



The Red Planet
Arrives:
a collection
of essays

by Frater Tanranin Uhcheek Gozaknee

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[*The Book of the Law*]. *Liber AL vel Legis sub figura CCXX*. London: O.T.O., 1938; 2nd rev. ed., Pasadena, CA: Church of Thelema [1942]; corrected rpt. of London ed., with facsimile MS, New York: Weiser, 1976, 1979; rpt. York Beach, ME: Weiser, 1993.
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The Equinox, Volume III, Number 10. (1986). New York; rpt. 1990, 1997, Weiser. Edited by Hymenaeus Beta.
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Duty: A note on the chief rules of practical conduct to be observed by those who accept the Law of Thelema.
by Aleister Crowley
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Magick without Tears [abridged edition], ed.
I. Regardie. [by Aleister Crowley] St. Paul:
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Dedication

This publication is dedicated to the creators, owners and operators of www.lulu.com in particular and the creators of on demand publishing in general. I dedicate this book to those people because of the revolutionary implications of on demand publishing in general and www.lulu.com in particular.

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The Red Planet Arrives:
a collection of essays
by
Frater Tanranin Uhcheek Gozaknee

Being a partial record of the early
magyckal-okult career of one Frater
Tanranin Uhcheek Gozaknee (aka: Frater
222) before his official magickal
retierment circa Fall 2001

Table of Contents

1. Introduction
2. Intro to RSPK and Magick
3. RSPK and Magick
4. Intro to Thelema and Humanistic Psychology
5. Thelema and Humanistic Psychology
6. Intro to 'Sand" and Humanistic/Transpersonal Psychology
7. 'Sand' and Humanistic/Transpersonal Psychology
8. Intro to An Extremely Brief, Incomplete, Inaccurate, Half-Assed Introduction to Discordianism
9. An Extremely Brief, Incomplete, Inaccurate, Half-Assed Introduction to Discordianism
10. Intro to On 'The Message of the Sphinx'
11. On 'The Message of the Sphinx'
12. Intro to A Sigil Success Story
13. A Sigil Success Story
14. Intro to the Channeled Messages from the Carrollton Vortex
15. On the Reception of the Channeled Messages from the Carrollton Vortex
16. Channelled Messages from the Carrollton Vortex

17. Anaylsis of the Channeled Messages
from the Carrollton Vortex
18. Intro to Lamen of Frater Tanranin
Uhcheek Gozaknee
19. The Lamen of Frater Tanranin Uhcheek
Gozaknee
20. What has been said about Frater
Tanranin Uhcheek Gozaknee
21. Appendix A: Intro to Aeon of MAAT
document
22. Appendix B: Aeon of MAAT document

Introduction

"A Magickian is a talisman for the rest of the species; what we do to attain higher states of awareness and action directly inspires everyone else who shares our genetic makeup, for good or ill.

In order to formulate your thesis of the universe and your plans for improving it, you need to seek out enough information, outer and inner, upon which to base your conclusions. Read what you can of history, remembering that the winners wrote the books; keep informed of current news, and open yourself to the Akashic information."

p. 62, "MAAT MAGICK" by NEMA

The majority of these essays were written during my studies at the University of West Georgia while obtaining my MA in psychology. UWG has the only humanistic/transpersonal orientated psychology department on the East coast. How UWG psychology department became orientated in humanistic psychology is partially explained below:

"In 1967, Abraham Maslow received a call from the psychology department at West Georgia. One of the department's faculty, Jim Thomas, had been reading Rogers, Maslow, and Combs. Through them, he saw an approach to psychology that embodied his dream - a psychology education that spoke to students' lives. His persuasion won over his colleagues, and they asked Maslow to suggest a new department chair that could initiate a humanistic emphasis. They really had no idea what they were in for - they simply understood the need to make the teaching of psychology relevant to real life experience. Maslow nominated Mike Arons,

who thought it up and made it happen . . . "
-taken from "A Brief History of West
Georgia Humanistic Psychology Program"
[taken from the UWG Psychology department
website]

I point out the above for two reasons.
One, is because of the similarities
between Thelema and Humanistic Psychology
which I describe in an essay in this book.
The second reason is to point out what a
unique situation I found myself in at
UWG's MA program in psychology, as an
occultist and psychologist. It was a
unique situation because I was allowed to
interate the study of Thelema and magick
into much of my course work. The result
of this unique stituation was very fruitful
indeed.

This book is also a formal pronoucment of
my coming out of 'magickal retirment'
which I took circa Fall 2001.

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Feb, 16 2006 e.v.
Metro-Atlanta

Introduction to RSPK and Magick

This essay was written to meet a requirement for the course "Parapsychology." The professor of the class was Dr. William Roll. Dr. Roll is a famous parapsychologist and author of the book "Psychic Connections". You may have seen Dr. Roll on various paranormal TV shows doing some "ghost-busting".

However, I think it is important to point out that Dr. Roll does not believe that ghosts are the spirits of dead people. As you will hopefully see in the following essay, he believes RSPK, or the poltergeist phenomenon as it is commonly called, is caused by a particular person. This particular person is called the "agent" and has no connection to the spirit of a dead person.

I will never forget the response Dr. Roll gave me when he handed me back this essay after 'grading' it. He didn't say anything, he just looked at me with a smile and nodded a couple of times. This seemed to indicate that he liked it a lot or thought I was a bit mad. In any case, the only thing he had written on the essay was an "A".

RSPK and Magick

This paper deals with two very specific types of transpersonal phenomena. These two types being recurrent spontaneous psychokinesis (RSPK) and intentional psychokinesis. Transpersonal phenomena relate to experiences of people who report a feeling that his or her "consciousness has expanded beyond the usual ego boundaries and has transcended the limitations of time and space." (Grof 38). There are many different types of transpersonal experiences for they "cover an extremely wide range of phenomena which occur on different levels of reality" and in a sense the wide range in which they can occur is "commensurate with existence itself" (Grof 39). Thus there are also many classifications and categories of transpersonal phenomena. The category of phenomena which is the main focus of this paper belongs to the transpersonal experiences of a psychoid nature.

Transpersonal phenomena of a psychoid nature have very interesting characteristics. This is because they involve meaningful connections between subjective intrapsychic events and objective physical changes in the world of physical reality (Grof 148). The term psychoid can be thought of as referring to phenomena that lie in the strange realm between consciousness and matter. Carl Jung first used the term in this manner, referring to it as "quasi-psychic" (Jung 397). Jung said the collective unconscious was psychoid in nature because it "represents a psyche that cannot be directly perceived or 'represented'" and he said, "on account of its 'irrepresentable' nature I have called it 'psychoid'" (Jung 397).

Jung also commonly used the term psychoid in reference to synchronistic

events (Grof 148). A term he coined "to designate the meaningful coincidence or equivalence of a psychic event and a physical state or event which has no casual relationship to one another." (Jung 400). Synchronistic events are also a type of psychoid transpersonal phenomena in addition to RSPK and magic. Jung claimed synchronicity is unexplainable not because its cause is unknown but because the "cause is not even thinkable in intellectual terms" but is "no more baffling or mysterious than the discontinuities of physics" (Jung 401).

Psychoid transpersonal phenomena can be divided into three large categories. The first category involves synchronicity, the second events in which psychological processes appear to influence physical reality and the third category refers to instances of a deliberate intervention in the physical world by psychological means (Grof 150). This paper mainly deals with the phenomena occurring in the second (RSPK) and third (magic) category. Both of these phenomena are a form of psychokinesis. The phenomenon of magic is referred to as a form of intentional psychokinesis. The term psychokinesis (PK) can be defined as "the ability to use the energy of the mind to move or otherwise affect matter without physical contact" (Roll & Duncan 4).

Before I begin my discussion on magic I feel it is necessary to discuss an other form of psychokinesis belonging to the psychoid category of transpersonal experiences. This form of psychokinesis is called recurrent spontaneous psychokinesis. Psychokinesis or RSPK belongs to the second category of psychoid transpersonal phenomena, which is a spontaneous psychoid event. RSPK is often commonly referred to as Poltergeist

phenomena, poltergeist being a German word for noisy or rowdy ghost (Roll & Duncan 164). This type phenomenon is frequently studied in the field of parapsychology and was even called the "royal road to an extended understanding of man, of his position in nature and of nature herself" by noted parapsychologist Hans Bender (Roll 3). According to leading parapsychologist William Roll RSPK is a "manifestation of kinetic energy as in object-movements and percussive sounds" (Roll 10).

In these so-called poltergeist "hauntings", events and disturbances of a remarkable variety are often reported. Typical reported disturbances and events often include strange noises such as unusual knockings, raps, bangs, whistling, singing, and talking. Movements and destruction of domestic objects by themselves as if under their own power is another strange occurrence often reported (Groff 155). Objects have even been reported to fly about in bizarre trajectories, to crash to the floor and break, to break or shatter in place for no apparent physical reason, and to disappear and reappear, sometimes in different locations. Beds are sometimes reported to shake and furniture to rearrange itself. In more rare cases, small, innocuous fires have started, water droplets or bursts have fallen from nowhere, stones have pelted homes, and vague apparition-like forms have been seen (Forcella). Residents living in a house with a poltergeist sometimes report finding strange scratches or bruises on their body with out remembering any physical injury to those particular areas. In extreme Poltergeist cases "teleportation, mysterious conveyance of various articles in and out of locked doors and closed drawers or cabinets" have been reported

(Grof 155). Numerous Poltergeist cases have been studied by contemporary parapsychological researchers and as a result these strange occurrences are well documented in the parapsychological literature as well as in the mainstream literature and press.

There seems to be a general agreement among parapsychologists that the Poltergeist phenomena is not the result of pesky spirits, ghosts or demons but is caused by recurrent spontaneous psychokinesis. This statement immediately begs the question: "if not from ghosts then where does the RSPK causing these strange occurrences comes from"? This can be answered by the fact that in most Poltergeist cases there is a living person at the center of the disturbances who is referred to as the "agent". It has been found that in many Poltergeist cases the person is a teenager experiencing a difficult time during adolescence (Roll & Duncan 171). Most parapsychologists believe that without the person realizing it, they are venting their inner psychological frustration or anger in an unusual way by projecting it onto the people and physical objects surrounding them (Roll & Duncan 177). These people, instead of the resolving their stress in normal ways, "blow off steam" unconsciously with the RSPK activity. This is thought to be so because patterns can usually be found in the disturbances, which are generally symbolic and give clues as to the nature of the unresolved stress of the agent. The disturbances often appear as metaphors to the causes of stress. For example, sexual tension may be released through causing the bed to shake or anger towards a certain person may be released by the agent causing items belonging to the target person to break (Forcella). In short, the objects in the

physical environment the agent unconsciously effects are in some way meaningfully connected to them.

The main obstacle for serious scientific research of the RSPK phenomena has been the traditional Newtonian-Cartesian paradigm in modern day science. This paradigm is incompatible with transpersonal experiences of a psychoid nature because of its authoritative assumption "that consciousness is an accidental product of matter and an epiphenomena of physiological processes in the brain" this even "made their existence, in principle impossible and absurd" (Grof 149). It is no wonder these type of transpersonal experiences are met with resistance from members of the traditional scientific paradigm since "the existence and nature of transpersonal experiences violate some of the most basic assumptions of mechanistic science" (Grof 162). RSPK's incompatibility with the worldview of mechanistic science is easily seen in the numerous studies of the phenomena that seem to suggest it is due to "a mental energy that interacts with physical energies, including electromagnetic energy" (Roll 2).

An individual trapped in the narrow thinking of the traditional Newtonian-Cartesian paradigm would most definitely reject parapsychology's conclusion of how the RSPK phenomenon occurs immediately as impossible. For a person trapped in this limited reality tunnel the conclusions about RSPK appear impossible simply because in their world they are. Any intelligent reader will recall that most all of the revolutionary new discoveries in science are met with extreme resistance from the traditional worldview at the time. This resistance that most new discoveries in the world meet is due to mankind's resistance to "any finding that

genuinely increase the knowledge of natural functioning and man's relationship to the cosmos" which "comes to acceptance only after very many bitter years of struggle and persecution" (Baker). This resistance and persecution of the knowledge of natural functioning is what Wilhelm Reich called the "emotional plague." This resistance and persecution of the natural functioning of life comes from the fact that to man "deviation from what is known, from what is familiar, from the beaten path, can mean total confusion and ruin." (Reich 39). Reich goes on to say "man's fear of what is uncertain, bottomless, cosmic, is justified or at least understandable" (Reich 39). At this point it would be pertinent to include a statement by Aleister Crowley that lucidly illustrates the puzzling phenomena of people rejecting truth and reason.

"The fact is that the vast majority of people are absolutely impervious to facts. Test the average man by asking him to listen to a simple sentence which contains one word with associations to excite his prejudices, fears or passions—he will fail to understand what you have said and reply by expressing his emotional reaction to the critical word. It was long before I understood this fact of psychology. Even to this day, it surprises me that there should be minds which are unable to accept any impressions equably and critically."

(Crowley 253-254).

Any intelligent reader can easily recall that many revolutionary discoveries in science are met with extreme resistance from the traditional worldview of the time. It is hard to imagine now, in the year 2000, that in 1633 Galileo was convicted of heresy for proposing the sun

didn't revolve around the earth. And now, in the year 2000, this is simply taken for granted. Another more recent example is the fact there is now a completely separate discipline in science called quantum physics that only studies the smaller parts of the atom, when a short time ago it was commonly accepted that the atom was the smallest form of matter. When looking at the developments of science through history "it's incredible the number of 'miracles' we accept today without question that yesterday's teachers of science told us were impossible" (Roll 5).

It is absolutely clear that anybody who takes an unbiased approach to studying the RSPK phenomena will be immediately forced to conclude the phenomena represents a critical challenge to the Newtonian-Cartesian paradigm of Western science (Grof 161). Phenomena such as RSPK shatter the most fundamental assumptions of the traditional paradigm of materialistic science and the mechanistic worldview. RSPK shatters this worldview because it cannot be explained in traditional ways. The shattering of the traditional paradigm in science always calls for the emergence of a new paradigm. We cannot dismiss RSPK as impossible simply because we do not know exactly how they occur. The validity of the RSPK phenomena has been proven but the problem is in proving how the phenomena actually occur. The RSPK phenomena simply cannot be explained with the mechanistic science paradigm; it can only be integrated and explained by the "revolutionary developments in various scientific disciplines that have been referred to as the emerging paradigm" (Grof 163).

Scientific disciplines of the emerging paradigm that have and are contributing to the drastic change in the

traditional scientific worldview are quantum-relativistic physics, astrophysics, cybernetics, psychedelic research, thanatology, neurophysiology, information and systems theory, Shelldrake's theory of morphic resonance, holomovement theory, and the holographic model of the brain (Grof 163). These revolutionary discoveries "suggest that mind and possibly consciousness are inherent properties of nature and the cosmos" (Grof 149). To understand the main theme of this new scientific paradigm "it would be most satisfactory of all if physics and psyche could be seen as complementary aspects of the same reality" (Roll). Psychoid phenomena such as RSPK appear possible and, in a certain sense, plausible when seen within the context of the emerging paradigm in science (Grof 149). It is clear the new paradigm is emerging and will continue to do so. Largely due to the efforts of a relatively small number of rational and progressive thinking scientists "the scientific climate is becoming gradually more open for unbiased study" for transpersonal phenomena such as RSPK (Grof 149).

I feel it is necessary to point out that physicist Albert Einstein and psychologists Carl Jung appeared to have had knowledge of this new paradigm decades before it became overtly manifest. Jung became extremely interested in the developments in quantum-relativistic physics and as a result became friends with Wolfgang Pauli, one of the founders of quantum physics. It was even Albert Einstein who first encouraged Jung to pursue his idea of synchronicity as fully compatible with the new thinking in physics (Grof 152).

A person might be willing to accept the major premise of this new paradigm that essentially says "psyche and matter

(are)...inseparably entangled" (Roll 2). They also might be willing to admit this fact could explain the RSPK phenomena but they still would probably enquire as to how the phenomena actually occurs. There are many theories as to how and why RSPK occurs and like all theories in science, "a theory for RSPK must enable us to understand the phenomenon and increase our ability to predict it" (Roll 8).

In some RSPK cases incidents are reported of objects moving out of or into closed space. For example Tina Resch the agent of a Poltergeist case reported seeing an egg penetrate a door (Roll 8). The concept of four dimensional space, or space-time, has as been hypothesized to explain unusual incidents of RSPK such as this (Roll 8). If the universe has four dimensions then "objects moving in space-time beyond the window of human perception would then seem to appear or disappear" and it can be said "this is what happens to our thoughts and feelings when we remember and forget" (Roll 2). Parapsychologist Hans Bender proposed "objects that are forgotten might actually disappear and remembered objects might return" (Roll 2).

According to William Roll "four-dimensional maps [of reality] are not as esoteric as they once were...the world of human-scale objects has four dimensions, three of space and one of time" (Roll 9). Roll goes on to state "the suggestion that the lived world is four-dimensional rather than three-dimensional makes good sense" because "if it were not for their extension in time, three-dimensional objects could not be experienced" (Roll 8).

The four dimensional hypothesis helps to explain the RSPK phenomena but it is important to remember, "in considering

RSPK the psychological aspects of objects cannot be ignored" (Roll 9). It can be said, "psyche and mater (are)...so inseparably entangled that the discrimination between an external (physical) and an internal (psychological) aspect might...be an inadequate way to grasp what essentially happens" (Roll 9). This immediately begs the question "what is an adequate way to grasp what happens?" One might suppose the "adequate way to grasp what happens" has something to do with the nature of the agent in RSPK cases. Agents usually only effect objects in the physical world that are meaningfully connected to them in some way, shape or form.

William Roll hypothesizes a fifth dimension to further explain the RSPK phenomena. It was shown earlier in this paper that the four dimensional theory of the world allowed for objects that were forgotten to actually be able to disappear and for remembered objects to then return. To allow for such possibilities, Roll suggests we imagine objects have a fifth aspect of dimension which is experienced as meaning. He claims that in "RSPK the agent interacts with the meaning of the object and thereby with its physical condition" (Roll 2). The meaning of a particular object depends on our memory of the object. Is it possible the agent's emotions are moving the meaningful objects? Roll claims, "if matter is connected to meaning and memory, this may become a possibility" (Roll 9). It is generally assumed that the meaning a person gives to an object in their perception has no physical affect but if Roll's claims were true then it could be said the act of perception affects the object perceived by the individual (Roll 10). Although these theories seem to provide further insight into how the

phenomenon actually occurs, RSPK still remains a mystery. However, what is important to keep in mind says Dr. Roll is "that the energy that underlie RSPK may be of practical benefit" (Roll 14).

William Roll claims his research on the RSPK phenomena strongly suggest "human beings have an unrecognized capacity to interact directly with their physical environment and that this ability may be activated in particular individuals at times of extreme stress" (Roll & Duncan 178). If the RSPK phenomenon proves humans have the capacity to interact with the physical world by means of their mind, then I think a fair question to ask is "are there any other way to activate this ability besides by way of extreme stress? I would answer yes. There exist certain techniques specifically designed to unlock this inherent ability of the mind. This technique is a form of what Grof calls intentional psychokinesis, which he defines as

"the ability to influence the material environment without the physical intervention of the body (muscles and glands) by simply wishing events to happen or by performing acts that have no ordinary cause-and-effect relationship to the outcome" (Grof 157).

Grof names magic, healing, hexing, siddhis, and laboratory psychokinesis as forms of intentional psychokinesis. I propose that magic is the form of intentional psychokinesis which is the key to unlock the power of the mind. The mind, according to the famous occultist Colin Wilson, "has the same power as the hands: not merely to grasp the world, but to change it". This power is unlocked with the techniques of magic and as a result "the energies released in magical

work are quite profound" (Spiegelman 135).

Based upon my research of RSPK and magic I have come to the conclusion that they are remarkably similar phenomena. I hypothesize they are essentially the result of the same natural processes of nature that appear out of the ordinary simply because science has yet to completely explain them. "As bizarre as all this [magic] might appear to a modern mind brought up in the tradition of materialistic science, phenomena of this kind [i.e. magical techniques causing changing to occur in the objective physical universe] deserve serious interest of open-minded scientists (Grof 157). I whole-heartedly agree with Grof's statement and will attempt to shed some light on magic for the "open-minded scientist". I will briefly discuss the history and theory of magic; providing an example of magical technique or ritual. In addition I will compare the similarities between the ways in which magicians and parapsychologist explain their respective phenomena as being based in objective reality. Lastly I will explain where I think the system of magic fits into the emerging paradigm in science and why an integration within that paradigm could be extremely beneficial to mankind's further evolution as a species.

The supposed origins of magic are extraordinary to say the least. Many magicians claim it has no origins or that it was born with the world. The apocryphal Book of Enoch claims there were angels who consented to fall from heaven to earth. These angles who were said to be initiates of magic, then communicated this knowledge to man (Levi 41). Some sources claim magic was first given to Adam who in turned passed it to Noah and then Abraham who then reportedly spread it to Egypt (Andrews 9). In The History of

Magic, Levi claims magic "was the science of Abraham and Orpheus, of Confucius and Zoroaster, and it was magical doctrines which were graven on tables of stone by Enoch and by Trismegistus (Levi 3). Moses was reported to have put the teachings of magic were under the disguise of the Holy Kabalah. It is also believed the ancient Persian magi preserved the wisdom from Babylon. Throughout the ages different groups and individuals have tried to keep the teachings of magic "secret" so as to conceal its truth from the profane masses. The Gnostics are said to have preserved some of the teachings of magic. They then passed them on to the celebrated Order of the Temple who passed them on to such secret associations as the Rosicrucians, Illuminati and Freemasons (Levi 4). These groups then passed the knowledge to modern day groups such as the Order of the Golden Dawn and the Ordo Templi Orientis. Groups such as these tried to preserve the teachings of magic in their original unadulterated forms, however Levi still claimed, "that profanation had befallen the doctrines and mysteries of magic [it was] repeated from age to age...[this] misuse [of magic] has been a great and terrible lesson..." (Levi 4). Levi went on to say "the key of science [magic] has been thrown to children; as might have been expected, it is now, therefore, mislaid and practically lost" (Levi 5). The teachings of magic were salvaged from this fate in modern times by occultist Aleister Crowley. Crowley felt his "special job was to preserve the Sacred Tradition" and to "restore magic the respect and honor it commanded in earlier times" (Beta xxiv). The ancient teachings of magic, as properly restored by Aleister Crowley at the turn of the century, are now available to every free man and woman on Amazon.com or at major bookstore near

you.

Magic is the key of all secrets as yet unfathomed by the philosophy of history and the key that opens the secret temple of nature. Magic can be easily understood as both absolute religion and absolute science (Levi 30). It can be said

"magic is the highest, most absolute, and most Divine Knowledge of Natural Philosophy, advanced in its works and wonderful operations by a right understanding of the inward and occult virtue of things; so that true Agents being applied to proper Patients, strange and admirable effects will thereby be produced. Whence magicians are profound and diligent searchers into Nature; they, because of their skill, know how to anticipate an effect, the which to the vulgar shall seem to be a miracle"
(Beta 123).

The laws of magic are merely the laws of nature and it can be said that magic's fundamental conceptions are "identical with that of modern science" and "underlying the whole system is a faith, implicit but real and firm, in the order and uniformity of nature" (Beta 123). Stated simply, "magic may be defined as the name given to science by the vulgar" (Crowley 144).

Having given a general definition of magic I will now explain some of the principles behind its basic theory.

"Magic is the Science and Art of causing change to occur in conformity with the Will" (Beta 126). It is important to point out that in the system of magic a person's Will is said to be in "harmony with the movement " of the divine mystery of creation and therefore equal to the "Will of God" (Crowley 208). "Any

required change may be effected by the application of the proper kind and degree of force in the proper manner through the proper medium to the proper object" (Beta 126). The theory behind this practice is that a person can perform a specific procedure (i.e. ceremonial magical ritual) that will in turn be the catalyst for a change in the physical universe that is in accord with the will of the magician and of the divine will of nature. It is also important to point out that attempting to bring about any change in the physical universe that is not in accord with the divine Will is considered in the magical tradition as black magic. This idea of causing change to occur in the physical world that is in accord with the divine will is illustrated lucidly by Shakti Gawain. She says:

"[magic] is a means of unblocking or dissolving the barriers we our selves have created to the naturally harmonious, abundant and flowing universe. It is only truly effective when it is used in alignment with our highest goals and purposes, for the highest good of all beings. If someone should attempt to use this powerful technique for a harmful or destructive selfish end, he would only be demonstrating his ignorance of the basic principles of radiation and attraction, 'as you sow, so shall you reap'" (Gawain 19).

The universe is flux and as result can be said to be always changing thus there is always a potential for change. If the desired change of the magician coincides with the flux of the divine Will which is working toward ultimate perfection, then his ritual will act as a catalyst to bring about his desired change. A magician working in accord with

the dynamic flow of the divine Will "has the inertia of the Universe to assist him" (Beta 128). The use of magic "enables us to take advantage of the continuity of Nature by the empirical application of certain principles [through magical rituals]." The ritual sets into motion events and energies who's "interplay involves different orders of idea connected with each other in a way beyond our present comprehension" and is counter productive for the magician to dwell on (Beta 128).

The new paradigm in science is now proving scientifically that magic is possible. However, this is of no significance to the magician. The practice of magic "presumes a sympathetic model of the universe. The idea that the basic energies can be manipulated is based on the realization that from certain dimensions all things are interconnected" (Hyatt 195). The validity of magic is something magicians are intuitively aware of. Intuition "is another faculty of human consciousness...one might almost describe it as the fourth dimensional faculty" (Grant 40). The intuition of magic's validity as a science is "not the understanding of empirical things, but that insight into the hidden side of things made possible by a sudden and total identity of the mind with pure consciousness, wherein all ideas are stored" (Grant 40). It appears after a few hundred years science is finding out that what magicians have been claiming for centuries is not 'magic' but reality.

The similarities between the ways parapsychologists explain RSPK and they way magicians explain magic is quite convincing evidence supporting my assertion that magic is the key that unlocks the powers of the mind exhibited to be possible by RSPK. William Roll

proposes meaning plays a roll in how and why the RSPK phenomena occurs. It is important, when reading the comparisons between the way RSPK and magic are explained to keep in mind Roll says "a meaning dimension should not be regarded as a dimension in the physical or mathematical sense but as complementary to the physical dimensions". Kenneth Grant's (former student of Aleister Crowley) views on the reality of nature which in turn make magic a possibility are in many ways similar to Roll's views of the reality of nature that make RSPK a possibility. Observe Grant's view of reality.

"Motion, however is illusory because there is no thing, no object, to move. Objects are mere objects of consciousness, and cannot exist apart from it. The illusion of movement is created by the mind's inability to entertain more than one thought at a time. Hence thoughts (things) appear serially, and are apparently projected by the mind into space, where they assume objective existence. But the space in which they seem to appear is itself a thought and, together with time, constitutes the mechanism of manifestation, or duality, i.e. Subject recognizing objects"
(Grant 74).

Now, compare Grant's view with the view of parapsychologist, William Roll.

"It is the meaning of things which determines our movement in space-time, which makes us approach some objects and spurn others. This movement may be illusory from the view of higher dimensions. Sometimes the meaning of the object is the only aspect present to experience...May emotion move things out of view, into space time? If

matter is connected to meaning and memory, this may become a possibility" (Roll 9).

Grant claims the key to magic, is also the key to understanding the living dream that we perceive as the physical universe. This key can be found in the fact that "the mind cannot entertain more than one thought at a time, it follows that at the moment of thought there cannot be a thinker as well as an object of thought." The actor and script are one, and the act of the script being read, together with an apparent performer of action is entirely illusory for the witness alone is real (Grant 154). This implies that in the act of seeing an object (the witness) there is in fact no subject or object and it is this 'double absence' of the subject and object that is the key to magic. Once again compare these views of Grant with Roll's explanation of RSPK. He states "in RSPK the agents interacts with the meaning of the object and thereby with its physical condition" (Roll 2). He further explains:

"...the act of perception affects the object...[and to] account objects as having informational, energetic and mater components is helpful. The three components interact within the same object and between objects" (Roll 9).

Grant and Roll's theories on the structure of the universe are admittedly not 100% identical. Although I think it is fairly obvious that Roll's and Grant's views when put side by side appear remarkably similar. I feel this is still further evidence supporting my theory that magic unlocks the power of the mind that is demonstrated to exist by RSPK.

Like RSPK and agents, magic only affects objects that are tied in a meaningful way to the magician. Crowley

explains that in order for magic to work it is necessary that you should really want the object, in your subconscious, whose will works the miracle. He says "it is useless for me to think, or pretend, that I want it [the object]" (Crowley 115). This explanation of how magic works is similar to the fact that an RSPK agent usually only affect objects they are in some way meaningful attached to or objects of others they are in someway meaningfully attracted to. Agents are also said to be expressing repressed feelings from their unconscious onto the physical world (Grof 155). I feel the evidence I have given showing the remarkably similar views of reality by which these two phenomena can both be explained support my hypothesis: magic is the key to unlocking the energy that underlie RSPK. An energy that according to William Roll "may be of practical benefit" (Roll 14).

Fred Wolfe a leading thinker in the emerging scientific paradigm in science claims he feels like "a child on the seashore" when seeing where the emerging scientific paradigm is pointing. He says:

"I feel like we're on the verge of a gigantic discovery -- maybe the nature of God, maybe the nature of the human spirit. Something of that sort is going to emerge from this, because our normal notions -- in fact the notions upon which we think science makes any sense at all, the notions of space and time and matter - they just are breaking down, they're just falling apart, like tissue paper before our eyes" (Wolfe).

Magic is a scientific and religious doctrine that has been lost and recovered throughout the ages. It was saved in modern times by Aleister Crowley. He claimed his work with magic was to

ultimately "lay the cornerstone of a magico-religious system that would bridge the chasm between scientific skepticism and spiritual revelation" (Beta xxiv). Since the dawn of time magic has known what science is only now hinting at explaining. I propose that in order for mankind to advance to the further stages of evolution the ancient system of magic must be integrated into the emerging paradigm of science. Perhaps William Burroughs said it best in his dust jacket blurb for Phil Hine's book Condensed Chaos (New Falcon Publications, 1995):

"Magic, in light of modern physics, quantum theory and probability theory is now approaching science. We hope that a result of this will be a synthesis so that science will become more magical and magic more scientific."

I believe that this integration would mark a new Aeon or age in the history of man. Crowley characterizes this new Aeon as "the worship of the spiritual made one with the material" (Beta 444). There are no limits to a technologically advanced civilization working in accord with the laws of nature. As Arthur C. Clarke has stated: "any sufficiently advanced technology is indistinguishable from magic."

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Thelema and Humanistic Psychology

The draft of this essay included herein, was originally posted on www.beastbay.com, on March 18, 2001, at the following url: http://beastbay.com/beastbay/984986138/index_html

However, [beastbay.com](http://www.beastbay.com) seems to be down at the time of this first printing and as a result I will include the url to the google cached version, which is: http://www.google.com/search?q=cache:gFinlv7fh7AJ:beastbay.com/beastbay/984986138/index_html+%22thelema+and+humanistic+psychology%22&hl=en&client=firefox-

[Beastbay.com](http://www.beastbay.com), is (was?) a Thelemic website with a format similar to slashdot.com. For those interested, you can follow one of the above links to see the comments [Beastbay](http://www.beastbay.com) users made about the essay.

The introduction for the essay on the [Beastbay.com](http://www.beastbay.com) site was the following:

"This essay illustrates the remarkable similarities between Thelema and Humanistic psychology. The author attempts to show that both are essentially expressing the same Truth about human nature (i.e., "Every man and woman is a star"). Lastly, an attempt is made to explore what the benefit would be if both schools of thought accepted this fact."

This essay was originally written as part of a requirement for a class taught by the professor, Jim Dillon. What follows are some things he had to say about the essay:

"This is just a great [essay]...your understanding of the two tradations is exhaustive."

Thelema and Humanistic Psychology

The question I pose and seek to answer in this essay is: How does the spiritual philosophy of Thelema relate to the philosophy and principles of Humanistic Psychology (hereafter referred to as HP)? Before I provide the reader with a brief introduction of the topic of my paper, I feel it is necessary to first explain why this question is of such importance to me. It is a meaningful question simply because Thelema can be said to be my religion. Crowley (the founder and prophet of Thelema) claims that "our system is a religion just so far as a religion means an enthusiastic putting-together of a series of doctrines, no one of which must in any way clash with science or Magick [1]" (MWT, p. 30). I take religion to mean one's personal experience of their spiritual life, as it relates to their total being. Thus to me, religion is not merely something one practices on Sunday mornings; it represents the conscious organization of reality in relation to all levels of one's being. I believe religion, contrary to the P.C. assumption held today, is the greatest part of who we are and how we view the world. Furthermore, I believe "that today's world -- which limits religion to personal beliefs that should be boxed inside, and for the sake of convenience should not interfere with professional, academic and scientific interactions -- is hypocrisy" (Ibaoglu, p. 1). This being said, it stands to reason that I should seek a profession that does not clash with my Thelemic spiritual view. I feel I have found just that in HP and, as a result, I feel the need to illustrate their many similarities.

I will now attempt to answer my question: How does the spiritual philosophy of

Thelema relate to the philosophy and principles of HP? At first glance this question might seem to be rather easy to answer, since I am claiming both have many similarities. However, I feel the fact they have so many similarities is the very thing that makes answering the question so difficult. I feel that trying to compare HP and Thelema is no less than a monumental task because of the particular nature of these two schools of thought. By "particular nature" I am referring to the fact that HP was a revolutionary effort to creatively integrate the entire field of psychology and Thelema is "a system which reconciles all existing schools of philosophy" (AL p. 8). I mention these facts only to excuse my crude attempt in this paper at comparing what is (in my opinion) the two single most important psychological and spiritual paradigms on the planet at this time.

In my attempt at demonstrating how HP and Thelema are similar, I will first briefly discuss their histories. Second, I will illustrate the similarities of basic HP principles (mainly those expressed by Maslow in his nine assumptions of human health) with the basic Thelemic principles. Next, I will compare two Humanistic Psychologists' critiques of Freud and psychoanalysis with that of Aleister Crowley's. Then, I will attempt to compare the similarities in the ways Crowley and Maslow explain the process of becoming a healthy whole individual. Fifth, I will compare the HP concept of self-actualization with the Thelemic concept of True Will. Lastly, I will attempt to briefly discuss what I think could be accomplished by combining HP and Thelema.

In my opinion the only significant difference between HP and Thelema is found in their origins. The "official" birth of HP can be said to have been in 1964 at Old Saybrook, Connecticut during the first invitational conference on HP. It was here that a group of psychologists "agreed that if Psychology were to become more than a narrow academic discipline," limited by the biases of Behaviorism and Psychoanalysis, then it had to "offer a fuller characterization of what it means to be human" (Dillon).

The origins of Thelema, on the other hand, are a little more esoteric in nature than those of HP. Thelema (Greek for "Will") can be said to have begun in the year 1904 in Cairo, Egypt, with the reception of The Book of the Law (AL for short) by Aleister Crowley. It is said "the communicating intelligence identified Itself as Aiwass, a messenger of the ruling hierarchy of our species." The reception of the book was also said to mark the beginning of a New Aeon or Age upon Earth and "is conceived to be a perfect transmission of the divine, freed from any defects of human interference" (EQ p. 87).

I feel that the obvious similarities between HP and Thelema come into clear view in light of a comparison of the basic principles of both. The central precept of Thelemic philosophy is succinctly expressed in AL in the phrase "Do what thou wilt shall be the whole of the Law" (AL I:40). The phrase at first glance appears to be a license to simply do whatever one feels like doing, but it is in actuality the exact opposite. Crowley understood the phrase might be misinterpreted and went to great lengths to explain otherwise, saying "it involves

finding out Who you are, and why you came into this world, and never swerving a hair's breadth from that Will" (EQ, p. 208). The "law" spoke of is not to be viewed as a law handed down and opposed on prisoners by a warden. The Law of Thelema is simply referring to the law of nature. [2] Crowley said the law of nature operating in man was the same law of nature that bids "stars to shine, vines to bear grapes [and] water to seek its level" (Crowley p. 510). The inherent divine nature of man is expressed in AL in the phrase "Every man and every woman is a star" (AL I:3). Crowley explains this basic principle by saying that "every human being is intrinsically and independent individual with his own proper motion" (Crowley p. 127).

While reading the following explanation of Maslow's first and second assumptions of human health, consider the above paragraph which explains the two basic Thelemic principles: "Do what thou wilt shall be the whole of the Law" (AL I:40) and "Every man and every woman is a star" (AL I:3). Maslow's first basic assumption is that "we have, each of us, an essential biologically based inner nature, which is to some degree 'natural,' intrinsic, given, and, in a certain sense, unchangeable, or, at least, unchanging" (Maslow p. 3). It can now clearly be seen that "Every man and every woman is a star" (AL I:3) is merely a poetic way of noting this fact of human nature. I think this basic Thelemic principle also helps to give a better understanding of Maslow's second assumption. This assumption claims "each person's inner nature is in part unique to himself and in part species-wide" (Maslow p. 3). All stars can be said to be alike because every star has a natural orbit.

However, it can also be said that all stars can be considered to be unique because every star has a unique individual orbit.

Maslow claims in his fourth assumption of human health that this inherent inner nature in humans is not intrinsically evil but rather positively good. And he goes on to say "what we call evil behavior appears most often to be a secondary reaction to frustration of this intrinsic nature" (Maslow p. 3). Notice how Crowley makes an identical case in explaining the nature of 'evil behavior.' He says "men of 'criminal nature' are simply at issue with their True Wills. The murderer has the Will-to-Live; and his will to murder is a false will at variance with his True Will, since he risks death at the hands of Society for obeying his criminal impulse" (Crowley p. 132).

It can be said Maslow's sixth assumption of human nature is a continuation and variation of his fourth assumption. In his sixth assumption Maslow claims that "if the essential core of the person is denied or suppressed, he gets sick sometimes in obvious ways, sometimes in subtle ways, sometimes immediately, sometimes later" (Maslow p. 3). Once again Crowley explains the consequences of going against one's true nature in much the same way as Maslow, saying, "practically all vice springs from failure to" realize one's True Will or true nature (Crowley p. 708). To illustrate this fact Crowley gives his own life as an example. He maintained all the events of his life could be viewed as an illustration of the fact stated above, because every time he violated the Law he got himself "into a mess" and failed benefit himself and/or others (Crowley

p. 708).

Maslow's fifth assumption of human health also ties into Crowley's explanation of Thelema. The fifth assumption states that "since this inner nature is good . . . it is best to bring it out and to encourage it rather than suppress it [and] if it is permitted to guide our life, we grow healthy, fruitful, and happy" (Maslow p. 3). Once again compare the striking similarities of Crowley's statement to that of Maslow's fifth assumption. He says, "the order of Nature provides an orbit for each star. A clash proves that one or the other has strayed from his course. But as to each man that keeps his true course, the more firmly he acts, the less likely are others to get in his way" (Crowley p. 133).

Up until this point I have only compared the similarities of Thelemic doctrine with that of Humanistic Psychologist Abraham Maslow. I will now provide a viewpoint from Karen Horney who is one of the founders of Humanistic psychological theory, although she is seldom recognized and credited for her contribution to the field. The reader at this point will not be surprised to find that Horney's views on the nature of man are also similar to Crowley's. Horney claims "inherent in man are evolutionary constructive forces, which urge him to realize his given potentialities" (Horney p. 14). She terms this inherent drive in man that is striving to realize his potentials the "struggle toward self-realization." I now ask the reader to pay close attention to the similarities in use of language in Horney's quote on the inherent nature in man with that of Crowley's because he too equates man's true nature with

evolutionary forces as does Horney. Crowley maintains that "the wise application based on observation and experience of the Law of Thelema is to work in conscious harmony with Evolution" (Duty). Crowley explains this evolutionary force inherent in man's inner nature one step further by comparing it to other aspects and forces at work in nature. He says to "remember that the Law never fails to avenge infractions: as when wanton deforestation has ruined a climate or a soil, or as when the importation of rabbits for a cheap supply of food has created a plague[3]" (Duty). I believe these explanations about the negative effects that result from going against the laws of nature in the natural world greatly illuminate the fact that going against the laws of nature inherent in man can, will and does cause psychological problems.

I think one of the most compelling cases for the similarities of HP and Thelema is found in the comparison of their criticisms of Freud's psychoanalytic school of psychology. When explaining the philosophical implications of Thelema, Crowley claimed Freud and his psychoanalytic school had grasped only part of the truth of the nature of man[4]. He claimed they especially missed the importance of the statement from AL "Every man and every woman is a star" (AL I:3), which, as I stated earlier in this paper, is merely a poetic way to assert that every human is born with an inherently good nature. Crowley even went as far to claim that psychoanalysis was "committed to upholding a fraud," although its foundation as a science was built upon "the observations of the disastrous effects on the individual of being false to his Unconscious Self" (Crowley p. 134). In a very similar manner to that of

Crowley, Maslow states that "Freud's picture of man was clearly unsuitable, leaving out as it did his aspirations, his realizable hopes, his godlike qualities." He again makes a similar statement as that of Crowley's, concerning the positive benefit Freud's psychoanalysis had in the science of psychology, saying that it has "supplied us with our most comprehensive systems of psychopathology" (Maslow p. 12).

In Horney's criticism of Freud she says "not only did Freud not have any clear vision of constructive forces in man; he had to deny their authentic character. For his system of thought there were only destructive and libidinal forces . . . creativity and love for him were sublimated forms of libidinal drives" (Horney p. 378). Crowley also claimed Freud had failed to understand the true nature of the forces inherent in man. He asserted that "the libido of the unconscious is really the true will of the inmost self." In keeping with Crowley's explanation, I think the libido could be thought of here as referring to the driving force in man towards realizing his true potentials. Crowley goes on to say that the sexual characteristics of the individual are merely symbolic indications of a person's actual nature be it good or bad, "and when those are 'abnormal' we may suspect that the self is divided against itself in some way" (Confessions p. 72).

Before moving on, I ask the reader to contemplate once more the astonishing similarities between Thelema's and HP's critique of Freud's psychoanalysis while reading the following two quotes: 1) Psychoanalysis has "misinterpreted life, and announced the absurdity that every

human being is essentially an anti-social, criminal and insane animal" (Crowley p. 134) and 2) Freud tended "to pathologize everything" and didn't see "clearly enough the health-ward possibilities in the human being" (Maslow p. 47).

Freud maintained that man's unconscious impulses and desires were of a negative nature and in order for man to live peacefully in a society man had to suppress these unconscious forces. Crowley and Maslow had similar views opposing that of Freud in regards to the nature of the unconscious. Crowley asserted that the unconscious mind was the person's true self, which is innately good. The unconscious mind, according to Crowley, "does its best to persuade consciousness to act in accordance with its desires and needs" but consciousness is "inclined to ignore or repress this advice" because it is under the influence of society. Freedom, according to Crowley, "consists in learning to stop suppressing the subconscious mind, and instead, learning to do its will" (Wilson p. 125). Maslow's criticism of Freud only slightly differs from that of Crowley's and perhaps the difference only comes from Crowley's lack of formal psychological background. Maslow claims Freud was right in saying that man had a conscience but was wrong in saying that it was merely a result of early societal influences. Maslow said that all humans have an "intrinsic conscience" which is "based upon the unconscious and preconscious perception of our own nature, of our own destiny, or our own capacities, of our own 'call' in life" (Maslow p. 6). Further more, he claims that this "intrinsic conscience" "insists that we be true to our inner nature and that we do not deny it out of weakness" (Maslow

p. 6).

I think it is appropriate at this point to focus on the process by which a person becomes a healthy individual. The way in which both Maslow and Crowley explain and describe this process is, as is probably no surprise to the reader at this point, notably similar. Crowley clarifies that a person is made healthy "when any complex (duality) in the self is resolved (unity) the initiate [i.e. the person] becomes whole" (Confessions p. 72). Maslow acknowledges that a person is made healthy by "resolving a dichotomy into a higher, more inclusive, unity amounts to healing a split in the person and making him more unified" (Maslow p. 100). Both Maslow and Crowley use the analogy of a civil war to symbolize the inner turmoil that takes place in a person who is unhealthy because they are going against their true nature. Crowley illustrates this civil war analogy by saying "the morbid sexual symptoms (which are merely the complaints of a sick animal) disappear, while the moral and mental consciousness is relieved from its civil war of doubt and self obsession" (Confessions p. 72). Maslow explains the civil war analogy in a similar manner saying since the splits . . . are within the person, they amount to a kind of civil war, a setting of one part of a person against another part" (Maslow p. 136). Crowley states that once a person has resolved the complexes (dualities) of his self, thereby ending the civil war in his own nature, has become a "complete man" who is "harmonized" and as a result of such he "flows freely towards his natural goal" (Confessions p. 73). Maslow asserts that once the civil war is in one's nature has ended and all the parts of a person are once again working in agreement with

one another, then man is as a result "no longer wasting effort fighting and restraining himself, muscles . . . are no longer fighting muscles -- there is no waste [and] the totality of [his] capacities can be used for action" . . . [thus making him] "like a river without dams" (Maslow pp. 136, 100).

I shall now attempt to present the argument that the HP notion of self-actualization and the Thelemic notion of doing one's True Will are both essentially referring to the same internal process. Indeed, even Maslow claims that terms such as "individuation . . . self-actualization . . . [and] . . . self-realization, are all crudely synonymous, designating a vaguely perceived area rather than sharply defined concept" (Maslow p. 22). However, this being said, I still feel it necessary to provide the reader with both Maslow's and Crowley's definition and description of these processes. Maslow defined self-actualization as "[an] ongoing actualization of potentials, capacities and talents, as fulfillment of mission (or call, fate, destiny or vocation), as a fuller knowledge of, and acceptance of, the person's own intrinsic nature, as an unceasing trend toward unity, integration or synergy within the person" (Maslow p. 23). Crowley said the processes of seeking to find one's True Will involved "finding out Who you are, and why you came into this world, and never swerving a hair's breadth from that Will" (EQ p. 208). He also claimed a person's True Will could be "understood thoroughly as the dynamic aspect of his Creative Self" (Crowley p. 526).

A common misconception of both these terms

is that they represent a psychological state that is static. Maslow clearly stated otherwise, saying that because the fact that self-actualization is not a static state, the process is experienced as intrinsically pleasurable. He claimed "self-actualizing people enjoy life in general and in practically all its aspects" because they have the ability to "transform means activity into end-experience, so that even instrumental activity is enjoyed as if it were an end activity" (Maslow p. 29). Crowley, again making a similar case, claims that doing one's True Will is "of an eternal motion, infinite and unalterable [and] is Nirvana, only dynamic instead of static . . ." (EQ p. 26). In addition, he said that one's aim should be that their True Will, which is "ideally perfect as it is in itself, should enjoy itself through realizing itself in the fulfillment of all possibilities [and that] it is accordingly well worthwhile to fulfill oneself in every conceivable manner" (MWT p. 30).

Now that I feel I have adequately shown the similarities of HP and Thelema, I think it is finally necessary to try and explain what I think could be established by combining these two schools of thought. I think a combining of these two schools would benefit both Thelemites and Humanistic Psychologists. For Thelemites, the combination would introduce them to the psychological paradigm that I think revolutionized the scientific field of psychology. In my opinion, Thelemites would most definitely find the rich knowledge base of HP, which has been accumulating for over 30 years in countless books and journals, invaluable to their study of Thelema.

In considering the benefit HP would experience from a combination with Thelema, I think it is worthwhile to turn to a quote Maslow made in reference to his nine assumptions of human health. He said "that if these assumptions are proven true, they promise a scientific ethics, a natural value system, a court of ultimate appeal for the determination of good and bad, right and wrong" (Maslow p. 4). According to Crowley, AL did prove these assumptions. He said "I, Aleister Crowley, declare upon my honor as a gentleman that I hold this revelation a million times more important than the discovery of the Wheel, or even the Laws of Physics or Mathematics. Fire and tools made Man master of his planet; writing developed his mind; but his Soul was a guess until The Book of the Law proved this" (Crowley p. 427). It is beyond the scope of this short essay to adequately explain all of the extraordinary circumstances surrounding the reception of AL and to argue in support of Crowley's claim of its supreme significance to mankind. I will leave it up to the reader to investigate the matter further and will only say that Crowley claimed that "to reject this Book is to make Reason itself ridiculous and the Laws of Probabilities a caprice [and] in Its fall, it shatters the structure of science, and buries the whole hope of man's heart in the rubble, throwing upon its heaps the skeptic, blinded, crippled, and gone melancholy mad" (Crowley p. 443). I believe that if HP were to accept the reality of the paranormal nature of AL then it would provide them with a unifying holistic base upon which they could justify HP's basic theories about human nature and to accomplish its original aims.

I think a combination of Thelema and HP

would essentially entail an across the board acceptance from both schools that the differences in both was merely a matter of semantics and they both were expressing the same truths of human nature. This being said it again immediately brings up the question of what benefit this would serve both schools of thought. And I would again say that to answer this question is entirely beyond the scope of this short paper. I will admit that I have not answered the question sufficiently and will admit that it is probably beyond my capacity to do so. This being said, however, I do think that the following statement by Crowley's one time student to be a somewhat sufficient hint in the right direction to answering to this question in a more sufficient manner. Kenneth Grant wrote, "The keen and persistent practice of Thelema by even a few dedicated individuals will effectually overthrow society and thereby facilitate the unhindered development of the New Aeon and the reintegration of human consciousness" (Grant p. 200).

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(Confessions)

Colin Wilson's biography of Crowley, *The Great Beast* (Wilson)

Magick without Tears [abridged edition], ed. I. Regardie. [by Aleister Crowley] St. Paul: Llewellyn, 1973; rpt. Scottsdale, AZ: New Falcon, 1991.

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(MWT)

Aleister Crowley & the Hidden God by
Kenneth Grant (Grant)

1. "Magick with a "k" distinguishes the western esoteric spiritual discipline from 'magic' which denotes stage illusion or the subject of fantasy. Magick is a largely ritual-based technology for organizing and using the human mind. It derives from the ancient traditions associated with the Hebrew Kabbalah, Gnosticism, Hermeticism, and Egyptian traditions, among others, though it is a living tradition that continues to evolve" (Philip Farber's webpage)
2. Crowley says, "It was the voice of Nature, awakening at the dawn of the Aeon, as Aiwaz uttered the Word of the Law of Thelema." (Crowley p. 583).
3. "Observe that the violation of the Law of Thelema produces cumulative ills. The drain of the agricultural population to big cities, due chiefly to persuading them to abandon their natural ideals, has not only made the country less tolerable to the peasant, but debauched the town. And the error tends to increase in geometrical

progression, until a remedy has become almost inconceivable and the whole structure of society is threatened with ruin." ("Duty")

4. "when we set up a conflict in our own Nature: our act is suicidal. Such interior struggle is at the base of nearly all neuroses, as Freud recently 'discovered'-- as if this had not been taught, and taught without his massed errors, by the great teachers of the past!" (MWT, p.30)

Introduction to 'Sand' and Humanistic/
Transpersonal Psychology

This essay was written as part of a project in which we were to give a presentation about a song that expresses the principals of Humanistic and/or Transpersonal psychology. I consider this essay to be in a 'rough draft' format and somewhat 'cheesy'. However, I decided to include it because I thought it brought up some interesting topics.

'Sand' & Humanistic/Transpersonal
Psychology

Humanistic Psychology converges with my views on spirituality, psychology, and another important aspect of my life. This aspect being music. I feel that one of my favorite bands, Phish, expresses the same spirit and ideals in their music as does Humanistic/Transpersonal Psychology and this fact can best be illustrated in the song lyrics "Sand". Furthermore, I believe the meaning of the song lyrics can best be illuminated and understood in light of Humanistic and Transpersonal Psychology's main principles and their critique of mainstream psychology and mainstream religion.

One of the problems Humanistic Psychology has with mainstream psychology is their focus on the psychological symptoms of people rather than the root cause of those symptoms. Humanistic Psychology maintains that neurosis is merely a symptom of man going against his intrinsic true nature. As Horney says "Patients coming for consultation complain about headaches, sexual disturbances, inhibitions in work, or other symptoms; as a rule they do not complain about having lost touch with the core of their psychic existence" (Horney 159). Mainstream psychology ignores the reality that going against our intrinsic, true nature is the root cause of neurotic symptoms and human suffering.

For example mainstream psychologists prescribe medications to alleviate the person of their symptom instead of focusing on the root cause of the symptom itself. The first lines of the Phish song, "Sand" are as follows: "if you can heal the symptoms but not effect the cause," and this alludes to this sad state of affairs. According to the next

lines of the song, trying to only heal the symptoms is "quite a bit like trying to heal the gunshot wound with gauze." This is poetically saying that it is impossible to heal somebody by only treating his or her symptoms.

Horney makes a similar case, claiming therapeutic work should go beyond the "symptomatic relief and hope to help the individual in his human growth. And only with the vision of this realistic possibility can we understand that the relation between the pseudoself and real self is that of a conflict between two rival forces" (Horney 175). Just as "healing a gunshot wound with gauze" is impossible, so is trying to heal a neurotic symptom.

Next, the song suggests that, "if you instead attempt to rest the pistol from the hand then I would not be able to equate my life with sand." Meaning, if we (society, mainstream psychology, etc) were to focus on the root cause of people's psychological symptoms then he wouldn't have to equate his life with sand, which is symbolic of a psychologically sick modern society.

I believe Trey is trying to say that if our society focused on the root cause of psychological symptoms, which would thereby produce healthy individuals then he wouldn't have to live his life in said sick society, where said sickness is caused by its focus on only people's symptoms. Maslow makes a similar case saying, "sick people are made by a sick culture; healthy people are made possible by a healthy culture. But it is just as true that sick individuals make their culture more sick and that healthy individuals make their culture more healthy. Improving individual health is one approach to making a better world. To express it in another way, encouragement

of personal growth is a real possibility; cure of neurotic symptoms is far less possible..." (Maslow 5).

In the second verse of the song illustrates what the author means by comparing his life with sand. In this verse he compares our society, which focuses on the symptoms and not the cause, to sand in an hourglass. The individual pebbles of sand are the individuals and the hourglass is the sick society the individuals find themselves in. The first lines of this verse are, "flowing through the hourglass pushing through the funnel, turn once more and racing all your siblings for the tunnel." I feel this line is referring to the fact that in our overly materialistic society people are constantly in a race to get ahead of one another, often times even those closest to us. The line "turn once more" refers to the turning over of an hourglass and the reality that every time you turn over an hourglass the same thing happens as did when you turned it over before. The grains of sand in the hourglass never get anywhere different, they always end up in the same place, no matter how hard they rush through the funnel.

In my opinion the above is symbolic of the neurotic "search for glory that Horney refers to. The "search for glory" is the attempt to become your idealized self and not the self that is your true intrinsically good inner nature. In the "search for glory" Horney claims, "Self-idealization always entails a general self-glorification, and thereby gives the individual the much-needed feeling of significance and of superiority over others" (Horney 22).

Next the author of the song writes "slide let the silicone embrace you as you fall, then bounce around and let your brothers crush you to the wall." This

line is referring to sand falling to the other side of an hourglass and then bouncing all around. I think these lines are referring to the futility of the neurotic "search for glory" which most individuals of our society are suffering from. Horney claims "by taking this road, the individual is in fact losing his soul-his real self", just as the sand in an hourglass can never escape (Horney 39). Not only is it futile to escape the hourglass or achieve the "search for glory" but it is also destructive to one's self and society at large because in the end you only "bounce around" more and "your brothers crush you to the wall" while you also crush your borthers to the wall. Again, as Horney maintains "speaking in these symbolic terms, the easy way to infinite glory is inevitably also the way to an inner hell of self-contempt and self-torment" (Horney 39).

This next verse, which I believe is the most difficult to reduce to linear discursive explanations, brings into focus the fundamental philosophy of Humanistic Psychology as it leads to the basic philosophical assertions of Transpersonal Psychology. Transpersonal Psychology focuses on and draws from the ancient spiritual traditions, not the modern day dogmatic religions. Unlike dogmatic religions Transpersonal Psychology formulates a holistic spirituality that seeks to nurture, rather than suppress the divine spiritual gifts of the individual. In the first lines of this verse the author claims, "I would choose my own religion, worship my own spirit." Here I take "religion" as representing a broader way of approaching the spiritual nature of one's life and not referring to modern day P.C. notion of religion, which has become dogmatic and commonly equated with

hypocrisy.

In this light, it can be seen that "I would choose my own religion" refers to a conscious choice of the author to choose his own way of approaching and viewing his spiritual life rather than choosing a dogmatic religion. "Worship my own spirit" refers to the type of religion the author has chosen to practice. That is, a religion which seeks guidance through one's innate divine inner wisdom rather than looking for a "God" to obey blindly and give up personal responsibility too. Transpersonal Psychology can be said to study the process by which the "imbedded fragment of the soul within the personality progressively identifies its spiritual source and becomes at-one with it" (Bailey).

The next four lines of this verse contain many levels of meaning. I think the first of these four lines, "if he ever preached to me I wouldn't want to hear it," is referring to falling into the trap of one's own dogmatism as one develops their personal spiritual approach to life. This I believe is a common trap of the Transpersonal Paradigm, as a person on his spiritual journey tends to cling to some beliefs which thereby stagnate his own spiritual growth. "I'd drop him a forgotten god" is referring to the author throwing away his thoughts that have come dogmatic which are hindering his spiritual growth. I feel the next line "languishing in shame" refers to feelings the "dogmatic spiritual philosophy", the author has dropped, should feel. For shame is the feeling all degraded, debased and hypocritical religions should feel and they should and shall languish in it.

Speaking of shame, many times I have seen how the profound teachings of spiritual traditions when taken out of

their context and/or dogmatized can induce judgement and shame contrary to its fundamental and original spirit. This process is similar to the way in which religions evolve to become organized divisions and sets of dogma that are away from their original soul. The author is clearly aware of this trap to spiritual development and is claiming he will not fall prey to its trap.

As we come to the last lines "and then if I hit stormy seas I'd have myself to blame", illustrates the downside of this approach to spirituality. One reason it is undesirable for the majority is because in this approach a person has no one to blame in difficult times. And furthermore it is assured one is to run across the stormy seas in their life as a captain and not a passenger. One has to have the courage to take responsibility for one's own spiritual quest and then accepting the power we have for shaping ours and other's lives. The choice is rather to be a free but responsible for the trouble one experiences in life or to be a slave like a piece of sand stuck in an hourglass.

The last verse, "If you can heal the symptoms, but not effect the cause, you can't heal the symptoms," reiterates that if you try to heal the psychological symptoms you can never really heal said psychological symptoms. Horney claims "the word 'cure' is appropriate only as long as we think of a relief of symptoms, like a phobia or an insomnia, and this as we know can be effected in many ways. But we cannot 'cure' the wrong course which the development of a person has taken. We can only assist him in gradually outgrowing his difficulties so that his development may assume a more constructive course" (Horney 333). I think I have

shown that "Sand" lucidly illustrates the principles, spirit and philosophy of Humanistic and Transpersonal Psychology and one might argue could be even be seen as their the "theme" song.

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Introduction to: An Extremely Brief,
Incomplete, Inaccurate, Half-Assed
Introduction to Discordianism

This essay was originally written and published under the pseudonym: "A Gentleman from the State University of West Georgia." (SUWG has since been renamed University of West Georgia) Scholars of all minutiae relating to Crowley will see it is a blatant rip off a pseudonym Crowley once used. The essay first appeared in "The Crucible", which is the "Un-official Newsletter of the University of West Georgia Psychology Department." It appeared in said newsletter in the Spring of 2001.

Much later, a year or so after it was first published, a fellow student commented that the essay, in his opinion was very good. However, he had always assumed the author to be another graduate student. This particular graduate student also happened to be the individual who was perceived as being the most intelligent in the department, by students and professors alike. He was very amazed when I informed him that it was humble I, who wrote the essay. At the time I wrote the essay I honestly thought it was obvious that I was the one who wrote it.

I must admit that it felt very good to the old ego to break the news to him that I had written the essay and not the graduate student perceived to be the most intelligent in the psychology department.

This incident was also an interesting exercise in the use of pseudonyms and the practice of doing good deeds (in this case writing a kick-ass essay) without being recognized for doing them. The most common example of this practice is donating money

anaamosuly. However, doing soemting
anamosly doesn't neccesarily mean one is
doing it as an 'ego-less' gesture, indeed,
there are many ways to boost one's ego.

An Extremely Brief, Incomplete,
Inaccurate, Half-Assed Introduction to
Discordianism

The following essay hopes touch on the following issues in a radically different fashion:

- Φ The divine power behind the universe that we all seek!
- Φ How my life changed when I found this power!
- Φ What is the secret to end suffering, be illuminated and enjoy life by? (real life! (1))
- Φ What are the basic universal opposites that have been overlooked by most spiritual teachings?

I became initiated into the mysteries of Discordianism in a most interesting fashion...by reading. It was in the pages of Robert Anton Wilson's Cosmic Trigger that I first had a glimpse of its divine wisdom. I then glimpsed a lot more of the aforementioned 'divine wisdom' (is it just me or is aforementioned a cool word?) in The Principia Discordia. The Principia Discordia or How I found the Goddess & What I Did To Her When I Found Her is the official Holy book of Discordianism. Or if I were to put this explanation in the form of one of those GRE questions: The Principia Discordia : Discordianism :: The Bible : Idiots(2). Robert Anton Wilson, who incidentally was called "one of the leading thinkers of the modern age" by Barbara Marx Hubbard, who, if you don't know about are probably not one of the leading thinkers of the modern age, wrote a book called Conscious Evolution and the guy who wrote Conversations With God said the book was "An urgent call to action from one of the truly great visionaries of our time...a book of breathtaking scope and

stunning insight, culminating with a blueprint for the reconstruction of human reality so bold, and yet so completely right, as to ignite the deepest sense within us that we can, and must, join in the cocreation now." But anyhow, Robert Anton Wilson said The Principia Discordia was "one of the Great books of our century...[and that] Some Great Books are recognized at once with a fusillade of critical huzzahs and gonfalons, like Joyce's ULYSSES. Others appear almost furtively and are only discovered 50 years later, like MOBY DICK or Mendel's great essay on genetics. The PRINCIPIA DISCORDIA entered our space-time continuum almost as unobtrusively as a cat-burglar creeping over a windowsill."

Discordianism is based on worship of the Greek goddess of chaos and confusion, Eris, also called Discordia in Latin. It is said by the wise that "no spiritual power is even strong enough to dent her chariot fenders." With the help of 12 Old Milwaukees, and a lot of free time as a result of an impoverished social life, I found the Goddess Eris Discordia in my pineal gland(3), which is kind of like accepting the Lord Jesus Christ into your heart, a lot like that actually, but a whole lot better! This immediately begs the question "how has your life been different since then?" does it not fair reader? Before I was a Discordian, I took life much too seriously. When you take life too seriously you start to wonder what the point of it all is. When you wonder what the point is in life, you fall into a trap of thinking there is one. When you think there is a point, you finally realize there is not point. And what point is there in living like that? Nowadays I skip the search for a point and find, instead the punch lines. Before I

was a Discordian, I was distressed by the inefficiency and inhumanity of organizations. Now I am vindicated by their inefficiency and inhumanity(4).

To be illuminated by the divine wisdom of Eris you must discipline yourself until you are capable of watching television and drinking beer with total concentration or it might also help to read The Principia Discordia(5) yourself, but the former is a whole lot more fun than the later, especially if MTV is running a 'Real World/Road Rules All-star Challenge' marathon. In your search for the divine wisdom of Eris, (I'm assuming all who read this will immediately begin to search for the divine wisdom of Eris) it is of the utmost importance to remember the one ironclad rule of Discordianism: "you have to be funny as much as possible, as often as possible- or else."

It can be said, and rightly so for Allah's sake, that Discordianism is not a complicated joke disguised as a new religion but really a new religion disguised as a complicated joke. But Discordianism isn't just a ha-ha. For example the basic Discordian sociological law is that the "imposition of Order = Escalation of Chaos". The Principia has this to say on occultism:

"Magicians, especially since the Gnostic and the Quabala influences, have sought higher consciousness through assimilation and control of universal opposites-- good/evil, positive/ negative, male/female, etc. But due to the steadfast pomposity of ritualism inherited from the ancient methods of the shaman, occultists have been blinded to what is perhaps the two most important pairs of apparent or earth-plane opposites: ORDER/DISORDER and

SERIOUS/HUMOROUS.

Magicians, and progeny the scientists, have always taken themselves and their subject in an orderly and sober manner, thereby disregarding an essential metaphysical balance. When magicians learn to approach philosophy as a malleable art instead of an immutable Truth, and learn to appreciate the absurdity of man's endeavors, then they will be able to pursue their art with a lighter heart, and perhaps gain a clearer understanding of it, and therefore gain more effective magic. CHAOS IS ENERGY. This is an essential challenge to the basic concepts of all western occult thought, and POEE (6) is humbly pleased to offer the first breakthrough in occultism since Solomon."

To further illustrate to the reader that all this stuff isn't just a bunch of incoherent ramblings by a bored grad student on a rainy Saturday afternoon I'm including The Golden secret of Discordianism, which is as follows:

"NONSENSE AS SALVATION. The human race will begin solving it's problems on the day that it ceases taking itself so seriously. To that end, POEE proposes the countergame of NONSENSE AS SALVATION. Salvation from an ugly and barbarous existence that is the result of taking order so seriously and so seriously fearing contrary orders and disorder, that GAMES are taken as more important than LIFE; rather than taking LIFE AS THE ART OF PLAYING GAMES. To this end, we propose that man develop his innate love for disorder, and play with The Goddess Eris. And know that it is a joyful play, and that thereby CAN BE REVOKED THE CURSE OF GREYFACE (7). If you can master nonsense as well as you have already learned to master sense, then each will expose the other for

what it is: absurdity. From that moment of illumination, a man begins to be free regardless of his surroundings. He becomes free to play order games and change them at will. He becomes free to play disorder games just for the hell of it. He becomes free to play neither or both. And as the master of his own games, he plays without fear, and therefore without frustration, and therefore with good will in his soul and love in his being. And when men become free then mankind will be free. May you be free of The Curse of Greyface. May the Goddess put twinkles in your eyes. May you have the knowledge of a sage, and the wisdom of a child. Hail Eris."

I hope this has been a sufficient enough introduction to the most important religion since...I dunno, since one of the real good ones, or something. Now, to further give the reader a glimpse I'll end this intro with a few Discordian Catmas (8):

Think for yourself. Convictions cause convicts. The conclusion you jump to may be your own. The pun is mightier than the sword. Truth: If its not one thing its another. Reality: It all depends on how you look at it. The enlightened take things lightly. No two equals are the same. Is the thought of a Unicorn a real thought? Curb your Dogma. Tis an ill wind that blows no mind...

-Footnotes-

1. As opposed to fake life, duh!
2. In using the word "idiot" I am, of course, referring to people who misinterpret the Bible thereby tarnishing

the divine spiritual wisdom contained in the book. I am not referring to people who interpret the Bible's divine spiritual wisdom accurately. If the truth be known, I just used the word idiot to be over the top and shocking.

3. "It is the psycho-metaphysical link between Eris and Her children, the point where the Realm of Ideas (and silly ones at that) touches the World of Substance, the elusive bridge known to the Norse as Bifrost, the long-sought-after fulcrum around which the quantum vectors of chance turn like a carousel." Taken from The Principia Discordia.

4. I didn't really come up with that, I stole it from the Introduction to the fifth Edition of The Principia Discordia. But I guess that's kind of what finding Eris did to me, but I could never put it so poetically, so I decided to plagiarize and hoped nobody would bother to read the footnote. And I must confess, I still am sometimes extremely distressed by the inefficiency and inhumanity of organizations and not vindicated.

5. http://www.amazon.com/exec/obidos/ASIN/096265342X/qid=983907602/sr=1-1/ref=sc_b_1/102-8947524-4144108

6. "POEE (pronounced ``poe'') is an acronym for the Paratheo-anametamystikhood Of Eris Esoteric. The first part can be taken to mean 'equivalent deity, reversing beyond-mystique.' We are not really esoteric, it's just that nobody pays much attention to us." Taken from The Principia Discordia

7. "In the year 1166 B.C., a malcontented hunchbrain by the name of Greyface, got it into his head that the universe was as

humorless as he, and he began to teach that play was sinful because it contradicted the ways of Serious Order. 'Look at all the order around you,' he said. And from that, he deluded honest men to believe that reality was a straightjacket affair and not the happy romance as men had known it.

It is not presently understood why men were so gullible at that particular time, for absolutely no one thought to observe all the disorder around them and conclude just the opposite. But anyway, Greyface and his followers took the game of playing at life more seriously than they took life itself and were known even to destroy other living beings whose ways of life differed from their own. The unfortunate result of this is that mankind has since been suffering from a psychological and spiritual imbalance. Imbalance causes frustration, and frustration causes fear. And fear makes for a bad trip. Man has been on a bad trip for a long time now. It is called THE CURSE OF GREYFACE." Taken from The Principia Discordia

8. You know, like dogmas but less dogmatic.

On The "Message of the Sphinx"

I friend of mine saw the following essay, that was written as part of a requirement for a class while I was an undergraduate. My friend made fun of the essay, not for its content, but because of the fact that the requirement for this college level class was essentially to write a book report. He scoffed because college was supposed to be 'hard'.

Indeed, it most of the times is thought that a better college is one that is 'hard' as opposed to one that is 'easy'. However, I deliberately choose a college that was supposedly 'easy' (and I add that it was) and as a result I was able to devote twice as much time on my own personal studies as I was to my required classes.

But specifically in regards to the content of the essay I will point out that I think the "Gods" spoke of in the following are of course aliens, extra-terrestrials, multi-dimensional entities of super human intelligence, etc.

On The "Message of the Sphinx"

The current historical view accepted by all mainstream literature and taught as fact is that the Great Sphinx of Giza was fashioned during the period of Egyptian history classified as the "Old Kingdom" on the orders of the Fourth Dynasty Pharaoh named Khafre who reigned from 2520-2494BC. Kufu is said to have built the biggest pyramid at Giza, Khafre the middle sized pyramid and Menkaure is said to have built the smallest pyramid. All of the pyramids are taught to have been built during the "Old Kingdom" (2682-2181BC). The view of Hancock and Bauval is however dramatically different from the current accepted view of the time and origin of the monuments at Giza. Hancock and Bauval give evidence in The Message of the Sphinx that these monuments were built by an advanced race of "Gods" at a far earlier time than has been previously taught.

I have been told that the work of Hancock and Bauval is pseudoarchaeology. The text, Discovering Our Past, used in this class claims that archaeologists have two competitors: pseudoarchaeologists and looters. Pseudoarchaeologists are said to create descriptions of the past based on no evidence and spread misinformation. I believe that this "pseudoarchaeological" book, clearly gives evidence to support the claim of Hancock and Bauval.

There are two main pieces of evidence that Egyptologists use to justify that the Sphinx was built by Khafre. One is that the face of the Sphinx is a representation of Khafre. There is only one surviving statue of Khafre and this is the statue that is used in all comparisons to the Sphinx. Research done by Mark Lehner "proved" using

photogrammetric data and computer graphics that the face of the Sphinx was that of Khafre. Lehner also admits that Ramesses II was the last Pharaoh to have extensively reworked the monument around 1279 BC. One piece of evidence that the Sphinx has undergone major recarving is that the head of the Sphinx is too small in proportion to the body. In an attempt to resolve if the face was in fact [that of] Khafre, a group of independent researchers brought a senior forensic artist of the New York Police Department to do a detailed study of the points of similarities and differences of the Sphinx and the Khafre statue. The forensic expert's conclusion based on his measurements was that the Sphinx and the statue of Khafre represent two different people. The second piece of evidence Egyptologists claim that proves Khafre built the Sphinx is because of a single syllable carved on the granite stela between the front paws of the monument. The syllable (Khaf) appeared on line 13 of the text. The entire line 13 wasn't fully intact because it was so badly damaged and today it has already completely flaked away from the granite stela. In all the inscriptions of ancient Egypt, from the beginning to the end of the Pharaonic civilization, the names of the kings were always inscribed inside oval-shaped signs or enclosures known as "cartouches". This fact makes it difficult to understand how this error could have been made for the builder of the sphinx. The Egyptologist, Selim Hassan in his 1949 study of the Sphinx said: "Expecting for the mutilated line on the granite stela of Thothmosis IV, which proves nothing, there is not a single ancient inscription which connects the Sphinx with Khafre." The view that Khafre did not build the Sphinx is supported by the text of another

contemporary stela (Inventory Stela) found at Giza. In this text it stated that Khufu saw the Sphinx. Since Khufu, the supposed builder of the Great Pyramid was Khafre's predecessor, the obvious implication is that Khafre could not have built the Sphinx.

Egyptologists claim that the Sphinx is wind eroded but the research of Robert Schoch, a geologist at Boston University says otherwise. Schoch was at first skeptical of the idea of a much older Sphinx but changed his mind after his observations. Schoch's conclusion was that the distinctive weathering visible on the Sphinx, and on the walls of its enclosure is a "classic, textbook example of what happens to a limestone structure when you have rain beating down on it for thousands of years." When set in the context of our knowledge of ancient climates at Giza, he adds, this represents abundant evidence "that the Sphinx predates its traditional attribution of circa 2500 BC." The climate of Egypt during 2500 BC was bone dry just as it is today.

Another set of facts that is always overlooked by Egyptologists is the level of engineering that would have to of been possessed by the builders of the monuments at Giza. The Valley Temple and the Sphinx Temple were constructed with 200-ton blocks. The biggest technical challenge of building a replica of the Valley Temple would be the need to lift hundreds of such weights and to do so within the physical limitations of the site. A crane engineer was asked how he thought the Egyptians hoisted such heavy loads; the crane engineer was asked how he thought the Egyptians hoisted such heavy loads; the crane engineer claimed that it was a mystery to him how they could have moved such heavy loads thousands of years ago.

Could a society without the use of modern machinery have constructed these temples?

The engineering feats of the Great Pyramids are are equally impressive and puzzling as the valley temples. The second Pyramid and the Great Pyramid were entirely covered in limestone facing blocks, several courses of which still adhere to the upper levels of the former. The casing consisted of an estimated 22 acres of 8-foot-thick blocks, each weighing in the region of 16 tons. When the casing was studied in 1881 by Sir W.M. Filnders Petrie, he noted with astonishment that "the mean thickness of the joints is 0.020 of an inch; and therefore, the mean variation of the cutting of the stone from a straight line and from a true square is but 0.01 of an inch on a lenght of 75 inches up the face". The amount of accuracy is equal to the most modern opticians' straightedges of such a length. Another astonishing engineering feat is that the Great Pyramid is built on a latitude of 28 degrees 58'51", offset from the thirtieth parallel by 1 arc minute and 9 arc seconds. Interestingly, however, if the builders of the Great Pyramid were to take into account the refraction of the atmosphere the monument would have had to be placed on 29 degrees 58'22" not 30 degrees. the complex systems of shafts that are in the Pyramids also reveal the use of very complex and sophisticated engineering techniques. The shafts were not drilled through the masonry as some have supposed but constructed as the Pyramids were being built.

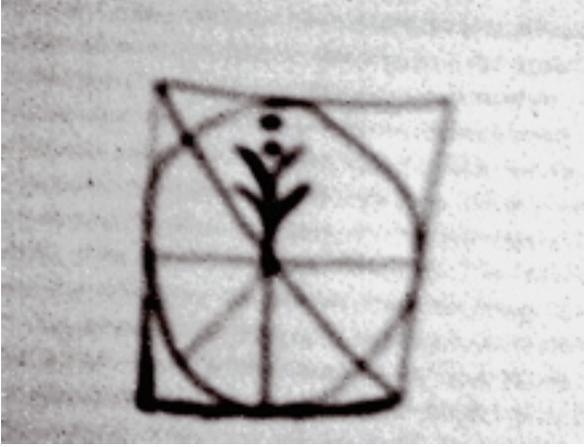
The most compelling evidence of a much earlier date of the monuments at Giza comes from the astroarcheological evidence. It has been established that in circa 2500 BC, each one of the shafts in the Great Pyramid targeted a special star

as it culminated at the meridian. The three Pyramids layout on the ground also match the three stars in the belt of the Orion constellation. The stars in Orion's belt during 2500 BC appear out of kilter and askew in relation to the ground plan of the Pyramids. However there is a perfect sky-ground match in 10,500 BC. The age of Leo began around 10,500 BC and in the pre-dawn on the vernal equinox in 10,500 BC, with the sun 12 degrees below the horizon, the Sphinx (clearly leonine in form) would have gazed directly at the constellation of Leo. Could this also be by mere chance or did the builders go to great length to make these monuments line up with different constellations?

The Ancient Egyptians' religious texts claim that in the remote golden age called the "First Time" Gods had established a sort of cosmic kingdom in the Memphite region. Egyptian chronology is largely based on Manetho's History of Egypt. Manetho's system remains in use by Egyptologists today because it has proved to be so accurate. Three distinct eras were listed in Manetho's ancient texts. The first era was when the "Gods" ruled the land, then came the era of the "Followers of Horus" who took the divine lineage across the ages up to a human Pharaoh named Narmer. After Narmer the Dynastic Kings are individually catalogued in the kings-lists. Egyptologists accept the king-lists to be historical fact but claim that the two earlier periods are mythical stories. The stela in front of the Sphinx also states that the Giza necropolis is the "Splendid Place of the First Time."

According to the text used in the class "pseudo-archeologists claim to build their accounts from evidence, but in fact they do not." The only piece of evidence that the Message of the Sphinx uses that

could be classified as pseudoarcheology is the work of Edgar Cayce and because of this I have chosen to leave it out of my report in favor of more empirical evidence. Archeologists maintain that pseudoarcheology is based on no facts, however Hancock and Bauval have shown otherwise. It is a fact that the monuments at Giza line up with constelations, it is a fact that the Sphinx bears erosion marks that indicate it was carved before the Sahara became a desert, it is a fact that the ancient Egyptians attributed their civilation to the "Gods". The claim of the authors is that the monuments at Giza were built much earlier than 2500 BC and that they were built by an advanced race of "Gods." I feel that the authors achieved their goal to prove this claim by the evidence shown throughout this book and in this report.

Intro to A Sigil Success Story

I have found the sigil method developed by Austin Osman Spare to work very well. A former 'occult' associate of mine scoffed at the entire notion of a sigil when I told him about it. Many magickians/occultists will scoff at the idea of sigil magick simply because they are used to the elaborate and complex ceremonial magick. Sigil magick is said by many to be a type of 'chaos magick'. But, in any case, sigils just work. Plain and simple.

For a good brief summary of the technique see the following:

"In the sigil method developed by Austin Osman Spare, write your desire in a short sentence. Cross out all repetitions of letters. Arrange the remaining letters in a condensed design, inverting and reverseing them as needed. Concentrate on the sigil, then forget it. Recall it at a high pitch of energy and release it on the tide of the enrgy. When you scrip the sigil, keep it folded or face down for ritual use."

- taken from "MAAT Magick" by Nema (p. 215)

Nema explains the technique more specifically by saying:

"A design or drawing symbolizing an entity or an idea, usually employing abstract forms. As an example of the A.O. Spare sigil-construction method...1. Write your desire-I WILL BE RICH. 2. Delete repeated letters-I W L BE R CH. 3. Arrange the remainder as an abstract pattern..."[picture of design not included here]
-- taken from "MAAT Magick" by Nema (p. 227)

The brief essay that follows entitled "A Sigil Success Story" includes fragments from several e-mails discussing a success I had with a particular magical operation I performed using the sigil technique described above.

A Sigil Success Story

The sigil was designed to obtain a number of results in the material world. The odds of them all happening were high.

You see, the Fall semester of graduate school was over and my girlfriend, Soror Ishshick-Dame, was leaving the country for the Christmas holiday to see her family over the semester break. She planned to return to take classes for the Spring semester but a few things stood in her way of doing this. One was getting her Visa renewed and the other was finding a way to pay for the Spring semester of classes.

Obtaining the Visa was going to be difficult because she didn't have the necessary forms nor enough time for the official renewal process. Finding money to pay for the Spring semester of classes was proving difficult because she had lost the Graduate Research Assistantship she had had in the Fall semester and she didn't have one for the Spring semester lined up when she left. If a student is awarded a Graduate Research Assistantship, their tuition is paid in full and they are also paid a salary.

When Soror Ishshick-Dame left on the plane to return to her homeland, I thought it might be the last time I would see her in the U.S. for some time. I thought this because I knew the odds of her obtaining a Visa were high and I knew that even if she did get back in the country she might not be able to stay long because she might not be able to pay for school with out a graduate research assistantship.

Before she left to get on the plane she said "do a sigil for me" and so I did.

The following is of an excerpt from an e-mail in which I describe the success of said sigil.

"Speaking of interesting get this: [Soror Ishshick-Dame] didn't have a graduate assistantship going into this semester and really had no way of paying for school. and she didn't know if she could get back in the country b/c she had to renew her visa and all of the embassies there were shut down except the one in the capital because of terrorist threats. So I do a sigil for her and i told her about how i was going to do some magick for her and not to worry and everything will work out b/c it had too. she is down with magick and understands it well. before she left to get on the plane she said, 'do a sigil for me' so i did...and she gets the visa with out the proper forms and when she gets back she immediatly checks her email (im with her) and she has an email from a proff saying she wants to interview her for [a Graduate Research Asstiantship position] in room 222. and i point to it and laugh. she knows about my 22 stuff [i.e.: a series of synchronicities with the number 22/222] the thing is when the 22s first started for shits and giggles i would pretend i was 222 like crowley was 666. one reason i want to make my magical motto equal to 222. so now we are joking about how i got her an assistant ship with my magick."

The following is from the reply Allen Greenfield made to the above.

"Most excellent, good ju-ju, magick dude."

Intro to the Channelled Messages From the
Carrollton Vortex

I refer to following "messages" as coming from the Carrollton, Georgia "Vortex" because about 3 years ago or so, a member of the O.T.O. in the Carrollton area was trying to put together a book about folklore concerning the fact the Carrollton area was "Vortex." And I point out that I learned of this folklore after the "Channeling" incident.

I also refer to these "messages" as coming from a "Vortex" because a member of the O.T.O. that I was communicating with at the time, who had psychic abilities, told me that there was a Vortex in my room. I told Soror Legre-Hunem, who channelled these messages, about this supposed Vortex in my room and she agreed with this assessment and said that she felt the "entity" was coming from one particular part in the room.

The graphic on the follow page is from fostersstore.com. This website is all about the past happenings at a quasi-Commune located out of "Foster's Store" (which was an old store converted into a living space), in the Carrollton area during the late 60s and early 70s.

The graphic is of a painting by a Foster's Store resident. I include it because I think it is a good graphic representation of a "Vortex."

it is designed to show the weirdness that has gone on in Carrollton.

I also include the graphic to lend further support to the notion that Carrollton is a Vortex, by showing that fairly 'occult' happenings have occurred in this small Southern town. What now follows is what

the owner of fostersstore.com said about the notion that Carrollton is a Vortex.

"That was the phrase, Carrollton vortex, or vortices, channeled, yea, a lot like a mass of afterbirth from an alien being, itself lost beyond its own place of entrance across the void. Just the empty feeling, that's all that's left to see when the eye turns back on it self, that, and that protoplasmic like mess that's stares back up to me from the sink, every morning where I cough till it's cleared, to be called back down into another tubey darkness, and away."

On the Reception of the Channeled Messages
from the Carrollton Vortex

Date: November 30th, 2000

Location: Carrollton, Georgia (about one mile from the Univeristy of West Georgia Campus)

To preface this essay I will quote from Book 4 edited by H. Beta. The following quotes describe the mind state and behavior of Rose Crowley before the reception of The Book of The Law. The mind state and behavior of Rose described below is similar to the mind state and behavior exhibited by Soror Legre-Hunem before she "channelled" the "Messages from the Carrollton Vortex".

The description of Rose Crowley's mental state and behavior is as follows:

"4. The events leading up to the writing of the book.

March 16. Tried to show the sylphs to Rose. She was in a dazed state, stupid, possibly drunk; possibly hysterical from pregnancy. She could see nothing, but could hear. She was fiercely excited at the messages, and pasionalty insistent that I should take them seriously." p.433

"The Book of Results

March 16....She refused or was unable to see any Sylphs, but became "inspired", and kept on saying: 'they're waiting for you!'" p. 410

Soror Legre-Hunem is French and during this 'happening' she was constantly breaking in and out of French. I point out that I do not speak French in any way shape or form.

Before Soror Legre-Hunem started talking she started moving erratically around the room, making strange gestures with her hands. She also seemed to be in a 'trance' state and was most defiantly not in a 'normal' state of mind.

She started to speak in French and since I didn't understand what she was saying I asked her what it meant.

She says: "The translation into English means amazing, outstanding, or wonderful"

I ask, who is saying this and she says: "the people behind you". I then turn around and she laughs and says: "no in another deminsion". Later Soror Legre-Hunem said she laughed because I thought I could see them by simply turning around.

She then says: "I'm channeling the light" and that "it was the light lady" who was saying these things. I say, the "light lady is saying this?" And she says "no light lady is just a symbol".

She then said something about how I came here to meet her and get these messages.

Another thing she says is that: "they're going to find you", "they're after you", "they're out to get you". So I naturally ask who is out to get me and to this she laughs hysterically and says that she was just "joking" and that she "was sent from [unintelligable french] to [unintelligable french]." I also point out that I told her about Rose Crowley in particular and the Cairo workings in genral right before this 'happening' ocured.

The reason "Channeled Messages from the Carrollton Vortex" are only fragments is for two reasons. One is because Soror

Legre-Hunem kept breaking into unintelligible French, right at the time she was going to say something that seemed important. And two, I was too freaked out to grab a pencil and paper. I was very disturbed by what was occurring and was mainly just sitting there with wide eyes and my mouth hanging open.

All of the quotes that came out of Soror Legre-Hunem's mouth are taken from an e-mail I wrote to my 'mentor' about this incident immediately after it occurred. The only thing I didn't include in said e-mail was the "message" about the Red Planet and this is probably why I can remember exactly which way the message about the Red Planet was phrased.

Soror Legre-Hunem commented on these events saying that she "had no idea what she was saying" and that she "wasn't controlling it", and that she was just "watching it happen."

The Channeled Messages from the Carrollton
Vortex



1. Now [Frater Tanranin Uhcheek Gozaknee, my 'real' first name was used] knows but he want dream of it anymore
2. [Something in general about] Atantis
3. [Then more specificly] you and two americans are going to raise Atantis
3. [Something about how the entity being channeled was a representative of the] light [something about] Command
5. [Somehting about how we must keep with, up with or on the]life wave
6. [Something in general about the] Red Planet
7. The Red Planet [is coming] [and/or] [the coming of] the Red Planet
7. [Something general about] pink
8. [Something specific about] pink sea shells

Anaylsis of the Channeled Messages from
the Carrollton Vortex

I think the so called "Channeled Messages from the Carrollton Vortex" become more meaningful when viewed in light of the following analysis. Said analysis of certain key words and phrases mainly uses the ancient and occult art of...'googling'. I also point out that I did not do an 'analysis' of these key words and phrases until six years after receiving them. And I also point out that, the occult use of googling is termed 'googlemancy'. See below for more details:

"Googlemancy is a term which is catching on in occult circles as quickly as its secular counterpart 'googling' is in the mainstream. Search engines offer us the ability to train our magickal consciousness using (Austin Osman) Spare's framework. Though googlemancy is primarily seen as a divinatory process, it also has applications in enchantment illumination..."

[taken from the "Key 23" website:
www.key23.net/occulture/archives/2005/04/16/googlemancy-image-alchemy-and-adepthood/

- "Atantis"

The use of the word "Atantis", appears to be a mispronunciation of "Atlantis". In Allen Greenfield's book: "Secret Rituals of the Men in Black" he puts forth the idea that, what he terms "Ultra-Terrestrials", will often times give 'contactees' words that appear to be spelled wrong because the misspelled words add up to a quablaistic numerical value that is somehow more significant.

However, I haven't looked into what the numerical value of "Atantis" is yet. And for the sake of this analysis I will assume that the word "Atantis" is interchangeable with the concept and word of "Atlantis".

"You and two Americans are going to raise Atantis"

A Google search on the phrase: "raising of Atlantis" led me to a "channeled" text which says the following:

"...of all the places in the world, South America is prophesied to undergo the least devastating of earth change. South America is said to be a land of destiny and held within the 'swaddling cloth of protection.' [...]

After the raising of Atlantis, a new continent makes its appearance in the Pacific Ocean, west of White Dove Island. Throughout the next 2,000 year period this new land will become inhabited by the children of the New Age.

Seven Golden City Vortexes are prophesied for Mexico, Central and South America.

They are:

ANDEO / South America: Peru, Brazil

[...]

CROTESE / Central America: Costa Rica, Panama

JEHOA / New Atlantis: The Island of St. Lucia is on the eastern side of this vortex. Since most of this land is prophesied to raise in the earth changes, much of the golden city is now anchored over ocean waters 62° longitude and 14° latitude."

[taken from: www.iamamerica.com]

The above description seems to fit in with the following taken from: "Secret Rituals of the Men In Black" by Allen Greenfield. Said description is as follows:

"The ritual goes on to inform the candidate that 'there are in heaven very many pleasant cities, and none without a divine garrison.' The end of the world is described, after which a new civilization '...shall arise out of the sea, which has overwhelmed the old, another Earth most lovely and beautiful.'" (p. 62)

- Life Wave

The term "life-wave" is found in the Theosophical concept of 'rounds'. A Wikipedia article states that:

"In Theosophy, the whole process is very complex. A round is a part of a planetary chain, according to which a life cycle or life-wave of souls or monads begins its evolutionary journey on the first and most subtle or spiritual of the series of seven or ten globes; then finishing its evolution there, proceeds to the next, and so on, to the densest or most manifest globe (usually called globe D), which in our case is the Earth. From there it proceeds on the ascending arc, through increasingly more etherial globes. Each of these stages is called a globe round, and during this time the reincarnating life wave has passed through seven root-races.

When the life wave has gone through all seven globes (and globe rounds) of the planetary chain, it has completed one planetary round or globe manvantara. This

is followed by the dissolution of the planetary chain in a nirvana (which is not the same as what Buddhism calls nirvana because it is not premanent) or pralaya. Finally, a new round begins, in which consciousness is now more developed than in the preceding round.

Seven such planetary rounds (or forty-nine globe rounds) represents one kalpa or manvantara or day of brahma. This is followed by a higher "nirvana" or pralaya, which is the pralaya of that planetary chain. This lasts until a new planetary chain forms with its various life waves.

Seven such planetary chains and their pralayas constitute a solar manvantara, after which the solar system is dissolved in a cosmic pralaya, before the cycle begins anew." [taken from: [http://en.wikipedia.org/wiki/Round_\(Theosophy\)](http://en.wikipedia.org/wiki/Round_(Theosophy))]

The concept of the "Life Wave" is explained further in the following:

"The seven stages of evolving life, from Elemental Essence I to Humanity, are called the "Life Wave." Other forms of life and consciousness are also, of course, "life waves"; but, for the clearer understanding of a difficult topic, the term "life wave" is reserved for those forms of life which are most closely related to our humanity in a direct line of growth, as shown in Fig. 68.

All these great changes involve vast periods of time; nevertheless in each fraction. of time the evolutionary work is done according to a pre-destined plan. Each type of form and consciousness appears in evolution only at its given time, and always under the supervision of

those Workers in the Divine Plan whose function it is to supervise the intricate workings of evolution. We must think of these periods of time less in terms of actual years, and more in terms of quotas of evolutionary work completed in the furtherance of the Plan.

It was shown in Chapter II, on "The Rise and Fall of Civilizations", that, during the time that humanity exists on our Earth, seven great Root-races appear, and that each of these ...

Root-races has seven sub-races. The period of time which is necessary to accomplish the work, which has to be done through seven Root-races and their sub-races, is called a "World Period ". During a World Period, the evolutionary scheme, as it affects the seven kingdoms of our life wave, is in full operation; the life wave may be said to begin with the appearance of the first sub-race of the First Root-race, and it ends when the seventh sub-race of the Seventh Root-race has done its work.

When the allotted span of work for a particular World Period is finished, the life wave passes from our Earth, to commence its evolution on another globe of our solar system. On this new globe, each of the seven stages of life, from Elemental Essence I to Humanity, resumes its work and continues its further development. Once again, this development, so far as humanity is concerned, takes place through civilizations and cultures develop in seven Root-races and their sub-races. At the end of the evolutionary work on this new globe, the life wave passes on to another globe, there to resume its work under new conditions, and accomplish the part in evolution next allotted to it in

the Great Plan.
[taken from: First Principles of
Theosophy by C. Jinarajadasa]

The specific message was: [Something about how we must keep with, up with or on the] life wave. However, I do not know enough about the whole notion of a 'Life Wave' to comment on the specific instruction of "keeping up with" it.

- Red Planet

As you can see from "The Channelled Messages from the Carrollton Vortex" I am unclear as to the specific message concerning the "Red Planet." It was either "The Red Planet [is coming] [and/or] [the coming of] the Red Planet".

The Coming of the Red Planet

A google search on this phrase brought me to more 'channelled' messages from a group of beings called the "Thelogians". And according to the website the "Thelogians" have this to say about their 'mission' and who they are.

"Our role, as stated before is to bring forth the spiritual awareness of the Elohim, but that in itself is a broad statement, and we understand your need for details. For that reason we would like to say that specifically, we bring forth the understanding of Joining. The process of Joining as you are currently learning is the process of merging with your higher selves. However, it is much more than this, and is separate from and apart from the process of ascension which follows a different process and joins a different aspect. Let it suffice to say, that we will be assisting you to come to greater

awareness of the unity in all things, in all peoples, all the multiverses... all the way back to Source, from whence we all sprang forth. This is a complex topic, and there has been insufficient information to accurately describe, in a manner in which you can understand, how this type of unity/non separation applies to you, or how you can even begin to achieve it, although it is an innate part of whom you are.

We that you call the Theologians, were of an energy that spirit first used to gauge whether the experiment of Earth was even capable of success. We are of a form that did not have a separation of energy, and did not exist outside the All-That-Is but we did exist in an energy that at the time was unique." [take from: www.thetheologians.com/home.html

Specificly in regards to the phrase the "coming of the Red Planet" they say the folloiwng, which was supposedly 'Channeled Live' in August 27th 2003:

"Dear Ones, the coming of your red planet into close proximity with your own was a planned event. An event that was planned originally as part of the end times in order to intensify the energies of the wars that would have been raging across your planet at this time, in this point in your histories. It would have aggravated the division between your religions, between your dualities, your governments, your peoples. And people would have closed their doors more to outsiders. Closing themselves off and making themselves feel that they could only trust those that were like themselves. And with the red planet, whom you have always attributed energies of masculinity and violence, would have

come it's own sisters, disease and famine in the energy packets that would have come to you from the red planets two moons.

However, as we have been saying for many years, you have changed your path. And so, with the coming of the red planet now, the intent behind it's vibration is different. Instead of bringing war, disease and famine in order to bring about the end. Instead it brings energy forth which will help alleviate these conditions. By being closer to your planet than it has been in some time, it creates a triad between your planet, itself, and Venus. Bringing forth the triadic energies that were originally created at the beginnings of this Earth experiment that you created.

You have not had the energy of the three in your vibratory pattern since the times of the Lemurians and the Atlantians. Since the time when you decided to recreate the Earth experiment with stronger duality. And when Mars left your vicinity last time, it created a pull on your planet that caused masculinity to overrule it's feminine counterpart as you wish to call them, and has set up the process by which all of your duality has been fulfilled, so the illusion of gender that was created as a result of this, right through to your justification of truth, and your illusions around sickness and incompleteness.

At this time the coming of Mars was to bring the completeness forward once again, if only to aggravate the energies of your duality and cause even further destruction than what would have already been happening. However, as your race has chosen to setup out of its old circles, it once again brings the energy of completeness back to you, enabling you to step into the triadic energies once again. The balance between male and female, between Venus and Mars is much more

noticeable at this point in time, and energy packets are being delivered to this planet by the red planet and it's moons as was once intended that it should happen. However, because of the change in your human consciousness, the effects of these energy packets will be different. Instead of intensifying your war-like energies, it will help alleviate it, although for those who are still trying to hold onto the old, it may intensify them for a short amount of time. Likewise, the energies of Phobos and Deimos that were to bring sicknesses and diseases that you have never even dreamed of to your planet, instead bring forth energies which allow you to overcome them. They also bring forth energies which will create seeds within your consciousness that will allow you to exist without famine.

Know that the energy packets that Mars and it's moons are sending you are the same energy packets that were always intended for this time in your history. You are different and so the energy of these are different also. Their effects on you are different. We will talk about this more as our message progresses."

www.thetheologians.com/082703.html

The Red Planet is Coming

A google search on the above led me to discover that in August of 2003 Mars came closer to Earth than it had in 60,000 years.

Pink

Fans of Philip K. Dick's "VALIS" will remember that the character in the book was 'illuminated' by a pink light or ray.

The following lyrics from the song "Burning Beard" by the band 'Clutch' also

talk about a pink ray in a similar manner
that Dick does.

"Every day I wake up we drink a lot of
coffee and watch the CNN
Every day I wake up to a bowl of clover
honey and let the locusts fly in.
Lobsterbacks attack the town again
Wrap all my things in aluminum
Beams of darkness streak across the sky
Pink rays from the ancient satellite"

At the time I remember thinking the most
odd message was in regards to "pink sea
shells". Perhaps further research will
provide the keys to this odd phrase.

Intro to The Lamens of Frater Tanranin
Uhcheek Gozaknee

The symbol which eventually evolved into what I now consider my 'Lamen', came to me after a session of candle meditation.

Originally the symbol was "bare bones", if you will. I later added more elaborate elements after further study and contemplation in regards to the symbol.

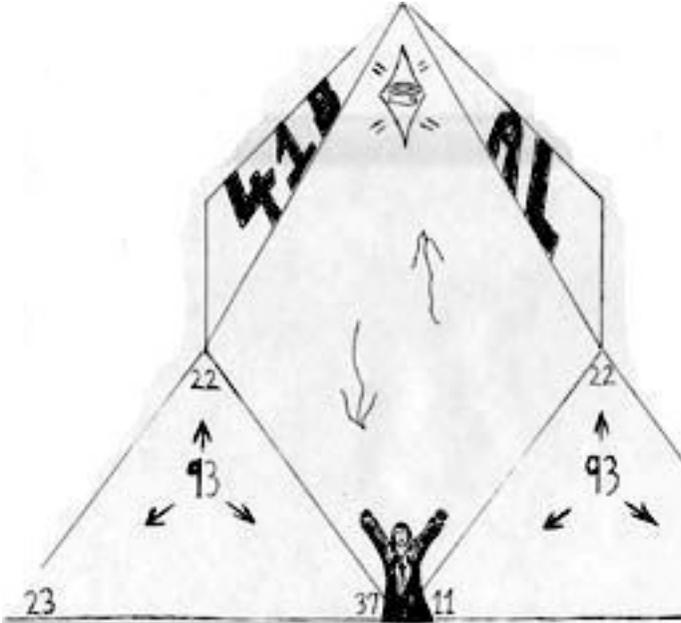
The following is Crowley's comments on the Lamen.

"the...Lamen of the Magician is a very elaborate and important symbol...and it should therefore be a harmony of all the other symbols in one...but in this case, since that which we wish to evoke is nothing partial, but whole, we shall have but a single symbol to combine the two. The great work will then form the subject of the design. In this Lamen the Magician must place the secret keys of his power....In the Lamen these forces are already at work; even accomplishment is prefigured."

-taken from: "The Lamen" in "Book 4".

Beta, Hymenaeus [Edited, annotated & introduced by], (1997) *Magick, Liber ABA, Book 4, Parts 1-IV*, By Aleister Crowley with Mary Desti & Lelia Waddell (2nd Revised Edition) York Beach Maine: Samuel Weiser, Inc.
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The Lamens of Frater Tanranin Uhcheek
Gozaknee



What has been said about Frater Tanranin
Uhcheek Gozaknee

"This is just a great [essay.] Your level of scholarship is excellent, and your understanding of these two tradations is exhaustive."

-- Jim Dillon P.hd., Professor of Psychology at UWG, commenting on the essay "Thelema and Humanistic Psychology"

"Most excellent, good ju-ju, magick dude."

-- Allen Greenfield, author of the books: "Secret Rituals of Men in Black", "Secret Cypher of the UFOonauts" and "The Roots of Modern Magick: An Anthology", commenting on the successful completion of one of Frater Tanranin Uhcheek Gozaknee's sigils.

"[Frater Tanranin Uhcheek Gozaknee has the] ability to see transcendent releams and translate them for the rest of humanity."

-- Astrological Birth Chart of Frater Tanranin Uhcheek Gozaknee

(Appendix A)

Intro to Aeon of MAAT Document

This document came into my possession in a most occult and mysterious manner (i.e. ebay!). The document came into my possession on Feb. 17, 2006, approximately one month after coming out of my five year 'magickal retirement'. More of my thoughts on how the document relates to me on a specific level and more of my thoughts on the documents importance to mankind in general will follow in subsequent volumes of this books, other books, or my website.

(Appendix B)
Aeon of MAAT Document

AEON OF TRUTH AND JUSTICE
 April XXX 1948

O Sons! Have we ever been Had!

 THE GREAT DO MISS DAY
 OR
 ALL FOOLS DAY
 FOR
 THE DAY AND THE HOUR NOMAN KNOWETH
 BUT
 NOW
 THEY CAN TELL
 US
 MAsons and MARions
 ARsons and ARions
 O Sons and ONions
 IU Sons and UNions
 COMMUNES
 COMMUNIONS
 BAbels and BAbilons
 UNics and UNicornes
 PRoTestes and ANGLicans
 CATHolics and BATHolics
 PRoBates and REPRoBates

~~FRAGILE EYE REFUGES~~
 WE
 ARE
 ALL-UNIATES
 MEETING IN AMITY
 OF
 PANHUMANITY
 BEING
 ALLMOTHERSONS
 THANKS TO THE THREE PERSONS
 SUCH BE OUR
 ORISONS I

 This is the ONLY Record of the GREAT ON-coming INcoming OUT-
 coming UPcoming DOWN coming DOVEcoming COVEcoming OVERcoming
 or TRICOMING
 DON'T TRIFOTELLUS TELL OTHERS

IT'S A DAUGHTER! SO WHAT?
 Cheerio!
 Let us all join in singing Hymn No.31 "Sweet Mystery of Life"
 from Naughty Marietta
