

The Technicians Guide to the Left Hand Path

by raensept ((It's written by Donn Webb, the HP of TOS))

Being an exposition of the transformation of consciousness through the path of resistance, its
techniques, psychology, philosophy and metaphysical basis of the
antinomian path of spiritual dissent

The Occult Institute of

Technology

Preface

From Specifics Towards the General

This book is about magic. It explains in meticulous detail the techniques and strategies that can be used to create a personal transformation of consciousness (this is the greatest of all magic). Given this particular approach (magic being related to shifts in consciousness and perception), this book is not about psychology - although that plays an important aspect within this text. It is also not a book of magical incantation and ritual, you will not find "spells" here, although the reader can leave this book with a *way* to practice effective magical ritual. What you will find is a model of magical theory whose purpose is to aid he or she in creating their very own spiritual independence. The pattern and model used here is *resonance*. This pattern will be discussed in greater detail, and its individual parts shown to be a practical magical formula for changing oneself. Also it is a formula for changing the external world in which that above mentioned self lives within.

When talking about magic we are really talking about non-scientific (although there can be some overlap) methods to create changes within two very clear cut human environments. The first of these is the world of your own thought, emotions and understanding - your personal inner world. The second of these is the world *outside* of your own thought, emotions and understanding. It is the world of physical proportion and of physical items and the laws of physics that govern them. Often times these two worlds are called the *subjective* and the *objective*. Each can have an influence upon the other, and it is this dynamic sharing of influence that permits the use of magic. Please think of that previous sentence and consider it.

Changes within these two worlds occur when you defeat the *resistance* that is formed when one desires something from one or the other of these worlds. Resistance is what stands between you and your stated goal or change. The form of resistance that I will primarily treat here is that which involves spiritual change. It is upon this spiritual level that we can define two very distinct methods of defeating resistance, and it is this distinction that forms the cornerstone of this book's foundation. Each of these methods has had long lasting impact upon the state of humanity in terms of its religious, spiritual and philosophical belief. From there, these influences have worked themselves into our social structures, our politics, our myths and legends *and* our way of thinking.

These two ways, or paths can be described as the path of spiritual dissent and the path of spiritual unity. To understand this a bit better we can say that the path of spiritual unity depends upon the individual giving themselves over to manners of conduct as determined by their god/goddess/gods/doctrine/dogma in various ways. At the opposite side of this would be individuals who engage in actions that are determined through independent criteria (such as personal experience) rather than through dogma or ritualized and established codes of conduct. I will explore this in greater detail further on in your reading.

This book is not, as many would think, an attack upon god or anyone's belief system. In fact, this book reaffirms the importance of both these approaches. But, from the outset, understand that this book is a proponent of the path of spiritual dissent. With that said I want to state emphatically that the path of inner peace that results from personal unification with god is valid. Just as valid is the path of spiritual dissent. Each of these ways reflects and mirrors a cosmic and universal form of resistance - and it is the experiences discovered through the overcoming this resistance that results in a transformation of the individual. However, dependent upon which approach you use, the results will have different effects. The most significant difference will be the way that you understand and use the experiences of resistance. The path of spiritual unity takes you to god. The path of spiritual dissent takes you away from god - in whatever form you believe he/she/it exists for you. Intention is the major factor.

Humans, on the average utilize only 10-15% of their available brain power. This is the state of man as he exists for the most part, and it is this state into which we are each born. Further growth of your brains potential comes only through your desire, will, and actions to focus on that exact task. But, be forewarned, extension and development of consciousness offers no peace of mind, and no rest for the weary of soul and heart. Quite the contrary, it brings resistance in the form of turmoil and confusion of the mind and soul. This only makes sense. Part of expanding your brains ability is that it takes in more information. The more information you take in, the greater the prospects of discovering resistance within the that information. Now, if you stay focused to the task and work yourself through the resistance you will change - experience is the cornerstone of change. The nature of this change, or how the change is reflected within those two worlds I have already mentioned previously, is determined by the path (spiritual unity or spiritual dissent) you take to meet that resistance. All of this will be covered in greater detail further on in this book.

There have been many great books inspired by the path of unity with god. Few great books have been written about the path of separation from god. This book is about the Left Hand Path - the path of spiritual dissent. In this book I will cover the techniques, possibilities, environments and psychological aspects of the Left Hand Path. There is no evolution for man other than the growth of our consciousness. The odd thing is, this type of evolution - that of consciousness - already has the physical portion (the brain) developed. It is only the potential of the brain and mind that need be developed. The most difficult biological aspect has already been taken care of. So, it becomes an individual decision to do what it takes to harness more of that 75% or so that is open for development.

The ideas that I will present to you within this text are researched, referenced and developed from materials that exist. However, these exact ideas - in order to change them into something practical and useful other than data- requires a more general understanding. Speaking from a strategic viewpoint, it is vital to present the ideas in somewhat general terms. From that basis, the individual can develop the specifics for themselves. In other words, you the reader, take the basics and fine tune them for your own individual self - the specific. This is what I was getting at when I discussed models and platens. There is a necessity within the path of spiritual dissent for the individual to act as a god and to create¹ by moving from the general to the individual specific. The major concept of this book then, is to act only as a point of departure. It is from this template and model that creative, unique and individual ideas come forth. However, I might quickly add that I do get into certain specifics. Particularly in the section on ritual proxemics, what I don't do is fill in the blanks - you must do this.

Dissenting from specific ideas to extend them generally as a way to achieve individuality lies at the very heart of antinomian principle. It is also defining of the antinomian path of spiritual dissent. For instance, if you accept the generalities without creating the specifics for yourself, then you are moving away from the entire idea of individualism. The strategy, therefore, is to learn how to recognize objective consciousness *and* conscience within oneself. One then uses that strategy as a tool for individuality. A self that is not based in cultural tradition, religious indoctrination nor social expectations. Accomplishing this amounts to engineering a new type of personal psychological construct in order to understand differently - in a word it is a beginning - or Initiation. Obviously then, this book, if it is to be put to practical application, is *not* for those who are satisfied with what they have been given. It is, in the practical application type of sense, only for those who feel the necessity to become a different being. It is a book for those that are inherently dissatisfied with what they have already become. These are the people who will Seek the Mystery.

¹ A hallmark of the Left Hand Path!

So, although (hopefully) this book is quite readable, it will only be useful to those who have a strong enough of a spiritual question and irritation to scratch at it. The merely curious will hopefully learn something about the antinomian character and go away better informed. Adepts will have to read between the lines, and smell the roses.

Resistance is a useful principle for the antinomian who employs it to create transforming experience. The result of overcoming resistance is not equal to merely ridding oneself of the resisting influences. The consequence of overcoming resistance is a synthesis between the experience itself and how one thinks and perceives their two environments as a result of that experience. There is no better teacher than first hand experience even in terms of metaphysical and spiritual events.

Magical work itself is a metaphorical philosophy of form, function and principles. It is through these specific philosophical forms and their varied functions, and principles that magical work is accomplished. How is this achieved? By the combining and recombining of these “ideas” and how you experience them in terms of the resistance they create. Now, understand that when I am speaking of “creating” it is very rarely within this book in terms of a material object. The real creation I am speaking of is within the magician him or herself and how they are perceiving our two worlds. Put another way, it is the experience and knowledge of ideas that combines, distills, neutralizes and recombines into new forms of understanding. It is from this platform that the magician changes, manipulates and alters their reality, and if extended outward, shapes and shifts the reality of those that come into contact with that new measure in the future what is to be.

What *must* be incorporated within the serious magical practitioner is the knowledge of the principles, functions and form. This means a thorough familiarity with the symbolic, an understanding of the inner significance and separate language that consciousness casts upon those elements that come within its’ range of awareness. The tarot, the runes and the I-Ching are all alchemical tools. The requirements to forge a useful tool is the knowledge and information of operation and technical expertise. Knowledge must precede the method, and so the first key is realizing that knowledge is absolutely necessary, and the second key is engaging personally within an activity that involves the acquiring of that knowledge.

For the antinomian, this knowledge is only useful once its essential principles have been separated from the inscriptions of religious, cultural and political indoctrination.

Resistance can be overcome through the processes of subtraction or distillation, addition or expansion and augmentation, and finally neutralization which is a function of synchronization. The first two of these processes - distillation and augmentation - are interchangeable in the sense that they can both lead to the third process of neutralization and synchronicity. These first two are not independent of each other, but are part and parcel of an overall methodological approach towards the transformation of consciousness. We augment consciousness through acquiring knowledge, we distill the contents of knowledge through experience. Through the vehicle of consciousness itself we can enhance this process by becoming aware of personal affinity or magnetism towards certain types of cognitive platforms which are the gates towards the discovery of the individual True Will.

Distillation and augmentation are the specific principle forms of the generalized concept of expansion and retraction. In the quest for evolutionary consciousness distillation is the functional process that leads inwards or *retracts* a consciousness of the inner reality within the individual. The process of augmentation, or *expansion* is the aspect of consciousness that leads out from oneself impacting upon the external reality of the individual. Synthesis occurs when there exists a formulaic convention that allows the individual to prescribe upon them self the contents of these two movements in such a manner as they influence each other towards a single goal. This idea of a

formula is of vital importance, for it is the formula that prescribes the manner in which the process of future vision are achieved. Rightly understood, the formula provides the fuel for achieving the velocity necessary to overcoming resistance. The formula is the distillation of the specific functional principle, or grouping of principles, into a short statement for the purpose of guiding an individual towards a cognitive platform that enables transformative process.

The formula is an essential inscription into time that extends a specific key of transformative knowledge.

Finally, a Word About the Psychology of Initiation

Let it be understood that initiation entails a great deal of psychological process, the intent of which is to manufacture synthetically constructed perspectives *of choice* (will). These outlooks of both the subjective (internal processes of consciousness) and the objective (external result of consciousness) are the inherent rules of a form that will shape this initiated vision. The ability to see what others do not within the same environment is your key to power. To "do" (to accomplish the individual's True Will) results from being able to see. It is only through sight that you see what needs to be done, and it is through the Will that the choices "to do" are made.

There must exist a motivation to provoke the desire for constructing this new matrix of ideas. Dissatisfaction with the current state of spiritual being and life's affairs is a primary catalyst for desiring change. If one does not have the need to change them self then they will die as they have lived, for those who are already satisfied such attempts will result in a shallowness of being, of an artificiality that is readily apparent. Therefore, the ideas contained here are for those who are incomplete, who need to expand beyond their current vision of life. Expansion results from understanding and "applying" what is learned by perceiving the objective and subjective universe's in new and unique manners. It begins with the destruction of the psychological construct of "culture", "society" and "genes" that we are born with, and of which we develop in our formative stages. It doesn't mean abandoning culture or society, it means stepping aside from them, evaluating them and then invoking them as property to be used. Typically, individuals accept their born culture and society with little or no question of it. It is ingrained from birth, antinomianism demands that all constructions be evaluated on their own merits as to the degree it is useful for the development of the individual.

Expansion is a movement away from a point. The first point you will move away from is the cognitive platform that has impacted you by the order/beliefs/icons and affinities of society, culture and genetics. This is the first step, subsequent understandings will be built upon what you begin to create from this "clean slate" of internal and external experience. The state of man as he is, IS not to "do". You cannot change without "doing". To "do" results from becoming aware and realizing something needs to be done on a personal level and then acting. This is the Key, this is the Path.

The Left Hand Path Has Nothing to Offer to Those Who are Satisfied.

This is the essential condition necessary for starting the alchemical procedure. An echo of objective conscience within the mind that says to the self: "what I have been given does not feel right". This is then followed by a search for the miraculous, for the transforming element, to find individual "rightness". This type of transformation leads to the Path of the Two Ways - the Path of Unity, or the Path of Separation. This book is for those whose way is the Path of Separation, and the transforming element is the cold icy vision of a desert night where the stars becomes as Gates. This is the Book of Salt.

XXX

year 32

Chapter 0.

The Nature of Evil or....The Devil Made Me Do It

"No law can be sacred to me but that of my nature. The only right is what is after my constitution, the only wrong what is against it." ...Emerson

To understand the nature of evil is paramount towards glimpsing into the character of the antinomian spirit. The antinomian is a reflection of this evil in the sense that the principles which govern their actions are based upon the transference of the pure form itself into the activities that the antinomian is engaged within. These activities can also be understood in a more muted and distant fashion in the sense of an affinity towards ideas that have been inscribed into the passage of time by the actions of other antinomians. Such affinities pick out patterns of ideas that extend into the cultural milieu and then retract - leaving their imprint upon aspects of the social fabric to be carried into the future - if they are recognized.

The True nature of evil is inscribed within the movement of humanity as various forms of cultural, political, environmental and genetic inscriptions. Its understanding is not forthcoming, and not very easily recognized. The true nature of evil being occult and hidden from those whose personal tendencies are oriented towards the goals of the Right Hand Path. This tendency towards assimilation, or unity of oneself into the universal order is the hallmark of the birthed self².

There is a common social understanding of evil as solely consisting of various anti-social activities. Actions that defy the rules of law, ethical behaviour, and social conduct. Under this definition murder, theft, assault and various activities descriptive of criminal behaviour are easily categorized. However, in the context of personal spiritual growth, the term evil is devoid of these types of activity. Within this context EVIL exists upon a different plane of understanding that has nothing - absolutely nothing - to do with the common criminal behaviours that I have just described. Now, spirituality *can and does* in some cases mediate the sociological causes of criminal activity through psychological transformation. All of this is part and parcel of the psychological basis of initiation, i.e., personal transformation into preferred states of consciousness.

This last statement deserves a bit more elucidation to make clear. Behaviour modification is a technique that operates as a technique in and of itself regardless of the trappings that the procedure is enshrouded within. This is not meant to imply that the technique can stand alone. Rather, that the content of metaphor, symbol, myth and religious doctrine (in most cases) that is placed upon the platen of technique is mutable. The trappings give a *personal* significance, they also provide sociological and cultural/political importance for the masses who partake, or have knowledge of the conversion. The technique is a blank slate of psychological operations whose importance to the individual is obtained through their culture and social conditioning.

So, what are we *really* saying here? We are first saying that behaviour modification occurs as the result of psychological operations techniques. Secondly, we are saying that personal significance to the aforementioned psyop procedures are directly related to social conditioning. More importantly, it is *how* the individual themselves has accepted these religious and social/cultural structures for themselves that empowers the psyche to change behaviours. Personal significance is what gives the psyop technique its power over the individual. But, this "personal significance" is a mutable element and varies from culture to culture. In this light we can see that "god" did not change Joe Smith from a drunken bastard to a pillar of strength, but rather, it was the psyop technique and the religious and spiritual significance Joe Smith found in "god" that has provided the

² The state of the undeveloped man upon which we will discuss more fully in another chapter.

impetus and energy to direct the Will to create change.

This is why these psyop techniques are just as valid for the Christian, Muslim, Buddhist, or even Atheist! The underlying technical mechanism is the same for all of these belief systems. However, the trappings that has given these techniques “personal significance” are all different, and even ideologically opposed to each other. A rather important aspect to this concept is that the individual *must* totally transfer their beliefs to an *outward* and externalized totem(s). This is a primary psychological component - ask any twelve step program group such as alcoholics anonymous, narcotics or gamblers anonymous.

We can now draw certain conclusions here. First, what I have proposed is that a life transforming spiritual conversion consists of two primary components. The first is the message, and the second is the delivery mechanism that inscripts the message into the human psyche. The message must have significance to the individual. This means that the message is most often universal to the culture of the individual and contains symbolisms and metaphor that reinforce the content of the message. Second, the delivery mechanism is a psychological technique, or series of routines that inscript or empower the message into the psyche. In this case, we have seen Joe Smith undergo a conversion of his self. A conversion that has empowered him to negate his “bad” behaviour and replace it with “good” behaviours. Because this transformation could have just as well occurred within other cultural/religious systems we can make an assumption regarding the true nature of good. It is from this initial understanding that we can begin our approach towards the true nature of Evil.

The first assumption we can make is that “good” in the transformative sense I have been elucidating upon, is not related directly to the culture it is found within. Such good is universal, cosmic and exists within all cultural systems. Good, in this sense, is made significant through the culture to the individual, but “good” in and of itself as a *principle* is separate from that culture. This is evident from the fact that “good” such as in the case already mentioned with Joe Smith would have been considered as such within any culture - the difference being the trappings of the culture. So, we have a universal good that exists beyond the confines of culture, environment, psychological states and human tendency. Furthermore, this universal good is most often called God, and it is the signature of God to provide the path of least resistance through the giving of oneself over to its’ (God’s) influence.

This concept of “least resistance” needs a bit more clarification. First, we cannot make the mistake of considering the path of least resistance as the way of “indifference”. This way is an act of consciousness as opposed to faith, hope, giving oneself up to, merging with and so forth. Second, we cannot make the mistake of considering the particulars leading to this path of least resistance as the actual path itself. The moment of transcendence is separate and distinct from the individualized elements that have led to the moment. The particulars could be any number of circumstance - including virtually none. Third, we cannot underestimate the power and draw of this path, most will accommodate it without a great deal of conscious effort - the tendency is bred into the human constitution. It is far easier to NOT DO, than TO DO. Fourthly, it is important to understand that the path of least resistance is the Way for the vast majority. As such it, is a powerful force that permeates all cultural and sociological milieus. The path of individuation is available to only a very small percentage of humans³, and it is indeed a lonely way to walk.

It is imperative to understand that the principle of “good” the way of non-resistant

³ I believe it was Colin Wilson who indicated that only one or two percent of any population is capable of advanced states of consciousness.

transformation, is ingrained into the entirety of nature, biology and physics itself. So, from the Left Hand Path perspective (make no mistake, this is the perspective I am offering!) God can, in part, be understood as that within nature which manifests as spiritual transformation through the principle of least resistance. This principle is manifest throughout the strata of nature, physics and biology even at the genetic level. This is the reflection of God (the abstract, noumenal concept) being realized into matter (the reality we perceive in accordance to our biology).

Noumenal existence is recognized through its revelation of principle into the matter of human perception.

We have now approached our most significant clue as to how God has manifest its essential properties into our perception. That path is through nature - which always follows the way of least resistance - and it is this principle of non-resistance that lies at the very heart of genetic diversity. Biologists have shown that a genetic mutation which finds itself in an accommodating environment replicates itself. A genetic mutation that finds itself at odds with the environment quickly falters and disappears. Nature is a reflection of God, and that God *is* encapsulated as a form particular to the time/space environment that we, as human beings, perceive. God *is* all present through this perceptual construct. Now, with this groundwork laid, we can approach the concept of True evil.

We started this chapter out by carefully defining the difference between evil - as action carried out against the norms of society/culture/law - and True evil as an independent principle that has no connection to the former. This was demonstrated by defining how good - in the sense of personal transformation through the Right Hand Path of God and the universal nature of man - is a principle of spiritual transformation through various paths of least resistance. Further, I have hypothesized that this principle is inherent within the very fabric of both biologic mechanisms and non-biological components of the natural environment - it is inscripted. True Will and individuality is a rather rare commodity, and becoming even more rare in the post-modern age of group-think where the "I" of the self has been replaced with "us", "we", "our" and "them". It is only through individual "becoming" attained through spiritual anarchy to existing ideas "*not your own*" that independence is truly obtained. It is this playing field that the Prince of Darkness inscribes true evil.

We can now speak about the anti-nature of the devil, for through our understanding of the nature of the principle of least resistance - the essential activity nature of God - we can begin to draw inferences regarding the anithesis of this principle; Spiritual transformation through paths of resistance. The concept of adversary lies within the dichotomy of approach and its' technique in manifesting spiritual transformation. Here we can establish one of the most misunderstood concepts regarding the true nature of evil and of the Left Hand Path in general.

Just as God is reflected within nature and the universe, God's adversary - the Devil - is reflected within that which is not nature and not of the universal order.

You cannot include the idea of the devil into the mechanical consistency of the universe as a naturally occurring component. If nature and the universe are reflections of God, then the Devil - as the ultimate antithesis, adversary, opposite and opponent of God - cannot logically be part of this same environment. The Devil represents the reversal of this "Godly" reflection, and as such, cannot be found in matter, is not of nature, is not consistent, nor of a particularized form. So we now know that True Evil is that which stands in opposition to, is adversarial towards, is dissented from the spiritual path of least resistance in the form of the antinomian nature. True good is expressed through spiritual transformation that occurs via the path of least resistance, it is this way that leads to eventual compliance, unity and oneness with God. True evil then, is expressed through spiritual transformation that occurs by following the paths of resistance, it is *this* way which leads towards the dissent, separation and individuality of the psyche from God.

The environment of the devil, and of true evil cannot, and does not, exist within the realm of nature/matter as we perceive it. This is the realm of God, to place the devil within this environment makes the devil nothing more than a puppet of God - dancing an eternal dance not of his own making. The single most indentifying factor of the Prince of Darkness is that he has no master other than himself. So, what is the precise non-natural environment that True Evil and the Devil - in what ever form - works within? The environment from which True Evil is manifest, and in which the Prince of Darkness makes his presence known is within the realm of human consciousness, human thought and ideas - the mind. These are then transferred from the abstract plane of existence - our individual thoughts and ideas - into matter through various creative and artisitic manifestations, intellectualism and their resultant works.

The realm of the Prince of Darkness lies within the mind of man as opposed to a manifestation into matter, nature and the universe - that which is the realm and reflection of God. The first is encapsulated within the untouchable separation of abstract thought and individual consciousness; the second lies within the denser material of that which exists outside of thought and consciousness, all of which impact and influence one another in various ways.

So, we can state unequivocally that True Evil is the denial of the self to move towards unification with God - to the extent that a personal spiritual transformation is made. True Evil is that which empowers us to individuality and to the antinomian this is True Good as well.

Chapter (- 1 + 1)

Atum

This small volume details those lines of thought that specifically affect the antinomian nature of the Left Hand Path (LHP). In the sense of transformation, this book is an alchemical text influenced by the symbolism found within the element of Salt. Salt is the antinomian element, it purifies and preserves, it destroys and makes noxious, it is found in both water and earth - it is often an element of protective magic. Most important of all, it is the element that represents the inscripting of transformative knowledge through the principle of resistance.

There is a mystery connected to the human being, a mystery so dark and deep that we have spent our entire known heritage daring to ask questions of ourselves. Our very ability to ask these questions is the first clue towards unlocking the mysteries that surround self conscious being. Self contained systems don't ask themselves questions. The awareness of *that* mystery serves as the cornerstone of motivation, an activity principle that leads to involvement in seeking out more thoroughly that mystery. Through extension, mankind seeks to extend not the physical self, but the ideas and symbols representative of him or herself through time. As ideas are extended, others will follow the way of the ideas, this internalization within others is a retraction inward (as opposed to the initial extension outward from its originating source) and forms the basis of synthesis and direct knowledge. It is the action of resonance.

Resonance, as both a personal initiatory, *and* larger Aeonic mechanism lies at the very heart of

transcendent experience. As such, resonance becomes a template for the technical discussions that abound further within this book. It is through synchronous/harmonic/enharmonic resonance (among other variations) that extension and retraction attract the activity necessary for transformation. This complex energetic relationship describes the relevance of ideas (directed and formulative energy) extending through time. It also explains how complexes of ideas are drawn together (retracted) and then extended into the human milieu of culture, society, and intellection. Resonance is the template that resulted from the first Becoming and it is embedded within that essential complex at all perceptual levels. It has been called many different things at assorted periods of time and culture (yin/yang, passive/active, positive/negative etc...) however, the essence remains the same no matter the conditions they are manifest within.

Resonance can be accepted as a methodology to understand the actions of the cosmos or of the quark. It can also be understood as a metaphor that describes transformational subjective experience, or as a platen to understand the relation between consciousness and objective reality. The designation is of little significance, either way it is a tool for placing the experiences of the subjective and objective universes of man into a model activity that can be emulated. Taken to its extreme limits, it is an advanced initiatory approach towards obtaining expanded levels of consciousness.

The dynamic potential of self individuation through the Left Hand Path is reflected by the Egyptian word *Xeper* (pronounced keh-fer). This can be understood in many integrated waysⁱ, but for the focus of personal initiation, *Xeper* will be dealt with as a process. It is this process - if willfully enacted - that results in the Initiation of the individual.

Immediately, we are faced with the question what is initiation? From the standpoint of the *Xeper* process it can be most easily be described as a separation of the psyche into very distinct components. For ease of visualizing this concept, liken each component to a packet of specialized knowledge. These components are then synchronized consciously into differing arrangements much like adjusting the lenses of a telescope. Each adjustment bringing into clarity a different object within its range of possible experience. The object within focus of that lense will be impacted every time the relationship of these elements is readjusted and synchronized. It is a shaping and reshaping of the psychological constructs we each use to create our reality. It is a form of meta-cognitive shape shifting. As one useful paradigm is functionally depleted another is created to take its place (the lenses is readjusted).

The purpose of Xeper therefore is to see more, and by this vision clearly see what can be, and then do what needs to be done.

From the outset is vital to understand that the Left Hand Path is represented by a diversity of ideas. These divergent ideas are bound together by their *intent* to create changes within the individual. The variance of ideas is a development that has occurred over time, a deviation largely due to the cultural, political, religious and social changes that have occurred over time. The validity and extension of these principles and ideas is shown by their preserverance through time - they have something vital and important to say. The cycles of spiritual anarchy and personal individuation that have developed from these principles/ideas are historically annotatedⁱⁱ. They are documented within the various magical papyri, amulets, legends, and myths that have survived over through time.

The following extract from Don Webb's book the *Seven Faces of Darkness* gives an indication of the time line involved and the nature of these influences each brought. From pages 23-26

The Egyptian god Set (god of initiation, magic, the future and the principle of isolate intelligence...RLW) went through periods of immense popularity alternating with total

denunciation. Set in the predynastic and archaic periods was an essentially positive deity introduced from the east as a god of the *extension of existence*. He is therefore god of *expanding* borders and radical changes of being, particularly birth, circumcision/initiation, death in battle, and rebirth through the Opening of the Mouth ceremony. Popular among easterners, his first cult site being Pelusium in the eastern Delta, his worship quickly spread to *border* areas, where he was identified with local gods of initiation. Two examples of such cult sites are Kharga in the south, which has always been primarily a Nilotic culture area, and the Libyan settlement of Ombos, wherein Set was identified with the local god Ash in the IIInd dynasty. Set's original worship as a night time polar deity suffered a decline with the rise of solar worship in the IVth dynasty. The Great Pyramid of Khufu is one of the last early monuments connected with the idea of a Setian afterlife as well as a solar one. The Great Pyramid had a special air shaft for the King's *akh* to fly to the star Alpha Draconis, which is the star of Set in the Constellation of the Thigh, principle of the Seven Faces of Darkness.

During the Middle Kingdom, Set was reduced to a symbol of Upper Egypt and apparently seen only during the Setian festival of *heb-sed*, or tying together. It was during this time that Set was first blamed for the murder of Osiris, a Semitic corn god who had arrived in the IIIrd dynasty. Previously, Osiris had died of drowning. No matter how "evil" Set was, the essential function of Set, of going out and expanding the borders of existence and then returning that chaotic energy to the center, always continued. It is the darkness that binds together the Egyptian light.

The foreigners who ruled Egypt known as the Hyksos - quite probably Hurrians - actively identified themselves with Set and established their capital at an ancient Setian site, Avaris. Very little is known about their religious or magical practices, although excavations going on at the time of writing this book should reveal great wealth. But they were great horsemen, and the horse (like the ass) had become identified with Set. It required Hyksos rule before, after almost 200 years of its use in Egypt, that evil Setian animal the horse could be portrayed in Egyptian art.

The second native blooming of Setian thinking may have begun in the XVIIIth dynasty, but certainly it reached its peak in the XIXth and XXTH dynasties when a family of Setian priests from Tanis became the pharaonic line. During this time of expanding borders, Set was extraordinarily popular, as can be seen from pharaohs' names such as Seti (Set's man) and Setnakt (Set is Mighty). Two important Setian texts were produced: First, the "Tale of Two Brothers," which tells how Set (identified with the god Bata) undergoes a series of metamorphoses (*Xeperu*) that changed him from a farm hand to a star in the Constellation of the Thigh. The second text is the *Book of Knowing the Spiral Force of Re and the Felling of Apep*. This protective formula, which Ramses III, son of Setnakt, inscribed on certain border monuments, shows two Setian particularities. Firstly, it has an unnamed god coming into being in the psychic (subjective) realm as the god Xephra - previously it had been held that Neith, a goddess of nature, had transformed herself into the Xephra beetle. Secondly, the spell which gives the magician one of the powers of Set, which is to slay Apep, the dragon of delusion.

With the coming of the XXIInd dynasty, Egypt entered its long decline. Set became a tremendously unpopular deity. His worship ceased everywhere except the oases and the city of Thebes, where his cult was absorbed into the cult of Montu, the warlord of Thebes. The negative and destructive aspects of isolation and destruction were emphasized and as Egypt turned more to an idealized past, Set-Heh, the god of the void called the future, came to resemble the Christian Satan.

The third blooming came with the coming of the Greeks to Egypt. It is from this period that the Hellenic notions of independence and self-worth began to revive both the operant and initiatory aspects of the New Kingdom Set cult. The spells in this volume are taken in the main from the third

blooming. The success of the Graeco-Egyptian magic, despite Roman persecution, saw an expansion of both the philosophical and magical aspects of this tradition as far north as Britain. The third century of the Common Era was the height of Setian Hermeticism. For useful magical and cultural background on that time of super-individuation, see especially *Spiritual Guides of the Third Century* by Richard Valantasis. With the Coming of Christianity as a state religion, individualism was again despised. The Coptic fathers identified Set with Satan, and he almost disappears as a figure in Egyptian magic. The European manuals gave away to medieval grimoires and perhaps the last practicing Setian, the 8th century Abulfaiz Dhu'l Nun, changed his name to Thuban the Black (Thuban being the name of the star Alpha Draconis). Thuban as Pir, or Chief of his Order, was called "King or Lord of the Fish" the fish being a Typhonic animal). Thuban was third in teaching succession after Daud of Tai and Maaruf Karkhi (in the Order of the Builders). Thuban founded the Malamati, or "blameworthy," order of Sufi, which has certain similarities with Freemasonry. The Masonic Pillar of the Temple "Boaz" (the black pillar) may be "Albuazz," a form of Thubans name Abulfaiz.

The fourth blooming began in the middle of the nineteenth century, when Western occultism began to focus seriously on archaeological data coming from Egypt. Particularly important highlights were

- The publication of the Rite of the Headless One, in which the deity *transforms himself into* has certain Typhonic names.
- Aleister Crowley's success with that invocation in April 8, 9 and 10 of 1904, wherein part of his revelation consisted of the audible word Coph(rr) - which is the Word of Set.
- April 30, 1966 when Anton Szandor LaVey founded the Church of Satan and began a magical exploration of the psychological factors of the Christian Satan.
- 1972, when Anton LaVey published the *Satanic Rituals*, which included *die elektrischen Vorspiele*, which was privately known as the Rite of the Is-To-Be. This text, based on the Eighth precept of the Emerald Tablet of Hermes

"Use your mind to its full extent and rise from the Earth to Heaven, and then again descend to Earth and combine the powers of what is above and what is below. Thus you will win glory in the whole world, and obscurity will leave you at once."

This is largely an invocation to Anubis, Opener of the Way, to cause power to flow forth under the control of the Children of Set (so named).

- North Solstice, 1975, Michael A. Aquino invoked Set and receives the *Book of Coming Forth by Night*. Empowered by this gnosis, Aquino becomes a Magus and founds the Temple of Set, which has a similar appeal to post modern magicians that Set - Typhon did in Late Antiquity. Once again Set, whose name means "Initiation", is highly honored upon this Earth.

September 9, 1995 under the guidance of the researchers of the Order of Setne Khamuast (OSK)⁴, the Temple of Set has a *heb-sed* festival at the oasis of Las Vegas.

End quote.

A few comments - the probable initial manifestation of Xeper was during the first intermediate period of ancient Egypt. This was a period when the first libraries were being put together, but it was also a period of time in Ancient Egyptian literature that often reflected a "skepticism and

⁴The OSK World Wide Website is located at - <http://www.xeper.org/setne>

lamentation about the meaning of lifeⁱⁱⁱⁱ". This is significant in terms of understanding the genesis of the antinomian character found within the Left Hand Path. It is one of the hallmarks of the antinomian character to create internal disorder of this type. However, functionally it is this type of internal disarray and personal questioning that results in a search for individuated truth. However, it is important to understand that this manifestation was of a different character than the subsequent resurgences - all are somewhat different than the other, they are remanifestations of the same principles, but the manner in which they were perceived was guided by the psychological, cultural, environmental and genetic influences existing at that time.

The second Setian surge into the human fabric occurred during the reign of Pharaoh Rameses the Second of the XIX dynastic period. This period had as its hallmark the archiving of Egyptian magical texts into libraries such as the Rameseum. The third resurgence maintains its own importance, for it most directly effects the practices and perceptual constructs of the fourth and present Setian remanifestation. The third resurgence emerged during the initial stages of development into the Hermetic tradition of magic (a synthesis of Egyptian, and Graeco-Roman magical philosophy and practice) which has so greatly influenced modern western initiatory systems.

The nature of the antinomian character is eclectic and diverse, however the real meaning behind such diversity - relative to Left Hand Path philosophy - is simple. Many people say the same things in different ways. They say them differently because they, as individuals, have their own affinities, likes and dislikes, disposition and cultural/genetic heritage. Thus, some are drawn towards the LHP Egyptian perspective, others the Graeco-Roman-Egyptian, the mesoamerican, or the Northern European. Other individuals - through acts of creation and synthesis - develop their own more personalized systems. All of these "backdrops" represent unique ways of expressing the same principles, dreams and ideas. Understand then, that within the LHP this is a perfectly acceptable state of affairs. This is because an emphasis is placed upon the actual principles themselves - not the particular way and form in which they are expressed. If you understand a principle you will recognize its essential idea. Whether cloaked in the mythology of the Norse gods, the platitudes of a Pythagoras, or the Enneads of Plotinus - it is the essential extension of the idea into human consciousness that stands. The gloss it is covered within is a question of time, psychological disposition, genetics, culture, religious indoctrination and heritage.

Understanding is an art as much as it is a process.

As long as culture, its myths, history can be understood to contain a means to transmit and inscribe vital principles, it can aid in the process of Xeper. Once the culture, religion, myths, or social constructs become more idealized than the principles of transformation they may be housing, the efficacy of the principles will be subverted. A word to the aware should be sufficient in this regard. It is easy to spot those who have hit this wall where tools build only more of the same kind of tools and are never used to create something new. It is a major component in the decline of a social institution.

There is another aspect of the antinomian current and how it is understood. This is the intellectual and analytic aspect. Based largely in the filter of philosophical inquiry and rationalism, this methodology is vital to propelling the current of individualism into future creations. These two modalities; romanticist/rationalist, the language of the heart and of the intellect are essential to the order and balance of the anarchic approach encompassed and embraced within the postmodern Setian religious resurgence. They are what imposes order within the chaos of syncretism. Very simply, methods of transformation must first be seeded through the acquiring of knowledge, and this knowledge must then be perceived in a specific manner - of value to the individual - in order to be of value to the process of change.

The emphasis is upon the individual - not the group - within LHP philosophy. Individuality and differences in ideas are the food of *synthesis*. It is within this synthesis, that a pattern of mental activity is developed from out of these principles of self creation; principles that form the general LHP paradigm. Uniqueness of thought and ideas are respected and sought after as the sustenance of further conceptual evolution. Also, diversity of opinion creates a tension of the most useful nature in the flow of Setian dynamics. Without that tension there can only be understanding based upon faith - Left Hand Path adherents *do not* constitute the faithful.

When speaking of this eclecticism and individuality of thought, it seems pertinent to ensure that the reader understands that it is not a free for all - not everything goes. There is a specific development of thoughts within the range of ideas that we call antinomian, or Left Hand.⁵ Those that serve to exemplify the principles of individualism, invention and separation from unity for the purpose of manifesting a creation into the future, fit that formative structure. Those ideas whose intent is to embody the principles of unity with god or nature and the universe, are outside of this structure. This is the dividing fork in the road which delineates Left Hand from Right Hand Path cognitive schemes.

One important aspect of LHP spirituality is whether or not one believes in the objective existence of a god or gods; *or* perceives those god(s) forms to be embodiments of principles encased within various mythological countenances. Additionally, there are views that perceive the idea of a god(s) as egregores, or determine them as something entirely different such as a useful metaphor or symbol. In the LHP that judgement can only be truthfully answered by oneself and their own experiences. It cannot be a judgement based upon doctrine, dogma or articles of faith to have any utility as a tool for individuation. However, this issue of noumenal existence is one that must be acknowledged and discussed at some point within the antinomian experience. It is through a discovery of the seat and source of ones spiritual self (whatever the final determination) that moves the individual towards more advanced states of consciousness.

The experiences one confronts as the LHP viewpoint is applied to oneself becomes the key to revealing an individual Path of spiritual transformation - RHP or LHP. These experiences follow a *pattern* generally consisting of the recognition, and reconciliation (management of tension) of the various principles governing both objective existence, and spiritual being. It is through the understanding of these principles - externalized as a personal methodology - that a Way is formed leading towards the divine nature man. Where that Path leads in terms of noumenalism must be the solitary conclusion of the one who walks it.

The Adept walks alone upon the antinomian path of spiritual dissent, and within this silence each must listen to the voice of their heart; not because of dogmatism and rote, but due to personal discovery and revelation. This is important to understand for there is no expectation other than to believe what one personally experiences both subjectively and objectively for the antinomian. This includes the freedom to dissent from the LHP itself in order to follow ones own ideas.

Xeper can never be regulated or packaged as a system for attainment, however Xeper finds its best tools for the continuous personal evolution and self-deification within the LHP of the post modern Setian Mysteries.

It is the challenge for the individual to explore and *discover* which tactic suits their personal needs. However, given this broad characterization of approach, a certain tension is created within Initiatory interactions. I have mentioned previously that a vital aspect of the LHP was a separation

⁵ This fundamental basis being determined by the intent of ideas, and the purpose of their creation.

of the different "lenses" the individual perceives their environment through. Separation and then synchronization of these lenses produces completely new and unique ways to understand oneself and the world around them. However, each synchronization will involve a readjustment and this will result in a temporary state of tension between what was old, and what is now new. Things will appear different, much like getting a new prescription for eyeglasses that require a period of re-adjustment. This "re-adjustment" to the new lense lies at the heart of the tension I have mentioned. Once the individual gets used to the "new prescription" they can see much better, and the tension then resides until the next prescription is necessary.

A common desire within the religions of the Right Hand Path is *unity* - unity of thought, seeking unity with nature, desiring unity with god, seeking unity with the universe, etc. The LHP has acquired unity, but it is a polaric *unity that occurs through the separation and individuation of ideas*. There is a common bond created by the very separate and disparate paths that are individually followed in the LHP. This aspect of antinomian thought is vital towards the creation of a willed future. Unity is one, there is no future - only consistency. It is through separation by force - energy and velocity - that a movement of ideas is created.

It is through resonance that this momentum is maintained through time.

Many hints of LHP thought are found strewn within the religions, philosophies, arguments, politics, socialization, culture and art of spiritual man and his ideas. The significance of the LHP in the postmodern era lies within its emergence into philosophical methodologies that recognize it for what it is - spiritual transformation that celebrates the uniqueness of self consciousness. The LHP is neither the "sole" idea or property of any individual or religious sect. The keys of the LHP consist of a variety of tools for exploiting the potential of human consciousness. This statement points out a major aspect of the LHP school - the principles that guide it have been recognized in various guises throughout the history of humankind. They are not a recent innovation in religious or philosophical thought. Rather, they are a *Remanifestation and convergence into synchronization* that has emerged into the minds of certain individuals in the post modern era.

Separation, synchronicity, and then synthesis are the basic formulaic procedures that result in the manifestation of various creations within the LHP.

Given the constraints imposed by the separation of approaches in individual initiation, the difficulties in discussing the topic should now be clear. In response to that difficulty, what I am offering with this book is only a reflection of the *overall* general principles governing and guiding these various approaches. The recognition of these principles is usually the first step towards creating and finding appropriate learning environments - the schools of the LHP.

For the Truly Adept, they will need to recognize that initiation is more an art than a science. It is a personal creation that involves the most intimate aspects of the psyche; and as such, it is dangerous. Culture, psychological disposition, and genetic tendency comprise much of what we each perceive ourselves and others to be. Cognitive restructuring as a fundamental premise of the initiatory scheme, leads towards the transformation of the individual. Further, this psychological reconstruction takes into account that there are still aspects of the psyche still unknown and yet to be discovered. Many of the tools and clues necessary for this Great Work are found within science and religion, philosophy and literature, magical ritual and psychology. Most importantly, one recognizes the limitations of any self creation. When the boundaries of Understanding have been recognized, one finds new tools to further extend forth the individual sense of future possibility.

But it does not end with this. Once understood and placed into practice, this concept of cognitive restructuring is utilized again and again. There is no rest here, there is no peace and unity, there is no solace. There is only a continual upraising of ones Self to meet the boundaries of our

individual extensions into future models. In the microcosmic scheme of things, man becomes his dreams, in order to dream new dreams.

LHP technology (as do so many other disciplines) utilizes its very own language in order to convey many of its ideas. Significance of these ideas comes from the meanings attributed to them. This is a *learned* process, and as such, it requires teaching to understand the meanings of the language -one learns how to learn. The language of the LHP is taught primarily in three distinct ways. The first way is through archival information, research and basic written knowledge of the tenets involved. The second method is what conclusions the personal interactions of the LHP adherents produces as a result of dialogue with initiates of varying degrees and sophistication of knowledge. The third and final method is what the individual them self learns and synthesizes through their own filters.

The result of this methodology is an active synthesis of the information that the Adept him/herself encounters. It is such, that within the limitations of the written word that this book can only pass on to the reader some generalized knowledge about the most fundamental aspects of this specialized language. Now, when I speak of specialized language I am not speaking of newly invented words. I am talking about old words that within special settings take on “new” meanings. This foreshadows the idea that initiatory schools, or places of esoteric teaching, are vital and necessary for the evolution of the ideas presented.

The school is possible only because there exists something of value to be taught. Such value in terms of the individual occurs when one becomes more than they currently are. Now, when I say that one becomes “more than what they currently are” it is in very concrete terms. That is, there are aspects of individuality such as ethical and moral standards that become actualized through the process of defining ones own self. This is the beginning of developing objective consciousness; which is a *purposefully created* perspective that influences your own understanding of how you participate in the world. I have chosen the ethical/moral example in order to demonstrate the following point. The vast majority of people have ethical and moral standards. What is different within the Left Hand Path is that these standards of conduct are not the results of social, cultural and religious indoctrination; although they may agree on various points. For the follower of the LHP they are choices based upon a resolve to preserve for others - by understanding the importance of the individual through your own individuation. This is the inherent *value* within the school. It is a remanifestation of a cosmic play at the micro level of humanity. It is a play whose theme has been reiterated throughout time and recounted in certain myths, legends and gods of man.

The Aeon

An Aeon is an environment of influence that has the potential to alter the spiritual development and consciousness of those who come within its influence. An Aeon can be Left Hand Path oriented, or Right Hand. The Aeons influence can solidify the boundaries of consciousness, or it can extend it into new territory.

The concept of “Aeons” is sometimes understood as a progression. This is not exactly true as progression would indicate a linear time sequence of events. Aeons are actually non-linear manifestations whether they are RHP or LHP. An Aeon may manifest in one time period and remanifest itself - albeit somewhat differently - in another time period centuries or even milleniums removed from its last known emergence. Aeons may overlap, they may exist within the confines of another already existing Aeon, there may be multiple Aeons, there may be very different manifestations of the same ideas forming an Aeon simultaneously.

The scenario for the individual seeking divinity is somewhat different than the larger picture of Aeons I have just described. When speaking of a Aeonic Progression the individual may very well

follow a linear Path. However, *this* process can, and has been mistaken as a progression of Aeons, one superseding the other. The reality is that the individual is progressing and superseding the ideas of the Aeon. This is an important distinction to make. The inability to distinguish between universal or macrocosmic proportion and microcosmic and individuated proportion inevitably leads to a weakening of cerebral or direct connectivity to either. This is due to the fact that proportion has a distinct effect upon items of the same nature.

The Realm of Proportion

To understand the idea of Aeons upon both the micro and macrocosmic scale we have to grasp a very important concept. This is the concept of the *Realm of Proportion*. The realm of proportion is a very simple and ancient modality of thought in which the individual understands that there is a connectivity between man and the universe and that this connection is proportional. Each realm of proportion - while maintaining its connection by principle to other realms - has its very own set of parameters and rules of physics governing it. These rules are, for the most part, discovered through scientific means. Or they are understood cerebrally, intuitively or magically through means that are not taught by observation of matter, but rather through the observation of consciousness within oneself or the realm of *not-matter* or abstraction i.e., thought - that which is the actual dominion of the Prince of Darkness.

There no single realm of proportion that consciousness is necessarily bound to - consciousness is expansive. However, each individual is bound by their own ability to break down those barriers to further extension. The limits of this penetration constitute the boundaries of personal understanding, and it is antinomianism that initiates the breakdown of these boundaries. The realm of proportion that relates to the Magus is defined so well that there is a spiritual and practical importance to the individual. In other words, the realm of proportion that the Magus inhabits, and that the Magus extends forth his or her ideas through, can create extensions within those who fall within that realms influence.

An Aeon - for those individuals aware of it - is for all intents and purposes a universe or world. But, it is a world not of the density of matter, rather it is of the translucent and abstract material of ideas. This world, or realm is a place of habitation; not of the body, but of the psyche and of the self being that resides within the flesh. The source of these ideas is the Word and formulaic inscription of its Magus. Further, this world is revealed through the articulation and expression of deeds, actions and thoughts from those individuals closest to that source. The Aeon extends itself further beyond direct interaction with these ideas through various proportional mechanisms. These mechanisms are harmony, sympathetic vibration, symmetry, intervals, dissonance, density and so forth - in other words the features of resonance.

We each stand in a relationship to the original causes that have resulted in our physical evolution, in our consciousness, and in our sense of being. The realm of proportion is an extension towards, or a retraction from that connection of individuated consciousness to that original causal epiphany. Further, the realm of proportion is the magical link between the Magus and his/her Utterance.

Resonance, Magi and Aeons

I would to briefly touch upon the significance of resonance as a mechanism that distributes information relevant to the Word and Works of the Magus. The first step in understanding this process is assimilating a technical understanding of resonance. The second step is to observe within oneself, and within the external environment outside of the self, these technical underpinnings at work. Thirdly, this knowledge and observation of resonant activity needs to be utilized in order to create strategies for an initiatory approach. The goal is to create new manners in which to

manipulate the environment that the individual self interacts within. It is toward these ends that I describe in great detail the purely technical aspects of resonance in later portions of this book. However, for our present purpose, I am going to hit upon salient points, gaps in this conceptual paradigm will be explained further on.

Chapter 1.

Understanding the Word and the Aeon

LHP initiates are driven to act upon themselves by impulses that are of mythic levels. Along these lines it becomes inevitable that in order to succeed (in the initiatory sense) one must transcend existing boundaries. It also follows that in order to transcend one must find an *essential* focus as a propellant for the psyche. The nature of this focus must follow the affinities of the initiate at an intimate personal level. At the very least, this focus needs to have a relationship to the affinities (harmonic connection) of the Initiate. In initiation, this focus exists in the form of a Magus' Utterance. The use of the capital "U" is purposeful. In most LHP circles, an Utterance is recognized as vital in creating a framework in which an individual can view their environment in such a way as to promote their personal evolution. The LHP Magus or Maga (feminine) is an individual whose consciousness has tapped directly into the extension of a vital principle that relates to the transformation of consciousness.

This transformation is not solely the property of the antinomian character, as pointed out earlier in this text. The form of transformation is based upon the manner in which *resistance* is encountered and dealt with. A Magus or Maga can extend the properties of either the path of separation, or of unity.

Simply understood, an Utterance consists both of a word, and a formula. Through these two components a necessary principle (or group of principles) whose utility as a tool for facing resistance is firmly established. This idea of a "tool" is necessary in order to extend the larger synthesis of ideas within the antinomian environment. Characterizing the Word and its Formula as something other than a tool lends itself towards developing resistance strategies that sublimate, rather than extend consciousness.

The Word and the Formula are never more important than their *possibility* of creating an evolution of consciousness. The Word and its essential formulaic convention provide the means towards a "peak" experience. The Word then, is a result of the abstract ideas being realized into matter. It is within matter that both energy and momentum can be created and then transferred into further extensions of ideas relative to original issuing source - the Word. The corollary being that through retraction, the path back to the abstract complex can be followed *past the point of its initial inception into consciousness*. It is an extension of thought into darkness, the unknown, the hidden and occult.

Now, this concept of a tool has to be understood in a somewhat slightly different manner than that of a saw or hammer. A saw and a hammer help build a house, but the concept of something necessary to be built ushered in the necessity for the saw and hammer. It was this cognition that made the saw and hammer necessary. The structure is imposed upon the psyche first. This is the essential "tool" from which the particulars (the individual saw and hammer) are developed out of one's **CPEG** (cultural, psychological, environmental and genetic factors). This is personal, individual empowerment, the fuel for future transformation and evolution of consciousness. Each person within this framework creates a way to view reality that is based upon the ideas associated with the Word. Each individual then displays their own reflection of this Word in terms of their particular interests. Separate, and *yet* united through the process of individuation, this is the antinomian character exemplified.

Now, let us expand outward from the Words initial release and our observation of its effects. This is for the purpose of seeing how the Word may interact beyond the confines of the environment it is issued within (school, initiatory system etc...). The Word of the Magus, does not have to become a direct object of awareness to have an effect. The action of resonance

demonstrates that ideas relative to the Word can create sympathetic effects with other ideas that touch upon or are similar to it. This is the way the Word spreads into the cultural milieu. Most importantly, this is the manner in which a path is created that leads to the school, to the issuing agent of the Word.

The Word is a solidification of an abstract complex of intuitions, discoveries, and realizations into ideas that are usable by many. It is a synthesis of principles woven into a matrix of activities intended to create transforming environments. It offers a strategy to move from the birthed self into a state of conscious self-divinity. Within the Left Hand Path the participation within these activities is to create a separation from god or those aspects of the universe that seek unity and empathy with its "oneness". Without the Word and its formula there is only an accumulation of information whose direction is limited itself solely to the "facts".

In magical *proxemics* the transformation of the self is approached by understanding the elements that compose the external, and internal environments of the individual. What this involves is some knowledge of human psychology, self evaluation and focus, of systems, and of proxemics. These elements are purposefully rearranged in differing levels of influence creating different "lenses" to view the dynamics of these environments. However, the starting point is that central focus provided by the Word and its formula. It is through initially defining the Word that we can move towards synthesis, or individual creations within these proxemic environments. Syncretism is the most powerful tool that the initiate has at her or his disposal. Some of the actual tools for this synthesis will be discussed further on in this book.

Finally, an important note.

For the purposes of this book, and as a Master of the Temple, I am presenting my *own* formulaic conceptualization of the LHP. I am sharing with you, the reader, what has been unveiled to me through two decades of transformative self discovery, magic and initiation. My Work during the past twenty plus years has resulted in an understanding characterized by a *methodology* of conceptual combination based upon the template of resonance. My understanding is characterized by a combination of ideas both very ancient and very modern that have been synthesized through the filter of the Aeonic Word - *Xeper* - the Word of the Prince of Darkness. Therefore, this is a book of magical formula. The purpose of this book is to initiate the seeds of individualization and spiritual transmutation by revealing certain methodologies based upon my formula. What you are reading right now will be understood, or vaguely apprehended by those who are ready for it, and acknowledged as something quite different by all others.

In physical evolution, mutation is the great vehicle of change over time. In the Left Hand Path the evolution of consciousness occurs through transmutation.

.On Magic and Initiation

Realmagic is a powerful form of cognitive conditioning that allows the Adept to view their surroundings in unique (and hopefully helpful) ways. Ways that reveal how to create changes within the structure of their personal environments. Changes that would not be possible, or would be nearly impossible utilizing normal social and cultural approaches. At the heart of these changes is an *understanding* of how the influences within environment, politics, religion, science, culture etc., play a role in how you, yourself operate. Understanding, or at least being aware of the role these influences play in each of our lives, opens the door towards dissenting from those very same motivations. This is the real point of LHP conditioning through initiatory process; to create individuals, not followers.

A very great key to all of this is a recognition and understanding that we are both the observer

of ourselves, and the observed or object of our own observations. Logic dictates that one cannot be a thing and simultaneously be an observer of that very same thing. For this to occur there must be a separation of some type between the observer and object. This something is often called the Self.

But what is this Self? This is the question that must be examined and defined from the outset. It is within the answer to this question that variations between the LHP perspective and other initiatory strategies is clearly defined. So, the real starting point is twofold. Define precisely as possible the essential mechanics of the LHP. Secondly, define what is meant and recognized as the Self that observes these mechanics. With these two elements defined the message I am presenting in this book can be revealed within the environment from which it was developed within. Additionally, with these two points specified, a new dimension is comprehended in relationship to the mechanisms of individualism that propel the LHP.

This dimension, simply understood, is a state of heightened self awareness. Not quite as simply understood is that it represents a 3-d modeling of consciousness - you, me and that which can observe both - and of which can synchronously be all of three. They are three points of contact between self, not self, and observer of self and not self. The synthesis of these three components yield their fruit in terms of understanding only if a relationship to the object of interest is both identified and fully examined. This does not occur without *your* own intervention. It requires an act of Will. But, to even begin this process there must exist the right conditions to enable the Will "To Do". These conditions are at the very heart of my own formulaic approach to Left Hand Path. These conditions can be summed up as follows:

"Within the Synchronicity to Resonate we..."

This is my essential message to the reader. It is an encapsulation of the resonant mechanisms that drive LHP dynamics. Resonance, synchronicity, harmony, dissonance (plus several other components) are the devices that allow the initiate "to see". This is the purpose of the Great Work. Resonance and synchronicity are vital elements of "peak" initiatory experience. This peak experience unveils its form through Understanding. It is a moment when you see clearly the world within and around you. By "seeing", the Word is extended by the vision it creates within the individual. A vision that propels the necessity "to do".

"Become."

This formula presents a condition for obtaining the promise of the Eternal Word of Set - *Xeper*. This self inflicted condition being one that leads towards discreet extensions of Xeper, or Becoming. Placed in a slightly different context this formula represents the ideal psychological state and conceptual paradigm to create intense Xeper. There is little gentleness involved here. It is not a way to Xeper, it is a cognitive environment that facilitates and accelerates Xeper.

Now that the stage is set, I will begin a detailed exploration of the most significant elements involved and attempt to define them.

The Eternal Self

The Self lies as the center of all our possibility. All the temples and icons of religion, science, philosophy and art stand as reflections of this Self. Consider them as collapsed, observable states - a quanta - of consciousness. They are, in fact, all attempts to create the future. However, in LHP *Setian* philosophy we often talk of a higher Self. It is *this* Self that is focused upon as a tool for the continuance of future activity within and beyond life.

The first question that arises from my previous statement is "what is this *higher* Self?". Further, how does it differ from the everyday consciousness of being that every human being is born with?

The easiest way to approach the first part of this question is by contrasting it with common being; the birthed and socialized sense of self. This provides the baseline from which we can observe and note the qualities of divergence.

The birthed sense of self is what we are born with. It is the common consciousness of human beings. It is the first person perspective of what is within, and what is outside of the body that houses one's sense of self. The self and the body, even the external world outside the body, seem as one, *are* as one in the birthed self. It is an existence which asks no questions of itself, for logically it cannot. As one integrated component, it cannot separate and synchronize itself in order to see the *question*. However, one cannot think of this as a defect of any sort, or fault in the mechanism of consciousness. It is merely a condition of consciousness that has its own benefits, and its own limitations - dependent upon what one desires and wishes to attain with that consciousness. This is the state of non-recognition, the state that nearly all humans live, and die within. It is one of the components of the psyche that integrates the Right Hand Path into a homogenous entity, it is the state of the psyche that is singly unified.

The birthed self is not stupid, it does not lack the spark of a genius, it does not refute love, art, compassion, lust, jealousy or anger or virtuosity. It has all of these things which make life an adventure. The crucial dividing element that the birthed self lacks (in terms of LHP thought) is *recognition*, and recognition is one of the vital conditions necessary to "see more". "Seeing More" is our goal, it is a method of extension beyond the first person perspective of the birthed self. "Seeing more" is that mechanism which allows for a greater vision of who and what one is. "Seeing more" creates a state of consciousness that can be observed through the effects it produces.

The idea of the "birthed self" is somewhat akin to the sleeping state of the Fourth Way schools of knowledge^{iv}. However, it is not as rigid, and is a more realistic model of this Fourth Way concept. The birthed self can do, but it is on a level equivalent to the individual's personal inner vision and their ability to see. The birthed self *is* a conscious being capable of doing, it is simply limited by its non-extension, it is confined to the degree of extension it is capable of without further *conscious* attempts to do more. The birthed self is also where we all begin. This is its vital function, it is where we ALL depart from, it is the baseline from which all extension and vision emanate. It is a grand mechanism for it allows us the potential to depart. It is part of a spectrum of possibilities that when recognized, leads to the sure knowledge that one is in a position to acquire more.

The birthed self consists of a first person perspective of human experience. With this said, an exploration of the higher self can be examined. The first, and most important aspect to point out is that the higher self does NOT operate through this first person perspective. As one progresses through their initiation they do not lose, or erase other consciousness landscapes. However, what the Adept should be capable of is willfully moving between these conditions according to the requirements of the environment - internal and external - that they find themselves within. The key word is "willfully". Even the birthed self is mutable to the conditions it is found within, but this shift in perspective is not a result of will and understanding. It is the result of conditioning. As such, the potential effect in creating transformative resistance occurs through happenstance.

Here is an experiential lesson I want to share with you. The way that you perceive your environment affects that environment. Given this qualification, it becomes a responsibility of the Adept to project a perceptual construct that is *appropriate* to the demands of the environment. This statement must be qualified a bit. To assemble an appropriate perceptual construct is not merely playing a bit of lip service to it. The construct needs to take the form of three different relationships to the area. Synchronous or unison, harmonic or proportional, enharmonic or asymmetrical (these conditions are discussed at length in the chapter on proxemics). This allows the potential to manipulate that area in accordance to the forms of resistance inherent to the conditions of the

environment. The single requirement to achieve this awareness (and possibility of control) is that the individual psychologically become an observer apart and separate from the actions and activities within the environment, including their own! One facet of the higher self then, consists of multi-dimensional perceptual perimeters.

Now, why do we call this multi-dimensioned, mega-cognitive awareness a higher self (or aspect therein)? Because it is through this self that useful information towards the activity of transformation through expansion is obtained. In order for these transformative moments to be recognized, a "consciousness observing a different platform of consciousness" must be present. There must be an observer. Resistance involves two very important factors; the first is self awareness, the second is the element that is offended by conscious exploration - thus resulting in resistance. However, to place this in perspective, it is necessary to define two very important perceptual components of this higher self. These two manifestations delineate very clearly the fork in the road between the Right Hand Path and the Left Hand Path.

The first of these components can be found within the experience of mystics. There exists a history of records about these mystical incidents, and there have been several modern brain function studies upon present day mystics^v. These studies have included various physiological measurements taken during meditative states^{vi} such as body temperature, brain wave activity, heart rate and blood pressure. However, for the purpose of this work, I want to focus only upon one aspect of these studies. What the mystic, him or herself, was conscious of during their experience. For it is here, in the accounts of their conscious perceptions, that we can begin to understand the differences, and similarities, in the RHP and LHP perceptual spectrum of the "higher self".

In order to get to a point where this differentiation can be understood we need to determine the conditions that a "higher self" exists within. The most fundamental condition is that this self obviously exists within the psyche/consciousness. A secondary aspect of this first condition is that it influences the perception of the objective and subjective environments^{vii} of the individual. However, the condition that seems most relevant to this line of inquiry refers not only to the proxemic^{viii} states inherent within it^{ix}, but to an overall condition we share. A condition of being called consciousness.

Consciousness, and levels of being are not the same thing. Consciousness is the psychical state that Self being manifests within, or is attracted to. It is the condition within which the physical properties - appropriate to our place in time and space - allows both function and form to be *organized for our perception*. In more specific terms, it is a collapsed state, and because it is collapsed, it can be observed. It is the canvas and its boundaries, but not the painting itself.

With this separation understood, the remaining components relevant to the "higher self" can be more easily understood. It is absolutely vital at this point to understand this issue. You must be able to separate the operator from his/her machine. Expanded consciousness does not equate to a more advanced and expanded state of being - a bigger canvas does not mean the painting itself will have more depth. This tells us something about the nature of this self from the onset. The first is that a higher self can be recognized, and secondly that there are certain attributes that make this "self" apparent to oneself and to others who have experienced the same process.

The result of a higher state of being lies within its creations; these creations are three-fold. The first is what is extended from the initiate, and the second is the mental processes that occur during this translation of the abstract to the more concrete. Finally the third is what comes back to the creator after his/her creation has been set forth. I use the term creation in a fuller sense than is generally understood. These creations are extensions of the psyche built largely out of the application of various principles found hidden within the myth, philosophy and epics of the human

condition. The result of the personal application of these vital principles is self transformation. Now, transformation - as a process - requires an exchange of energy within the internal and external environments relevant to the individual. These exchanges leave either additions to, subtractions from, or synchronizations with those elements directly involved.

Further, when I am speaking of elements it is in a metaphorical sense. I am not talking about mixing actual earth and water for instance. What *I am* inferring is there occurs a mixing of the principles and essential ideas that have been attributed to these elements. This is what creates the imprints, or residues of activity, it is through these creations that ideas are divulged, that secrets relative to quest of the seeker are opened for all to see.

For example, this book is a creation, a result that is a synthesis of my own understanding of various occult, philosophical, religious, artistic, magical and scientific topics that are of interest to me. This book, therefore, is an extension of this synthesis, a result of the energies I have expended in order to understand and come to grips with these interests or affinities. If one were to follow the various references they would actually be following a path consisting of energies expended - much as my own - throughout different times. There is a path, and this path extends through time, although it can only be comprehended within the immediate moment. That which acts within the field of consciousness to create extension is the ghost behind the machine, the higher being of the self. Through retraction, or feedback, one experiences the energies that have resulted from the transformative synthesis that have been imprinted in time by others before you.

These principles can only be understood, and appreciated, through the Work of the path to them, and only (eventually) within the context of a higher state of being.

They must be decoded, and this process exists *only* as a particular psychological condition within human consciousness. To decode, you must create the mental and psychological construction that reveals the unknown and unseen. The particulars of this decoding process involves affinity. It is through recognition, exploration, circumstance, desire and will to understand personal affinity that the revelatory nature of self exploration yields substance. Without affinity, will, desire and activity they are nothing more than intellectual curiosities of literature, myth and opinion. The implication is that there exists a language of higher being that is recognized *only* by those whose consciousness can become synchronized with the imprints of energy that constitute the various principles, ideas and perceptions of that Path.

Creation is extension, the process that leads to creation, and which results from creation is retraction. Retraction can be recognized through its affinity to particular ideas and creations. Extension reaches its boundaries and then manifests as a peak experience whose result is a creation. This peak experience is the moment that a particular resistance becomes neutralized through a transformational synthesis within the mind. Another manner of considering this activity is that retraction is the inner vision of what can be, and extension the process of creating it. Retractive states seek their source, it is through seeking the source, and attuning to its' qualities. By doing this, one can enter into the psychological and spiritual states of consciousness that manifest the purest and most essential attributes and affinities of that originating (or close/first harmonic) Source. The end result of this retraction-extension-retraction process is the development of a relationship with those particular energies (guided by affinity) that propel this mechanism of extension/retraction/synchronization and manifestation.

So the environment of the higher self is process oriented, it seeks (retracts) and then extends what it has found into matter (creation of some type), and then it seeks again - as a result of the characteristics that this extension into matter has synthesized into. This now sets the stage for discerning the fork in the Path from which Left Hand Path, and Right Hand Path diverge. So what of

these scientifically conducted experiments with mystics, and yogis that I have previously mentioned? Physiologically speaking, what occurs when a yogi or mystic enters into various brain wave states through meditation, ritualism and so forth are the exact same physiological states that an antinomian LHP character will enter when *they* practice meditation or ritual. This is important to realize, for it allows us to very precisely define where *we* actually do diverge and make that turn squarely into LHP territory.

The Right Hand Path mystic will align themselves with the energies they sense within their environment. They will, in fact seek to become one or in *unison* with those forces. Note the concept of unity, and oneness with natural forces which is prevalent in the literature and ritual devices of post modern paganism and mainstream religion. Whether you call these forces "God" or "nature" or "universe" "mother nature" is of no consequence, the terms are interchangeable^x. You cannot separate the artist from his work, they are the same, the creator and His creation are mirrors into each others intrinsic natures. As such, the RHP path, by seeking its "unity" attempts to turn the dichotomy of self awareness vs. the non-aware state of the universe back to a singleness and oneness. In the article *Setianism: Natural vs Non-Natural Religion* Dr. Stephen Flowers relates the following:

"The Left-Hand Path solution is simpler. It teaches that the two categories we are capable of perceiving are in fact just that. The distinction is the result of the existence of the principle of isolate intelligence within the Universe, and the presence of the Gift of that intelligence within individual members of the human species. The LHP solution is then to cultivate and nurture this intelligence as a separate and unique quality that it may Xeper. Xeper leads to individually determined freedom."

Scroll of Set, Vol. XV No.2 © Temple of Set

When two is made back into the one, everything becomes nothing. For to be everything without reference, is to be as much nothing as the absence of all. The antinomian path of spiritual dissent champions the individualized and separate development of each internal perceptual construct to its highest potential. Synchronization of these constructs into various and proportional levels of activity in relation to each other is what produces the necessity of extension. An important distinction must be made regarding the idea of separation and division. With division one can return to its original state through an inversion of process. There is a connectivity to the elements separated by the division formula. Separation negates this effectuation for it cannot return to its original state. It has been changed for all intents and purposes forever. Keep these distinctions in mind as you come across these terminologies throughout the remainder of this book.

The **intent** of the individual is what delineates the Right Hand Path from the Left Hand Path. To merge with god, nature and/or the universe, OR to seek and maintain an individuality; separate and apart from that great force. The latter is the function of the antinomian path of spiritual dissent - to deny the "god" out there, in whatever form it is understood, and stand as a "God" self deified. Evidence clearly suggests^{xi} that states of consciousness involving the "de-synthesis" of ego boundaries are very real. "Becoming one" with nature or god, or at least the psychological characteristics and mental imagery manifest by these states, is well documented. Their actual impact upon the total environment is determined by the intent of the one undergoing the experience. The Left Hand Path goes beyond the experience, and realizes with full knowledge that the only way possible to be aware of these states is if *something has observed them*. Awareness and true oneness are mutually exclusive states as already explained. Each initiate must face the hidden one.

Chapter 2.

The Crossroads

"I went down to the crossroads tried to flag a ride, nobody seemed to know me, Everybdy passed me by..." Robert Johnson, Crossroad Blues

The mechanistic nature of the universe extends itself in various ordered manifestations. Each element of activity in the universe finds itself mirrored to lesser and greater degrees within other manifestations in that universe. What differentiates these elements is proportion or scale, and what determines scale is the perceptual range (or perceptual wavelengths) of that which observes it. Relativism as an approach towards understanding the spiritual characteristics of the antinomian character, in and of itself, is unsatisfactory. However, relativism can provide - as a tool of reference - interesting perceptual vistas that emphasize vital points of function within that antinomian praxis.

It is here we face a crossroads in and of itself. To be the observer requires *not* to be that which is observed. To become one with god, or with nature is to lose the point of observation. It is to lose the ability to "see more" by the act of forfeiting the ability to remain aware of proportion and scale. There is no proportion in oneness, there is only proportion by being cognizant of division and separation. The antinomian character insists that maintaining self awareness - an act of proportion - is more true to human kind's gift of isolate intelligence than seeking unity.

It is important not to confuse *unity* with *synchronicity*. Extension - an act of creation - cannot manifest through a created construct employing a unification of the self with any other element in either the subjective or objective universe. Unity cannot create, it can only reflect the unity. If we are to understand unity, through its accepted definition, it is the merging of individual elements into a whole. Contrary to this, synchronicity is an *aligning* of these elements - separate - into proportional relationships which then act as facilitators of altered consciousness states. Synchronicity is a gateway from which *that* on one end of a spectrum can extend to the other. As a mechanism, it is an exploration of polarities.

The first step into resonance does not require vision, it begins with a question and a mystery. In the unpublished masterpiece the Keys of Xem^{xii}, author Magus Ronald K. Barrett states:

"Before the learning process begins, there must be a starting point. There can be no answer to anything unless first there is a question. The question, to give a valuable answer, must come from the heart and not from the intellect. It should also be known that the knowledge gained and the benefit thereof will be limited to the intensity with which it was aspired toward. Therefore the significance of the question must be contemplated with wisdom, which also is of the heart.

The question must be a quest for knowledge and a question in which the entire Will is concentrated and the Self is conscious. Only an answer can make a question possible therefore every question contains its own answer."

These are the conditions necessary for this Left Hand Path Work to begin. There must be an essential discord with the accepted norms when asking the question. It must be a discord of such a degree that a conscious and willed activity takes place to seek the answer. This is the Key that unlocks the soul, it is a seeking to find the answers of which the *question* itself has made possible to find.

P. D. Ouspensky stated in his magnificent book Tertium Organum^{xiii} the following:

"No secret cipher exists which cannot be solved without the aid of any key. *But it is necessary to know that it is a cipher.* This is the first and necessary condition. Lacking this it is impossible to

accomplish anything."

Chapter 14 - "Phenomenon and Noumenon"

Vital to stepping into resonance is the act of recognition. Recognizing that there is a question, that there is a mystery to the phenomena of self aware consciousness presents the first internal condition. The possibility of an answer exists only if the question is known. Any other condition within the personality that motivates an individual to quest will present a distortion of the answer...if ever found. Focus, concentrate and define *your* question well, and then actively seek an answer. Define your question not based upon an intellectual understanding, but rather upon what the pain in your soul and heart reveals to your personal awareness when considering "*who and what, am I?*" The intellectual development of your answer arises from applying form to this initial abstraction.

The mechanistic nature of the universe emanates its essential properties from the largest to the smallest. This is the first law of hermetics, and understanding this is a great movement towards making the first step into resonance. Through division and separation we can trace a path of extension and retraction through the formative device of linear time. Through separation and synchronization we approach non-linear constructs that have their own qualities and peculiarities. A discussion about these constructions will form a subsequent chapter in this book.

Resonance is a means, and not the "thing in and of itself", that we seek. Resonance is a wonderful tool, but never misunderstand this; resonance is phenomena that represents the first and final ultimate remnants of that original great surge of nothingness⁶ into something. It is embedded into all matter and its substrates. It is proportional, harmonic and divisible, as such it can become more or less than what it is at any moment i.e., it can be manipulated within the perceptual "wavelength" perceived by the individual. However, it can be followed like a path, what is on that path depends upon the intent of the individual. This is why I say that resonance is not the thing in and of itself, but rather, a means of approaching that thing. It is a methodological construct that creates an organization of energy in various forms and densities. Because of this organization we can understand many types of relationships, have assorted sciences, mechanical devices, split atoms and so on. But, I repeat, it is never the thing itself, rather it is a condition that has actualized at a particular moment due to its observation and appearance into our perception.

A Few Notes About Inscription

To extend ideas, and also to preserve the embodiment of oneself through time, they must be inscribed in some way and they must be inscribed within some sort of medium. The study of consciously created, and unconscious inscription, is what forms the basis of the science of archaeology. Typically then, many older inscriptions are the remnants of funerary practice and other types of archaeological digs. The Great Pyramids of ancient Egypt are an example of this form of inscription, as is the Taj Mahal and the great burial mounds found in the United States, Japan and other parts of the world.

However, there are a few other forms of inscription worth mentioning. The first is the inscription of ideas through time that can be found within the writings of a culture, in its art, and within its traditions. Then there is the genetic transmission, of which we find the theories of memetics (a fancy term for racial memory) at the forefront. The great difference between all of these modes of inscription is the density of the carrier. So, we can say that the carrier of visual inscription (written language and painted art) is light, the carrier of vocal or audio inscription

⁶ See the section on the $0 = -1$ plus $+1$ equation for a more advanced explanation of this concept.

(spoken language, music etc...) is the atmosphere, the carrier of tendency is genetic and memetic.

Initially, stepping into the resonance of an initiatory type begins with a recognition that there is more to life than mere chemical/electrical interactions. Such a cognition is the first movement away from the "birthed Self" and a momentum towards the individuation of the Self. You have to observe the only real thing you can know - you - and come to your own set of conclusions based upon that observation. There is an interesting twist involved in such a methodology. Observation requires an observer. Who is doing the observing? If you are something you can not observe that "something" apart from it. It is a logical impossibility to be a thing and be the thing that is observing that very same" thing". There is something else doing the observing, something that is connected to you, but is yet apart from you - although entwined enough within your natural biology to send feedback to your consciousness. Consider this point well as we progress forwards in this book. It will be a recurrent theme encased within many variations and shades of grey.

The first step into resonance is an awakening and a movement into a higher level of consciousness. This required introspection - perhaps best understood as a conscious *retraction* inward to one's Self- is optimized into consciousness as a revelation that results in an *extension* beyond the self. What I mean by saying that the result is an "*extension*" is that there is a result created from this activity of introspection. This result can be as simple as "finding Jesus" to in depth levels of philosophical inquiry, and in some cases a unique revelation that changes the way we may perceive an aspect of reality altogether. So, the second step into resonance is the manifestation of this creation which reflects that awakening - an externalization of what was inwardly found. It is a personal statement that has to be thrust into the fabric of conscious life. It is here that we begin to develop the praxis of resonance, and demonstrate the extension and retraction that results in a personal symbol of what has been found.

To awake is the first step, the second step, to create in accordance to what has been "woke up", requires something new to enter into the scheme of events. It requires the "Will to Do", and is possibly the most difficult of the seven steps into resonance. Willed activity is the single most difficult barrier to cross on the LHP. There is no sidestepping this issue. What delineates pseudo-LHP groups from actual real ones is the absolute necessity to manifest a creation relevant to being awake. There is much to see, and each and every individual must have a personal vision what is to be if they want to extend and expand their sight and vision until it creates inscription and continuance.

A personal vision is a shadow at the edges of consciousness. It is an intuition that there exists just outside the cusp of consciousness an important Understanding. You feel it, you see it, but it eludes direct confrontation - a mystery which you know, but can't yet articulate. The "Will to Do" is the mechanism which allows that shadow to be articulated. You can never essent into your own own essence and know it without Doing. Nearly all the failures I have seen in the LHP initiatory challenge have come as a result of not crossing that threshold of Awakened Being into the realm of creation that must extend from the Awakened state.

To Know is to Do, to Do is to Know the Next Step

Doing is the vital transformative mechanism of the LHP. It comes with its own conditions, e.g., being Awake, and it has its' own dangers and wonders. It is not the path of the timid, or of the shallow intellect, it is the path for those who are on a self proclaimed quest to understand themselves, their being and the noumenal and energetic environments those selves exist within. Inertia is the greatest enemy we can face in the LHP. Inertia results eventually in stasis - a stopping and stilling of the "Will to Do", it is the primary resistance that is mult-formulative.

DOING CAN NOT BE THE RESULT OF THINGS WHICH SIMPLY "HAPPEN"...ARI

When we say that one must become "awakened" in order to step into the antinomian path of spiritual dissent, it cannot be understood as a grand awakening and all falls merrily ever after into its' proper place. Rather, this is the first awakening of what will be a series of awakenings. The first awakening is a dissonance with the way *things are*. Something just doesn't seem to fit, there is a mystery about conscious being and life that culture, heritage, genetics just can't explain. If this dissonance is strong enough, the individual will be motivated into some form of reaction. Sometimes the reaction is to subjugate it, sometimes the reaction is art in all of its variety, sometimes the reaction is transformative.

So, we have really hit upon two very distinct elements and a path. You have an awakened state of consciousness that realizes...recognizes that there exists a Mystery. The process that leads towards an answer to this mystery is revealed by those elements that comprise Initiation. The actual process, or Path itself, is determined by the intention of the Seeker. If the Seeker wishes to find god, to know god, to be with god they will seek the RHP. If the seeker wishes to find themselves, their essential universal nature, to deify that nature through inscription, and become a god in their own right, they will seek the LHP. Intention has divided the road.

The first step into resonance is the *awakening* and *recognition* of the **Mystery**. These two prime elements do not have to occur in a school, in fact, one is better prepared if they initially manifest their need to Understand due to external circumstance. However, there will be a time - if the path is followed - that a school will play an important part in the procedure of developing an awakened consciousness and dealing with its implications. Now, when I refer to a school, what I am referring to is a forum where there are teachers and students, but not in the everyday sense of parochialism. In this case, school means an environment that makes further states of initiation a *possibility*. One can initiate without a school, but the school, if properly developed and maintained, can be an important tool that makes the path more focused, defined and *seen for what it really is*.

Recognizing the implications inherent in self consciousness is a crossing phenomena⁷ that manifests as something much larger than the sum of its parts. This "something" is the greatest challenge that the initiate will take, and this "something" is the formulation of the "Will to Do" or desire to accomplish. Once awakened to itself, desire must be so strong as to create a psychic state in which *things are done*. This is the second step into the resonance of the aeonic mechanism, but it is the first step into the creation of a new personal vision and individuation. A vision that incorporates the principles which are revealed through this awakened state.

Principles are revealed to consciousness by their effect upon the structure of our cognitions. Therefore, one of the goals of the antinomian character is to See and understand through different eyes. The LHP is guided by its own set of principles and lineages of thought. Higher states of consciousness are merely inner reflections of greater and progressively greater extended ranges of vision. The important realisation is that this expansion will occur within the same space that others will also be seeing within. Why can't they see? Even among initiates some will have greater vision than others. What can be seen, can be made real, can be emulated, can be recognized by others, can be evaluated and eventually articulated in some form. Articulation is the basis of all inscription.

Of course, when I say "see" I am not talking about seeing in the sense that you look at your dog or cat. What I mean is that the internal state of self consciousness has expanded to include a deeper and more significant understanding of the cause and effect within the environments are existing within. The result of this understanding is an imposition of a cognitive structure into thought. This

⁷ A Crossing phenomena occurs when two elements are combined and the result is seemingly unrelated to either of the original causes.

structure will define for you the “what is”, and “what is to be”, of your future actions. It is an inner vision that must be articulated in order to take form, many times this form is symbolic, or follows a symbolic methodology. Exploring life and its events have become *symbols* revealing the existence of a further dimension to existence by symbolic representation. By understanding, in a symbolic sense, an entire universe is opened up to the aspirant. But, the vision must be the result of doing those things which make the higher consciousness state of man possible. Nothing of significance will just happen on its own in the LHP, everything is the result of *doing*.

The "birthed Self" *is* conscious, it moves along in its events with some degree of control, made possible by the choices inherent within each circumstance. But, there is no real Power here, for real Power comes from **creating** the choices one wants, not having to take the leftovers (only choices available) during any particular life event - subjective or objective in its nature. This is the road to empowerment.

Recognition is a significant and vital aspect of Awakening the consciousness of the Self. However, there is not just one recognition, there will, in fact, be many insightful recognitions. As one door is opened, and the room examined, another door will be found, revealing yet another hidden chamber. All of these rooms will be interconnected, some will have locks and need to be opened when the right Key is found within one of the other rooms. Finally, the essential step into LHP praxis starts with the recognition that within each of us is something that watches and partakes of our consciousness, but is yet unique and separate to it. Here it begins, and as one searches inward towards the source of That, there is an ever increasing manifestation of creation extending *outward* from that search as its treasures are discovered.

The Path Will Not Come To You, YOU must go to it, Awake and prepared, this is why there are schools.

Chapter 3.

The Time to Wake Up

...It is up to each aspirant to determine their own willingness and readiness to meet the challenge of entering Xem. Once begun there is no going back for it is a new dimension of Being that is initiated. To begin and then to turn back, the aspirant will lose all that has been gained and worse yet, that which was gained will become as a malignancy against which there is no cure..."

From - **The Book of Opening the Way**

The stage of initiation spoken above by Magus Ronald K. Barrett requires a very deep reflection by every individual who considers seriously undertaking the rigors of the LHP. What is being referred to in this extract from the Keys of Xem is the fact that there exists a point of no return in the LHP Initiatory process. Now, this "point of no return" isn't a physical one where you can never leave the school, contacts, or environments. The above quote reflects an Understanding that on the Left Hand Path there is an eventual change within the psyche. Once one "sees" through the LHP psychological construction, the memory of that extended vision can never fade. It will always be there within the consciousness of the individual. As such, it will serve as a constant reminder of one's own possibility to further personal development and growth. A true curse for the weak of will who would wish to "go back" and seek solace in unity.

You have been warned.

The first idea about separation that needs to be understood is that it results from the influence of the Left Hand Path initiatory process. Within the objective and greater world of culture and society, the LHP has come into existence as a manifestation of the antinomian path of spiritual dissent. This type of separation is not physical. You cannot look at someone and see their separation. However, you can see what separation *does* within the Works an individual creates, and *this* is how we recognize the LHP through culture and time. Separation is not recognized for what it is, but rather for what it does.

It is important to go back to a concept that has already been mentioned briefly. Division and separation are not the same. Both terms are used within the hermetic aspects of the LHP, so we must be careful to use them accordingly. Division as a process is reversible, what has been divided can be reunited through additional process. Contrary to this process, separation is a thing in and of itself, with no means to reverse its place *until it has exhausted all of its possibilities and remanifestation occurs*. Accordingly, it is best to understand separation as being a phenomena reflective of a higher function. A reflection that our physical cognitive structures cannot adequately translate into three dimensional space. It is thus separated from a phenomenal existence in this narrow slit of dimension we call human perception, and can only be approached through intuitive, synthetic and prosthetic processes and practices (magic and science).

The psychology of antinomianism, and the LHP, observes that our understanding is greatly influenced by the filters imposed upon our thinking through culture, genetics, and inherent psychological disposition. This is the raw material; the basic elements that through alchemical procedure - the work of the school - remanifests into the alchemical gold, or higher state of man. It is then vital to understand that this form of psychological conditioning is of a very different type than that found within the birthed self. This is an aspect of *division* - that which leads towards that path separation.

The elements which comprise the psychological construction of the birthed self; such as culture, society, etc...can be best acknowledged as differing lenses in which the world is viewed. Of course, as is always the case with any lense, it will be limited by the properties of the lense itself. If a

sharper image is desired a different lense will need to be shaped. One strategy used to create an image of greater magnitude is to place two or more lenses in a proportional relationship with each other. Conceptually, this can create a telescopic vision of sorts - one that extends far beyond the normal limits found within our initial "birthed self" lense. The question that immediately arises then is "*how do we get more lenses to create this greater vision?*" This is where the idea of division as a workable element in our progress along the Left Hand Path finds its function. It also the point where I will begin to touch upon synchronicity and some of the more technical aspects involved in the Left Hand Path praxis of resonance.

There is a triadic composition attached to the subjective realm of human consciousness. For the purposes of acquiescing to any possible arguments, I will establish from the start that these elements may be broken down into more categories. However, these three form *the* major functions within the Initiatory process at the noumenal level. There is a fourth which influences these three, but of which is very distinct and in a category of its own.

The triadic composition of the initiatory psychological construct consists of the following filters:

- The intellectual self. This is the rational self, the studious one, the being that looks for progression and logic, and their *meaning* within its environment. It seeks to learn. It works greatly with the phenomenal world, its most significant insights and manifestations are materially limited. This self derives its sustenance from the objective reality. This is the self which will always try to understand first through the rules of known phenomena. This filter is largely developed through training and observation. The desire of the intellectual to understand progression through history, through application of logic, philosophy and science is a major component in the growth and maturity of all the other selves. This self is largely underdeveloped in most individuals. It is the vital component involved in resonant extension which will be covered in a later chapter. The intellectual self is the pipeline from outer phenomena to the inner magical, or higher intellectual self.
- The Magical or higher intellectual self. This is not the opposite of the intellectual self as much as it is a complementary and harmonic connection to it. This is the self that leads inward towards what is essential to know of oneself. It is a path of observation that leads towards the abstract, rather than the concrete Source of knowledge. This is the filter (that if developed) impacts its presence upon the intellectual self through the creation of tension. The magical self defies reductionism. Its mode of activity is to *comprehend complexes of ideas* relating to an individuality (or whole) through correlation, parallels and opposites. It is a direct confrontation with the thing in and of itself, and not merely an aspect reduced from the whole. The magical self therefore avoids values, its essential nature will be antinomian, containing the entirety of an experience from beginning to end including the truth of its own dichotomy (the process of remanifestation). The filter of the magical self is not the result of training (it's always been there), although training creates a much greater awareness of this aspect of the psyche.
- The instinctive/emotional self. This is the great seat of all our joys and sorrows. It is the heart of humanities great rise and falls, and of its sustained misery. It is the great motivator. The great key to all the locks of the soul and heart touch upon this filter for it is what makes us *feel*, and without feeling we are dead. This self contains negative aspects that must be controlled, and herein lies the great difficulty. This self is the most laborious filter upon consciousness to control. The development of new levels of consciousness will exert a positive influence on this self for it will navigate its output into creations, i.e., art, writing, music, dialogue. But, it is always there and it shouldn't be any other way, for without the foibles it has wrought we would never supersede blandness and seek our Completion through extension.

The fourth self, which lies somewhat outside these preceding three, is the physical self. The shell that these three reside within must be maintained to accentuate the faculties of the other three selves. All three of these selves seem to fight against the maintenance of the fourth. They are dependent upon, yet very distant from this physical self, and it requires a great deal of conscious will and the development of "*habits of maintenance*" to keep this self at an optimal state. Maintaining a quality of physical life is important, beware of cheating yourself.

Given the description of the intellectual, magical and emotional self we can see that each produces a focus upon phenomena experienced in the objective world. Experience and introspection reveals that you can note when one of these lenses takes precedence over the other, when one becomes the specific focus you are looking through. In a 1996 essay on Inverse Resonance^{xiv} I wrote the following (slightly edited for this book):

The Path back

Seeing More, Doing More, Creation and Will manifest as the externalized resonant elongation of action into the magical proxemics of our environment. These functions of process if inverted, that is, if examined within the context of Self, of personal internal process AND the energetic nonphysical environment of concepts, dreams, and ideas, are the retractive qualities of resonance. That which manifests without belongs to the extending force of resonance, and that which manifests within belongs squarely "to the retraction or pull of that force towards its source." one pushes away, the other pulls towards its genesis.

It could be said then, that one of THE major functions in the Initiatory process is one of separation - separation in order to obtain synchronicity of the triadic nature of the Self within the higher ordered relations to the Aeonic resonance. once the magical self, the instinctive/emotional self and the intellectual self are separated and THEN synchronized via Aeonic energies (school Work-RLW), True Intellect, True Feeling, and True Magic are possible. Pure synthesis can occur ONLY if the elements are separated first and then consciously recombined AND separated again and again at Will.

The Heart, the Intellect and the Higher Self are all lenses by which we view and capitulate our environment. If these lenses are separated and placed proportionally in the proper position a clearer image will result. If these lenses are out of phase then the image will become distorted and all further interactions with the environment will be based upon that distortion. Synchronicity is not an isolated phenomena, it is part of a system of elements which must be separated and then placed in their appropriate positions in order to obtain a clearer view of what we encounter. "Seeing More" - if there is synchronicity - will result from seeing with a properly focused image. proper phasing of these lenses (psychological filters) lies in their proper alignment towards the object to be viewed (it is not static) - in this case, the qualities of the Aeon. The threads which hold them in place are the very particular and proportional energies of the Aeonic resonance. Thus the formulaic conception of the *Synchronicity to Resonate* is enabled.

This extension and retraction of resonant force leads away from AND towards its Source. Extension is a macro-proxemic event and retraction is relevant solely to the individuals inner proxemic space. Extension permeates and retraction separates. The Synchronicity to Resonate begins when the Heart, Intellect or Higher Self is resonated into a higher level of activity than the others. This is the first step for it brings recognition of that Self. If anyone of these aspects of the Self can see itself apart from the totality of the psyche the moment of opportunity has arisen.

There are number of points in this extract that need to be examined and more fully explored. The first is what are we talking about when we speak of "Aeonic Resonance?" Aeonic Resonance is most easily understood as the LHP principles, creations, and ideas that have survived through

passing of time into our *present* moment. These ideas represent the principles that the current LHP *Setian* resurgence has recognized through its research, and the Work of its Initiates. These ideas have survived through myth, philosophy, literature, culture and through religion. All of these ideas must be understood as the extensions of past energies carried into the present day through countless generational lifetimes over several millenia. Many of these ideas are examined in *The Seven Faces of Darkness* by Don Webb, further examination of the *Lords of the Left Hand Path* by Dr. Stephen Flowers is also of great intrinsic value in focusing more directly into the ideas and principles of what I am speaking about.

Another idea mentioned was "Aeonic Energies" these are the combinative synthesis of the past ideas of the "Aeonic Resonance" being manifest as creations into the present day resurgence. It is what is being created now from the past, that synthesizes a future. Consider the following from the *Seven Faces of Darkness*:

*"When a person wants anything, a **ka** or image of that desire appears in the **Neheh** or future. This is a region ruled by Set under his cult title Set-Heh. The desire pulls that person towards the event and sets him in opposition with the matrix of the past, or **djet**. If he or she succeeds in obtaining (making real) the desire, he or she has slain Osiris. However the new object immediately becomes part of the matrix of the past."Pg. 31*

There are two points here. By becoming conscious of the Aeonic Resonance manifesting from the past, the Aeonic energies of the present manifest into the individuals vision of themselves within a future. If this vision becomes real, through the overcoming of the inherent resistance within the path of the past, a new synthesis has been created, and the original energy undergoes transformation. Additionally, changing the path of the past to conform with the individualized vision of the future, creates a series of entirely different set possibilities that now have the potential to manifest. It is a probabilities game.

A very important element of initiatory Work is being mentioned. A portion of consciousness must be utilized to observe oneself, and the filter it is examining life through at any given moment. It is the image cast by the filter that will emerge as the vision of what-is-to-be. Magic, in particular, Greater Black Magic, can be seen as the magic which transcends the path changing visions of what is to be, and arrives in the future with its *principles intact*. The form may have changed, but the underlying energies have extended themselves through time. These energies are carried along through synchronicity and resonance to those individuals influenced, and who have the essential tendency and affinity towards the ideas.

Synchronicity and resonance have been mentioned several times. These are important constructs to explore; they are the mechanisms that tie the past to the present - extending them into the future. Resonance is a mechanism that can supersede time because it extends its energy in discrete steps - each an individual offering towards its climax. Each step is bound by the past, altered by the present, and moves on towards its future Moment of exposition. Ideas are carried through time by resonance, harmony and synchronicity. Actions begun aeons ago are still resonating through their extension into our time of consciousness. We will extend them further into a future beyond our phenomenal grasp through the very same mechanism.

A Further Exposition

An idea originates from somewhere. It is not our purpose (at this point) to learn the location of this "somewhere." What is important is that an idea has manifest into the world of humans. Now, this idea, because of its content, attracts to it those individuals who have an affinity with it in some intellectual or spiritual way. It also attracts to it those individuals who for what ever reason, synchronize directly into the ideas, it is initially a hierarchy of extension. All of these individuals

will learn and study this idea, each becoming a discrete step in a path that extends beyond their earthly existence. As they pass this idea down from generation to generation, through writing and art, through contemplation and discourse, these individuals form a movement through time - actually creating the path that the idea is extending from.

We cannot kid ourselves and believe that this path is straight from point A to Z. In fact, the path zig-zags, it reverses, it speeds up and it slows down. It can even eventually fade away and be lost forever, or suddenly gain strength and momentum influencing everything. This is the nature of ideas. These turns and twists are the human conventions placed upon the idea. They are the interpretations, the cultural and social influences, the politics and intellectualization of man and his ideas. The point is that the originating idea will be perceived through many different foci during its movement through time. Sometimes the idea will become something greater than it originally was, and sometimes something less. But, how do we determine the greater or lesser of an idea? There is only one way, and that is by having a vision of *what is to be* by experiencing the ideas in an environment designed for the ideas use. This approaches the notion of a school, an idea already briefly mentioned. The school idea will be further advanced in a later section of this book

So, what we can say in this basic exposition is that ideas originate, they are then extended through time in discrete steps. This extension is created by those individuals and groups i.e., political, cultural and social groups along with individual mechanisms that are synchronized to the content of the idea(s). At any point these ideas are subject to *inertia* or resistance. This resistance is rarely in opposition to the idea itself, but rather to the particulars of the path that has extended the idea. There are two reasons for this. The first is that the idea is so large that anyone conscious of it - even through the eyes of the birthed self - will agree to it. Take for example the idea of "God". The idea is universal, but the focus and lens by which the big idea is viewed through, will have no end to the distraction and discord that the different conceptual constructs between cultures, socialization and heritage will generate upon what is in principle - the very same thing.

The second type of resistance occurs when the idea is hidden. It has extended beyond the comprehension of the birthed self. Without a willed effort to expand the individual consciousness, and following through with the Work necessary to accomplish this, the idea is an Occult idea. The paths that generate this type of resistance are typically *antinomian*. They are paths that dissent, i.e., *separate* from conventional norms, they are paths that are individualistic and idiosyncratic. This idea of *antinomianism* needs further development for this book to go on further.

Functional Conscience & Objective Consciousness

Two ideas central to antinomianism is objective consciousness and functional conscience. Objective consciousness is the quality of consciousness obtained when it has dissented - to the extent possible - from the influences of ideas that are *not* one's own. This dissent will particularly influence and impact ideas of justice and balance. It is only through the actions of dissent that these principles of equilibrium are pure. Ridding oneself of bias is a fundamental resistance that must be observed within oneself, once observed, bias that is good for the individual can be maintained, bias that serves no utility must be discarded. The determination of utility, as good or bad, can only be regarded as those elements that either enhance, or detract, from the evolution of consciousness. Bias and affinity should not be confused with one another. Affinity is a likeness based upon a relationship, or causal connection. In other words, there is synchronicity (likeness) based upon interaction and/or of events. Bias indicates a tendency towards personal, and sometimes unreasoned, judgment of people, places, ideas or things. Objective consciousness is a state where items are considered and understood for *what they actually are*.

Functional conscience is a very advanced state of Self communication. Objective consciousness

must be realized before functional conscience can be invoked. It is a result of objective consciousness, but is yet a principle in and of itself apart from objective consciousness. In terms of resonance, the realization and manifestation of any degree of objective consciousness will create a harmonic, or path towards, functional conscience. Functional conscience can most easily be understood as the the third person perspective that observes both the inner, and external environments of the individual self. Once objective consciousness is manifest, functional conscience not only observes, but then begins to guide - it *imprints*. In other words, objective consciousness is the psychological and mental construction that allows completion and flow of the inner and external environments of the Self. In other words, it facilitates the communication between the two. It is the completion of a circuit that is created by lowering the amount of resistance established by the indoctrination of spiritual, social, political and cultural ideals of society.

The principle of functional conscience is that of isolate intelligence, not cosmic consciousness, nor unity - it is the voice of separation.

Chapter 4.

The Antinomian Path of Spiritual Dissent or 0=(-1 plus 1)

antinomian: *Metaph. A contradiction between two principles each of which is taken to be true, or between inferences correctly drawn from such principles. A genuine antinomy does not involve any logical fallacy.*

Kant held that: natural antinomies ensue when reason endeavors to apply categories of the understanding, suitable to empirical experience, to the transcendental and absolute. He distinguishes; first, the antinomy of the conceptions of a finite and an infinite in space and time: second, of the divisibility and individuality of matter; third, of freedom and necessity; fourth, of the existence or non- existence of a necessary being, or God.

The principles of antinomianism can be traced to the 2nd century Gnostics, (the Davidists and Familists are the most well known antinomian Gnostic cults) from which the concept that moral law is not obligatory emerged. What is frequently misunderstood about antinomianism involves this idea of *non-obligatory moral law*. Often I see this idea distorted to mean having no morals or ethics. This is absolutely and historically inaccurate. What the concept of non-obligatory moral law means is that morality cannot be an obligation to doctrine as emphasized by religion or culture. Rather, morality must issue as a principle from the individuals own soul, heart and conscience, as opposed to doctrinally instituted and enforced. Obviously there is an element of self responsibility and personal ethical development involved here.

Antinomianism, as a praxis of spiritual dissent, manifests as both a methodology and a practicum geared towards personal spiritual freedom. Antinomianism represents both a historical methodology, and post-modern evolution of individualized thought. Thought that seeks freedom from the confines of cultural, social and genetic/memetic programming. The path of spiritual dissent has most often been documented and categorized as that of the Left Hand Path (LHP). The path of harmonious acceptance of man as *he is*, and the giving over of self responsibility to a higher force, has most often been characterized and represented by the Right Hand Path (RHP).

The RHP vs. LHP

The distinction between the RHP and the LHP is one of the most misunderstood dichotomies I have personally encountered. The pagan community misunderstands it, most contemporary Satanists misunderstand it, certainly mainstream religion hasn't got a clue. So, let me fill you in. The true distinction between the LHP and the RHP is one of intention: The LHP seeks a separation from God or nature for the purpose of self deification and the inherent personal responsibilities *that* implies. The RHP seeks to merge with God, to join the natural forces, to be with god and to allow the doctrines of that god determine the degree and form of self responsibility and ethical behaviour.

The RHP vs. LHP is NOT good against evil in the classic socialized, religious, cultural sense. It is about the most important choice a conscious being can make during his/her life. The loss of personal individuality and egocentric consciousness to the gentleness, solicitude and peace of God OR fighting to maintain the individual Will, the sense of Self knowledge and Being that the LHP recognizes as a special "Gift" one that enables a true choice to be made, and of which carries a tremendous degree of personal responsibility in order to successfully manifest.

The LHP seeks to retain individuality of self, the RHP seeks "oneness" with God. The LHP understands oneness as a technology that promotes the dissolution of the individual self into a greater whole. The LHP is a Path of individuation and Willed activity. In other words, it does not come to you, you must go to it. This intrinsically makes the LHP a difficult one to follow. The RHP will come to you, it will embrace you with open arms, you have to open yourself and give yourself to

it. On the other hand (literally), the LHP requires a willed alteration of the way you perceive the objective and subjective realities. An alteration that forms a personalized understanding of life and its meaning on all levels of human activity.

The Left Hand Path is a syncretism in the post modern era, one which takes liberally from several areas of philosophical and spiritual inquiry. Existentialism, relativism, antinomianism, hermeticism, all share ideas that are synthesized into the LHP conception. Tracing the roots of these ideas we find hints and glimpses contained in the extant thoughts of certain Gnostic sects, the Graeco/Roman Egyptian philosophies, and aspects of the ancient Egyptian religious cults. Particularly, we see this in the reflections of the ancient Setian Priesthoods of Egypt whose ideas have been integrated into other lines of philosophical thought.

As previously stated, the differentiation between the LHP and the RHP is one of intent. For instance, in the Church of Rome (Catholic) ritual is utilized. All the elements - altar, bell, candles, incense etc., form the components of ritual. However, if you were to read Anton Szandor LaVey's **Satanic Bible**, ritual is also utilized using those very same elements. The difference lies within the intention of the participants. Therefore, the technology itself does not distinguish one methodology from the other, rather the perceptions and cognitive structures of how these technologies may be utilized become the essential determining factors.

Whether a candle is white or black doesn't mean squat in and of itself. However, the manner in which the symbolism of the colored candle is perceived within consciousness, and then manifest as a psychological component within oneself and their environment, means everything.

Therefore, initiation itself is largely a psychological process.

Understanding the above statement, everything that initiatory systems have promised can be within the individuals grasp. Higher consciousness, wisdom, the ability to "do" or accomplish what one envisions for themselves, all become within your reach. It would not be too far of a stretch to infer that certain aspects of psychology rather than being a relatively "new" science, are actually very ancient. The intent of these methodologies being transformative - developed to alter the way in which one perceives their internal and external environments for the purpose of accomplishment.

The Functional Prosthesis of Antinomianism

The function of antinomianism is to dissent from established religious, cultural and social ideas that are often not the result of direct experience. The purpose of this spiritual dissent is to come to conclusions and ideas about the objective and subjective environment - on a personal level - *that are your own*. The antinomian spirit dissents from faith that is not arrived at through a careful introspection via intellectual and creative means. It does not deny faith, it denies *blind* faith and obedience to ideas that you are not your own through experience, or developed contemplation and philosophical inquiry.

It is fully possible to have a rational faith in very large ideas (such as the essential nature of human consciousness) without having to simply "accept" it because religion, cultural ideology or socialization have told you that it is so. The alternative to this "blind acceptance of dogma" is to carefully evaluate the known facts from unbiased largely unbiased sources, and *then* come to your own conclusions. Sometimes to successfully accomplish this task one must learn very new things such as a foreign language, or go to school and take some courses in philosophy, or to create a unique piece of art. This is part of the responsibility that the antinomian praxis demands of its adherents if it is to be enacted.

Through the utilization of the process I have just described you can reach the limits of what is known to you and begin to project - based upon that known - into the unknown. This personal

projection will have a very different form than what is possible through the undeveloped constructs that are, and never were your own in the first place. Compare this idea to those of Plato regarding dianoia and noesis, you will find that they are similar. Divine inspiration can only result from the use of the truly divine Gift - the full use of the intellectual faculties - it cannot, and never has occurred as the result of the sublimation of consciousness.

When you begin to disperse, and rid yourself of ideas that are not your own, and then replacing them with what you do KNOW, the entire world as you view it will change. Wisdom comes from those methodologies that help free you from that which is not your own. Thus opening the floodgate to what can be yours through the divine Gift of self consciousness. Any text which asks you to accept its tenets - on blind faith or dogma - is an abhorrence to the dignity of the soul that seeks its true expression through its own knowledge of self. Any text which asks you to examine its ideas and sources, and *then* determine for yourself the validity of its ideas, is to be esteemed. The answers are out there, but it will take an awakening, a desire, and the Will to Seek for the tree to bear its fruit.

Antinomianism is not only a dissent from spiritual ideas that are not your own, but also from cultural and social ideas that are not your own. The entire antinomian spirit is motivated by a praxis that denies the blind acceptance of ideas no matter their source. It is one that urges each individual to make up their own minds on religious, social and cultural paradigms. This understanding must be based upon what the individual has learned through the strength of their own desire to understand the contents of the proxemic environments and reality envelope that each must inhabit.

A genuine antinomy has no logical fallacy. One seeks to understand and conceive the unknown through the known so that what was once hidden becomes revealed. This is an antinomian perception. One seeks the spirit through the vehicle of the flesh, for it houses within its finite experience, an infinite (for all purposes) extension through time. These ideas cannot be understood or approached through Oneness, these ideas are advanced through division, and then an eventual separation within the singularity and individuality of consciousness (another antinomy). Given the above description of antinomianism it is possible to understand that it is a proportional construct. It is the perfect reconciliation of opposites not into unity, but rather, into a separate syncretism from which Aleister Crowley's formulaic conception of $0=2^{xv}$ becomes fully revealed as the antinomian formula for spiritual dissent.

For the sake of clarity, let us examine this formulation from another perspective. The first factor to understand is how can zero, or nothing be equal to two? The second factor is how does this understanding relate specifically as an equation, or formulaic convention, that encapsulates the essential principle of antinomianism?

First, we must define zero, or more specifically, what is the principle that the numerical symbol zero stands for? Particularly, we can say without the slightest hesitation that it stands for nothing, it stands for absolute absence of magnitude and quantity. It is the lack of proportion, and as such, it cannot be defined as anything. So we can say that zero is nothing and that the two of our little equation logically represents two *somethings*. Now, how can these two somethings be equal to zero? They equal zero when One of them is a positive (+) and One of them is a negative (-) and they are added together. So let us now rewrite the $0=2$ equation as:

$$0 = (-1 \text{ plus } 1)$$

We can now say with certainty that zero in this equation is equal to a "positive something added to an equivalent negative something". However, we must be very careful not confuse this equation by pursuing its relevancy in a purely mathematical fashion. For the full meaning of this equation comes only from its metaphorical/symbolic interpretation and understanding. That is,

when contemplated, it becomes an evocative gesture that reveals to the individual a formula for examining the technicalities of the human spiritual quest, and the innate nature of the noumenal self.

Examining the equation from this perspective, and utilising the metaphorical context just mentioned, we can see that when dealing with a positive/negative paradigm that we are in fact dealing very specifically with a *polaric* methodology. This system provides a far reaching proportional mechanism that can aid in determining many important structural - *form* - aspects of the antinomian path. The polaric convention is one of a vital perceptual retraction within oneself, and then extension from out of oneself, as the result of persistent and willed conscious activity. The recognition of these polarities from within, and without oneself, is a hallmark of the Left Hand Path. Moreover, it is vital to utilize the ramifications of this understanding as both a tool, and catalyst, for deeper and more significant insight into oneself and the environment this being is manifest within.

With the antinomian metaphor of $0 = (-1 \text{ plus } 1)$ there is a final issue to deal with. Through this formulation we are in fact getting “something from nothing” which seems at first illogical. However, there are *two types of nothing!* These two types of nothing provide the all and everything of what we experience, they are the basis of the hermetic sciences and all that emanates through that praxis. In fact, these two types of nothing form the closest link that can be conceived prior to that which *exists without time*. As such, we will spend this last part of this chapter discussing the properties of these two types of nothing.

Let us define from the outset what is nothing? Websters states several definitions, but the one that is of interest to this discussion is the *Hegelian* conception of nothing from which it states:

Nothing; Hegelianism - That which is characterized by utter absence of determination; perfect indistinguishableness.

The philosophical idea of this “absence of determination and indistinguishableness” is the identifying factor of our two types of nothing that can be differentiated in the following two manners:

- **Nothing # 1.** This type of nothing - fully characterized by its lack of determination is the absolute absence of all phenomena and potential towards manifesting phenomena. It is emptiness, space without matter, radiation or any remnant of activity upon any level.
- **Nothing #2.** This type of nothing - also fully characterized by its lack of determination upon all levels of phenomena - lies in complete and total opposition to our first type of nothing. That is, it is the absolute solidification of all matter, energy and their potential combinations into a single non-synthesizing conglomeration; nothing extends from it in any phenomenal form. As such, it is also perfectly indistinguishable.

To be everything simultaneous, with no form of reference nor activity, is to be as much nothing as unconditional space - it is time frozen. They are the same in principle, but different in form. They are irreconcilable polarities with no path leading to either, and as such, they constitute the conditions of an absolute - nothing.

This is the first great antinomy, and sets the pace for all that follows. Recalling the definition of an antinomianism, we read that it is “*A contradiction between two principles each of which is taken to be true, or between inferences correctly drawn from such principles. A genuine antinomy does not involve any logical fallacy.*” The contradiction between everything and not everything as both being nothing is undeniable. It is only through an extension of one through the other that a path is created and it is the path that all phenomena, all time manifests from.

I have spoken metaphorically, but is there any hard evidence that these two types of nothing ever existed? and that at some great cataclysmic moment one extended into the other releasing it from the unity and oneness - thus nothingness (per our Hegelian dialectic) of its absoluteness? I personally feel there is, the more we learn of the oscillatory nature of the universe the closer we approach the moment when, for all intents and purposes, time began. I would ask that each Truly Adept research the origins of the universe through the various paradigms and come to their own conclusions. The “key” here is the known oscillatory nature of the universe. We know it is expanding outward from a point. What is expanding? Matter, energy, the synthesis of matter and energy in various forms expanding out from a single point of departure. A point where it previously had existed as a single collection of potential synthesis into one non-manifesting form (our nothing #2). This expansion constitutes the path and at this path’s extremes lie our two types of nothing. The path expanding outward is the arena of consciousness, for it cannot extend nor retract itself beyond $0 = (-1 \text{ plus } 1)$. However, what is this oscillation extending into? There must be a medium, and this medium is our nothing #1, this is the field within which creation, destruction, synthesis *and* consciousness must manifest within. Function and form, the platen for all else that manifests is laid implicit.

However, this extension is not an absolute, it is not infinite. The medium it extends through will impose its’ own intrinsic nature upon all that manifests within it. As such, inertia will exhibit its’ propensity to breakdown these systems, they will begin to retract, and at some point beyond our immediate comprehension, they will both become as two nothings again. Only the future, and its inevitable mastery over time, will defeat the mechanical tendency to return to a state of rest. The antinomian seeks mastery over the future, and the god of the future - Set of ancient Khem - provides the inspiration and the perceptual constructions that aid in the creation of these individuated futures.

In the beginning, there could only be our two types of nothing.

Most hermeticists, and RHP devotees, will insist that $1=2$. They want the monad to reflect referential duality without knowledge of itself, “Knowledge must precede method”^{xvi} as Andre’ VandenBroeck has stated. This RHP approach is not a formula as much as it is a dogma that reflects the conceptual paradigm that a unity - a sole “architect” and Creator manifest the existing universe and its’ following diversity. Indeed that unity exists, but not without its’ antinomian counterpart, its’ antimatter, its’ shadow. It is this polarity of extremes that is explored and reflected through the antinomian spirit. It is this spiritual polarity that dissents from oneness, following the path between one polaric point and the other, experiencing what *is* in order to sense what it can *be*. *It is through self consciousness that the tools necessary to create change are perceived and utilised.*

Finally, energy extends into the substrate of space through the vehicle of oscillation and resonance. It is through the medium of pure non-phenomenal space that the original surge of energy extended itself. The result of this is synthesis, creation, movement and ultimately through evolutionary process, in self perceived consciousness. Without this expansion into space this energy could only exist as one. As such, it is as much nothing as the non-phenomenal space it occupies.

We have a numbers game. In an infinite (for all our purposes) system, infinite possibilities exist, and they come into being time, and time again, as synthesis, creation, and destruction manifest through the interplay of energy.

Chapter 5.

Understanding Environments : Proxemics

The previous chapter dealt very specifically with the macro and micro-cosmic function and form of the antinomian character. This concept was first developed through a description of antinomianism on a microcosmic level, and then further developed as a formulaic convention upon a macrocosmic level. The purpose of revealing that the polaric constituents of the antinomian environment, and its movement of activity and ideas - the LHP - was to reveal them as what Plato would call a first form. Secondary to this, the purpose was also to demonstrate the hierarchy of LHP spiritual relevance, from the infinitely large, to the intimate and personal.

We must now begin to apply this antinomian character to our immediate realms of conscious perception. The instantaneous and synchronous environment within, and from without of ourselves. The previous lessons of polarity and resonance are coming closer to utility with this chapter. As set forth, the antinomian character can be understood as an individual who is *not* satisfied with what they currently have by way of material, spiritual and intellectual insight⁸. That the individual, by way of being incomplete, seeks completion through exploration, the denial of preconceived ideas and the acquisition of personal individuation. Further, the individual denies the influences of culture, psychological disposition, genetic and environmental biases through magical and philosophical training. By accomplishing the preceding, the antinomian character turns these influences into self controlled proxemic tools. Additionally, the antinomian character denies "blind" faith, denies seeking unity with god or nature, and strives to become powerful within the confines of both the psyche, and the objective realities in which that psyche is manifest within.

Hermeticism proposes that the "mind is all", and indeed there rests a great deal of truth within that statement. All art, science, philosophy, religion and human disciplines are borne out of the mind. The antinomy of this statement is the fact that although everything we perceive is part of the mind there exists "outside" of us a realm of physical boundaries called the objective universe. Listen closely... the actual difference between the environment of the mind, or the "subjective" universe, and that of the "objective" universe, is one of density. The density of articles in the objective universe - insofar as *our* physical organs of perception are able to realize them - is that the density remains stable. On the other hand, the density of objects solely the product of the subjective universe (that which is perceived in thought) is much more fluid and diffuse. The concept of "density" will be discussed more thoroughly in chapter 5. They are both born out of the interactions of energy.

The environments and boundaries that the mind and the physical senses reside within are called proxemic spaces. This is a term first coined by Edward T. Hall in his book the Hidden Dimension⁹, while Hall's book dealt mainly with proxemics as an anthropological examination of the relationship between culture and of "each man's territory". The concept was later extrapolated upon and further developed within a LHP initiatory paradigm by Dr. Michael A. Aquino in his groundbreaking essay for the Order of the Trapezoid entitled, "Proxemic Magic"⁸. I, myself, further developed and noted the particulars of various mechanisms that could create changes within these environments *upon the initiate him/herself*. This was developed from the perspective of the incomplete self in my work with harmonic proportion, tonal angularity and neuronic tracing. Proxemics, as it is understood within this particular LHP paradigm, is now something more than what Hall originally developed, encompassing the psychological factors of a self constructed initiatory perspective within its use.

In general, proxemic areas consist of the "space" and the extension of that space each of us occupies both physically and psychically. This space can be manipulated and altered directly by the

⁸ Or any combination of these.

participant of a proxemic area, or indirectly by external influences. A conscious awareness of the mechanisms that can alter these environments offers an opportunity to manipulate those elements into desired specifications. Therefore, the study of proxemics offers an understanding of those components that form the basis of the highly individual way we each perceive reality. Additionally, knowledge of the rules of proxemics offers a more precise manner within which to react to any given scenario within a particular environment. Given this, we can see that a complete knowledge of both the physical and psychological aspects of proxemic environments is an invaluable aid in (LBM) and (GBM).

The better understood the external and internal environments we each must exist within, the easier it is to manipulate and coordinate those environments into creations that reflect the aims and Will of the individual. The cause and effect of actions and reactions within our personal social and psychological structures requires a consciously Willed effort to master. For this reason the great majority of people you encounter simply allow life's events to occur as they may without attempting to alter the outcome. The necessity for constant vigilance in recognizing and addressing the various patterns of social and psychological interactions is vital to the antinomian character. It is another aspect of that construct (LHP) which sets it apart from the many.

We can define magical proxemics into two specific areas:

- The space we sense within ourselves and immediately outside of ourselves that we are personally involved within, and which affects relatively few.

This is a *microproxemic* area and it would involve personal relations with family and friends, employment, education, personal bias and the space between oneself and objects within that microproxemic area. Because of its proximity to the objects within its area, microproxemics would involve elements such as body language, dress, vocal mannerisms, personal dialogue, environmental trappings of a tactile, olfactory, visual and waveform nature.

- The space we encounter outside of ourselves that is impersonal and which affects many is a *macroproxemic* area.

Macroproxemics is a concept which entails what effects homologous society has upon the individual. It also encompasses the ability to create changes within the event structures which occur within the macro proxemic environment. Macroproxemic magic is the type of magic that requires a fundamental understanding of the laws governing crowd and group behaviors. Because it essentially involves manipulation of large population aggregates, it can also be a very dangerous and difficult type of sorcery to perform. The final word on macroproxemics. This is the type of magic that is carried out more by *groups* than by individuals. Alterations of large scale environments occur over time and if successful are the result of diligence, focus, and the Will to Do. When used responsibly and honestly, macroproxemic magic is potentially the most powerful of all the Lesser Black Magical techniques the Adept can refine and use. However, its use requires an understanding of propaganda techniques, recognizing agendas and requires a familiarity of psychological operations. Knowledge of these procedures is vital in order to avoid - to the extent possible - their influence, and also to recognize what NOT to do.

Elements that can create alteration within either of these proxemic environments are the same, they differ only in scale. However, the larger the macroproxemic area the more reliance there is upon audio, print and visual media and less upon the tactile and other sense imprints. Obviously, the distance between the creator of an artificial proxemic space and those he or she wishes to influence through it, are of vital importance in considering the construction of these areas.

As for the actual utility of proxemics, we can understand it as a two-fold interrelated approach,

one that can entail both LBM, and GBM principles. First, the LBM application from “Proxemic Magic” By Dr. Michael A. Aquino:

“The conclusion to be drawn from all this is that the “boundary” of each human being does not end with the skin. Each individual possesses an unseen “personal field” - or rather variety of situational fields - which constitutes his or her true “boundary”. THE MAGICIAN WHO SUCCEEDS IN CONTROLLING OR ALTERING ANOTHER INDIVIDUAL’S “PERSONAL FIELDS” THUS CONTROLS OR ALTERS THAT PERSON JUST AS ASSUREDLY AS THOUGH HE WERE ABLE TO CONTROL HIS CONSCIOUS PERSONALITY”.

As to the GBM utility, it is to be understood that the above principles apply in the same manner. However, what we are seeking is controlling and altering aspects of the *personal self*. In other words, we want to develop proxemic environments utilizing those principles that create change in the psychological constructs of the individual. Constructs that allow the individual to “see more” within their environments. This is the purpose of the antinomian praxis; to see more and understand more. The understanding, and use of proxemic principles on a personal GBM scale, is of vital concern to any serious practitioner of magic along the LHP. In an essay on “aeonic resonance” I stated:

“If comprehension is based upon knowledge of two discrete systems - as in resonance - then higher ordered (denser) relationships with those systems will result in "seeing more" within the same perceptual and cognitive frameworks we, as humans, all share. "Seeing more" is the qualification for meaningful Initiatory experience at all levels of Being, and "Doing More" is to the synchronicity to resonate, that "Seeing More" is to meaningful, i.e., "Useful" Initiatory experience. One extends and prolongs the Aeon, the other extends and prolongs the Self”.^{xvii} “Functional Resonance”

This quote from **Functional Resonance** demonstrates three important points relating to proxemic magic. This first is that no two people see the same thing, and that the distance between what two individuals will see, in the same reference space, will become larger the more distant the culture or psychological construct of the two observers are from one another. The second is that “seeing more” within these proxemic environments is the “Key” to true and meaningful LHP initiation. The third point, although somewhat obtuse, refers to the fact that the ability to see more within a proxemic space is not solely relative to physical distance. Rather, the ability to see more within a proxemic space is bound to the proficiency and mastery of the Adept.

“This is the world beyond....perceived strangely” - P. D. Ouspensky, Tertium Organum¹⁴

As I have already quoted, “Knowledge must precede method”. This is a LAW of the LHP, and it must be paid attention to. I will keep referring back to this simple statement many more times before the end of this book. In this case, knowledge of what constitutes the individual microproxemic space must be understood; prior to approaching a method for modifying that space to desired states. There is an immediate presumption here that you want or need some form of alteration in the psychic fabric of your life. So, there must be a purpose, desire and a Willful activity for change to occur. The Left Hand Path has nothing to offer those who are already sated and at rest. The “bubble” that this change will occur within is the microproxemic environment

These are the general proxemic concepts, however, as they relate to Left Hand Path technology, I will begin to focus in on certain “key” elements. It is these elements - within the aforementioned microproxemic envelope - that aid in the creation and development of the perceptual and cognitive structures spoken of in chapter three. I cannot stress the importance of the fact that “we” can alter our external environment, and that our external environment can alter “us” through a loop of feedback to us. It is a functional interaction that successful Adepts understand and utilize all the

time.

It is understood that true Adepts have the ability to practice magic in *all* the environments they find themselves within. However, for the purposes of this book, I will focus very specifically on the elements of the ritual chamber - considered as an area of extreme transformative energy. It is also the area of highest potential for future transformational experience⁹. All great magic occurs over time, instant results cannot and should not be expected. What can and does occur instantly are brief moments of vision, intuition and apprehension of something *important* just outside the edge of consciousness. The result of extending the perceptual reach of consciousness is to convert these intuitions into functional tools that can generally be described as *insight*. These moments of insight are here, and then gone, only their conscious remnants, and the process of seeking to recover that experience, are real and transformative. So then, it is important that our proxemic area be manipulated in such a manner so as to attract to it these transforming experiences of insight.

On a technical level, this is accomplished through Harmonic Proportion in Ritual.

We each carry with us an envelope of personal influences and bias that is created by our **CPEG**, or **C**ultural, **P**sychological, **E**nvironmental and **G**enetic influences and tendencies. The power inherent within these influences should not ever be underestimated. The majority of individual's you will encounter will have had very nearly their entire existence guided by these persuasive powers. Who so ever is knowledgeable, and aware of the impact of these tendencies upon themselves and others can influence that individual proxemic envelope within themselves and others.

⁹This does not mean that the transformation takes place instantly in the chamber. To the contrary, the results will occur most often outside of the chamber. However, the jump start of events initially begins in the ritual environment.

Chapter 6.

Harmonic Proportion in Ritual

"We shall therefore borrow all our Rules for the Finishing our Proportions, from the Musicians, who are the greatest Masters of this Sort of Numbers, and from those Things wherein Nature shows herself most excellent and compleat." Leon Battista Alberti (1407-1472)

Within the psychological aspect of the Left Hand Path the usefulness of its' system of transformation lies within the individual's ability to assemble. What one is putting together through the LHP is a conceptual framework that enables deeper insight into the underlying schemata of energetic actions that form the life experience. Furthermore, it is understanding the individual's relationship to these experiences that often provides the most significant penetration into the mysteries of self consciousness. This in turn, causes the greatest *moments* of transformation. These "moments" are of vital impact and importance to the antinomian character. For if antinomianism is an exploration of the polaric spectrum it is an activity of experiential proportions.

There are two Great principles interacting within the universe and these are the forces of extension and retraction. Extension is tantamount to activity, and retraction the ability to be aware of this action and thus have *consciousness of experience*. The end result of which is to further act upon that experience in personal and meta-personal ways. It is through the interactions of these two great forces that have within them the potential of transformation. Between extension and retraction are the properties of resistance. It is resistance that forms the space between the two, and it is through the interactions of resistance and extension that form, function, structure are molded. The effect is transformative as self consciousness passes through the process of extension, resistance to movement, and retraction.

Extension reaches experience across time itself.

So, the goal of ritual - in its personalized Greater Black Magical (GBM) form - is to create moments of transformation. One of the key components - technically speaking - is developing an environment that attracts this type of manifestation, that acts as a prosthesis towards this goal. To this effect, there are a number of ways to extend the depth of penetration that our perceptual organs are capable of. To achieve this is to truly look into the Darkness.

In order to create and effectively design these artificial proxemic areas it is necessary to understand the mechanisms that allows us to extend the penetration of our consciousness. We need to find tools of extension in order to create a consciousness of experience that is beyond that normally allotted to the birthed self.

Neuronic Tracing - Brief History and Practical Application

During an extensive period of research upon brain physiology, I developed a theory upon how to access and stimulate the subjective contents of our thoughts. The purpose of which was to create very specific emotional and cognitive polarities. This work was a synthesis of ideas I found in numerous textbooks on psychology, biology and genetics. Further insight was gleaned through the works of less mainstream scientists and theorists such as Tesla, Lakhovsky, Reich and others. The question that originally motivated this exploration was “what is responsible for successful GBM workings, i.e., personal transformative activities within the ritual chamber?”. This was prompted by the acceptance of most practitioners of both the black arts, and occultists in general, that the actual mechanism responsible for magic was largely unknowable in practical terms. This was something I called the “ooga-booga” factor. It was an unacceptable act of faith where method was NOT preceded by knowledge.

I had the intuition and magical experience (plus the archives of the Order of the Trapezoid) to have a sophisticated understanding of the artificially created environments of the ritual chamber. It was through the ritual imagery and atmospheric conditioning found in ritual chambers that I wanted to explore aspects of my question regarding what makes magic work. I also felt that trapezoidal oriented ritual, particularly those employing a variety of angular motifs (and often complete atmospheric conditioning through the embedding of various waveform phenomena via electronic means) and utilization of multi-sensory stimulation to be the type of ritual proxemic that would best be examined - because it could be controlled.

What are the powers of angular motifs - aside from their symbolic and metaphorical significance? This was my first consideration, and as I searched for the answer what I stumbled upon what eventually led me to the development of a ritual technology called *Neuronic Tracing*. What I uncovered that led me to “NT” was that visual information about a shape is routed to a particular brain section that is responsible for processing that shape into consciousness. I found that there were three types of cells contained within the eye - simple, complex and hyper-complex. Depending upon which of these cells was being activated, the information was routed to a certain brain section for processing. It was the shape which activated one of these three types of cells into operation. The following extract from my essay for the Order of the Trapezoid entitled *Neuronic Tracing and the Physiology of Angular Prosthesis^{xviii}* very clearly defines the differentiation involved and its unique possibilities, I have added some simple clarifications noted within parentheses:

“The physical paths these simple, complex, and hyper-complex cells follow lie at varying depths within the brain’s physical tissues. Hyper-complex cells (those which respond solely to angular prosthesis) follow a generalized path that is associated with the cerebral cortex - that part of the brain responsible for reasoning, deduction, imagination (thought) and those qualities which make us uniquely human - the other cell groups are processed within the more primitive portions of the brain, particularly the midbrain. Each (visual stimulus) is processed in accordance with that specific brain area.

This differentiation is the key that unlocks the mystery of the angles - from a mechanistic view. Certain mathematical relationships, as they relate to visible form, open specific neural routes. These routes - electrical in nature - follow differing physical paths within the tissues of the brain. Angularly oriented visible spectrum manifestations (delineating here from other types of angular *forms* we will discuss later)..... Hyper-complex cell activity is processed within the cerebral cortex (the seat of consciousness) - that part of the brain responsible for higher human functions. Visual stimulus whose orientations are other than angular are processed within the more primitive visual centers located within the midbrain.....

What is important here for our purpose of creating ritual proxemics is that we have a element - the angles - that we know are processed by that portion of the brain responsible for the higher functions of conscious man. The angles stimulate activity within the cerebral cortex, but what are the contents of this stimulation? Anton Szandor LaVey, the author of the Satanic Bible^{xix} summarized the stimulus effects of angular mechanisms through another LHP law called the Law of the Trapezoid. It states:

All obtuse Angles are magically harmful to those unaware of this property. The same angles are beneficial, stimulating, and energizing to those who are magically sensitive to them.

In general, we can observe from the Law of the Trapezoid that angles create polarities within the psyche. If an individual is aware of this ability - the beneficial, stimulating and energizing properties of the angles - these may be willfully directed as catalysts for transformation. If one is not aware of these properties they can be frightening as they shade the subjective contents of thought through those same characteristics. So, the mechanism (Neuronic Tracing) of angular prosthesis, and its effect upon consciousness is realized. Understanding these mechanisms allows a focused setting to be synthetically created that take full advantage of these unique angular properties. The ultimate purpose of all this preparation being to create appropriate psyche stimulations - whose intent is to create transformative states of consciousness.

Actual harmonic proportion in ritual is created through the interactions upon the psyche of various angular *forms*. The visual form of the geometric shape is only one of a number of angular formats. Proportion is not limited to the purely geometric, but refers also to audio and wave form (electrical, magnetic) phenomena. Equivalent proportional mechanisms exist between various types of stimulus. Thus, I can have a pentagram whose proportions are equivalent to the Golden Section, but I can also have a frequency that achieves the same proportion. In a short essay written in 1986 (prior to my development and understanding of Neuronic) the concept was developed as follows:

In 1986, I coined a term which described the ability of particular frequency ratios which could polarize the contents of an individual's personal, subjective impressions to + or- degrees of emotional intensity. I called this phenomena "Tonal Angularity," a term which reflects the relationship of this concept to the "psychomagic" principles of the Law of the Trapezoid, and also to the physical, mathematical properties of the particular ratios that comprised TA (Tonal Angularity).

...Tonal Angularity refers to specific frequencies in the form of physics (harmonic motions), electrical phenomena (magnetic resonance) and in geometry (visual angular representations) all of which can be rendered to (proportionate) frequencies.

In my own case, I created the initial frequencies as a part of a harmonic overtone in a digitized bell. In a further step I created three musical compositions of 12 recorded tracks one of which I dedicated to these overtones. Through a differing approach, I utilized the resonance of a 250,000 volt Tesla Coil by the careful tuning of the primary coil. The actual resonant frequency was measured by a friend of mine who was a tech for IBM. Finally I engineered a series of combinative frequencies whose total sum was equivalent to the desired range.

Tonal Angularity is a pseudo-science approach in creating altered states of subjective responses based largely upon the psychomagic principles of the Law of the Trapezoid. TA is based upon specific frequencies which may be represented in a number of forms. Tonal Angularity can be embedded within music, but it is NOT a specific style or form of music. The function of TA is in its' ability to influence an environment through subtle shifts in the inner subjective perceptions of those within its' range of influence. Additionally, it can be vital in the creation of ritual atmospheres

of total separation from the normal, everyday external AND internal environments.

The ability to create atmospheres separate from typical everyday environmental stimulus is crucial for any would be Adept of the LHP to master. Given the preceding, an environment can be created that is extremely profuse - on several sensory levels - with angular proportions. These multiform angular prosthetics can - due to the effect of the Law of the Trapezoid - create microproxemic atmospheres of severe intellectual and psyche separation from every day stimulus. This is due to an additive effect that occurs only *if* the various elements are constitutionally synchronized to the appropriate angular proportion.

Here our discussions start to become more complex, but the ideas are of utilitarian value. If the reader takes their time with the following discussion, they will be able to understand the principles of harmonic proportion in ritual. For the purpose of aiding in this understanding we will define our elements very carefully one by one.

Element #1 - Resonance

Here is Webster's definition of resonance: *2. A prolongation or increase in sound due to the sympathetic vibration of some body capable of moving in the proper period; hence, by extension, the counterpart of this phenomenon in the case of vibrations other than sound; as, electric resonance. 3. Just as a series of small pulls at the right intervals will set a large bell to swinging, so resonance results from the repetition of small impulses which, when the bodies are "in tune," have a purely additive effect, but otherwise tend to neutralize one another. Thus, if a sounding string or tuning fork is placed near another of the same or a harmonic pitch, the latter also sounds... Now let us examine the term "resonate". Once again, back to Webster's . Resonate - *To vibrate sympathetically with some source of sound or electric oscillations.**

Let us examine the definition of resonance. The most striking characteristic of resonance is that it has the ability to "prolong" and to "extend" itself through the creation of sympathetic vibration. By sympathetic vibration we are speaking of two distinct elements. The first is a "unison" or an element oscillating at the same vibratory rate. The second is a harmonically proportionate oscillation of the initiating vibration. The harmonic oscillation is a mathematical ratio of the initiating or "first" vibrating element. For this to occur, the secondary, or harmonically resonating bodies must be able to "move in the proper period" with the originating source. This means that the originating source, and its harmonically sympathetic mechanisms need to be *linked*. This "link" occurs through *contact* with a receptive body whose own qualities share a relationship to the originating source¹⁰. The link is defined by qualities that are inherent to the constitution of the potential receptor. What is important to understand is that in order for there to be any connection at all, a properly tuned receptor capable of that connection must exist. If there is no such receptor, the originating source will eventually dissipate and fade into non-existence.

The originating source has extended energy. Now, this energy has found receptors whose qualities are such that they have begun to oscillate in a sympathetic union with this First source. They have been activated into a movement with the source by stepping into the proper time period with it. These receptors have also found others who have begun to synchronize with the receptors - now a step away from the original source - into these oscillations. However, the total effect is a prolonging and extension of the original source. Notably, there is NOT a strengthening of either the source OR any single receptor. But, there IS a strengthening of the oscillatory phenomena in total. Now, how long can the original source be prolonged and extended? It depends upon the energy of that initial outburst and the number or "linkages" that the originating energetic outbursts

¹⁰ Consciousness is our harmonic link to the principle of Isolate Intelligence.

reaches either directly or harmonically. It could last millions of years, or it could be a nano second.

A quick encapsulation of what we have discussed so far. Our originating source creates a harmonic or sympathetic resonance with available receptors. It will also create resonance - or link - within any suitable receptor who lies in a harmonic proportion with that same originating source. What this all means is that if a receptor's qualities are such that they are proportional to the source, it will also resonate. This is the actual mechanism behind the concept of a hierarchy of ideas and/or principles extending through time itself.

We can break these concepts down a bit further and find that this discussion is about nothing more than energy. Oscillation, vibratory phenomena, resonance have at their basis an energetic extension of movement away from the source. As a subsequent digression, we need to keep in mind that both the physical world, and the magical, exist as aspects of an initial outpouring of energy. This outpouring of energy resulted - through great expanses of time - into the conditions our consciousness presently finds itself within. Energy has movement and it follows determinative paths. These paths are determined by the events they encounter such as attraction and repulsion through polaric events - which creates various types of resistance. But we would be wrong to solely sense energy via the physics paradigm. Aristotle considered energy the realization of potentiality vs. unrealized states. It was a result or form giving causal manifestation as opposed to potential. This entelechy went beyond simple expression of actualization, it had to be an actualization which had the force to cause other manifestations of the same kind. Plain and simple, this is resonance.

Drawing once again from Webster's we can narrow our basic conceptualization of energy into perhaps more useful areas of digression. *ENERGY - 2. Activity; often, contextually, psychical activity;; also, specif., the product of activity; an effect.*

We have reference of context that implies energy being a "psychical activity". "Psychical" itself is a reference to the "soul" or "living principle". Furthermore, it is being developed in this "psychical" sense as a direct result of mental activity. The fundamental concept being developed here is that when energy is viewed aside from the physics paradigm, it becomes a matrix upon which mental activity, i.e., thoughts, ideas, perceptions can be laid upon.

Ideas are energy. By the very definition it is safe to conclude without the slightest hesitation that *ideas are energy*. The results of ideas may be broken down to the process of a transference of energy. It is here that (finally) we can begin to deal once again with the physics paradigm regarding energy, and from it distill a bit of metaphorical gold.

Element #2 - Harmony

Harmony exists as a ratio to the source. It is connected to this source through a relationship that is expressed by measurement - proportion. The originating Source can create resonance (express mutual activity) with its various harmonic (proportional) counterparts. That is to say extension and prolongation can be manifest in receptors who are not directly "tuned" to the originating source, but rather tuned into an aspect of the source that is proportional to it. This effectively extends the originating source's area of influence far beyond the discreet limitations typically imposed by time. In other words, the originating source's energy is extended through its harmonic counterparts, each one being further removed from the originating source. As this sequence continues it crosses vast expanses of time.

Here is another way to understand this concept. **A** emits a resonant frequency that extends 1 mile, three quarters of a mile away is a harmonic counterpart **B**, it resonates with the originating source **A** and its range is one mile, a half mile away harmonic counterpart **C** is engaged by **B** who

was engaged by A. So, in discreet steps the originating source extends itself far beyond its initial range. Multiply this by billions and you can easily see how an original issuance of energy has taken us to where we are right now and continues.

For the purposes of this book, we are talking about energetic relationships. In particular, relationships that are encapsulated in the energetic form of an idea. Ideas are very complex energies, they require participation and consciousness of *experience* within their respective realm of existence. This single source (the idea) is manifesting its own distinct qualities and attributes, and these qualities are, for the purposes of this essay, distinguished as LHP in that their function is seen as creating separation, rather than unity. Receptors (those who are inclined, or have an affinity or resonance for this original idea) who come into the area of influence of this energy will find themselves stimulated and exhilarated *if* they also carry within themselves *qualities* that are in "tune" or fall into the timing of that initial source. Once again, Webster's. QUALITY - *Quality is that determinateness which is one with the being of the object.* If one can tune into this "determinateness" they resonate or fall into the timing of the extension of those qualities.

It can be seen that the ability to exhilarate and stimulate through a resonant environment is a very good description of the processes (note: energy) involved in the dynamics of the "Law of the Trapezoid", and also of the "Command to Look". It is thus that resonant environments have played such an important part within magical prosthetics. However, that aside, it is very important for every individual dedicated to the Left Hand Path to understand that resonance forms a cornerstone of technical knowledge that is of great value to the initiatory process. The intrinsic value lies in that with the knowledge of resonant activity, the individual can create, or find natural environments that maximize the effects of resonant activity. One of the most important aspects being that through the process of harmonic counterparts one can effectively extend their will far beyond its direct source. It is here that the idea of a "magical link" begins to make complete sense as a technical aspect to consider within the magicians arsenal.

Element #3 - Synchronicity

In order for resonance to occur, there must be an essential *first* oscillatory phenomena- a genesis. The universe is expanding and so it will contract. This is oscillation. Your brain oscillates through electrical pulsation. When a receptor achieves resonance with its source, it is synchronous to the repetitive motions (oscillations) of that resonance. At the beginning of this essay when defining resonance, Webster mentioned that "when bodies are in tune they have an additive effect, BUT otherwise they have a neutralizing one". When resonance transpires, there is synchronization with the source, or with its proportional (harmonic) counterpart. Neutralization is a state that occurs when there is an equal amount of resistance extending from, and retracting towards the point of reference.

Neutralization is a state of consciousness that is very highly developed, and most often, temporary and fleeting. However, its effect upon the psychology of the Adept is that of revelation and vision - it is articulated through the effects of inspiration. It is the nature of consciousness to attend itself towards either the resistance and properties of extension, or the resistance and properties relevant towards retraction. The moment of neutrality signifies a stop in these events - and in a sense of time itself - where the individual becomes for that moment the "thing in itself" with the objective consciousness and personal knowledge thereof. Neutralization, within this context, should not be considered as a negative event. In fact, neutralization may provide a clear clue as to the nature of timelessness itself. Further, neutralization may even be a powerful description of the eternal "present" that is sandwiched between a receding past, and an onrushing future. Such pressures upon the psyche, and the psychology of the individual, leave this area of Left Hand Path activity for advanced initiates - particularly those who are involved in schools of Left

Hand Path initiation.

To become in the proper time period of the resonant impulse means to synchronize¹¹ with its movements of extension and retraction. The recognition of synchronization is absolutely vital to the prolongation of the principles relevant to the Left Hand Path of spiritual dissent. However, the synchronization of our individual energies into a larger one, in this case what I am referring to as an Aeon, has further implications. The farther an initial resonant "wave" is extended forth, the larger its area of proxemic influence that is created as the resonant energy comes into contact with its harmonically proportional counterparts. What this means is that all who come into contact with that resonance AND - have a harmonic empathy with it, will be affected.

The resonance of the Aeonic current is extended by the Words of the Aeon. This "Aeonic Current" (so-called) is representative of a continuously unfolding scheme of related ideas that form themselves into a psychological perspective. Particularly, this perspective will have as its point of focus the nature of mans genesis, and as it reflects the interests of the Left Hand Path, the nature of the self consciousness humans share as their only True Bond. We cannot suppose that these Words can impact that which they do not come into contact with in some form or another. Granted there is residual complementarism - ideas, approaches, techniques and methods rub off and go on down the line IF they come into contact with what I call the "harmonic proportion of the proxemic arena. These elements do not have the strength of the direct wave, and are more dispersed, making them difficult to manage and predict as proxemic influences. On the other hand, their concept, function and purpose must never be underestimated. Synchronous transactions remain as the most direct, vital and powerful relationship to have with the resonant wave. But, they also mandate the strictest requirements of Initiated Being.

A more detailed examination of synchronization - as it relates to resonance - may be of value as the function of this Task is further developed. Synchronicity implies time ordered phenomena, to be in the "proper period" is to extend and prolong that which is resonating, and also that which has resonated with it in discreet steps. So, how do we find the proper period? How do we develop synchronicity to resonate with the ideas, experiences and transformations of the Left Hand Path?

On an individual level stepping into the "proper time period" means the acquisition of several properties *prior* to the experience. These properties are:

- An inner unrest, and dis-satisfaction with what one has been given in terms of significant insight by their social institutions, i.e., school, church, and culture.
- Taking actions that alleviate this unrest. This will form itself into two distinct polarities. The first and most common is to sublimate this unrest through acceptance via blind faith of the tenets and ideas involved. The second is to dissent from ideas not of your own experience and vigorously study those areas of most interest from sources least likely to be tarnished by cultural/political bias. Once this information base has been created, the individual can engage in an intuitive departure based upon the fundamental praxis already developed.

The first avenue indicates the predisposition towards unity and conformity resulting in strategies that seek spiritual unification with god(s)/nature/universe. The second is a lexicon for the antinomian path of spiritual dissent resulting in personal individuation and eventual personal divinity, rather than spiritual unification.

The big picture in relation to these questions may be construed along the following lines;

¹¹ Understood as an empathy and affinity with the idea energies, its results, and future becomings of the item in question. Synchronicity often feels like remembering.

Purpose. Each of the successive Utterances of Xeper (the principle of future becomings) seems tied to "proper periods." That is, they seemed to be ultimately connected to the moment of greatest extension within the energy system involved, rather than with its' recession. Successful synchronicity would involve RECOGNIZING, ANALYZING, CREATING (RAC) and then seeking a proper and proportionate response to the system(s) involved. As to synchronicity itself, we can extract the following fundamental ideas. The first is that synchronicity is a time ordered phenomena. The second is that besides meaning "being in the proper time period" it can also denote being in "phase". It is this second aspect of synchronicity that deserves our attention

.Phase can refer to the "state" of that which becomes synchronous. This means that when speaking about synchronicity through a paradigm involving "consciousness," that synchronicity is effected only when comprehension appropriate to the direction of the synchronous movement is achieved. The implication is that Recognition of resonance is not enough to begin a truly synchronous prolonging, extending activation with its' Source. However, awareness does mean that the potential for a further movement now exists. This can lead to the opportunity to step into the proper period.

To Come Into Phase with the proper period, is an Act of Recognition and Will to do so.

Element #4 - Proper and Proportionate Response Mechanisms

Energy is central towards phasing into the proper time period of a resonant wave, and useful (activity geared towards creating future states) activity is the Key. This is the method and the Way. If the would be Adept cannot accomplish the Work, phasing cannot occur period. If a fully conscious recognition of the necessity for Work is not sincere, phasing will NOT be accomplished. However, what is accomplished without actual, consciously applied initiatory and magical Work lies within the realm of harmonic elements. These elements are related to the originating resonant force through the impact that the original energetic outburst has had upon consciousness in the form of ideas. This is a clue as to how the Mysteries are manifest into culture and memetics, imported into the social fabric, into culture, and into religion. It is in this way that the originating impulse become sextended, hidden, prolonged, discovered and re-discovered through time.

The concept of harmonic elements is one that is central to the distribution of resonant response mechanisms. In its most basic form, a harmonic element would be described as an indirect secondary oscillation that is manifest through its relationship to the originating resonant force. It is this accumulation of "secondary" oscillations that creates extension through large gulfs of time. You can have one source, you can have a number of 1:1 relations with the source if they are synchronized into its "time period" through proper tuning and phasing. Harmonic elements however, can have a number of combinations by way of tuning and phasing that are related to the original source, but also so to other harmonic elements. That is, although these complements are NOT directly tuned into the resonant wave to the degree that they become a unison with it, they Do share qualities that are inherent to the state of the object in question. The importance of the harmonic elements is the fact that individuals who fall into the proper timing of the ideas have available to them a direction. This direction - if followed and investigated - leads towards the primal source and genesis of their affinity.

The Aeon resonance offers the freedom to choose the direction of the individual spiritual destiny.

The synchronicity to resonate involves two aspects; a unison or direct resonant relationship, and a harmonic relationship. Qualitative differences between these two aspects are contained within the degree of consciousness that one has regarding the "idea" form of the resonance. On an individual level, these differences are further defined through the desire and will to act according to

those impulses generated by the ideas. Direct relationships to an originating source are possible, but only through Willed action and recognition - on both the intuitive and intellectual levels of comprehension. To path towards this form of relationship - direct confrontation of the principle itself - is only through the harmonics created by the initial surge. Harmonics are the paths to the source, if One follows the Path they will find it. If they do find it, recognize it, and are prepared by way of their spiritual dissent, they have the opportunity and choice to Will (by their relative activity) into the “synchronicity to resonate” with that genesis.

Proportional responses cannot be precisely described because they will all differ from one another. This difference is largely based upon the affinities and attributes of the person who seeks to step into phase with a more direct current of ideas. The closest description is that a harmonic response will reflect in itself the qualities of understanding inherent within the individual who is affected. The individual's activity will become synchronous and unison as the exertion becomes aligned with other activities that are being advanced by others. The totality will be a wave of various ideas and personal reflections whose elements *are* the very energies that comprise the Aeonic motion. Consciousness of this motion, and consciousness of the individual in relation to this motion, are the tools that each Left Hand Path Adept forges into a ladder of actions reflecting that motion.

Advanced Proportional Elements, Intentional Suffering and White Noise

Proxemics, angularism, and polaric methodologies such as resonance, all combine to form the basic ingredients of a functional Left Hand path ritual strategy. In practical terms, we can describe the purpose of ritualization - as related to the specific purposes outlined within this book - as the purposeful creation of a microproxemic environment that is designed to overcome resistance to the Will of the ritualists. The overcoming of this resistance results in manifesting the purpose of the ritual, additionally overcoming resistance expands the perimeter of individual consciousness. The expansion of consciousness may become more important to the spiritual development of the individual than the achievement of a ritual goal!

Resistance then, can be understood (in the above sense) as an external or internal element that extends outside the corporeal boundaries of our physical perception. As such, overcoming resistance is intimately tied to the measurement of extension as it relates to our perceptual capabilities. This being the case, overcoming resistance amounts to seeing and understanding more within a particular environment than what was previously possible.

It would be a great error to believe that this extension of awareness will result in a spiritual peace, harmony; in fact, the exact opposite will occur.

Another way to understand resistance and transformation is as purposeful, or intentional suffering. Now, this is not suffering in the sense of pain, but rather a psyche suffering that occurs as real transformation of the spirit takes place. This suffering can be likened to many of the transformative events that occur in life such as birth, death, marriage, and so on. All of these events create transformation within the individual, it is a play of gains and losses, of realizing that things will never be the way they were. However, in our case, this suffering is of a highly diffuse character, for it is the suffering that occurs when one's being is transformed. This type of suffering also results in a loss and gain, of an inner longing because things will never be the same. Remember though, the suffering of Self transformation will extend itself into every aspect of life. In everyday life, the suffering must be very great to effect the entire Self, in the suffering of transformative being, very little has a very great impact in all things relative to the individual.

Given the above statement in regards to ritualization, it becomes a task of the Adept to create a micro proxemic or personalized environment that extends the perimeters of consciousness. The

ritual chamber, by cutting the individual off from the typical stimulations of everyday life, becomes a technical mechanism to aid in the creation of transformative events within the psyche. Consider it something like this. There are moments within every individual's life that impact that person for their entire life. It could be a birth or death, it could be something that was read or saw that resonated so strongly with the individual that it created a change in consciousness. It could have been a near-death experience, perhaps participation in an important event of some sort, or the meeting with someone whose own being influenced your own. These "pivotal" moments, these transforming moments, are what the LHP ritualist wants to recapture, or create within the microproxemic environment of the ritual chamber. These are moments of power.

There are two means to accomplish the goal of ritual. The first is to alter the *external* environment which will have an effect upon the perception of that environment. The other is to alter the psychological cognitive structures; this will also change how the environment is perceived. These are Lesser and Greater technical approaches to individuated transformation - in two words, Black Magic.

An Advanced Proportional Element - Stochastic Resonance

Proxemics, angularism, and polaric methodologies such as resonance, all form the basic ingredients that constitute a practical Left Hand path ritual prosthesis. However, there is one element I want to discuss that can be critical in manufacturing transformative ritual environments. This element is called *stochastic resonance*. Stochastic resonance as an audio element in the ritual chamber has all types of transformative possibilities due to its unique physical properties. But, before discussing the particulars of *SR*, a brief history.

The first use of *SR* I have found was included in a ritual secretly called the "Rite of What is to Be". Allegedly resulting from the magical workings of turn of the century German Sorcerers, a copy of this ritual was included in Anton Szandor LaVey's book the Satanic Bible where it was called the "*Die Elektrischen Vorspiele*"¹² roughly translated as: "The Electrical, or Electrocutation Preludes". This rite called for a series of very detailed audio and electrical field stimulus as components of the actual ritual itself. Among the elements included was the distribution of "white noise" through out the ritual chamber. The definition of audio white noise is: *Random noise whose noise spectral level (noise-power density) is uniform over a wide frequency range; termed "white noise" by analogy with white light.* The resulting uniformity of amplitude (volume) over a wide range of frequencies results in the sound you get when your FM radio is not tuned to a station and produces that all too familiar static sound.

White noise can also be *visual* signal, such as when your television is not tuned to any particular station and you get all that "snow" on the screen, that is also called white noise. Don't be confused by the word "noise". A white noise stimulus is a certain type of signal, and not simply noise. More specifically, it is a form of a time varying, random signal. An example of visual white noise would be changing the intensity of light every 50 msec to a randomly selected new intensity value. Such a random sequence has the property of containing all temporal frequencies equally (within the total range being utilised) which is all that is meant by calling it "white noise". For future reference then, white noise can be either a visual or audio signal. However, for our present purposes we will deal specifically with "audio" white noise, for this is the type that has a historical premise, and also the type I have personally experimented with (experimentation with visual white

¹² It has been revealed in Dr. Michael A. Aquino's History of the Church of Satan (publically unavailable) that Anton Szandor LaVey invented the story about the "*Die Elektrischen Vorspiele*" being the creation of German Sorcerers, and that he made up the ritual himself with input from other members of his business - the Church of Satan. However, I am quick to add this is interesting only from a historical viewpoint, magically the ritual is just as effective with or without the glamorization.

noise is in the works).

Why is this randomly generated signal important? What possible transformative properties could this signal have? We are quickly approaching the answer, but a bit more definition of what we are talking about is needed first. Resonance is a time ordered phenomena, given the above description of the properties of white noise as a *form of time varying random signal* it has resonant qualities. The term *stochastic* is a bit more obtuse. The etymology is derived from the Greek *stochastikos*; skillful in aiming, and from *stochazesthai*; to aim at, guess at, also from *stochos*; to target, aim or guess. The term has also come to mean a random variable. So, SR can be understood as a form of resonance whose energetic components are randomly variable, but whose density (compactness of energy in a given area) remains uniform. In other words it is fluctuating all the time - resonating - yet the fluctuations are not noticeable because at any one time one of the random variables has moved into (extended) and replaced a receding (retracting) variable.

So much for the physical properties of stochastic resonance. Now, what does it do that would be valuable to the Left Hand Path Technician? First, the "Rite of What is to Be" which utilizes SR in the form of audio white noise, exists as one of the more powerful and stimulating ritual experiences any LHP Adept can participate within. These workings are always transformative in some manner (not always positive) and the reason for the power of this rite lies within its very precise and intelligent use of angularism (remember the Law of the Trapezoid?), and mechanical resonance. Additionally it contains elements where sound and light are synchronized to brain wave frequencies add in the resonant variant, stochastic resonance, and it is a rite that has everything.

Stochastic resonance is a phenomena of physics, its' principles are frequently utilized in scientific research. The properties of stochastic resonance that are capable of manufacturing transformational environments are described in the following extract from a research paper entitled Classical and Quantum Stochastic Resonance:^{xx}

The idea that noise can assist the formation of order might sound paradoxical but does indeed occur in non-linear systems with the phenomenon of Stochastic Resonance. This term is given to the effect where the detection of weak periodic signals is enhanced in presence of noise activated crossings of barriers or threshold levels....**Peter Hnggi, University of Augburg**

Keep in mind the previous description of "noise" as this phenomena is defined. Further, a research paper from the University of Illinois entitled Spatiotemporal Stochastic Resonance: Theory and Experiment states:^{xxi}

The amplification of weak periodic signals in bistable or excitable systems via stochastic resonance has been studied intensively over the last years. We are going one step further and ask: Can noise enhance spatiotemporal patterns in excitable media and can this effect be observed in nature?.....If the coupling between the elements is below a critical threshold, any excitational pattern will die out in the absence of noise. Below this threshold, large scale rotating spiral waves - as they are observed above threshold - can be maintained by a proper level of the noise. Furthermore, their geometric features, such as the curvature can be controlled by the homogenous noise level....

Peter Jung, Department of Physics and Center for Complex Systems Research, University of Illinois

Now, a few comments of my own. Stochastic resonance can amplify weak periodic (resonating) signals in non-linear systems. Additionally, stochastic resonance can maintain and control the geometric features of certain types of wave forms through this amplification phenomena. When the

stochastic resonance is embedded into the environment and the signal being subject to the stochastic resonance is near its' threshold level, the wave will maintain its' form *even* if the energy is below the critical threshold needed to maintain form. This is a fairly simple explanation of what stochastic resonance can do. Now, when speaking of linear and non-linear we are talking about information retrieval systems and the manner that material is retrieved. A linear system cannot randomly access the information, it must access and retrieve the data in an orderly sequential fashion. Contrary to this, a non-linear retrieval system can randomly go into the datbank and pull the material without having to follow a sequential pattern to it. Humans operate in a non-linear fashion¹³ and that we also manufacture weak periodic signals - two of the necessary qualifications for stochastic resonance to be effective. So, the question arises - does stochastic resonance have the ability to affect biological systems? Yes, this has been proven in various scientific research. For example:

“The principles of biological amplifiers are far from understood; it is only clear that biological amplifiers are unique in their ability to detect small signals in a noisy environment. As was shown recently, many non-linear systems can use noise to enhance their performance, and this phenomenon, called stochastic resonance, may underline the extraordinary ability of some biological systems to detect and amplify small signals. Previous work has demonstrated stochastic resonance in complex systems of biological transducers and neural signal pathways.....” Igor Vodyanoy, NIH, Bethesda; ONR, London^{xxii}

The important implications of this research lies in the fact that stochastic resonance effects the neural signal pathways of the brain. Keep in mind that the chemical and electrical signals that manifest into our consciousness as various forms of cognition are always at a threshold bordering on activity. They are always in a critical state ready to discharge their electro/chemical signal upon the slightest provocation from its inner or external environments. Stochastic resonance has the ability to discharge these signals even when they are below the threshold necessary for them to discharge. Stochastic resonance then, *extends* the range of cognitive experience by firing the neurons at levels below their normal threshold. It allows that stimulus below the threshold point to be manifest into awareness, it creates moments of “seeing more”. Realize the importance of this.

Stochastic resonance is a tool of extension, and of “seeing more”.

In the context of a ritual environment, stochastic resonance replaces the sword as an extension of the Adept practitioners Will. The abstract principle of the symbol that is represented by the sword has been manifest into reality thus extending the range of potential future extension. Any ritual implement should have the same potential for extension. A symbol is never static, once stasis becomes the property of a symbol it has retired itself to being a sign rather than a symbol. This extension of potential boundaries within the very implementation of ritual itself is a key component in the creation of harmonic proportion in ritual.

¹³ This has been debated, but the evidence and consensus is that we operate our mental retrieval process in a non-linear manner

Chapter 7.

Practical Magical Theory

The well known Magus, author, mountain climber, drug addict and poet Aleister Crowley defined magic as *“Creating Change in Accordance with One’s Will”*. The codicil to this statement is that change be made in accord with the “True Will” of the initiate. The implication of this being that if one discovers *what* their True Will *is*, then the manifestation of that Will into meaningful and useful creations is greatly enhanced. Now, this didn’t keep Crowley from using magical formula in attempts to obtain money and items somewhat distanced from his True Will (that of establishing the Aeon of Horus and his word - *thelema*). Crowley’s diaries very candidly detail that of the two types of magical operations he performed - rites intended to manifest items related to physical procurement such as money, and rites intended to secure knowledge, information and insight, that those intended to manifest information were far more successful than those intended to acquire items such as money.

An examination of the techniques utilized by Crowley reveals that he used ritual devices in his attempts to obtain both money and gnosis. The obvious error - through Left Hand Path technology - lies in the fact that he did not consciously recognize that you *cannot use the same techniques to achieve gnosis that you use to obtain physical items in terms of ritualization*. It is not enough to simply call upon the principles of Venus in a ritual to obtain the man or woman of your dreams. Depending upon the object of affection (whether it be money, sex or other possessions) each will have to be obtained in accordance to its own individual characteristics, and those actions that will attract it. Ritualizing, praying or wishing for money and wealth cannot get you the object of your desires unless you turn ritualization into a business. Don’t lie to yourself, I strongly suggest that each and every Adept read and study the *Psychology of Anomalous Experience* by Graham Reed in order to understand the actual physiology involved.

Before moving into a more detailed discussion, let us establish some baseline principles and concepts that we can expand from. When an individual goes into a magical ritual they are performing a series of activities that is believed to cause a change in one, two or both areas specific to the accomplishment of the rite itself. These two areas can be generally acknowledged as either “here”, or “there”, or in many cases “here” and then “there” and vice versa, so on and so forth. So, through magical ritual we seek to change, alter, or manipulate an element beyond our direct interaction or “there”. Conversely, we can also seek to change, alter or manipulate an element within our direct ability to interact with, or “here”. Sometimes we seek to change something “there” in order to cause a change “here”, and sometimes we seek to change an element “here” in order to affect something over “there”.

As I have already mentioned previously, magical ritual consists of a series of symbolic and practical activities (realmagic) that the practitioner engages within. Many of these activities are symbolic in nature, and are designed to establish a neural direction to the focus of the individual’s consciousness.

There is a tacit assumption in magical practice that there exists a correlative construction to life, that all of nature is linked in some mechanistic manner. It is through this conceptual linkage that we may engage in a particular type of motion at one end, and there will then occur another related and desired type of motion at the other end of the scale. I would speculate that this system of “links” would operate in a non-linear fashion, much in the same way that our minds correlate its own contents. In other words, point A to B to C could as easily be point C to A to B or simply point C period. As illogical as this may seem at the onset, this type of activity *does* occur at the levels of sub-atomic activity described within the Einstein, Podolsky, Rosen theory (1935), this paper describes

the existence of instantaneous communication of information occurring at the quantum level of physical activity. Additionally, most brain researchers now agree that our minds operate in this non-linear fashion. So this “jumping” over of various links in the chain of events has been qualified at both the level of the sub-atomic minute, and at the level of the highest biologic evolution - the human mind.

There is then, a secondary assumption in magic, this assumption is that human consciousness more or less mirrors the activities of the universe at all levels of proportion. Magic is possible because of this “mirror” construction that indicates that the individual reflects the principles involved in his/her own spiritual and physical genesis. With the advent of Newtonian physics this idea was ridiculed. However, with the arrival of the new quantum physics these very old ideas have found a new significance and relevance. The old hermetic concept of “as above, so below”, and the concept of the microcosm and macrocosm, has taken on new and more profound meaning in the post modern era. This conceptual “mirror” in which observer and the observed share characteristics of *principle* is not as wild and “out there” of an idea as one would initially suppose. In fact, the new physics of relativity and quanta avoid this type of designation:

“there is no difference as a matter of principle between the behavior of a quantum-mechanical “cat” and a quantum-mechanical “electron”¹⁴.

So, we can say that magic is based upon a template of conscious man in the sense that we mirror within ourselves the primal principles that began the chain of events that eventually resulted in the self conscious man and woman. In magic, we are not in a vacuum, but exist as a compendium of all the activity principles that have resulted in the conscious self. It is this knowledge of “selfness” that opens the door of opportunity for dissent, and separation, whose true goal is gnosis and division from the forces of dissolution found within the unity of “nature” or the “universe”.

Inscribing into the fabric of consciousness one’s knowledge and creations is a path towards both remanifestation and continued existence. It is the means to stretch forth the individual Will through time - this is the spiritual function of the Left Hand Path Initiatory praxis and a subset of the antinomian path of spiritual dissent...

LHP Technology requires a strategy that incorporates self-knowledge and viable real world strategies to attract objects of desire. This is an active matrix and not a passive one, antinomians do not wait for things to happen blindly on their own, they create instances, situations and environments that attract to them those objects of desire. However, the birthed self is generally incapable of seeing these “spaces” because their conscious extension is bound by the influences of CPEG. As I have repeatedly said, it is through dissent from ideas that are not your own that you can begin to build what *is* yours. What *will* actually wind up being yours is based upon your personal experience, and a technical understanding of the actions needed within any given situation to create change.

The Left Hand Path utilizes both self-knowledge and real world strategies to obtain the objects of desire. In other words, it requires a plan.

This is the most uncomplicated description I can come up with that describes the technical

¹⁴ On the Relativity of Quantum Superpositions by Paul Merriam, *Metaphysical Review - Essays on the Foundations of Physics*, Volume 4, Number 5, November 1, 1997

strategy employed in antinomian magical practice. Memorize this description, contemplate upon what it implies, for it is a detailed formula of personal empowerment - if you have the vision to understand it. It is by a thorough understanding of what one asks for in magic that one engages in the appropriate activities that creates chains of non-linear events to fall in place. Knowledge and stratagems provide an essential awareness and sensitivity to subtle accomplishment that would otherwise go unobserved, and thus not acted upon to create further links of events.

I started this chapter by mentioning the success, and lack of success that Aleister Crowley had when attempting to create two very different types of transformation with the same magical and ritual technology. The results - according to Crowley's own records - were very poor when attempting to obtain objects outside of oneself, and better when used for more subjective and diffuse objects from within oneself. The lesson learned is that symbolism, iconography, occult studies (tarot, I-ching, runes, alchemy) are excellent training for the mind to extend itself into the abstractions that exist outside of perception. However, these studies in and of themselves, are fundamentally opposed technically when the purpose of ritualization is geared towards the acquisition of properties already extant in our objective day to day realities.

This discernment is vital towards implementing appropriate methodologies in ritual. Now, by appropriate I mean ritual technology that is geared very specifically to the procurement of an individual's personal desires. The exact properties of this ritual technology in total will be discussed in the following chapter. But, for the present purpose, it is important to know from the outset that LHP technology delineates very clearly in its methodological approach between the two realms that human consciousness mixes with - the world of thoughts ideas and emotions within ourselves, and the world outside of that self consisting of denser material.

The concept of density demands differing modes of ritual technology depending upon whether the ritualist is involved in a Greater Black Magical or Lesser Black Magical outcome.. The compaction of energy into material substance carries its own physical rules of governance that has to be taken into serious consideration. You cannot circumvent the edicts that govern these states of being and existence, they are part of the physical order. Furthermore, it is the regularity of density between its extremes that make it possible to manipulate those outermost and closest elements to the practitioner that leads to the ritual goal. By understanding the rules of the game you can become a much better player (perhaps even a genuine prodigy!), and when you create a web of understanding based upon these rules governing density, the ability to create change in "accordance" to ones Will (magic) becomes dramatically enhanced.

It is important to point out once again that in LHP magical practice there are two ways to achieve magical success:

1. You can change aspects of the objective realm which will create a transformation within the subjective realm.
2. You can change aspects of your subjective realm which will have a transformative effect upon the objective realm.

What this implies is that there is a cross fertilization between our inner and outer worlds of consciousness, and that each has an effect to some degree upon the other. So, in actual magical practice, consideration must be given to these interactions when developing a strategy for development. There is also now a secondary implication that has some far-reaching considerations. This is the idea of a magical "link". Simply explained, it goes something like this; In order for the objective and subjective realms to affect each other, there must be a two way link of activities that are attracted to each other, and of which interact with and attract one another in some manner.

So, what is this link? Very apparently, given the two approaches just mentioned, it is related to the principle of isolate intelligence and consciousness. This is the conduit that moves energetic activity from one object of focus to either the objective or subjective universe. If this activity is of the proper type, then *desired* transformation within one or the other, or both, will become possible. This in itself presents an important aspect of magical theory - you must know what you want before you ask for it. This specificity will dictate a whole range of activities that must be engaged within in order to obtain the desired results.

I have said in the previous paragraph that the magical link is "related to consciousness". There is a dividing point when the activities relating to acquisition - through magical means - extend beyond our perception of those activities. In other words, events occur beyond our immediate comprehension of them. Logically we know that they just don't end when our personal point of perception/non-perception into consciousness is reached. However, what few understand is that they continue - they extend - due to the laws of harmony.

So, what is this harmonic component? Well, I can tell you that it is *the* link to those elements that are engaged in activity outside the perimeters of conscious perception. But, to really understand the harmonic link let us look at the conventional definitions related to resonance and harmony. It is here we find bedrock.

A Detailed Exploration - *Magic 101*

The entire idea of resonance needs to be understood at a personal level if one is to gain actual insight into the inner workings of magical phenomena. So, here it is, magical bedrock for the serious practitioner.

There are two aspects of conscious being, these aspects are what one directly experiences i.e., what is intelligible and clear to the senses, and what one indirectly experiences (this is the territory of hidden experience). What lies "hidden" is not entirely out of consciousness or beyond perception. A great deal of what is hidden, or indirectly experienced, can be revealed to direct experience through antinomian dissent, and the techniques of harmonic proportion in ritual. This is what I mean when I say "seeing more". What is hidden at the very edges of consciousness can become revealed through that consciousness having its boundaries and perimeters expanded. Expansion of consciousness is possible only because we can willfully reduce the effects of cultural/social conditioning, genetic/memetic tendencies and psychological disposition. All of these elements narrow the range of effective awareness when perceiving events and phenomena that occur both outside our perceptual limits. But, these same elements when kept within their natural non-extended boundaries produces continuity and standardization - landmarks from which the birthed self instills a false sense of movement to life, where in fact, such movement was did not exist.

Resonance is defined by Websters Dictionary as: **2.** *A prolongation or increase in sound due to the sympathetic vibration of some body capable of moving in the proper period; hence, by extension, the counterpart of this phenomenon in the case of vibrations other than sound; as, electric resonance.* **3.** *Just as a series of small pulls at the right intervals will set a large bell to swinging, so resonance results from the repetition of small impulses which, when the bodies are "in tune," have a purely additive effect, but otherwise tend to neutralize one another. Thus, if a sounding string or tuning fork is placed near another of the same or a harmonic pitch, the latter also sounds.*

Once again, back to Webster's **Resonate**- *To vibrate sympathetically with some source of*

sound or electric oscillations.

Let us now examine this definition of resonance.

The most striking characteristic of resonance lies within its ability to "prolong" and to "extend" through sympathetic vibration. By sympathetic vibration we are speaking of two distinct elements. The first is a "unison" or the same vibratory rate. The second is a harmonic of the initiating vibratory source. When dealing with the unison component of resonance, you have other receptors of that initial outburst that can be activated into a synchronous union with the originating energy. For this to occur, the receiver of that energy *must* be able to "move in the proper period". This means that the originating source, and the potential receptors to that original energy, need to be linked in such a way that when energy is released from one source, it is also manifest within the other. This "link" amounts to a receptor whose qualities are innate to that source. Now the principle of affinity comes into direct play. The link is defined by qualities which are inherent OR created within a potential receptor. If such a link is established THEN you have a pathway, and a movement of energies from source to receiver to another receiver and so on. Thus, extension of the originating source occurs.

This amounts to a technical discussion regarding the connectivity of originating surges of ideas (a type of energy sustained by the bioelectric/chemical systems of the human physiology) and the manner in which they are maintained through time. These principles, and related subdivisions - made up of conceptual constructs - exist as more than intellectual leanings and affinity. Rather, they have a transparent existence consisting of their own character which - if the individual steps into the appropriate environment - they can align themselves with. This alignment, or "stepping into the proper period" becomes an important part of the Left Hand Path psychological construction, thus making it real in the sense that activity and results can now be generated through that construction. It is the difference in a True Sage, Master, or Magus and one who just learned a lot. They may have the same knowledge, but how it is perceived in relation to the *why and what for* of things is vastly different in scale; as will be the creative activities manifested from that knowledge.

What really *is* important is that in order for there to be any connection (to its source) a properly tuned receptor capable of that connection must exist (consider it a circuit). If that does not exist, the originating source will fade into non-existence. The originating source has released energy, this energy has found receptors whose qualities are such that they have begun to oscillate in a sympathetic union with the First source. They have in fact been activated into a synchronized movement with the initial source. Further, these receptors have found others who have begun to synchronize with the initial receptors - away from the original source - into these oscillations. The total effect is a prolonging of the original source. However, there is not a strengthening of either the source or any single receptor. But, there is a strengthening of the oscillatory phenomena in total. Now, how long can the original source be prolonged and extended? It depends upon the energy of that initial outburst. It could last millions of years, or it could be a nano second. In other words it can be so large, or so small that we cannot directly perceive it.

Another important point to be made is that not only will our source create a resonance with available receptors, it will also create resonance within any suitable vehicle who lies in a harmonic proportion with that same source. What this means is that if a receptor's qualities are such that there is a relationship to the source, it will also resonate. We can break these concepts down a further level and find that this discussion is really about energy. Oscillation, vibratory phenomena, resonance have at their basis energy and movement. As a further digression, we need to keep in mind that the physical world is simply an aspect of energy. The paths that these energetic motions follow are determined by the polaric events that they encounter during its movement.

So, from this discussion we can see that removed from any originating source of energetic activity will be elements (people, things, actions, situations) that lie in a proportional relationship to that surge. These elements will also be engaged into energetic activity because of this association. There will then be further removed elements that will also be engaged because *they* are in a proportional relationship to the first harmonic, and so on and so forth this process goes on. Each successive harmonic being farther removed from the originating source and further removed from the direct consciousness of the Adept.

A clarification seems necessary. When I am speaking about *harmonics* or *proportion* I am NOT speaking in the purely scientific terms relating to length and vibratory intensity (although these do have a role in more advanced discussions on magical theory), what I am speaking about, very generally, are *relationships* to specific, willed activities. The nature of these relationships are dependent upon the originating activity. So, for the purposes of this book, specifics will do more harm than good as a precise range of events in one circumstance will not be applicable towards another series of events.

We can narrow these definitions down a bit more conceptually. Harmonic refers to the engaging of specific energetic activity within a recipient. This occurs due to an originating source that is not physically connected to that recipient. The harmonic activity is engaged into motion due to the nature/quality of its relationship to a particular source. As one harmonic component is engaged, it may or may not compel energetic activity within another suitable receivers of that original energy (now twice removed from the source). In fact, there may be several harmonics activated each of which is further removed from the originating causal action (the magical ritual itself and its accompanying actions). Now, for these harmonic actions to engage they must have a proportional relationship to the cause. Proportion then, in this praxis, refers to a ratio of awareness/consciousness/knowledge of the source to the recipient, and of the recipient to the source. The proportion then, may be very different from source to recipient versus recipient to source. It is not static, rather it is a dynamic non-linear relationship in which the proportional element can change according to the direction of the original energetic source.

We have just narrowed our definitions down a bit. Let us briefly examine magical theory, and magical links from a somewhat different viewpoint. To begin, I would like state unequivocally that it is my belief that magic and the activities of particles at higher energy levels share many characteristics. These may be coincidental, but I personally do not believe this to be the case. There are too many correlations between quantum activity, coincidence, harmonic relations, and resonance for me to completely "brush off" the possibility that certain of our activities mirror other motions beyond our direct perception, i.e., the quantum ball field. It is in this sense that I have presented ideas of stochastic resonance, audio and visual white noise, models of particles at high energy - all of which seem to tie in with the observations I have made upon various magical and initiatory movements themself.

In this same spirit, I have found that the theory of the magical link I have presented as a harmonic component is also paralleled within the quantum realm. I found this information in an essay discussing the theoretical physics governing teleportation from the IBM laboratory. Here it states:

"...the unscanned part of the information is conveyed from A to C by an intermediary object B, which interacts first with C and then with A. What? Can it really be correct to say "first with C and then with A"? Surely, in order to convey something from A to C, the delivery vehicle must visit A before C, not the other way around. But there is a subtle, unscannable kind of information that, unlike any material cargo, and even unlike ordinary information, can indeed be delivered in such a backward fashion. This subtle kind of information, also called "Einstein-Podolsky-Rosen (EPR)

correlation" or "entanglement", has been at least partly understood since the 1930s when it was discussed in a famous paper by Albert Einstein, Boris Podolsky, and Nathan Rosen. In the 1960s John Bell showed that a pair of entangled particles, which were once in contact but later move too far apart to interact directly, can exhibit individually random behavior that is too strongly correlated to be explained by classical statistics. Experiments on photons and other particles have repeatedly confirmed these correlations, thereby providing strong evidence for the validity of quantum mechanics, which neatly explains them. Another well-known fact about EPR correlations is that they cannot by themselves deliver a meaningful and controllable message. It was thought that their only usefulness was in proving the validity of quantum mechanics. But now it is known that, through the phenomenon of quantum teleportation, they can deliver exactly that part of the information in an object which is too delicate to be scanned out and delivered by conventional methods"

From - <http://www.research.ibm.com/quantuminfo/teleportation/>

The "key" here is the correlation (note: LINKS) of activities that occur once the elements are too far apart to interact in a direct manner. The other important point is the transmission of information between these disparate entities which is "too delicate to be scanned out and delivered by conventional methods". This tells us something about the nature of the "magical link" within the praxis I am presenting. The link is valid only when it is transmitting information of a character that cannot be delivered within any other medium. We can only state that the "link" occurs, we do not yet know exactly how, or what medium the information exchanged is embedded within. The characteristics that were described within the preceding extract from IBM laboratories only details that a transference of information can, and does occur, (under certain conditions) even when the elements involved are so far apart that they cannot interact directly in any manner.

The Command to Look (or focus)

The Command to Look (CTL) is a magical principle that can most easily be described as forcing focus and attention through the use of proportion. It is a way to bring attention to something, or to divert attention away from something else by utilising its principles. The Command to Look, as a practical methodology, was developed by photographer William Mortensen in his Magisterial thesis the Command to Look A Formula for Picture Success^{xxiii}. This rare, expensive volume denotes the visual aspect of the Command to Look through theoretical discussion of its various components, and via examples of Mortensen's phenomenal photographic technique.

In a ritual setting, the Command to Look can be used to draw attention to those areas of the chamber that need to be focused upon. Outside of the chamber, the Command to Look can be used in drawing attention towards objects or areas that the Adept desires focus upon. The question to be asked is *what* needs to be focused upon in the ritual chamber? The item of most particular interest as regards ritualization should be the inverted pentagram. The geometric design of the pentagram with its phi ratioed angles is the most direct means to influence the objective universe through the subjective. In essence, focus upon the pentagram creates a merging of the two lands (the objective/subjective universes).

Chapter 8

Tuning and Continuance: Advanced Magical Technology

Chapter 9

Patterns and Magnitude

Patterns of energy are observed at several levels of magnitude - at the everyday level of comprehension and at the farthest reaches of our extension through technological means. Patterns of energy are vital to resonance because they create form. Magnitude is vital because depending upon size, the activity of a pattern will be perceived differently by the senses. Here we have a clue as to what an expansion of consciousness truly means.

As already mentioned (several times) ideas are energy generated through electrical and biochemical means by the physical apparatus of the human brain. Human consciousness is what gives form to these biologically induced energies; the shape of which differs in accordance to the physical density of that extension of energy. But, what is the purpose of form? The purpose of form is twofold; to store energy, or to release energy. So, given my previous statement regarding consciousness giving form to the energy produced by the brain - which is compelled into activity by experience,

Chapter 10

The Will...True and Otherwise

(this chapter dedicated to W.W.A.)

"The truest wisdom is resolute determination".....Napoleon Bonaparte

We have reached an important point in this book. This chapter may very well be the most important in this book. However, it cannot be separated from what has come before, nor what you will read afterwards. Now, with that said, I want to ask that you read this chapter at least twice, and then everytime you actually exercise your will through magical ritual, or lesser black magical means, come back to this chapter. When your magic fails, read this section again for all the clues to success are touched upon very broadly here. This chapter, in many ways, is the schematic for this Technicians Guide of the Left Hand

Before discussing the concept of the "True Will" it is important for us to define what is meant by the term "Will" in general. This issue has been the property of many philosophers who have tried to extract the particulars, but I am going to avoid (to the extent possible) from entering that circular debate. Rather, the idea of the "Will" is going to be examined through observation, and logical reckoning, in other words I will generalize, and you will enable the particulars according to created circumstance.

The will is a force and activity that is a functional component of self consciousness. The will enables activity to occur within consciousness, and in the case of the *magical will* (to be discussed shortly) allows occurrence beyond the perceptual parameters of consciousness (harmonic activity). Now, the way in which the Will allows for occurrence is brilliantly described in William Walker Atkinson's 1928 book The Will: Its Nature, Power and Development^{xxiv} it is here that Atkinson states:

"Though the word *will* has often been used, as it popularly is, in two senses - (I) the power of the mind which enables a person to choose between two courses of action; and (II) the actual exercise of that power - strict reasoners separate these meanings, calling the former *will* and the latter *volition*. *Will* in this limited sense is that mental power or faculty by which, of two or more objects of desire or courses of action presented to it, it chooses one, rejecting the other or others.....page 11, What is the Will? chapter 1, part 1.

So, generally speaking, the Will is a decision making activity, it is a movement along a particular path of *decisions*. It is not a reasoning faculty, although reason may play a part in the decision. What has resulted in the great philosophical debates regarding the Will is whether or not its decision making capability is arbitrary, or the result of need and necessity. In the sense of Left Hand Path development, the Will shares, and takes advantage of aspects involved both in arbitrariness and necessity. The Will operates out of necessity in the sense that it makes decisions based upon the cultural, psychological, environmental and genetic features that it is exercised within. These features are the forces of resistance that compel the will to conform to those parameters of action and non-action enclosed within that construct. The Will is arbitrary by virtue of the fact that these compelling and resistant forces to particular decisions *can be* dissented from. Dissented from, not by a force of Will, but rather through the power of personal revelation that impacts and creates the genesis of Will - *desire*.

Given the above statements, the Will can be considered as a synonym for unrest, as such it is a major component in self transformation - for Xeper.

The Will, as much as it symbolic of unrest, is equally manifest as an unnatural phenomena in

that its purpose and function are intimately tied into conscious acts of volition (it is also tied intimately into the idea of the ego). Acts that result in transformations of consciousness. The natural world changes according to the whims of genetic accident wherein a mutation of genetic replication results in a transformation that succeeds in the environment it is manifest within. In the unnatural world of the self-conscious entity, change occurs because we (I) desire it, (II) we act upon that desire creating the necessary alterations that satiate the desire aspect¹⁵. There is no mutation or accident involved, it is the occurrence of change outside of the natural procedures and tendencies of environmental disposition.

It is very difficult to get away from the polaric constitution of the Will. For instance, the Will when it takes action operates upon two broad fronts. The first is the procurement of an object of desire, the second is the reverse of the first, it involves the loss of an object¹⁶ that is causing some form of discomfort. So, the Will operates under a system of addition to, or subtraction from, and through a synthesis of both - neutralization. This extending towards and retracting from organization of willful activity mirrors the “stepping into resonance” that I have announced as a formulaic convention describing the essential properties of the Left Hand Path praxis.

Additionally, the Will is very much the major operating system in creating - what is to be - or future manifestations of oneself. The Will is always involved in developing into the present, a future vision. The relationship to the god of the future *Set-heh*, and the actions of the Will in creating that future (what-is-to-be), establishes an empathy between the god-form and the actions of the Will. By studying the principles related to the god-form, and through understanding intellectually the Will - what it is, how it works etc...a unique mental construction can be created that bridges the abstract (the god-form) to the actions within the present. It will be up to the Adept to discover the practical application of such a relationship, and then reflect it in their future Becomings. It becomes obvious then, that the Will is intimately tied into our ego, and as the ego is of primary concern to the Left Hand Path, an intimate understanding of the Will, and its properties, is absolutely necessary to move along that path.

The Will, in its capacity as a mechanism creating the What-is-to-be, must be in a state that I call the *manifest Will*. The manifest Will is the will engaged in actual activity that is geared towards the manifestation of the individuals vision. Prior to manifest Will, the Will is part of the imagination, in this state it is potential Will. Potential and manifest Will are the two major states of the Will that is of concern to us in the Left Hand Path. What defines the potential Will from mere imagination is the effect upon the psyche. Potential Will, when it is manifest into consciousness, causes an internal unrest. It causes suffering within oneself. Imagining oneself as something they are not, such as a great lover, or rich and famous provides an escape, and a temporary, enjoyable diversion. When it is painful to the soul and heart, when it creates an uneasiness and unrest rather than the pleasures of imaginative daydreaming, it has become potential Will.

The potential Will requires the exercise of action to temper. The course of action most often taken is to drive the impulse down by getting involved in activities that neutralize the impulse; that make one feel its sting less emphatically. The course of action less taken, is to materialize into reality the source of unrest, in a sense to become It. By “becoming” one experiences their inner vision of what-is-to-be. The result - in the sense of the Will - is that it broadens the spectrum of the vision, thus beginning a new cycle of unrest, formulation into potential Will, and then Willful activity to manifest this new event structure, so on and so forth. You are what you Will.

¹⁵ Many times simply satiating a desire does not result in the accomplishment of the Will.

¹⁶ By “object” I am referring to people, places, things and ideas

It may be noted then, that Left Hand Path initiation is never complete, but rather, a series of Willful events, each adding to the other until the end of life. The totality of these events are what has been left behind at the time of physical death, and are what will continue to extend into the unfolding future.

In the abstract sense of ideas, concepts and principles the Left Hand Path forms itself into a type of funerary cult, one whose interest is the extension of these diffuse energetic activities into the matrix of the future.

The Will is the primary machine behind ethical behaviour. It allows one set of activity to be selected over another. Here, again, I must stress the importance of the Will; its development, its training, and responsible use once established. This is also the point where true *schools* can have their greatest impact - they train the Will to be utilized in responsible and ethical manners. This is achieved not through codes of conduct, or patterning of behaviour through ineffectual methodologies such as religious indoctrination. As has been said elsewhere, you are your Will, and your Will is you! What do you want to become?

The Will chooses one set of actions over another, in the case of ethical behaviour it is the conscience of the individual that will determine what set of ethical actions the Will chooses. Along these same lines the intellect affects what activity the Will selects, the magical self another set of actions and so on. The point is that the Will is a tool of creation, it creates according to the parameters of CPEG in most, and in a very few others - very few I must stress - they will have dissented from these influences, and impulses, creating something much closer to their true and essential nature.

So, how does the individual determine their own individual "true will"? Dissent from CPEG, and observation of ones self is paramount. Understanding ones own affinities, talents, likes/dislikes in all manner of things - literary, sexual, food, fun, hobbies, inner thoughts, personality, relations to others all tell a tale of attraction and negation that ultimately reveals the manifest aspects of the true Will. There is no formulaic convention to understand this within ones self. It has to be realized in relationship to the individuals life, in and of itself. It can be discerned only through a polaric methodology of negation/affirmation and seeing what is left. Here is another way to consider this, if one dissented from social/religious/cultural programming what one would have left are very clear clues and paths towards the individual "true will". So called "natural" talents in art, music, literature are some of the aspects that would be left as a result of this dissent.

It is revealed then that the antinomian path of spiritual dissent is, in part, a methodology to unveil the Adept's "true will".

Let me encapsulate this concept a bit. An original energetic activity - if it is extended outward from its source - will result in a number of harmonic activities, each being further removed from its point of origination. The proverbial ripples generated from a rock thrown in a pond is almost a good metaphor for this activity. However, unlike the ripple on the pond, this ripple will be more like a line zig zagging and stretching forth from the originating action, rather than a somewhat circular and equal force being expended in all directions from that source. Each point in the line that marks a movement from going straight forward is a burst of activity (and also forms a geometric patterning). The magical theory I am presenting here states that it is these diffuse harmonic relationships (zig-zagging line of activity) that make things happen "out there". Each harmonic (or point in the zig-zag) is a separate, yet inexorably linked event to that initial outburst. The closer that the *intention* of this original outpouring of energy is to the "true will" of the individual, the *closer* these points will be to the source. As such, they are more observable, more cohesive to the initial purpose, and more likely to ensure a successful outcome as regards the purpose, intent and function

of the magical working.

In Atkinson's book [The Will: Its Nature, Power and Development](#) there are a number of useful discussions regarding the Will (many of them synthesized into this section). Here are a few of his ideas¹⁷ about the Will that may be of help in understanding what the use of the Will truly involves for the Left Hand Path Adept:

- A person can have individuality only along some given line, which implies long continued study and much mental concentration. Where there is no capacity for continuous and continually recurring, mental states, there can be no individuality, no persistent self, no fixed character.
- The individual of great Will first consults wisely, resolves firmly, and then executes their purpose with inflexible perseverance, undismayed by those petty difficulties which daunt a weaker spirit.
- There can be no driving force, except through the conversion of the individual into their Will, making themselves the Will, and the Will themselves.
- Will concerns itself with action. The student must keep that fact before him no matter how complex the process of achieving the result seems.

The Will, is guided by a consciousness of desire, once this desire is focused - *imprinted*- as a necessary resolution to act, the conscience will cause the unrest that can only be alleviated by suppression of the impulse, or by making it real.

The Stages of the Will

According to Atkinson, every purposeful act of Will has five essential formative stages from its first embodiment into the mind until its completion and resolution. I was unsatisfied - in terms of Left Hand Path philosophy - with his initial layout. Here is my revised rendering of the five essential stages of the Will-to-Power loosely based upon Atkinson's.

These stages are:

- Stage One - The Sensuous/Expressive Stage of Notice in the mind
- Stage Two - The Desire Stage
- Stage Three - The Visualization Stage
- Stage Four - The Stage of Resolve
- Stage Five - The Stage of Action

No act of Will resolves itself into completion without its transformation through these five stages. These are the translations of the abstract idea through a series of preparatory mental constructs that materialize into a concrete fixture. This is magic, and the process of understanding this ability of Will in terms of what our self consciousness implies through its ability to act in this way is the Left Hand Path.

Now I will go through each step and expand upon the concepts. Remember, magic is the act of making substantive the Will.

Stage One. The Sensuous/expressive stage of notice in the mind. This is a fairly simple beginning to such a complex topic as the Will and its application in the LHP. Simply understood though, stage one is when the item of which one eventually applies the Will is brought to the

¹⁷ Slightly revised by myself, and not in any certain order.

attention of consciousness. You notice it, it has been expressed to your consciousness in some form, an image, a symbol, a complex of ideas, an intuition. It has taken some type of form within the consciousness of the individual. The basic idea is that if it ain't in your consciousness, the Will is unable to work with it.

Stage One reveals then that the Will acts upon objects (whatever form) within consciousness that become a center of *focus*.

Stage Two. This is the desire stage. Once an object has been focused upon (remembering when I refer to object that it could be an idea, an activity etc...) and it *persists* in consciousness, a decision as to whether or not the object in question provides some sort of value *if it is made real* needs to be sorted out. An object of desire needs to be thoroughly explored, confronted, studied and considered.

Stage Two reveals then that the Will acts upon the rational, intellectual centers of the mind, and that focus upon an object demands its' full and complete exploration so that the object of focus may be further developed by the Will, or negated as such.

Stage Three. This is the visualization stage. This stage involves the powers of imagination, not based upon the "daydream"¹⁸ concept, but rather, upon the exploration process that reveals the true nature of our consciously captive object. Visualization involves a pre-knowledge of sorts regarding the influence that our object will create if made real. This pre-knowledge is only as accurate as the depth of exploration engaged within.

Stage Three reveals then that the Will involves becoming that which is visualized through the process of exploration. The process of exploration is fed by an object of focus that has become desirable to the extent that some activity outside of mentation is being spent upon the object.

These three stages when fully activated result in what I have previously called the "potential Will" they have added up to a vital moment. The vital moment occurs when the influences of resistance are at their minimum. The vital moment is precisely that - a sole moment of opportunity to transform potential Will (notice+desire+visualization) into a *stage of resolve*.

Stage Four. The stage of resolve is a combination of elements that gestate into a resolute determinateness to accomplish the goal of the Will. It is not active, it is passive in that it represents a particular mindset that is constant in its perception of the Will's desire within consciousness. As such, it is representative of a *vital connection* to the other three preceding stages already mentioned and is the link to the stage of what-is-to-be, or the final action stage. Of all the stages of the Will this is the critical one to enable. Resolve focuses the first three aspects into an overlying superimposition of the Will's content upon consciousness. This deliberates the necessity to make the vital action to suppress or address the constant infiltration of the resolve contents into one's thoughts. It creates the moment of choice.

Stage four then, presents the greatest moment of conscious resistance. It is the stage that causes the most turmoil because it reminds the individual graphically, and personally, within the confines of their subjective universe, the possibility of accomplishment. As such it makes clear to the individual their failure or their achievements at the intimate and personal level of activity. There is nowhere to hide, other than to suppress and try to forget the greatness of what could have been.

¹⁸ The daydreamer does not explore the possibilities and angles rationally or intellectually of their object.

Stage Five. The path of action. This is the final step, however, it would be a mistake to consider this as actualization of the Will's desire. It is merely the final activity engaged towards the actualization of the goal. Once the action has begun a whole series of resistive elements come into play that can deflect or enhance the ascendancy of the Will over matter. It can be said that if the individual reaches stage five that there will be a transformation of some type. It is an activity stage and what transforms can never be a certainty. The dynamism between the psyche and its' environments is too much of an active matrix to precisely estimate how various forms of resistance may effect the actions leading towards the outcome.

Let me share a real example:

There was an Adept who learned the power of their Will and decided to utilize it to enhance their personal self esteem by losing some weight. The individual was obese, and had been so most of their life. The Adept began to diet, however their zeal for losing weight became such that they undertook serious fasting as part of the process to lose weight. The Adept eventually died from complications that had resulted from their fasting. Their Will had killed them.

This is an example of accomplishing the Will. However, the resistance between the goal of the Adept (lose weight) and the actions (fasting without supervision) were at odds with each other. The goal - lose weight - and the means - fasting - combined with the activity of a fully energized Will led to tragedy. The actual strategy left out a key component - obtain as much information as possible regarding the plan of action undertaken and take into account negative consequences of such actions just as seriously as the positive results hopefully to be obtained. This balance of goal/action/strategy is absolutely paramount to consider when developing the Will to act.

The Delayed Will

One aspect of the Will that needs to be considered is the time necessary to accomplish the end goal. It is a great mistake to think that most actions lead to immediate gratification of the desire Will. In fact, there is most often a delay once the five steps outlined have been actually manifest. The active Will manifests after the first four stages have been complete and are integrated within consciousness as a nagging need to act. The neural net necessary to engage in the activity of the Will itself seems to require a necessity to gestate as an aspect of consciousness, then, it takes off with full momentum. It is during this period that the Adept must maintain the balance just spoken of, this is due to the fact that one of the forms of resistance that is encountered at this stage is the overcoming of

A Few Words About Resistance

The antinomian, through his or hers dissent from cultural, psychological, environmental and genetic tendency (CPEG) is the ideal candidate to express their Will. The influences of CPEG forms the myriad complications that resist the development of the essential phases of the Will. Freedom is obtained through dissenting from that which is not one's own. These elements form the greatest part of resistance, therefore, antinomianism is an ideal preparatory mechanism for further development of the Will. Spiritual, cultural, social, psychological dissent is in itself an exercise of the Will paving the way for further cultivation of that faculty.

Resistance and understanding go hand in hand. The better one understands an object, the less resistance the object projects to the psyche. Resistance is obliterated when one defines the object of resistance to the point that it is understood for what it truly is (to the degree our perceptions allow the possibility for). When this moment of understanding occurs, the resistance transforms into further possibility, as its essential understanding is articulated and extended forth from its new source (you).

Resistance does not teach the Will anything. The Will cannot be taught, what is being taught and trained to act in specific ways are those aspects of consciousness that interact with the Will. These aspects such as the rational/intellectual, the emotional self etc...react to the Will in recognizable manners (if one observes themselves). Resistance then, teaches the initiatory psychological construct certain types of knowledge and information that are useful in guiding the Will through the affirmation or negation of the object and the path towards its actualization.

Chapter 10

Ritualization and the Rites

Functionally, we can describe the purpose of ritualization - as related to the specific purposes outlined within this book - as a creation of a synthetic environment whose purpose is to defeat a specific type of resistance relative to the purposes of the ritual. The corollary to this is that a properly designed ritual should also make very clear the form that this resistance takes. Let us more closely define what resistance is, this is the starting point. For the purpose of the conceptual paradigm I have rested much of this book upon, I am defining resistance through a model based upon energetic actions and interactions between the psyche and the environment - subjective and objective - in which that psyche is interacting. This energetic metaphor serves as the best way to intellectualize a very abstract complex of ideas into a firmer substance for discussion. So resistance - freed of specificity - can be understood as the opposition offered by a body or substance to the passage through it of energy.

Overcoming Resistance then, can be understood as defeating a measure of opposition that confines the extension of individual comprehension relative to the form of resistance. Resistance impedes both the possibility of extension and retraction by limiting the "peak" moment to what is already known. The overcoming of this resistance results in a transformative synthesis by expanding the existing limits of individual consciousness. The process from which this occurs is through the assimilation of information produced by the event.

This deserves a bit more elucidation. There are two types of Truth. There is the truth that comes from the intellect through the assimilation of known data. Then there is the Truth of the Heart which operates in a non-linear fashion expressing itself into consciousness by a synchronous influx of realization that is whole. Intellectual understanding is limited to the data it receives, understanding of the Heart is limited to the individual ability to transmit their Understanding into a creative act that expresses what has manifest within themselves.

Ritual can be further understood as a focused environment and psychical state in which the participants synthetically manufacture an environmental atmosphere for the purpose of manifesting a specific transformative event. This effort can be collaborative or individualized, this effort can be geared as macro *or* microproxemic in determination. It is *vital* that the participants understand fully and completely the function of the ritual in as specific manner as possible. This specificity is what will create the vision and focus that must be imparted within the minds of the participants. Now, this specificity does not indicate a single methodology to accommodate. For instance, the purpose should be discussed, however discussion is not enough. Purpose must be manifest within the very environment itself at all levels of sensorial awareness, including the indirect such as through psychodrama and symbolism itself. If this environment can be manufactured with these purposeful, and understood elements in place, the potential for a transformative, rather than a purely alliterative ritual, will take place.

I have already suggested that through the use of stochastic resonance the symbolism of the sword has been replaced by a component that has literally manifest the symbol into a factual reality through its ability to create extension. This concept of replacing static elements within ritual is of vital importance to the antinomian character I have been writing about. It is the responsibility of the harbingers of spiritual dissent to replace all the elements of ritual with those new elements available that more fully manifest the idea into consciousness. This is a radical departure from the status quo, this is dissent.

If you are going to have a sword, it must be functionalized through the addition of stochastic resonance. If you are going to have angular motifs then they must be functionalized through the

addition of angular resonance. If you are going to have candles then it should be functionalized through the addition of a strobe light attuned to alpha brain wave frequencies. In other words, all of the symbols of ritual are outdated, the evolution of consciousness has at its core the necessity to make real into our three dimensional space the symbolic representations of its most cherished principles. These factors must be updated in accordance to the latest and most factual elements available that are relevant to the understanding of the activity extended from the symbol itself. This is the next step into a widening comprehension of the relationship of isolate intelligence, self awareness and further psyche metamorphosis into an ever extending understanding being. The rituals of old are dead, let us bury them and start anew.

The 6 Fold Harmonic Proportion in Ritual Blueprint

There is a common blueprint or formulaic convention that harmonically proportioned ritual operations are managed from. This framework has nothing to do with the actual content of the rite itself, but rather is the general design outline that the rite is created upon. This pattern is important for it allows the individuals involved in the ritual working the best possible tool to creating a successful event. These steps are as follows:

1. Declaration
2. Preparation
3. Compression
4. Manifestation
5. Decompression
6. Articulation

A brief discussion of each component will help to identify the activities necessary to perform each of the steps. But first, a general overview of these six procedures will reveal that there are a series of steps leading to the moment of the Working and a series of steps that lead away from the Working once it has been manifest. The rite does not occur in a vacuum as a singular event in and of itself, but rather is a peak moment within a number of related activities that lead to that moment and then away from it - extension and retraction, the movement of resonance.

Declaration is the act of proclaiming that a rite is to take place, and what the rite is intended to accomplish. The declaration should be made well in advance of the actual rite itself allowing each participant the time to engage in step number two. The declaration is an important step for it manifests into consciousness the goal of the rite and as such, it sets forth the activity that all the other steps will manifest from. Declaration comes from either necessity or inspiration to engage in a transformative experience.

Preparation is the series of activities that must be engaged within in order to sustain an environment - both mental and external - that is harmonically proportioned to the goal stated in the declaration. Preparation takes place upon several levels of activity, the first being the acquiring of as much knowledge relative to the declared goal of the rite as is possible. The second is self reflecting upon the exact nature of one's personal relationship to this goal, in other words individual self knowledge as it relates to the intent of the rite itself. When the knowledge from these first two sources is as clear as possible, then the third preparatory activity can be engaged within. This third activity involves the creation of the proxemic environment that the rite is going to take place within. The critical consideration here is that the various elements of the rite must tie in together as support for the declared purpose of the rite. This web of support in the form of

actions, symbols and study form the basis of harmonic proportion in ritual.

The first consideration in the preparation of the physical environment is *where* the rite is to take place. Will it be in a small bedroom? A large basement? Outside? A conference room? A cave? What you have to work with by way of space *will* impact the layout and design of that space. Once this is fully determined, further preparation can go forward.

There are three major elements to consider in the creation of the ritual proxemic. They are the **audio**, **visual**, and **atmospheric** elements.

Audio

The **audio** element involves what is actually said to the participants, and what is heard. This element would also involve the music utilized during the ritual, and also any ambient noises such as the ringing of the bell, white noise, chants, and recitations. Once again, the determination of the audio element comes from the goal of the working as evinced from the declaration. The generalized audio element that should be consistent for these workings is “white noise (See previous discussion). White noise brings to every ritual a mechanism of awareness extension, this white noise can be pre-recorded, it can come from a synthesizer, or white noise generator. White noise can also be thrust into the environment through the utilization of electrical/magnetic field producing devices such as Van deGraf generators, or Tesla coils. If the working is outdoors a wind or electrical storm can produce tremendous amounts of white noise, as can a fast moving volume of water such as a rapidly flowing river, a large lake, or ocean break.

An enclosed environment is not always necessary for ritual. Natural environments can be found that contain many of the essential elements we have been discussing. However, it is becoming increasingly difficult to utilize these natural environments as many are prone to intrusion from non-participants, and unless one of the participants *owns* the property being used, security and privacy will always be issues. It is because of these issues that the material presented here will be presented for use in synthetically created environments.

Visual

Visual elements are Key to many of the symbolic components. It is no secret that a great deal of our brain mechanism is devoted to visual recognition. Understanding the cognitive parameters of the visual cortex can greatly enhance appropriate visual design in the ritual chamber. We know from “neuronic tracing” that angular motifs are processed within the higher functioning areas of the brain. Angularism as found within the inverted pentagram used within the LHP is a central “gate” that needs to be exploited within the chamber area.

A Few Notes About the Inverted Pentagram

The inverted five point pentagram - the Pentagram of Set¹⁹ (the Ancient Egyptian war god of magic, initiation, the future) is a vital constituent within the ritual chamber. It is also *the* most important LHP Talisman available to our senses psychologically, and to a great extent even physically, as it opens a direct neural signal to the cerebral cortex through its perfect use of angles. It has most often been associated to the ideas of magic, mystery, truth and perfection.

However, there is much more to know about the inverted five point pentagram. I will mention a few items here in conjunction with the preparatory phase of designing the chamber. An important note is that the *more* you understand the elements of the ritual the better the efficacy of that ritual.

¹⁹ The Pentagram was also called the Blazing Star, the Pentalpha, The Endless Knot, the Baphomet, Devil’s Star, Witches Foot etc...

There can be no blind-faith here. It must be replaced by practical, real and theoretical knowledge of the elements involved, and why they have the effects upon the psyche that they do. If you do not have this information, you are “shooting” blind. This is also a defining characteristic of the LHP approximations of ritualization versus most RHP approaches. Of particular note is that we are not talking about science here, we are talking about Understanding in accordance to the method in which the individual perceives his/her environment. This is what must be fully explored and understood in terms of the over riding principles that reflect this individuated perception.

The pentagram is a symbol that is approximately five thousand years old and has its initial use in ancient Egypt and Mesopotamia, first as a potter mark, and in later Egyptian dynasties as a Mason’s mark. Symbolically, it was connected to the “souls separate journey through the universe”^{xxv}. Gerald Gardner (considered the founding father of modern Wicca) utilized the inverted pentagram as representative of the second degree of Wicca. The Gnostics called the pentagram the “Blazing Star” and related it to night time magic. Pagan, Druids, Celts, Pythagoreans, Greeks and Romans all used the pentagram - with one point or two points upward as various symbols of perfection, truth and magic.

Within the paradigm presented in this book, the pentagram in its inverted (two points up) position is restored to its original purity as a symbol of the separate soul journeying through the universe - experiencing that which extends beyond the direct mechanism of comprehension of human consciousness. In this sense, it can be considered like a “gate” that leads into transformational experience. Interestingly enough, the inverted pentagram has found its way into the domain of advanced quantum physics as being a geometric model of the activity of high energy particles *in the future*.²⁰ Metaphorically, in this context, it is the antinomian character who puts into motion waves of energetic activity that will effect the path of the future. The ancient Egyptian God Set - as the principle of future becoming - and the inverted pentagram, whose geometric configuration has been found to represent the activity of energy in the future, form the two discreet systems whose interactions allow shifts in the energetic fabric of *present* activity (the only activity we have at hand). This activity then manifests within consciousness as particular types of transformative experience. The accumulation of these experiences develop into a momentum of personal movement leading away from the past and the present, redefining itself as *future properties* (the reconstruction of the energies released in the present and past).

Visual Whitenoise

As previously mentioned, whitenoise is not merely an audio phenomena. It is also a **visual** event as well. Visual whitenoise can extend the normal parameters of visual acuity to include elements heretofore that had existed outside the “normal” range of the eyes normal capacity. Visual whitenoise can best be described as the sparkle you see in a gem stone, or the sparkle you see in a fresh snow, or the sparkle from a star on a clear night. For the purpose of ritual microproxemics, visual whitenoise is easily created through the use of computer graphics and animation files²¹. The visual whitenoise could then be projected into the ritual environment through the use of a video projector that can take a computer (RGB) input as one of its options and project that signal. This can then be distributed into the ritual chamber and multi-reflected through the use of mirrors and other reflective materials that can be set up within the chamber.

²⁰ At levels of high energy “strings of activity” tend to become “points” of activity thus theoretically allowing the creation of models which have a geometric visualization to them (connect the dots). The model which represents the “future” activity of particles at high energy is the inverted pentagram.

²¹ An animated GIF file of visual whitenoise can be downloaded from the Occult Institute of Technology world wide web site at: <http://www.dnaco.net/~raensept>.

Atmospheric Elements

Atmospheric elements are a combination of olfactory, tactile, visual and audio ingredients that are introduced into the area of the ritual working. An atmospheric element can most easily be defined and understood as a component within the ritual chamber that permeates the entire environment in some way, and is not intended to require direct concentration or attention to be noticed. Incense falls into this category, also artificial smoke or fog (which can also be a reflectant). However, most importantly, electrical discharges of magnetic and electrical fields, ozone, and negative ionization fall into the atmospheric elements category. I believe that the electrical/magnetic phenomena to be of great importance because they can have their resonant structure manipulated to approximations of angular proportions (when created synthetically). Particularly, Tesla coils with their high voltage output, can have their resonant frequency tuned by altering the physical contact between the primary and secondary coils. They also produce a great deal of white noise, pour negative ions into the air (cleansing it, and you).

Electromagnetic resonance can be tuned to the angular proportions of the pentagram.

This idea was the major concept behind my development of *Tonal Angularity*. That geometric configurations were not merely visual models of line and point. Rather, that the true power of the angles lie in their proportional components and how they interacted with the psyche. Therefore, geometric proportion is multi-formative and exists in various proportional mechanisms, thus impacting upon various sensorial perceptions relative to the initial form.

With all of this preparatory work complete, research has been done, the various elements within the chamber have been prepared, there is just one more bit of fortification that must be completed in order to begin the actual rite itself. Preferably, one day prior to the ritual, I would begin to prepare the chamber atmospherically. This will require the use of simple on/off timers with at least one timer capable of seconds setting (available everywhere) and multiple on/off capability. Go into the chamber attach a timer to the electrical device such as Van de Graff, generator, Tesla coil or negative ion generator, set that device to go on for 20 seconds every hour or so for at least one day prior to the working itself. In addition to that, if there is a whitenoise generator it should be on and run continuously until the completion of the rite itself. Once the timers are in place, checked and double checked, *seal the chamber until the moment that the participants enter and begin the actual ritual itself.*

This sealing off of the chamber is extremely important. By creating this closed environment and then allowing the discharge of the angularly proportioned atmospheric elements into the chamber room - undisturbed - you are creating an area of extreme separation from the atmosphere and ambience that exists outside of the chamber itself. This is because we are creating a closed environment that is densely compacted with these atmospheric elements.

All of this may seem like a lot of work. Serious initiation requires a lot of work, the ritual must reflect and resonate the seriousness of the task - that of transforming. It is not a joke, or a game.

The Element of Compression

After making the ritual declaration (a minimum of six times, and in various vocal and written forms), and after making appropriate preparation regarding the level of knowledge necessary for the function of the rite, and then in preparing the physical environment of the ceremony, we are ready to perform the ritual itself. Once the participants have gathered, there must begin a period of compression prior to the actual working of the rite itself. There are two levels of compression, the first is the casual level. This begins when the participants first start to gather, they are still dressed in street clothes, but the first contact with other participants is beginning, and everyone knows that

they will soon be engaged in a serious event. It is at this point that the psychological aspect begins as each individual tunes into the reality of the work ahead within the ritual chamber. This casual level of compression sets the tone and timbre for further movement towards the act of the rite itself. I would suggest that participants gather two hours before the actual start of the ritual. This allows plenty of time to get acclimated to the other participants involved in the rite so they can socialize and get comfortable with each other. The final step of this process is to get dressed for the Working, this then sets the tone for the second level of ritual compression.

The second level of compression should occur in a room separate from where the first level of general socializing had begun. Participants should gather in this area as soon as they have finished dressing for the ritual. This level of compression is vital to the efficacy of the ritual itself for it is here that the declaration is discussed for the last time, and it is here that all participants begin to focus and contemplate upon the purpose beforehand. Ambient relaxing music should be played, and sound generators with wind, or ocean noise should be used. Lighting should be low - not dark, meditation techniques, deep breathing, stretching exercises all play a part in this level of compression.

Properly understood, compression is a compaction of all the preparatory gestures relative to the rite, and is a gentle sliding of everyday awareness and distraction into a psychological state of physical relaxation and mental intensification that focuses itself upon the declaration of the rite. Compression, as it indicates, means to solidify the energies of activity relative to the Working into a cohesiveness with the other participants of the ritual. This compression ensures that a further density of energy is accumulated, and then directed towards the transformative goal of the rite itself.

Once the participants have dressed for the ritual and are gathered together once again, a signal is given, the room unsealed, and the participants enter the sealed microproxemic environment of the ritual chamber itself.

Manifestation

Manifestation involves the actual working of the rite itself within the confines of the prepared chamber. It is the moment of extension, and then retraction that forms the body of the Working itself. The elements involved in the manifestation of the Working are too individual to be generalized other than to state it involves the unsealing of the chamber, the entrance of the participants and the activity of the rite itself. This is the primary moment of the entire ritual procedure. All the other elements of ritual (before and after the manifestation phase) I have mentioned are subservient to the aspect of manifestation.

Manifestation involves the extension and focus of the individuals involved in the Working towards the goal of the rite. Extension, as already mentioned, is a methodology of prolonging through time energetic forms (ideas, principles). The longer these ideas and principles are prolonged as actions within the environment, the more likely that there will be a result. This is the reason I have outlined a series of activities whose function is to create active extensions of the desired result - from declaration to articulation (the final phase of ritual). Energy that is too dispersed has little effect upon energetic forms that are more cohesive and longer lasting, so the idea is to amplify and focus the energy of the rite in order to prolong itself as a "connection" for as long as possible. However, this approach reaches its climax of activity within the ritual itself, which is then followed by the participants leaving the ritual chamber and entering the stage of decompression.

The Element of Decompression

Decompression follows the end of the Working itself. Decompression should take place within the same area that the compression phase was accomplished. It is a mitigating stage between the extreme separation of the microproxemic environment of the ritual chamber, and a return to the affairs of everyday existence. Decompression is the period where individuals should discuss the *subjective* imprints that occurred during the manifestation phase - being careful to record such observations as quickly as possible. Insight is a temporary state whose contents quickly become diluted when subject to time, so it is important that there be an accounting of the minutes following the main rite. Additionally, each individual should make sure to record their insights for at least 24 hours after the conclusion of the Working.

It is my suggestion that as part of the decompression phase, all the participants prepare and have a sit down meal together before separating and going their individual ways.

Initially, decompression begins as a contemplative state which is then followed by a group discussion regarding the impressions each of the participants received during the Working (if any!). As each participant moves themselves, both mentally and physically, back to an everyday psychological state, they should engage in a group activity to signal the end of the Working, and to also celebrate each others participation. I would suggest the preparation of a sit down meal in which all those who took part in the Working help prepare, to serve and eat. The act of digestion as a functional principle in and of itself (think of what it means to digest and eliminate in terms of transformative action) is extremely conducive to the free flow of discussion that should be a major part of the decompression process.

Upon the completion of the meal it is very important to establish that following the Working all of the individuals who participated in the Ritual should - to the largest extent possible - stop all further contemplation upon the matter. It needs to be essentially forgotten for a few months, *then* at a time specified during the dinner, or during the decompression segment of the rite, each participant will need to articulate in some creative manner (writing, art etc...) their views, results, ideas and feelings upon the purpose of the Working.

The Element of Articulation

The results of a ritual Working must be articulated at some point (even if that articulation states that there were no results). This is the end step for a single working, and I would not even consider articulating the results for at least three months to a year. It is through articulation that transformation - the harmonic element of insight - can be manifest. The function of transformation is to have an equivalent effect upon the contents of an individual existence. Transformation is not often sudden, it is frequently the result of a longer process that reaches its height of influence during the Working, and then slowly extends from those affected.²²

I would like to state categorically that by following through with the six-fold process of ritualization as described here, that the likelihood of achieving a successful outcome to a ritual Working is greatly enhanced. This is partly due to the consideration of a number of psychological factors - relative to initiation - and also due to a properly constructed and proportioned ritual chamber. Extension results in "seeing more" and this is a primary function of LHP initiation; extension beyond the imposed parameters of CPEG (cultural, psychological, environmental and genetic factors pertaining to the individual) by extending through and beyond these parameters the Adept can begin to utilize the latent and dormant 75-85 % percent of their brain processing ability. These types of results can't be considered in terms of "becoming smarter" they can only be understood in view of its results within both the subjective, and objective environments that the

²² Consider this in conjunction with my statements regarding the "delayed Will" in the chapter on the Will.

individual must reside within. In the final analysis, YOU walk alone on this path and only YOU can determine the efficacy of the actions you are a part of. Articulation is the function that reveals the depth of this extension for others to see and give their feedback upon.

Rituals Performed Outside

This seems a pertinent spot to mention that harmonic proportion can be found within outdoor ritual scenarios. These rituals do require a somewhat different approach than the more controlled environments that can be manufactured inside a structure. Nonetheless, these environments can be the most powerful ritual environments *if* all of the key elements fall into place. In a very real sense, what we are doing in the synthetic ritual environment is re-creating within a controlled setting elements that are found within meteorological and weather events within nature itself.

There are many areas of crossover regarding the elements of harmonic proportion within the synthetic environment, and those found within natural settings. For instance, I have mentioned whitenoise and described its importance. In an outdoor ritual whitenoise can be found in two places. The first is during a thunderstorm, the second is by any large body of water. Wind, rain, thunder all manifest a great deal of whitenoise activity. This means that in order to utilize this element the ritualists must be prepared to go on command. Participants will need to be fairly close to each other geographically and also be willing to gather together with little notice. On the other hand, if the ritualists are close to the ocean, or other large body of water (such as the Great Lakes). The rolling of the tide creates a very nice whitenoise.

There is a great deal of difference in the composition of a night sky versus a daytime sky. These differences are significant on several sensory levels. The most obvious difference is that the night sky opens up as a window to the stars that are hidden during the daylight hours. The night, in effect, becomes a gateway to a larger universe beyond our direct apprehension. During the day, the sun permeates the atmosphere with different types of radiation that are not present during the night sky. The night sky is cooler, clearer and also reveals a primal aspect of oneself as the various senses become accentuated through them being pressed ever closer to their furthest boundaries of perceptive cognition.

I would like to stress a very important part of planning an outdoor rite. I would never perform the rite on public property, or private property that is not my own (or don't have specific permission to use)...ever. There is no single element so distracting as having a ritual violated by outside individuals who have nothing whatsoever to do with the rite. A word to the wise should be sufficient in this regard, if ever in doubt about the legitimate rights of the ritual participants to be in an outdoor area move it inside!

Epilogue - The Occult Institute of Technology

Finally, the Occult Institute of Technology (OIT) is an Order of Adepts that scrutinize, theorize and further develop the ideas I have presented in this book. OIT is an Order, or place of teaching within the Temple of Set (a Left Hand Path religious organization). OIT has its own magazine - the OIT Journal which is free by subscription on the internet, and available by paid subscription for paper copy. For more information contact the Occult Institute of Technology at:

<http://www.dnaco.net/~raensept/oit>

The following provides pertinent information on OIT for those who Dare to Do. The Word of the Aeon is Xeper - to Come Into Being.

The roots of the Occult Institute of Technology (OIT) began with the development of the National Satanic BBS or NSBBS. This was a plain old telephone system (POTS) BBS (no internet, no world wide web) that I created as a personal reaction to the spread of the Satanic Ritual Abuse (SRA) mis-information. In terms of content, the NSBBS had a few essays written by Setians, the intro letter some download files and copies of interesting list mail. All of this was operated on a Commodore 128 (remember those days?) with two 5.25 inch floppy drives.

As I developed the NSBBS system, I realized that the patterns of my personal thinking, and active Work as a Left Hand Path Initiate, revolved around art and certain types of technology. Eventually, I understood that the practical function of these interests was to develop and promote Lesser Black Magical and Greater Black Magical ritual/Working areas. I called this particular approach techno-magic and continued to disseminate essays about it through computer Bulletin Boards - mostly hacker and phreak sites - throughout the 1980's.

As I became more sensitive to my techno-magical interests, I wanted the NSBBS to more accurately reflect my personal Initiatory bias. The result was my coming up with the moniker "Occult Institute of Technology" or "OIT". With this, I had created a sigil that represented my understanding that there is a responsibility to maintain an equilibrium between the advances of knowledge (in general) and the techniques of self transformation (specifically). Additionally, OIT was and still is an extension of my own psyche in a very detailed manner.

Near the end of the 1980's the NSBBS permanently closed. However, I retained the organizational title and magical ideas that were formed through the Occult Institute of Technology (OIT). It was during the 1990's that OIT became a Lodge within the Order of the Trapezoid operating within the parameters of the Mad Lab Angle of the Spectrum of the Trapezoid. By understanding the nature of the mechanical structure of the universe (through resonance) I glimpsed its shadow - which I have perceived as the very essence of non-natural consciousness.

With the advent of the House system within the Order of the Trapezoid²³, I remanifest the Occult Institute of Technology as a cyber House within that Order. This took form as a large web-site which to date has had thousands of visitors, and has been directly responsible for numerous individuals seeking out and joining the Temple of Set. The House of OIT was set up to act as a "magnetic" center (in Ouspenskian terms) drawing into it those individuals who had an affinity for the ideas of the LHP as understood by the Temple of Set.

In 1998, I retired from the Order of the Trapezoid as a Master Emeritus in order to develop a new Order within the Left Hand Path religious institution the Temple of Set - the Occult Institute of Technology. OIT is an antinomian-based perusal of the concept of isolate intelligence as understood through the laws of resonance. It is our belief that the Left hand Path experience is a three-fold life long process. This process consists of repeating periods of extension, retraction and synchronization of ideas, principles and personal synthesis. From the results and interactions of these three points of activity, a ladder of ideas forms within the Adept initiate. These ideas extend themselves directly into the process of Initiation as a guide to Understanding the process itself. This is what we term "stepping into resonance."

It is this ladder of ideas that I have set forth in this this book which sets forth in clear detail the resonant paradigm that forms the basis of OIT philosophy and magical practice. It is this guidebook that gives a concrete basis of Remanifestation as a vital and active causal principle. It is this guide that explains the theoretical basis of "how" both ritual and the magical link operate. It is this book that details the way in which resonance (through its harmonic properties) extends principles and ideas through time. The Technicians Guide provides - through a combination of symbol, metaphor and metaphysics - a practical manner in which the individual can view the universe and their relationship to it.

The Occult Institute of Technology promotes a cause and effect understanding of the relationship between the principle of isolate intelligence and of the individuality of the Self. By understanding the constituent mechanism (resonance) of activity that is embedded within the very fabric of the universe, the initiate can sense how these actions are mirrored through a variety of purely human scenarios - culture, religion, politics, spirituality and more. By understanding how these activities effect the initiates life, the initiate can dissent from being a pawn in a cosmic game to consciously utilizing the knowledge of their observations to promote their own existence to desired states of being.

The philosophical ideas of OIT are multi- faceted, they take into account the paths of ideas that lead to, that lead away from, and that synthesize or "branch" out from specific points of Setian LHP initiatory activity. The basic premise of "acquiring" knowledge within OIT is based upon the recognition that a principle is a completion and polarization of specific energy in the form of revelatory principles and ideas. Understanding that a principle can neither become anymore, nor anything less, it is stable and transformative through induction. In other words, as a principle is recognized it can transform by revealing to the individual knowledge that carries the potential of self transformation.

However, the principle itself does not change, it remains stable and consistent. For example, the principle of Isolate Intelligence is the First principle of Self Consciousness. From this principle the knowledge of self Being is extended. Once knowledge of Being is attained, one can Become that knowledge; they can then extend their energy into future models via individual activity.

As previously mentioned, the paradigm that OIT perceives its environment through is that of

²³ A dark mysterious and secret Order within the Temple of Set.

resonance. Resonance is the essential mechanical principle behind all that humans perceive through their inborn senses, or through the mechanical and prosthetic extension of the senses. Resonance in its active state is a movement of energy - it extends its energy from a point, or retracts its energy towards a point. It is this principle of extension and retraction of energies - in the form of pure abstraction, i.e., ideas, future becomings, affinities and so on that lie behind spiritually transformative experience.

By understanding this resonant environment through its various components such as harmony, timing, synchronicity, density, octaves etc. The initiate can learn to manipulate those fundamental activities to create desired effects.

Set; the God of the Future Becomings and Synchronicity

Synchronicity means to Become aligned with the first extension - the genesis of isolate intelligence in its first primeval form. Synchronicity is stepping into the proper timing of the movement of ideas relevant to the Setian Mystery, this synchronization results in a spiritual conversion - a major psychological transformation that manifests throughout all the activities engaged within by the initiate. It is such transformative states that the Occult Institute wants to be able to replicate in terms of ritual environments that enhance, promote and attract to it individuals capable of achieving these states of extended consciousness.

Let it be known only that which modifies specificity can be transmitted (thank you Aor). This, in a practical sense, is what Xeper - the Word of the Aeon - is all about. The alteration of specific states of consciousness creates remembrance, and movement toward new horizons. Transmission is extension, its remembrance - or its experience - is retraction or the temporary displacement of forward movement whose purpose is to create a self-definition. This self definition does not occur unless one can stop and stand back from events and experience through a vehicle of a perceptual potentiality and sensuous experience. The flesh, sinew, nerve and brain of the human is such a perceptual vehicle.

That which observes consciously through it is a harmonic, or alignment with that first surge of something into nothing (genesis). Sometimes the harmonic is in a perfect tune with this original extension, in other cases it becomes dissonant and disperses its energy thus becoming incapable of creating momentum. In either scenario, a clue as to "how" specific states of consciousness are possible is hinted at.

If there is no resonance, then there is Nothing. In such a theoretical environment nothing could extend forth, nor retract back towards its causal Source. This means that the possibility of experience, memory, time and eventuality cannot occur. Conversely, resonance must be able to extend and penetrate through the environment it is a partner within. Resonance that cannot penetrate through its environment is also the same thing as nothing.

The OIT approach to magic is both explanatory and revelatory. That is, it takes into account and explains such concepts as the magical link, proxemic environments, consciousness extension through prosthetic means, and total environmental manipulation. The purpose of which is to create areas of influence that promote the extension of individualized consciousness into previously unexperienced perceptual parameters. Within these explanations lies a practical methodology that can be learned and applied to the benefit of the individual involved. The goals of self determination are solely the product of a consciousness that is willfully, and forcefully following a series of clues, and mysteries (attracted by a type of magnetic polarity called affinity) to various conclusions.

In light of this psychological aspect of initiation (psycho-initiatory state), we can easily understand that OIT has no specific goals for its initiates. Its fundamental reason for existing is to

teach others how to utilize and manipulate the phenomenology of resonance in order to create relevant personal strategies for the purpose of self growth and spiritual transformation.

Affiliation

Unlike many Orders within the Temple of Set, the Occult Institute operates with both an inner peristyle, and outer peristyle aspect. What this means is that interested individuals who are NOT members of the Temple of Set can participate within a restricted framework in the Occult Institute through the outer peristyle. This largely amounts to receiving the OIT Journal, engaging within "public" OIT chat meetings and engaging in an ongoing dialogue with the Grand Master of the Order (myself). This is in keeping with a long running methodology that OIT has had both as a Lodge, and then House within the Order of the Trapezoid. Additionally, OIT is also open for limited participation by first degree initiates of the Temple of Set -if - the first degree meets certain criteria (read the following statement). There are no fees connected with OIT membership unless you order the paper mail copy of the OIT Journal. We already have what we need.

Affiliation with OIT requires that each individual have internet email and world wide web access. Additionally, each participant will have to obtain at least one software package for live chatting and lectures (it's free) and to register with at least one specialized multi media oriented Bulletin Board Server (it's private). OIT also has its own reading list of which participants will need to obtain the books. Upon a request for affiliation you will be informed specifically as to what you will need.

OIT has a large online archive of information both at its public website, and its secured private website - available only to ToS OIT affiliates. Additionally we publish a large electronic magazine quarterly entitled the OIT Journal. You can find back issues of the OIT Journal by subscribing to the Journal at:

The Aphorisms

1. *The task of remembering is fundamental to the procedures of this text.*
2. *The formula is an essential inscription into time that extends a specific key of transformative knowledge.*
3. *The Left Hand Path Has Nothing to Offer to Those Who are Satisfied.*
4. *Noumenal existence is recognized through its revelation of principle into the matter of human perception.*
5. *Just as God is reflected within nature and the universe, God's adversary - the Devil - is reflected within that which is not nature and not of the universal order*
6. *In physical evolution, mutation is the great vehicle of change over time. In the Left Hand Path the evolution of consciousness occurs through transmutation.*
7. *Within the Synchronicity to Resonate we...Become*
8. *The formula is an essential inscription into time that extends a specific key of transformative knowledge.*
9. *These principles can only be understood, and appreciated, through the Work of the path to them, and only(eventually) within the context of a higher state of being*
10. *The Path Will Not Come To You, YOU must go to it, Awake and prepared, this is why there are schools.*
11. *To Come Into Phase with the proper period, is an Act of Recognition and Will to do so.*
12. *"We shall therefore borrow all our Rules for the Finishing our Proportions, from the Musicians, who are the greatest Masters of this Sort of Numbers, and from those Things wherein Nature shows herself most excellent and compleat." - Leon Battista Alberti (1407-1472)*
13. *The Left Hand Path utilizes both self-knowledge and real world strategies to obtain the objects of desire. In other words, it requires a plan.*
14. *Given the above statements, the Will can be considered as a synonym for unrest, as such it is a major component in self transformation - for Xeper.*
15. *It may be noted then, that Left Hand Path initiation is never complete, but rather, a Series of Willful events, each adding to the other until the end of life. The totality of these events are what has been left behind at the time of physical death, and are what will continue to extend into the unfolding future.*
16. *It is revealed then that the antinomian path of spiritual dissent is, in part, a methodology to unveil the Adept's "true will".*

i. Webb, Don, *Xeper*, Scroll of Set, Vol. XXII, No. 3

ii. Webb, Don, *The 7 Faces of Darkness*, Runa-Raven Press, 1996

-
- iv. Ouspensky, P.D., *The Psychology of Man's Possible Evolution*, NY., Alfred A. Knopf, 1969
3. Mikuriya, Todd H., *Interhemispheric Alpha Rhythm Synchronization*, Journal of Clinical Biofeedback, 1979
- vi. Kasamatsu, A. & Hiral, T., *An Electroencephalographic Study of the Zen Meditation*, Folio Psychiatry and Neurology, 1966
- vii. Aquino, Michael A., *Proxemic Magic*, Runes, Vol. 3, No. 4, 1985
- viii. Hall, Edward T., *The Hidden Dimension*, Garden City, NY: Doubleday & Co., 1966
- ix. Whitaker, Roger L., *What is a Proxemic Environment?*, OIT-NSBBS, 1986
- x. Flowers, Stephen E., *Setianism; Natural vs Non-Natural Religion*, Scroll of Set, Vol. XV, No. 2
- xi. Reed, Graham, *The Psychology of Anomalous Experience*, Houghton Mifflin Company, 1974
- xii. Barrett, Ronald K., *The Keys of Xem*, from the publically unavailable Ruby Tablet of Set, Temple of Set Inc., 1997

Ouspensky, P. D., *Tertium Organum-A Key to the Enigmas of the World*, Manas Press, 1920

- xiv. Whitaker, Roger L., *Inverse Resonance*, 1996, Scroll of Set, Vol. XXII, No. 6, all rights reserved by the Temple of Set
- xv. Crowley, Aleister, *The Book of Thoth (Egyptian Tarot)*, Samuel Weiser Inc., Third Printing 1976
- xvi. VandenBroeck, Andre, *Al-Kemi - A Memoir, Hermetic, Occult, Political and Private Aspects of R.A.Schwaller deLubicz*, 1987, Inner Traditions Press

Whitaker, Roger L., *Functional Resonance*, 1997, Scroll of Set Vol., No., all rights reserved by the Temple of Set

- xviii. Whitaker, Roger L. *Neuronic Tracing and the Physiology of Angular Prosthesis*, 1991, Runes Vol. 9, No. 3 and 4

LaVey, Anton S., *The Satanic Bible*, 1969, Avon Books

- xx. Hnggi, Peter, *Classical and Quantum Stochastic Resonance*, University of Augburg, Memminger Str., D-86136 Augburg, 1995
- xxi. Jung, Peter, *Spatiotemporal Stochastic Resonance: Theory and Experiment*, Department of Physics and Center for Complex Systems Research, University of Illinois, Urbana, 1995
- xxii. Vodyanoy, Igor, *Experimental Evidence for Multi-Element Stochastic Resonance in the System of Membrane Ion Channels*, NIH, Bethesda, ONR, London, 1995

. Mortensen, William, *The Command to Look, A Formula for Picture Success*, Photo/Art. San Francisco: Camera Craft. 1946. F
ing.

xxiv. Atkinson, William Walker, *The Will, Its Nature, power and Development*, L. N. Fowler & Co., London, 1928

xxv. Webb, Don, *A Note on the Inverse Pentagram*, Essay located at <http://www.dnaco.net~raensept/penta.htm> - and other places on the internet