-real outlook of the human race, both in the microcosm of the individual and in the macrocosm of society. But what if Dr. Hyatt is right? What if the society we live in really is that Hobbesian after all? Either way, probably best to arm ourselves.

In the world of Dr. Hyatt we formulate our ideas of ourselves and the world around us based on accumulated lies (aka “traditions”) taught to us since childhood. As a result each person comes to believe in a fictitious “I” solely based on the liars in our lives regurgitating their lies onto us. “We are all handicapped by our traditions and conclusions,”* according to Dr. Hyatt. Heroically, and luckily for many of us, he does offer a way out.

Through his method of Undoing Yourself, and then formulating your new self, Dr. Hyatt teaches how each of us can reclaim our thoughts, live on our own terms, and exceed what we thought our potential to be. Best of all he explains how you can turn tension back into energy—energy YOU direct as YOU see fit according to YOUR will. That’s what the wicked Doctor, a clinical and experimental psychologist, offers his patients. Now why is that so wicked? Because as Dr. Hyatt said, “The ‘you’ which you are familiar with has been created through years of random, blind and unconscious programming. It is the result of happenstance, genetics and history. It has as much a relationship to your Real Self, as freedom to
fascism.” In other words, at the end of the day we all have to transcend our-current-selves in order to become ourselves. No one is special and there are no exceptions; we have all been (forcibly) shaped by others and we all have to unlearn everything before we can become ourselves.

Make no mistake: dealing with yourself, changing everything you know, relearning how to be yourself, etc., *ad nauseam*, is a road paved with spikes, daggers, swords, and worst of all, mirrors. However, as Dr. Jack S. Willis aptly put it, “If your objective is long term personal growth, then choose the teacher whose statements to you make you anxious, unsettled, nervous, unsure. Therein lies an answer.”

To put it another way Dr. Hyatt’s books have the power to help make become who you want to be or break you down even further. For those not broken, your personal Valhalla awaiting at the end of the rainbow, your YOU, is an unimaginable and unquantifiable reward.

At this point I feel I should say this is not my book report about Dr. Hyatt. This is what I learned from him and applied to my life to achieve personal change. It is a testimony that those who want to do the same can. More accurately, it is a declaration that those who want to do the same Will.

For those satiated enough in simply talking about personal transformation, Dr. Hyatt’s work has little to
offer aside from ingenious wit. His work is about action: doing something, doing anything, making progress, and forsaking the stagnation that led you to become the person you want to change.

His books and methodologies speak to the few and far between of existence—those who not only say they want to achieve self-actualization but who are willing to do *everything* it takes to achieve that end. Throughout Dr. Hyatt’s work he repeatedly drills into the reader’s head that this is not going to be easy. On the contrary, this process is going to hurt and it’s going to leave a scar. He does, however, offer the probability that the “scar” will be the truest version of yourself to ever exist.

Though he passed away in 2008, his take-no-prisoners approach to self-actualization lives on. The articles contained in this book, many selected by Dr. Hyatt himself, were written by authors who carry the torch of the Doctor’s great work including Peter Conte, Dr. Jack S. Willis, Steven Heller, Ph.D., and Dr. Hyatt’s own son, William S. Hyatt. His personal friends and professional colleagues, Dr. Israel Regardie, Robert Anton Wilson, Timothy Leary, James Wasserman, Lon Milo Duquette and S. Jason Black, also contribute articles to this book.

Dr. Hyatt’s book *Rebels & Devils*, also a collection of essays, spotlighted the work of writers mass society would consider “dangerous” (i.e., brutally honest). The Rebels and Devils selected for such a project, rather than
striving to live up to a contrived “dangerous” label, are dangerous. They are dangerous people because they strip modern life and the human condition to their core, and they do it without fear or apology.

Many of the authors from Dr. Hyatt’s *Rebels & Devils* are here joined by a new selection of authors who take their place with the Lord of the Morning himself, Lucifer, as they traverse the terrain many dare not even think about. All the authors selected to contribute works to a book bearing the name of one of history’s most notorious Rebel/Devils, Lucifer, the Shining One, bravely reject imposed norms of acceptability to express their personal truth. We can only hope others will take our torch and carry it as they carve their own way through the jungle.

“Become who you are. There are no guarantees.”

—Dr. Christopher S. Hyatt, Ph.D.


‡Dr. Willis, Jack S. “The Black Art of Psychotherapy.” See page 154.
“Unthinking respect for authority is the greatest enemy of truth.”

—Albert Einstein

Do what thou wilt shall be the whole of the Law.

My involvement in this unique and historic publication project began in late-1995 when my friend (and coauthor on four book projects*), Alan R. Miller (aka Christopher S. Hyatt), called to say he wanted to take me out to dinner. I was a little hesitant to accept because we had a bit of a falling out a couple of years earlier and were speaking to each other as infrequently as possible. He invited me to choose the time and place so I picked a time and suggested The Arches in Newport Beach, one of the oldest (and most expensive) restaurants in the area. He said, “Done.”

While drinking the best martinis in southern California we tried to recall exactly what had happened to sour our relationship. It didn’t take long for us to remember that it
was a boisterous night of being ruthlessly frank with each other—a slurred debate full of mutual observations of personal shortcomings spawned by too many of these damned martinis. After a silent moment or two of embarrassed reflection, we chose to sip white wine through the rest of dinner.

We weren’t meeting, however, to reminisce or patch up our friendship. He wanted to talk to me about a new project—an anthology of short works by some of the most controversial writers of the twentieth century including Dr. Timothy Leary, Robert Anton Wilson, Osho (Bhagwan Shree Rajneesh), and a host of other radical minds of the day. He wanted to call it Rebels & Devils.

It was a wonderful idea, and I told him so. After all, how many publishers go out of the way to present ideas that are viewed by the majority of our neighbors as being obscene, subversive, blasphemous, insane, and dangerous? The market for such a work is very small. I joked that Rebels & Devils would hardly be a get-rich-quick scheme. I was flattered and a bit surprised when he asked me if I would contribute an article. I enthusiastically agreed, and I had just the piece the project.*

Compared with most of the other rebels and devils in this unique work my credentials might seem rather anemic. I was born in a pleasant suburb of Los Angeles in the late 1940s, raised in a pleasant (but woefully unconscious) small town in Nebraska, and, until my sophomore year in
high school, never seriously labored in my mind about politics, religion, the nature of consciousness or the meaning (or the meaningless) of life.

The war in Vietnam (and the very real possibility that I would be drafted to fight and perhaps die for something I really didn’t understand) served to underscore the importance of being awake while my classmates quietly sleep-marched into body bags. I had no idea where to begin this waking up process, but I knew I would have to do something, and fast. As it turned out, it would be something I decided not to do that put me on the fateful road to rebel/devilhood.

I was pondering my predicament as I took my seat in the high school auditorium and prepared to endure a patriotic convocation sponsored by the American Legion, and featuring greedy recruiters from the various branches of the Armed Services there to hungrily harvest a fresh crop of cannon fodder. Naturally, the convocation began with a color guard of Boy Scouts trooping the American flag to center stage. As if we were now in the presence of the Holy Grail, the unseen voice of Principal Boyd serenely ordered the assembly to stand up and recite the Pledge of Allegiance to the Flag of the United States of America.

Now, please understand I had always been proud to be an American and loved the principles (as much as a high school sophomore understood them) of our republic, and all those “freedoms” that I knew were not enjoyed by
citizens of many other countries around the world. But the Pledge of Allegiance to the Flag had disturbed me from the moment I was bullied into taking part in the exercise in elementary school. Today something snapped and I remained seated and silent during the pledge. Is seemed no one noticed… but I was wrong.

Later in the day I was stopped in the hall by Mr. Brown, a new social studies teacher from Colorado who had just been hired to replace his recently deceased predecessor. He said he noticed I had not stood for the Pledge of Allegiance and asked me why. I told him I thought the whole thing was stupid and that I resented the whole assembly’s attempt to suck my naïve classmates into a stupid-sounding war. I fully expected to get a lecture on what a nasty, unpatriotic little bastard I was. Instead, I got a warm smile and an invitation to visit him at his apartment after school.

Over cigarettes and coffee I learned a history of the Vietnam conflict that I’d never heard before—a history the rest of the world seemed to already know. I learned there was a bigger world out there. I learned there were many Americans, including Senators and Congressmen, who felt that our involvement in the war was a very un-American thing to do.

In the months that followed I received a world class education in radical politics. I gathered a small cadre of my misfit friends to join me in these afternoon sessions
with Comrade Brown. I started to collect antiwar buttons and bumper stickers, took a short correspondence course in draft counseling, and by the dawn of my junior year was putting it to use teaching lunch hour lessons in how to legally and illegally avoid the draft. This naturally brought down upon me the scorn of the school administration. I was expelled twice—once for refusing to cut my hair, the second time for the outrageously inappropriate charge of "sedition." Sedition! For high school draft counseling! Only in Nebraska. A couple of letters from the local Episcopal minister friend in the ACLU got me back in class in short order, but I was branded a cowardly and unpatriotic communist traitor.

By my senior year I was a card-carrying rebel. I joined the Student Peace Union, the Young People Socialist League, and the Students for a Democratic Society. To all but a couple of girlfriends and a close circle of fellow travelers, Lon the rebel became Lon the devil—and the most despised student in Columbus High School. I loved it.

When it came time for me to register myself for the draft, I appeared at the Selective Service office sporting a green beret with a large anti-draft button pinned front and center. I also carried with me a letter dated 1950 from the California doctor who originally diagnosed my Perthes hip disease. It read, "Lonnie cannot exercise below the waist." I brutally intimidated the sweet little wheelchair-
bound lady at the SS office threatening that if I weren’t classified 4-F or I-Y, I would claim Conscientious Objector status and cause so much trouble there would be hundreds of boys in town who would want to do the same thing. It was a ridiculous threat, but since World War I no one in Columbus, Nebraska ever talked to the Draft Board like that.*

Then one afternoon in the spring of 1966 I was searching for cigarettes in the drawer of our living room hutch when I discovered a letter from the U.S. Department of Justice in Washington, D.C. It was addressed to my mother and included the address and telephone number of the FBI field office in Omaha and the name of an agent for her to contact. Mom was at work so I confronted my father.

The poor man was already barrel-chested and weak from the emphysema. He moved to the couch and started to clean his pipe and nervously tried to talk with me between carefully planned breaths. “Your mother’s worried about you. She thinks you’re getting in with some pretty dangerous people. Her cronies at work told her to call the police or the FBI before you get us all in trouble. I told her she was being silly but she went ahead and wrote the FBI. That’s the letter she got back. She’s already called the Omaha office and told them everything she thinks she knows.”

I asked if he had heard her conversation, and he said,
“Only the part where she told them that you’ve fallen in with Communists and that they were teaching you to hate your mother.”

We both laughed.

I still couldn’t fathom what possessed her to do such a thing. I recalled only one occasion when my mother and I ever discussed politics. I drew her a picture of a bird with its wings spread to illustrate the various degrees of philosophies between the extreme left and the extreme right wings of American politics. It was a pleasant conversation (I thought) and pinpointed where FDR was located on the wings and where Barry Goldwater and Lyndon Johnson were located on the big bird. I certainly didn’t espouse any subversive or un-American sentiments. I guess the big bird just freaked her out.

Now she was freaking me out, because as innocent as my activities were, from the point of view of a wartime FBI investigation, my activities might make me at least appear to be a person of interest.

I had taken a summer job delivering broken television sets to an Omaha electronics shop for repair. Each trip I had to wait there, sometimes up to five hours, before returning the 90-miles home with the repaired units. All that time in the big city enabled me to make contact with my urbane comrades in the peace movement, including several Episcopal priests and a Unitarian minister who introduced me to the aging former president of a large
international labor union. This man, who had a son my age, was the most interesting character I had ever met. He was at the time an active member of the Progressive Labor Party, but for years was an organizer for the Communist Party U.S.A. He had pictures of himself with Cisco Houston and Woody Guthrie and Pete Seeger and the Weavers; he knew Gus Hall; he’d been shot in the back by strikebreakers in Deerborn; bitten by dogs in Selma, and jailed in Mississippi with Martin Luther King. I couldn’t wait for Saturdays so I could visit this delightful page of walking history. I am sure if anybody was a target for domestic surveillance in those dark years it was my colorful commie mentor.

But I was harmless enough. Nothing ever came from my involvement with the movement except perhaps a Washington dossier marked Kids-so-wild-their-mothers-turn-em-in or one for Mom labeled Mothers-so-crazy-they-turn-in-their-kids.

In the spring of 1966 I graduated from high school and instantly packed up and drove my blue 1960 VW van back to my southern California birthplace and pretended to go to college. I registered at Orange Coast College in Costa Mesa. Officially, my major was Drama, but my real major was “the 60s.” I immediately linked up with the local SDS whose off campus headquarters was a large two story old house in Costa Mesa.

Expecting to find the same kind of somber-faced, blue
work-shirted denizens of the New Left that populated the University of Nebraska, I instead was greeted by a cadre of some of the most beautiful young people that I had ever seen—surfer boys with sandy blond locks, and bra-less hippie goddesses with long straight hair and voices like Joan Baez. I was in teenage rebel heaven. I presented them with a homemade Viet Cong flag. They presented me with a pipe-load of hashish and an invitation to a lecture by the greatest (then) living rebel and devil of them all, Dr. Timothy Leary. My rebel/devil life was about to take a radical turn... inward. But that is another story for another time,* and I’m coming to the end of the space provided for me in this Foreword. I believe that it is safe to say that Dr. Leary’s influence played a significant roll in shaping the lives, characters, attitudes, and ideas of the majority of the individuals who have contributed to this unique and historic publication.

In 1980, I and members of my O.T.O.† lodge in Newport Beach decided it was time Dr. Leary received some kind of award—a token of appreciation for his influence upon the evolving consciousness of humanity. We named our award after one of the most infamous rebels and devils of them all, Adam Weishaupt, the notorious founder of the Bavarian Illuminati. The plaque was laser etched on brass and mounted on heavy walnut. It was framed by the classic image of the Egyptian Goddess Nuit.

After his death, this award was listed among the items
sold by the auction house, Christie’s in New York. If you are interested, you can still see a picture of it on Christie’s website, Lot 13/Sale 8113.
O.T.O.

PEACE TOLERANCE TRUTH
SALUTATION ON ALL POINT OF THE TRIANGLE

Do what thou wilt shall be the whole of the Law.

of HERU-RA-HA LODGE O.T.O.
is honored to present to

DR. TIMOTHY LEARY

THE FIRST ANNUAL
ADAM WEISHAUPT
ILLUMINATI AWARD

In recognition of incalculable service to Humanity and others. Because of his inspired research and courageous example, Dr. Leary is directly responsible for raising the consciousness of our planet.

"YOUR ONLY ALLEGIANCE IS TO LIFE"

Love is the law, love under will.

Given this 11th day of July 1980 E.V.

In the years following, our lodge also presented the
“Illuminati Award” to two more rebels and devils whose works grace the pages of this book, Dr. Israel Regardie and Robert Anton Wilson. It is with a great deal of ironic amazement that I find my words bound between the covers of this remarkable book along with this new and dangerous generation of Rebels & Devils and their counterparts who helped paved the way.

Love is the law, love under will.

________________________________________

* See “Devil Be My God” on page 236.
* I don’t know if the threat worked because immediately upon graduation I moved to California. Mail from Selective Service followed me for a while, but I just ignored them and threw them all away unopened. Finally the letters stopped coming. Could it have been that easy for everyone?
† Ordo Templi Orientis (Order of the Temple of the East, or the Order of Oriental Templars) is an international fraternal and religious organization founded at the beginning of the 20th century. Originally it was intended to be modeled after and associated with Freemasonry, but under the leadership of Aleister Crowley was reorganized as a non-Masonic organization based on the Law of Thelema as its central religious principle. This Law—expressed as “Do what thou wilt shall be the whole of the Law” and “Love is the law, love under will”—was established in 1904 with the dictation of The Book of the
Law.
Introduction
How the Marquis de Sade Saved My Life
S. JASON BLACK

“The thinking man who scorns the prejudices of simpletons necessarily becomes the enemy of simpletons. He must expect as much, and laugh at the inevitable.”
—Donatien Alphonse Francoise, Marquis de Sade

Like magic lamps found in junk shops or grimoires in the basement of a recently deceased grandmother, certain books always seem to come as a surprise and have a disturbing and often permanently life-changing effect. For my part, I was led into the morass of the Illuminati, or the Nine Unknown Men, or the Great White Brotherhood or whomever by a slightly more circuitous route. I grew up in the Midwest, just outside of Kansas City, Missouri, and while culturally Kansas City wasn’t bad at all—in fact, the best metropolitan area in the state (St. Louis is a
sinkhole)—it was difficult for me to find items that weren’t available at any large B. Dalton’s.

It was, in fact, in just such a place that I made the discovery that was to have possibly the largest impact on my world view of any before or since.

I was wandering bored and hypnotized from rack to rack hoping to god for something decent to read when an extremely thick, plain book caught my eye. Unlike its garish neighbors, the cover was decorated only with elegant script, dominated by the name Marquis de Sade. For me he was only a name with a sinister reputation. I had never even set eyes on a book by Aleister Crowley or any of the other rascal gurus like George Gurdjieff (as if I could have understood them at seventeen-years-old!) It was Philosophy in the Bedroom and Other Writings published by Grove Press.

Neither mom nor my teachers would approve if I was caught with it. Of course, I bought it instantly.

Please understand I was not buying a piece of pornography to sneak home and wank off to. Those who expect that of de Sade will, I suppose, get a little of it. On the contrary, I was, at that age, inexplicably mesmerized by the late eighteenth century, so the world of the prerevolutionary aristocrat was a place that needed no explaining to me. I expected a happy romp (rather diabolical, à la Dashwood) through the bordellos of Paris, with a lot more nifty detail than I was used to. What I got
was a shock.

From the point of view of any “normal” philosophical and social standards I had ever been exposed to, I might as well have purchased a book by Lucifer. For, like Lucifer, de Sade mucked things up and horrified his generation by telling the plain, simple truth about human behavior. Coming from the scion of one of the oldest noble houses in France (going back to the Crusades) this was like one of the popes leaving for posterity a journal of just how many choir boys he had sodomized on the altar of St. Peter’s.

Preceding Friedrich Nietzsche by a century and, I must suppose, completely ignorant of left-handed Tantra, he preached a philosophy and a system of self-development not only at odds with “civilization,” but which took it into consideration only when it was a useful tool for what he termed his “unique beings,” his supermen. I make references to such things as Tantra here in trying to make the unfamiliar reader understand what this man was about, but never forget that he was a radical atheist. He was partially raised by a lecherous old uncle who was also a high church official. He attended parties where the rulers of the nation participated in activities which, if I described them in detail, I would probably not be believed, but hey, let me give some examples anyway:

The Prince DeConde, head of the family second only in power to the Bourbons themselves had, it seemed, a rather strange little fetish. While having sex with his current
woman or boy, he would make sure the bed he used was near a window. Within range of this window he would also make sure that a common laborer was working on a nearby roof, whether it needed it or not. As he was approaching orgasm, he would reach for a nearby pistol, shoot the workman off of the roof and cum like a racehorse.

There are many similar scenes in de Sade’s novels, most of which are simply assumed to be de Sade’s world of fantasy—and some are. But many, like the above, are true, true, true. Those of you familiar with the theories of how fetishes come to be, whether for spiked heels or women with red hair, may be asking yourselves a question that I have been asking ever since learning of the aforementioned quirk of the lord DeConde: Just what in HELL happened to this man to cause him to pop his cookies while shooting a roofer?

But let us go on to something else they probably didn’t tell you in history class. King Louis XV of France, as you may know, was the last of his rank to die of natural causes. He became King at five-years-old. Among the other wonderful things that his Illustrious predecessor, the Sun King, told him on his death bed was the identity of the Man in the Iron Mask. Oh yes! There really was one. Louis XV passed this tidbit to the unfortunate Louis XVI who carried the secret to his grave. (I don’t know about you, but that kind of thing drives me crazy. But I digress.)
Those who have read *Pacts With The Devil: A Chronicle of Sex, Blasphemy and Liberation* (New Falcon Publications), that I coauthored with Dr. Hyatt, may remember my description of Phillippe, Duc D’Orleans, who became, on the death of the Sun King, Regent of France and guardian to little Louis. This gentleman was a committed devil worshipper, a political murderer, and would have sex with anything that moved. Especially his daughter. Raised in this richly textured environment (for which, I confess, I envy him) Louis became one of the most remarkably compartmentalized personalities in European history. He was, or gave the appearance of being, religiously devout and yet was also a manipulative cynic who played two separate secret-police organizations off against each other. Those familiar with modern law enforcement may find this has become a tradition of sorts. For example, local drug enforcement would rather eat razor blades than cooperate with the federal government’s DEA.

At any rate, Louis became quite a connoisseur of nearly everything. At one point during his early adolescence he panicked his guardians because of an intense fondness for stable boys, but this turned out to be a teenage homosexual phase that passed, and the kingdom got its queen and its heirs, for all the good it did them.

While his taste for boys seems to have passed, his taste for youth did not, and the most famous of his mistresses,
the Countess DuBarry, desiring to keep his emotional loyalty if not his physical fidelity, either proposed or encouraged the project that became known as Deer Park.

Deer Park was the nickname of a portion of the grounds of Versailles upon which was built what may have been the most lavish private bordello since the time of the Caesars. If, on an outing, Louis would spot a young lady who, to be polite, struck his fancy, he would enquire of her parents or guardians, pay them a handsome fee, and ensconce them at the park.

Did I mention the “young ladies” were typically about nine-years-old?

Earlier I mentioned the King’s apparent piety. Whenever he would, uh, desire the society of one of these children (whoops! I mean women), they would both disrobe and before the act would retire behind a screen and pray to Little Lord Jesus for forgiveness for the fun about to be had.

The conflicts in the Western personality, as personified by Louis (and documented by Freud), should now be clear. It should also be clear that, in America at least, they are still with us. The point of my little detour into eighteenth century French politics will become obvious when we see what it did to the life of our hero the Marquis, who, whatever else he was, was not a hypocrite.

On Easter Sunday of 1768 de Sade ventured out in search of some amusement, and found it in the form of
Rose Keller, an unemployed widow who was reduced to begging for alms. The Marquis and Mrs. Keller had a brief conversation and she agreed to accompany him in his carriage to his rented cottage at Arceuil. At this point the story becomes a little confused due to conflicting testimony, but the facts are broadly these: She was taken into a room hung with whips of various sizes and furnished with a cot or bed. She was either instructed or forced to strip and was then asked to do a rather unusual thing.

The Marquis produced a large ivory crucifix, placed it upon the floor and told her to defecate on it.

She refused.

He insisted.

Finally, he convinced (or compelled) her to take an enema and defecate on Jesus. This aroused his Excellency beyond all bounds and he placed her face-down on the cot and whipped her three ways to Tuesday until he climaxed. From all the accounts I have read, there was no genital sex at all.

He then poured a little candle wax on her back for good measure, paid her the promised fee, and let her go. Those familiar with what is now known as S&M will be aware that this theatrical piece is milder by far than it sounds. According to the police reports, the woman was not injured in any significant way—they saw far worse in the bordellos all the time. Why did Rose Keller go to the
police? Probably because she tried to blackmail the Marquis and failed.

His Excellency had gotten himself in rather a lot of trouble though. This was not the first time he had caused a public scandal and the police kept a close watch on his activities. He gave sworn (and rather sarcastic) testimony in court regarding the event, and was let off with what was more or less a brief house arrest.

Until the King heard about it.

I have already mentioned Louis’ interesting combination of pedophilia and piety, and when he read the report on the de Sade escapade (he always read the sex crime files) he went ballistic. By order of the King, the Marquis was apprehended and thrown into prison.

And what do you think the charge was?
Rape? No.
Acts against “nature?” Nope.
The charge, my friends, was blasphemy.
Picking up a poor woman off the streets and doing weird things to her (possibly) against her will was no particular problem. But doing number two on the image of Jesus was another matter altogether, and when de Sade realized what the charges were he began to sweat for his life. Louis XV was, after all, the last of the absolute monarchs and could have had the Marquis killed without bothering with an explanation.

It has been said prison made a writer of de Sade.
Recent material released by the current generation of the Sade family shows this was not the case. He had always had the desire to be a published author and there are manuscripts that prove it. This incarceration began to transform a highly intelligent eighteenth century libertine into the greatest philosopher of individual rebellion (the subject of this book), and debunker of social establishments in western history, bar none.

This was the beginning of the end of his life as a wild-living young aristocrat. He was to spend, off and on, a total of twenty-seven years of his life in incarceration and died at the insane asylum at Charenton in 1814. (They didn’t particularly think he was insane, they just didn’t know what else to do with him.) We may never know the mature form of his philosophy or his social observations as fully two-thirds of his finished books were either confiscated by Napoleon’s spymaster Fouche, or destroyed by his son after his death.

Why was this man so dangerous? Despite his sexual foibles, most of the tales of his activities are either pure myth or taken from one of his novels and related as fact. He did not get his rocks off, like the Prince DeConde, by shooting roofers, but his published principles made him more dangerous than a thousand murderous perverts, and they were basically these. (And while far more radical, I suggest the reader compare them to Timothy Leary’s rules for self-programming, which helped land him in prison as
1. There is no God. Anything that exists that could remotely be called God is that philosophical concept called Nature.

2. All things that exist, including especially every impulse, however bizarre, violent or anti-social, is natural and has its place in nature.

3. Every man, woman or child has the right and obligation to develop his personality, proclivities and the extent of his power *whatever they may be* to the fullest extent of their ability.

4. The above self-development is the only genuine “purpose” in human life, and is not related to rationality or any false notions of progress, which are delusions to manipulate the slave classes.

5. The world is, and always has been, ruled by a natural elite which he referred to as “Unique Beings” or supermen, who hide their existence and activities from the world at large both for survival and to preserve power.

6. All religions, laws and governments exist (knowingly or unknowingly) to preserve the system for the benefit of the elite and to keep the inferiors deluded and productive.

7. Finally, the fully realized “Unique Being” may use his power absolutely as he sees fit for, or against, anyone or anything with recourse to no
authority except himself or a greater “Unique Being.”

8. The principle activity of nature, like some eternally frustrated artist, is destruction.

Even after the French Revolution, and the supposed liberalization of the French world view, his writings caused great horror. They also, it seems, sold very well.

For those who have read a little de Sade, some modern proof that these “Unique Beings” are far from fantasy has come in the form of a recent biography of J. Edgar Hoover, the longtime head of the FBI, who mercilessly persecuted homosexuals and blackmailed congressmen and presidents, while spending his evenings in silk dresses and sucking off teenage boys. Such men are not unique to this age or any other.

I was raised in a rather liberal background (I do not mean this in the political sense, but the sense that I could read and see more or less what I liked) but still this material came as almost a religious experience. At this time New Falcon Publications had not yet been founded and so many radical books of philosophy and occult practice simply were not available. Not where I lived at any rate.

When I realized what de Sade was actually saying, not only about the nature of society, but of a man’s responsibility for his own self-development, and when I compared the writing to what I saw in the “real” world, I
came to three conclusions which I have had no reason to alter. I will illustrate two of these with quotes I discovered some years later:

“Do what thou wilt shall be the whole of the Law.”
—Aleister Crowley (Liber AL vel Legis)

“No communication is possible except between equals.”
—Robert Anton Wilson

And the third, which, as far as I know, is my own,

“All creativity, with no exception, stems from a criminal relationship vis-à-vis society.”

Regarding the last postulate, of course, one must realize that only the failures remain criminals. For the successes, like Mohammed or Paul of Tarsus, history is rearranged for the sake of politeness.

For me the principle connecting theme to the essays in this book is the breaking of social trance so that the individual can make a valiant attempt at becoming “enlightened” or a “Magus” or an “Illuminati.” The shape these articles take are to be rude in many ways. First, and most obviously, politically. But there is also talk of “magick” and “psychic phenomena” and other things
considered impolite to speak of. I said that de Sade, an eighteenth century atheist, led me to the Illuminati and I will finish this long preamble by explaining how.

I have had what are popularly referred to as “psychic experiences” since I was very small. What may be my earliest memory is of one that occurred (according to my mother) when I was just shy of three-years-old. By the time I had encountered de Sade I was aware of the existence of such things as magic and witchcraft outside the area of fiction. I had also made a study of both clinical and self-hypnosis, and, as a lark, once had myself regressed in hopes of finding past lives. The past life experience was a blowout, but my first encounter with deliberately induced trance was a revelation. I fully understand why both the medical profession and some occultists are terrified by trance. Any culture that masters the techniques of trance will put many doctors and priest/gurus out of work.

I had been lucky enough to find three books, that, had I not been exposed to the intellectual freedom of the Marquis, I would have been afraid to buy (magic is dangerous you know): The Eye in the Triangle: An Interpretation of Aleister Crowley by Israel Regardie, the aforementioned Cosmic Trigger I: Final Secret of the Illuminati by Robert Anton Wilson (both published by New Falcon), and Aleister Crowley’s Magick in Theory and Practice in the Dover Books edition.
I was alone in the house for about ten days. My mother, who was involved in state politics, was at the capital and I took advantage of the situation. I culled a makeshift ceremony from the little material I had (despite its title, Crowley’s book is hardly a full-fledged how-to book) and attempted to call up my Holy Guardian Angel. I have no idea if I did this, but something certainly happened.

I cleared out the dining room of all furniture, and laid down a circle of masking tape, performed an amateurish banishing, and began. The only things I remember for sure from the ritual is that I read Crowley’s version of the “Bornless Ritual” and some other stuff from The Eye in the Triangle. I remember scaring the hell out of myself. The whole thing may have lasted thirty minutes. I banished, put the dining room furniture back, went to watch TV and waited for the cold sweats to pass.

Mom returned the following day.

That night I went to sleep and awoke instantly, with absolutely no sense of drowsiness and with the total conviction that I did have a long and important conversation with something that told me things I had to do for my wellbeing and survival.

I pulled on my bathrobe, walked out into the living room, and announced, with no financial resources to speak of, that I was moving to California.

I did so around the time New Falcon was being founded. Among the other significant things that happened
in the next two years was my association with a Crowley group that, at the time, practiced serious magic (a rare animal in the occult world). I worked for a while at Peace Press, the then-publisher of Dr. Timothy Leary, whose work graces these pages and is now published by New Falcon. Sometime later I met and began to do work for Dr. Christopher Hyatt, whose reputation as a dangerous persona non grata is slowly coming to rival de Sade’s. So you see, the opening of a single intellectual door by a maverick French noble pushed me into a world the pashu around us doesn’t even suspect exists.

May at least one of the works you find herein do for you what the Divine Marquis did for me so many years ago.
PART I

WITHIN THE MICRO COSM
Aleister Crowley summarized his view of the Law of personal liberation with the words “Do what thou wilt shall be the whole of the law. Love is the law, love under will.”

Dr. Christopher S. Hyatt arrives at the same conclusion via a different route in “Who Owns This Planet Earth?”

Crowley saw liberty from his gut; Hyatt saw liberty from the philosophical concept of ownership. I see liberty as a moral imperative.

“Moral” is a big word. Don’t we all have our own morality? Isn’t morality a personal thing? Is not morality simply cultural, relative, good today and bad tomorrow? The answer is a big, fat, resounding NO!!!

The confusion arises because we try to stuff too many suits into one case. You might get them in, but they come out all wrinkled and un-wearable. To continue the simile, morality wears many suits and they need to be packed each to its own kind.

To start thinking about morality, you must first clear
your mind of any thought of law. Ayn Rand said it this way, “morality ends at the point of a gun.” The United States Supreme Court, in a rare statement of clarity from this otherwise muddled group of dunderheads, wrote: “In the last analysis government is an agency of violence.” Any attempt to think about morality that includes any thought about what is or is not legal is preordained to failure. Any attempt to define morality in terms of what any given dictator-psychopath or any group of politician-sociopaths decides, is to simply abandon rationality before you begin. Morality is an issue of deciding how to live; law is an issue of deciding who to kill. Morality ends at the point of a gun, and government is an agency of violence.

*** ***

There are three parts to a good presentation: tell them what you are going to say; say it; tell them what you said. So I’ll tell you what I am going to say: You’ve heard it said, “Virtue is its own reward.” Don’t believe it. Virtue has a reward. The reward of virtue is life. The price of virtue is self-liberation; which is to say, self-ownership; which is to say, love under will. Take it from me, from Hyatt, from Crowley; take it from whom you will; take it for yourself.

*** ***
Man as a species is unique. We don’t have a built-in code of life. Like all animals, we have a built-in code to eat, to breathe, to eliminate. But it pretty much ends there. Beyond the merest elements necessary to sustain life, we don’t have automatic codes. The more one moves away from man, the less choice there is. Alligators don’t choose; they just act as they are built. The higher monkeys learn from the tribe, but each monkey either conforms to the tribe or is killed or driven out. For them, choice is an illusion. Man alone faces the choice of good or bad, right or wrong, moral or immoral. Without choice, the concept of morality does not arise; with choice the need for morality is an absolute.

It is the existence of choice that gives rise to the requirement of a morality. And the function of morality is to allow choice among alternatives. Without choice, there can be no issue of a moral system; with choice, there can be no answer without a moral system. The requirement for a moral system is inherent in the fact of humanness.

The issue that gives rise to the requirement of a moral system gives rise to the nature of the moral system. Because morality ends at the point of a gun, a moral system based on the guns of the state—that is, a moral system based on what is legal and illegal—is a contradiction in terms. That is why thinking about a moral system first requires that any issue of the legal system be dismissed from consideration. The idea that you can
“cheat on your taxes” is a contradiction in terms. To make the claim that a person can “cheat on their taxes” is identical to the claim that when faced with an armed robber on the street it is your moral duty to tell the robber about the money you have hidden in your shoe. Law is a statement of organized violence; it can not be a statement about morality.*

We start, then, with the existence of choice—and, because of, and based on the fact of that choice, we start to derive a moral system. The first and base principle of a moral system then must be: that which facilitates choice is good; that which limits choice is bad. Don’t worry about violence, about the killer or robber; we haven’t gotten there yet. We have only one principle: the fact of choice gives rise to the requirement for a moral system which must first enshrine its own genesis in stating that that which gives free reign to choice is good, that which places prior restraint on choice is bad. Don’t go extremist on me here with your personal and favorite objections; the necessary and appropriate limitations will arise soon enough in the discussion.

We have at this point done no more than lay out our plot of land. We don’t have the fertilizer, and we haven’t yet started to plant our moral garden. As with any garden, though, our landscape design must be predicated on the lay of the land. With choice inherent to the principle of our nature as human beings, the first principle of morality is
that it is a system to allow choice among alternatives: that which facilitates choice is good, that which prevents choice is bad. There are three corollaries that follow hard on the heels of that basic principle: 1) a choice of one person that forecloses the possibility of choice of another is, in essence, a contradiction in concepts; 2) to choose is to act or not to act; a choice is not the same thing as a preference; and 3) in a social order, every choice of one person may impact on the choices available to another person; the concept of choice does not contain the concept that choices must be without consequences.

A choice of one person that forecloses the possibility of choice of another is a contradiction in concepts.

There is only one type of act that, by its nature, forecloses the possibility of choice by another. That is an act of initiatory violence. (We will deal subsequently with acts of retributive or defensive violence.) To the extent that anyone employs violence—whether in the name of the state, the gang, or historical necessity—to that extent the person has abandoned morality. Since violence, by its nature, prevents choice, it is then by its nature immoral. Whether you enshrine that principal in law and punishment, or whether you enshrine it in banishment (coventry), makes no difference to the discussion of morality (and virtue). The principle is science, the implementation is technology. The question of the form,
extent, or nature of punishment for immoral behavior lies within the province of the philosophy of justice; our task here is the more limited one of establishing the base of a moral system. The morality of life implies the morality of choice that entails the immorality of initiatory violence.

To choose is to act or not to act; a choice is not the same thing as a preference.

I choose to write. That you choose to read or not to read what I write does not limit my choice. You choose to take heroin. I choose not to. Your action does not limit my action. You choose to engage in sexual intercourse on your front lawn. I might not find that particularly attractive and I might not like my children to see it; but in neither case is my choice of action limited. Certainly your view of sexuality might not agree with mine, but that is a preference of mine and is not a limitation on my action. Do you teach your children a religion while I am an atheist? Do you paint your house shocking pink while I think that an ugly color? Do you practice Enochian magic while I think that is satanic? To all questions, my preferences can not, in the name of morality, limit your choices.

The problem people have with this issue of choice is they equate a preference with a choice and demand that the world conform to their preferences. Since it is our nature as human beings which gives rise to the requirement for a moral system; and since, therefore, the purpose of a moral
system is to allow us to make choices among alternatives; and since choice involves an issue of acting or not acting, the issues of like or dislike, approve or disapprove, agree or disagree do not enter the picture. If your ten-year-old child runs the streets naked with a bottle of whiskey, I might not like it and I might not want my children to see it; but it neither inherently imposes any action, nor prohibits any action, on my part. Preferences and morals belong in different suitcases.

In a social order, every choice of one person may impact on the choices available to another person; the concept of choice does not contain the concept that choices must be without consequences.

There is a classic problem in morals. Variously named, it comes down to the recognition that the action of one person often impacts on the choices available to another person. You like jazz music, I hate jazz music. You loudly play your jazz music all night long. I have no choice but to hear your loud and unpleasant (to me) music. In one context, this is simply another statement of my preference versus your preference. The difference here is that your music can directly impact my choice to sleep. Your loud music has directly limited my choice to sleep. Or, let’s choose another example with fewer objections. You decide to start a pig farm next door to my house. There is no way I can escape the smell and, by most standards, that
smell is certainly not pleasant. Yet I have no choice but to smell it. Your choice has limited my choice.

We could, at great length, examine this type of issue. But space requires that I just jump to the answer and leave to the reader the task of exploration. This objection to the morality of choice is based on the utopian fantasy. In developing a moral system, we look to the optimum while recognizing that there will always be cases on the edge which present problems. In any social context there must be, and always will be, cases where the exercise of one person’s choices limits another person’s choices. In developing a moral system we seek to optimize within constraints; we seek to maximize the potential for choice while recognizing that it can never be total and without consequences. As long as we keep firmly in mind the difference between choice and preference, we will not go too far off.
Within the realm of choice, there is a particular problem that should be addressed up-front before all the doubters and naysayers have their go at their favorite pastime of denial and dismissal. That is the issue of children. Babies are little monkeys if not, perhaps, even little alligators. With age comes choice. From the baby monkey to the free will adult lies a continuum of development. At what point does morality come in? At what point is there the potential for enough choice, that we can say the person is morally sovereign? The answer, perhaps surprisingly, is easier than the question. Outside of physical danger, morality applies at all ages and in the same form and degree as it does to an adult. Because I know I am going to have widespread gnawing and gnashing of teeth at this point; and because an understanding of this issue makes everything else a stroll in the garden, I will take the time to discuss it thoroughly. You may not like the answer; but then we don’t all have to like the same flowers, do we? Children lack two things: they lack a mature cognitive apparatus and they lack knowledge. Simple statements. Not too much to disagree with. The difficulty arises from two sources: one, people don’t follow the statements to their conclusion; two, people keep stacking on other lacks which, once analyzed, have no relevancy. Recall the suitcase? Morality comes in many suites, each of its own
Children need to be taught... Add your own thousand phrases to replace the dots. Children need to be protected from... Add your own two thousand phrases to replace those dots. And children are... Add your own BIG ONE (evil, impulsive, self-centered, etc.) to replace those dots. To all of those, I answer: OK, so what? Children are impulsive; aren’t some adults? Children need to be taught table manners. In what book of the human soul is it written that you can’t eat meat with your fingers, that you must use a knife and fork? Children need to be taught not to hit. If we did not have to teach adults the same thing, we would not need any laws at all. Children need to be taught to share. Oh, really? From what principle of choice as morality, morality as choice, did you derive that monstrosity? But children do lack maturity in their thinking and they do lack knowledge.

One issue at a time. Children lack a mature cognitive process. Children require a particular type of sensitive communication from their parents in order for them to draw proper conclusions. It is easy for a child to misinterpret what is said to them. They draw a wrong conclusion, do not know that it is wrong, and then go on to use that wrong conclusion as the basis for other conclusions throughout their life. This fact of reality does give rise to a need to limit the choices available to children. But it does not give rise to a need to control
children. The goal of mature behavior is to be able to choose among alternatives. We do not learn to choose by not being allowed to. Responsible parenting implies the need to read the literature on child cognitive development. This is not an overwhelming task, especially if your children are important to you. You will have done the majority of your task if you read a summary book on the research of Piaget and the practical advice books of Holt. I will give you a taste with two of my favorite examples.

If you cup your hands with the thumbs not quite touching, and then clap your hands in front of your face, you will get a slight puff of air blown into your face. If you do that to a five-year-old and ask, “Where did the wind come from?” the child will answer, “From out there,” pointing to the outside. If you do the same with a seven-year-old, they will say, “From the room.” If you do that with a nine-year-old they will say, “From between your hands.” The age difference in answers is strictly a function of cognitive development. Here is the other example.

Give a six-year-old a glass to play with in the kitchen. Soon they will roll it off the table and it will break. Now, if you say to the child, “Why did you break the glass?” and if you have a bright and responsive child, they will answer, “I didn’t break the glass, I rolled it off the table and the glass broke itself.” To you, they broke the glass; to the child, the glass broke itself. The cognitive issue is the concept of cause and effect. You know the nature of glass
is that if it is dropped on a hard surface it will break. That is cause-and-effect thinking. But children do not develop the concept of cause and effect until somewhere between seven- and nine-years-old. Before that they have the concept of temporality: Event 1 precedes Event 2; but they do not have the concept of cause and effect. Thinking in temporal terms, the child is correct that Event 1 was rolling the glass off the table and Event 2 was the glass breaking itself.

Note that neither of these examples—and many more could be provided—involves an issue of choice. In young children it is, however, proper to limit choice on the basis of the child’s inability to think properly.* There are, however, several limitations to this moral right to limit. One is that it essentially ends when the child reaches nine-years-old. The second is that the etiology of the moral right to limit is the child’s lack of cognitive ability. Thus the moral right of limitation resides only in the area where the issue of the child’s ability to conceptualize is the major issue in making a decision. By this time, every parent is silently shouting objections of “what about…” or “but my child…” I’ll address those after we look at the next lack in children.

Children lack the knowledge that comes from study and lack the knowledge that comes from experience. Time can provide both. But, have you ever met an adult who knows everything about everything (aside from your mother, of
course)? No. Knowledge is a continuum. It does not come in only the two flavors of ALL or NONE. Has there ever lived a person who has not looked back at his youth and said, “If I only knew then what I know now, I would never have…” Life is knowledge and experience; the choice of today is the regret of tomorrow. Where is childhood different?

The difference lies in degree, not in kind. The more we know, the less likely it is our choices will have long term disastrous consequences. From lack of knowledge, children drink poisonous liquids; adults drink those liquids deliberately to commit suicide. From lack of knowledge, children climb trees; from a desire for thrills, adults jump out of airplanes. The difference, of course, is adults choose to act in a lethal or dangerous manner while children do so without knowledge of the likely or possible outcome. What is the principle? Simple. Children have to be prevented from taking actions which are physically dangerous or, alternatively, they have to be watched so that the likelihood or degree of harm is managed. The limitation on choice is the limitation imposed by the reality of physical danger.

At this point, you are probably feeling I have put one over on you. Children might look like poorly-thinking and uneducated adults, but there is a difference—there has to be or why would we have all these laws protecting children? Can’t children “be exploited?” Can’t children
“be abused?” Adults can protect themselves. They can always flee, even to leaving the country they are in, but children can’t do that. Isn’t there a point where a difference in degree becomes a difference in kind? Temperature is a continuum, but at the two ends we either freeze to death or are burned to death; a difference in degree at some point becomes a difference in kind. The question evokes an obvious YES. But where along that continuum does a difference in degree become a difference in kind? “Ah, there’s the rub,” to quote an anonymous author. Actually, it’s not a rub at all because the answer is already before us; it’s just sometimes difficult to wake up and smell the flowers. Like a mathematician or one of my favorite philosophers, Spinoza, we can lay it out as a series of postulates and corollaries.

**Postulate 1:** The existence of choice gives rise to the necessity of a morality.

**Corollary 1:** The purpose of morality is to facilitate the making of choices.

**Postulate 2:** Children lack knowledge.

**Corollary 2:** While time and living will provide some of the knowledge, they need a teacher for other kinds of knowledge.

**Postulate 3:** Parents are the primary teachers of children.

**Corollary 3:** The goal of parenting is to provide
knowledge to the child to facilitate the making of choices by the child.

**Corollary 4:** Parenting which limits, inhibits, or impedes the capacity to choose is immoral; parenting that facilitates and encourages choice is moral. QED.

Speaking for the moment as a shrink, is there anything in psychology—either in theory or in experiment—that contradicts this principle? I would like to say an emphatic NO. Unfortunately there are theories of human action, if one still wants to call them theories, which disagree. A Skinnerian would disagree because a Skinnerian denies the existence of choice. A classical Freudian, too, would disagree because they regard the inhibition of the Oedipal and Electra complexes as necessary. All other theories and experiments in psychology would agree. I know it takes us a bit away from the development of our thesis; but I think a brief discussion of object relations theory will show not only the nature of the agreement, but also show the application of the principle of the morality of choice to an important and real issue of parenting.

During the first three years of life, all children pass through a series of steps of psychological maturation that, if all goes well, terminates with a stage called “object constancy.” On the way, from approximately sixteen- to thirty-six-months-old, the child passes through a four-step process that has been named “separation-individuation.”*
Simplifying for purposes of discussion, as the child progresses through these steps they will go through a period of aggression, then a period of renewed dependency, and, finally, to independence. The period of aggression must be allowed. It is natural, normal, and age-appropriate. If the parent prohibits the aggression—“No, no, it’s wrong to hit”—as the morality of choice would predict, you will produce psychological injury. If the period of aggression is allowed, but contained, then you will get psychological health. The difference between “contain” and “inhibit” illustrates the essential of parenting and the essential of the theory of the morality of choice.

One of the things a child has to learn—just part of the Great Quest to self-enlightenment and self-liberation—is to contain their impulses. There are two operative words here and they address the essence of moral parenting. The words are “learn” and “contain.” The parent is first a teacher, and second a container. Both concepts are easier to state than to explain. I will choose an easy example that does both. How do you teach a child to ride a two-wheeled bicycle? You hold (contain) the bicycle while the child gets on and off, and, for a while, during the child’s first rides. Then you let go when you think the child has the minimal ability and you let the child fall, get back up, and try again. On the other side, you do not force (violence) the child to learn to ride. You respond to your child’s
request, that is, choice: “Daddy, I want a bicycle” and you provide the means and the containing needed for your child to accomplish the task he has chosen.

The issue of children was raised only to respond to an obvious objection to the morality of choice. This is not a book on child raising, so I have laid out only the essential issue: the morality of choice applies, within context, equally to children and adults. We do, however, have a few unaddressed issues. The easy one is retributive violence or, more appropriately, self-defense. Recall that initiatory violence inherently violates the morality of choice. Self-defense restores morality. Nothing more need be said.

We have leapfrogged over one issue that should be addressed: the abuse of children. Adults have the potential for escape and they have the capacity for self-defense. Children fall into a different category and must be protected. Three answers: 1) yes, 2) so what, and 3) not by the state.

Children can be taken advantage of, they can be misused. In the current catch phrase: they can be abused. So can adults. The difference is that children have less capacity for choice in avoiding the abuse. That means that children need to be protected, especially from public school teachers. Children can be used for sexual purposes giving their consent only because they do not realize that their consent can be withheld. They can also be used for
work, giving their consent only because they do not realize that their consent can be refused. (We call that “doing your chores” or taking responsibility.) So, the issue is not that children can be abused, the issue is that we approve of some abuse and some we do not. However, in fact, all of it is of a piece, and all of it involves the use by adults of the knowledge that children lack knowledge and the ability to think at an adult level. In short, all of it involves violating the child’s ability to choose.

Beyond all that, however, there is a form of child abuse that is rampant, growing, and especially vicious. It is done by government. Doesn’t requiring a child to be in school violate the very essence of choice? Doesn’t making it a crime for children to engage in sexual activity violate the very essence of choice? Doesn’t making it a crime for a child to run away violate the very essence of choice? “Government, in the last analysis, is an agency of violence.” Violence and choice can not reside in the same moral universe. Children need special protection; government is the wrong protector.

***

So the moral imperative of life is choice. Choice inherently resides in the individual. Children are a special case, a case that should end about age nine, but that special case means only that we limit the choices in the recognition that children lack knowledge and the
maturation to think properly. Beyond that, society is not, and never can be, perfect. We attempt to define a moral system because being human demands that we have a moral system, and, in logic, to the extent that we want to have choice, we must grant choice. The virtue of liberation is the virtue of choice. Which is to say that the reward of virtue is life.

* There is a second major violator of choice in addition to violence. It is one with which many people have much more difficulty. It is lying. Lying, by distorting reality, actually destroys the reality of choice. Choice becomes a sham. In fact, if one examines the full morality of choice as the essential element, one comes up with the full range of proper moral behavior (i.e., honesty, integrity, honor, fidelity, etc.).

Twenty-Two Alternatives to Involuntary Death
TIMOTHY LEARY, PH.D. & ERIC GULLICHSEN

“Death is the ultimate negative patient health outcome.”

—William L. Roper
Former Director, Health Care Financing Administration which administers Medicare

Most human beings face death with an “attitude” of helplessness, either resigned or fearful. Neither of these submissive, often uninformed, “angles of approach” to the most crucial event of one’s life can be ennobling.

Today, there are many practical options available for dealing with the dying process. Passivity, failure to learn about them, might be the ultimate irretrievable blunder. Pascal’s famous no-lose wager about the existence of God translates into modern life as a no-risk gamble on the prowess of technology.
For millennia the fear of death has depreciated individual confidence and increased dependence on authority.

True, the loyal member of a familial or racial gene pool can take pride in the successes and survival tenacity of their kinship. But for the individual, the traditional prospects are less than exalted. Let’s be laser-honest here. How can you be proud of your past achievements, walk tall in the present or zap enthusiastically into the future if, awaiting you implacably around some future corner, is Old Mr. D., The Grim Reaper?


Note the calculated negativity. To die is to croak, to give up the ghost, to bite the dust, to kick the bucket, to perish. To become inanimate, lifeless, defunct, extinct, moribund, cadaverous, necrotic. A corpse, a stiff, a cadaver, a relic, food for worms, a corpus delicti, a carcass. What a miserable ending to the game of life!
FEAR OF DEATH WAS AN EVOLUTIONARY NECESSITY IN THE PAST

In the past, the reflexive genetic duty of TOP MANAGEMENT (those in social control of the various gene pools) has been to make humans feel weak, helpless, and dependent in the face of death. The good of the race or nation was ensured at the cost of the sacrifice of the individual.

Obedience and submission was rewarded on a time-payment plan. For his/her devotion the individual was promised immortality in the postmortem hive-center variously known as “heaven,” “paradise,” or the “Kingdom of the Lord.” In order to maintain the attitude of dedication, the gene pool managers had to control the “dying reflexes,” orchestrate the triggerstimuli that activate the “death circuits” of the brain. This was accomplished through rituals that imprint dependence and docility when the “dying alarm bells” go off in the brain.

Perhaps we can better understand this imprinting mechanism by considering another set of “rituals,” those by which human hives manage the conception-reproduction reflexes. A discussion of these is less likely to alarm you. And the mechanisms of control imposed by the operation of social machinery are similar in the two cases. We invite you to “step outside the system” for a
moment, to vividly see what is ordinarily invisible because it is so entrenched in our expectation.

At adolescence each kinship group provides rituals, taboos, and ethical prescriptions to guide the all-important sperm-egg situation.
Management by the individual of the horny DNA machinery is always a threat to hive inbreeding. Dress,
grooming, dating, courtship, contraception, and abortion patterns are fanatically conventionalized in tribal and feudal societies. Personal innovation is sternly condemned and ostracized. Industrial democracies vary in the sexual freedom allowed individuals. But in totalitarian states, China and Iran for example, rigid prudish morality controls the mating reflexes and governs boy-girl relations. Under the Chinese dictator Mao, “romance” was forbidden because it weakened dedication to the state, i.e., the local gene pool. If teenagers pilot and select their own mating, then they will be more likely to fertilize outside the hive; more likely to insist on directing their own lives, and, worst of all, less likely to rear their offspring with blind gene pool loyalty.

Even more rigid social imprinting rituals guard the “dying reflexes.” Hive control of “death” responses is taken for granted in all pre-cybernetic societies.

In the past this conservative degradation of individuality was an evolutionary virtue.

During epochs of species stability, when the tribal, feudal and industrial technologies were being mastered and finetuned, wisdom was centered in the gene pool stored in the collective linguistic-consciousness, the racial database of the hive.

Since individual life was short, brutish, and aimless, what a singular learned was nearly irrelevant. The world was changing so slowly that knowledge could only be
embodied in the species. Lacking the technologies for the personal mastery of transmission and storage of information, the individual was simply too slow and too small to matter. Loyalty to the racial collective was the virtue. Creativity, Premature Individuation, was anti-evolutionary. A weirdo, mutant distraction. Only Village Idiots would try to commit independent, unauthorized thought.

In the feudal and industrial eras, Management used the fear of death to motivate and control individuals. Today, politicians use the death-dealing military and the police and capital punishment to protect the social order. Organized religion maintains its power and wealth by orchestrating and exaggerating the fear of death.

Among the many things the Pope, the Ayatollah, and Fundamentalist Protestants agree on: confident understanding and self-directed mastery of the dying process is the last thing to be allowed to the individual. The very notion of Cybernetic Post-Biological Intelligence or consumer immortality-options is taboo, sinful. For formerly valid reasons of gene pool protection.

Religions have cleverly monopolized the rituals of dying to increase control over the superstitious. Throughout history the priests and mullahs have swarmed around the expiring human like black vultures. Death belonged to them.

As we grow up in the twentieth century we are
systematically programmed about How to Die. Hospitals are staffed with priests/ministers/rabbis ready to perform the “last rites.” Every army unit has its Catholic Chaplain to administer the Sacrament of Extreme Unction (what a phrase, really!) to the expiring soldier. The Ayatollah, Chief Mullah of the Islamic Death Cult, sends his teenage soldiers into the Iraq minefields with dog tags guaranteeing immediate transfer to the Allah’s Destination Resort. Koranic Heaven. A terrible auto crash? Call the medics! Call the priest! Call the Reverend!

In the Industrial Society, everything becomes part of Big Business. Dying involves Blue Cross, Medicare, Health Care Delivery Systems, the Health Care Financing Administration (HCFA), terminal patient wards. Undertakers. Cemeteries. The funeral rituals.

The monopolies of religion and the assembly lines of Top Management process the dying and the dead even more efficiently than the living.

We recall that knowledge and selective choice about such gene pool issues as conception, test tube fertilization, pregnancy, abortion is dangerous enough to the church-fathers.

But suicide, right-to-die concepts, euthanasia, life-extension, out-of-body experiences, occult experimentation, astral travel scenarios, death/rebirth reports, extraterrestrial speculation, cryogenics, sperm banks, egg banks, DNA banks, personally-empowering
Artificial Intelligence Technology—anything that encourages the individual to engage in personal speculation and experimentation with immortality—is anathema to the orthodox Seed-Shepherds of the feudal and industrial ages.

Why? Because if the flock doesn’t fear death, then the grip of Religious and Political Management is broken. The power of the gene pool is threatened. And when control loosens in the gene pool, dangerous genetic innovations and mutational visions tend to emerge.

Some believe that the Cybernetic Age we are entering could mark the beginning of a period of enlightened and intelligent individualism, a time unique in history when technology is available to individuals to support a huge diversity of personalized lifestyles and cultures, a world of diverse, interacting social groups whose initial-founding membership number is one.

The exploding technology of computation and communication lays a delicious feast of knowledge and personal choice within our easy grasp. Under such conditions, the operating wisdom and control naturally passes from aeons-old power of gene pools, and locates in the rapidly self-modifying brains of individuals capable of dealing with an ever-accelerating rate of change.

Aided by customized, personally-programmed quantum-linguistic appliances, the individual can choose his/her own social and genetic future. And perhaps choose not to
“die.”
THE WAVE THEORY OF EVOLUTION

Current theories of genetics suggest that evolution, like everything else in the universe, comes in waves.

So, at times of Punctuated Evolution, collective metamorphosis, when many things are mutating at the same time, the Ten Commandments of the “old ones” become ten more suggestions…

At such times of rapid innovation and collective mutation, conservative hive dogma can be dangerous, suicidal. Individual experimentation and exploration, the thoughtful methodical scientific challenging of taboos, becomes the key to the survival of the gene-school.

Now, as we enter the Cybernetic Age, we arrive at a new wisdom which broadens our definition of personal immortality and gene pool survival: The Post-Biological Options Of The Information Species. A fascinating set of gourmet-consumer choices suddenly appear on the popup menu of The Evolutionary Café.

It is beginning to look as though in the Information Society, the individual human being can script, produce, direct his/her own immortality.

Here we face Mutation Shock in its most panicky form. And, as we have done in understanding earlier mutations, the first step is to develop a new language. We should not impose the values or vocabulary of the past species upon
the new Cybernetic Culture.

Would you let the buzz words of a preliterate Paleolithic cult control your life? Will you let the superstitions of a tribal-village culture (now represented by the Pope and the Ayatollah) shuffle you off the scene? Will you let the mechanical-planned-obsolescence tactics of the Factory Culture manage your existence?

So let us have no more pious wimp-sheep talk about death. The time has come to talk cheerfully and joke sassily about personal responsibility for managing the dying process. For starters let’s demystify death and develop alternative metaphors for consciousness leaving the body. Let us speculate good-naturedly about post-biological options. Let’s be bold about opening up a broad spectrum of Club Med post-biological possibilities.

For starters, let’s replace the word “death” with the more neutral, precise, scientific term: *Metabolic Coma*. And then let’s go on to suggest that this temporary state of “coma” might be replaced by: *Auto-Metamorphosis*, a self-controlled change in bodily form, where the individual chooses to change his/ her vehicle of existence without loss of consciousness.

Then, let’s distinguish between involuntary and voluntary metabolic coma; reversible and irreversible dying.

Let’s explore that fascinating “no man’s land”—the period between body-death and neurological-death in
terms of the knowledge-information processing involved.

And let’s collect some data about that even more intriguing zone now beginning to be researched in the cross-disciplinary field of scientific study known as Artificial Life.* What knowledge-information processing capacities can be preserved after both metabolic coma and brain cessation? What natural and artificial systems, from the growth of mineral structures to the self-reproduction of formal mathematical automata, are promising alternative candidates to biology for the support of life?

And then let us perform the ultimate act of Human Intelligence. Let’s venture with calm, open-minded tolerance and scientific rigor into that perennially mysterious terra incognita and ask the final question: What knowledge-information processing possibilities can remain after the cessation of all biological life: somatic, neurological and genetic?

How can human consciousness be supported in hardware outside of the moist envelope of graceful, attractive, pleasure-filled meat we now inhabit? How can the organic, carbon-constructed caterpillar become the silicon butterfly?

Christopher S. Hyatt, Ph.D. and A. K. O’Shea have suggested three stages of Post-Biological intelligence:

1. **Cybernetic Recognition** of the myriad knowledge-information processing varieties
involved in the many stages of dying.

2. **Cybernetic Management**, developing knowledge-information processing skills while out-of-body, out-of-brain and beyond DNA.

3. **Cybernetic Technological**, attaining one, or many, of the immortality options.
POST-BIOLOGICAL RECOGNITION INTELLIGENCE

We recognize that the dying process, which for millennia has been blanketed by taboo and primitive superstition, has suddenly become accessible to human intelligence.

Here we experience the sudden insights that we need not “go quietly” and passively into the dark night or the neon-lit, Muzak-enhanced Disney-heaven of Christian televangelist Jim Bakker and his PTL crowd. We realize that the concept of involuntary, irreversible metabolic coma known as death is a feudal superstition, a marketing efficiency of industrial society. We understand that one can discover dozens of active, creative alternatives to going belly-up clutching the company logo of the Christian Cross, Blue Cross, Crescent Cross, or the eligibility cards of the Veterans Administration.

Recognition is always the beginning of the possibility for change. Once we comprehend that “death” can be defined as a problem of knowledge-information processing, solutions to this age-long “problem” can emerge. One realizes the intelligent thing to do is to try to keep one’s knowledge-processing capacities around as long as possible. In bodily form. In neural form. In the silicon circuitry and magnetic storage media of today’s computers. In molecular form, through the atom-stacking of nanotechnology in tomorrow’s computers. In cryogenic
form. In the form of stored data, legend, myth. In the form of off-spring who are cybernetically trained to use *Post Biological Intelligence*. In the form of post-biological gene pools, info-pools, advanced viral forms resident in world computer networks and cyberspace matrices of the sort described in the “sprawl novels” of William Gibson.*

The second step in attaining *Post-Biological Recognition Intelligence* is to shift from the passive to the active mode. Industrial age humans were trained to await docilely the onset of termination and then to turn over their body for disposal to the priests and the factory (hospital) technicians.

Our species is now developing the Cybernetic Information Skills to plan ahead, to make one’s will prevail. The smart thing to do is to see dying as a change in the implementation of information-processing: to orchestrate it, manage it, anticipate and exercise the many available options.

We consider here twenty-two distinct methods of avoiding a submissive or fearful dying.†
POST-BIOLOGICAL PROGRAMMING INTELLIGENCE

Elsewhere the authors have defined eight levels of intelligence: biological emotional, mental-symbolic, social, aesthetic, neurological-cybernetic, genetic, atomic-nano-tech. At each stage there is a recognition stage, followed by a brain-programming or brain-reprogramming stage.

In order to reprogram it is necessary to activate the circuits in the brain which mediate that particular dimension of intelligence. Once this circuit is “turned on” it is possible to re-imprint or reprogram.

Cognitive neurology suggests that the most direct way to reprogram emotional responses is to reactivate the appropriate circuits. To reprogram sexual responses it is effective to reactivate and re-experience the original teenage imprints and re-imprint new sexual responses.

The circuits of the brain which mediate the “dying” process are routinely experienced during “near-death” crises. For centuries people have reported: “My entire life flashed before my eyes as I sank for the third time.”

This “near-death” experience can be “turned-on” via the relevant anesthetic drugs; ketamine, for example.

Or by learning enough about the effects of out-of-the-body drugs so one can use hypnotic techniques to activate
the desired circuits without using external chemical stimuli.

We see immediately the rituals intuitively developed by religious groups are designed to induce trance states related to “dying.” The child growing up in a Catholic culture is deeply imprinted (programmed) by funeral rites. The arrival of the solemn priest to administer extreme unction becomes an access code for the Post-Biological state. Other cultures have different rituals for activating and then controlling (programming) the death circuits of the brain. Until recently, very few have permitted personal control or customized consumer choice.

Perhaps this discussion of the “dying circuits of the brain” is too innovative. Sometimes it is easier to understand new concepts about one’s own species by referring to other species. Almost every animal species manifests “dying reflexes.” Some animals leave the herd to die alone. Others stand with legs apart, stolidly postponing the last moment. Some species eject the dying organism from the social group.

To gain navigational control of one’s dying processes three steps suggest themselves: 1) activate the death-reflexes imprinted by your culture, experience them... 2) trace their origins, and... 3) reprogram.

The aim is to develop a scientific model of the chain of cybernetic (knowledge-information) processes that occur as one approaches this metamorphic stage—and to
intentionally develop options for taking active responsibility for these events.
ACHIEVING IMMORTALITY

Since the dawn of human history, philosophers and theologians have speculated about immortality. Uneasy, aging kings have commanded methods for extending the life span.

A most dramatic example of this age-long impulse is ancient Egypt which produced mummification, the pyramids and manuals like the Egyptian Book of the Dying.

The Tibetan Book of the Dead (Buddhist) presents a masterful model of post-mortem stages and techniques for guiding the student to a state of immortality which is neurologically “real” and suggests scientific techniques for reversing the dying process.

The new field of molecular engineering is producing techniques within the framework of current consensus Western Science to implement auto-metamorphosis.

The aim of the game is to defeat death—to give the Individual mastery of this, the final stupidity.

The next section of this essay presents twenty-two methods of achieving immortality. We do not especially endorse any particular technique. Our aim is to review all options and encourage creative-courageous thinking about new possibilities.
A PRELIMINARY LIST OF IMMORTALITY OPTIONS (TO REPLACE IN VOLUNTARY-IRREVERSIBLE METABOLIC COMA)

I. Psychological/Behavioral Training Techniques

The techniques in this category do not assist in attaining personal immortality per se, but are useful in acquiring the experience of “experimental dying,” reversible-voluntary exploration of the territory between body-coma and brain, death, sometimes called out-of-body experiences; or near-dying experiences. Others have termed these astral travel, or reincarnation memories.

1. Meditation and Hypnosis

These are the classic yogic routes to exploration of non-ordinary states of consciousness. They are well known to be labor and time intensive. For the most intelligent and comprehensive discussion of these techniques, we recommend Aleister Crowley.*
2. Carefully Designed Psychedelic Drug Experiences of “Dying” and Genetic (Reincarnation/Pre-Incarnation) Consciousness

There is, here, no commitment to any occultist theory about biological incarnation. We refer to techniques enabling access to information and operational programs stored in the brain of the individual. In normal states of consciousness, these are subroutines operating below voluntary access.

3. Experimental Out-of-Body Experiences Using Anesthetics

John Lilly has written extensively about his experiences with small dosages of anesthetics such as ketamine.† It is possible that the out-of-body subjective effects of such substances are (merely) interpretations of proprioceptive disruption. Nevertheless, Lilly’s reported experiences seem to indicate that information is available through these investigative routes.
4. Sensory Deprivation/Isolation Tanks

Again, Lilly has investigated this subject most comprehensively.

5. Reprogramming Exercises (Suspending the Effects of and Replacing Early “Death” Imprints Imposed by Culture)

6. Development of New Rituals to Guide the Post-Body Transition

Our cultural taboos have prohibited the development of much detailed work in this area. One of the few available sources in this area is E. J. Gold.*
7. Pre-Incarnation Exercises

With these, one uses the preferred altered state method (drugs, hypnosis, shamanic trance, voodoo ritual, born-again frenzies) to create future scripts for oneself.

8. Aesthetically-Orchestrated Voluntary “Dying”

This procedure has been called suicide, i.e., “self-murder,” by officials who wish to control the mortem process. Mr. and Mrs. Arthur Koestler, active members of the British EXIT program arranged a most dignified and graceful voluntary metabolic coma. A California group, HADDA, is placing an amendment on California ballot to permit terminal patients to plan voluntary metacom with their medical advisors.

The non-Californian can always look for an enlightened M.D., or consenting adult friends to act as guides to the Western Lands.

II. Somatic Techniques for Life Extension

Techniques to inhibit the process of aging comprise the classical approach to immortality. In the present state of science these “buy time.”

9. Diet
The classic research on diet and longevity has been performed by Roy L. Walford, M.D.*

10. Life-Extension Drugs

These include antioxidants and others. A comprehensive reference is *Life Extension* by Sandy Shaw and Durk Pearson.

11. Exercise Regimes

12. Temperature Variation

13. Sleep Treatments (Hibernation)

14. Immunization to Counter the Aging Process

III. Somatic/Neural/Genetic Preservation

Techniques in this class do not ensure continuous operation of consciousness. They produce potentially reversible metabolic coma. They are alternatives for preserving the structure of tissues until a time of more advanced medical knowledge.

15. Cryogenics or Vacuum-Pack “Pickling”
Why let one’s body and brain rot when that seems to imply no possibility at all for your future? Why let the carefully arranged tangle of dendritic growths in your nervous system which may be the storage site for all of your memories get eaten by fungus? Perpetual preservation of your tissues is available today at moderate cost.*

16. Cryonic Preservation of Neural Tissue or DNA

Those not particularly attached to their bodies can opt for preservation of the essentials: their brains together with the instructional codes capable of re-growing something genetically identical to their present bio-machinery.

IV. Bio-Genetic Methods for Life Extension

Is there any need to experience metabolic coma at all? We have mentioned ways to gain personal control of the experience, to stave it off by “conventional” longevity techniques, to avoid irreversible dissolution of the systemic substrate.

Techniques are now emerging to permit a much more vivid guarantee of personal persistence, a smooth metamorphic transformation into a different form of substrate on which the computer program of consciousness runs.
17. Cellular/DNA Repair

Nanotechnology is the science and engineering of mechanical and electronic systems built at atomic dimensions.* One forecast ability of nanotechnology is its potential for production of self-replicating nano-machines living within individual biological cells.

These artificial enzymes will effect cellular repair, as damage occurs from mechanical causes, radiation, or other aging effects. Repair of DNA ensures genetic stability.

18. Cloning

Biologically-based replication of genetically identical personal copies of yourself, at any time desired, is approaching the possible. Sex is fun, but sexual reproduction is biologically inefficient, suited mainly for inducing genetic variation in species which still advance through the accidents of luck in random combination.

V. Cybernetic (Post-Biological) Methods for Attaining Immortality [Artificial Life in Silicon]

As the neuromantic cyberpunk author Bruce Sterling notes, evolution moves in clades, radiating outward in omni-directional diversity, and not following a single linear
Some silicon visionaries believe that natural evolution of the human species (or at least their branch of it) is near completion. They are no longer interested in merely procreating, but in designing their successors. Carnegie Mellon robot scientist Hans Moravec said, “We owe our existence to organic evolution. But we owe it little loyalty. We are on the threshold of a change in the universe comparable to the transition from non-life, to life.”*

Human society has now reached a turning point in the operation of the process of evolution, a point at which the next evolutionary step of the species is under our control. Or, more correctly, the next steps, which will occur in parallel, will result in an explosion of diversity of the human species. We are no longer dependent on fitness in any physical sense for survival, our quantum appliances and older mechanical devices provide the requisite means in all circumstances. In the near future, the (now merging) methods of computer and biological technology will make the human form a matter totally determined by individual choice.

As a flesh and blood species we are moribund, stuck at “a local optimum,” to borrow a term from mathematical optimization theory.

Beyond this horizon, which humankind has reached, lies the unknown, the as-yet scarcely imagined. We will design our children, and co-evolve intentionally with the cultural
artifacts which are our progeny.

Humans already come in some variety of races and sizes. In comparison to what “human” will mean within the next century, we humans are at present as indistinguishable from one another as are hydrogen molecules. Our anthropocentrism will decrease.

We see two principle categorizations of the form of the human of the future, one more biological-like: a bio/machine hybrid of any desired form, and one not biological at all: an “electronic life” on the computer networks. Human-as-machine, and human-in-machine.

Of these, human-as-machine is perhaps more easily conceived. Today, we already have crude prosthetic implants, artificial limbs, valves, and entire organs. The continuing improvements in old-style mechanical technology slowly increase the thoroughness of human-machine integration.

The electronic life form of human-in-machine is even more alien to our current conceptions of humanity. Through storage of one’s belief systems as on-line data structures, driven by selected control structures (the electronic analog to will?), one’s neuronal apparatus will operate in silicon as it did on the wetware of the brain, although faster, more accurately, more self-mutably, and, if desired, immortally.

19. Archival-Informational
One standard way of becoming “immortal” is by leaving a trail of archives, biographies, and publicized noble deed. The increasing presence of stable knowledge media in our Cybernetic Society make this a more rigorous platform for persistent existence. The knowledge possessed by an individual is captured in expert systems, and world-scale hypertext systems* thus ensuring the longevity and accessibility of textural and graphical memes.

Viewed from outside the self, death is not a binary phenomenon, but a continuously varying function. How alive are you in Paris at this moment? In the city in which you live? In the room in which you are reading this?

20. Head Coach Personality Database Transmission

Head Coach was a computer system once under development by Futique, Inc.†, one of the first examples of psychoactive computer software. The program would have allowed the user (performer) to digitize and store thoughts on a routine daily basis. If one leaves, let us say, twenty years of daily computer-stored records of thought-performance, one’s grandchildren a century down the line could have “known” and replayed your information habits and mental performances. They would have been able to “share and relive experiences” in considerable detail. To take a most vulgar example, if an individual’s moves in a chess game are stored, the descendants can relive, move-
by-move, a game played by their great-great-grandmother in the past century.

As passive reading is replaced by “active rewriting,” later generations would have been able to relive how we performed the great books of our time.

Yet more intriguing is the possibility of implementing the knowledge extracted over time from a person: their beliefs, preferences, and tendencies, as a set of algorithms guiding a program capable of acting in a manner functionally identical to the person. Advances in robotics technology will take these “turing creatures” away from being mere “brains in bottles” to hybrids capable of interacting sensorily with the physical world.

21. Nanotech Information Storage: Towards Direct Brain-Computer Transfer

When a computer becomes obsolete, one does not discard the data it contains. The hardware is merely a temporary vehicle of implementation for structures of information. The data gets transferred to new systems for continued use. Decreasing costs of computer storage, CD-ROM and WORM memory systems, mean that no information generated today ever need be lost.

We can consider building an artificial computational substrate both functionally and structurally identical to the brain (and perhaps the body). How? Via the predicted future capabilities of nanotechnology.
Communicating nano-machines which pervade the organism may analyze the neural and cellular structure and transfer the information obtained to machinery capable of growing, atom by atom, an identical copy.

But what of the soul? According to the *American Heritage Dictionary*, “soul [is] the animating and vital principle in man credited with the faculties of thought, action and emotion and conceived as forming an immaterial entity distinguishable from but temporarily coexistent with his body.”

At first reading this definition seems to be a classic example of theological nonsense. But studied from the perspective of information theory we may be able to wrestle this religiobabble into scientific operations. Let’s change the bizarre word “immaterial” to “invisible to the naked senses,” i.e., atomic/ molecular/electronic. Now the “soul” refers to information processed and stored in microscopic-cellular, molecular packages. Soul becomes any information that “lives,” i.e., is capable of being retrieved and communicated. Is it not true that all the tests for “death” at every level of measurement (nuclear, neural, bodily, galactic) involve checking for unresponsiveness to signals?

From this viewpoint, the twenty-two immortality options become cybernetic methods of preserving one’s unique signal capacity. There are as many souls as there are ways storing and communicating data. Tribal lore
defines the racial soul. The DNA is a molecular soul. The brain is a neurological soul. Electron storage creates the silicon soul. Nanotechnology makes possible the atomic soul.

22. Computer Viral: Persistent Existence in Gibson’s Cyberspace Matrix

The previous option permitted personal survival through isomorphic mapping of neural structure to silicon (or some other arbitrary medium of implementation). It also suggests the possibility of survival as an entity in what amounts to a reification of Jung’s collective unconscious: the global information network.

In a fictitious twenty-first century imagined by William Gibson, wily cybernauts will not only store themselves electronically, but do so in the form of a “computer virus,” capable of traversing computer networks and of self-replication as a guard against accidental or malicious erasure by others, or other programs. (Imagine the somewhat droll scenario: “What’s on this CD?” “Ah, that’s just old Leary. Let’s go ahead and reformat it.”) Given the ease of copying computer-stored information, one could exist simultaneously in many forms. Where the “I” is in this situation is a matter for philosophy. Our belief is that consciousness would persist in each form, running independently (and ignorant of each other self-manifestation unless in communication with it), cloned at
each branch point.

[NOTE: This list of options for Voluntary-Reversible-Metabolic Coma and auto-metamorphosis is not mutually exclusive. The intelligent person needs little encouragement to explore all of these possibilities. And to design many new other alternatives to going belly-up in line with Management Memos.]
KON-TIKI OF THE FLESH

In the near future, what is now taken for granted as the perishable human creature will be a mere historical curiosity, one point amidst unimaginable multidimensional diversity of form. Individuals, or groups of adventurers, will be free to choose to reassume flesh-and-blood form, constructed for the occasion by the appropriate science.

Such historical expeditions may well be conducted in the spirit of Thor Heyerdahl’s Kon-Tiki voyages. To voyage in what the light of history reveals to be an objectively improbable way, merely to prove that such was possible, as unlikely as it seems.

Los Alamos, famous as the birthplace of atomic weapons, today also houses the Center for Nonlinear Studies. Several years ago the center sponsored a week-long international workshop, the world’s first, where scientists met to discuss the implications and craft the foundational theories of the field. The meeting was friendly, fun, and wildly transdisciplinary. Nanotechnology pioneers outlined the potential for protein engineering, and Hans Moravec of the Robotics Institute of Carnegie Mellon University presented compelling arguments that a genetic takeover was underway, our cultural artifacts now evolving past the point of symbiosis with the human species. Self-replicating structures ranging from minerals to computer viruses were demonstrated.

William Gibson, cyberpunk psy-fi visionary, has published *Neuromancer*, *Count Zero*, and *Burning Chrome*. They are recommended reading for their technically and socially plausible vision of high-tech low-life on the streets.

Mystics may remark that there are also twenty-two paths in the Kabbalistic
Tree of Life, associated with the twenty-two cards of the Major Arcana in the Tarot.


* One of the few cryogenic preservation companies in operation is the Alcor Foundation.


* A world-scale hypertext system to permit instantaneous on-line access to global knowledge networks has been envisioned and written about by Ted Nelson in *Literary Machine,* published by the author. Other information is

† Timothy Leary coined the term “futique,” which he said is the opposite of antique, when he began designing computer software in the 1980s. Futique was a consortium of artists, writers, programmers, designers, educators, and philosophers all working toward a common goal. When Leary was near the end of (t)his life, he put all his assets IN TRUST for the future—and so Futique, Inc. is now known as The Futique Trust. The trust is principally his archival material which consists of a huge collection of papers and memorabilia from his birth certificate, through all phases of his life and his attention-getting death in 1996. ([www.timothylearyarchives.org/futique-trust](http://www.timothylearyarchives.org/futique-trust))

* We partially regret such speculations beyond present technical capabilities. The brain is a most complex machine, with some $10^{20}$ individual cells, according to some estimates. Yet we are redeemed by what we see as the technical inevitability of nanotechnology.
Taboo and Transformation
In the Words of Aleister Crowley
RICHARD KACZYNSKI, PH.D.

Spiritual polymorph, sexual omnivore, psychedelic pioneer, and unapologetic social misfit, Aleister Crowley cut a scandalous figure in his Edwardian heyday. He was rediscovered during the countercultural revolution of the 1960s and beatified as a pop culture icon, with the groundswell of interest resulting from this renaissance yet to crest. While his detractors are as numerous as his admirers, to dismiss him as a mere hedonist is to ignore the ghost in the machine: As Gerald Yorke, Crowley’s friend and advocatus diabolus, explained: “Crowley didn’t enjoy his perversions! He performed them to overcome his horror of them.”* Yorke’s is no disingenuous revisionist memoir. Throughout Crowley’s corpus runs the idea of spiritual transformation by plunging into one’s phobias and philias.
The ceremonial magick championed by Crowley and his forebears in the Golden Dawn is, in a nutshell, alchemy: the transformation of one’s base character into spiritual gold. Crowley sought to improve upon this High Art by channeling human nature’s most powerful drives into a form of sexual alchemy. His rationale, while not using this language, boils down to a simple thesis: If psychological triggers can precipitate spiritual change, then the taboos socially programmed into us can act as triggers for major spiritual transformation. Thus, Crowley spent his life probing the impulses against which guilt, sin or plain common sense dissuaded most.
This behavior found its earliest expression in what Crowley admits is a defining moment of his childhood,

I must have been about six-years-old. I was capering round my father during a walk through the meadows. He pointed out a bunch of nettles in the corner of the field, close to the gate (I can see it quite clearly to-day!) and told me that if I touched them they would sting. Some word, gesture, or expression of mine caused him to add: Would you rather be told, or learn by experience? I replied, instantly: I would rather learn by experience. Suiting the action to the word, I dashed forward, plunged in the clump, and learnt.

This incident is the key to the puzzle of my character.*

From there, the exploration of ill-advised impulses became a constant quest. Thanks to his fundamentalist upbringing in the Plymouth Brethren faith, an abundance of taboos presented themselves. Simply reading the wrong book was a potential misstep for the young Crowley. By his teenage years, he had discovered the “Three Evil Kings,” i.e., Drin-King, Smo-King and Wan-King.

By the time Crowley entered Trinity College he understood the hazards of gratuitous sensuality. His second book, the notorious White Stains (1898), emulated the
decadent art and literature of his social circle. Critics, then as well as today, twittered at such suggestive titles as “A Ballad of Passive Paederasty” and “With Dog and Dame,” oblivious to the cautionary tale underlying the risqué subject matter: The book’s protagonist finds the thrill of his mild erotic quirks waning over time, driving him to more extreme vices which ultimately culminates in madness and murder. At its core, the book is a critique of hedonism.

Despite the moral of White Stains, Crowley wrestled with his own young adult drives. Long periods of abstinence—proscribed for magicians by medieval grimoires—proved counter-productive. While abstaining, sexual urges didn’t dissipate, they consumed him. Rather than slowly starve the impulse to death, Crowley concluded a better strategy was simply to appease it and get on with the Great Work. He considered sex an impulse like thirst or hunger, best divorced from the emotional baggage which society attached to it. Later he would remark, “The stupidity of having had to waste uncounted priceless hours in chasing what ought to have been brought to the back door every evening with the milk!”* Alas, these countless priceless hours gained him a reputation with repercussions he would suffer repeatedly throughout his lifetime: In 1900, on the basis of his character, he was barred from further advancement in the Hermetic Order of the Golden Dawn. Thus, purposive indulgence collided
with prudishness, and its eidolon was Queen Victoria.

Despite a childhood aversion to England’s monarch, he admitted, “I was brought up in the faith that Queen Victoria would never die.”† She symbolized the spirit of the age, where respectability and propriety was imposed on all expressions, both public and private. Social stagnation, Crowley believed, was rooted in this hypocritical and risible hyper-morality. It was in this context that Crowley and his climbing colleague, Oscar Eckenstien, “broke into shouts of joy and an impromptu war dance”* upon learning of Queen Victoria’s death in 1901. By the time he wrote The World’s Tragedy in February 1909, his disdain had crystallized,

Priests who are celibates—outside of choir!
Maidens who rave in Lesbian desire:
The buck of sixty, cunning as a trapper,
Stalking the pig-tailed, masturbating flapper;
The creeping Jesus—Caution! we may shock it!—
With one hand through his turn-out breeches pocket;
Flagellants shrieking in our streets and schools,
Our men all hogs, and all our women ghouls:—
This is our England, pious dame and prude,
Who calls me blasphemous, unchaste, and rude!†

By the end of 1909, Crowley began to realize the magical potential of sex. He was in Africa with his student
Victor Neuburg, conducting a series of visionary experiments which would become *The Vision and the Voice*. While attempting to skry into the fourteenth of the thirty Enochian Aethyrs, Crowley found his progress blocked. Seized with inspiration, the magicians built a makeshift altar to the Greek god Pan and consecrated it with a sex act. Although Crowley was promiscuous, Neuburg was only his second male lover. The first, from his college days, left him with feelings of sin and guilt. This time, the homosexual encounter—in the open air under the desert sun, to the service of the Great Work—profoundly impacted him. He felt his ego—the Aleister Crowley raised in Victorian England by Plymouth Brethren parents—dissolve. In the language of initiation, he had crossed the Abyss.

Thus his attitude toward sex progressed significantly in the decade between entering college and writing *The Vision and the Voice*. In his original view, the reproductive impulse was a distraction from spiritual work, and was best sated to maximize the amount of time the mind could devote to higher goals. By 1909, he realized that the socially constructed boundaries called morality could literally block spiritual growth. By breaching taboos, Crowley realized he could break down these barriers, countermanding his social programming. This is what a later generation of rebels and devils would call undoing yourself.*
Crowley’s 1912 meeting with Theodor Reuss, head of the Ordo Templi Orientis, forged the last link in this chain of thought. In this legendary encounter, Reuss accused Crowley of revealing the O.T.O.’s central secret in *The Book of Lies*. When Crowley claimed innocence, Reuss directed him to Chapter 36, “The Star Sapphire.” Reading the words, “Let the Adept be armed with his Magick Rood [and provided with his Mystic Rose.]” with the understanding that Reuss interpreted these words as sexual symbols, the light bulb lit. The chain was completed. Sex was not merely a distraction from the Great Work, nor merely a barrier to advancement. It was the very vehicle of a potent form of magick which replaced the traditional claptrap with our own bodies.

To be fair, Crowley was already heading in this direction, as documented in the Abuldiz working, *The Scented Garden*, and *Liber Stellae Rubeae*. But the Reuss encounter gathered those thoughts into coherent form. From this point, Crowley vigorously engaged not only in ritual sex* but other taboo experiences, all in the pursuit of spiritual insight.

Thus, when he took up painting around 1917, he advertised for “Dwarfs, Hunchbacks, Tattooed Women, Harrison Fisher Girls, Freaks of All Sorts, Coloured Women only if exceptionally ugly or deformed, to pose for artist.” When he founded his Abbey of Thelema in Cefalù, Italy, in 1920, he took a page from Paul Gaugin and made
the walls his canvas. The result was *La Chambre des Cauchemars* (Chamber of Nightmares), whose murals bombarded viewers with an array of frightful, disturbing and sexually explicit images. Crowley told visitors,

There, in the corner, are Lesbians as large as life. Why do you feel shocked and turn away: or perhaps overtly turn to look again? Because, though you may have thought of such things, you have been afraid to face them. Drag all such thoughts into the light... ‘Tis only your mind that feels any wrong... Freud endeavors to break down such complexes in order to put the subconscious mind into a bourgeois respectability. That is wrong—the complexes should be broken down to give the sub-conscious will a chance to express itself freely.‡

Karl Johannes Germer, visiting the Abbey in 1926, confirmed the cathartic intent of these murals. "Beast evidently did all that as a medicine... against the English disease *par excellence*.”‡

Having fleshed out his psychological theory of magick, he began explaining it to his students. As Frank Bennett recounts his visit to Cefalù,

[H]e began to talk to me about initiation, and said it was a matter of getting the sub-conscious mind at work, that
when this subconscious mind was allowed to have full sway, without interference with the physical mind, illumination begun for he said this subconscious mind was our Holy Guardian. He illustrated this by saying that everything was felt in this mind, and it is constantly urging its will upon the physical mind, and when these impressions, or inner desires, are restricted or suppressed, evil and all kind of trouble are the result.

While Crowley disagreed with psychoanalysis,† this etiological theory of “evil and all kind of trouble” paraphrases Freud’s ideas regarding repression, sublimation and neurosis.

He also experimented with drugs at this time, making them accessible to the Abbey’s visitors to rob them of their mystique and allure. His views on drug addiction paralleled White Stains’ warning about sex, and, by extension, apply to all behaviors driven by the pleasure principle: Anything pursued hedonistically ultimately leads to moral collapse; but placing it in service to the Will protects the magician from addiction or other apostasies.‡ This calls to mind The Book of the Law’s instruction, “To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all.” (Liber AL, II:22). On this passage, Crowley cautioned, “Lest there be folly, let me say that this passage does not license reckless debauch.
The use of drugs and drink is to be strictly an act of Magick. Compare what is said in the First Chapter with regard to the use of the functions of sex.”*

Thus he reiterated that explorations of the human psyche’s dark underbelly be intentional and purposive.

Other experiments at Cefalù involved gender bending, the *ménage à trois*, sadomasochism and coprophagia. While Crowley considered this legitimate psychological research, he realized the controversial nature of his work. Between the publication of *The Diary of a Drug Fiend* and the unfortunate death from typhoid of an Abbey visitor, the tabloids of the time unleashed an astonishing series of attacks. Crowley’s reaction was,

I regard all these people, all England with rare individual exceptions, as moral cowards with all that that implies. Sir Richard Burton had an experience precisely similar to mine. So had Christopher Columbus. So had Darwin. Their instinctive dread is of a man who dares the unknown. *Omne Ignotum pro terribili* and such a man may bring it to their door at any moment. The whole history of science illustrates this. Science is now tolerated because Science has been at pains to prove that (on the balance) it has benefited mankind. I, bringing as I do, new knowledge of the unknown, and obviously the mark for fear, horror and persecution.†
Small wonder that Crowley’s records from Cefalù were seized and destroyed by H. M. Customs as pornographic when he tried returning them to England.

In the end, Crowley became the eidolon or reflection of all those impulses denied by the society which Queen Victoria symbolized. Confronting the Beast meant confronting those repressed impulses, with the resulting ordeal dubbed “The Vision of the Demon Crowley.” Indeed, those who persevered and saw through the smoke screen became his staunchest advocates—Gerald Yorke, Louis Wilkinson, Karl Johannes Germer and Israel Regardie among them—while those who bolted off were convinced they had narrowly escaped the clutches of the devil. “The main danger seems to be getting caught on the reef of his own interpretation,” Kenneth Grant commented. “But this, after all, is but the proper function of the ‘Demon Crowley!’”* Likewise, when Crowley began a campaign to rehabilitate his reputation, Gerald Yorke neatly summarized the function of the Great Beast,

To my mind, part of your ‘mission,’ if I may use a word I mistrust, is to show that the code of morals of what a Thelemite calls the Old Aeon has been superseded, and that now any act is right provided it is done in the right way, as in interpretation of True Will. It must have been your Will to be the Beast, and a whitewashed Beast is an useless commercial article.†
Crowley must have been convinced, for he continued living the rest of his life with no apologies.
ANALOGUES IN OTHER TRADITIONS

The notion of sacrifice—literally to make sacred, or to find the holy in the mundane—is not unique to Crowley. Hasidic Jews find God through the “enjoyable and necessary acts of ordinary life.”* Early forms of Hasidism’s *Chabad* mysticism included practices like *Haalat ha-Nitzotzot* (“elevating the sparks,” or recognizing everything as a manifestation of God), ‘Avodah he-Hipukh (“worship through inversion,” where self-fulfillment comes from joining things—even God—with its opposite), and its extension *Yeridah le-Tsorekh ‘Aliyah* (“descent for the purpose of ascent”). When the Tzaddikim began discussing things like the sanctity of sin, exploring the *Sitra Ahra* (the “opposite tree” or Qlippoth), or discussing how one can find God by exploring the desire to kill one’s neighbor, these practices were eliminated as dangerous.†

In Tantra, followers of the *Kaula* branch and *vama marg* or “Left Hand Path” advocate the well-known *panchamakarakas* or *panchatattva* ritual. Literally meaning “five elements,” it involves partaking five substances which are usually religiously prohibited. The five items, in Sanskrit, all begin with the letter M; hence, this ritual is often referred to as “the five M’s.” The items are *madya* or *madir_* (wine or liquor), *matsya* (fish), *m_msa* (meat),
mudr_ ( parched grain) and maithun_ (sex, often out of caste). The concept behind this ritual is that which drove Crowley’s explorations: Social taboos, broken in a religious context, can produce great spiritual advancement.‡

Finally, the masters known as the Aghori represent such an extreme manifestation of this formula that they are the object of fear and awe in India, believed to have transcended all boundaries of good and evil. Their best-known activities center around mankind’s greatest taboo, death. Aghori will sleep in cemeteries, often sharing the same coffin with corpses. They observe and wait, ready to celebrate the popping of the body’s skullcap, for to them that represents the final release of the soul. Once or twice in a lifetime, an Aghora will consume a piece of human brain, the first place to show the stirrings of the spirit and the last place from which it is vacated. Even necrophilia is not unknown.* By immersing themselves in the most dreaded of all things—human death and decay—the Aghori seek not only to come to terms with death, but also—like Crowley, the Chabad mystics and the Tantrikas—to come a little closer to understanding God.

* Crowley, Aleister. “Beings I Have Seen With My Physical Eye.” Chapter


* Hyatt, Christopher S. *Undoing Yourself with Energized Meditation and Other Devices*. New Falcon Publications.


† Captain J. H. E. Townsend to J. F. C. Fuller, 19 April 1921, Harry Ransom Humanities Research Center, University of Texas at Austin.

‡ Karl Johannes Germer to Norman Mudd, 4 February 1926. Binder New 116, Yorke Collection, Warburg Institute, University of London.

* Bennett, Frank. *Magical Record of Frater Progradior in a Retirement at Cefalù, Sicily*. Yorke Collection, 1921.


1922). Crowley found these principles harder than expected to put into practice in Liber Tzaba vel Nike (The Foudation of Hyacinth), Binder A4-A5, Yorke Collection.

* Crowley, Aleister. Duplicate typescript with mss corrections of part of the unpublished commentary on The Book of the Law, Oasis of Nefta, al-Djerid, Tunisia, 1923. Rare Books Department, Z. Smith Reynolds Library, Wake Forest University, Winston-Salem, N.C.

† Aleister Crowley to Norman Mudd. 20 April 1924. Yorke Collection.

* Kenneth Grant, Private communication. 5 December 1989.


Theurgia Liberatio: Magic as Divine Liberation
CHIC & S. TABATHA CICERO

“The technique of Magic is one by which the soul flies, straight as an arrow impelled from a taut bow, to serenity, to a profound and impenetrable repose. But it is only man himself who may tauten the string of the bow; none else may accomplish this task for him.”

—Israel Regardie
from The Tree of Life: An Illustrated Study in Magic

To modern society at large, the subject of magic is one of those hot-button topics that tends to trigger widely differing emotional reactions. Most people undoubtedly believe individuals who practice magic are primitive, superstitious, crazy, or all three. Another segment of the population, specifically religious fundamentalists, believe ALL magic is an evil practice performed by people who,
if not evil themselves, are nonetheless the dupes of evil—those who are tricked into performing their unholy rites by the deceptive encouragement of “THE DEVIL.” (Cue ominous music!)

Magic is often described in terms are both scientific and religious, to the consternation of both scientists and clergy. It has been defined as “the method of science, the aim of religion.” It is precisely because magic encroaches on the territories of both that it often receives the slings and arrows of the egocentric scientist and the resentful cleric. Of these two groups, however, the criticism originating from the indignant clergy is the more shrill, hateful, and uniformed. Yet magic is only one of the more recent recipients of these attacks. Not long ago the science of mathematics was considered a form of sorcery, and mathematicians were viewed with suspicion.

What is it about the practice of magic that makes fundamentalists condemn it so?

Beyond the obvious fact that humans often denounce what they do not understand, there is also the undisputed fact that magical practice flies directly in the face of the fundamentalist’s agenda: to proselytize, to convert, and to persuade as many people as possible to think the same way, pray the same prayers, worship the same deity, attend the same churches, listen to the same pastors, and fill the same coffers. For centuries, Western theocrats have based their agenda on Constantine’s fourth century approach:
One Emperor, One Empire, One God, One Religion. One unified bureaucracy ruling it all. One particular set of Christian beliefs was exalted and all others condemned. Deviation was discouraged, to put it mildly. Other forms of worship were exiled, died out, or went underground. This was the religious reality of the West for centuries until cracks started to appear in the theological door, nailed into place by Luther’s hammer.

New Christian sects soon flourished, but most also embraced Constantine’s approach—there was one right set of beliefs and all others were wrong. Each sect taught that it alone had the One True Way, and all other sects were deceived, blinkered, misinformed, or bound for hell. Adherents were taught that following the instructions of the church (whichever sect it happened to be) would result in happiness and salvation. Following a different church could result in damnation and eternal misery. Such was the kindling that sparked religious conflicts such as the Thirty Years War and the Inquisition.

With the Renaissance came a resurgence in classical knowledge and philosophy. The Age of Reason (seventeenth century) and the Age of Enlightenment (eighteenth century) followed and built on the scientific advancements of preceding ages. In ways never been previously possible, more and more people began to examine their deepest-held beliefs concerning God, religion, and humanity’s relationship to the Divine.
Influential thinkers of the day began an intellectual revolution against the yoke of religious orthodoxy—sometimes quietly, sometimes vociferously. As evidenced by such documents as Pope Leo XIII’s “Human Genus: Against Freemasonry and Spirit of the Age” (1884), which condemned such ideas as “democracy”—power over individual human lives gradually slipped away from church, which kicked and screamed at every lost bit of control and authority.

It was against this backdrop that the nineteenth century “Occult Revival” was born, ushering in a proliferation of esoteric societies and such thinkers as Eliphas Levi, Helena Blavatsky, W. Wynn Westcott, S. L. MacGregor Mathers, Aleister Crowley, Arthur Edward Waite, and others. At the heart of this revival was the study of magic; a yearning for liberation of the human spirit through arcane knowledge.
THE LIBERATING PROPERTIES OF MAGIC

The magic of the West is often described as hermetic, named for an ancient magician known as Hermes Trismegistus, the legendary author of several books on the occult sciences, whose name is in turn derived from the messenger god Hermes. One of the principle aims of magic is the elevation/evolution of the human psyche to its highest potential. For some this may allude to an inner communication with a subjective part of the self, often called the Higher Self, the Soul, or the Higher and Divine Genius. Others take this to mean a more objective state of communication and guidance under the name of Holy Guardian Angel, Daemon, or “inner planes contact.” The methods used to facilitate this communication include the study and performance of various occult sciences grouped together under the banner of magic.

Magic is the art and science of causing change to occur in conformity with will. This change can occur: 1) in the outer, manifest world, 2) in the magician’s consciousness, and 3) most often in both, for changing one often changes the other. Magical change occurs in a way that is not currently understood by modern science because it works through the Unmanifest—through subtle manipulations of the invisible, spiritual realms. However, the workings of magic are subject to natural law. The effects of magic are
sometimes clearly visible in the physical world, but other times they are only apparent on a personal, spiritual level. The workings of magic are not limited by the constraints of time and space.

Magic is liberated from the current conventions of material science, although science may someday understand how and why magic works. Magic is also liberated from the concepts of time and space, because the astral realms where magic works are constrained by neither.

In ancient times magic and religion were regarded as one and the same: they shared a fundamental origin and unity. However, modern magic, which can be considered a refinement of “medieval magic,” is entirely distinct from religion—it is technique as opposed to belief. The separation of magic from religion in the West occurred primarily because of the prohibition against magic by a domineering church. But it also resulted partly from a truce that Renaissance humanists were forced to make with religious leaders—namely, that the church was the sole authority on the Divine and the heavenly powers, while the natural (mundane) world, including the celestial spheres and the elements, fell under the purview of the scientist and the philosopher. Esoteric thinkers such as Marsilio Ficino had to maintain that magical workings involved purely natural forces that did not infringe upon the domain claimed by the church. This unsteady ceasefire
was successful for a brief time until rebellious humanists such as Pico della Mirandola pushed the envelope with the study of Qabalah and its myriad of angels, archangels and divine emanations—all of which magicians use effect change.

Methods of magic include invocation, evocation, divination, the creation and consecration of talismans, skrying and other forms of astral work, vibration, meditation, visualization, and ceremonial ritual. Magic has its own set of attributes, mental processes, and natural laws, whereas religion depends more on faith, creed, and official doctrine. In short, religion is a specific belief or set of beliefs, values, and practices usually based on the teachings of a spiritual leader. Magic is a method or mechanism of causing change to occur in the material world in accordance with cosmic laws. In a very simplified analogy, magic inclines toward thinking and doing while religion gravitates toward feeling and being. The two are very definitely related, but they are not identical. The yearning for the supernatural propels them both, though in different ways.

Organized religion tends to limit access to the supernatural world within the bulwark of a formalized theology, and the faithful are strongly encouraged to remain within that framework. In magic, however, the individual is encouraged to experience the supernatural realms for him or herself. While religion often focuses on
the group experience, group-think and group interdependence, usually with a single religious leader or small group of leaders shepherding their flock, magic emphasizes the individual experience, independent thought, and belief that is based on personal revelation of the Divine. These are qualities that the magic shares with mysticism.

In her book *Practical Occultism* Evelyn Underhill described mysticism as “…the art of union with Reality. The mystic is a person who has attained that union in greater or less degree; or who aims at and believes in such attainment.” This goal is no less than the Completion of the Great Work espoused by magicians. The primary methods used by mystics are prayer, devotion, meditation, and contemplation. However, mystics such as Underhill have been known to be every bit as unsympathetic toward magic as are orthodox clergy. Concerning these esoteric sibling rivalries, Dion Fortune set the record straight in her book *Esoteric Orders and Their Work* by comparing the mystic and the magician,

It is amusing to note that, while the occultist decries the spiritualist, the mystic looks askance at the occultist; yet a mystic is simply an introvert occultist, and the occultist an extrovert mystic. Both aim at the same goal, though they seek it by different methods. The difference between them is of temperament, not of ideal. When the scientific
temperament approaches the Unseen, it chooses to Occult Path of development, and when the artistic temperament approaches the Unseen, it chooses the Mystic Path; one progresses through right knowing and the other through right feeling, and both meet in the end. Difference of method should never blind us to unity of aim.

The mystic pursues a solitary path, even when he is a member of a community; his visions are for himself alone, and he has often but little power to teach that which he has himself learnt. He reaches the heights of the spirit and dwells there apart; his experience is a personal one, and cannot be communicated to others. He is essentially the artistic temperament working upon the things of the spirit; creative, joyous, and inspiring to those who can appreciate his art because they are akin to him in nature. Esotericism, without a touch of mystic rapture, would be as drab as a culture that had no place for the beautiful; but a spiritual culture which is purely mystical has little relation to the problems of humanity and no message for the common man.

Occultism, on the other hand, is of the intellect. The occult path is followed in co-operation with others, because its heights are achieved by means of group-work and the use of ritual.

While mysticism represents a passive path, magic is the active path of spiritual liberation. It is often called theurgy
or “God-working” because the magician is an active participant in his or her own quest to approach the Light of the Divine and the profound peace of illumination. What is certain is while many true, sincere mystics are not magicians, many true, sincere magicians are also mystics.
THE PSYCHOLOGICAL LIBERATION OF MAGIC

In addition to its spiritual qualities, there is another useful property of magic—theurgy as a tool for psychological liberation. Israel Regardie, in *The Middle Pillar: The Balance Between Mind and Body*, compared the sublimating effects of magical work to the healing of the mind/psyche garnered by psychotherapy,

Analytical psychology and magic comprise in my estimation two halves or aspects of a single technical system. Just as the body and mind are not two separate units, but are simply the dual manifestations of an interior dynamic ‘something,’ so psychology and magic comprise similarly a single system whose goal in the integration of the human personality. Its aim is to unify the different departments and functions of man’s being, to bring into operation those which previously for various reasons were latent. Incidentally, its technique is such that neurotic symptoms which were too insistent upon expression either become illuminated or toned down by a process of equilibration.

The goal of both magic and psychotherapy is the growth and well being of the individual on every level—physical,
mental, and psychological. But one element is missing from modern psychology—the spiritual essence of humanity and divine character of life. Theurgy includes what psychology had long forgotten—the spiritual welfare of the individual.

Inner alchemy is another field closely related to our discussion. The alchemist works to separate, purify, and recombine the principle components of whatever substance being worked with—whether the object of his work is a base metal, an organic substance, or their own human soul. The fundamental objective is integration, or the liberation of the base material from the limitations (and illusions) of separateness, a goal alchemy shares with both psychotherapy and magic. All three fields can be said to involve three similar stages of progression. In alchemy these stages are called separation, purification, and cohabation (recombination). In psychology they are referred to as analysis, confrontation (of the shadow), and individuation (self-realization). In magic these stages are often called purification, consecration, and union (with the Higher Self). All are simply different terms for the same essential experience: liberation of one’s highest human potential. However, the sacerdotal art of magic is the most direct and inspired.

As is often the case, no author is more eloquent on the subject than Israel Regardie, who says in his book *Foundations of Practical Magic: An Introduction to*
[Magic] deals with that sphere of the psyche of which normally we are not conscious but which exerts an enormous influence upon our lives. Magic is a series of psychological techniques so devised as to enable us to probe more deeply into ourselves. To what end? First, that we shall understand ourselves more completely. Apart from the fact that such self-knowledge in itself is desirable, an understanding of the inner nature releases us from unconscious compulsions and motivations and confers a mastery over life. Second, that we may the more fully express that inner self in everyday activities. It is only when men and women have reached, or perhaps when the more advanced men and women in the world have evolved, some degree of inner realization that we may ever hope for that ideal utopian condition of things—a wide tolerance, peace, and universal brotherhood. It is to such as these that Magic owes its raison d’etre.
INITIATION: A NEW BEGINNING

For those who seek to actively work with those of a like mind, initiation is the preliminary step into the realm of magic. From ancient times up to the present today, initiation ceremonies have played a major role in mystery traditions and magical groups. Spiritual seekers of the past were drawn to the rites of Isis and Osiris, Eleusis, Samothrace, and Orpheus because of the sense of spiritual vigor and euphoria they provided through elaborate initiation ceremonies. The word initiation means “to begin.” Magical initiation into a specific magical group represents the passage into a distinctly esoteric mind-set and spiritual outlook. The Western Magical Tradition encompasses many branches of the Hermetic Tree—Khemetic, Hellenic, Gnostic, Neo-Platonic, Qabalistic, Alchemical, Rosicrucian, Golden Dawn, Thelemic, Ogdoadic, etc. Teaching organizations and mystery schools can be found for all of these respective paths.

The advantages of group work are many. Mystery schools past and present were founded by individuals motivated by any number of reasons, but the best are usually inspired to teacher, whether by inner planes contacts or divine muse, to offer a useful curriculum of esoteric work that can guide the student step-by-step through the magical/alchemical process of purification,
consecration, and union. To be an Initiate means one is accepted into an inner circle whose teachings and rituals are meaningful only to other members of the group who share this common experience. According to Dion Fortune, “Students of esoteric science have always tended to band themselves together into caravans for the purpose of taking the Golden Journey.” Admittance to such a group confers a sense of fellowship and belonging, of receiving arcane information, and of having been uplifted through the disclosure of divinely inspired wisdom. “The occultist goes by a well-marked way which has been trodden by countless feet from time immoral.”

This does not mean the would-be spiritual rebel simply trades in one congregation for another. A magical order is not a religion and is not designed to take the place of religion, although religious symbolism is often used in ceremonies as a catalyst to stimulate the alchemical process of self-evolution. The rite of initiation is meant to purify the candidate and prepare him or her to receive the teachings of the group, which can aid and support one’s personal process of illumination. Ultimately, however, the Initiate is in control of his or her own destiny. Spiritual attainment within a magical group still depends on the individual will, perseverance, merits, and character of the student.
MAGICAL INITIATION: FOUR PITFALLS TO AVOID

Magicians often describe the wonderful experiences they have had during initiation or as a result of initiation into the mysteries. For most, initiations are deeply inspiring, meaningful, and even cathartic experiences. However, as in all things, there can be a downside to magical initiation. In his article “The Darker Side of Initiation,” Donald Michael Kraig listed four dangers the student should be aware of when seeking out initiation into any magical group: failure, fakes, abuse, and self-deception. These four pitfalls threaten the spiritual liberation the student is searching for. Here we will examine each of these hazards in turn.

1. Failure: Liberation Short-Circuited

A large proportion of people who join magical groups will never make it all the way through the grade system of whatever group they have joined. This is a true, simple fact. Most leaders of magical groups will tell you the percentage of people who persevere and continue on to work the highest grades of their respective system is less than ten percent; sometimes much less.

We are certainly not saying that who leaves a particular
magical group is “blowing” their chance at spiritual liberation. True magical liberation is personal and can only come from within—it is not dependant on any group. There are many good reasons students leave magical groups: health reasons, distance issues, family obligations, work-related time constraints, changes in one’s religious outlook, spiritual path changes, etc. A student may leave a specific magical group and find another that is more suitable to his or her spiritual needs. We are not talking about that here.

Liberation short-circuited is failure to launch. Some people leave a magical group because of their own faulty expectations of what magic, initiation, or group work entails. Students drop out only to denounce that the group had any value whatsoever, sometimes writing off magic entirely. Some go so far as to condemn what they were previously involved in. In cases such as this, the ex-student does not recognize that the true failure was either in his or her own lack of authentic, inner initiation or their own misunderstanding of the experience. They also falsely assume because the magic did not work for them, it will not work for anybody else.

One example of this was a student who left our Order shortly after receiving a Neophyte initiation, because she had expected to see and experience the hand of God literally reaching down and embracing her during the initiation. She was very disappointed when the hand did
Another example was a student who wanted to invoke Enochian entities while he was still in the Outer Order, against our advice. (While some Outer Order students may be magically advanced enough to do this, we were certain this particular student was not.) This was a classic case of “lust for results” or performing complex magical workings just to “see what happens.” In nearly every case of this kind, students involved don’t really believe that magic is real, and so they perform advanced theurgical workings they are not ready for, precisely because they want to experience the kind of magical “special effects” seen in Hollywood movies about the occult. In our example, the student in question was frightened when he opened psychological doors he was totally unprepared to deal with. He dropped out of the Order and swore off magic entirely.

The end result of magical failure to launch is a feeling of general negativity, pessimism, and possibly depression that can last for quite a long time.
2. Fakes: Liberation Mislead

Fraternal organizations and magical groups have a long tradition of tracing their hereditary roots back to the esoteric societies and archaic religions of earlier times—to the sixteenth century Rosicrucians, the medieval Knights Templar, the ancient Israelites, the Egyptians, the Babylonians, and even the inhabitants of Atlantis, lost in the mists of time. While these various legends of ancient initiatory lineages can provide inspiration, allegorical drama, and symbolic knowledge that can be of great value to the Initiate, they almost always breakdown under the
scrutiny of historical fact.

For several decades (if not centuries) wild claims made by esoteric leaders, fraternities, and magical groups of all stripes have misled countless spiritual seekers. Fake lineages, claims of unique apostolic succession, and outrageous assertions of superhuman powers have become so common among magical groups vying for members that the image of the charlatan magician or con artist guru is almost a proverb.

The founders of the Golden Dawn were not guilt free in this respect, since most reputable Golden Dawn scholars have concluded that that Westcott’s continental contact “Fraulein Sprengel” was invented to give the fledging Order a proper pedigree for its era. We can absolve Westcott’s sin because we believe the end result—the creation of the Golden Dawn—was positive and useful.

What is far less forgivable is the repetition of such creation myths by modern day mythmakers who fabricate a magical apostolic succession stretching back nearly to the prehistoric age. These are the magicians and groups who wear their empty claims of superiority on their sleeve and boast of having an impressive lineage or charter they never show to anyone, lest they be discovered to be the frauds that they are. As far as spiritual teachers go, these are generally the ones who publicly claim Christ-like piety while privately behaving like frat boys gone wild.

If this sounds like an unfair critique of those who pad
their magical resumes in order to dupe their followers, it is certainly not the first of its kind. We can turn to many of the great esoteric thinkers of the past to hear harsher assessments. In *Esoteric Orders and Their Work*, Dion Fortune warned “Such groups are innumerable at the present time, and may either represent the door ajar, or a snare and a delusion…” William Gray, author of *Inner Traditions of Magic*, advised seekers to,

…be highly suspicious of all demands for money or pretentious claims made on material levels… It is best to avoid commercialism in any form of disguise if genuine spiritual development is sought. No matter what chicanery is used to camouflage money-motive and power policies, they remain today what they always were, traps that lead Lightseekers into confusion and disorders of the worst kind…

In *Words of Wisdom*, Manly P. Hall offers one of the most cutting indictments of all, calling them “metaphysical carpetbaggers who are indeed parasites which have attached themselves to the tree of philosophy.” Hall tells us that “the fraudulent metaphysician is usually finally convicted by his own words and actions,” and that his misrepresentations usually fall into a few easily detected categories,
He is generally the only possessor of some very superlative truth which he has received direct from... some equally august source difficult to check on... He is willing to communicate this extraordinary knowledge to anyone who has... dollars, in ten easy lessons which inevitably lead to adeptship... He nearly always implies that possession of the peculiar knowledge of which he is the sole owner (copyright applied for) will inevitably cause the individual fortunate enough to receive his instruction to become healthy, wealthy, and wise...

Would such “peculiar knowledge” and questionable lineage be valuable to one’s magical liberation if it karmically linked the student to a teacher whose words and actions run completely opposite to the ideals, principles, and ethics he or she claims to uphold? Unfortunately, the second pitfall of magical initiation (liberation mislead), often goes hand-in-hand with the next hazard—abuse.

3. Abuse: Liberation vs. Enslavement

The practice of magic is an important avenue for personal liberation and spiritual evolution. How ironic is it then, that when prospective students attempt to seek out legitimate schools of magic they sometimes run the risk of
entangling themselves with a group that is not so much “occult” as it is “a cult?” What about teachers or groups that claim to instruct students in the liberating techniques of magic, and then proceed to drain students’ bank accounts, interfere with their personal lives, demand absolute obedience, or take over their free will?

In such scenarios the rational for magic gets turned on its head—liberation is transformed into enslavement; the enslavement of naïve seekers by unscrupulous gurus and abusive “spiritual leaders.” How does the aspiring magical “rebel” avoid being duped into becoming just another compliant sheep in a submissive herd, waiting to get fleeced?

This is no new problem. More than a century ago, Dion Fortune warned readers to stay clear of dodgy groups and teachers. She advised students to look for three things in a reputable teacher: right principles, genuine knowledge, and “such common sense and capacity as shall prevent a teacher from involving his pupils in muddles and misadventures.” Fortune goes on to say,

...for all practical purposes the neophyte is pretty much in the hands of his initiator at the outset, and if the senior occultist’s power is abused, the neophyte is in for an unpleasant experience, to say the least of it. The true initiator will no more exercise undue influence over his pupil nor abuse his superior knowledge than will the
honourable doctor over his patient nor the honourable lawyer over his client; but there are black sheep in every profession, and the occult world; unfortunately, is not sufficiently organised to permit of its blacksheep being officially deprived of their power to practise. Therefore the would-be pupil has to look to himself pretty sharply, especially in his early days before he knows the ropes.

Abuse in occult circles usually starts with unreasonable demands for unquestioning obedience to a single leader. Again, the original Golden Dawn was not blameless in this regard: S. L. MacGregor Mathers made such a demand of the London Adepts, going so far as to expel one member, Annie Horniman, even after she submitted to his demands. (This event, as much as any other, helped to sow the seeds of discord, which finally led to the Order’s break-up in 1903. It was also a bone-headed move since Horniman was Mathers’ financial benefactor. Shortly after he expelled her, Mathers and his wife asked Horniman for more money!)

It is essential students be able to discern the difference between a legitimate group that will foster the Candidate’s spiritual growth and one that exists primarily to benefit the leader(s) of the group. Students should steer well clear of groups that exploit students in terms of money, power, sexual gratification, etc.

Abusive behavior in esoteric groups can be relatively
harmless, as was the case with S. L. MacGregor Mathers’ demands (the main result of which was the implosion of the Order), or it can be harmful in the extreme. The poster child for everything that can go horribly wrong in such a group was the Order of the Solar Temple, a doomsday cult responsible for the deaths of seventy-four of its followers in Quebec, Switzerland, and France between 1994 and 1997.

The only way for the student to know for certain whether a group is sincere or abusive is to ask specific questions of people in the wider esoteric community. Questions such as: Does the group exhibit excessive devotion or fanatical dedication to some person, idea, or goal? Does it use manipulative techniques of persuasion and control? Do the group’s leaders encourage isolation from family and friends? Do group leaders actively promote the break-up of relationships? Does the organization exert powerful group pressures, information management, and other methods to suspend the individual’s critical judgment? Do the leaders of the organization promote complete dependency on the group and the fear or consequences of leaving it? Do the leaders demand subservience or an unreasonable amount of work to be done for “the good of the group?” Does the goal of the group seem designed to benefit the group’s leaders to the actual or possible detriment of members? Do the leaders of the group continually ask members for money or
donations? Do the leaders of the group regularly engage in acts of harmful magic and/or smear campaigns against others, or encourage their members to engage in such acts? Does the leader make unreasonable demands for absolute obedience from his or her students? Vigilant students can save themselves years of stress, disappointment, and heartache by finding out the answers to these important questions.

According to Dion Fortune there is also the option of self-initiation, which is always open to the student of the Mysteries,

The solitary worker, depending on aspiration and meditation; and unguided save by his intuition, although his progress may be slower, is in a much better position than the blind follower of a blind leader.

Remember that it is always better to be alone than in bad company, and that you need never fear that your occult progress will be retarded by a sacrifice made on the altar of principle.

4. Self-Deception: Liberation Unrecognized

The final hazard to be avoided is self-deception, which can be the most subtle and difficult challenge of all. Self-
deception can take many forms; from the student who takes an initiation and thinks that he or she instantly gains great psychic or magical powers, to the teacher whose ego expands to messianic proportions. People who are natural clairvoyants and mediums are especially susceptible, as are those with chemical imbalances or other psychological problems. As ironic as it sounds, a healthy dose of skepticism is required to safely traverse the astral planes where magic is worked. Magicians must be scientists of the mind—testing every visionary experience for kernels of truth and husks of delusion. Without taking the proper precautions it becomes far too easy for some to lose their way in the ethereal realms. They run the risk of becoming “astral junkies” unable to distinguish divine revelation from flights of fantasy—spiritual breakthrough from psychic breakdown.

The practice of magic works to release latent energy from the subconscious and expand the mind’s horizons. As the magician becomes proficient in the theurgical arts he or she undergoes an increase in psychic awareness, knowledge, and self-confidence. This is often accompanied by feelings of new life-purpose and direction. But magic can also sometimes reawaken the mechanism of the infantile mega-ego, causing delusions of grandeur and self-importance. In this case, the rebel simply becomes a slave to a new Master: the all-consuming Ego.
Balance and common sense must be maintained in order to keep self-deception and egomania at bay. This is absolutely crucial to the magician’s spiritual wellbeing.
“When I speak here of Magic I have reference to the Divine Theurgy praised and reverenced by antiquity. It is of a quest spiritual and divine that I write; a task of self-creation and recreation, the bringing into human life of something eternal and enduring.”

—Israel Regardie

from *The Tree of Life: An Illustrated Study in Magic*

So long as the magician avoids the perils mentioned earlier, the “Golden Journey” should be an infinitely rewarding one. Genuine magical initiation—where effects in the interior world have a significant impact on a person’s life—is authentic and liberating. These are the initiations that change lives, sometimes in the most unexpected ways. The Path of Initiation, carefully and intelligently trodden, can be one of the most important steps taken by the spiritual rebel. In magic, the Initiate is expected to man the helm of his own ship. While others may check the compass and provide guidance, ultimately it is up to the individual magician to check the star-charts and set his or her course into the mystic.
imme a “P”… gimme an “S”… gimme a … wait… why am I going on like this? Revving you up, Kid. Gotta score. Gotta win. The big game—Your Life—hangs in the balance. You’re the Team and this is Training Camp. If you’re not looking, feeling, being sharp, you lose. And you’re not a loser, are you?

The Opposition hates you. Holding you back, calling you strange, saying you’re stupid, always kicking your meager ass, they can’t stand that you’re defiant, of them, and everything. The game has to be played their way and that’s it. There’s no room in their world for someone like you.

Tough, hey? You are different. They whack you one, you whack them back. They don’t even know the meaning of pain. You’re Hell on earth, and everyone and everything is the enemy.

Take it as it comes, give it back triple. Fight to the end.

Well, hopefully, the end is a long way off. You have a lot of terrorizing, er… living, to do. And *The Black Books* will help. This is the Game Plan and the Masters
didn’t write it just to watch you putz along. They expect you to execute, to attain, to evoke your Will, and wreak joyful havoc on the world around you. You can take all of the hints, rules, and slights on your character written in the Black Books and actualize into a working marvel, a formidable Magician, a Psychopath. But you gotta be in shape.

What’s your Team look like? Hell, Kid, like you. Mind, body, senses, emotions, that’s your Team. And whether you like it or not, the Team has to be beaten into fighting shape. You gotta be cruel to be cruel. It’s the Psychopath’s way. The harder you are on yourself, the less the world can control you. The more personal pain applied to yourself, the stronger your Magick over the Food/Prey. Set your own pain threshold, the higher the better. Because you can take it, you will succeed. Time to fight, time to win, gotta get to it before time runs out. Go Team!

Coach sez: enough already Conte. Don’t you ever get tired of sniffing your own Brain Farts?

Only a Star can lead the Team and that’s your BMOC (Big Mind On Campus). You have the biggest Mind around. Just ask you. You’ll tell them. The Psychopathic Mind is quick, incisive, and deadly, a seething volcano held on standby, capable of seeing everything and able to switch on automatically to act and counteract adjusting to the unfolding human drama progressing in real time while preparing a course of action to implement as to whatever
will be happening in the next few seconds. And at the very best you won’t even notice the Mind working. Properly trained, your Mind will calmly click on and guide the body around all obstacles, and then go back into Ready Mode. The Psychopath’s Mind needs to be ever vigilant, to react quickly, and to handle many threats at the same time.

Daydreaming is deadly. Do your daydreaming in your Alone Time where all scenarios of what can happen, what might go wrong, and what you really want can be computed. Dream big and imagine glory. Also, erase the past Imprinting that’s ravaging your Mind. Mental baggage is a lead weight and slows your Team. Keep a blank Mind in your present day circumstances to prevent further negative Imprinting. The only allowed Imprinting is your Mind programming for success. Live in your daily life as usual with the stipulation of now you will be moving in a Psychopathic way. Take the training hints in the Black Book and win.

Observe only, don’t think. Observing with a blank Mind allows for taking in and reacting to all the actions around you. Only actively think when confronted with a concrete problem, and then go back on standby again. It’s more important to guide the senses then to dwell on the meaning of life. Your life is War.

The Brain is your CIC (Combat Information Center) that the Mind can trust to operate independently by virtue of
the previous programming agreed to between them during operational exercises to set up the flow charts necessary to allow the Team to work as a whole. The less damage you do to your Brain, the better off you’ll be. Alcohol, drugs, and bad Magick gone wrong dents the Brain, but, Hell, a Psychopath has to have a little fun, right?

The Brain seethes with electrical power. Try this exercise: when walking at night try to put the streetlights out. Later on, try to do this to a whole room. It will work and scare the hell out of people. You might get a minor headache, well; sometimes it’s excruciating, but think of the power involved. Use this power in your Magical Workings.

Coach sez: keep your Game in the Mind.

The burning essence of everyone’s Soul rests just inside the pupils of the Eyes. Power emanates outwards attacking all that comes in contact with their gaze and sucking in the wavering Wills of those caught in their trap. Normal eyesight talks of the person’s Mind, Psychopathic eyesight is silent. Pull your vision awareness back in from the pupils. This creates “quiet eyes” and no info will escape to tell what you’re thinking.

Learn to have a “soft focus” (peripheral vision). This allows you see from ear to ear without anyone knowing that you’re looking around. The more info you ingest, the better the Mind operates. Knowledge is power. Take in all you can see and give nothing away. In your Alone Time
work on connecting the Eyes to the Brain so that the Mind can program them to perform the proper operations called for. Let your Eyes cast your Spells.

Coach sez: you can’t spell Evil without the EYE.

The Nose is a psychic antenna able to sniff out the fears and desires of others. Try this exercise: turn off the other senses and let the Nose tell you what’s going on around you.

Remember to breathe. If you’re not breathing, you’re
probably dead and that can ruin all of the fun you expect to experience. Proper breathing exercises can help control the Mind and Body and mute your reactions to what others are doing to you.

**Coach sez: know how to NOSE out the other Team’s plays.**

The Ears alert you as to what’s happening around you from nearby to the far horizon. When they activate, they override all the other senses and send a message to the Mind to alert the Body to be ready in case defensive actions are called for. Constantly pounding the Ears with loud noises and music will severely damage them and leave you at a serious disadvantage.

**Coach sez: tell those WIDE RECIEVERS to stay alert.**

This triple threat combination of the Eyes, Nose, and Ears constitute your Early Warning System. By having a quiet essence about you, they can very effectively flare up individually or together and alert the Mind to all dangers.

**Coach sez: D #.**

The Mouth deals with Taste, Expressions, and Speech and is designated the Special Teams Package. The Star player is the Tongue. This tasteful little Devil is always in the thick of the action, and is a major pleasure center.

The naked, little Taste Buds chant “yum, yum, yum” as they come, come, come from whatever Mother Tongue has to offer when Father Mouth opens up and the sky is blotted out from all the delights that drop on to their seething
world. They can go on forever. Beware the trap of the Space Masters who extol you to consume “Mass Quantities” as you could become Jabba the Hutt.

Coach sez: have a TASTE for the Good Life.

As a Signal Center to the world, the Lips let others know whether to approach or stay away, and the Emotional or Psychological state that you’re going through at the moment.

Liken the Lips to the hiking of the ball, when they move the face follows. Only extreme effort can keep the Lips from reacting to what the Eyes see. When the Mind has concrete control of all operations, then are the Lips silent, but you’ll be accused of having a dour attitude and a droll sense of humor.

Coach sez: tell’em to wrap their LIPS around this!

It is said Speech separates Humans from the rest of the creatures on this Planet. Not so. Have you never had a cat screech at you for its dinner? But Selective Speech does separate the Psychopath from the rest of the world. Whereas the Food/Prey babbles on, the Psychopath knows the secret of the Five Second Rule. Whatever you think, feel, or want to say, wait five seconds before you actually speak. That way you’re not one of the babbling idiots whose words are unnecessary, inane, or end up ignored, and you’ll either look like a genius from the validity of your point or your words were going to be babble so you kept quiet.
In fact, the less you say the more power you’ll retain. Use your words to guide the conversation and by such the Food/Prey in the direction you want things to go. Use speech as a battering ram, drop subtle comments, invoke humor to entrance, tease, cajole, vary your cadence, and so on. Work out patterns in your Alone Time. Some styles of communication will be easy for you. Stick with them. Overcome fear with a Public Speaking class, or get a sales counter job where you have to deal with the public.

Large gatherings are the Psychopath’s hunting ground. Well, they’re everyone’s hunting ground, but it depends on how you view them. The air is filled with crescendos of loud yapping. Usually, when the Mouth is moving, the Mind is closed down. Control your Speech. The Psychopath must keep the Ears open for guide words like the NSA does. A key word will alert you as to the presence of a Food/Prey. Hear, and then hunt.

Being out in the world might have you banging your head off the wall, but too much Alone Time is worse. All living creatures need to talk. Our words are the footpaths that lead us along from one moment to the next. Let your words be incisive.

*Coach sez: We’ll Kill’em with the RUN and SHOOT.*

There’s nothing you can do about the Weather, or your Moods. Rarely good, almost always depressing, a Mood can settle on you from out of nowhere. When it hits, you’re out of commission, hopefully for not that long. Even a
Psychopath is human (unfortunately).

*Coach sez: Goddamn Rain.*

Your fan Base, the Emotions, love you, sometimes. Living vicariously through you, they expect a win, but usually they’re not helping things. All your hard work for control can be ripped apart in an instant by their selfish hungers. This screaming crowd seethes about demanding your immediate attention. Rage, love, happiness, despair, lust, gluttony, and an infinite viper’s den wearing your colors roots for you, but they’re only on your side if you give them precedence over the others.

They scream out their existence to the world, me, me, me! The sudden violent force they exert takes over the Game. One of these monsters is enough; let alone having a multitude manifest at the same time. When they rear their screeching heads, you’re no longer the Hunter, but something to be avoided.

A Hermetic exercise to help control these Demons is to imagine you have a Pendulum in your Mind that will swing to and fro when you get emotional. If you don’t let yourself get too far UP when you’re excited, then you won’t get that far DOWN when things go wrong. Control your swing when good things are happening even though this mutes the level of happiness. You can’t control the DOWN side of the swing on its own. The Pendulum can be made to have a tight swing. You’ll only be as DOWN as you let yourself get UP.
By establishing control over the Emotions, then you can conjure them up whenever you want. It can be mighty exciting, for you, not the Food/Prey, when you go through your rolodex and pick out an Emotion to display. It’ll scare the Hell out of them, leaving them wondering “where did that come from?” This might be considered “playing with your food.” Sudden Emotional outbursts, controlled with the connivance of the Mind, will create confusion in the Food/Preys and this is one of the Psychopath’s feeding zones. It’s fun to go crazy at the push of a button.

Coach sez: look at those Crazy Bastards. At least they’re good for the Beer Sales.

Your “LOOK” is your Uniform, which sets the Style of how you appear to the world. From the wildest eccentricity to the conformity to your selected group, the Psychopath is adamant that “things” must be “just right.” Color (black?, again?) of clothing, type of jewelry, hair style, accessories (do something about those shoes, Kid), all scream in the face of the world at large, the world the Psychopath rebels from, but is all this excess really rebellion?

It could be that a white T-shirt and blue jeans might just make you the most dangerous person around. The true Psychopathic Hunter embraces invisibility, and if you look “lame” that’s all they’ll notice about you, and then no one will fear you, and that’s when everyone should be very,
very afraid. They won’t know where their whackings are coming from.

But that probably won’t be the case. The Psychopath, especially an Occult one, has to have at least a little “weirdness.” Just remember, the badges and codes shown on your LOOK alert the Roll Models as to who and what you are, and make it easy for “the Man” to bust your balls. If you exert all your energy fighting, you’ll not be able to feed in peace.

Wearing Gothic in a Goth crowd is conformity. Wearing Gothic in a Brooks Brother’s crowd stands out. Wearing Brooks Brother’s in a Goth crowd is Psychopathic. Or you can get a Tattoo.

*Coach sez:* do that Crazy End Zone Dance.

Your Quirks are your Playbook, Kid. What’a ya got? Do you stand like a lump, or flash green at the Bartender? If the line isn’t moving, is it you holding things up? Work the Red Zone. How you use your Body sets you apart from all the other Psychopaths. Run some good Routes.

*Coach sez:* dazzle ’em with the ol’ Shake and Bake.

The Game will be played on the Field of Action, your Body. There’s not a lot you can do about how your Body looks. Deal with what you got. A huge Body can be graceful, and a lithe one klutzy. You don’t have to be comfortable about your shape, just confident from that Psychopathic inner vibe. Motion, with attitude, allows you to shine.
Your Body is you-in-the-world. Your Flesh seeks other Flesh to actualize its existence. It’s the way of Nature. Often, ignoring better judgment, it seeks some down and dirty action. You’ll have to be a great Groundskeeper to get it back in to somewhat pristine shape, but don’t worry about wearing it out.

From the moment of your Birth, your cells have raged a War between Life and Death. Whether you lock yourself in a room, or ingest all of the poisons available to you, there is nothing you can do to halt your inevitable demise. Buck up, Kid, all of us are Walking Corpses. So, allow your Body to enjoy total fulfillment, for it’ll be staying here even as the Mind travels on to a Better Game.

Coach sez: the Game was decided by SUDDEN DEATH.

Listen up, Kid, this is the Unhappy Recap. No one’s rooting for you. What you gain, they lose. You’re on your own. Gotta grab with some gusto everything you want. Their only hope is that you’ll wake up tomorrow and play the same lame game. Gimme a “P”… gimme an “S”…

Coach sez: hehehe...

* The Black Books (New Falcon Publications) comprise a multi-volume series of booklets written by Dr. Christopher S. Hyatt, Ph.D. that coincide with the teachings of the Extreme Individual Institute, which Hyatt founded. Following Dr. Hyatt’s death in 2008 the EII was renamed as the New Extreme Individual Institute, and is a non-profit/prophet (ir)religious sleeper cell, dedicated to the
furtherance of the work of the EII. (www.newei.com)
“A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed.”
—Second Amendment to the U.S. Constitution

“Those who beat their swords into plowshares will do the plowing for those who didn’t.”
—Self-Evident Fact of Life
"A "MILLION" MISINFORMED MOMS"

To paraphrase a famous gun-controller of old, May 14, 2000 is "a date which will live in infamy." A group consisting mostly of women and estimated at between 150,000 and 500,000, forewent the traditional family pleasures associated with the annual Mother’s Day holiday to rally around TV personality and former Kmart spokeswoman Rosie O’Donnell. She was accompanied by such well-known gun confiscation luminaries as Diane Feinstein, Maxine Waters and Sarah Brady, all of whom spent the day expressing their contempt for the aspirations of America’s founders, and their disdain for law-abiding Americans who believe in the Second Amendment. It was the first time in this writer’s memory that a mass protest was aimed directly at the Bill of Rights.

Many of the "Moms" at the march were undoubtedly veterans of the Anti-War movement of the 1960s and 70s, when the youthful idealism of a generation was masterfully manipulated by the anti-American Left. Now in middle-age, those who never woke up to the assault on Liberty embodied by the Nanny State, bared their teeth for a direct attack against the hated "rich, white, slave-owning men" who built the greatest, most prosperous, and freest nation in the history of the world. Professor Camille Paglia describes the march as "...the gun-control protest..."
organized (as the major media is finally admitting) by the sister-in-law of Hillary Clinton’s longtime lawyer pal and hatchet woman, surly Susan Thomases…”* Surprised?
THE SECOND AMENDMENT: AN INDIVIDUAL RIGHT?

The “shot heard round the world” was fired during the first battle of the American Revolution on April 19, 1775 at British soldiers seeking to enforce British gun control laws by confiscating weapons and gunpowder belonging to the citizens of Concord, Massachusetts. Both Dr. Joyce Lee Malcolm in *To Keep and Bear Arms* and Dr. Stephen P. Halbrook in *That Every Man Be Armed* have provided prodigious, compelling and common sense scholarship to prove that the Second Amendment is a right possessed by the people.† If the reader has any doubt of this, he or she is referred to these two scholars. On the other hand, the text of the amendment itself, especially its phrase “the right of the people” may be considered indicative. See also similar use of the phrase “the people” in First, Fourth, Ninth and Tenth Amendments.

The passionate and brilliant writings and speeches collected in *The Federalist Papers, The Anti-Federalist Papers* and *The Debate on the Constitution*, establish beyond a shadow of a doubt that the right of the individual American to keep and bear arms was one of the most important guarantees brought forth in favor of the plan to consolidate the American Republic.* At least eight of the original thirteen states had provisions in their constitutions that included recognition of the right of private citizens to
keep and bear arms. The words of the early leaders of America eloquently expressed their view that an armed populace is: 1) a natural check against tyranny, 2) the first line of defense against enemy attack, and 3) a natural force for the right ordering of society. The founders well understood the liberties acknowledged by the Bill of Rights could only be held by a citizenry willing and able to protect its freedom, by force if necessary, from those who would attempt to seize it. The Second Amendment is Liberty’s Teeth.
TYRANNY: MERELY AN ANTIQUATED EIGHTEENTH CENTURY CONCERN?

In 1787 Noah Webster wrote,

Before a standing army can rule, the people must be disarmed; as they are in almost every kingdom of Europe. The supreme power in America cannot enforce unjust laws by the sword; because the whole body of the people are armed, and constitute a force superior to any bands of regular troops that can be, on any pretense, raised in the United States.†

When Bill Clinton was sworn into office for his first term, he warmly remembered his former professor at Georgetown University, Carroll Quigley. Aside from being the recipient of such a singular honor, Quigley may have helped shape some of the attitudes toward the Second Amendment held by the most anti-gun president in American history. Quigley wrote in his 1966 tome *Tragedy and Hope*,

†
In a period of specialist weapons the minority who have such weapons can usually force the majority who lack them to obey; thus a period of specialist weapons tends to give rise to a period of minority rule and authoritarian government. But a period of amateur weapons is a period in which all men are roughly equal in military power, a majority can compel a minority to yield, and majority rule or even democratic government tends to rise...

At the present time, there seems to be little reason to doubt that the specialist weapons of today will continue to dominate the military picture into the foreseeable future. If so, there is little reason to doubt that authoritarian rather than democratic political regimes will dominate the world into the same foreseeable future.

Undeterred by this nightmarish conclusion, Quigley quickly displays the confidence in alternate solutions and concern for the “quality of life” that undoubtedly touched the heart of his young protégé;

A period that is not democratic in its political structure is not necessarily bad, and may well be one in which people
can live a rich and full social or intellectual life whose value may be even more significant than a democratic political or military structure.
The civilian disarmament movement is working relentlessly to avoid the one legal means of enacting gun control—namely to amend the Constitution to either repeal the Second Amendment or to legally modify it. No lovers of the limitations on government imposed by the Constitution, gun control zealots are well aware of the obstacles placed in the path of “reformers” who seek to change it. A two-thirds majority of Congress may propose amendments which must then be adopted by three-fourths of the states. Even with these protections, such idiotic amendments as Prohibition will occur. However, this is not the concern of the civilian disarmament crowd who seek to bypass the Constitution altogether.

As Jaime Sneider wrote,

[T]he language of organizers and supporters of the Million Mom March hints at a growing trend that culminated in yesterday’s March. The (generally left-leaning) disgruntled individuals who have failed politically in getting gun-control measures passed have come to support Constitutional Nullification… Perhaps the scariest thing about the gun-control movement is that they want to blur the existence of truth itself. According to their own words, gun-control leaders will not stop until the private
ownership of guns is illegal and the Constitution overthrown. As such, they encourage nullification of the universal moral truths contained within that document. As the gun-control activists pursue their agenda by any means necessary—supporting ever larger and more intrusive government—the true ethical purpose of the Second Amendment will only become more apparent.

The following news report is especially instructive in that regard.

United Nations Secretary-General Kofi Annan has called on the international community to stem the proliferation of small arms across the world. He told a special meeting of the Security Council that restricting the flow of such weapons would be a key challenge in preventing conflict in the next century. Estimates of the number of firearms in the world range from 100 million to 500 million. Mr. Annan said there was ‘no single tool of conflict so widespread, so easily available, and so difficult to restrict, as small arms’ … In his report Mr. Annan recommended that member states should: ‘Adopt gun control laws including a prohibition of unrestricted trade and private ownership of small arms.’ * [emphasis added]
This is nothing less than an open call to overturn the U.S. Constitution and the Second Amendment in favor of “international law”—the infamous New World Order.
GUN CONTROL AND AMERICAN CULTURE

On the day of the march, an estimated 20,000 U.S. gun laws were on the books. To quote Ms. Paglia again,

The Million Moms would do much more for this country if they would focus on the breakdown of family and community ties that produce sociopaths like the goons who shoot up schools and day care centers. It was parental irresponsibility and neglect, and not simply the availability of guns, that were ultimately at the root of the Columbine massacre, where home-barbecue propane tanks had been converted into bombs.

<table>
<thead>
<tr>
<th>Non-Gun Owners (Adolescent Group)</th>
<th>Illegal Gun Owners</th>
<th>Legal Gun Owners</th>
</tr>
</thead>
<tbody>
<tr>
<td>Street Crimes</td>
<td>24%</td>
<td>74%</td>
</tr>
</tbody>
</table>
The Moms might also have consulted the 1994 report of the rabidly anti-gun Janet Reno-led Justice Department, *Urban Delinquency and Substance Abuse: Initial Findings—Research Summary* (see Table). Boys who own legal firearms were found to have the lowest rate of compared to both those owning illegal guns, and those owning none.

The study attributed the disparity in part to the “socialization into gun ownership,” of boys with their fathers who owned guns for hunting and sport. One might suppose the close parental bonding would be equally salutary for young girl shooters as well.
CREATING PUBLIC OPINION

The American public is fed a daily dose of cooked statistics reminiscent of George Orwell’s novel *1984*. However, the tragic consequences of this propaganda on national policy threaten real life and real people. The general willingness of the American population to believe the lies of politicians and media spin-masters, and the lack of interest in alternative news sources, are disturbing. An informed electorate can make decisions. A brainwashed mass merely regurgitates its conditioning.

Geoffrey Dickens, Senior Analyst of the respected Media Research Center, detailed his group’s two-year study of the treatment of gun related issues by four evening news shows (ABC’s World News Tonight, the CBS Evening News, CNN’s The World Today, and NBC’s Nightly News) and three morning broadcasts (ABC’s Good Morning America, CBS’s This Morning, and NBC’s Today). The study tracked these shows from July 1, 1997 to June 30, 1999.*

The criteria for categorization of stories as either “antigun” or “pro-gun” were the following: anti-gun statements were defined as ideas like “violent crimes occur because of guns,” and “gun control prevents crime;” pro-gun statements included ideas such as “criminals, not guns, cause crime,” “Americans have a constitutional right to keep and bear arms,” and “Concealed carry laws help
reduce crime.” If such statements in a news reports were weighted in a ratio of 1.5:1, the story or segment was identified as either anti-gun or pro-gun. If the ratio was less than 1.5:1, the story was regarded as neutral.

In 653 gun policy stories, the study found stories advocating more gun control outnumbered stories opposing gun control by 357 to 36—a ratio of nearly 10:1 (with 260 categorized as neutral). Anti-gun sound bites were twice as frequent as those with a pro-gun message, 412 to 209. Gun control advocates appeared on morning shows 82 times compared with 37 gun rights advocates and 58 neutral spokesmen. There were 300 evening news segments which rated as follows: 164 anti-gun, 20 pro-gun, and 116 neutral. Talking heads were gun control advocates by a 2:1 ratio. Of 353 gun policy segments on morning news shows, anti-gun stories outnumbered pro-gun by 193 to 15 or a ratio of 13:1 (with 145 categorized as neutral).
1. The “Dead Children” Lie

In the words of David Kopel, “A full listing of the lies told by the antigun lobby could fill a book.” Perhaps the most egregious of such is the Myth of the Dead Children. How many days go by each week when some government hack or media newsreader doesn’t bow his or her head and solemnly intone the quantitative figures of children killed every day by guns. Our minds are forced to conjure images of more than a hundred children a week lying dead like little well-fed Biafrans in front of Daddy’s bloody night stand.

In truth, the per-capita number of fatal gun accidents among children is at its lowest level since 1903, when statistics started being kept. Furthermore, the actual number of child firearm fatalities is also declining every year, even as the numbers of people with firearms in their homes increases. By way of example, in 1995, there were 1,400 accidental firearm deaths in America of which 30 involved children four and younger, while 170 involved the five- to fourteen-year-old age bracket (thus 200 children in total). By comparison 2,900 children died in motor vehicles, 950 died by drowning, and 1,000 died by
fire and burns. *More children die in bicycle accidents each year than by firearms.* Nobody wants even one child to die. Reducing firearm accidents even further is the goal of the NRA’s brilliant Eddie Eagle Program, a common sense and effective firearm safety educational effort for children—which has been boycotted, ignored, and slandered by the gun banners.

The mournful statistical mantra of the mass media/civilian disarmament lobby are cynically based on counting young adults as children. Thus a teenage gangland slaying, a young fleeing felon shot by a police officer, a jealous twenty-one-year-old shooting his wife’s seducer in a bar, or a crack deal gone bad, are all counted as “children who die by firearms.” Accidents are a part of life and cannot be regulated away. But the shamelessness with which these statistics are manipulated to provide fodder for those seeking to expand the range of government control is important to note.

2. The “Guns Cause Crime” Lie

“Normal” people do not turn into crazed maniacs when a gun is placed in their hands any more than guns levitate from tables, pockets, or closets to discharge themselves and kill innocent people. The oft-repeated statement that a gun in the home is 43 times more likely to kill a family member than a criminal is another purposeful distortion of
the truth to serve a political agenda. “Of the 43 deaths, 37 are suicides; and while there are obviously many ways in which a person can commit suicide, only a gun allows a small woman a realistic opportunity to defend herself at a distance from a large male predator.”*

Another of the big lies of the gun control lobby is that most people are killed by people they know. This argument is concocted from the FBI Uniform Crime Report which states that family murders account for 18 percent of murders, while 40 percent were those who “knew” their victims. The category of “those who knew their victim” however includes drug dealers and buyers, prostitutes and clients, cab drivers killed by passengers, rival gang members involved in turf wars, and murderous barroom brawlers.

Perhaps a more telling statistic is that in 1988, more than 89 percent of adult murderers had adult criminal records.† To put it in even simpler terms—bad people do bad things.

John Lott’s monumental study of gun ownership in the United States covered all 3,054 U.S. counties from 1977 to 1992, supplemented with data for 1993 and 1994. He reached the following conclusion, “Of all the methods studied so far by economists, the carrying of concealed handguns appears to be the most cost-effective method for reducing crime.”* The positive effect of reducing violent crime is particularly significant for women who carry
Furthermore, misuse of firearms by the millions of American carry permit holders has proven to be virtually nil. It appears hoplophobic journalists may be more susceptible to road rage fantasies than real gun owners are.

3. The “Guns are Dangerous to Their Owners” Lie

Professor Lott quotes surveys that indicate ninety-eight percent of the time people use guns defensively, they merely need to brandish them before a criminal to stop the inevitable attack. According to Lott, fifteen national polls, including those conducted by *The Los Angeles Times* and Gallup, record between 760,000 and 3.5 million defensive uses of guns per year. Florida State University Department of Criminology Professor Gary Kleck conducted a survey in 1993 which found 2.5 million crimes are thwarted each year by gun-owning Americans. His National Self-Defense Survey excluded cases where people picked up a gun to investigate suspicious noises and the like, and focused on actual confrontations between the intended victim and the offender.*

4. The “Success of the Brady Law” Lie

That the Clinton/Gore Administration boasted half a
million people have been stopped by Brady Law background checks creates an interesting case of cognitive dissonance. Like those amazing body counts reported by the press during the Vietnam War, that if added together would have accounted for the population of India, there seems an inherent mathematical flaw. If half a million people committed the felony of illegally attempting to purchase a weapon when they were already legally banned from such actions by Federal law, why have there been merely a dozen arrests?†

5. The “Gun Show Loophole” Lie

The dreaded Gun Show loophole fretted over by the media and civilian disarmament proponents is a complete sham. If a person is engaged in gun dealing for profitable purposes, they need to have a Federal Firearms License to do so or they are committing a felony. If an FFL dealer sells a firearm at a gun show, the exact same laws apply as if they sold it out a store or home. In other words, identification provided by the buyer, Form 4473 filled out, a background check, and complete record keeping including make model and serial number of the weapon purchased.

Question: Then what is the famous “Gun Show Loophole?” Answer: Private sales that take place at Gun Shows.
In other words, as a gun owner I might want to trade up to a new rifle. Knowing a gun show was to be in town, I might put a little flag in the barrel of my old rifle with a “For Sale” written on it. I would have my gun checked by the police at the door, a trigger lock put on it, and hopefully find someone else looking for a bargain. After examining and recording each other’s driver’s licenses to verify it was an in-state sale and therefore not in violation of the 1968 Gun Control Act, and asking my buyer if he or she is a felon (and determining to the best of my ability that he is not), and therefore not subjecting myself to a ten-year prison sentence for selling to a felon, fugitive or drug user, we would conclude the transaction. Alternately, if I died and my wife wanted to raise some cash to bury my dead ass, she might take a couple of my guns to a gun show, rent a table, and try to sell them for a decent price. If she was earning a living from this, she would be a felon. However, if she was truly making private sales it would be legal in most states.

What the civilian disarmament lobby wants to do is make sure every gun is registered, and every transfer is recorded. That way, when they achieve the power to round up guns in private hands, they’ll have everyone’s address and know exactly what everyone owns. One of their key sophistries is that since cars are registered, why not register guns? However, unlike cars, boats or airplanes, the possession of firearms is specifically enumerated as a
right of the people—a right protected from infringement by the same Government that registers cars.

6. The “Other Countries Have Better Gun Laws” Lie

To begin, I agree with Camille Paglia’s sentiment, Neither do crime statistics from other countries carry much weight with me. Only the U.S. has a complex Bill of Rights with a First Amendment guaranteeing ‘freedom of speech’ and a Second Amendment guaranteeing ‘the right of the people to keep and bear arms,’ which remain our protection against government tyranny. It’s no coincidence that this most heavily armed nation in the world is also the most individualistic and entrepreneurial, with incandescent creativity in the high-tech field that has transformed the economy.

Other English-speaking countries have not improved their societies as much as the major news organizations would like us to believe. Dr. Miquel Faria Jr. informs us that the Australian crime rate is increasing exponentially following their infamous 1996 gun ban. In 1998, the first year after implementation of the ban, the Australian crime rate experienced a 44 percent increase in armed robberies, an 8.6 percent increase in aggravated assault,
and a 3.2 percent increase in homicides. In the state of Victoria, there was a 300 percent increase in the number of homicides committed with a firearm. In South Australia, robberies increased by nearly 60 percent. In 1999, armed robberies in Australia were up 73 percent, unarmed robberies increased by 28 percent, kidnappings 38 percent, assaults by 17 percent, and manslaughter by 29 percent. During the previous 25 years before banning firearms, Australia enjoyed a steady decrease in the rate of both homicides with firearms and armed robbery.*

England has not done much better. After Britain’s even more stringent gun control laws were enacted in 1996, the 1998 armed crime rate grew 10 percent throughout 1997 despite a 19 percent decrease in the number of registered firearms. *The London Sunday Times* for January 16, 2000 estimated upward of three million illegal guns circulating in Britain. In some areas, the *Times* estimated as many of one-third of criminals from fifteen- to twenty-five-years-old owned or have access to firearms.* In Canada and Britain, almost half of all burglaries take place when the occupants are at home. In the better-armed United States, only 13 percent of burglaries are perpetrated by those brave or foolish enough to take that risk.†
GUNS AND RACE

America’s first state and local gun laws were nearly all designed to keep guns out of the hands of slaves. These included laws passed prior to the American Revolution. After the Civil War, nearly every American gun law sought to keep guns out of the hands of freed former slaves. Thus gun control has always had a particularly odious racial cast. However this is also true to an alarming degree of crime.

The Welfare State has failed miserably. In four decades, it has created a permanent crime-ridden underclass whose family structure has been destroyed by regulations that encourage out-of-wedlock births and social and political policies that 1) pay people not to work, and 2) export unskilled labor manufacturing jobs overseas. Thus America has created an alternate inner city sub-culture that serves as both a permanent threat to social well-being, and an object lesson in collectivism. Yet it also serves to provide statistics for the civilian disarmament movement. The horrific crime rate among inner city poor allows for the assertion that guns kill people who simply cannot be trusted to own a twenty-ounce mechanical device; that somehow, these objects seem to exert a mysterious force—especially on the psyche of America’s racial minorities. This is the justification behind the crippling spate of lawsuits filed against the gun industry by big city mayors.
and the Department of Housing and Urban Development. Rather than leading a chorus of outrage against this insidious racial insult, the left-wing National Association for the Advancement of Colored People (NAACP) has threatened its own lawsuit against the gun industry because of the “disproportionate” effect of gun violence in the black community.

On the other hand, there is an appalling amount of black crime. According to Department of Justice figures compiled for 1997, the incidence of black crime is proportionately far greater than white. A reasonable similarity appears to exist between crime figures and arrest figures. For example, according to the Department of Justice survey for 1997, 60 percent of robberies were reported to have been committed by blacks, while 57 percent of those arrested for robberies were black.* The FBI Uniform Crime Report for 1992 found 55 percent of those arrested for murder were black, while 43.4 percent of murder victims were also black. The FBI found that in 1992, 94 percent of black victims were slain by black assailants.† Thus, when gun control advocates talk of banning “cheap handguns,” the result of their efforts, if successful, will be to leave poor people in high crime areas defenseless. Ironically, it seems modern efforts at gun control are as unconscionably racist as earlier gun control policies.‡

As a law-abiding American citizen who lives in a
normal environment, I refuse to be treated like some seventeen-year-old, out of control, inner city gang banger, hopped up on crack, and suffering from a dearth of moral values. My children and I were raised to exhibit both the respect for life and personal self-control required to enjoy the freedom to keep and bear arms.
ALARMING PRECEDENTS FOR NATIONAL GUN REGISTRATION

From 1789 to 1934 there was not one federal gun law—with the exception of the Second Amendment. The first unconstitutional gun law was passed as the 1934 National Firearms Act which sought to ban automatic weapons by burdening them with heavy taxes and unprecedented registration requirements. The next one was the 1968 Gun Control Act, modeled nearly word for word after gun laws enacted by the Nazi regime.

The Nazis inherited the German 1928 Law on Firearms and Ammunition which required registration and renewable permits for firearm owners and their firearms, mandated permits for the acquisitions of ammunition, and the issuance of hunting permits. All firearms had to be stamped with serial numbers and the names of their manufacturers. When the Nazis came to power in 1933, they thus had access to the name and home address of every legal gun owner in Germany, along with a description of their weapons.

The Nazi Weapons Law of 1938 guaranteed only friends of the Nazi Party could own and carry firearms. Jews of course were forbidden to own guns or to participate in any business dealing in weapons. Carry permits were required in order to bear arms and were only issued to “persons of
undoubted reliability, and only if a demonstration of need is set forth.”

In *Gun Control: Gateway to Tyranny*, Jay Simpkin and Aaron Zelman lay out the 1938 Nazi Weapons Law with a paragraph by paragraph comparison to the U.S. Gun Control Act of 1968.* Anyone interested in seeking the basis for U.S. gun control legislation is recommended to make this fearless comparison. The authors also present documentary evidence that Senator Thomas Dodd (D-CT), one of the authors of the 1968 law, had several months earlier submitted official requests to the Library of Congress for an English translation of the 1938 Nazi Weapons Law.
Gun Control does work to accomplish the wrong results

Gun Control is a successful mechanism for the establishment of tyranny. Between 75 and 86 million Americans own between 200 million and 240 million guns.† Who is going to check that each one of these guns is properly registered by each of these gun owners? Who is going to come into your house to insure a gun lock is installed on your weapon? Do you want your neighbor encouraged to inspect your home to determine how you store your gun before allowing their children to play with yours? Should your kids be programmed to report your guns to the D.A.R.E officer in their schools? Given the nature of people, if all guns mysteriously disappeared into thin air, would the rates of murder, assault and suicide really decline?

Pop Quiz: Was the War on Drugs more effective in: a) limiting the manufacture, availability, and use of drugs, or b) filling our nations prisons while extending the powers of the Police State?

My advice to any reader who still values his or her freedom, and continues to assert the sacred right of self-preservation, is to make the effort to familiarize yourself with guns. Take the time and training required to learn to
use a gun well. Once you are comfortable enough to make a choice, buy a good one and practice with it. Join the NRA immediately and contribute regularly. Speak to your friends, family and neighbors.

Make phone calls and send letters to politicians. Remind them you intend to hold their feet to the fire of the Constitution. No matter how many people tell you otherwise, the Constitution is still the law of the land. Consider the next time you hear some media sycophant drooling about the “international community” that our freedoms are unique to America. Each one of us had better be an active advocate of Liberty—otherwise, Liberty will vanish.

William S. Burroughs describes the title of his novel Naked Lunch as “a frozen moment when everyone sees what is on the end of every fork.” I therefore make the following recommendation to anyone who plans to vote for any politician who endorses gun control. First, burn a copy of the Bill of Rights. Then pull the lever to cast your vote. That way, at least you can say you had the courage to acknowledge the future you were creating.

JANUARY 13, 2011: Just as this book was going to press, a mass shooting occurred in Tucson, Arizona in which a Democrat House member was severely wounded, and a Republican judge and young girl killed along with several others. A madman was responsible and a photo of him basking in his media notoriety was soon broadcast worldwide. Even faster than the release of the photo, however—within just two hours of the shooting—a Nobel prize-winning moron from The New York Times blamed talk radio and the Tea Party.

Later that day, a half-witted Arizona county sheriff attempted to cover his
tracks by blaming those who rejected Obama’s takeover of healthcare. We then learned the murderer had made at least five death threats investigated and ignored by the sheriff’s department. Statistics of the sheriff’s poor crime fighting record emerged. Because law enforcement had not properly referred the perpetrator to mental health authorities, the killer was able to pass an FBI background check and purchase his weapon.

The shooting was referred to as a “tragedy.” It was not a tragedy. It was an outrage, a crime, an obscenity. The tragedy was that left wing media outlets and corrupt politicians were trying to get away with blaming adult political discourse for the behavior of a lunatic. Before the blood was dry, Democrat Carolyn McCarthy was introducing anti-gun legislation so the rest of us could be as defenseless as her husband—killed on the Long Island Railroad by a black racist in 1993—or the unarmed Virginia Tech students in 2007. So tedious. Yet, we go forth on.

† A Citizen of America, Philadelphia October 17, 1787, quoted in The Debate on the Constitution, Part 1, p. 155.
* Quigley, Carroll. Tragedy and Hope. Macmillan, 1966, p. 34.
† Ibid., pp. 1200-1201.
‡ Ibid., p. 1201.
As this article was being completed, the annual Puerto Rican Day Parade took place in New York City on June 11, 2000. Following the event more than 50 women filed complaints of sexual assault against some 60 men. Allegations that police stood idly by as the attacks took place rocked the media and led New York’s then-Mayor Rudy Giuliani to proclaim that heads would roll. Imagine if just one of those women had been properly armed. Sixty drunken misogynists would have run like rabbits. Such an outrage is most unlikely to occur in the 31 of 50 states that enjoy “shall issue” concealed weapons permit laws.

“I coined the term hoplophobia… in the sincere belief that we should recognize a very peculiar sociological attitude for what it is—a more or less hysterical neurosis rather than a legitimate political position. It follows convention in the use of Greek roots in describing specific mental afflictions. Hoplon is the Greek word for ‘instrument,’ but refers synonymously to ‘weapon’ since the earliest and principal instruments were weapons. Phobos is Greek for ‘terror’ and medically denotes unreasoning panic rather than normal fear. Thus hoplophobia is a mental disturbance characterized by irrational aversion to weapons, as opposed to justified apprehension about those who may wield them.” (Quote from Cooper, Jeff. To Ride, Shoot Straight, and Speak the Truth. Wisdom Publishing, p. 16.)
According to the statistics quoted by Wayne LaPierre in the April 2000 official NRA publication, *The American Rifleman*.


Conversely, the Department of Justice figures for interracial crime in 1994 report that 89 percent of single offender crimes and 94 percent of multiple offender crimes were committed by blacks against whites. If these figures are rendered as violent crime per 100,000, 3,494 blacks out of 100,000 committed a violent crime against a white person in 1994, while 64 whites out of a 100,000 committed a violent crime against a black person. (Statistics from Taylor, Jared. “What Color is Crime?” *The Resister*, Vol. 5, No. 3, Summer/Autumn 1999.)

Simpkin, Jay and Zelma, Aaron, both of Jews For the Preservation of Firearm Ownership. “Gun Control: Gateway to Tyranny,” 1993.

“The reason that angels can fly
Is that they take themselves so lightly.”

—G. K. Chesterton

Never mind the storyline, there is no time for it anyway. The people, the places, they make themselves known as they will, when they will... It is the billion to one shot that we are after here, the one chance in countless rounds on the Great Wheel to shake this illusory enchantment and slumber, to AWAKEN completely and finally SEE... To soar beyond the horrors of mortality and make light of this shadowy life... To crack the secret hermetic codes of DREAM, to free the soul and fly...

“The higher the better...”

As for me, I am driven to distraction by every conceivable compulsion and passion. I am taking the karmic blows and paying dues as any man must.
I have suffered the blues, in other words, like any stooge of the Powers That Be, but enough is enough. I am more than ready to end my enslavement, to stare death in the face now and go off chasing chimeras elsewhere. Flesh death is not soul death. I know that now.

That is why I am letting go of the past, of all that flows in & out, sounding no alarms no matter the signs of the times, the secret seals lifted nor the marks of any Beast (Great or otherwise)… For things are not as they seem, nor will they ever be. All is impermanent… Liquid, protean and free-flowing forever…

We sow our seeds, we reap the reality of our beliefs.

“But,” says Morpheus, the ancient god of dreams, “you can take that reality or leave it. Once you see what is, keep it only if it serves you.”

I get the picture. I really do. And I am made wiser by it too. I am done, therefore, with being a mere Pavlovian rodent. The Orwellian rat race can kiss my beastly tail. I will claw my way through a stone wall if necessary now to make my escape out of slavery and hell.

The fact is a person can crack up or crack out of the leaden alchemical egg. “But why wallow in the rot of the nigredo? The fetid black muck of despair and degradation, of decadence and negativity, when the whole thing can be distilled and purified, sublimated and transmuted into the albedo of alchemical promise with a touch of the philosopher’s stone…”
The Great Quest begins with even less than a single step. It begins with a mere thought, a mere wish, the astonishing perfection of a single pure desire…

“But beware,” Morpheus warns, “the grim zombies of Greed Street with their big guns and junk bonds, their War Funds and nuclear bombs, do not like their slaves being fearless or their consumerist masses without ulterior motives. It trips up the system. It throws monkey wrenches into the very gearboxes of the Powers That Be.”

We know their faces now, these secret elite… They stroll the same sidewalks as you and me, as any of us. They are like biological automatons speaking the argot of robots too.

“Whose side is anybody on?”

I have seen through the masquerade at last and the smoky charade that surrounds it. Any fall from grace is wrought by one’s own hand. God has thrown none of us down. We have thrown ourselves down. We are jailbirds in a slammer of our own making and to hell with that.

If that sounds angry, then so be it. A cog in the wheel is only worth a screw…

“The objective is to raise the wattage on that dim holy halo of yours… To plunge into the Great Unknown with guts and gusto… To go your own way, no apologies to the moguls of dogma.”

Duality, the “Blessed Trinity,” 666, the Mystic 7… No number is out of the equation now, no question beyond the
scope of the holy imagination. Intent determines every karmic result. The devil is in the details.

The sacred and the profane are but two facets of the same thing. The One just goes by different names depending on the angle of perception…

“Do what you will then…” Morpheus whispers. “Fulfill yourself exactly as you choose. All it takes is karmic vigilance 24/7…”

Old man, I am taking the bull by the horns even as we speak…

“Seek the Light, be the Light, keep it light…”

Above all, know and understand the appeal, the attraction, of darkness. Darkness can be as intoxicating as a sorcerer’s concoction, as sweet and black as hashish.

There is power in bringing the hammer down, in taking pleasure by force, in drinking blood with the Secret Brotherhood… But darkness is a handful of nothing really and it cannot clarify anything. It is not black gold. It is not the black fecund earth, nor the coal that runs in her subterranean veins. It is certainly not anything like the diamonds that come from the coal…

Without the black nigredo of alchemy there is nothing to transmute. It is vital therefore. Essential. Necessary.

So what’s the difference then? If you buy into the dream or sell your soul to rock ‘n’ roll, it all comes out the same…

“So the Round Table would have you believe…”
If the world goes to hell in a televised meltdown, it will be to no avail no matter what, even if your guitar cries like a goddamn weeping relic.

We’re playing for keeps, baby, we’re in it deep. Men are still fighting for land and what is beneath the land. They are still slaughtering one another like idiots in an odyssey so old and tired that even the gods of yore must be bored with it.

We can only hope that the celestial metamorphosis of ancient prophecy will kick in finally with all of the ferocity of interstellar rocketry, that the Great Transformation of spiritual legend will propel us all upward at last together into the heavens at the staggering velocity of thought itself...

And maybe I am still more animal than angel, more baboon than Buddha, but this much is certain: the Mother of All Battles is with one’s own Shadow. And if we forget how to laugh, the Darkness wins and the inner demons stay hidden away forever.

“There is a better way… I have told it many times, in many tongues… Play it light, keep it light, be the Light… Let go of attachment to the flesh and surrender the fight to have everything for yourself at any cost.”

I am only too ready. I shimmy up, shake myself off like a wet mongrel and begin dancing around an imaginary maypole like a capering Pagan, waving my arms and hands, whooping and cavorting with nothing, only pure
adolescent glee in my heart. I am tired of feeling down &
out and lower than the shadow on a Chihuahua’s dung-
pile…

Liberation feels like nothing else on earth

“It feels at first as if you have won a trip to the
Olympian Riviera, all expenses paid… As if being told
that you will be met by Venus herself in a scarlet
diaphanous toga, that she will whisk you off to her half-
shell and feed you nothing only sacred ambrosia for a
solid week, but that too is only metaphor, only another
wild, illusory conjuration of the ego…”

Liberation is beyond every construct, whether
emotional,
mental or the stuff of flesh, blood & bone

“Any fool can make a fortune in cash with their nose to
the grindstone and a focused eye… Any goofy two-bit
hustler can buy a thrill and make a life on the edge, in the
back alleys of the underworld, selling narcotic bliss to the
clueless innocents of Quark City… What is it that you
really want?”

I just want to travel a road less troubled now. But I
can’t wait for snakes to fly or for lions to lie down with
the lambs. I can’t wait for the warmongers to wise up and
stop damning us all to a contaminated planet and endless
turmoil. When will the hawks and the heartless generals stop ogling mushroom clouds as if they were nothing only eye candy? When will the millions who are dosed to the nines on the opium of dogma cease with their holy wars and their bloodshed?

The Light and Dark of this world are intertwined like strange bedfellows, like a female fairy tale beauty embracing an impish gothic goblin so God-almighty ugly that he makes every troll under every bridge in fantasyland look like Prince Charming.

“You live in a war-torn world that is bomb-damaged, trigger-happy, bullet-riddled and mob-ravaged… There is greed, sleaze, scandal and skullduggery in every city on earth. There are grisly reams of documented atrocities so outrageous and sky-high that it makes you want to weep like a mother over the corpse of a child with its throat slit… But remember this: most people are kind, they are good, they want to know the truth and live in peace the same as you do.”

Unfortunately, there is but one Summer of Love to every one hundred Winters of Blood and Discontent…

“This is a world of the spiritually blind where the ‘spiritually-minded’ get it from all sides. It is a POP world alright, a Plane Of Polarity where positive and negative forces course through every mind, body and soul. There are many who care for others, but many more who could care less. There are people that give, but more that take.
There are tolerant people and intolerant ones, sweet ones and sour ones, delightful ones and dour ones, fun ones and grim ones... There are freedom fighters and fanatical zealots... Black widows and white light healers... Pied pipers and snide snipers... People who rock you and people who ruin you... Seekers, seers, sorcerers and psychos by the busload... And sometimes a person gets the rug pulled right out from underneath them, but at other times they get a magic carpet ride and fly like a genie, and that brings pleasures untold.”

How well I know... Some days I’m happy, some days sad. And then there are the days that I don’t seem to know what in the name of Machiavelli is going on in this big bad world of ours, but other days come along and I seem to have it all sussed and really surprise myself.

“Burrow through to the eye of the tornado and there is tranquility and calm all around.”

If only a spin doctor could get me there now...

“If only you could purge yourself of fear itself and brave the whirling debris.”

Play it light, keep it deep, be the Light...

“Free the Mind and just let it ALL be what it is.”

I hear you talking. I take the Light at its word.

“Very well then. Make this journey something special indeed, a rock ‘n’ roll joyride on the highway of dream & desire, a flight into freedom, a chance to perceive the light as you see fit.”
Real rebellion is about rejecting the kind of life where spinning wheels take you absolutely nowhere. It is about liberating oneself from illusion and never taking the ordinary, everyday world for anything less than a miracle.

“It is about expansion, ascension and a journey beyond all boundaries.”

It is about knowing when to stop and when to be silent. “So do that now.”
Most of the kids in my high school would have voted for Barack Obama had they been able to vote. This, of course, is because they know next to nothing about his policies and the effects they could potentially have on any part of America, whether it be our financial institutions, military, intelligence, or anything else.

My fellow students would not understand that it is simply a lie to claim it would not cost any money to add thirty million people to our healthcare system. They would not understand that the recent laying off of nine thousand NASA employees by our president merely adds to the more than twelve percent unemployment rate in our state of Florida.

Being unschooled in the principles of American Constitutional government, I’d venture that not one in ten of my peers would realize our country is a republic, not a democracy. I understand a republic to be a nation of laws that supersede the will of the majority. I have a friend who says, a perfect example of democracy is two wolves and a sheep voting on what to have for dinner. In a republic, the
sheep would be protected by the rule of law, which would overcome the greed of the wolves. Very few of my classmates would have understood that never before in the history of America had there been a cult of personalities for our leaders. It is wonderful to look upon our founding fathers with reverence, but they have been dead for two hundred years. There is no problem with idolizing their memory, for those who do so idolize the principles these founders embodied. After all, when Nancy Pelosi stands at a podium and informs us that she and Congress will have to pass the health care bill before Americans get the chance to understand what’s in it, she’s not exactly of the same caliber as Patrick Henry, standing up in the Virginia legislature and yelling, “Give me liberty or give me death!”

My schoolmates just think Obama is “cool.” Some even believe that the color of his skin will redeem the problems of American racism caused largely by political, economic, and social systems that thrive on grievances. Admittedly, he may be easier on the ear than Jesse Jackson or Al Sharpton, but despite its smooth delivery, Obama’s message is essentially the same. My fellow students would not be at all concerned that Obama sat in the church where a hate-filled, communist preacher shouted “God damn America!” Some who actually were aware of this would blame “talk radio” for raising the issue, but most probably wouldn’t even know about it because all their attention is
focused on their iPods or cell phones or video games.

The governing philosophy of America is that our leaders are our servants. My peers would not understand that by walking around and bowing to foreign leaders, our president is someone who desperately seeks to have his subjects bow to him. Our leaders work for us. We do not work for them, and we certainly do not bow to them.

I’m not quite sure why I do not suffer from the same shallowness as my classmates. My father is a small businessman, my family is a tight-knit group, and my friends are people who think for themselves, like me. I look out at my country and wonder where people like me will fit in. Will we be the ones who people look back on two hundred years from now and thank their god for our existence, or will we be crushed under the boot of a tyranny that pretends to care for us solely at the cost of our liberty? Benjamin Franklin warned of this when he said those who are willing to sacrifice liberty for temporary security would end up with neither.

When I wrote this in early-2010 I was seventeen-years-old and I pledged myself to understand these ideas more deeply as I grow older. I pledge to be a voice for freedom, to be an example for patriotism, and to cherish my birthright as an American citizen. Abraham Lincoln said you can fool some of the people all of the time, and all of the people some of the time, but you cannot fool all of the people all of the time. Thinking for myself, I’m here to say
to Mr. Obama and his cronies, you can’t fool me.
Our story starts in the living room of Sam Simple, a carpet salesman who is twenty-nine-years-old. Sam lives with his wife Tammy in the last stronghold of racism and muddledum—Burbank, California.

When Sam and Tammy first met—three years ago at a dance club in Hollywood—they fell in “love at first sight.” The romantic couple quickly moved in together and soon after, married. While the romance was brewing, Sam continually assured himself and his friends that his relationships with them would not change. He would not stop being independent, he would not forget his old pals, he would not spend all of his time with his new wife. Of course, Sam did forget his friends, he did forget his autonomy, and he did forget his promises.

Although Sam told me that he really loved Tammy, and that she was “perfect,” I wondered what sort of powerful drug he had taken which made him lose sight of reality and forget all of the promises that he had made.

As Sam and Tammy’s relationship grew, so did Sam’s Visa bill. They bought new furniture—antiques, because
they hold their value, was the rationalization that I was given. New clothes, actually “vintage clothes,” a new term coined by people who sell old clothes. And they both started hobbies, collecting various types of brick-a-brack. These items were bought because Sam and Tammy wanted to show their friends that they were different, and of course superior. They bought new cars, or old cars that had been fixed up to look “perfect.” They did make one strange concession to the future, they moved into a new—yes, a brand new—apartment complex; one which had no previous smells in the carpet.

In the new apartment the young couple had found a home. They started decorating. First they put up lace curtains (from Wards). Then they bought towels to match their toilet seat cover. Soon they bought antique furniture. An old freestanding radio that didn’t work very well, but was very pretty. Sam bought old phones, from the 1930s. These phones also didn’t work very well. They were hard to dial, hard to use and bulky, but again, they conveyed the uniqueness of Sam and Tammy’s existence.

As the young couple started to put their scent everywhere in the house, they felt more and more at home. Tammy started collecting 1930s sheet music, which she framed and hung above the old radio, and soon Sam bought an old Victrola, which when played sounded like a dozen cats getting mauled by a starving pit bull.

As the couple added more and more “things” to their
home, they became more and more unhappy. Were these possessions a mere substitute for the empty feelings in their lives? Sam started changing jobs, as did Tammy. They both started eating health food and taking more than fifty vitamins each, every day. Tammy sold her car and bought a new Ford, while Sam had his vintage VW bug repainted. Sam sold his 1930s fully restored wristwatch in favor of a new Timex. When the Timex broke, he bought a 1960s Omega, gold-tone.

Sam and Tammy were through nest building, they had filled their nest with many toys and were looking at Visa payments, rent and auto expenses that took ninety percent of their combined net incomes. Should they start a family or start a hobby?

Although Sam “forgot” about his previous promises to himself and his friends, he did take a firm stand on one conviction: “I hate kids and will not have them.” Although Tammy verbally went along with this mandate, she even said that she was incapable of having kids, she secretly wanted to fill her nest. Would the remaining ten percent of the couple’s income support the next generation of nest-builders and antique collectors?

When Sam arrived home from work one day, he was surprised to find a note from “mom,” aka Tammy. It said, “I am at doctor Rothenberg’s office, will be back by five.” As Sam sat around and wondered what sort of ailment befell his simple wife, he started to grind his teeth. When
Tammy walked in the front door, she exclaimed that she was pregnant, as if no one on earth had ever been pregnant before. But, she was more than pregnant—somehow she had been transformed. She had a look in her eyes, a look that said: “I am a mother in training, now I am an expert.”

Sam went crazy. His teeth stopped grinding. He broke pictures, vases, records and even broke a blood vessel. He knew that he must take a stand. He had lied to himself about everything since he had been married, and he knew that he couldn’t tolerate this major breech of conduct on the part of his wife. He told Tammy that if she wanted to have the baby fine, but that he would leave within the hour. Otherwise, she should turn right back around, and ask Dr. Rothenberg to perform an abortion, immediately.

When Tammy left the house crying, Sam was alone in his living room.

He stood staring at his mannequins dressed in World War I German military uniforms. These mannequins had become his children. They didn’t eat or talk back. They didn’t require time, unless one wanted to give it, and best of all they were UNIQUE—like Sam.

The one on the right side of the room was dressed in a blue enlisted man’s dress uniform, with a red sash across his chest. The brass buttons were shined every week, as were the many medals. The white pants were starched and pressed and the long sword hung powerfully to the right side. The highlight of the outfit was the spiked helmet,
which was on the mannequin’s head. The helmet was a shiny black shell with an impressive brass plate of an eagle clutching a saber adorning its front. The tall and glossy spike rose smartly above the helmet. This spike might be the esoteric German phallic symbol, in the form of a six inch pointed spike, rising out of someone’s hand.

The left side of the room contained a life-size statue of the Jack-in-the-Box. He was also dressed in a German spiked helmet, although he was lacking the matching uniform. Covering the walls were pictures of German soldiers in ancient battles. Prussians firing old cannons at helpless natives, and a framed picture of Himmler, with the following caption: “A great man, one who served his country and followed orders, no matter how much he personally opposed them.” Was Himmler an earlier version of Oliver North?

As Sam sat and thought of his life, he wondered if a child meant would have to give up his precious collection of German/Prussian artifacts. He decided that it did, a thought he couldn’t stand. “The baby would have to sleep in this room. It would cry all night long. And most importantly, I would have to sell all of my toys to keep it in diapers.”

He hoped that Tammy would make the right decision. When she came home in tears, all Sam could think of was his collection of military relics: “Did you do it?” he gasped. When she started crying again, he knew that she
had, and he was relieved. Now he could keep buying his junk/toys and more importantly—he could tell his friends that he stood up for his rights: “I told her what to do, and she ain’t going to have no kid in my house.”

The next week Sam made a visit to his doctor. That night he told his wife that he had made a statement of his individuality, “I got myself fixed.” Now when Tammy talks to Sam about planning for the future, children are never discussed, instead they talk about new uniforms, sheet music, old cars and a bigger nest. And, Sam has again shown how unique he really is.

The scene now moves to Pasadena California. We move into the lives of Melvin and Dodie Weiss, another couple recently married. They too are unique, but in a different way.

Melvin is an elitist, like Sam, although he is an intellectual one. His young wife Dodie, nineteen-years-old, thinks that everyone is equal… she isn’t very bright. Dodie looks a bit like a bowling ball. She is four-foot-ten in height, while weighing about one hundred forty-eight pounds. She has typical Jewish features, highlighted by ugly frizzy hair, which is closely cropped and covered with a light dandruffy frost. The many birth marks which adorn her face look like a map of war-torn Europe. Like Tammy, Dodie wears old clothes, but she buys them at the Goodwill, as it is the only place she can afford to shop. Also like the Simples, the Weisses have a lot of old junk,
but not by choice; they simply can’t afford new junk yet.

Melvin doesn’t love or respect his wife, but she is eighteen years younger than him, and very fertile. Melvin hypothesizes that his wife thinks all people are equal because she is a moron, and because she looks like a bowling ball. He doesn’t mind Dodie’s looks, as he is no better looking himself. In fact, he looks a bit like a bowling pin. Melvin is tall, with wide hips and no visible hair on his arms or legs. His face seems to lack features, unless you strain to find his dull eyelids. Melvin and Dodie, they seem to be a happy and well matched couple.

Dodie, a natural Jew, has many important opinions to share. Although Melvin tells her that opinions are like assholes, everyone has them, ultimately he agrees with everything that her small mind can conjure up; he does this since he can’t seem to convince her to accept any of his views. Either they are too complex or she is too narrow in her world view. The first opinion she tells her new husband, is they must plan for their future. They should buy grave plots at Mount Sinai, so that they can be together forever, or at least until some developer builds condos on the property. Next, Dodie convinces Melvin that he should work two jobs so that they can make payments on their land, and send her to school at the same time. Meanwhile, they live in a seedy, roach-filled apartment in the ghetto of Pasadena. Melvin drives an ancient VW bug that always starts, but that has no heat, windows or padding in the
seats. While Dodie takes the bus all over the Los Angeles area.

While Dodie and Melvin are struggling as students and planning for their future, they continually reassure each other that they are unique. They certainly are a perfect match, after all bowling pins and bowling balls often go together.

Dodie tells anyone who will listen that she doesn’t value material things (is this because she doesn’t have any?) but only her husband and future family. She tells
anyone who will listen that when she graduates she will go to work as a teacher, forgetting the fact that she has been fired from twelve jobs in the last eighteen months. Dodie’s plans continue: when the family has a double income, they will move to the mountains and buy a piece of land, (no, not another grave plot) so that they can build their dream box; no, I mean house. This dream house will enable the youngsters to raise a family and be secure, safe and trapped.

Although Melvin feels that his grave plot and his dream house are somehow closely related, he can’t figure out how. He is very busy working three jobs now, so he isn’t able to understand that he has become a tool for his wife’s whims.

Dodie wants to surround herself with clutter and junk, although not the kind that Sam and Tammy have, the kind that cries in the night. Soon, she will be able to justify everything that she does, including the following of her whims, for the sake of her children. She will surround herself with activities, such as knitting groups, women’s groups and co-op babysitting groups. She will pretend that all of her friends are equal to her, while she secretly judges them, thereby making herself feel superior. Most uniquely, Dodie will become an instant expert on childrearing. She will tell her weak-willed husband that they will raise their children differently, better, wiser and with better results. She will tell him of all of her plans for
accomplishing these goals, and how brilliant they are.

Although Melvin will try to leave Dodie before they get to the reproduction scene, he will soon come back to her, as he won’t be able to make it on his own; without his “mommy” to make his plans. In turn, Dodie will have a nervous breakdown, as she worries that she has not been fertilized yet. She secretly wonders if she can find any other man dumb enough to nest with her. After all, her plans are very unique.

The earth is a giant egg. It is waiting to be fertilized again. Who will do it? Sam, a man for all seasons, who lives in the past, as a way of avoiding the future. Or will Melvin, a man who understands the secrets of the universe. Melvin knows that everything is related to either the crack in someone’s ass or the crack in the cosmic egg, but he can’t figure out which one is more correct.

Should we get a diaper for the planet or for the people on the planet? Should we get a diaper for the unborn eggs or should we re-fertilize again? Should we collect war relics or start new wars? Should we believe that we are unique or should we attempt to understand language limitations? Should we build new nests in the mountains or should we build future nests in the cemetery? Should we go to college or should we sell carpet? Should we buy new cars or drive old ones? Should we paint our old cars and call them classic or should we leave them alone and call them junk? Should we marry bowling balls or marry
bowling pins? Finally, should we delude ourselves with whims, fantasy and societal customs or should we find a new egg to inhabit and new lives to fertilize?

What we can learn from the true tale of Sam/Tammy and Melvin/Dodie, is that people attempt to place themselves in an illusory place of uniqueness and self-importance. Further, this is done primarily through the misuse of language. Language is the prisoner, the jailer, the warden and the cell. Language is also the crime. With language we delude ourselves, delude others and build a false wall of illusion around our lives and actions. Because Sam calls his VW or his clothes vintage, they are better than Melvin’s who has a junk VW (same year—1963) and old clothes. Who is superior? Who is more unique? The very notion of distinguishing the difference between the two and judging which is superior is ludicrous. In fact, the notion of superiority and uniqueness is just another example of limiting language.
How do you know when you’re getting too close to a fire? By feeling the heat, of course! But what if you were unable to feel the heat? You would probably only know you were burning yourself when you smelled your searing flesh. So many people go through life in such a deep trance, they do not know when they are heading for trouble until they have stepped into it. They no longer know what they feel, want or need!

A small child hears his/her parents fighting and becomes afraid. They tell conflicting stories and s/he becomes confused. They send out incongruent messages and the anxiety rises to painful levels. One day s/he discovers that by “dropping out” and going off into inner-space-out, everything is better… for a while. If I can’t feel it, hear it or see it, it can’t get me. Trance is Born! Of course, if a truck is coming at you and you respond by not seeing or hearing it, rest assured you’ll eventually to feel it. Your trance will simply prevent you from getting out of the way.

A child enters a new and exciting world called school.
S/he is curious and open to learning. “Children, we must all sit just like this and always raise your hand and there is one right way to do things and of course only one right answer!” says the adult called Teacher. Day in and day out s/he sees things but is told they don’t really exist. S/he feels things and is told the feelings are not real and they don’t really know what they feel in the first place. The secret of survival? Go into a trance! The result… years later you don’t feel what there is to feel, can’t hear what there is to hear and can’t see what needs to be seen. Frustration, failure and pain is a constant companion.

The secret… **BREAK TRANCE!** You must learn to question and question and question some more. You can not trust what you have been tranced into seeing, hearing, or feeling. Tonight, when you go to sleep, sleep on the other side of the bed; sit at a different seat at meal times. For the adventurous, eat with your left hand (or right hand if you are left-handed). Read a book… from the last page to the first page; record conversations with those you have the poorest communication with. Look for problem areas instead of avoiding them and then come up with three of the most unusual methods for solving the problem. Put a rubber band on your wrist and snap it when ever you feel yourself “dropping out.”

Learn to talk to those parts of you that know the difference between trance and what is happening around you. For example, imagine you begin to feel anxiety. Ask
your inner guide to change the feeling into a picture: first a picture of what the feeling itself looks like, and then ask that part to change the picture into one that will help you discover what is really happening for (or to) you. Learn to hear the sound of colors and feelings and to see the feelings and sounds. In short, shake up your systems and break your patterns. (For many interesting and provocative methods of breaking trance purchase my book *Monsters and Magical Sticks: There’s No Such Thing As Hypnosis.*) Last, but not least, find a good hypnotist who will help you to use hypnosis and trance in order to end your hypnotic trance.
The Black Art of Psychotherapy

Dr. Jack S. Willis

The multi-entendre of the title is intentional and appropriate (multi: more than double; less than many). Let us count the ways.

First, psychotherapy is an art. It is not a science (the human-beings-are-laboratory-rats mentality of the behaviorists notwithstanding). A friend of mine, a philosopher of esthetics, defines art as: anything that people treat as art. So it is with psychotherapy. Any mad school that springs up and that gets people to call it “psychotherapy” then becomes a “psychotherapy.” But is it good psychotherapy or just mad? We will return to that.

Second of the entendre is that, by whatever definition, it is a black art. And, in two ways. First, it supposedly deals with the dark side of the person. Call it dark, call it hidden, call it black; by whatever name, it is the devil within us that is awakened in psychotherapy. Second, as an art, it is dependent not only on the artistry of the practitioner, but also on the (en) light(enment) of the therapist. We will return to that, too.
Third of the entendre, it is a black art because, examined closely, it employs the same techniques, albeit in different robes, as does thaumaturgy and invocation of the spirits. The names of the spirits are different, and the drugs are (usually) different, and the invocation rituals are different; but it is magic nonetheless. And black magic at that.

Do you wish to move to a different plane of consciousness? Try hypnosis or alpha wave biofeedback or sodium amital or any number of emotion-altering drugs. Do you wish to feel fully? Try Gestalt or psychodrama or Primal. Do you wish to probe the unknown and unknowable? Try Jungian. Do you wish a rebirth? Try Rankian, or rebirthing, or age regression (even to rebirth in former lives). Do you wish to be loved? Try Rogerian. Is death your issue? Existentialist therapy awaits. Or, perhaps you want better sex or mind-body unity? Try Reichian, Bio-energetics, Feldenkrais, Rolfing or Alexander technique. For every passion there is a therapy, and for every therapy there is a passionate following. What to do? What to do? We will return to that, too, because there is an answer.

Final of the entendre, it is also an art of the patient (really a student rather than a patient). The art of the student is where we will finish our exploration.
PSYCHOTHERAPY AS ART

No two people are alike. A photograph as art can be duplicated an infinite number of times. Similarly an etching. A bronze can be recast. But people are ever unique and ever changing. The interchange between therapist and student is a ballet. Is there a leader and a follower? There can be; there doesn’t have to be. But one thing of this dance is certain: if the therapist can only dance to his own tune, if they are committed to a school and a technique irrespective of the student, then the ballet will be an awkward and even disastrous performance.

How then does the student choose a teacher? How can you judge your teacher’s artistic sensibility? I will answer the choice of teacher question here and wait until later to address the question of his artistry. The answer to choosing a teacher is easy, if not obvious. There are two question to ask: 1) what is your objective, and 2) what is your time line? Put it this way: if you exercise, do you want a little workout once or twice a week or do you want to really tone your muscles? Do you want to exercise until you lose ten pounds, or do you want to make it a part of your life? What is your objective and what is your time line? If your objective is limited and/or you want quick answers, then choose a teacher whose method is quick and direct. Rational emotive therapy, hypnosis, cognitive-behavioral or behaviorism are good answers.
If your objective is to increase your happiness quotient, to correct your errors in living, to exorcise the daemons inside you, then choose a teacher who increases your anxiety. If your teacher promises to love you unconditionally, run. If your teacher tells you they are problem oriented, run. If your teacher tells you they will deal with your emotions but not with your thinking, run. If they say they deal with the here- and-now but not with the past, sprint. If they are strictly a [fill in the school] therapist and that is the only school they believe in, find a new teacher. There is no sense in finding a teacher of French when you are planning a trip to Germany.

But, since nothing in life is easy, if they say they are totally flexible, eclectic, use whatever is appropriate with no commitment to any theory, then make a mad dash. In psychotherapy, the word eclectic is often a synonym “for I don’t know the theory and I don’t know what I am doing, I just do whatever feels right.”

If your objective is long term personal growth, then choose the teacher whose statements to you make you anxious, unsettled, nervous, unsure. Therein lies an answer.
THE DARK SIDE OF OUR SOUL

I will make what I think is a very reasonable assumption that anyone who reads this book is interested in maximizing their potential and increasing their productivity and creativity. For such a person therapy is a Godsend (to steal a metaphor). My teacher, Israel Regardie (and Dr. Hyatt) said he would no teach anyone the methods of the Golden Dawn unless they had at least four years of Reichian therapy. Regardie took that position for a very good reason. Until we have removed some of the darkness within our own soul, any attempt at thaumaturgy will only evoke our own indwelling devils. Freud said repression and sublimation were necessary for one to live in the society. Reich claimed the only answer was to change society. I am less pessimistic than were those two towering figures.

When they were writing, we did not have the knowledge of the developmental steps of the ego and we did not have the work of Piaget on children’s cognitive development. I’ve proven it enough times to enough students I can say with some confidence that the main issue in our personal psychology is mistakes in thinking. As children we attempted to understand the silly (sometimes crazy, sometimes evil) statements and actions of our parents. However, children and adults live in different worlds of knowledge and thinking. What seems obvious to
a parent, is adult-babble to a child. Parents pretend they are teaching the child to behave, be considerate, to share, be polite, etc., when in truth all they are doing is confusing the child. The child tries to make sense out of the teaching but misunderstands most of what is taught; and neither the child nor the parent knows how off the two are.

Human beings are magnificent—albeit flawed—creatures. We take the mistakes of childhood, we live them our whole life, we never recognize they were wrong to begin with, and fail to see they are now doubly wrong in adulthood. Thus we live our lives at war with ourselves. It is a terrible waste of energy. We take the glory and the beauty of the infant and create the anger and misery of the adult. It is to take a David of Michelangelo and re-sculpt him into a Henry Moore burdened and struggling tortured soul. It doesn’t need to be, it shouldn’t be. Freud said where the id was, there the ego shall be. I say where darkness was, there light shall be.
THE (EN)LIGHT(ENMENT) OF THE THERAPIST

There is a danger in psychotherapy. The danger is called the therapist.

The therapist is the magician of this black art. When s/he attempts to exorcise your devils is s/he doing it by inserting his/her own? In psychological terms, is s/he attempting to project his own devils into you? And how can you tell if s/he is?

There is no infallible answer to this one, but there are some guides. How much therapy has your proposed therapist had (minimum of seven years)? What kind of therapy(ies) have they had? Is the therapist attempting to use a particular school of therapy in which they have not been a patient? If so, choose another teacher. You can ignore licenses and degrees. They mean nothing. What matters is the knowledge of and therapy experience of your proposed therapist. In how many schools of therapy are they knowledgeable? The minimum is two. But here is the most important rule of all: if the therapist talks about themselves (other than to answer your questions) or frequently discusses how they feel or would feel in your situation, then they are definitely trying to work out their problems on your time. You have come upon a dark soul (irrespective of or in spite of any therapy they may have had). Stop now. You are with the wrong teacher. Darkness
can not create lightness of being.
CHOOSING A THERAPY

It may seem like I have talked of little else. But the subject is not exhausted. As a Reichian therapist with more than thirty years experience, there is more that can be added. As you may know, Reichian therapy is a body approach to therapy. Therefore, we get a lot of information from the physical appearance, the gestures, the voice tone, the eyes, etc. Here, then, are some tips from the Reichian couch. Your therapist should have forehead creases. They should not be permanent (a furrowed brow), they should become prominent when the eyebrows are raised and, except for the crease, disappear when the eyebrows are lowered. Their eyes should be clear, very focused, and they should move easily. There should be a definite nasal-labial line (the line from the corner of the nose to the corner of the mouth). The neck muscles should not be prominent. The voice should be resonant, coming from an open throat rather than a constricted one. If they take a big breath, both the belly and the chest should move. Of the things I have listed here, the most important is the forehead and the eyes. If their eyes are dull or they do not move easily or their forehead has no crease lines or has permanent creases, quit now. What if you have been making wonderful progress with just this kind of therapist? My suggestion: take a six month vacation from this therapist and look into some others. The vacation will be good for
you anyway and the experience of some visits to other teachers might give you some perspective on their virtues and failings.

If you have not chosen a therapist, or if you are going to take a vacation, here is my suggestion: There are four good schools of depth therapy: psychodynamic, ego psychology (also called object relations), neo-Freudian, and Reichian. Note that the word is psychodynamic, not *psychoanalysis*. The foundation is the same, but the technique is very different. Notwithstanding that Jungian is very popular among the New Falcon Publications readers, I would urge against it. I have yet to see good results emerge from Jungian analysis. Stay as far away as possible from Primal therapy or any variant. Adlerian, in the right hands, is an acceptable alternative; but then go to someone else afterwards to get to the areas that Adlerian can not address. Bio-energetics is not bad except that you walk around angry for years, and in the process lose your marriage, job, and friends. Existentialist therapy can be done well, but it is rare. Most therapists proclaiming themselves as existentialist have not done the study necessary to make good use of the art. Existentialist therapy is not one school; it is a whole bunch with differing degrees of worth. Of all the rest, I would advise to ignore them. They are not depth therapy and can not do the job you deserve.
THE ART OF THE PATIENT

Now, finally, to the most important part: YOU!

Even a truly good teacher is no good if their student will not study and do their homework. If you are not important to yourself why should you be important to your therapist? Is it rational to expect your therapist will work hard for you when you will not work hard for yourself?

Here is a statement you have probably never heard any therapist make: the two most important qualities you need to bring to the study are anger and courage. Anger in the form of the demand of yourself, the commitment that you will not settle for less than you can be. You will not settle for injuring your children because you have not uncovered your own daemons. You will not settle for less productivity, less creativity, less enjoyment of the wonder of life than is possible for you to achieve. That does not mean your goal is perfection. We leave that realm to the Gods. It does mean that however much you can uncover, understand, and correct, is the minimum you will settle for and the devil take the hindmost.

Then there is courage. Daemons are scary creatures. What are your daemons? Are they depression, anxiety, anger, guilt, facing the fact that your parents are not the nice people you want them to be, realizing that you have been living your life for other people and not for yourself, realizing that you are not as important as you want to think
you are, realizing that you made a bad choice in a mate, realizing that you have been pretending to enjoy sex? For all your determination to surrender the darkness for the light, you have to have the courage to stay the course, confess the big and the little, accept that you are what you are—not what you want to be, and most of all: the determination to except that the losses of your childhood are permanent losses. That last one is a biggie and it raises another factor.

Intellectual integrity should be another part of your art. A man of intellectual integrity does not attempt to fake reality. *What is, simply is.* It is not subject to our fantasies, our wishes, or our ideals. It is not pretty or ugly. It is not noble or ignoble. It is not heroic or cowardly. It is no one polarity; it just *is.* As honesty is telling the truth to others, so integrity is telling the truth to ourselves—albeit much harder. We know when we are lying to someone else. *But the lies we tell our-self are the lies we live by.* They are part of our very being. And they are corrosive.

There is much that could be said here, but there is only one thing I want to add. Never accept anything your therapist says except as a possibility to honestly examine. Your own mind is the ultimate judge of the validity of any idea or interpretation. Yes, you are student to this teacher because you can not uncover your own errors of thinking. But the panacea is not to turn your mind over to someone else.
Your therapist may or may not be an advanced soul, an enlightened person. They may have penetrating insights, and may be a “wise man” (as the Talmudists would say). And, certainly, you are in their office to take a graduate degree in living. Certainly their explanations and interpretations deserve a respectful audience. But, in the end, it is our trained judgment that is the authority. Your therapist can demand all they want that they are right because they are the therapist/authority. Do not buy it. On the subject of you, you are the authority. Take every idea the therapist puts forth, examine it with anger, courage, and integrity, and then, if it is wrong, discard it. Your life is a temple. It deserves respect, reverence, and prayer; don’t let it go to waste, it is too sacred.

My favorite story is the mother who yells at her child not to play with the lamp because he will break it. A moment later, and CRASH! So, “I told you not to play with the lamp, now look what you’ve done!” But, says the bright child, “I wasn’t playing with the lamp, I was playing with the spaceship.” Children live in different cognitive universes than do adults.
PART II

INSIDE THE MACROCOSM
An attitude of cold objectivity and lack of feeling during prayer is, so far as my understanding goes, quite impossible. I cannot conceive how a person who has pondered over the 23rd Psalm, for example, and understood it to the extent of employing it as their private and personal metaphysical treatment, can refrain from being moved emotionally. For a prayer to be successful it should have the effect of bringing about an inner crisis. Eventually it should induce a vigorous emotional reaction that, when understood and controlled and directed, can wing the soul towards the realization of the presence of God, the goal that is ever sought after. A real ecstasy
should result, a thoroughgoing standing out of the mind from itself and all its concerns with the body and its problems, from neurosis and inner turmoils. It should raise the individual above their personality, so as to realize their true divine nature. The whole secret of prayer lies in this direction. It aims at ecstatically moving the individual to transcend themselves. In short, prayer consists of a complex of psychological gestures designed to enable us to recover our true identity—which is God. In praying, we evolve to the stature of full and perfect adulthood, where we are able to perceive our true and essential relationship to all that lives, and our entire dependence upon the One Mind in whom we do exist and have our being.

Not only is this an intellectual or mental achievement, but the realization itself becomes fired by the rapture that the meditation on prayer should arouse. As a successful operation, prayer must provide scope for man’s every faculty. Thus conceived, it is the spiritual and emotional stimulus that is calculated to restore the sense of our original identity with Godhead. Or, at least, it will enable the individual to contact in some novel and dynamic way that boundless source of power and wisdom which we conceive of as God. It is no request to an impossible God for bounty or reward like a child asking presents of its mother or father. Sincerely undertaken, prayer should mobilize all the qualities of the self. Integrity is the essence and goal of its nature. The inner fervor it awakens
should reinforce the whole individual, energizing the concept s/he holds in mind for treatment so it becomes realized as concrete reality. This inner fervor is the *sine qua non* of success.

Neville [Goddard] rightly surmises that to make one’s prayers fulfill themselves one must go mad temporarily. Even as lovers become excited and moved by the fleeting thought of the sweetheart, so the one employing prayer should react also. They must be capable of becoming so enthused and spiritually excited by the prayer that the whole self lets go of itself and flies directly to its divine goal, as though impelled inexorably like an arrow from the bow of devotion and aspiration. Success in demonstration comes about not exclusively through human effort, but primarily because the divine force courses through one. First, however, one must have touched adequately the divine universal mind, and right rapture provides the drive towards that goal.

I have always questioned in my mind whether prayer of the quiet unemotional variety is of any ultimate value at all. This coldblooded petitioning finds no real place within the highest conceptions of spiritual achievement. An ancient mystic and metaphysician once wrote we should *inflame* ourselves with prayer. And here is the secret revealed in a single word. We must not, counsels Jesus, use vain repetitions as the heathens do. But we may repeat intelligently the prayer again and again until the
meaning is driven home, firing us spontaneously to increased devotion.

In his fascinating book *The Psychology of Suggestion*, Dr. Boris Sidis made an observation which is particularly *apropos* and pertinent to this discussion. He remarks, “we know that a strange emotion narrows down the field of consciousness.” In this way, therefore, suggestions are much more readily accepted by the subconscious mind, than were the mind extensive and preoccupied with a host of sensory perceptions and motor impulses. “We often find,” he continues, “that people under the emotion of intense excitement lose, so to say, their senses; their mind seems to be paralyzed, or rather, so to say, the one idea that produces the excitement banishes all other ideas, and a state of monoideism, or concentration of the consciousness is thus effected.” Monoideism was the term employed by [Dr. James] Braid* to describe the hypnotic state, when the subject’s attention, all plastic and pliable, could be turned to any one topic, and a total concentration of his mind on that single topic procured. It is for this reason, then, that emotional exaltation is so necessary to metaphysical technique, or to the practice of auto-suggestion, for then the mind’s stream becomes automatically narrowed down to a single point, permitting the penetration of the suggestion.

We must pray so the whole being becomes aflame with a spiritual devotion, before which nothing can stand. In
that intensity, we rediscover what we always have been in reality. All illusions and errors and limitations fade utterly away before this divine fervor. When the soul literally burns up—"as pants the heart for cooling stream," as the popular hymn goes—then spiritual identity with, or realization of, God becomes more than a possibility. "The desire of Thy house hath burnt me up." Then the heart’s desire is accomplished without effort—because actually it is God who prays and God who answers. There is none other to pray, and nothing that can be accomplished, save that for which God makes the gesture. The desire that is holy becomes fact—objective phenomenal fact for all to see.

Prayer is a dramatic gesture, implying the utmost in emotional capacity and in spiritual understanding. It bears no relationship to the infantile concept of asking favors of some father-like deity. It is, however, a gesture of realizing the divine reality that has never been obscured, save in the conscious mind. Unconsciously we have always known what we were and to what spiritual power we were related. That knowledge has never been entirely lost. By making gestures of the right and most intelligent kind, we regain a full and conscious realization of our own Godhead.

A study of ancient prayer techniques seems to yield the fact that former authorities, unlike so many today, were not averse to conceiving of prayer as a complex process of
autosuggestion. The so-called affirmations of modern metaphysics are quite obviously suggestions. One ancient prayer, or invocation, as once they were called, strongly and frequently employs in its structure the modern usage of “I am” affirmations. For example, it affirms as part of its rubric, “I am He the Bornless Spirit having sight in the feet, strong, and the immortal fire. I am He the Truth. I am He whose mouth ever flameth. I am He that lighteneth and thundereth. I am He from whom is the shower of the Life of Earth. I am He the Grace of the World.”

This is the peroration of a long and complicated prayer filled with certain obscure and barbaric elements not altogether comprehensible to the modern mind. There is little doubt however but that the motivating trend of the preliminary parts of the prayer or invocation was gradually to excite the so-called conscious mind of the invoker until a high pitch of fervor was induced. It affirmed the relationship of man to God, narrating the great power and wisdom of God. The intention was that the mind at the critical moment, due to the extraordinary degree of excitement and ardor provoked, should be thrown into a state of high suggestibility. That ardent peak achieved, the peroration containing the potent suggestions was uttered, and the magical results were obtained because the suggestions were accepted and became effectual.
A state of high suggestibility is one during which the normal reticence of the mind to extraneous ideas, the endo-psy-chic resistance of which psychoanalysis speaks, is overcome. This overcoming of the resistance may not necessarily be a permanent conquest. But from the point of view of the prayer technique, that is a matter of very small moment. The resistance is abrogated for a sufficiently long period—a few seconds or a few minutes at most may be its duration—to permit of the immediate acceptance of the suggestions. Once in the mind’s deeper structure, they can do their work effectively. From within they evoke various
states of consciousness that are constantly present though dormant. They are rather like parental imagos present within the unconscious levels of the mind, remaining dormant until mobilized or reinforced by current events or people. The dormancy is overcome by the prayer, and these latent psychic states are stimulated sympathetically into dynamic activity by the suggestions. Suggestions by themselves mean nothing, and of themselves contribute nothing. They only render kinetic previous but unknown contents of the mind.

I am quite willing to admit calling this process suggestion or auto-suggestion does not in the least render explicable to our minds what we know to occur. A psychological phenomenon of extraordinary interest and power has occurred. We do not know what it really is, but we give it the name of suggestion. Merely to give a scientific term to an unknown process, however, does not necessarily explain it—though this seems to be a common trait of the modern scientific and critical mind. Nor do these terms tell us in what way suggestion works, nor the inner mechanism of its operation within the mind itself. But at least this may be said. The phenomena of suggestion to some extent can be experimentally induced—presuming that we have a good subject and a capable operator—and that goes a very long way for us. This is more than can be said of prayer in its formal religious or even metaphysical sense. I have never heard of any metaphysician who would
be willing to “demonstrate” under test conditions. But this is exactly what can be done with suggestion and auto-suggestion. Very severe scientific conditions have been imposed upon experimenters, and these have been satisfactorily fulfilled. And though we do not know in the least the *modus operandi* of suggestion, yet a similar comment can be made upon prayer. We have not the least knowledge how prayer, when successful, operates and how it produces the amazing results which occasionally we do see. For the sake of convenience therefore, we could use the word suggestion and auto-suggestion possibly, in order to convey the same series of ideas as are involved in the idea of prayer.

Moreover, for the sake of our own understanding, we can liken the process of successful evocation of inner states of consciousness by means of prayer, which overcomes resistance at the gates of the unconscious levels, by reference to Jungian analysis. The contemplation of dreams in the light of mythological and religio-philosophical processes, awakens out of their latency primordial archetypes that are residues of former cultural periods, to function anew within the conscious sphere. These residues are the psychological imprints, as it were, left by the efforts of former generations of men to solve satisfactorily their own inner and spiritual problems.

As we ourselves become confronted by difficulties of mind and emotion with which we do not know how to
deal, the libido, or the mind’s energy, under the stimulus of analysis slips away or regresses from the present time into the past. It regresses not merely to infancy, but to older and more ancient levels within the mind where are stored the phylogenetic results of man’s age-old attempts adequately to fulfill ourselves and our spiritual aspirations. These historical records or primordial archetypes of the collective unconscious often assume in dreams the guise of magical processes of old, formerly celebrated religious rites, mythological worship and devotions paid to the old gods. These archetypes, layer by layer, become successively awakened by means of the analytical process. It is as though not merely the superficial aspects of the mind labored to deal with its problems, but every level, every faculty of the whole mind, the whole self, were enlisted in one prodigious effort. In his book *The Integration of the Personality*, Jung devotes a whole chapter to the analysis of numerous dreams of a single person, pointing out how the primordial archetypes were evoked into redemptive activity to bring about this desired process of integration, the achievement of wholeness, of perfection.

Possibly one great advantage of the psalms and ancient prayers or invocations lies in the fact that they awaken memories, not merely of infancy but of the far distant past. They bring us in touch once more with the unconscious self hidden deep in our own minds. Therefore, we impinge
upon the whole collective background of our individual lives, upon the immeasurable past of duration when the instinctual forces—symbols of powers of miraculous potency and superior wisdom—flourished and prospered and functioned without the conscious interference that belongs to our present day and age. Through such usage of prayer, we recover the vitality and the involuntary higher guidance that obtains in the acquisition of the knowledge of our instincts. Moreover, and what is important for us, we obtain the sense of participating with and belonging to the whole rhythmic stream of life which pulses and vibrates in the world around us.

One of the most outstanding characteristics of primitive man was participation mystique, an anthropological term to denote that mystical sense of identification with nature, when trees and rivers and clouds, and every phenomenon soever, were alive and spoke. Nature was intelligent and peopled widely with dryads and hamadryads, with nymphs, fauns and centaurs. This, today, we would call the projection of unconscious images, the projection as on to an outer mirror of the world of what actually existed within. Primitive man projected their own primitive emotions upon all the objects of his or her world, and not understanding themselves within, the things their environment presented were similarly primitive and savage and terrifying. It was necessary, as evolution and development proceeded, to break up this participation
mystique, so that in the rejection of unconscious image-projection the mind would divorce itself from nature and be enormously improved and enriched.

But we have gone too far. The swing of the pendulum has carried us to the opposite extreme. Now we are afraid to see any kind of intelligence in nature outside of our own. We have developed mind to the extent that we have lost sight of the seedling world of unconscious forces within. We have strayed from our roots, and we are lost and stranded with no real sense of direction or guidance. The mind that we evolved has turned out to be, by itself, an empty bubble. Chained to the rock of our own isolation like Prometheus, the vultures gnaw at our vitals. Our own intellectual progress is the very thing that now destroys us.

We are obliged to go forward, to press onwards to the unknown future, not merely to retrace regressively our footsteps to the forgotten past. What we have gained so laboriously in these many centuries of evolution we cannot sacrifice without deliberation, not even for God. And we cannot conceive that God would demand such abrogation of ourselves. That indeed would be disastrous and catastrophic. We would be untrue to our birthright. Instead, we must bring the past up-to-date, as it were. We must recover the former sense of our divine kinship with nature, with things, with men. Then we can press forward, taking with us what we have formerly gained from nature by dint of heroic effort and struggle and experiment.
By adding the past, with its volcanic power and creative force, to the present of reason and logical judgment, a superior combination will have been effected. A true whole will have been engendered. Compelled, man will have found the God who abides in the heart of nature. That is a perfection which surely can overcome all problems and difficulties life may present—for the whole person and not simply their parts would be called into active operation. This would truly be evolution, and spiritual development and unfoldment in the finest and highest sense of the term. Metaphysics, if wisely employed, can well become the technique of the future man.

The prayer gesture, therefore, aims to link man by aspiration or by suggestion to the whole vital world of former time when the world was young. That is why prayers and psalms of centuries ago seem to possess so great an efficacy. All harp on the great fundamental truths concerning the power of God in that He created the world, governs it now, and controls all its phenomena. And He can bless His creatures with fruition when they acknowledge Him, as is testified to by so many of the biblical narratives. Thus these prayers tend suggestively to connect the individual today, with events and individuals and divine manifestations of time gone by. If God did so much for Abraham and Solomon and Jesus in those days by virtue of their knowledge of Him, then likewise He can
do as much today for me if I follow similar rules as did these men of old. A complex process of auto-suggestion is thus set into operation when the requisite degree of exaltation or concentration—the royal effective roads into the Unconscious—have been achieved. And the contemplation of these blessings and wonders evoke similar conditions from within where God abides.

* Dr. James Braid was a Scottish surgeon, often considered the father of modern hypnosis.
As everybody who uses a computer knows, the software can change the functioning of the hardware in radical and sometimes startling ways. The First Law of Computers—so ancient some claim it dates back to the dark Cthulhoid aeons when LBJ and giant reptiles still roamed the Earth—tells us succinctly, “Garbage In, Garbage Out” (GIGO for short). The wrong software guarantees wrong answers. Alternately, the correct software will “solve” previously intractable problems in ways that appear “miraculous” to the majority of domesticated primates at this primitive stage of evolution.

I propose the principle software used in the human brain consists of words, metaphors, disguised metaphors and linguistic structures, in general. I also propose, and will here try to demonstrate, that the Sapir-Whorf-Korzybski Hypothesis, as it is called in sociology—“A change in language can transform our perception of the
cosmos”—becomes intuitively obvious with a simple experiment in altering brain software by changing the structure of our language.

The human brain has been called a “three-pound universe” (Judith Hooper), an “enchanted loom” (Charles S. Sherrington), a “bio-computer” (John Lilly), a “hive of anarchy” (Bernard Wolfe), an “intellectual intestine” (“de Selby”), etc., but whatever one calls it, it remains the most powerful data processor known on this planet. The brain, like your desk computer, does not receive raw data. It receives such data as it has been built to receive, and it processes the data according to the programs (software) that have been put into it.
<table>
<thead>
<tr>
<th><strong>Column 1</strong></th>
<th><strong>Column 2</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>The electron in a wave.</td>
<td>The electron appears as a wave when recorded by an instrument.</td>
</tr>
<tr>
<td>The electron is a particle.</td>
<td>The electron appears as a particle when recorded by an instrument.</td>
</tr>
<tr>
<td>John is lethargic and unhappy.</td>
<td>John appears lethargic and unhappy in the office.</td>
</tr>
<tr>
<td>John is full of fun and high spirits.</td>
<td>John appears full of fun and high spirits while on holiday.</td>
</tr>
<tr>
<td>The car involved in the hit-and-run accident was a Ford.</td>
<td>In memory, I think I recall the car involved in the hit-and-run accident as a Ford.</td>
</tr>
<tr>
<td>This is a fascist idea</td>
<td>This seems like a fascist idea to me.</td>
</tr>
<tr>
<td>-----------------------</td>
<td>-------------------------------------</td>
</tr>
<tr>
<td>Beethoven was better than Mozart.</td>
<td>I enjoy Beethoven more than Mozart.</td>
</tr>
<tr>
<td>This is a sexist movie.</td>
<td>This seems like a sexist movie to me.</td>
</tr>
</tbody>
</table>

Consider the following columns of easily-comprehensible sentences and see if you can determine the major structural difference between Column 1 and Column 2 considered as software for the human brain.

The first column consists of statements in ordinary English, as heard in common usage at this superstitious and barbaric stage of Terran evolution. These statements all assume the viewpoint which philosophers call “naïve realism”—the belief something called “reality” exists somewhere “out there,” beyond our brains, and can be directly perceived by our brains. Scientists, as well as philosophers, now agree that such “realism” can only be described as “ naïve,” because no two people ever perceive exactly the same “reality,” a fact well
established in perception psychology, general psychology, sociology, etc. And, in fact, no two animals perceive the same “reality:” each species has its own umwelt, or reality-tunnel made up of the signals which the senses and brains of that species can apprehend and comprehend. Worse: instruments perceive different “realities” also, as General Relativity and Quantum Mechanics have amply demonstrated.

It has been emphasized by Niels Bohr, P. W. Bridgman, Bertrand Russell, Count Alfred Korzybski and others that sentences of the sort found in Column 1 not only “ignore” the experimental relativity of perceptions but also subtly condition our brains to “ignore” or forget this relativity, if we ever learned it, or even to avoid noticing it at all. As Korzybski especially emphasized, these “Aristotelian” sentences act as software tending to program us to assume attitudes of dogmatism, unwarranted certitude and intolerance.*

By comparison, Column 2 consists of parallel statements rewritten in E-prime, or English-prime, a language based on the work of A. Korzybski and proposed for scientific usage by such authors as D. David Bourland and E. W. Kellogg III. E-prime contains much the same vocabulary as standard English but has been made isomorphic to quantum physics (and modern science generally) by first abolishing the Aristotelian “is” of identity and then reformulating each statement.
phenomenologically in terms of signals received and interpreted by a body (or instrument) moving in space-time.

Concretely, “The electron is a wave” employs the Aristotelian “is” of identity and thereby introduces the false-to-experience notion we can know the indwelling Aristotelian “essence” or “nature” of the electron. “The electron appears as a wave when recorded with instrument” reformulates the English sentence into E-prime, abolishes the “is” of identity and returns us to an accurate report of what actually transpired in space-time, namely that the electron was constrained by a certain instrument to appear in a certain form of manifestation.

Similarly, “The electron appears as a particle when recorded by instrument,” evades Aristotelian dogmatism and forces us to operationalize or phenomenologize our report by stating what actually happened in space-time—namely, that the electron was constrained by a different instrument to appear in a different form of manifestation.

Note well (and please try to remember) “The electron is a wave” and “The electron is a particle” create contradiction, and have historically led to debate and sometimes violent quarrel (e.g., “I did not call my learned colleague an jackass. I called him a blithering idiot.”) At one time these Aristotelian mis-statements (bad software) —attempting to say what an electron “is”—appeared to justify the opinion that parts of physics can only be
expressed in terms of almost surrealist paradox—i.e., within the same Aristotelian logical-linguistic structure, many physicists circa 1920 to 1930 were led to proclaim that “The universe is illogical” or “The universe does not make sense,” etc.

On the other hand, as Dr. Niels Bohr, the Nobel Prizewinning Danish physicist, first noted, the E-prime alternatives—“The electron appears as a wave when constrained by instrument,” and “The electron appears as a particle when constrained by instrument”—do not appear contradictory but complementary. They do not lead to debate or violent quarrel they do not portray the world as bizarre or irrational and (not coincidentally) they simply report what actually took place in the space-time of actual experiments.

Although Bohr did not formulate E-prime—or even Danish-prime, Danish being the language in which he habitually wrote and probably thought—the basis of E-prime can be found in his Principle of Complementarity and the Copenhagen Interpretation of physics which he created in collaboration with his students circa 1926 to 1928.

The American physicist and Nobel laureate P. W. Bridgman first generalized the Bohr approach by articulating the specific principle that scientific propositions should be stated in terms of actual operations. If we rigorously follow this rule, we will
eventually find ourselves writing E-prime if English serves as our normal language—or in French-prime if we regularly write French, etc. We will have exchanged obsolete Aristotelian software for modern scientific software. We will then program our brains differently, formulate different thoughts and (almost certainly) learn different perceptions or styles of perception.

For the benefit of students of philosophy, although both Bohr and Bridgman appear to have been chiefly influenced by the actual (and startling) experiments in 1920s quantum mechanics, their major intellectual influences appear to have been existentialist philosopher Søren Kierkegaard, in the case of Bohr, and psychologist/philosopher William James, in the case of Bridgman. Thus, the logic of modern physics, and of E-prime, not only serves as an isomorph of the quantum world but also as the natural way to present the key ideas of Existentialism and Pragmatism. As I have already hinted, E-prime also closely resembles the principles of Zen Buddhism and of phenomenological sociology, as influenced by the radical Existentialist Husserl. This suggests that E-prime may not only clarify debates within science but also prove useful in daily life—if we wish to think pragmatically or existentially or in terms of experienced events in space-time rather than thinking metaphysically of “ghosts in the machine,” i.e., abstract essences haunting block-like entities.

Already one suspects a great deal of the
misunderstanding of, or total confusion about, certain non-
Aristotelian systems derives from the fact that most
writers, not habitually using E-prime, have discussed
these systems in ordinary English, which introduces
Aristotelian structures into non-Aristotelian data and thus
breeds chaos and endless paradox. Once again, “Garbage
In, Garbage Out.” Aristotelian software does not transduce
non-Aristotelian data.

As an experiment, any reader who has had problems
understanding quantum physics, Zen, Existentialism or
phenomenology should try rereading a book on each and
translating all sentences with the Aristotelian “is” to new
sentences in E-prime. You may then come to share my
suspicion that the difficulties are not found in the subjects
but in the use of the wrong language to discuss the subjects
—the wrong software for the data.

Looking at the next two sentences in Column 1—“John
is lethargic and unhappy” and “John is full of fun and high
spirits”—we again encounter contradiction, and we may
well suspect pathology. The inexperienced psychiatrist,
indeed, might quickly pronounce that John “is” suffering
from a manic-depressive psychosis. And, of course, others
with a less clinical orientation might rush with equal haste
to decide that one set of reports must be due to careless
observation or downright lies, and accept the opposite
reports as totally true. This could lead to lively debate, or
actual quarrel about what sort of man John “really is.”
(The reader may find it amusing, as I do, that quarrels of this sort—what sort of man John “really is” or what sort of woman Mary “really is”—occur every day in our still-medieval society, even though less than one quarreler in a thousand knows consciously that such debates depend on Aristotelian philosophy and that asking what something “really is” only make sense at all within the context of Aristotelian definitions of “reality” and “is-ness.”)

The E-prime translations—”John appears lethargic and unhappy in the office” and “John appears full of fun and high spirits on holiday”—do not contradict each other, report the actual observations in space-time accurately, and remind us that we never know or experience John as an Aristotelian essence (a “spook” in Max Stirner’s terms) but only as an aspect of a social field, just as we never know an electron as an Aristotelian essence but only as aspect of an instrumental field.

Another linguistic point seems noteworthy here. I absently wrote “on holiday” because I have spent several years in Ireland; and in Ireland, as in England, people do not go “on vacation,” they go “on holiday.” The choice of metaphors here does not seem accidental. To say one goes on holiday is to speak the language of the working class, for whom the time off appears merry and playful; but to say one goes on vacation is to speak the language of the ruling class. *Vacation* comes from the same root as *vacant* and reflects what the owner sees when he looks around the
floor—a vacancy where John “should” “be.” (I suspect that the owner probably thinks some negative thoughts about the Labor Unions and the “damned Liberal” Government that forced him to pay John even when John “is vacant.”)

I leave it as a puzzle for the reader: Do the Irish and English speak Working Class in this case because they have had several socialist governments, or have they had several socialist governments because they learned to speak the language of the Working Class? And: has the U.S., alone among industrial nations, never had a socialist government because it speaks the Ruling Class language, or does it speak the Ruling Class language because it has never had a socialist government?

Moving along, “The first man stabbed the second man with a knife,” although it contains no explicit Aristotelian “is,” continues the Aristotelian assumption that the brain directly apprehends and comprehends “objective” “reality.” Dropping this monkish medieval software and trying modern scientific software we get the E-prime translation, “The first man appeared to stab the second man with what appeared to me to be a knife.” This accurately reports the activity of the brain as an instrument in space-time, evades Aristotelian dogmatism, operationalizes or phenomenologizes our software—and, incidentally, may spare us from the traditional embarrassment of psychology students if we happen to
land in a class where the instructor inflicts a certain notorious experiment upon us. In the case of that experiment, the first man actually makes stabbing motions, without stabbing or piercing, and with a banana, not a knife. Most students, in most cases where this experiment has been performed, actually see a knife instead of a banana. (Another reason for doubting Aristotelian software: perception and inference mingle so quickly and feed back to each other so totally, that one cannot existentially untangle them.) Together with John-in-the-office and John-on-holiday, this should illustrate vividly that E-prime has applications beyond physics and on into daily life. It should also make clear that the software of Aristotelian structural assumptions in standard English indeed programs the brain to malfunction—“Garbage In, Garbage Out.” (Further illustrations of how the brain, running on Aristotelian software, populates the world with hallucinations and projections can be found in my books *Prometheus Rising, Quantum Psychology* and *The New Inquisition*, among others.)

Similarly, “The car involved in the hit-and-run accident was a blue Ford” seems inadequate and obsolete Aristotelian software—as many eye-witnesses have discovered with some pain during skillful cross examination in court. The E-prime translation into modern software, “In memory, I think I recall the car involved in the hit-and-run accident as a blue Ford” would remove a
lot of fun from the lives of lawyers but seems more harmonious with what we now know about neurology and perception psychology.

Again, “This is a fascist idea” contains Aristotelian software, unscientifically omits the instrument from the report, and perpetuates dogmatism and intolerance. Translated into post-quantum E-prime software, this becomes “This seems like a fascist idea to me,” which scientifically indicates the instrument being used to constrain the data—in this case, the evaluative apparatus of the speaker’s brain. Note one more time that “This is a fascist idea” contradicts “This is not a fascist idea” and provokes quarrels (in which each side seems likely to arrive at the conclusion that the other side “are” damned idiots or worse). “This seems like a fascist idea to me” does not contradict “This doesn’t seem like a fascist idea to me” and merely registers the fact that the space-time trajectories of two brains, like two Einsteinian instruments, will yield different readings of the same space-time events.

Our next example, “Beethoven is better than Mozart” might bring the difference between Aristotelian and post-quantum software into clearer focus for many. As formulated in standard English, this assertion implies, if analyzed philosophically, that there exist indwelling essences, or “natures,” or spooks, in the music of Beethoven and Mozart, and that Beethoven’s spooks
“really are” better than Mozart’s spooks. Since no such spooks are findable in space-time, the debate about this issue, formulated in this software, can go on forever or until somebody gets so bored that he resorts to blunt instruments to silence the debaters.

The translation into E-prime, “I enjoy Beethoven more than Mozart” reports accurately a series of space-time events—enjoyment processes in the brain of the speaker. This does not contradict another speaker’s alternative report, “I enjoy Mozart more than Beethoven,” and both reports can profitably be classed as complementary in Bohr’s sense.

I cannot resist a minor digression. Although I have only read, and never heard, the endless debate between Mozart maniacs and Beethoven buffs, on one occasion I did hear such a Thomist or medieval debate about composer Béla Bartók. This happened in a restaurant in Dun Laoghaire, Ireland, and the debaters, two Englishentities (a word I coined to avoid the human chauvinism implied in Englishpersons) grew increasingly heated and hostile as they argued. The male Englishentity insisted that Bartók’s music “really is” rubbish and junk and noise, etc. The female English-entity insisted, *au contraire*, that Bartók’s music “really is” wonderfully new and experimental and exciting, etc. I found it excruciatingly hard to avoid the temptation to walk over to their table and explain E-prime to them. I think the main reason I resisted the temptation
lies in many often-repeated experiences that convinced me that Englishentities recognize an American accent as soon as they hear it and most of them “know,” or think they know, that any American—or any other non-Englishentity—“really is” stupid and uncultured compared to any Englishentity, and they therefore simply would not have listened to me. Such Englishentities have developed a remarkable skill in looking simultaneously polite and bored while engaged in not listening to non-Englishentities—as the Irish, the Hindus, the Africans and numerous others have noted before me.

Finally, “This is a sexist movie” contains Aristotelian metaphysics implying indwelling essences or spooks within the film. The E-prime translation, “This appears a sexist movie to me” includes the observer and the instrument (the observer’s brain) in the report and programs the brain with modern, rather than medieval, software. And, again, “This is a sexist movie” contradicts “This is not a sexist movie,” while “This appears a sexist movie to me” does not contradict but complements “This does not appear a sexist movie to me.”

(One is tempted to add that the whole bon ton debate about sexism “in” movies appears only an “intellectual” sublimation of the older, cruder debate, surviving in more primitive areas, like Little Rock, Arkansas, or the U.S. Congress, about indwelling “obscenity” “in” movies. E-prime software takes the fanaticism out of such debates,
removes Aristotelian metaphysics and places us back in the phenomenological world of how individual brains process their experience in space-time.)

A further illustration of these principles appears *apropos*. Once while speaking before the Irish Science Fiction Association at Trinity College, Dublin, I was asked, “Do you believe in UFOs?” Evading the temptation to launch an oration on the disadvantages of the yes-no logic of “belief” and the advantages of the modern logic of probability and percentages, I answered simply, “Yes.” The questioner then grew excited and offered a long argument that UFOs “really are” those rare meteorological events called “sundogs.” I replied simply that he appeared to believe in UFOs also. He then grew more excited and denied vigorously that he “believed” in UFOs, even though he had just moments earlier argued that 1) UFOs exist and 2) he knew what all of them “really are.”

This story amuses me because I have read a great deal of the literature of the UFO debate and almost all of it seems constrained by Aristotelian software processing the brains of the debaters. So-called “Skeptics” can just as accurately be dubbed “Believers:” they merely believe different models than the so-called “Cultists” or heretics. The “Skeptics” believe, very fervently, that “all” UFOs can be identified as “really being” ordinary hallucinations, or hoaxes, or sundogs, or heat inversions, or weather balloons, or the planet Venus, etc. The
“Cultists” or heretics believe, some as dogmatically as the Skeptics but some (oddly) more tentatively, that “all”—or maybe only some—UFOs can be identified as spaceships, or time-machines, or secret weapons (of the U.S. or Russia or a hypothetical surviving Nazi underground) or non-ordinary hallucinations, etc. Among those who have chosen the model of “non-ordinary” hallucinations, Dr. Carl Gustav Jung proposes that UFOs represent an evolutionarily important eruption of new energies from the “collective unconscious,” Dr. Jacques Vallée, a computer scientist, argues that UFOs have been created by brain manipulations of some unscrupulous and unidentified intelligence Agency; and cognitive neuroscientist Dr. Michael Persinger suggests that UFOs result from external-world energy fluctuations—leading to weird lights (probably ball lightning), jumping furniture, electrical malfunctions, etc.—and also altering brain waves so that internal-world hallucinations occur.

From the point of view of Aristotelian software, the important issue appears that of choosing which of these conflicting models to “believe.” From the point of view of post-quantum software, the important issue appears that of not “believing” any model but estimating (as far as possible) which model seems most probable in a given case or set of cases. Post-quantum software would also probably incline us to accept Bohr’s Principle of Complementarity and accept different models on different
occasions, for different space-time events.

It seems probable that the prevalence of Aristotelian software in most brains at this stage of evolution accounts for the ubiquitous prevalence of dogmatic belief in one or another UFO model among both “Skeptics” and “Cultists”—and also explains the relative rarity of multi-model zeteticism.

A more controversial illustration of brain software in action: in Chicago in the 1960s, I knew a pacifist, Joffrey Stewart, who spent most of his waking hours walking the streets distributing anti-war pamphlets. Some of these broadsides Joffrey had written himself; some had been written by others but seemed worthy of circulation according to Joffrey’s standards. However, Joffrey did not distribute anybody’s pamphlets without first “correcting” them in accord with his own software or reality-tunnel or system of semantics. Specifically, he would place question marks before and after any word that seemed to him to imply unexamined and nefarious assumptions. The words that bothered Joffrey most seem to have been “our” and “we.” If you received a leaflet by, say Noam Chomsky or Dave Dellinger, after it had been revised by Joffrey, you would see sentences like the following (I am paraphrasing from memory, but I believe I capture the spirit of Joffrey’s Criticism of Language):

“…and? our? taxes are being used to napalm
infants…”
“…to defend? our? standard of living…”
“…these atrocities? we? are committing…”
“…and why, after all, are? we? in Vietnam?”

It appears the Aristotelian “is” of identity should not be considered the only glitch in our brain software. Joffrey Stewart’s question marks certainly led me to revise my own software. When I heard Mr. Reagan described as “our President,” I think of Joffrey writing this as “?our? President;” and, then, of course, I recall less than twenty-five percent of eligible voters elected Mr. Reagan, the other seventy-five-plus percent either voted for somebody else or showed their skepticism and/or contempt by not voting at all.

At this point it seems advisable to quote Korzybski; “I have said what I have said; I have not said what I have not said.” For instance, a while back I set a little trap for careless and ideologically-impassioned readers, by pointing out that in a specific context the word “sexism” should only be used in relation to evaluative processes in the brain of the speaker. From this existentialist-phenomenologist (or operationalist) truism, certain readers probably deduced the inaccurate conclusion, “This author denies that anything to be called sexism exists in the objective world at all.” Once again, the wrong software caused the signals to go awry.

Nothing in my remarks implied that using the word
“sexism” to describe a company that pays female workers wages averaging less than fifty percent of comparable male workers’ wages should be related only to the evaluative activities of the brain of the commentator. Quite the contrary. The operationalist approach here would relate the word “sexism” to the economic data demonstrating the measurable existence of the wage differential.

An old example in physics will clarify this. If an iron bar has a measured temperature of ninety-eight degrees Fahrenheit, what would you expect to find in measuring the temperature of an electron in the bar?

If you guess ninety-eight degrees Fahrenheit, you appear to be using the wrong software. If you say that the question cannot be answered without more data, I suspect you still haven’t got the right software for this test.

Some books will tell you that “an electron has no temperature.” More accurately, I think, one should say that the word “temperature” has scientific meaning at, or above, the molecular level, but has no meaning below the molecular level. Temperature measures the movement of molecules and hence cannot be meaningfully applied to sub-molecular processes.

Thus, to say “sexism” must be considered operationally to refer to evaluations in a brain when speaking of art works does not mean that “sexism” must always refer only to such internal matters. When speaking of economic
practices, “sexism” has meaning in relation to economic statistics. This parallels the situation in physics, where “temperature” refers to molecular movement in meaningful statements, and loses all meaning when one attempts to apply it to sub-molecular phenomena.

In conclusion, I would like to suggest, again, that these arguments for post-quantum software (language structures) have as much application and practicality outside science as within science. The cutting edge of philosophy—everything that can be called post-Nietzschean—represents a similar struggle against the increasingly obvious malfunctions of Aristotelian categories; one finds this recognized among such seemingly opposed groups as the Cambridge Linguistic Analysts and the Paris Situationists. Modern literature at its liveliest or most inventive—I think of Joyce, Pound, Borges, Faulkner, Beckett, O’Brien, Williams, Burroughs, Ginsberg—represents a series of strategies to break out of the Aristotelian software of our culture by creating non-Aristotelian linguistic grids. Modern painting took on non-Aristotelian traits as early as 1907 and music at about the same time. To the extent that we remain hypnotically entranced by Aristotelian language structures we become isolated not only from science—and, as I have hinted, from such exotic and interesting systems as Buddhism—but also from the lively and innovative part of modern culture generally.
Such sentences have been designated “Aristotelian” by Korzybski because they tacitly assume the Aristotelian philosophy, which pictures a world of block-like entities inhabited by ghostly “essences” or “natures” which can be known with certitude by two-valued logical deduction. This seems so normal in our culture many feel astounded to learn Buddhist philosophy envisions a world of interactive processes, not entities; doubts the universal validity of two-valued logic; and claims the world can only be approximately or relatively understood, not known with certitude.

* Such sentences have been designated “Aristotelian” by Korzybski because they tacitly assume the Aristotelian philosophy, which pictures a world of block-like entities inhabited by ghostly “essences” or “natures” which can be known with certitude by two-valued logical deduction. This seems so normal in our culture many feel astounded to learn Buddhist philosophy envisions a world of interactive processes, not entities; doubts the universal validity of two-valued logic; and claims the world can only be approximately or relatively understood, not known with certitude.
Beloved Master. All the historical rebellions have a huge “No” at their source. Your rebellion of the soul is centered in the mystery of “Yes.” Will you please speak to us on the alchemy of “Yes?”

There are a few very fundamental things to be understood.

First, there has never been a rebellion in the past; only revolutions. And the distinction between a revolution and a rebellion is so vast that unless you understand the difference you will not be able to figure the way out of the puzzle of your question. Once you understand the difference…

Revolution is a crowd, a mob phenomenon. Revolution is a struggle for power: one class of people who are in power are thrown out by the other class of people who have been oppressed, exploited to such a point that now even death does not matter. They don’t have anything.
Revolution is a struggle between the haves and the have-nots.

I am reminded of the last statement in the *Communist Manifesto* by Karl Marx. It is tremendously beautiful, and with a little change I can use it for my own purposes.

First his exact statement; he says, “Proletariat”—his word for the have-nots—”Proletariat of the world unite, and don’t be afraid because you have nothing to lose except your chains.”

Moments come in history when a small group of people—cunning, clever—start exploiting the whole society. All the money goes on gathering on one side and all the poverty and starvation on the other. Naturally this state cannot be continued forever. Sooner or later those who have nothing are going to overthrow those who have all.

Revolution is a class action, it is a class struggle. It is basically political; it has nothing to do with religion, nothing to do with spirituality. And it is also violent, because those who have power are not going to lose their vested interest easily; it is going to be a bloody, violent struggle in which thousands, sometimes millions, of people will die.

Just in the Russian Revolution thirty million people were killed. The czar’s whole family—he was the king of Russia before the revolution—was killed by the revolutionaries so brutally it is inconceivable. Even a six-month-old girl was also killed. Now, she was absolutely
innocent, she had done no harm to anybody; but just because she belonged to the royal family… The whole royal family had to be destroyed completely. Seventeen people were killed, and not just killed, but cut into pieces.

It is bound to happen in a revolution. Centuries of anger ultimately turn into blind violence.

And the last thing to remember: revolution changes nothing. It is a wheel: one class comes into power, others become powerless. But sooner or later the powerless are going to become the majority, because the powerful don’t want to share their power, they want to have it in as few hands as possible.

Now, you cannot conceive of this country… There are more than one billion people living in India according to 2010 statistics, but nearly one-quarter live in the capital city of Mumbai (formerly known as Bombay). More than a billion people in the whole country, and about twenty-five percent of the whole country reside in this one small city. How long can it be tolerated? Revolution comes naturally, automatically—it is something blind and mechanical, part of evolution. And when the powerful become the smaller group, the majority throws them away and another power group starts doing the same.

That’s why I say revolution has never changed anything, or in other words, all the revolutions of history have failed. They promised much, but nothing came out of it. Even after more than one hundred years the people of
Russia, the former Soviet Union, are still not getting enough nourishment. Yes, there are no more the old czars and counts and countesses and princesses and princes—but in a vast ocean of poverty, even if you remove those who have power and riches, it is not going to make the society rich; it is just like trying to make the ocean sweet by dropping teaspoonfuls of sugar in it.
All that has happened is a very strange phenomenon that nobody takes notice of. Only poverty has been distributed equally: now in Russia the majority is equally poor. But what kind of revolution is this? The hope was everybody would be equally rich.

But just by hoping, you cannot become rich. Richness needs a totally different ideology of which mankind is absolutely unaware. For centuries it has praised poverty and condemned richness, comfort and luxury. Even if the poor revolt and come into power, they don’t have any idea what to do with this power, how to generate energy to create more richness, comfort and luxury for people. Because deep down in their minds there is a guilty feeling about richness, about luxury, about comfort.

So they are in a tremendous anguish, although they have come to power. This is the moment they could change the whole structure of the society, its whole productive idea. They could bring more technology; they could drop stupid kinds of wastage.

Every country is wasting almost ten percent of its income on the army. Even the poorest country, even this country is doing the same idiotic thing. Fifty percent of the people in this country are on the verge of any day becoming an Ethiopia, a bigger Ethiopia. In Ethiopia one thousand people were dying per day. The day India starts
becoming another Ethiopia—and it is not far away—then one thousand will not do; it will be many thousands of people dying every day.

Presently India has a population of 1.2 billion people, second only to China’s 1.4 billion. I predict one day India’s population will overtake that of China’s, which has held the most-populace country designation for so many years. I also predict five hundred million people are bound to die, because there is no food for so many people.

But still the politicians, those who are in power, are not concerned at all with what happens to humanity. Their concern is whether power remains in their hands or not. They can sacrifice half of the country, but they will go on making efforts to have atomic weapons, nuclear missiles.

It is a very insane kind of society we have created in thousands of years. Its insanity has come now to a high peak. There is no going back. It seems we are all sitting on a volcano which can explode any moment.

Revolutions in the past have happened all around the world, but no revolution has succeeded in doing what it promised. It promised equality, without understanding the psychology of human individuality. Each human individual is so unique that to force them to equality is not going to make people happy, but utterly miserable.

I also love the idea of equality, but in a totally different way. My idea of equality is equal opportunity for all to be unequal, equal opportunity for all to be unique and to be
themselves. Certainly they will be different from each other, and a society which does not have variety and differences is a very poor society. Variety brings beauty, richness, color.

But it has not yet dawned on the millions around the world that revolution has not helped, and they still go on thinking in terms of revolution. They have not understood anything from the history of man.

It is said history repeats itself. I say it is not history that repeats itself; it only seems to repeat itself because man is absolutely unconscious and he goes on doing the same thing again and again without learning anything, without becoming mature, alert and aware.

When all the revolutions have failed, some new door should be opened. There is no point in again and again changing the powerful into the powerless and the powerless into the powerful; this is a circle that keeps on moving.

I don’t preach revolution.
I am utterly against revolution.
I say unto you that my word for the future, and for those who are intelligent enough in the present, is rebellion.

What is the difference?
Rebellion is individual action; it has nothing to do with the crowd. Rebellion has nothing to do with politics, power, violence. Rebellion has something to do with changing your consciousness, your silence, your being. It
is a spiritual metamorphosis.

And each individual passing through a rebellion is not fighting with anybody else, but is fighting only with his or her own darkness. Swords are not needed, bombs are not needed; what is needed is more alertness, more meditativeness, more love, more prayerfulness, more gratitude. Surrounded by all these qualities you are born anew.

I teach this new person, and this rebellion can become the womb for the new person I teach. We have tried collective efforts and they have failed. Now let us try individual efforts. And if one becomes aflame with consciousness, joy and blissfulness, they will become contagious to many more.

Rebellion is a very silent phenomenon that will go on spreading without making any noise and without even leaving any footprints behind. It will move from heart to heart in deep silences, and the day it has reached to millions of people without any bloodshed, just the understanding of those millions of people will change our old primitive, animalistic ways.

It will change our greed, and the day greed is gone there is no question of accumulating money. No revolution has been able to destroy greed; those who come into power become greedy.

We have passed through a revolution just now in this country, and it is a very significant example to understand.
The people who were leading the revolution in this country against the British rule were followers of Mahatma Gandhi, who preached poverty, who preached non-possessiveness. The moment they came into power all his disciples started living in palaces made for viceroys. All his disciples who thought their whole lives they were servants of the people became masters of the people.

There is more corruption in this country than anywhere else. This is very strange—this is Gandhian corruption, very religious, very pious, and the people who are doing it were trained, disciplined to be servants of the people. But power has a tremendous capacity to change people; the moment you have power you are immediately a different person. You start behaving exactly like any other powerful people who have gone before.

Nothing has changed. Only the British are gone, and in their place a single party has been ruling for forty years. Now it is not just a single party, but a single family; it has become a dynasty. And the exploitation continues and the poverty continues—it has grown at least a hundred times more since the British Empire has been gone.

Everything has deteriorated—the morality, the character, the integrity, everything has become a commodity. You can purchase anybody; all you need is money. There is not a single individual in the whole country who is not a commodity in the marketplace; all you need is money. Everybody is purchasable—judges are
purchasable, police commissioners are purchasable, politicians are purchasable. Even under the British rule this country has never known such corruption.

What has the country gained? The rulers changed, but what does that signify? Unless there is a rebelliousness spreading from individual to individual, unless we can create an atmosphere of enlightenment around the world where greed will fall down on its own accord, where anger will not be possible, where violence will become impossible, where love will be just the way you live... where life should be respected, where the body should be loved, appreciated, where comfort should not be condemned. It is natural to ask for comfort.

Even the trees... In Africa, trees grow very high; the same trees in India don't grow as high. I was puzzled, what happens? I was trying to find out why they should grow to the same height but they don't, and the reason I found was unless there is a density of trees, trees won't grow high. Even at a lesser height the sun is available, and that is their comfort, that is their life, that is their joy. In Africa the jungles are so thick every tree tries in every way to grow as high as possible, because only then can it have the joy of the sun, the joy of the rain, the joy of the wind. Only then can it dance; otherwise there is nothing but death.

The whole of nature wants comfort, the whole of nature wants all the possible luxury. But our religions have been
teaching us against luxury, against comfort, against riches.

A man of enlightenment sees with clarity it is unnatural to demand from people, “You should be content with your poverty, you should be content with your sicknesses, you should be content with all kinds of exploitation, you should be content and you should not try to rise higher, to reach to the sun and the rain and the wind.” This is an absolutely unnatural conditioning we all carry. Only a rebellion in your being can bring you to this clarity.

You say that in history all the rebellions were based on “No.” Those were not rebellions; change the word. All the revolutions were based on “No.” They were negative, they were against something, they were destructive, they were revengeful and violent.

Certainly, my rebellion is based on “Yes”—yes to existence, yes to nature, yes to yourself. Whatever the religions may be saying and whatever the ancient traditions may be saying, they are all saying no to yourself, no to nature, no to existence; they are all life—negative.

My rebellion is life-affirmative. I want you to dance and sing and love and live as intensely as possible and as totally as possible. In this total affirmation of life, in this absolute “Yes” to nature we can bring a totally new earth and a totally new humanity into being.

The past was “No.”
The future has to be “Yes.”
We have lived enough with the “No,” we have suffered
enough and there has been nothing but misery. I want people to be as joyful as birds singing in the morning, as colorful as flowers, as free as the bird on the wing with no bondages, with no conditioning, with no past—just an open future, an open sky and you can fly to the stars.

Because I am saying yes to life, all the no-sayers are against me, all over the world. My yes-saying goes against all the religions and against all the ideologies that have been forced upon man. My “Yes” is my rebellion. The day you will also be able to say “Yes” it will be your rebellion.

We can have rebellious people functioning together, but each will be an independent individual, not belonging to a political party or to a religious organization. Just out of freedom and out of love and out of the same beautiful “Yes” we will meet. Our meeting will not be a contract, our meeting will not be in any way a surrender; our meeting will make every individual more individual. Supported by everybody else, our meeting will not take away freedom, will not enslave you; our meeting will give you more freedom, more support so you can be stronger in your freedom. Long has been the slavery, and long has been our burden. We have become weak because of the thousands of years of darkness that have been poured on us.

The people who love to say “Yes,” who understand the meaning of rebellion, will not be alone; they will be
individuals. But the people who are on the same path, fellow-travelers, friends, will be supporting each other in their meditativeness, in their joy, in their dance, in their music. They will become a spiritual orchestra, where so many people are playing instruments but creating one music. So many people can be together and yet they may be creating the same consciousness, the same light, the same joy, the same fragrance.

It is a long way—"No" seems to be a shortcut—that’s why it has not been tried up to now. Whenever I have discussed it with people, they said, “Perhaps you are right, but when will it be possible that the whole earth will say ‘Yes?’”

I said, “Anyway we have been on this earth for millions of years and you have been saying ‘No’—and what is your achievement? It is time. Give a chance to ‘Yes’ too.”

My feeling is that “No” is a quality of death; “Yes” is the very center of life. “No” had to fail because death cannot succeed, cannot be victorious over life. If we give a chance to “Yes” based in rebelliousness it is bound to become a wildfire, because everybody deep down wants it to happen. I have not found a single person in my life who does not want to live a natural, relaxed, peaceful, silent life.

But that life is possible only if everybody else is also living the same kind of life.

I can understand the fear of people that individual
rebellion may take a long time, but there is no problem in it.

In fact each individual who passes through this rebellious fire becomes at least for himself a bliss and an ecstasy, and there is every possibility he will sow the seeds around him. But he has not failed; he has conquered, he has reached to the very peak of his potential. He has blossomed. There is nothing more he can think of; the whole existence is his.

So as far as that individual is concerned the rebellion is complete. He will be able to sow seeds all around. And there is no hurry; eternity is available. Slowly, slowly more and more people will become more and more conscious, more alert. Enlightenment will become a common phenomenon.

It should not be that only once in a while there is a Gautam Buddha, once in a while there is a Jesus, once in a while there is a Socrates—the names can be counted on only ten fingers. This is simply unbelievable. It is as if your garden is full of rosebushes, thousands of rosebushes, and once in a while one rosebush blossoms and gives you roses. And the remaining thousands remain without flowers?

Unless a rosebush comes to blossom it cannot dance—for what? It cannot share; it has nothing to share. It remains poor, empty, meaningless. Whether it lived or not makes no difference.
The only difference is that when it blossoms and offers its songs and its flowers and its fragrance to existence and to anybody who is willing to receive, the rosebush is fulfilled. Its life has not been just a meaningless drag; it has become a beautiful dance full of songs, a deep fulfillment that goes to the very roots.

I am not worried about time. If the concept is understood, time is available; enough time is available.

In the East we have a beautiful proverb, "The man who loses the path in the morning, if he returns home by the evening he should not be called lost." What does it matter? In the morning he went astray—just little adventures here and there—and by the evening he is back home. A few people may have come a little earlier; he has come a little late, but he is not necessarily poorer than those who have come earlier. It may be just vice versa: he may be more experienced. He has known more because he has wandered more; he has known more because he has committed more mistakes. He is much more mature and experienced because he has gone wandering so far astray. And then coming back again, falling and getting up—he is not necessarily a loser.

So time is not at all a consideration to me.

My rebellion is absolutely individual and it will spread from individual to individual. Sometime this whole planet is bound to become enlightened. Idiots may try to wait and see what happens to others, but they also finally have to
join the caravan.

The very idea of enlightenment is so new, although it is not something that has not been known before. There have been enlightened people, but they never brought enlightenment as a rebellion. That is what is new about it. They became enlight

You can see it happening in this country more clearly than anywhere else, because this country was fortunate, blessed by more enlightened people than any other country—but unfortunately, because so many enlightened people committed the same fallacy, this country remained for twenty centuries continuously a slave. This country has remained for centuries

“Hallelujah!” came the response from the back.

The vicar managed to get to the end of his sermon, but at the end went up to the American and said, “Excuse me, I’m afraid in this country we like to keep a bit of decorum. We try to keep a stiff upper lip. It is the queen’s own country, this is a place of God, and I frankly found your behavior rather disconcerting.”

“Hey man, I’m sorry, you are right on. I just loved the quaint way you gave us all that great stuff about Moses and the Ten Commandments and I thought I would throw a few thousand greenbacks in your direction for this great thing going on here.”

“Cool, man!” said the preacher.

It does not take much to find out what is deep inside.
All decorum, all culture is so superficial; it will be a tremendous joy to see people in their authenticity, in their reality, without any decorum, without any make-up, just as they are. The world will be tremendously benefited if all this falseness disappears.

The alchemy of “Yes” and the rebellion based on “Yes” are capable of destroying all that is false, and discovering all that is real and has been covered for centuries, layer upon layer by every generation, so much that even you yourself have forgotten who you are.

If suddenly somebody wakes you up in the middle of the night and asks you, “Who are you?” you will take a little time to remember who you used to be the night before when you went to bed.

It happened that George Bernard Shaw was going to deliver a lecture some distance away from London. On the way in the train came the ticket-checker. George Bernard Shaw looked in every pocket, opened all his suitcases, but the ticket was not there. Finally, he was perspiring and the ticket-checker said, “Don’t be worried, I know who you are; the whole country knows, the whole world knows. The ticket must be somewhere, you don’t be worried. And even if it is lost, I am here to help you get out at the station, wherever you want to get out.”

George Bernard Shaw said, “Shut up! I am already in confusion and you are making me more confused. I am trying to remember where I am going! That ticket was the
only thing… I am not searching for the ticket for you, idiot; I don’t care about you, you can get lost. Bring me my ticket!”

The man said, “But how can I find your ticket?”

George Bernard Shaw said, “Then what am I supposed to do? Where should I get down? Because unless I know the name of the station…”

It is almost the same situation with everybody. You don’t know who you are; your name is just a label that has been put upon you, it is not your being. Where are you going?—you don’t have any ticket to show you where you are going to get down, and you are just hoping that somebody may push you somewhere, or maybe somewhere the terminus comes and the train stops and it does not go anywhere else… Just hoping.

But why are you traveling in the first place? In fact, for all these fundamental questions you have only one answer: I don’t know. In this state of unawareness your revolutions cannot succeed. In this state of unawareness, your desire for freedom is just a dream. You cannot understand what freedom is. For whom are you asking freedom?

My idea of a rebellion based on “Yes” means a rebellion based on meditation, for the first time in the history of man. And because each individual has to work upon himself, there is no question of any fight, there is no question of any organization, there is no question of planting bombs and
hijacking airplanes.

I am not interested in hijacking airplanes, neither am I interested in destroying any governments. But it will be the final result of my individual rebellion based on meditation: governments will disappear. They have to disappear; they have been nothing but a nuisance on the earth. Nations have to disappear. There is no need of any nations; the whole earth belongs to the whole of humanity. There is no need of any passports, there is no need of any visas.

This earth is ours, and what kind of freedom is there if we cannot even move? Everywhere there are barriers, every nation is a big imprisonment. Just because you cannot see the boundaries you think you are free. Just try to pass through the boundary and immediately you will be faced with a loaded gun: “Go back inside the prison. You belong to this prison. You cannot enter into another prison without permission.” These are your nations!

Certainly, a rebellion of my vision will take away all this garbage of nations, and discrimination between white and black, and give the whole of humanity a natural, relaxed, comfortable life. This is possible, because science has given us everything that we need, even if the population of the earth is three times more than it is today.

Just a little intelligence is needed—which will be released by meditation—and we can have a beautiful earth with beautiful people, and a multidimensional freedom
which is not just a word in the dead constitution books but a living reality.

One thing finally to be remembered: the days of revolution are past. We have tried them many times, and every time the same story is repeated. Enough. Now something new is urgently needed. And except for the idea that I am giving to you of a rebellion, individual and based on meditativeness, there is no other alternative proposed anywhere in the world.

And I am not a philosopher; I am absolutely pragmatic and practical. I am not only talking about meditative rebellion, I am preparing people for it. Whether they know it or not doesn’t matter. Whoever comes close to me is going to become a rebellious individual, and wherever he will go he will spread this contagious health. It will make people aware of their dignity, it will make people aware of their potentiality. It will make people alert to what they can become, what they are, and why they are stuck.

My sannyasins’ function is not to be missionaries, but to be so loving, compassionate, such fragrant individuals… It is not a question of converting people from one ideology to another ideology. It is a far deeper transformation—from the whole past to a totally new and unknown future. It is the greatest adventure that one can think of.
Martial Arts: Path Of Unification
DANIEL PINEDA
“From the beginning, [all that is] discrete must have its unification, the divided must be combined.”

—Marshal Yeuh Fei
from Ten Important Theses

Man is by nature a maker and user of tools. The first and most potent tool he must learn to use is his own organism. During early socialization he is taught to divide himself into “mind” and “body,” and to view the world around him as divided realms of “inner” and “outer.” Though this partition begins as a convenience of speech, it eventually becomes his accepted state of being. The resulting atrophy has become so common among us that most never even consider anything is wrong.

Each personality innovates its own ways to seek pleasure or avoid pain. The materialist runs hard and fast from the smoke-like objects of thought, emotion, and imagination toward the tangible or “real world.” Conversely, the intellectual retreats from physicality, seeking the seemingly consequence-free mental activities of philosophy, academia, and spirituality. The repressed tendencies and natural appetites morph into the illnesses of obsession, fear, or some other non-equilibrium.
Throughout history, oppressors have kept slaves ignorant of the written word to maintain their control. In this same way the limitations of the mind control the body. Likewise, the mind may be limited by the body, as when a person is hungry, sick, or under constant threat of attack. Tyrants have exploited the unity of man, attacking the particular in him so as to infect the universal. They continually seek to separate him from the treasures of his estate to maintain the illusions of division and polarity.

But the fact remains; man is one being. He cannot be divided without consequence. Yet the problem lies not in what a man is, but in what he understands himself to be. The person who fully understands him or herself to be a unified current can begin to act consciously as a force of nature. Such a person can scale new heights of human achievement—though this cannot occur without the destruction of tyranny.

The unification of man can only occur when he realizes his understanding of himself is incomplete. He must meet and name the fractured pieces of his existence if he endeavors to harmonize and unite them.

Think of the world in which we live. Is it not at times dangerous? Can we ever expect graciousness, love, or selflessness from the inhabitants of such a world? In whom can we place our trust when the earth shakes, famine strikes, disease runs rampant and those we elect or otherwise rely on to maintain the contract of governance
fail us time and again? By what method, if any, can a person immediately begin the work of honest self-discovery to bridge the gap between the fractured and unified man? Can you as an individual afford not to learn the answer to these questions?
“Budo is a divine path established by the gods that leads to truth, goodness, and beauty; it is a spiritual path reflecting the unlimited, absolute nature of the universe and the grand design of creation.”

—Morihei Ueshiba from Budo

The art of fighting is difficult. It is difficult to teach, learn, or even discuss without missing its essence. There are innumerable styles of training that aim to develop attributes in the student the founder thought would aid them in an attack. The root of all these styles is the same because the goal is the same. The goal is to have Gung Fu, or “skill acquired through hard work.”

The martial arts, or Budo as they are called in Japan and Gung Fu or Quan Fa in China, are the accumulated body of knowledge that includes and synthesizes the numerous ways of defeating an enemy in combat. Generally speaking, this includes all manners of weaponry, technology, and psychological and hand-to-hand warfare, known as martial science. For our current purpose we here refer mainly to unarmed or close-quarters combat methods. In addition to the fighting applications, these methods promote harmony in the self,
family, nation, and the world. All of these aspects are collectively known as the martial way.

Martial artists devote themselves to the highest standard of conduct and self-cultivation. They aim to elevate the sciences they study to the level of art. Such a person makes combat with his own ignorance and ultimately seeks harmony. Anyone, regardless of social status, physical limitations, occupation, or religion can choose to become a martial artist simply by dedicating himself to the training and ideals of the martial way.

The need for effective methods of personal defense should be apparent to even the most casual student of history and human nature. In the first book of the bible we find murder, deception, natural disaster, and exile. Even in a biblical world with an ever-watchful creator, the patriarchs encounter danger and trouble constantly. However, through martial prowess they defeated their enemies and established a nation. This is also true of all the ancient tales of gods and men, such as in the Sanskrit epic *The Ramayana* or Homer’s *Iliad*, where great heroes kept the light of the world bright and clear through the toils of war.

The way people have successfully deposed the darkness of tyranny and brought an end to injustice is neither random nor haphazard. There is a science to the moral, physical, and spiritual training of free men and women who can defend their liberties against all comers. The way
of victory must be learned, practiced, and perfected in order to yield success.

It is almost certain that in at least one instance in life an individual or group will be the target of a person or persons seeking to harm them in some way. If this attack escalates to a physical confrontation, the defender must use a fighting technique to neutralize the attacker(s). The difference between the purely physical and utilitarian martial sciences and the holistic martial arts is that the former is only concerned with how to kill the enemy. The latter is concerned both with a physical and a moral victory. This victory must come about with an appropriate, non-excessive amount of force—and if possible, it makes an attack less likely to occur in the first place.

Because all violence happens within a certain context, it is impossible to divorce these two aspects from one another without creating either A) a sociopathic killer who responds with lethal force at the slightest chance of conflict or B) a lofty thinking, albeit impotent and delusional role player who couldn’t stop any assailant. The true martial artist seeks to stop the evil not only in his enemy but also in himself.

What makes this path different from many others is that here the philosophical flows from the practical. The techniques of the martial arts are analogous to verses from the Holy Scriptures. The techniques and strategies of the martial arts are the union of the ideal and the actual, or of
science and religion. They are the word made flesh, and unlike other systems of personal development or artistic expression, there can be no purely subjective interpretations. The combative methods are either effective or they are not. Yet you cannot read them; you must DO them in order to gain their import.

Although the same is true of any spiritual instruction, many times this truth gets lost in the endless metaphysics, dogma, and mystery that partition the theory of a system from its practice. It is by doing these techniques that unite the once divided man and transform his organism into an instrument of his Will. The student must achieve coordination because in essence, freedom is the result of coordination.

Martial arts techniques are the alphabet of fighting. Just as we string together letters to make words, so the techniques of combat connect in order to form patterns of strategic and tactical approaches. Every martial art has its own set of basic techniques and patterns that constitute the particular hypothesis of its method.

In the repetitive practice of these movements the many parts of a person begin to unify with greater and greater coordination. At first the neophyte must consciously Will his mind to relax and his body to either flow or crash, depending on the situation. Then, without notice and if almost by accident, he moves in the correct way without thought or reflection; his mind and body become one
transparent lens through which the unfettered Will shines clearly and instantaneously. When the student initially notices this phenomenon it shocks him back into his formerly fractured state. But as the frequency of the occurrence increases, so does his comfort and trust in the unknown within himself. The movements he performs eventually seem less his act and become more his being. Over time he learns that whom he calls “I” is in constant motion and inseparable from the rest of his universe of perception. The body is a microcosm. By working on the creation, preservation, and destruction of the body through martial arts, the student engages in initiation through the most potent symbol in the arsenal of self-discovery.
“You should become mature in your discipline of Chi, and master the mind.”

“It is easy to know the mysterious function of the mind, but difficult to penetrate deep within yourself and act with complete freedom.”

—Issai Chozanshi
from The Demon’s Sermon on the Martial Arts

You won’t get very far in the martial arts before you run into its most controversial, least understood, and most misrepresented concept: *Chi* (Chinese) or *Ki* (Japanese). A lot of ideas are associated with Chi, which literally translates as “breath,” but is also used to describe the “life force” or “vital energy” flowing through all things. All martial arts utilize Chi with varying levels of emphasis, and all have differing theories on how it may be put to use.

The systems that stress the development of Chi, and insist that proper technique flows from its cultivation, are generally known as soft or internal martial arts. These include styles like Tai Chi Chuan, Baguazhang, Hsing Yi Chuan, and Aikido. The arts that focus on body
conditioning through the direct application of muscular development and skeletal toughening are known as hard or external martial arts. These include the styles of Shaolin Chuan Fa, Shotokan Karate, and Muay Thai. Most arts are a combination of both internal and external, such as Liu He Ba Fa, Jujutsu, Taijutsu, and Escrima. A common saying in the martial arts is “from hard to soft and from soft to hard.”

There have been many outrageous claims made about Chi. These include that Chi can stop bullets, levitate you at Will, or allow you to knock out opponents without touching them. Understandably, this has given the more practical exponents of the martial way a negative view on the entire subject. Yet amazing things do tend to happen when a high level of Chi cultivation has been achieved. Some of the more accepted results of Chi training are accelerated healing, longevity, mental control, and relaxation, all of which enhance one’s life and martial arts practice.

At the foundation of the theory of Chi is that our intentions can lead the life force and should therefore be disciplined toward harmony. This is perhaps the most important aspect of Chi training—that illness is the result of imbalance. First achieving balance within themselves, martial artists then seek to make the world around them better.

Here are some basic exercises to build your endurance,
focus, coordination, and therefore, your Chi:

**Chi Exercise 1: Baby Breathing**

When most adults breathe they do so with only the upper part of the chest, and with a great deal of tension in the torso. This is not very conducive to relaxation, mental balance, or Chi cultivation. In contrast, babies breathe from the lower abdomen using their entire bodies in a relaxed manner. The Ancients reasoned that in order to achieve suppleness and natural power we should mimic the newborn child’s breathing.

To practice Baby Breathing, lie down and place one hand on your chest and the other on your belly just below the navel. This is called the “Lower Dan Tien,” and is your physical center of gravity as well as the place where you store the most Chi (the lower abdomen is called the “sea of Chi”).

Next, breathe deeply and rhythmically, moving the hand on your belly up and down without moving the hand on your chest.

When you master this technique while lying down you can then begin training it while sitting, standing, and walking. Only when you breathe this way without conscious effort will you reap the benefits of Baby Breathing. Learning to breathe this way is vital to your growth as a martial artist.
Chi Exercise 2: Wuji Standing Posture

*Wuji* means “no extreme,” and according to Taoist sages it is the source of the cosmos. By standing in the Wuji Posture, the source-posture for all others, you cultivate balance and greater awareness.

To practice the Wuji Posture, stand naturally with your feet a few inches apart and hands down at your sides. Slightly bend the knees, tuck the pelvis in and hollow out the chest. Lightly touch your tongue to the roof of the mouth.

Chi Exercise 3: Cheng Bao Posture

*Cheng Bao* means “embracing.” This posture is important for acquiring martial power and learning how the various parts of the body are interconnected.

To practice the Cheng Bao Posture, first stand in Wuji Posture and spread your feet hip to shoulder width apart. Then raise the hands with your palms facing down and arms slightly bent until they reach shoulder height. Finally, turn your palms inward to stand as if you are embracing a tree or pillar.
WHEN THE PUPIL IS READY…

“Self-will is the only virtue that takes no account of manmade laws. A self-willed man obeys a different law, the one law I hold absolutely sacred—the law in himself, his own ‘will.’”

—Bruce Lee
founder of Jeet Kune Do

We live in an era when the masters of the various styles and countries may be observed with relative ease via books, videos, and the Internet. In the past this was not the case; it was a very rare privilege to be exposed to such a wide array of teachings. By watching these masters we see the similarities in each method’s application. In almost every case martial arts experts display the attributes of balance, power, focus, sensitivity, and coordination. Find an instructor who embodies these attributes. The feats of these men and women draw us to the source of their power, like concentric rings that betray where the pebble struck the pond.

The training that enables the correct cultivation and use of power has its foundation in discipline. Discipline is the first step. If you are to make combat with an enemy, either internal or external, your tools must move on commanded and without hesitation. The mind must obey, the body must
obey, and they must be taught to work together before they unite and can be trusted to tend to themselves. This requires long years of training.

This means that whatever training or art you decide to study, you must give yourself entirely to the work. Show up to class and practice what you are taught. Keep yourself in the best physical and mental shape possible, refraining from anything that would inhibit your growth as a martial artist. Resign yourself to the fact that the journey of the martial arts ends when you die, and not a moment sooner.

When the student initially comes to the master he expects to be taught. But before the master can transmit the science of victory he must first train the pupil to receive pain without emotional distress. This is because the martial arts cannot be described; they must be felt in order to perceive exactly how they work.

A master martial artist can demonstrate his power. This demonstration may not be what the student expects, but it will be present nonetheless because it is the master’s duty to find a student he can entrust his knowledge to. The true master prefers to show rather than tell, and whenever possible will demystify rather then conceal his methods. Although he is not perfect, if the master honestly conveys the method he knows to be effective he can lead the student to a vision of perfection. As long as the vessel holds pure water drink from it and don’t worry about its
shape or material.

It is ultimately the pupil’s mistake to think the knowledge he is gaining is what will make him great. The master could forget everything he knows and still be the master because he has transmuted his essence. If he ceases to speak, it does not change the source of his speech. If he ceases to be, it does not change the source of his being. The student should place himself firmly on the path of comprehending the source of the master’s teachings, and endeavor to change himself at the deepest level in order to
be one with that source.
   Above all, keep going.
All glory to the magnificent one, the greatest of all. Around you the Universe revolves, for you the Stars twinkle and dance, and, in deference to your brilliance, the Sun bows out from competition. The elements fight among themselves to kiss your skin. Anything desired is granted at once. Blessed by your presence everyone bends in ecstasy to touch lips to your beauty. Mere mortals disfigure their faces and speak in strange tongues to win your approval. The nectar of life flows with abandon. Cooingly they pleasure in wiping up after you. You couldn’t be happier in the Golden Age of your existence.

Alas, all Ages age. Cracks appear in the routine. Calls for attention are ignored. The Stars no longer dance just for you; the elements delight in torturing your body; and the Sun arrogantly blazes in front of your eyes with blinding bravado. Confusion reigns as you stumble around looking for the center that’s nowhere to be found. The old ease of movement disappears into agonizing
awkwardness. The Fall begins.

The adorers enact evil restrictions. Nectar no longer flows. Your time is not your own. Emotions are crushed. The once funny little babbling is broken by the overseers cramming words into your rebelling mind, with a chipping away of what you knew to be correct, creating a rubble heap of useless confusion. Stupidity has been introduced. Where once you couldn’t do anything wrong, now you can’t learn fast enough for the monsters imprisoning you. Poisons are shoved down your throat and into your body to finish off the job that they’ve done to you. The tenuous hold to where you came from, what you were to be, and knowledge of your center, the very core of your essence, is lost. You are adrift. And, horror of horrors, you have to wipe your own behind.

Looming monsters appear from all sides to imprint on to your delicate and shattered mind what you like, hate, want, and think, whether true or not, all in the name of molding you into their image and likeness. Your center is further lost. Questions are forbidden. Opinions bring the fury of Hell upon your head. Independence is broken. You live in terror of what calamity will befall you next. Your vision sees the years of drudgery unfolding before you. The Fall comes closer.

Herded like cattle with other dimmed suns, your mind is crammed with crap thrown at you from vainglorious idiots who strut around with noses high, fists clenched, speaking
inanely. The tournament of peer pressure encourages all to beat the hell out of each other mentally and physically. Uniqueness is punishable by pain, ostracizing, and the dance of the monsters delighting in the chance to “teach you a lesson” in how to fit into the world of conformity. Molded like gelatin into a quivering ritual of earth shaking stupidity, sameness with the rest is achieved.

Even your body betrays you. Skin deforms, hair abounds, and you stink to the heavens. Urges of conquest appear, whether sexual, societal, or rebellious. The center is further lost. Dealing with the day to day takes all of your attention. You’re “growing up” and this is the perfect time for the monsters to insidiously slip into your mind doubts and fears, loves and hates foreign to what your core was, and unbalance you with an alienation of the certainty of self so that they can forever keep you off centered. And after years of this bullshit they rejoice in the fact that you’ve been graduated into a productive member of their world and so you get to celebrate all this with a degree and are kicked out into the world at large and told to get a job! The Fall is complete.

Work will bring freedom, you’re told. Yeah, right, welcome to the world of “the man.” Grovel for money, accept the abuse of those in charge who have the IQ of an amoeba, and bare your back for the stabbings to come from your delighted peers who want to get you before you get them. And get them you will for everybody gets
everybody else. What better way to keep all distracted from the real problem, “the man” laughing at all of you.

All are condemned to wander in an aimless drudgery of the Shades of Hades flitting into and out of each other. Gray and pale, only the color of Death is to be seen. You are as insubstantial as they wanted you to be. You taste nothing. You see nothing. You are nothing. Acceptable?

All attack each other, like animals, smelling blood, seeing blood, tasting blood. Hungers impel you to rip and tear into each other. Fighting to be the top of the heap until the heap collapses and the battle begins anew. Mindlessness ravages any semblance of order in an attempt by all to be the leader. Desirable?

Only some, thankfully, preen about proclaiming their intellectual superiority slapping the faces of the shades and the animals with their multilevel smugness. Such intelligence is available for all to see because they tell us they are so smart. If they were to unclench themselves their heads would deflate and they would no longer be the bags of wind that they hope to be. Vanity like this is the vilest state of all. Nauseating?

Where to escape? Fear not, “the man” will provide sex, drugs, and rock ‘n’ roll. Obliterate yourself into a state of annihilation and, when you finally crawl wasted and hungry through the streets, “the man” will happily imprison you, whether within four walls or by the public displeasure of the shapers of a broken society. Really
now, is this all there is?

Emphatically NO! Get off your knees and up on your hind legs. Tear apart those chains. Shake from your mind all of the evil imprinting. Kill off the past. Reject the world as is. Be neither a Shade flitting aimlessly nor an animal performing for anyone’s enjoyment. Embrace not the pretence of an intellect unworthy of a worm. Become the magnificent one again, for, although the Golden Age is forever lost, the Age of Steel is upon you.

Look inside. There is a light faint and fragile, almost unseen but never out. This is the center, the core, of where you came from. Withdraw from the world of the outsiders and regain the Paradise you once knew. The distractions of your life can not stop you; the anger for the lost self will ignite the core into a blazing inferno of certainty, of power, of will, of self. Doubt not that you are chosen for you have the nerve to tear apart both worlds, within and without, and by this act neither any Gods nor Death will trespass upon you. You are unique and the light of the world, even if that world is only of one, you.

Travel inward towards the light, shedding everything you know. Gone are the wishes and whims of the overseers and monsters; gone are the confusing dictates of a society evil enough to break your will for the will of all that is really the will of only a few, the life suckers, the rulers of society itself; gone are the insidious hieroglyphs of the shades of all the people you’ve ever met dancing
around in your head trying to distract you from erasing them and thereby gaining freedom of mind; gone are the hungers of a lifetime, loves and hates, pains and desires, achievements and failures; everything must be gone.

With a Purity of heart, the light, the center, the core, is yours. But WAIT. There must be no grain of the dusty past, no whim of a lost love, no doubt to unbalance certainty, only nothing is allowed. For only the Pure, absent of the life that brought about the Fall of the Golden Age, can touch the light. Do not lie to yourself that all this is not so, because all will be for naught and you will perish in the core which will reject you and your lies.

But, if all this is so, bask in the love of the light; burn away the dregs of an uncentered past; and bathe in the fire of the core until there is created the purest steel known to creation, you. You are a glorious nothing and from this will come everything. Fortify yourself with new found strength, and drink your fill of the light. And, when this is done, and you are ready to emerge, come forth and claim your righteous place in the world even if it is only the world of the lying dogs. And by the steel in your heart, seen and felt by all, no one will doubt that you are the ruler of all you see.

And with what shape do you come forth? Of course it is the Snake. From the fire of the core slither up and out emotionless and cold. Be unaffected by the distractions offered you and rejoice in the fear of your countenance
shining in the eyes of others. Crush the dogs with the might and mass of your power. Impale all liars on your fangs of poison. Create your path, unobstructed by the fleeing of the cowards, and move with the certainty of one who is steeled by the fire of the core. The world is yours. Take it.

Also, by the beauty of your multicolored scales, let those of them who know not of their cores but are drawn to you by your Knowledge and Delight awakening in them their own quest for the light become seekers. If you so desire, share in the drunkenness of power with these seekers you find. They are of no concern but they may eventually travel by your side also knowing of the light of the core and by that you’ll be all the more powerful. But first exert your will upon yourself. Dip not back into the past that is dead and be true to the purity you have regained. Let your cold eyes survey the world. With the speed of the Mamba, the fascination of the Cobra, and the power of the Python destroy the Fall.

And, of course, it is the Hawk. Be the hunter who falls out of the sky. From no known direction will you appear and your suddenness will strike fear into the hearts of your quarry. With the single purposed skill of the bird of vengeance you see the situation and deal with all problems with infallible accuracy. With quiet certainty you can wait throughout all Ages and none can escape the eyes of doom.

Trust in your electrified senses to hunt and protect. Let your eyes be unfocused to see in all directions until
something or someone draws your attention into a killing stare and then zero in.

Allow your ears to seek sounds way over the horizon to alert to you as to be ready to fight or in some cases to flee. The less you destroy your hearing, the more powerful will be this skill. When close to the quarry, use your nose to sniff out whatever is hiding from you, whether they be fears, sexual desires, or the lies of the dogs. Your enhanced senses will win out and all will know that they can not fool you.

If appropriate wail out your screech of the Hawk striking fear in the hearts of all. By this sound announce your appearance and strike them down in the suddenness with which you are upon them and taste victory in their inability to escape the swiftness of your vengeance. Your screech will be heard either out loud or silently in the mind as you so choose. Better to be silent for in the waking world you travel back to your ability of speech is your only weakness. You give power away by talking too much. Learn the Five Second Rule. Say nothing until that time is up. In most cases you’ll be glad you kept silent.

As your Snake is cold and unruffled, let your Hawk be fiery and aggressive. Be aware of everything. Let the mind be empty so that the senses are alert at all times. Letting the mind wander is a waste of time and will put you in danger. Be always on edge for you only need to rest when you are tasting victory. Fly, fight, feast. Let your talons of
steel rip apart the Fall.

And, of course, you finally return as the magnificent one. If you are lucky, and that luck is made available to you by virtue of the cleansing in the core, no one will be sure there is a new you walking the earth. The regained certainty of self gives you the edge over all you encounter. With the cold detachment of the surety of the snake no one will be able to play you again unless it is you playing them by pretending to let them play you. No distraction will deter you from discovering your True Will unless it is as such that you desire to partake in it and thereby garnering more power by enjoying the delight offered you. For the cold you now feel will allow you to draw to you what you want and rebuff that which is vile by striking fear into the hearts of those you hate and thereby causing them to flee.

Confusion will reign in the hearts of those who knew you before the cleansing and expect you are the same as you were. This is the test of guilt. Are you to weaken yourself to fit back into the concept they had of you? Or are you strong enough to cause them pain by rejecting their falsehoods and walking your new path? Lost loves will try to corrupt you again. To what end? Remember, they were lost. Those professing love for the old you and wondering what happened will grow angry when you coldly reject them. What will you do? The choice is yours. The light or the past; choose.

Hide your light when among the Shades so you can walk
unnoticed. It is easy for you to pretend to be one of them. It is impossible for them to be like you. Wear the gray camouflage.

Let your Snake be seduced by the animals into acts of agonizing pleasure for, even if this is where the blood flows freely creating a pain of interaction, this is where the “action” is.

Let your Hawk encourage the bags of wind to talk freely and mightily about themselves as you fly with them up the Tree of Knowledge leading them on and out along a high branch until you cut off the conversation and with the length of their lying tongues in your hand they fall with a vengeance downwards to almost touch the earth plane and land not but rather hang there with a loud crisp snap, writhing and twisting in their death throes that will be the only true statement they ever made.

Survey the world as is. It’s the same lame place as before. Only you are different. With a hearty disinterest you’ll find your peace is more so within than resuming the weaseling trek of before the cleaning by the core. Find new pleasures because you can’t deny that the world is a very boring place now. Toying with the Shades, animals, and bags of wind may seem fun, but it’ll quickly get old, and, besides, this is the realm of the monsters.

The strength you exhibit will bring the monsters out from their hiding places to see what has changed in their domain. It’s not like they haven’t been exposed to one like
you before, but they have to check as to what path you’ll take regarding their power. The less you upset things by trying to teach all about finding the core, the more they’ll leave you alone. As long as their getting their “vig” from the structure of the society they’ve set up, they won’t care what you do. Oh, they’ll whack you one if given the chance, but you’ll find that society would rather keep quiet about you so as not to give the dumb ones any ideas about achieving a new life.

Enjoy a hearty laugh between you and the monsters about leading a revolt against society that you both know is doomed to failure. What can one do with an army of Shades? With the first sight of any light of authority, they’ll fade away into their own shadows and you’ll be all alone. What good are the animals? With their lack of discipline they’re able enough for a short riot but not for any long haul. And the bags of wind themselves, the bane of even the monsters, are a confederation of lawyers capable of only arguing among themselves as to what the structures of society should be as seen by their own egotistical eyes.

No, there will have been only one revolt, you. Take yourself to a higher place. Find your True Will. Make sure that the trip to the core is not wasted. If you were to sit on a rock in the center of all, you’ll see the aimless circling of life winding around you. What is it that you will now become? The Fall is no more.

Is it better to rule in Hell, than to serve in Heaven? No,
it is better to serve your own brand of Hell everywhere.
Thrill with lissome lust of the light,
O man! My man!
Come careening out of the night
Of Pan! Io Pan!

—Aleister Crowley
from Hymn to Pan

At forty-six-years-old I came to realize Liberty has been the entire basis of my life quest. I have used every technique I could find to maximize my Liberty—meditation, ritual magick, sex, drugs, sobriety, philosophy, personal economics, career orientation. I now believe that an understanding of political liberty is an essential part of my search for spiritual liberty.

Historically the gods of a conquered people become the devils of their conqueror’s pantheon. Today’s rebels and devils include those of us who still worship yesterday’s gods of Individual Liberty and Inherent Individual Rights. Our would-be conquerors are the New World Order
addicts, whose cradle-to-grave security and obedience models are inimical to individual Freedom. These power-junkies parade themselves endlessly upon the media stage, camouflaging their daily control-fix under the banner of Compassion, Global Interdependence, and Resource Management. Their addiction has caused them to both advocate and labor toward an abandonment of the Liberty unique to American society.

I too once embraced socialism as part of my learning process—until it became clear that a world bureaucracy run by social planners and civil-servants was one three-dimensional reality I truly had to fear. I now spurn the advance of the Age of the Expert, and the cultural madness in which the machine (designed by the international corporate mind-killers) becomes God. Thus, although I am a business owner, father, husband, law-abiding, tax-paying, U.S. citizen, my political views are those of a modern social pariah.
WE HOLD THESE TRUTHS EVIDENT: THAT ALL MEN ARE CREATOR. WITH CERTAIN CREATOR, WITH CERTAIN RIGHTS, AMONG THESE ARE THE PURSUIT OF HAPPINESS. TO SECURE THESE RIGHTS OF ARE INSTITUTED AMONG SOLEMNLY PUBLISHED AND DEDICATED TO THE PROTECTION OF PROVINCIAL. WE MOURN OUR LIVES, OUR PROPERTY, AND OUR SACRED HONOR.
My spiritual path is identified with the teachings of Aleister Crowley and *The Book of the Law*. A logical corollary of this statement is that I believe in Divine Inspiration. I also believe that *The Book of the Law* was neither the first nor the last time divine inspiration penetrated human consciousness. Further, I believe the American Declaration of Independence, the Constitution and its Bill of Rights to be divinely inspired models of a potential Thelemic society—as later articulated by Crowley in *Liber OZ**. What makes the ideas of both *Liber OZ* and the Bill of Rights so radical is their guarantee of nearly unlimited personal liberty.

Implicit in seeking to maximize individual liberty is a recognition of the divinity inherent within each human being. Quoting *The Book of the Law*, “Every man and every woman is a star” (*I:3*) and “...thou hast no right but to do thy will” (*I:42*). These statements posit both a will to do, and an attainable celestial nature at the root of the self. The reigning political goal of a society built on these principles must be the encouragement of maximum individual liberty for the most unfettered growth of the divine inner potential. Simple enough—if you believe in the divine inner potential.

Respect for human nature is an absolute prerequisite to
a vision of human freedom.

The U.S. Bill of Rights represents the first time in history that individual sovereignty was regarded as primary, and government sovereignty as secondary. The Declaration of Independence spells out America’s founders’ understanding of the origin of rights in no uncertain terms, “We hold these Truths to be self-evident, that all Men are... endowed by their Creator with certain inalienable Rights...” The inviolate supremacy of the inalienable rights acknowledged in the Bill of Rights is protected from the State. The “rights” acknowledged by the UN and other New World Order scams are conditional upon the will of the State. They are contingent rights, “given” or “dispensed” by the State. It is impossible to emphasize strongly enough the difference between these two points of view.

The U.S. Constitution purposely sets up an inefficient government. This is no accident. Thomas Jefferson spoke of an America government “shackled by the chains of the Constitution.” Imagine our New World Order addicts willingly cutting themselves off from their domination-fix.

In the Age of the Expert, the vision of an inherently successful humanity is considered a nineteenth century myth that today’s “experts” have deemed inoperative. Social planners are heralded as the new deities who will bring order out of the chaos of an inherently unsuccessful humanity’s unbridled and destructive passions—and
channel these instincts into constructive byways. How they accomplish this modern miracle, of course, may require the use of force. In simpler times, this would be called “Tyranny.” Today, “Social Planning for an Orderly and Productive Society Under the Watchful Eye of the Corporate Oligarchy” might be a more long-winded, if politically correct means to describe the same thing. The ultimate end of this philosophy was conclusively forecast by George Orwell in 1984 and Aldous Huxley in Brave New World.

The hooded black figures with automatic weapons these days are no longer terrorists—they are government agents. To confirm this, let us invoke the shade of David Koresh and the eighty-some Branch Davidians who perished in the flames with him as the world watched TV. On February 28, 1993, one hundred federal police, armed with automatic weapons and badges showed up on private property, guns a’ blazing. Soon came hundreds more, with hundreds more guns and badges, adding tanks, Bradley Fighting Vehicles, loudspeakers, stadium lights, electronic surveillance equipment, and a mini-army of professional cult busters and “expert deprogrammers.” Next came hundreds of pages of newspaper and magazine articles, and hundreds of hours of TV and radio broadcasts, continuing the assault with their “objective” reporting—a barrage of character assassination and unsubstantiated rumor, painting this sect and its young leader as modern
incarnations of the anti-Christ. Fifty-one days of torment and slander finally result in the greatest conflagration of modern “law-enforcement.” In forty-five minutes, the “fortress” of this “heavily armed cult” burns to the ground like the pathetic tinderbox it was all along.

Our globally compassionate political leaders strut and fret their hour upon the stage, each one so willing to “take responsibility” you had to wonder when their jail terms would begin. Meanwhile, ACLU, Amnesty International, and other Establishment conscience-mongers are so silent you could hear a dead child’s whimper. Editorial pages poke a few jabs at the BATF just to prove their independence, but the BATF isn’t really as popular as the FBI anyway. The bottom line is, nobody cares. Koresh and the Davidians were weird, and had it coming.

Just ever so gradually, the house of cards begins to fall apart. Information surfaces to contradict the government/media disinformation, and many questions arise. Among a host of issues are the following:

1. The heavily armed cult appears to have owned about two hundred rifles, or two per adult resident. Statewide in Texas, average gun ownership runs about four per adult.
2. Irrefutable evidence is provided that the loss of the element of surprise was known to ATF raid leaders before the raid. They shamelessly lied about this for months after the raid.
3. Three of the four dead ATF agents had been Clinton’s bodyguards during the 1992 campaign. Unedited video feeds of the raid suggest these three may have been assassinated by another ATF agent, who tossed a grenade, then fired two unaimed machine gun bursts into the room they had just entered.

4. Neither Clinton nor Janet Reno dare acknowledge that their much-publicized desire to “save the children” was the primary cause of the children’s death. The FBI turns out not to have been so sure of child abuse after all.

5. Highly respected attorneys who visited Mt. Carmel publicly accuse ATF of firing from helicopters through the ceiling of the women and children’s living quarters. They swear the physical evidence supported Koresh’s claims that agents fired first.

6. A sane assessment of tanks smashing into wooden walls—behind which were bales of hay, kerosene lamps, diesel generators and propane tanks—casts doubt on claims by an FBI sniper to have observed black-clad masked Davidians setting fires. The sniper’s statement is also known to contradict observations by newsmen during the first half hour of the live broadcast of the fire, before the disinformation squad could assemble.
7. A couple of government investigative experts are courageous enough to speak up and pin the tail on Reno, et al.

8. And finally a kangaroo court in February 1994 exposes the extent of the government vendetta against the Branch Davidians. The judge overthrows the jury’s innocent verdict with such arrogance that the jury foreman cries on the steps of the courthouse. And thereby undoubtedly sets the precedent for a successful appeal.

9. Multi-million dollar lawsuits against the U.S. government are filed both here and abroad.

10. And finally, the A&E Network offers a fairly unbiased hour-long report after nearly two years of a near-total media disinformation campaign.

A family in Idaho, the Weavers, gunned down by Federal agents in August 1992 are also getting some acknowledgment, despite the earlier media blitz against their “white-supremacist,” “armed extremist” profile. U.S. Marshals first shoot and kill the family’s dog, and then shoot Weaver’s fourteen-year-old son in the back, killing him. Next, 300 feds surround the Weaver cabin. An FBI agent blasts a .30 caliber hole in Mrs. Weaver’s head, killing her as she cradles her ten-month-old baby in her arms. After eleven days, a severely wounded Weaver surrenders. He is later acquitted by a jury of his peers. In Weaver’s case, he faces a human being for a judge, unlike
his Davidian soul-mates. A secret Justice \[sic\] Department report leaked in December 1994 acknowledges that Mrs. Weaver’s Constitutional rights were violated by the FBI’s “rules of engagement” for that operation. (Strangely enough, these unconstitutional “rules” were written by one of the same public servants who incinerated the Branch Davidians eight months later.) While all the money or legal precedents in the world can’t bring back a son or a wife, Randy Weaver is suing the government and will undoubtedly win. It’s a good feeling to know that our government can rely on us taxpayers to cover its financial liabilities when it has been adjudged to have acted improperly.

We Americans are facing a daily information assault designed to persuade us to sacrifice our Liberty in the name of Collective Security. In late 1992, for the first time in history, more people were employed by various levels of local, state, and federal government than were employed by private industry. Those employed by government have only one purpose—to monitor us. We now have more people paid to monitor us, than we have people producing the money to pay our monitors.

The tyrants encroaching in our lives are dangerous because of their insatiable need for more control. In his novel *Naked Lunch*, William S. Burroughs brilliantly describes the exponential grasping of addiction as the “Algebra of Need.” Our political addict-experts have
pounced into our very beds with their sexual speech codes, and will soon demand we make them responsible for licensing us to produce our children. Later they will insist on determining those children’s schooling, profession, and place of residence (all in the name of global ecology, crime-prevention, human rights, etc., ad nauseam).

An enforced subservience of the individual to the “common good” is the current meaning of the word “Liberalism.” In order to grasp the doublethink involved, read Jack Parson’s collection of essays in *Freedom is a Two-Edged Sword*. Written in the early 1950s, for Parsons, *Liberalism* meant what we would call today “Individualism,” “Constitutionalism,” even “Conservatism(!).” In any brainwashing procedure, one of the first patterns that must be broken down is the meaning of words. “Loyalty,” “patriotism,” “honor,” must be gradually turned into their opposites to allow the naturally morally-directed psyche to maintain allegiance to its guiding principles, while acting in a conditioned manner—Orwell’s classic maxim “FREEDOM IS SLAVERY.”

Like any sane and decent person, I am concerned with war and political strife. My experience as a human being however teaches me that evolution and peace cannot be coerced, even in the name of the “greater good.” And I become suspicious of people who want to coerce me. For example, even before the “fall” of the Soviet Union and
the “liberation” of South Africa, the United States boasted the largest percentage of its citizens in prison in the entire world. And now, the U.S. House and Senate, with cheerleading from the White House, are attempting to outdo each other to prove how “tough on crime” they can really be. Build More Prisons. Makes sense. After all, since in 1990, fifty percent of new inmates in New York were imprisoned for the sale or possession of drugs. We need more prisons to make room for criminals as well as pot smokers.

However, I can’t find a section of the Constitution or Bill of Rights that allows the Government to imprison people who are not committing crimes against others. In fact, the First Amendment guarantees free expression; the Fourth Amendment guarantees privacy; and the Ninth and Tenth Amendments tell the Government exactly where it must stop. If a person commits a crime while under the influence of drugs, he should certainly be imprisoned. If a person commits a crime with a gun, that person should also be severely punished. But the operative phrase is “If a person commits a crime”—not “drugs” or “guns.”

In the final months of the Kennedy Administration, a fifteen-member Special Study Group was commissioned to evaluate the ramifications of a world at peace. The group met for two-and-a-half years, after which they submitted their unanimous secret report to the Johnson Administration. One member anonymously leaked the
report, which was published as *Report from Iron Mountain on the Possibility and Desirability of Peace*, with Introductory Material by Leonard C. Lewin (Dial Press, 1967).*

Discussing the need to find a substitute, in a peaceful society, for the military function of providing an outlet for aggressive young people, as well as employment opportunities for the poor and under-educated, the report states,

Another possible surrogate for the control of potential enemies of society is the reintroduction, in some form consistent with modern technology and political processes, of slavery. Up to now, this has been suggested only in fiction, notably in the works of Wells, Huxley, Orwell, and others engaged in the imaginative anticipation of the sociology of the future. But the fantasies projected in *Brave New World* and *1984* have seemed less and less implausible throughout the years since their publication. The traditional association of slavery with ancient preindustrial cultures should not blind us to its adaptability to advanced forms of social organization, nor should its equally traditional incompatibility with Western moral and economic values. It is entirely possible that the development of a sophisticated form of slavery may be an absolute prerequisite for social control for a world at peace.
The sinister perpetrators of the world government hypnotic hoax are powerful people in government, finance, and the media, whose self-importance allows them to feel they are better qualified to run our lives than we are. The really scary part is that we have given them the power to do so. Why? Because they valued it more than we did. We have been guilty of dereliction of duty. The price of freedom is eternal vigilance. And we have been asleep at the wheel. That personal, individual evasion of moral responsibility is the key to the slavery we are substituting daily for the American Constitutional Freedom that is the birthright of each member of this nation. Living with, and protecting, that terrible Freedom is the unique responsibility of everyone who dare call himself Initiate.

True compassion and true idealism demand that American society honor and defend its unique philosophical underpinnings. We can share this model with the entire world by example, functioning as a beacon of light and hope that all may see. The pathetic, guilt-ridden, hand-wringing and cringing proposed by the New World Order crowd are merely sophisticated psychological tactics to induce subservience. Today, self-aware, independent thinkers may do well to follow the words of The Book of the Law, III:54, “Bahlasti! Ompehda! I spit on your crapulous creeds.”
* Crowley, Aleister. Liber OZ (Book 77). A 160-word work that expresses the political philosophy of The Book of the Law in words of one syllable. Crowley wrote it in 1941 and considered it a manifesto for O.T.O.

* When I wrote this and quoted the book in the next paragraph, I was not aware The Report from Iron Mountain was actually a brilliant satire. In 1996 Leonard Lewin and Victor Navasky revealed the true nature of their effort in an expanded edition of their 1967 publication. I leave in these two paragraphs as written however, because the mental process so successfully used in the construction of the Iron Mountain scenario is as accurate as if it were true. The self-created ecological crisis that the authors proposed in 1967 is the precedent for the “global warming” malarkey fostered on the world every single day today. The “Climategate” scandal of 2009, the brutal winter of 2010, and the exposure of Himalyan glacier fantasy, have not in one whit diminished the enthusiasm of those nitwits who jetted themselves—at our expense—to Copenhagen to control the world’s resources. For those who support government run “health care,” you may be surprised (even delighted) to learn that the “cap and trade” energy schemes put forward by the same hustlers, may be able to cause as much damage to America’s economy, while accomplishing as little of its stated goal. (Thanks to my friend Doctor Michael Aquino for first alerting me to the facts about The Report from Iron Mountain in 2004.) [This note written January 2010.]
In 415 AD Cyril, the Bishop of Alexandria, Egypt, found himself in a most awkward position. Not only was he burdened with the task of concocting viable doctrines* from the muddled and conflicting traditions of the young Christian cult, he was required to do so in the most sophisticated and enlightened pagan city on earth.

Long before the alleged virgin birth of the crucified savior, Alexandria, with her celebrated schools and library, nurtured the greatest minds of the Mediterranean world and Asia. Here, religion and philosophy were lovers, and their union gave rise to dynamic environment of dialog and debate. On more than one occasion Cyril tried to glean converts from the student body of the Neo-
Platonic Academy, only to be stuck dumb by the discomforting realization that the fledgling philosophers were far more knowledgeable than he about the subtleties and shortcomings of his own faith. Uncomfortable as such moments were His Grace bore them dutifully. They afforded him the opportunity to suffer for his faith. His patience came to an end, however, when his faith and reputation were challenged by a brilliant and charismatic luminary of the Alexandrian School of Neo-Platonism, Hypatia—the greatest woman initiate of the ancient world.

Hypatia of Alexandria was without question the most respected and influential thinker of her day. The daughter of the great mathematician, Theon, she took over her father’s honored position at the Academy and lectured there for many years. She, more than any other individual since Plotinus, the father of Neo-Platonism, grasped the profound potential of that school of thought. Her lectures were wildly popular and attracted a stream of scholars who saw in Neo-Platonism the possibility of a truly universal spiritual order—a supreme philosophy—an enlightened religion to unite all religions. Such was the golden promise of Neo-Platonism, and Hypatia of Alexandria was its virgin prophetess.

Troubled by the continued degeneration of the Christian movement, its intolerance of other faiths and its dangerous preoccupation with miracles and wonders, Hypatia began a series of public lectures dealing with the cult. She
revealed the pagan roots of the faith and systematically unmasked the absurdities and superstitions that had infected the movement. Then, with power and eloquence surpassing that of any Christian apologist, she elucidated upon what she understood to be the true spiritual treasures found in the purported teachings of the “Christ.”

Her arguments were so persuasive that many new converts to the cult renounced their conversions and became disciples of Hypatia. Her lectures stimulated enormous interest in Christianity, but not Christianity as it was presented by Cyril, the Bishop of Alexandria.

Not blessed with the strength of character necessary to suffer a personal confrontation with Hypatia, Cyril embarked upon a campaign of personal vilification by preaching to his unwashed and fanatical flock that Hypatia was a menace to the faith, a sorceress in league with the Devil. These diatribes seemed to have little effect upon the sophisticated population of urban Alexandria who were beginning to realize that Bishop Cyril’s Christianity was a cult that didn’t play well with other children. Deep in the Nitrian desert, however, Cyril’s hateful words eventually reached the crude monastery of Peter the Reader.

Years of preaching to the wind and converting scorpions had uniquely qualified Peter to be the cleansing sword of the Prince of Peace, and the thought of a devil-possessed woman attacking his savior was more than this
man of God could stomach. Mustering a rag-tag collection of fellow hermits, he marched to Alexandria where they met with officials of the Caesarean church who informed him that each afternoon the shameless Hypatia drove her own chariot from the Academy to her home. Armed only with clubs, oyster shells, and the Grace of God, Peter and his mob ambushed Hypatia in the street near the Academy. Pulling her from her chariot they dragged her to the Caesarean church where they stripped her, beat her with clubs, and finally (because of an on-going debate over the soul’s eternal status if the corpse remained whole) scraped the flesh from her bones with the oyster shells. The scoops of flesh and the rest of her remains were then carried away and burned.

The reaction of the Alexandrian community was one of confusion and shock, and the Neo-Platonist school was dealt a blow from which it never recovered. Although he went to great lengths to distance himself from the incident, Cyril took full advantage of the situation and used the terror of the moment to further intimidate the city and establish that the will of the Christian God was to be resisted at one’s own risk.

The martyrdom of Hypatia was certainly not the first example of truth resisting evil and losing, but it did mark the beginning of a prolonged spiritual delirium tremor from which Western Civilization has never fully recovered. Even the bright souls who did not succumb to
The universal madness were forced to blossom against the twisted projections of the collective nightmare.

Spiritual growth is not impossible in such an environment. But where wisdom is perceived by the world to be ignorance; love is considered sin, and all that is best in the human spirit is condemned and repressed, the road by which a seeker of enlightenment must travel takes many curious turns. On such a journey one’s companions are outlaws and rebels; sacredness breeds in blaspheme, truth falls from the lips of false prophets, heaven is sought in hell, and God is the Devil himself.
Cyril is credited with formulating the concept of the Holy Trinity, an invention for which he was eventually canonized.
Thelema: The Way of the Strong!
DAVID CHERUBIM

Do what thou wilt shall be the whole of the Law.

We of Thelema recognize two kinds of people in the world: Masters and slaves. As initiates of the Great Work we, of course, strive to be Masters, to free ourselves of slavery and restriction. We do not seek to master or control others, but to master and control ourselves. Masters are those who realize and do their own True Will, who live as free individuals in the world, self-governed and self-sufficient.

Slaves, on the other hand, are ignorant of their True Will, and they are part of mass consciousness, lost and bound to a senseless world of ignorance and delusion. Masters are few, slaves are many. Masters are the true servants of Our Lady Nuit, who exercise Love under Will, and Unite with All by doing their True Will. Slaves, on the other hand, are bound to their lower or personal natures, and they know not where they go.
In fact, slaves are victims who live at the mercy of the external. Masters, on the other hand, live in the higher consciousness of their True Self, in the Sublime Center of their Souls, and they are dedicated to knowing and doing their own True Will. They are not ego-bound or lacking in Vision. On the contrary, Masters expand their consciousness beyond their personal self to include the greater consciousness of their True Self, which is connected by nature with the True Self of every other individual. They are Stars, unique in the Universe, but intimately linked with every other Star in the Glorious Body of Our Lady Nuit.

The slaves are the people who live in the darkness, confusion and chaos of mass consciousness. They are part of the herd, dull and ignorant, followers, not leaders of self. Masters are those who transcend mass consciousness, who take responsibility for their own life, and who live as autonomous individuals in both thought and action. In this they become truly self-sufficient, able to go forth freely of their own accord and in harmony with their own True Nature.

Masters live by their own inward Light; they are self-reliant and non-attached; they do not depend on anyone. Aleister Crowley wrote, “We want only those who can conquer themselves and their environment. As for ‘those dependent on him’ it is one of our chief objects to abolish the very idea of dependence on others.” Masters banish
the restriction of dependence; they live as true individuals, self-reliant and free, in the sublime spiritual consciousness of their True Self; and thus they are alone, true Hermits of the Spirit, far removed from the people of the world, but living and working in the world, among the people, to accomplish their True Will.

Masters are doers of the Word of Thelema. That is, they do their own True Will. And they are willing to pay the price for it. They take the greatest chance of all, that of being their own God, their own Individual, their own Self, and their own Leader and Master in a world of senseless followers and slaves. They accept complete responsibility for their own life and they always strive for excellence, continuously moving in an upward and onward manner, with energy and enthusiasm, discipline and diligence, persistence and power. They are strong, able to turn everything to the advantage of their True Will, and able to endure and surmount all the necessary trials and errors that lead to the fulfillment of their Chosen Path. Nothing is against them; they are not victims, and they make no excuses.

Masters see benefit and value in everything, and they use all to accomplish the Great Work. They are thus without limit, living with unlimited possibilities in Nuit, and they have the creative power to change all things into the golden image of their True Will, making all things harmonious with the Way of their True Self. Masters make
use of everything, even their so-called mistakes and failures, to attain success in the Way of their True Will. They realize that all is an expression and part of their True Nature, that nothing is against them or their Chosen Path in Life, and that every so-called mistake and failure, every seeming imperfection or handicap, every tribulation, test and ordeal, is but a necessary stepping stone, lesson and challenge on their Path of Success. Success is the fulfillment of the Will. It is not a goal, but a Way of Life. It is the Way of the Strong! Masters know that the greatest joy and satisfaction in life comes from Achievement and Success, that is, the fulfillment of their True Will, which is the reason for their incarnation on earth.

Slaves give their control over to another; they are weak and powerless and depend on others for their sense of control and self-fulfillment. Masters still work, relate, cooperate, and unite with others, but they do this in a spirit of self-determination and self-reliance, knowing that they are the makers of their own reality, that they are the result of their own thoughts, choices, and actions. Slaves do not feel this sense of control. As a matter of fact, they feel inferior and out of control, and they foolishly look to others to gain or feel a sense of control or personal power. They are divided from the facts of existence itself. They are in conflict with reality. But all of this can be changed by the application of the most fundamental laws of Nature.

Every Master was, at one time, a slave, and one among
the masses. All of us start from the bottom. That is how we reach the top, by starting at the bottom and gradually working ourselves up the Great Mountain of Success. And what is the key factor to climbing upward? Realizing one’s True Will. Every step on the Mountain of Success is but an extension of this fundamental principle of progress. The more responsibility we accept for our life, the more control we gain over our life. That is a simple and self-evident fact of Nature. Shall we live at the mercy of external conditions and other people or shall we take charge of our own life? Shall we be the pathetic prey of ignorance and bondage or the joyous children of knowledge and liberty? It is for us to determine. It is for us to know and to act.

Love is the law, love under will.
Hostile to self-torment, the vain excuses called devotion, Zos satisfied the habit by speaking loudly unto his Self. And at one time, returning to familiar consciousness, he was vexed to notice interested hearers—a rabble of involuntary mendicants, pariahs, whoremongers, adulterers, distended bellies, and the prevalent sick—grotesques that obtain in civilizations. His irritation was much, yet still they pestered him, saying: Master, we would learn of these things! Teach us religion!

And seeing, with chagrin, the hopeful multitude of Believers, he went down into the Valley of Stys, prejudiced against them as FOLLOWERS. And when he was ennuyé, he opened his mouth in derision, saying:—

“O, ye whose future is in other hands! This familiarity is permitted not of thy—but of my impotence. Know me as Zos the Goatherd, saviour of myself and of those things I have not yet regretted. Unbidden ye listen’d to my soliloquy. Endure then my Anathema.
Foul feeders! Slipped, are ye, on your own excrement? Parasites! Having made the world lousy, imagine ye are of significance to Heaven?

Desiring to learn—think ye to escape hurt in the rape of your ignorance? For of what I put in, far more than innocence shall come out! Labouring not the harvest of my weakness, shall I your moral-fed desires satisfy?

I, who enjoy my body with unweary tread, would rather pack with wolves than enter your pest-houses.

Sensation… Nutrition… Mastication… Procreation… This is your blind-worm cycle. Ye have made a curiously bloody world for love in desire. Shall nothing change except through your accusing diet?

IN THAT YE ARE CANNIBALS, what meat should I offer? Having eaten of your dead selves savoured with every filth, ye now raven to glutton of my mind’s motion?

In your conflict ye have obtained…? Ye who believe your procreation is ultimate are the sweepings of creation manifest, returning again to early simplicity to hunger, to become, and realize—ye are not yet. Ye have muddled time and ego. Think ye to curb the semen SENTIMENTALLY? Ye deny sexuality with tinsel ethics, live by slaughter, pray to greater idiots—that all things may be possible to ye WHO ARE IMPOSSIBLE.

For ye desire savours useless to pleasure.

Verily, far easier for madmen to enter heaven than moral Lepers. Of what difference is Life or Death? Of what
difference is dream or reality? Know ye of nothing further than your own stench? Know ye what ye think ye know for certain? Fain would I be silent. Yet too tolerant is this Sun that cometh up to behold me, and my weakness comes of my dissatisfaction of your solicit..., but be ye damned before obtaining fresh excuses of me!

Cursed are the resurrectionists! Is there only body and soul?

Is there nothing beyond entity? No purchase beyond sense and desire of God than this blasting and devouring swarm ye are?

Oh, ye favoured of your own excuses, guffaw between bites! Heaven is indifferent to your salvation or catastrophe. Your curve-less crookedness maketh ye fallow for a queer fatality! What! I to aid your self-deception, ameliorate your decaying bodies, preserve your lamentable apotheosis of self?

The sword-thrust—not salve—I bring!

Am I your swineherd, though I shepherd unto goats? My pleasure does not obtain among vermin with vain ideas—with hopes and fears of absurd significance. Not yet am I over-weary of myself. Not yet shall I palliate abomination, for in ye I behold your parents and the stigmata of foul feeding.

In this ribald intoxication of hypocrisy, this monument of swindlers’ littlenesses, where is the mystic symposium, the hierarchy of necromancers that was?
Honest was Sodom! Your theology is a slime-pit of gibberish become ethics. In your world, where ignorance and deceit constitute felicity, everything ends miserably—besmirched with fratricidal blood.

Seekers of salvation? Salvation of your sick digestion; crippled beliefs: Convalescent desires. Your borrowed precepts and prayers—a stench unto all good nostrils!

Unworthy of a soul—your metamorphosis is laborious of morbid rebirth to give habitance to the shabby sentiments, the ugly familiarities, the calligraphic pandemonium—a world of abundance acquired of greed. Thus are ye outcasts! Ye habitate dung-heaps: your glorious palaces are hospitals set amid cemeteries. Ye breathe half-heartedly within this cess-pit? Ye obtain of half-desires bent-persuasions, of threats, of promises made hideous by vituperatious righteousness! Can you realise of Heaven when it exists without?

Believing with associating ye are spurious and know not the way of virtue. There is no virtue in truth, nor truth in righteousness. Law becomes of desire’s necessity. Corrupt is the teacher, for they who speak have only spent words to give.

Believe or blaspheme! Do ye not speak from between your thighs?

To believe or unbelievel is the question. Verily, if you believe of the least—ye needs must thrive all things. Ye
are of all things, of all knowledge, and, belike, will your stupidity to further self-misery!

Your wish? Your heaven? I say your desire is women. Your potential desire a brothel.

Ah, ye who fear suffering, who among ye has courage to assault the cloudy enemies of creeds, of the stomach’s pious hopes?

I blaspheme your commandments, to provoke and enjoy your bar; your teeth grinding!

Know ye what ye want? What ye ask? Know ye virtue from maniacal muttering? Sin from folly? Desiring a teacher, who among ye are worthy to learn?

Brutally shall I teach the gospel of soul-suicide, of contraception, not preservation and procreation.

Fools! Ye have made vital the belief the Ego is eternal, fulfilling a purpose now lost to you.

All things become of desire; the legs to the fish; the wings to the reptile. Thus was your soul begotten.

Hear, O, vermin!
MAN HAS WILLED MAN!

Your desires shall become flesh, your dreams reality and no fear shall alter it one whit.

Hence do I travel ye into the incarnating abortions—the aberrations, the horrors without sex, for ye are worthless to offer Heaven new sexualities.

* * * * *

Once in this world I enjoyed laughter—when I remembered the value I gave the contemptible; the significance of my selfish fears; the absurd vanity of my hopes; the sorry righteousness called I.

And you?

Certainly not befitting are tears of blood, nor laughter of gods.

Ye do not even look like men but the strange spawn of some forgotten ridicule.

Lost among the illusions begat of duality—are these the differentiations ye make for future entity to ride your bestial self? Millions of times have ye had rebirth and many more times will ye again suffer existence.

Ye are of things distressed, living down the truths ye made. Loosing only from my overflow, perchance I teach ye to learn of yourselves? In my becoming shall the hungry satisfy of my good and evil? I strive me neither, and confide subsequent to the event.
Know my purpose: To be a stranger unto myself, the enemy of truth.

Uncertain of what ye believe, belike ye half-desire? But believe ye this, serving your dialectics:—

Subscribing only to self-love, the outcroppings of my hatred now speak. Further, to ventilate my own health, I scoff at your puerile dignitaries’ absurd moral clothes and ovine faith in a fortuitous and gluttonous future!

Dogs, devouring your own vomit! Cursed are ye all! Throw-backs, adulterers, sycophants, corpse devourers, pilferers and medicine swallowers! Think ye Heaven is an infirmary?

Ye know not pleasure. In your sleepy lusts, feeble violence and sickly morale, ye are more contemptible than the beasts ye feed for food.

I detest your Mammon. Disease partakes of your wealth. Having acquired, ye know not how to spend.

**YE ARE GOOD MURDERERS ONLY.**

Empty of cosmos are they who hunger after righteousness. Already are the merciful spent. Extinct are the pure in hear. Governed are the meek and of Heaven earn similar disgust. Your society is a veneered barbarity. Ye are precocious primitives. Where is your success other than through hatred?

There is no good understanding in your world—this
bloody transition by procreation and butchery.

Of necessity ye hate, and love your neighbour by devouring.

The prophets are nauseating and should be persecuted. Objects of ridicule, their deeds cannot live through their tenets. Actions are the criterion, then how can ye speak other than lies?

Love is cursed. Your desire is your God and execration. Ye shall be judged of your appetite.

Around me I see your configuration—again a swine from the herd. A repulsive object of charity! The curse is pronounced; for ye are slime and sweat—born, homicidally reared. And again shall your fathers call to the help of women. Ye vainly labour at a rotten Kingdom of Good and Evil. I say that Heaven is catholic—and none shall enter with susceptibility of either.

Cursed are ye who shall be persecuted for MY sake. For I say I am CONVENTION—entire, excessively evil, perverted and nowhere good for ye.

Whosoever would be with me is neither much of me nor of himself enough.

* * * * *

Zos tired, but loathing his hearers too much, he again reviled them saying:—

Worm-ridden jackals! Still would ye feast on my vomit? Whosoever follows me becomes his own enemy; for in
that day my exigency shall be his ruin.

Go labour! Fulfill the disgust of becoming yourself, of discovering your beliefs, and thus acquire virtue. Let your good be accidental; thus escape gratitude and its sorry vainglory, for the wrath of Heaven is heavy on easy self-indulgence.

In your desire to create a world, do unto others as you would when sufficiently courageous.

To cast aside, not save, I come. Inexorably towards myself; to smash the law, to make havoc of the charlatans, the quacks, the swankers and brawling salvationists with their word-tawdry phantasmagoria: to disillusion and awaken every fear of your natural, rapacious selves.

Living the most contemptible and generating everything beastly, are ye so vain of your excuse to expect other than the worst of your imagining?

Honesty is unvoiced! And I warn you to make holocaust of your saints, your excuses: these flatulent bellowings of your ignorance. Only then could I assure your lurking desire—easy remission of your bowdlerised sins. Criminals of folly! Ye but sin against self.

There is no sin for those of Heaven’s delight. I would ye resist not nor exploit your evil: such is of fear, and somnambulism is born of hypocrisy.

In pleasure Heaven shall break every law before this Earth shall pass away. Thus if I possessed, my goodness towards ye would be volcanic.
He who is lawless is free. Necessity and time are conventional phenomena.

Without hypocrisy or fear ye could do as ye wish. Whosoever, therefore, shall break the precept or live its transgression shall have relativity of Heaven. For unless your righteousness exist not, ye shall not pleasure freely and creatively. In so much as ye sin against doctrine, so shall your imagination be required in becoming.

***

It has been said without wit: “Thou shalt not kill.” Among beasts man live supremely—on his own kind. Teeth and claws are no longer sufficient accessory to appetite. Is this world’s worst reality more vicious than human behaviour?

I suggest to your inbred love of moral gesture to unravel the actual from the dream.

Rejoice ye! The law-makers shall have the ugly destiny of becoming subject. Whatsoever is ordained is superseded—to make equilibrium of this consciousness rapport with hypocrisy.

Could ye be arbitrary? Belief foreshadows its inversion. Overrun with forgotten desires and struggling truths, ye are their victim in the dying and begetting law.

The way of Heaven is a purpose—anterior to and not induced by thought. Desire, other than by the act, shall in no wise obtain: Therefore believe SYMBOLICALLY or with
caution.

Between men and women having that desire there is no adultery. Spend the large lust and when ye are satiated ye shall pass on to something fresh. In this polite day it has become cleaner to fornicate by the wish than to enact.

Offend not your body nor be so stupid as to let your body offend ye. How shall it serve ye to reproach your duality? Let your oath be in earnest; though better to communicate by the living act than by the word.

This God—this cockatrice—is a projection of your imbecile apprehensions, your bald grossness and madhouse vanities. Your love is born of fear but far better to hate than further deception.

I would make your way difficult. Give and take of all men indiscriminately.

I know your love and hate. Inquire of red diet. Within your stomach is civil war.

Only in self-love is procreative will.

What now! Shall I attempt wisdom by words? Alphabetic truths with legerdemain grammar? Thee is no spoken truth that is not PAST—more wisely forgotten.

Shall I scrawl slippery paradox with mad calligraphy? Words, mere words! I exist in a wordless world, without yesterday nor to-morrow—beyond becoming.

All conceivableness procures of time and space. Hence I spit on your tatterdemalion ethics, mouldering proverbs, priestly inarticulations and delirious pulpit jargon. This
alone I give ye as safe commandments in your pestilent schisms.

Better is it to go without than to borrow.
Finer far to take than beg.
From Puberty till Death realise “Self” in all.
There is no greater virtue than good nourishment.
Feed from the udder, and if the milk be Sour, feed on...

Human nature is the worst possible!

Once I lived among ye. From self-decency now I habitate the waste places, a willing outcast; associate of goats; cleaner far, more honest than men.

Within this heterogeneousness of difference, reality is hard to realise; evacuation is difficult.

These spiritualists are living sepulchres. What has decayed should perish decently.

* * * * *

Cursed are they who supplicate. Gods are with ye yet. Therefore let ye who pray acquire this manner,—

O Self my God, foreign is thy name except in blasphemy, for I am thy iconoclast. I cast thy bread upon the waters, for I myself am meat enough. Hidden in the
labyrinth of the Alphabet is my sacred name, the sigil of all things unknown. On Earth my kingdom is Eternity of desire. My wish incarnates in the belief and becomes flesh, for, I Am the Living Truth. Heaven is ecstasy: my consciousness changing and acquiring association. May I have courage to take from my own super-abundance. Let me forget righteousness. Free me of morals. Lead me into the temptation of myself, for I am a tottering kingdom of good and evil.

May worth be acquired through those things I have pleased.

May my trespass be worthy.

Give me the death of my soul. Intoxicate me with self-love. Teach me to sustain its freedom; for I am sufficiently Hell. Let me sin against the small beliefs.—AMEN.

Concluding his conjunction, Zos said:—

Again, O sleep-walkers, beggars and sufferers, born of the stomach; unlucky men to whom happiness is necessary! Ye are in sufficient to live alone, not yet mature enough to sin against the law and still desire women.

Other than damnation I know no magic to satisfy your wishes; for ye believe one thing, desire another, speak unlike, act differently and obtain the living value.

Assuredly inclination towards new faculties springs from this bastardy!
Social only to the truths convenient to your courage, yet again beasts shall be planted.

Shall I speak of that unique intensity without form? Know ye the ecstasy within? The pleasures between ego and self?

At that time of ecstasy there is no thought of others; there is no thought. Thither I go and none may lead.

Sans women—your love is anathema!

For me, there is no way but my way. Therefore, go ye your way—none shall lead ye to walk towards yourselves. Let your pleasures be as sunsets, honest... bloody... grotesque!

Was the original purpose the thorough enjoyment of multitudinous self, for ecstasy? These infinite ramifications of consciousness in entity, associating by mouth, sex and sense!

Has the besetting of sex become utter wretchedness—repetition made necessary of your scotomy?

O bloody-mouthed! Shall I again entertain ye with a little understanding? An introspection of cannibalism in the shambles of diet—the varying murder against the ancestral? Is there no food beyond corpse?

Your murder and hypocrisy must pass before ye are uplifted to a world where slaughter is unknown.

Thus, with a clean mouth, I say unto ye, I live by bread alone. Sleep is competent prayer. All morality is beastly.

Alas, there has been a great failure. Man is dead. Only
women remain.

With tongue-in-cheek I would say: “Follow me! That ye realise what is hidden in all suffering. I would make your self-mortification voluntary, your wincing courageous.”

Still will ye be with me? Salutation to all suicides!

* * * * *

With a yawn Zos wearied and fell asleep.

In time the stench awoke him—for he had slept amidst the troughs—and he observed that the crowd were no longer with him—that only SWINE remained. And he guffawed and spake thus: Not yet have I lost relationship and am thereby nearly asphyxiated! Caught up am I in the toils of sentiment, the moral hallucinations within the ebb and flow of hopes and fears?

Shall age alone transmute desire? Not yet have I disentangled illusion from reality: for I know not men from swine, dreams from reality; or whether I did speak only unto myself. Neither know I to whom my anathema would be the more impressionable

My insensible soliloquy is eaten as revelation! What I spake with hard strived conceit to increase enterprise brings forth only swinish snorts. Water is not alone in finding its level.

I have not met tragedy, no, not in this life! Yet, whether I have spewed their doctrines upon the table of the Law or into the troughs, at least I have not cast away the flesh of
dreams.

And turning towards his light, Zos said: This my will, O Thou Glorious Sun. I am weary of my snakes descending—making slush.

Farewell antithesis. I have suffered. All is paid. Let me go forth and recreate my sleep.
Apocalypse Never? A Refutation of the Eschaton

ROBERT BRAZIL

Listen up pilgrims: the world will not end in 2012 AD. We are not going to be judged by a flaming-sword-toting, gargantuan, atmospheric Christ. The dead are not going to rise from their graves to be reanimated for glory or eternal hellfire. Quetzalcoatl is not returning to obliterate humanity, nor will legions of saucers piloted by beneficent Astral Brothers arrive in the nick of time to whisk away true believers.

As we approach the millennium of the western Gregorian calendar, people worldwide are going nuts with anticipation. Remarkably, millions of people yearn for an Armageddon, for a final judgment of humanity, for the end of time and history.

In the past we witnessed the remarkable messianic martyrdom of David Koresh’s Branch Davidians; the incomprehensible mass murder/suicide of Luc Jouret’s bogus Rosicrucian Solar Temple; and the over-the-top shenanigans of Japan’s Aum Shinrikyo cult, which, growing tired of waiting for the apocalypse, decided to
hasten it through high-tech mass murder.

However guilty the FBI and ATF are for the Waco Massacre, they fulfilled Koresh’s own prophecy, at least symbolically. And this is a crucial point. To David Koresh, the ATF represented the forces of Satan and Leviathan. In his complete scenario, the Davidians’ martyrdom would be followed by their immediate resurrection, to witness Koresh stand with Jesus in the Judgment and punishment of the world. That part didn’t happen, and it’s not too hard to figure out why—every prophecy of the total destruction of mankind by God has failed.

These are just a few of the most extreme and visible examples. And nobody had even heard of these groups before they came roaring to celebrity with guns, gasoline, and nerve-toxins. Equally dangerous, but far more subtle, are ultra-fundamentalist Christian groups that see the Second Coming and Armageddon as the only solution to humanity’s discords and lusts. It is reasonable to fear that an apocalyptic Christian U.S. president could “push the button” to speed things up on World War III, just to hasten the “rapture.” In the 1980s, Ronald Reagan, a true believer, had the motive, means, and opportunity to hasten the Eschaton. The “Fundies” may never get another chance that good.

Now consider the untold millions of Cataclysm—awaiting Edgar Cayceites, Nostradamoids, UFO
contactees, and devotees of the Eschatonic end-of-time theories of Arguelles and McKenna. Can fifty million Elvis fans be wrong?

The short answer is: “Yes, Virginia, there is no Escape Clause.”

The Apocalypse reneged on its promise at the century rollover in the year 1000 AD. Prior to people had sold their possessions, and given up on the world, to fast and do penance as the hour approached. However, the only result was indirect: The economy and productivity of Europe was severely stifled. Work on just about every level of society (in Europe) slowed to a crawl from roughly 950 AD to 1050 AD. When it finally became evident that Judgment Day and God’s Kingdom weren’t coming, work began again on cathedrals, books were again copied and illuminated, and a search for the reason why began in earnest. The crusading excursions and armies sent to the East may have had this apocalyptic failure in mind. The biggest clue was the Moslem domination of Jerusalem and the Holy Land. Perhaps the Messiah could not fulfill His obligation without His pre-ordained property. Or so the thinking went. Also there was a fear among theologians that perhaps their dates and predictions were wrong because of some yet undiscovered information or artifacts. The search for such clues, and Relics, and the removal of the infidels, were all involved in the creation of the Order of the Knights of the Temple.
For this second millennium time around, one key prerequisite has been met: since 1947 the Jews have returned to the Holy Land. But for the scenario to be completed, a Temple to YHVH must be erected again on the temple mount where now stands the Dome of the Rock Mosque. Certain radical Zionists in Israel are completely ready for the long awaited temple, having all the fittings—including equipment for Old Testament style animal sacrifice-ready and waiting just in case an earthquake or bomb should happen to make the Real Estate available.

Take a look through your English language Bible. You won’t find the word “Apocalypse” at all. The original Greek New Testament titles John’s Revelation the *Apokalupsis*. People tend to think that “Apocalypse” means “destruction” but in fact it is a Greek word that simply means “revelation.” *Apo* means “reversal,” and *kaluptein*, “to cover.” Thus *Apokalupsis* really means “taking off the covers.” The phrase “apocalypse now” has became a cliché associated with chaotic horror, as in the Vietnam War, but it’s really something more appropriate to say as you get ready for bed!

Because John’s Revelation was placed as the last book of the combined Bible, the Apocalypse became associated with the End. The language of Revelation, with its graphic metaphors for the end of the world, cemented this association of Apocalypse with finality. The New Testament, as a piece of literature, ends with the final war,
resurrection, and the New Jerusalem. It does finish on an optimistic note, but only in the context of the prerequisite total annihilation of sinful mankind.

The Hebrew Bible set the mold for the story in John in its final chapter, Malachi 4,

The day comes, burning like a furnace: all the arrogant and all the evil-doers will be stubble, and that day when it comes will set them ablaze, leaving them neither root nor branch, says the Lord of Hosts. But for you who fear my name, the sun of righteousness will rise with healing in its wings, and you will break loose like calves released from the stall. On the day I take action you will tread down the wicked, for they will be as ashes under the soles of your feet, says the Lord of Hosts…

This one paragraph, that encourages people to be righteous by fearing God, tells them that on the day to come they will enjoy the privilege of treading through the ashes of their enemies. The influence of these final chapters on humanity has been devastating.

It’s too bad the Apocryphal Books were excised from the standard Bible because the word apocryphal means “hidden away.” If you have a Bible with the “official” Apocrypha, take a look at its ending, The Second Book of Maccabees, Chapter 15, Verses 38 and 39. Your mind is about to be blown.
Think of how Western Civilization might have developed throughout the past two thousand years if these poetic, and enlightened lines had been the final and Ultimate message to humanity,

At this point I shall bring my work to an end. If it is found to be well written and aptly composed, that is what I myself aimed at; if superficial and mediocre, it was the best I could do. For, just as disagreeable to drink wine by itself or water by itself, whereas the mixing of the two produces a pleasant and delightful taste, so too variety of style in a literary work charms the ear of the reader. Let this, then be my final word. (2 Maccabees 15: 38-39)
Unfortunately, this is the least known Bible passage, one that shows rare humanity, humility, humor, and acknowledges that the writer is a person, a regular human. Bible Fundamentalists who don’t use the Apocrypha, point instead to the books of Daniel, Ezekiel and others for detailed catastrophic and messianic prophecies. There is not enough space here or anywhere to refute in detail every horrifying prediction in the Bible.

Sober scholarship however, has found specific contexts for the supposed prophecies of the Bible. Remember, friends, even though you may have heard that the Bible is the word of God, it wasn’t written by God. It was written by hundreds of different people throughout a period of six to twelve hundred years. The original pieces were unrelated historical annals, government propaganda pieces, adaptations of older myths, and individual poetic or prophetic inspirations. It was edited, purged, shuffled, expanded, expunged, and rewritten by hundreds of additional people.

What we have today looks like a unified text, but only because it is all in the same typeface.

Objective Biblical scholarship has been able to de-edit-parts of the Bible, by style and vocabulary, back to their original component parts. The “Book of J” and
“Book of Q,” modern reconstructions of just two of the original texts buried in the Old and New Testaments, are amazingly non-Apocalyptic.

Many of the so-called prophetic sections of the Bible are pieces that were originally written as a topical social commentary, but “back dated” to show that the present circumstance had been predicted. An analogous situation would be to create a forged diary of Elvis Presley, back-dated to 1972, in which in a Seconal trance, he accurately “predicts” world events of the 1980s-90s. Nowadays even a few people would believe such a ruse. But people were less critical in the past, and the practice of inventing history and prophecy to justify the present was an ancient ruse.

While certain portions of the Bible contain semi-accurate historical information, the book as a whole is a quilt of fiction. Even the most farfetched modern fiction has some elements of truth. But how can such a pastiche, an anthology of fiction, be a reliable source for predicting a universal catastrophe in the year 2000? The answer is: it was not.

Every terrifying Bible-based prophecy—from the Millennialists of a thousand years ago, to the Millerites and Adventists of the last century, to the Jehovah’s Witnesses of the twentieth century—has failed to come true. No exegesis or mathematical formula applied to the Bible will provide a more reliable date for Armageddon (which
is only mentioned once in the whole Bible, as a place called Har Meggido) because Armageddon is not a preordained truth, it’s a literary fantasy. The best selling end-of-the-world prophecy books of Hal Lindsey in the 1970s set the formula for the thousands of similar books which followed. All of these chronologies have failed. Now everyone is focusing on 2012 since the world did not end at the millennium in 2000. I look forward to the day when all these doom predictors will give up and shut up. By rights they should have stopped already.

The best estimate for the birth of “Jesus Christ,” if such a person ever existed at all, based on Herod’s census and astronomical recreations of possible “Star of Bethlehem” scenarios, is 6 BC. Two thousand years from 6 BC was 1994. But there’s nothing in the Bible anywhere about a two thousand-year span being significant as to the reappearance of the messiah. The two thousand-year thing is a folk fiction, not a scriptural reference. In the Hebrew calendar, the Islamic calendar, and the Chinese calendar, no big “rollover” years are approaching. And more importantly, the world didn’t end when the Hebrew or Chinese calendars reached two or four thousand years. Human fate is in our own hands, and is only influenced by the calendar when we make it that way, not because a compulsive day timer-toting God does.

Our “Christian” calendar is divided into BC (Before Christ) and AD (Anno Domini, meaning “in the year of our
Lord”). This BC/AD system wasn’t even imposed until about 800 AD. Prior to this, there was no universally accepted dating system. The BC/AD system in use, if corrected by our best historical reasoning for the time coincidental with the alleged birth of Jesus, needs to be put back six years. In other words, the social consensus of what era we live in is another arbitrary fiction; we are just too stupid and superstitious to accept it.

Yearning for the Eschaton goes back to Gnosticism. The original Gnostics believed the world we see is so skewed because it was a botched job from the beginning. They taught that the true God is transcendental, but approachable through direct experience by withdrawal from the temptations of the wicked world. Some Gnostics interpreted the Bible to indicate that YHVH is the villain of the piece, the alien god keeping humanity down, and that Lucifer, the bringer of light, is the courageous angel that promises people a way out. If that sounds farfetched or Satanic, one Gnostic idea has filtered down to us today: the idea of the original “flaw”—that this visible world is hopelessly mal-designed and needs to be destroyed to make room for a new one. But just because this notion sounds romantic doesn’t make it true. The world is flawed because of humanity’s fear of death and loss. Fear inspires irrational violence; scarcity inspires competition and war. But the original Gnostics weren’t complaining about the weather. They were complaining about the power of the
state, and political and economic oppression. Powerless in the face of brutal totalitarianism, the Gnostics extrapolated that if their situation was eternally hopeless, it was probably some God’s will. But their own inner ecstatic experiences, brought on by starvation and perhaps drugs, introduced them to an alternate Inner God, diametrically opposite to the dangerous “God of this World.” Given their situation, it’s hard to fault their reasoning. Today we know that political oppression is not divinely ordained. But what has filtered down from the Gnostics is their suspicion that the world can’t be fixed and isn’t worth fixing. And what has been lost is their sense that true divinity is to be achieved through inner work, rather than something outside to be feared and obeyed.

Modern “Apocalyptics” have promulgated this unhealthy message: no future is worth working towards, nothing can be improved, the only solution to our planet’s myriad problems is the Second Coming. This kind of thinking is some very dangerous stuff.

Fortunately, Apocalyptic thinking is not universal. Among Christian churches, the Catholics stand out as being at the forefront of downplaying prophecy and Bible interpretation.

The Holy Roman Catholic Church, to its core, believes it is the New Jerusalem, and that judgment is ongoing on a case-by-case basis.
The popes never encouraged reading or studying the Bible. It was the technology of the printing press that incited the Reformation, by allowing the Church to print so many indulgences for sale that they began to lose credibility. Likewise, people had access to printed Bibles for the first time, and even a cursory reading proved to the numerous Reformers that the Holy Church was wrong. Nevertheless, the Roman Catholic establishment has survived to the second Millennium of its own Calendar, and it has no intention of being supplanted by a new Messiah that will destroy the old established order.

So the R. C. Church instead builds for the future, with Pope T-shirts, Pope coffee mugs and Pope soap-on-a-rope. Though they will never admit it, Catholics see each Pope as the living Messiah, an “Anointed One” linked to God. When the current megastar Pope dies, his successor will instantly gain the entire fan club, as well as the messianic responsibility. This hugely successful public relations campaign explains why the Catholics are not particularly interested in Apocalypse scenarios.

Jews do await a messiah, but not the end of the world. Orthodox Jewish thinking about the future is generally optimistic. The Jewish resurgence that followed their near-elimination in the Nazi Holocaust is considered by many to be a kind of post-Apocalypse. (Remember that the Apocalypse is a Christian folk myth.) The chosen people of the Torah have returned to the promised land. All that
remains is for the Messiah to establish a new Kingdom. When Rebbe Menachem Mendel Schneerson died in 1994 and did not resurrect his followers were utterly stunned. Another ultraorthodox Hassidic group, the Satmar, doesn’t even recognize the current political Israeli Nation, and proclaims that the Bible is clear that only the Messiah can establish the post-Diaspora Kingdom.

Because of the establishment of the Jewish State of Israel, Messianic scenarios are possible, although He will presumably have to overthrow the existing government. Jews do not, however, predict doom for non-Jews. Gentiles are considered irrelevant, and immune to God’s alleged punishments and rewards to come. To the Orthodox, the only doomed people are liberal Jews and atheist Jews.

The people of Asia have myriad myths describing cycles of creation and destruction but do not eagerly await a Judgment Day the way Evangelicals do. The future Buddha, Maitreya, comes with joy and healing, not destruction. Hindu calendars place us deep in the Kali Yuga, the Dark Age of Ignorance which will last another hundred thousand years or so, to be followed by a Golden Age.

In the Islamic reckoning of time, Year Zero coincides with what we call 622 AD This was the year of Mohammed’s Hejira from Mecca, ten years before his death. Moslem civilization is now in its fourteenth century
and has utterly no fear about the anticipated Christian Apocalypse. Islam sees itself as the fulfillment of the entire Judeo-Christian tradition and concludes that Mohammed was himself the awaited Messiah for all humanity. Case closed. However, certain sects within Islam do have apocalyptic yearnings and await the Imam Madhi, a world savior.

The Mayan Calendar is an incredible piece of scientific/mythological machinery getting a lot of attention lately. The calendar is based on circular repetitive cycles of time. One grand cycle has been calculated to conclude in the vulgar year 2012. But the idea that this calendar “runs out” in 2012 is preposterous. Circular calendars don’t stop, or “finish.” As with the uneventful daily routine of our ordinary wall clocks, the Universe doesn’t get “translated” or “magically reconstituted” any more at 12:01 A.M. than at any other moment of the day.

Armageddon Scenarioists point to an Astrological conjunction of May 2000, that they believe Nostradamus referred to. There is an interesting solar system geometry at that time, but it is a cyclical reoccurrence that has never exterminated mankind on previous occasions.

The Earth is billions of years old. Modern humans have been walking this earth for at least a million years. We, as a species, have survived ice ages, volcanoes, comets, earthquakes, wars, diseases, religions and the modern corporate state. Looked at from the long perspective, it is
highly unlikely that anything is going to wipe out Humanity down to the last man, woman, and child, and then judge and process their souls.

There are other reasons to be cheerful, at least as far as the alleged Apocalypse is concerned. Investors, banks, funds, foundations and corporate CEO’s may be shortsighted and greedy, but they are not operating as if the end of time is imminent. The big multi-national corporate giants have ten- and twenty-year projection plans of where they want their businesses to grow, and what laws and governments are going to have to be “brought on board,” to help make their plans develop profitably and on schedule. To a business planner, the Armageddon Prospectus just doesn’t have an attractive Bottom Line.

The danger of Apocalyptic thinking is that abstract fear is transformed into a delusional paranoia. Anticipating Armageddon leads to shoddy work, laziness, poor planning, and avoidance of living in general. There is no incentive in fixing or improving life on earth because what’s the use if it’s all going to fry in five years?

The dynamism, or bi-polarity, of history is unstoppable. There is always an unknown and unpredicted factor. And Humans always rise up against entrenched oppression. Every Regime ever, has failed eventually. The only possible way to end history would be to get each and every human addicted to Prozac. But even then, there would eventually be a strange explosion at the Prozac
factory, or a mutation would develop blocking serotonin modifiers. History is not a train on a straight track. It’s more like the co-mingling DNA helixes of spiral pasta. A short term overwhelming victory and domination by one side will only result in an exaggerated reaction from the oppressed.

My own prediction for the future is this: all Bible-based prophecy will continue to fail. Studying the train schedule for a line that no longer exists is useless. Apocalyptics themselves are the only real threat humanity faces. They don’t care about pollution, or the need for infrastructure, and they are much more likely to push the button if it comes to it.

The future belongs to the futurists. Rapturous Christians and other Eschatonians don’t like to think about the future because they sense they have no place in a post-religious, post-“moral” world. They conceive a dream world future for true believers only that mirrors a mythical Eden from the deepest fictional past.

Futurists see the best hope for humanity in the new frontier of Space. Earthbound greed, political expediency, and Authoritarianism are not likely to go away, on an overcrowded Planet Earth. These traits are evolutionary survival instincts for closed systems. Elbow room leads to; optimism and progressive experimentation. This is why pioneers and counter-culturists have always gone together. And until we can open up new territory, or find a way to
stabilize population growth, Apocalyptic. Fantasy will be rampant.

The End

BUT NOT

THE END!
“Freedom is a need of the soul, and nothing else. It is in striving toward God, that the soul strives continually after a condition of freedom. God alone is the inciter and guarantor of freedom. . . Political freedom, as the Western world has known it, is only a political reading of the Bible.”

—Whittaker Chambers from Witness

Soon after the success of the Cuban revolution in 1959, a group of soldiers entered the classroom. They spread themselves out, machine guns hung from their shoulders. Their leader addressed the assembled seven- and eight-year-olds. “Children, we want you to understand something about the revolution. Lay your heads on your desks and close your eyes. Make a prayer to God that when you open your eyes, you will have a container of ice
cream sitting in front of you.” A long pause followed as the children prayed in the hot room. “Now, open your eyes. There is no ice cream. That is the value of praying to God.” Another pause. “This time, close your eyes, lay your heads on your desks and pray to Fidel for the ice cream.” The adult who told me this story had been a little cagier than most of his classmates. He peeked out from between his folded arms and watched the soldiers swiftly placing containers of ice cream on each child’s desk. The leader commanded the children in an enthusiastic tone, “Now, open your eyes.” The children were, of course, delighted.

At the time this was written, a courageous judge in Alabama failed to prevent the removal of a monument on which the Ten Commandments are inscribed from in front of his courthouse. The ACLU, Southern Poverty Law Center, and other militant atheist lobby groups—fresh from their presumptive victory in removing “under God” from the Pledge of Allegiance—arrayed against him and the Ten Commandments in full battle dress.
[I]ts view of God, its knowledge of God, its experience of God, is what alone gives character to a society or a nation, and meaning to its destiny. . . There has never been a society or a nation without God. But history is cluttered with the wreckage of nations that became indifferent to God, and died.*

George Mason’s 1776 Virginia Declaration of Rights was a primary influence on Thomas Jefferson’s opening paragraphs of the Declaration of Independence. Mason’s refusal to sign the Constitution forced those who supported its ratification to promise to add the Bill of Rights, also based on the Virginia Declaration, to encourage others to vote in their favor. The First Amendment, states in part, “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof…”

It is noteworthy that the misconstrued language of the First Amendment has become the weapon of choice of the atheist lobby to prevent people from freely exercising their religions. Like furtive smokers in New York City, those addicted to the vice of religion must confine their practice to the isolation of churches and homes, lest they contaminate a secular society with second-hand faith.
Mason would have been amazed. Consider what he wrote in the last section of the Virginia Declaration of Rights.

SECTION 16. That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and therefore all men are equally entitled to the free exercise of religion, according to the dictates of conscience; and that it is the mutual duty of all to practice Christian forbearance, love, and charity toward each other.*

Commenting on the language and context of the First Amendment (what is called “original intent”), journalist and author David Limbaugh writes,

The Establishment Clause of the First Amendment prohibits Congress from establishing a national church. It also prohibits Congress from interfering with the right of individual states to establish their own churches if they choose (between seven and nine colonies had established churches at the time of the founding)—not that any would consider it today.†

One can imagine poor old Madelyn Murray O’Hare (the original atheist campaigner against prayer in school)
rolling over in her grave. (Although since she didn’t believe in the soul’s survival of bodily death ... well, you can see the problem.)

Here is the point I would like to make, stated in the simplest and most direct language; “Without a belief in a Higher Power to whom one is directly and personally responsible, it is impossible to live as a free man or woman.”

One might question why someone who thinks as I do would subscribe to a belief system that states in its political program, “There is no god but man.” While the definition of both “god” and “man” are well beyond the scope of this essay, it is possible to understand the term “man” as applying to a being far more exalted than a semi-rational evolved ape. Modern psychology widely accepts the existence of an unconscious mind. I hold the opinion that human beings also possess what might be called a “super-conscious” mind, and therein lies the truth of the statement, “There is no god but man.”

I also accept the alternative to the ethically aware, faith-based political and social order I am supporting here, is the UN, globalist, secular society being shoved down America’s throat at an increasingly breakneck pace. In this world view, the “realist” or the “expert,” has concluded that most people are not capable of governing their own lives, so they—the more self-disciplined leaders—must fill the vacuum by providing adequate
controls on their moral, spiritual, and intellectual inferiors.

The human race requires discipline for its survival. At the most basic and personal level, without the discipline provided by our bone structure, we would collapse into shapeless blobs. On a more complex level, without the right ordering of human desires, society will collapse into a morass of anarchy and violence so often observed in times of crisis.

Political systems are necessarily based on discipline. Laws and social customs reward desirable behavior and punish undesirable behavior. This is far from prudery or schoolmarmism. It is evolution. Think of the areas of life in which people face the most danger. The military and the medical professions both come to mind. They are two of the most hierarchically observant groups in society, utilizing the most stylized and ritualistically prescribed and proscribed rules of behavior. These behavioral boundaries constitute a successful adaptation to the needs of their environments.

Anyone who has raised children is only too familiar with the consequences of behavior based solely on unbridled human desires. How many children have died or been injured by drowning, being hit by a car, or by electrocution, when indulging their own unchallenged instincts? Parents are also well-positioned to observe the natural, biological self-centered point of view of the
normal child. The human socialization process involves, at its core level, the learning of proper regard for the rights of others. This culturally transmitted instruction is no less holy or unnatural because it involves tutelage. The passing on and assimilation of knowledge and codes of behavior is fully compatible with the natural dignity of our species.

Tyranny is merely a form of discipline designed to bring about the right ordering of society—in this case by external compulsion. It is not illogical in the least. The collectivist Plato even considered it the greatest good in *The Republic*. Carroll Quigley, one of Bill Clinton’s mentors and author of *Tragedy and Hope*, was more straightforward than most about the need for political domination by the elite—but I don’t necessarily consider him an “evil” man. I think that he and many of the New World Order crowd think they are doing the right thing by attempting to manage society. After all, look at the mess we’re in.*

In a political system that seeks to maximize individual Liberty, there must still be enough discipline to meet the needs of human survival. In the case of a free society, the requisite discipline will be self-discipline.

Self-discipline involves many different facets, not the least of which is learning and acting upon the lessons of the past, delaying gratification through rationally reviewing the results of behavior, and analyzing the
legitimacy of a contemplated action. At the lowest level, satisfying hunger by scooping out food from a hot receptacle is behavior soon superseded by waiting for the right moment and using the appropriate instrument. On a more complex level, the sexual instinct is usually most enjoyable when unaccompanied by an unwanted pregnancy. Going further up the chain, dishonorable behavior, often extremely tempting, will lead to self-recrimination in any person with a well-developed conscience.

But what is the moral code of a free person? In my own case, I base my most successful actions on what I believe is right. What I mean by “right,” is that behavior by which I am prepared to be judged by a higher standard. I can call that higher standard God, and imagine It to be a white-bearded classical figure, or imagine a Hall of Judgment with the forty-two Assessors awaiting Tahuti’s proclamation of the results of the Weighing of my Heart against the Feather of Maat. I can calculate the effect of my behavior on the precious relationship with That which I have learned to call my Holy Guardian Angel. But whatever symbol set I might use to represent the Divine, you can bet your next paycheck it will include a sense of Fear. Holy Awe is another term to connote the same sense. It is an awareness that all I am, or can be, is secondary to a Magnificence which I cannot begin to describe, and on which I am wholly dependent. Was it not King Solomon
who said Fear of the Lord is the beginning of Wisdom?

57. Follow out these my words

58. Fear nothing.

  Fear nothing.
  Fear nothing.

59. For I am nothing, and me thou shalt fear.*

I can be trusted, within the limits of my own spiritual development, to be honest, truthful, law-abiding, dependable, responsible, tolerant, care-giving, loyal, respectful, generous, etc. Part of the reason for this is my belief that my actions are being recorded by a Power to whom I am ultimately answerable. However I am equally capable of being an irresponsible, dishonest, low-life, whose selfishness and callousness is matched only by an internal compulsion to dominate every situation with which I am faced.

It’s the “one from Column A, one from Column B” dichotomy every self-aware human being will acknowledge—if he or she has the courage to look into the mirror of the soul. “My adepts stand upright; their head above the heavens, their feet below the hells.”†

There is a distinct advantage to choosing for one’s method of discipline a self-imposed moral code dependent on a growing understanding of a higher Power, and one’s personal mission in life or True Will. The reward is a
self-monitored and evolving rule of behavior, rather than one enforced by a confused nineteen-year-old wielding a machine gun, in subservience to leaders neither he nor I have ever met, following orders with which one or both of us may disagree. The deaths of David Koresh and eighty-one other members of his church, after all, rested first on the unproved assumption by a Treasury Department functionary that Koresh may have violated the two hundred dollar tax mandated for the legal conversion of semi-automatic weapons to fully-automatic status.

Some further comments on this matter of respect for Authority. In the last two decades, America has witnessed very different styles of political administrations in Washington, D.C., at least on the surface. The country is virtually evenly divided between those who supported Clinton (Nobama?) and those who supported George W. Bush (assuming one supports either). What seems different from any time I remember is the visceral hatred many people feel for these people. The media calls this “polarization of the electorate.”*

But even if I happened to “like” Clinton or Bush, (or God help me, Obama) I would have to recognize each of them is an imperfect being like myself. All of us are having enough trouble running our own lives. We should all exercise the courtesy and humility to stay out of each other’s way. This was once called “acting like a gentleman,” or “minding one’s own business.” Neither one
of these politicians, or for that matter anyone else in the world, has the right to tell me what to do.

On the other hand, I might want to do something that contradicted my own conscience or sense of morality. I may be so sorely tempted that I feel a real sense of annoyance and rebellion at realizing that what I may want is the wrong thing to do. Whether I do it or not will be based on my progress on the Spiritual Path. But at least one thing is clear. I have complete respect for (if imperfect obedience to) the source of Authority that oversees my behavior and defines my sense of right and wrong. There is no compromise or ambivalence here. But a human being, whether wearing a government hat or badge or any other symbol of authority, will never command that level of my allegiance.

Simply put, I am an imperfect being who recognizes the need for self-discipline, and is willing to be guided along the path of right action by a Power I recognize as my superior. The real advantage of inner freedom is that you get to serve a Power you respect.

Because, whether we like it or not, we will all serve a Power greater than ourselves. Those secularists who find the concept of serving God to be so repulsive or antiquated that it is beneath their dignity, condemn themselves to serve the power of man—whether it will be one tyrant with his blue-helmeted nineteen-year-olds, another with his ninja-clad, jack-booted storm troopers, or
a cigar-sucking, communist megalomaniac whose machine-gun wielding soldiers will be trying to prove to us and our children that he is God.
A FURTHER NOTE

In view of a conversation with a friend who describes himself as a secular humanist and an agnostic, I must add the following.

There are two types of humanist: secular and religious. The secular humanist is either an agnostic or an atheist. The religious humanist may, like the common view of Thomas Jefferson, be a Deist who believes the world was created by a God who may be uninvolved in the later affairs of His creation.

There are further differences among humanists. Individualists believe the fundamental concern for humanist thought should be the well-being and sanctity of the individual. They believe a person “owns” his own mind and body, that property is inviolate, therefore one must not be forced to any action that infringes his will. (Of course, conversely, the individual must not initiate force or violence against another.) Statists or collectivists hold a contrasting viewpoint. They believe the guiding principle against which humanist thought should be weighed is the interest and well-being of the group (as defined by the government or the “experts”) which supercedes any rights of the individual. Both individualists and statists believe their program will result in the “greatest good” for humanity.

Libertarian humanists (individualists) are those who
focus on individual rights. Many of America’s founders could be called libertarian religious humanists. Communist and socialist humanists (statists or collectivists) follow the school of thought that runs from the disciples of Rousseau during the French Revolution, through Karl Marx, to the likes of today’s Howard Dean or Hillary Clinton.

I am happy to count as a friend any person with a well-developed ethical sense who does not believe in God, if he or she is honest and self-disciplined enough to understand the difference between “enlightened self interest” and self-indulgence; and who regards the rights of the individual as the absolute basis for his humanist beliefs. One of my intellectual heroes is Ayn Rand, an atheist, whose devotion to the highest ethical standards was, I believe, unsurpassed by the religious luminaries whom I also regard with admiration and respect.


‡ If the Younger Brethren will unclench their fists and revive from their swoons long enough to remember the concept of aspiration to the HGA, all will
be well. Those secularists who honestly believe they live up to the standards outlined in the section of this article titled “A Further Note” on page 278 may substitute “Moral Code.”

* Crowley, Aleister. Liber OZ (Book 77). A 160-word work that expresses the political philosophy of The Book of the Law in words of one syllable. Crowley wrote it in 1941 and considered it a manifesto for O.T.O.

* The most egregious dishonesty of which they are guilty is not publicly accepting their own responsibility for much of that mess. Without belaboring the issue, almost every policy advanced by the U.S. Government in the last sixty years has been either created, supported, and/or administered by a member of the Council on Foreign Relations. Convicted Communist traitor and first Secretary-General of the UN Alger Hiss was a member, as were Presidents Dwight Eisenhower, John Kennedy, Richard Nixon, Gerald Ford, Jimmy Carter, George H. W. Bush, and Bill Clinton.

* Defining “honor” is not an easy task. “Elevation of character, noblesness of mind, scorn of meanness” are all suggested by The Oxford English Dictionary. “Conscious self control in service to an ideal that embodies one’s highest aspirations” may begin to approach the meaning.


† Liber XC, The Holy Books of Thelema.

* Written in 2004. Today, the Bush dynastic days are over, and the Clintons, it seems, must await Chelsea to regain their grip on the collective throats of America. However, at least the media has moved beyond any concern about “polarization of the electorate.” It has been near unanimous in its shameless embrace of its messiah, Barack Hussein Obama. Like Mary in the New Testament, the media kneel before him, untie their hair, and anoint his feet—soiled from the rigors of his pilgrimage through the Chicago political machine. Thugs, felons, racists, terrorists, and leftists have all been sanctified by the cameras, microphones, and word-processors of his sycophants. Meanwhile, John McCain, jettisoned by those he once considered his base, punished them with Governor Sarah Palin. Way to go Mac!
Of course, these are different times and different times can call for a change of strategy, a fresh approach. Some say there should be a World Government at last. For the world is now very much operating with a global economy. And perhaps it is time for humanity to see the end of entrenched nationalism and religious sectarianism…

It’s a new day, these voices say, and the Powers That Be know that and they are acting on it. They want to move
the world in a certain direction and, to do that, certain things must happen and happen fast. We are indeed in a world crisis. No one can doubt that. The fact of it is all around us.

I don’t pretend to have all of the answers. But I do have my own insights and I feel that I must speak out today as best I can. I think that we are living in a time of great change and great revelation. A time of great awakening. And though many of the sages in the past have known it and have been telling us this for centuries and millenniums, those who are awakening now are finally fully realizing something very important: that we live in a world of duality, that everything in this world, in fact, is predicated on duality and that duality is at the very root of all of our problems.

What is duality? It is matter and spirit, it is light and dark, protons and electrons, positive and negative energies, subject and object, self and other, you and me… It is good and evil too. From the very inception of life as we know it, dualism is inherent. There is no ignoring it or escaping it. Once this universe was created, absolutely everything within it was subject to dualism. On this science and religion totally agree.

The point is: there are indeed positive forces in this world and negative forces. They are within each of us and in everyone on the planet. They are in everything that lives on the earth. And we might call these positive and
negative forces, Christly forces and Luciferian forces. The Hindus would say they are emanations of Vishnu, the creator, and Shiva, the destroyer. Buddhists would see these forces as impersonal *karmic* forces. They would say that there are no *beings*, or no God, generating these forces, but simply life itself creating them or the universe itself creating them. They would say that we ourselves *are* those forces, and that what we *think, say and do* quite simply comes back to us.

But labels are just that: labels. We mustn’t be fooled by words. Words are a human creation. There is nothing *absolute* about language.

Still, we *do* think of language as absolute and millions of people down through the centuries have, over and again, fought and killed each other over words and labels. But this is a grave error and always was…

It is time that we all face the music together, that we face reality itself, and understand that by our very nature we are both peace loving at times and violent at times… For everybody errs and loses the head sometimes. Mistakes are made.

Originally, the word ‘sin’ was a term used in archery where a bowsman misses the mark. That is sin exactly, I say. It is a missing of the mark, plain and simple. God surely understands that. It happens and it is forgivable because mortal beings err at times and do that. But if a person learns from a mistake, he or she grows.
Of course, if one intends to cause hurt or harm, that is evil. That is being a fool. For we do reap what we sow and such evil will certainly come back on us, and we will pay a great price. By causing others to suffer in this world, we cause ourselves to suffer.

I don’t believe that Jesus exists the way that traditional Christianity says he exists, but I do believe that the teachings of Jesus are valid and true. I also believe that if anyone finds it spiritually uplifting and inspiring to believe in a personal Jesus, a Jesus who is the one and only Savior of Humankind, and if that article of faith gives hope and makes that person a better person, then fine. But don’t be intolerant of those who see things otherwise.

I also don’t believe that Satan exists the way that traditional religions in the West would have it. But there are Luciferian forces, forces that give rise to greed, to envy, selfishness, jealousy, hatred, vengeance and so on. These forces are indeed real, but they are quite simply lower forces that automatically arise in a dualistic world and serve to offer a contrast to the good. For without contrast, nothing can be understood nor have any meaning for us.

Please understand that if Jesus really did exist historically, then there is a certain fact about him that cannot be ignored. And it is this: Jesus was a rebel in his day! He set out to purposely overturn the old order and to break with many of the laws and customs of the Jewish
culture. So maybe being a spiritual rebel is not such a bad thing after-all and maybe it is by rebellion that cultures break into new territory…

[I]f the truth is to set us free, then we must *freely face the truth* and do what we know in our heart of hearts to be best.

There is a new heaven and a new earth before us now, and we must wipe away the tears from each other’s eyes and see death for what it is, *transformation*. Death is not the opposite of life, but quite simply a process within it. The opposite of life is nothingness. But nothingness can never be. For life itself is the proof of that.

All evolution within the *Whole* relies on the transformation of one thing into its opposite. So everything must return at last. Even me and even you. In some form. In some fresh form.
**The Authors**

*S. Jason Black* was a professional writer, illustrator, fine artist and a lifelong student and practitioner of Magic and Tantra. He worked as a professional psychic, and was much sought after for his accuracy.

*Robert Brazil*, a brilliant researcher, astrologer, and magician, passed away in 2010. A key early member of TAHUTI Lodge in New York City, he was knowledgeable and sophisticated, with a profoundly ironic sense of humor and an eclectic erudition. He pursued his fascination with William Shakespeare and was actively engaged with the historical controversy of the writer’s identity.

*David Cherubim* is a musician, magician, and author. He is the head of the Thelemic Order of the Golden Dawn and author of *Diary of the Antichrist*.

*Chic Cicero* has authored books on subjects including the Golden Dawn, tarot, and ceremonial magic with his wife, S. Tabatha Cicero. Having established a Golden Dawn temple in 1977, Chic was one of the key people who helped his friend Israel Regardie to resurrect a legitimate, initiatory branch of the Hermetic Order of the Golden
Dawn in the United States in the early 1980s.

*S. Tabatha Cicero* is a member of several Co-Masonic, Martinist, and Rosicrucian organizations. She met her husband and co-author Chic Cicero in the early 1980s and the Golden Dawn system of magic has been her primary spiritual focus ever since.

*Peter Conte* carries forth the torch of the Magickal Childe Bookstore in New York City where he read Tarot cards for many years. Peter embodies the shop’s motto, “Hard Core, New Age.” He is currently writing a book on the Tarot which promises to be very thorough.

*Lon Milo DuQuette* is a noted Tantric authority who has written and taught extensively in the areas of Mysticism, Freemasonry, Tarot, Qabalah, ceremonial magic, Enochian magic, spirit evocation, and the Goetia. He is the co-author with Christopher S. Hyatt of several New Falcon Publication titles.

*Eric Gullichsen* has been involved with computers and programming for more than four decades. He has written in the areas of hypertext, logic programming languages, and digital logic.

*Steven Heller*, Ph.D. was widely in demand as a clinician, lecturer and trainer of the Ericksonian method, which he
helped develop, as well as his own method, Unconscious Restructuring. Dr. Heller received his Ph.D. in clinical psychology from California Western University, where his special area of study was hypnosis.

William S. Hyatt, the son of Christopher S. Hyatt, is an entrepreneur and a critical observer of human behavior in the style of his father.

Richard Kaczynski, Ph.D. is a psychologist specializing in non-mainstream religious beliefs. He has written extensively and lectured internationally on mystical and magical beliefs and practices.

Nicole Laliberte is a college student majoring in Political Science. She wrote this essay while in her senior year of high school.

Timothy Leary, Ph.D. was a respected Harvard psychology professor who became a guru for hundreds of thousands of people, espousing the use of the powerful hallucinogen LSD and other mind-altering drugs as a means of brain change. After he was forced out of academia, Leary became associated with many of the great names of the time including Aldous Huxley, Allen Ginsberg, William Burroughs and Charlie Mingus. He died in 1996. Dr. Leary is the author of the New Falcon titles: What Does WoMan Want?, The Intelligence
Agents, Info-Psychology, and Neuropolitique.

*Shelley Marmor* is a freelance journalist for both print and web publications. She has been an ardent student of Christopher Hyatt since her magical studies brought his writings into her life. This is her first major book publishing assignment.

*Osho*, known also as Bhagwan Shree Rajneesh, was born in India in 1932 and died in 1990. He stands as one of the most famous religious leaders of modern times. He is the author of the New Falcon title *Rebellion, Revolution & Religiousness*. His life and his work should be inspirations to rebels everywhere. For information contact Osho International, 410 Park Avenue, 15th Floor, New York, N.Y. 10022.

*Daniel Pineda* is a martial artist, practitioner of the Mystery Traditions, and a devotee of liberty. He holds Black Belts in and teaches various Eastern and Western martial disciplines, as well as Qigong. He lives in south Florida with his wife Julia, with whom he operates Falcon Martial Arts Academy. He is the author of *The Book of Secrets* published by Redwheel Weiser.

*Dr. Israel Regardie* was an Adept of the Golden Dawn. At an early age, Regardie worked as Aleister Crowley’s personal secretary. Regardie was the messenger to the
modern world charged with preserving the teachings of Crowley and the Golden Dawn. In addition to his extensive writings, Regardie practiced as a Chiropractor and Therapist. He taught psychiatry at the Los Angeles College of Chiropractic and contributed articles to many psychology magazines.

Wayne Saalman has traveled extensively throughout North America, Europe, Asia, Africa, and Australia in his quest for understanding and insight into the nature and historic origins of human metaphysics. A spiritual syncretist, he personally practices both Gnostic and Buddhist forms of meditation, and draws heavily on the shamanism, magick, yoga, Tantra, Tai Chi, and Chi Kung.

Austin Osman Spare was an English artist who developed magical techniques including automatic writing, automatic drawing and sigilization based on his theories of the relationship between the conscious and unconscious self. His artistic work is characterized by skilled draftsmanship exhibiting a mastery of the use of the line, and often employs monstrous or fantastic magical and sexual imagery.

James Wasserman has been studying and practicing the magical system of Aleister Crowley since the late 1960s. He is a noted author of numerous books on esoteric symbolism, magick, and secret societies, as well as a
passionate advocate for the values expressed in the Declaration of Independence, the U.S. Constitution, and the Bill of Rights. The photos he contributed to this book are shown in color in *Secrets of Masonic Washington*.

*Dr. Jack S. Willis* has graduate degrees in Biochemistry and Psychology and is a Doctor of Chiropractic Medicine. He trained in Reichian Therapy with Dr. Israel Regardie for nine years. A close friend of Dr. Hyatt’s, he served as director of the Reichian Therapy Center in Los Angeles, California.

*Robert Anton Wilson* was the author of numerous books on such wide-ranging subjects as quantum mechanics, UFOs, history, science fiction, sex, mind-altering drugs, mysticism, scientists (pompous and otherwise), secret societies and, especially, human consciousness. They include the best-selling New Falcon titles: *Cosmic Trigger* Trilogy, *Sex, Drugs, & Magick: A Journey Beyond Limits*, *Prometheus Rising*, *The New Inquisition*, *Reality Is What You Can Get Away With*, *The Walls Came Tumbling Down*, *Coincidence: A Head Test*, *Wilhelm Reich in Hell*, and *Quantum Psychology*. 
Some Other Titles From New Falcon Publications

Undoing Yourself With Energized Meditation
Sex, Magic, Tantra & Tarot: The Way of the Secret Lover
Secrets of Western Tantra: The Sexuality of the Middle Path
by Christopher S. Hyatt, Ph.D.

Cosmic Trigger I: Final Secret of the Illuminati
Cosmic Trigger II: Down to Earth
Cosmic Trigger III: My Life After Death
Coincidance
The Earth Will Shake
Email to the Universe
Nature’s God
Prometheus Rising
TSOG: The Thing that Ate the Constitution
Wilhelm Reich in Hell
The Widow’s Son
The Walls Came Tumbling Down
Sex, Drugs & Magick
Quantum Psychology
by Robert Anton Wilson
Info-Psychology
Intelligence Agents
Neuropolitique
by Timothy Leary, Ph.D.

Healing Energy, Prayer & Relaxation
The Complete Golden Dawn System of Magic
(New, Hyatt Tribute Edition)
The Golden Dawn Audio CDs
by Israel Regardie

Please visit our website at www.newfalcon.com
New Falcon Publications
Invites You to Our Website
www.newfalcon.com

At the New Falcon website you can:

- Browse the online catalog of all our great titles
- Find out what’s available and what’s out of stock
- Order our titles through our secure online server
- Find out about book signings and author events
- Find products not available anywhere else including:
  - One-of-a-kind and limited availability products
  - Special packages
  - Special pricing
- Get special discounts
- Send us e-mails
- And much, much more
Get online today www.newfalcon.com
Lucifer’s Rebellion
A Tribute to Christopher S. Hyatt, Ph.D.

To say Christopher S. Hyatt, Ph.D. will not ever have mass appeal is an understatement. If anything, the masses detest him en masse. And rightfully so. His radical approach to self-transformation doesn’t come sugarcoated or gift wrapped. Rather, Dr. Hyatt exposes every hypocrisy and forces his readers to face “yourselves as you are—not as you wish to be.”

In the world of Dr. Hyatt we formulate our ideas of ourselves and the world around us based on accumulated lies (aka “traditions”) taught to us since childhood. As a result each person comes to believe in a fictitious “I” solely based on the liars in our lives regurgitating their lies onto us. “We are all handicapped by our traditions and conclusions,” according to Dr. Hyatt. Heroically, and luckily for many of us, he does offer a way out.

Though he passed away in 2008, his take-no-prisoners approach to self-actualization lives on. The articles contained in this book—some selected by Dr. Hyatt himself—are written by authors who carry the torch of the Doctor’s great work including Chic and Tabatha Cicero, Peter Conte, Jack S. Willis, Daniel Pineda, Nicole Laliberte, and Dr. Hyatt’s son, William S. Hyatt. Some of the articles are written by his friends and colleagues: Dr. Israel Regardie, James Wasserman, Lon Milo DuQuette, David Cherubim, S. Jason Black, Robert Brazil, Wayne Saalman, Robert Anton Wilson and Timothy Leary.

This book is a treasure trove of sanity wrapped in the garment of madness.

Cover art: Baphomet by Eliphas Levi
Cover photo: Jerusalem sky by James Wasserman
Cover design by Studio 31

NEW FALCON PUBLICATIONS
9550 S. Eastern Avenue • Suite 253
Las Vegas, Nevada 89123
www.newfalcon.com