

# The Imperishable Star

## **ORDER OF THE SERPENT**

**The Imperishable Star v.III – December 2017**

Welcome to the third volume of the Order of the Serpent newsletter, The Imperishable Star! We are happy to present you with this volume of The Imperishable Star, which we believe to be the most complete, detailed, and informative volume thus far. In fact, due to length, several essays have been pushed back to volume IV.

The Order continues to seek ways to better the Left-Hand Path occult community, and individuals who share in this goal, whether they seek membership or not. Occultism is not about one Order against another, it is a collaborative effort to better individual Selfhood and to understand

the mysteries of this magnificent Cosmos we all share. The forum continues to improve, the library to

**WE HOPE [YOU]  
CONTINUE TO BENEFIT  
FROM THE WORKS  
PROVIDED BY THE ORDER  
OF THE SERPENT!**

expand, and The Imperishable Star will continue to be released. The Order of the Serpent can now also be found on both Facebook and Twitter.

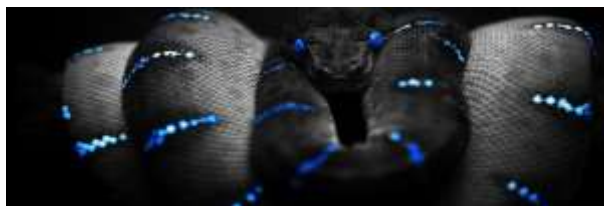
Our next project is a compilation, hard-copy

edition of The Imperishable Star from the year 2017 – all three volumes, which will hopefully be available in early 2018, and will only cost whatever Amazon requires for publishing.

We hope that those who work with us and follow our work continue to benefit from the Order's work. Please contact us if you have any other suggestions for how the Order can aide and advance the Left-Hand Path community!

Like the Ancient Serpent, so too may You endure!

- Xepera maSet, Co-  
Founder, Editor and  
Spokesperson



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# THE MYSTERIES OF RAGNAROK

By kIQ mob aka King Mob



(Thelemic-Draconian Chaos Magician)

“If you gaze long into the abyss, the abyss will gaze back into you”

-Friedrich Nietzsche

Ragnarok is ultimately a myth about the shattering of illusions and reconciliation to reach the perfected self. The Left-Hand Path defines the perfect self as someone who has strengthened their own ego to achieve godhood. Naturally, the two most significant characters of interest to those who seek individualism and wisdom are Odin and Loki. This is because, in a culture based much on tribalism and honor, Odin

good and evil imposed on Norse Mythology is a result of the Christianization that came when these tales were finally recorded in writing by Christians. The seeds of Ragnarok were planted throughout the life of the Gods and, as a result, one must examine their lives to gain a true appreciation of their fates. As Odin and Loki are both very complicated and intriguing figures, it is necessary to explore one at a time.

**THE LEFT-HAND PATH DEFINES THE PERFECT SELF AS SOMEONE WHO HAS... ACHIEVE[D] GODHOOD.**

and Loki sacrifice both at the cost of prizing individualism and self-actualization above anything else. Odin and Loki can be viewed as mirrors or shadows of each other, but this does not imply any moral attributes. Any views of

## Odin

Odin is a very powerful symbol of self-deification. He was a trickster god who stole the Promethean fire from various Gods and Giants to eventually replace Tyr as the current All-Father. Odin seeks wisdom and power above all and made many sacrifices to achieve this through his journeys. Odin's most famous sacrifice was when he hung from Yggdrasil, the World Tree, for nine

days to learn the mysteries of the Runes, which he then gave to mankind. This myth not only showcases his Promethean nature but his goal of self-actualization, as it is stated that he sacrificed himself to himself. He committed a similar physical sacrifice when he cut out his eye so that he could gaze into Mimir's well of wisdom. Odin also sacrificed one of the most important things in his culture; his honor. The Lokasenna myth reveals that Odin practiced womanly ways in order to learn and practice Seidr. Seidr is the feminine version of Norse Magic, akin to Shamanism. It is said to grant one the power to gaze into the webs of destiny and weave the fate of men as one wishes. He also sought the Mead of Poetry, which he had to resort to trickery to steal, and can again be viewed as dishonorable. To realize the power that the Mead of Poetry would contain, one can look at Alan Moore's view on magic and language: "Art is, like magic, the science of manipulating symbols, words, or images, to achieve changes in consciousness. The very language about magic seems to be talking as much about writing or art as it is about supernatural events. A grimoire, for example - the book of spells - is simply a fancy way of saying grammar. Indeed, to cast a spell is simply to spell, to manipulate words, to change people's consciousness." The codification of myths and heroes as poems as well as the

belief of Runes as a magical language point to poetry having a similar power as that of Seidr.



### Loki

Loki is very similar to Odin in many aspects. He values individualism, often places himself before the tribe, and sacrifices his reputation. To understand Loki as Odin's shadow, it is necessary to examine Carl Jung's view of the shadow. The rejection of the shadow is something that will only weaken the individual, as he will lose control of the aspects of himself he has repressed. Once he accepts his shadow as neither good nor bad, he can begin to re-integrate it with his own being and strengthen himself. This results in the tools of your shadow being subservient to your will rather than contradictory to it. An example of shadow work in a Nordic Paradigm is Stephen Flower's method of listing "Murk", or darkness, and "Bright"

qualities of yourself, which serve to hamper or further your will before using Galdr, or Rune magic, to strengthen and balance these.



“One does not become enlightened by imagining figures of light, but making the darkness conscious” - C.G. Jung

“To confront a person with his own shadow is to show him his light” - C.G. Jung

While Odin is a dark figure himself, known as the Gothic God, he does not fit the shadow role nearly as well as Loki. This is because Loki is often the bringer of chaos and adversity in myths, who will make sure everything works out just fine when confronted. One myth has him attempting to trick a man into building a wall for the Aesir for free by promising him the sun and moon if it completes the task in an unreasonable amount of time. However, this man turns out to be a giant with an equally powerful horse, which makes him completely capable of handling this challenge. It is here we

see a common motif in mythology: Loki gets the Aesir out of the messes he gets them into and everything is better for it. Loki ends up sacrificing his honor to solve the problem in a manner that it is not wise to talk about if you wish to respect Loki. Those curious can read the original myth for themselves.

A similar story is the myth of the Gods receiving their signature weapons, such as Odin’s Gungnir spear and Thor’s Mjolnir hammer. Loki shaves the hair off of Sif, Thor’s wife, as it is one of her more beautiful and famous features. Thor immediately confronts Loki, telling him to “fix this now,” and threatening him if he doesn’t. Loki turns to the dwarves to forge golden hair for Sif, and with his trickery now turned towards the dwarves, also convinces them to craft Odin’s Spear, Thor’s Hammer, and the ring Draupnir which produces eight new golden rings of equal weight every nine nights. Indeed, Loki can cause

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chaos but is a valuable tool in furthering the wills of the Aesir.

However, if you repress your shadow and lock it away, it grows bigger, stronger, and more dangerous to your will. The few acts that Loki

committed that the Gods could never forgive were the birth of his children that were prophesied to cause Ragnarok and his betrayal of the Gods in the aforementioned Lokkasena. His children were the spawn of Angrboda which translates to "she who offers sorrow". Some speculate that Angrboda is another name of Gullveig thrice burned, an archetypal giant who can best be compared to Hekate or Lillith. Loki, despite being an honorary Aesir due to his status as Odin's blood brother, is born of a Giant, also called Jotun Thurs. Loki's children then are the cosmic Thurses that will bring the destruction of the Gods at Ragnarok. These children are Fenrir the giant wolf, Jörmungandr the world serpent, and Hel who ruled the land of the dead.

### **Children of Loki**

If Loki is Odin's shadow, then Fenrir is a raw symbol of the shadow. Myrkthursablot: The Nightside of Norse Mythology, states that "A wolf is a shadow and should never be chained. To me, [Fenrir] represents the very essence of chaos. He is the antithesis of law and order. Without chaos in one's life, you fall into stagnation with no room for growth." Gullveigarbok links Fenrir and his mother, Gullveig, as the parents of all werewolves while noting that lycanthropy in

Norse Mythology is different than the modern depiction. In order to shape shift into a wolf, one would carry wolf skins which they would have to wear the pelts, heads and claws in order to transform into the wolf. This is very similar to Odin's Berserkers that would use similar methods to channel the spirit of the bear in fights, liking Odin and Loki even further. However, because the Gods feared Loki's children they imprisoned each of them.

Fenrir was chained to a boulder in some lonely, desolate place with a sword shoved through his jaws that he could not bite. Fenrir sits writhing in pain and agony, which fuels his anger and hunger that will be let loose upon the world when he is freed in Ragnarok. In his rage, he will kill Odin as Odin meets his fate for ordering Loki's children to be locked up and the collective shadow repressed. It is also Fenrir's children, Skoll and Hati, that will devour the sun and moon during Ragnarok and plunge the world into darkness. This symbolizes destroying the perception of duality by facing the abyss.

Jörmungandr is a sea serpent that was tossed into the great ocean of Midgard, which he then encircled by biting his own tail. As the only other myths of Jörmungandr are confrontations with Thor, it is better to look at the Ouroboros to learn his meaning, as they are clearly one and the same. The Ouroboros is a symbol of the

cyclical nature of all things. In Ancient Egypt, it represented the formless disorder that surrounds the orderly world, which links with the modern concept of chaos. In alchemy, the Ouroboros symbolized the cycle of death and rebirth that the alchemist sought liberation from, and in Gnosticism, it symbolized eternity and the soul of the world. These interpretations help us to both understand Jörmungandr and the mystical view of chaos that he represents further. In Ragnarok, Thor will defeat Jörmungandr before taking nine steps and dying of the serpent's venom. This represents that strength can carry us through transformative chaos but a part of us must die in the process.



If Jörmungandr is the chaos of the abyss, then Hel is the cold, senseless aspect of death that brings it. Hel's punishment was to rule over the land that shares her name. Helheimr was the afterlife that those who did not die in the glory of battle or in honor would go to. Helheimr is often associated with Niflheim, a place of cold mists and ice-giants, which is very representative of the icy and cold nature of Hel and the death

she represents. Hel's nature plays an important part in Ragnarok, as it is the death of Baldr, Odin's son, which causes the events. The rest of the Gods looked at young Baldr as the most innocent, happy, and pure among them. His death was a tragedy and crime that the Aesir were not ready to face, and so they bargained with Hel. Her response to the Gods' plea was that if every living thing on earth truly loved him as they said, then she would release him to the world of the living if every being cried for him. However, there was one giant who refused to cry tears for Baldr as she had no love of him.

### **Punishment of Loki**

It is finally time to conclude the studies of Ragnarok with Loki's punishment. It was Loki who orchestrated the innocent Balder's death and brought death to the realms of the Aesir. If that was not enough, his original tale of punishment comes from the Lokasenna, in which he insults each and every one of the Gods,

exposing their hidden secrets because he was the only one of them not invited to the feast. He methodically goaded each God into an antagonistic reaction to sow discord among the fear. The only exchange that needs to be mentioned here is one that demonstrates Odin and Loki's similarities. Odin exclaims "Knowest thou that I gave to those I ought not - victory to cowards? Thou was eight winters on the earth below, milked cow as a woman, and didst there bear children. Now that, methinks, betokens a base nature" to which Loki replied "But, it is said, thou wentest with tottering steps in Samsö, and knocked at houses as a Vala [seeress] in likeness of a fortune teller, thou wentest among people; Now that, methinks, betokens a base nature." He was bound to three rocks underneath a serpent which would drip venom onto his head. While Loki will die in Ragnarok, he refuses to die until he sees the destruction of all the worlds. However, as the Ouroboros symbolizes, the end

is not the end and the world starts anew. Very few Gods survive Ragnarok, but among them was Vidar. He was the son of Odin and the giant Gridr, which symbolizes duality. Yet he was also the one who slays Fenrir and mastered the beast of shadow. As the first to step out of the World Tree after Ragnarok, he is best represented by the Ansuz rune which represents the ability to use one's consciousness to shape their will away from the natural order of things and out of the abyss of Chaos. Ragnarok is ultimately a story of facing the abyss of the universe and the abyss in one's microcosm to become something stronger. It is a reminder to not chain your shadow, but to use it further your will and to kill the parts of you that no longer serve your will. It is a myth of reconciliation. But most importantly, it possible to see how working with the abyss or crossing the abyss can lead to individual Godhood, rather than permanent dissolution of the ego, by studying Odin and Loki's roles in it.

**RAGNAROK IS ULTIMATELY A STORY OF FACING  
THE ABYSS OF THE UNIVERSE AND THE ABYSS IN  
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# ***THE SERPENT AND THE DEMONIC FEMININE***

[**Editor Disclaimer:** this article was written for the O.S. to publish in The Imperishable Star by a member who is no longer with the organization. After great discussion, the O.S. administration has decided to publish this article, and has removed the author's name to respect their choice to separate themselves from the O.S.]

## **Introduction**

What follows is a brief exploration of the Serpent as a representation of the Demonic Feminine, in particular in Egyptian and Minoan cultures, with mentions of Hebrew and Mesopotamian cultures, and the significance of this relationship on the development of the 'Ancient Serpent' in Western Abrahamic mythology. There is much more to be said on the subject, not only in Greek and Mesopotamian cultures but in Eastern traditions with the concept of *Shakti*, but for the purposes of this piece, we will limit ourselves largely to the Minoans (and their Egyptian influences) for their contributions to the concept.

## **The Demonic Feminine**

The intent of this piece is not to imply that there is some discernible difference spiritually, physically, or otherwise, between men and women. Rather, that there is a Demonic Feminine associated with protection, vigilance, wisdom, dominance, sexual independence, and self-actualization, which has an esoteric significance, and which has been subverted and diminished by Western religion.

The Demonic Feminine is a concept first discussed by Zeena and Nikolas Schreck (as the 'Feminine Daemonic') in *Demons of the Flesh*. This is distinct from the new-age concept of the divine feminine, associated with motherhood, fertility, and nourishment, intended generally in a spiritual sense solely to be a counterpart to the masculine forces of justice and the patriarchal god archetype.

The traditional interpretation of the divine feminine is that feminine energy is nurturing, passing, accepting, and intuitive, whereas masculine energy is individualistic and active. This concept is not only ludicrous, but is damaging to the vital and active role of the feminine in the Left Hand Path.

### THE DEMONIC FEMININE IS AN ENTITY UNTO HERSELF

In contrast, the Demonic Feminine is an entity unto herself. She refuses to submit, and she takes what she wants. She is an active force in the world around her, and does not accept the status quo – rather, she changes the universe around her to empower herself, through her own discipline and her own desire, and never is she demure, submissive, or weak.

One may see the traditional divine feminine in the *Venus of Willendorf* - a feminine figure whose swollen breasts and belly coupled with her lowered face, nearly buried in her own buxom chest – which seems to be a fetish built upon the idea that the sacred purpose of woman is purely concerned with the act of procreation. Consider, on the other hand, the incarnation of *Shakti* in the figure of Kali, blood dripping from her lips, a necklace of human heads around her neck. The Demonic Feminine is monstrous to her enemies, and Kali is frequently portrayed as literally standing upright on the prone body of the god Shiva. It is clear that She is subservient to no one.

This is not to say that LHP practice *necessarily* intersects with feminism as a political concept. As Zeena and Nikolas Schreck write:

*"Learning of left-hand path exaltation of the Feminine Demonic might lead those of our readers indoctrinated by the omnipresent feminist cant and dogma that slants much modern esoteric thinking to falsely assume that the Left-Hand Path's alternate definition as the Way of Woman allows it to be interpreted as some sort of feminist movement with spiritual trappings. It must be made clear that these mysteries have nothing to do with the politically correct vision of Woman promulgated by most feminist ideologues, nor can ancient magical and initiatory principles be credibly forced to serve any modern political creeds<sup>1</sup>."*

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1 Zeena and Nikolas Schreck, *Demons of the Flesh: The Complete Guide to Left-Hand Path Sex Magic*

### The Serpent as a Feminine Symbol

The Symbol of the Serpent in the ancient world has many well-known interpretations. In Egyptian mythology, Atum, the Self-Created, springs forth from the primordial waters of Nun in the shape of a serpent, suggesting the eternal nature of the animal. Atum creates, from his eye, the goddess Wadjet, whom also takes the shape of the Serpent, the earliest incarnation of a snake goddess. As Wadjet, the Serpent represents vigilance, protection, and the land itself – the chthonic serpent to Atum's cosmic serpent. In the city named for her, Per-Wadjet, her temple is also dedicated to Isis, and over time her identity as the eye of Atum will lead to her association with the Eye of Ra, and with the fearsome warlike goddesses Sekhmet, Bast, Hathor, and ultimately Mut, the Queen of the Universe.

Closely related to Wadjet and also connected to the land is the goddess Renenutet, another serpent goddess, herself associated with the grape harvest, wine, and nourishment. Snakes also may have a connection to menstruation, as the shedding of their skins is akin to the shedding of the uterine lining in women, and this Hymn to Renenutet, ostensibly a reference to the flooding of the Nile, may have a connection to menstruation as well:

*"I will make the Nile swell for you,  
without there being a year of lack and exhaustion in the whole land,  
so the plants will flourish, bending under their fruit.  
The land of Egypt is beginning to stir again,  
the shores are shining wonderfully,  
and wealth and well-being dwell with them,  
as it had been before."*

## The Snake Goddesses of Crete

In 1911, Sir Arthur Evans discovered, in the ruins of Knossos on the island of Crete, a number of votary figurines which he interpreted to be religious in nature<sup>2</sup>. The statuettes are of women, evidently in Minoan attire, breasts exposed, holding a snake in either hand (by conjecture, none of the figurines possessed both of their arms), along with another female figure entwined by a single, long serpent whose head sat in her right hand and its tail in her left. It is via these figurines that we will draw our connection between the symbol of the serpent in the Ancient World and the Demonic Feminine.

The figurine, usually identified as the snake goddess, wears a dress of Minoan fashion, her breasts exposed, and is entwined by a pair of snakes. The first lays its head in her right hand, drapes over her shoulder, down her back, under her buttocks, over the left shoulder, resting its tail in her left hand. The second loops from her right ear, around the curve of her breast, below her waist, up around the other breast, by the right ear, and around her tall hat, its head



sitting at its peak. She may have a third snake entwining her waist, forming a knot in the front. She also wears a long, entwining sacral knot, a symbol for holiness, between her breasts.



The figurines identified as votaries are also dressed in Minoan fashion, breasts exposed, holding a snake in (conjecturally) both hands, wearing a hat with a feline figure on top of it, either a lioness or leopard. Like the goddess figurine, they wear a sacral knot between their breasts.

These women are associated with symbols of power and, quite often, fearfulness. Snakes and lionesses are among the most fearsome beasts in the wild, and just as they are feared and respected, these figurines would indicate that the priestesses and women who were adherent to the Minoan religion were similarly regarded.

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<sup>2</sup> <http://arthistoryresources.net/snakegoddess/discovery.html>

### Connection to Wadjet and Isis

In addition to the Snake Goddess and Votaries, Evans also found a statuette, identified as Egyptian and a 'Priestess of Wadjet', at the same site in Knossos. While Evans tentatively links the Snake Goddesses and Wadjet, he does not pursue the connection. It is not controversial to think that the Minoans were in contact with the Egyptians, and borrowed some of their culture and religion, as many Minoan religious symbols, including the Sacral Knot and Sacral Horns, have clear counterparts in the Egyptian religion (more on this later).

Additionally, Egyptian magical wands are frequently shaped like snakes (a representation of Weret-Hekau, a form of Wadjet), and Egyptian figurines exist showing priestesses holding these wands and wearing the head of a lioness, a parallel to the Minoan votaries.

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### Connection to Astarte, Inanna, Ishtar, and Lilith

Astarte is a goddess who first appears in Egypt as a Semitic deity. She is often pictured topless, or naked, standing on a sacred lion and holding serpents in her hands – very similar in form to the Minoan votaries. In Egyptian mythology, she is sometimes given in marriage to Set. She is depicted as a deadly warrior, a divine mother, and having unbridled sexuality, and is associated with the planet Venus.

She is an earlier form of the Sumerian goddess Innana, and the Babylonian goddess Ishtar<sup>3</sup>. In this guise, she is presented in sometimes paradoxical roles – that of a coy girl subverting patriarchal rule, or as an ambitious and powerful goddess seeking to expand her sphere of influence. She bears not only a connection to Wadjet in Egypt through the serpent as a symbol, but also with Sekhmet with her association with the lion and with war (the reader will recall that the Minoan Snake Goddesses also had a feline association).

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3 <http://www.scientiapress.com/snakegoddess>

She is also associated with political power, and many of her myths involve her hubris and an often violent refusal to accept a diminished role in divine affairs. As with Astarte, she is frequently portrayed as having a voracious sexual appetite, and is quoted in poetry as demanding 'plough my vulva, man of my heart.' She is the patron goddess of prostitutes, and is connected to the Hebrew demoness Lilitu, also known as Lilith.

The Sacral Knot, the Labrys, and the Ankh – each of the Snake Goddesses and Votaries wear a Sacral Knot. This looped, knotted fabric appears quite often in Minoan art, worn by both men and women, and is thought to be a symbol of holiness.

It is similar in appearance to the Egyptian symbol tjet<sup>4</sup>, also called the knot of Isis. This is crucial to the pattern, because Isis was worshiped along with Wadjet in the city named for her, Per-Wadjet, and Isis is also associated with the planet Venus.

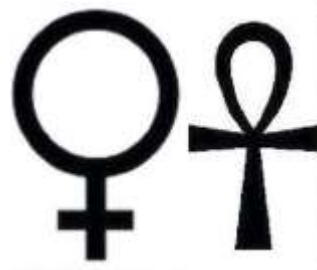


Another of the symbols of Minoan culture is the Labrys, or double-axe. As a symbol, it is thought to be a stylized representation of the labia<sup>5</sup>. The labrys is often seen in Minoan art paired with the Sacral Knot, forming an Ankh – placing the feminine at the center of not only Minoan religion, but of Egyptian, and – by its own influence – in a place of significance in religious thought across the Mediterranean and Mesopotamian regions. This significance will be diminished by the force of patriarchal Greco-Roman and later Hebrew and Christian sects, but one cannot deny that woman were once a powerful and feared figure in the Ancient World.

4 <http://www.ancientegyptonline.co.uk/tjet.html>

5 <http://www.ancient-symbols.com/symbols-directory/labrys.html>

Additionally, the Ankh is the likely basis for the Alchemical symbol for the planet Venus. It bears mentioning, of course, that Venus is also associated with the figure of Lucifer, the Morning Star, as well as being associated with Astarte, Ishtar, Inanna, and Isis. It is crucial, I believe, to point out that prior to the association of Venus with Lucifer, all major mythological associations in the Egyptian, Minoan, Greek, Sumerian, and Mesopotamian worlds with Venus are *feminine* in nature. The fact that Venus, in Abrahamic monotheism, is reinterpreted as a symbol of Lucifer, and stripped of its feminine connotations, is an important connection.



### **The Serpent and Woman as Deceiver**

After the ancient Hebrews turned away from their polytheistic religion to the worship of Yahweh, they turned their backs on their old gods, particularly the female ones. However, Serpents do have a role to play in the Torah, particularly in the bronze serpent Moses uses to heal the Israelites, and the Rod of Aaron which turns into a serpent in the court of the Egyptian Pharaoh. [**Editor's note:** The derogatory name given to the bronze serpent by the Jews is the Nehushtan. This further reinforces their rejection of their polytheistic origins.]

However, potentially nowhere is the Serpent more prominently featured than in the book of Genesis, as the enigmatic chthonic serpent who beguiles the first Woman and bestows upon her the knowledge of Good and Evil, and the ability to become a Goddess herself.

It should come as no surprise, given the cultural connections between the Sacred Feminine and the Serpent, that it is woman whom the Serpent speaks to, casting not only the Serpent itself but Woman herself in the role of deceiver, a role she will occupy for much of the remainder of Western civilization.

It is not only the Serpent, then, who is the liberator of Man, but Woman is as well. From the serpent-bearing goddesses of Crete to Wadjet and Isis in Egypt to Astarte, Inanna, and Ishtar to Genesis, the symbol of the Serpent has always been associated with the feminine, and where once that association was born of the ideas of protection, nourishment, war, sexuality, strength, vigilance, and power, the Serpent was usurped and twisted into a mockery of its legacy; one wherein the Serpent and the feminine

are associated with deception, weakness, fertility (as a vessel for male seed, and little more) and subservience.

Remember once again that the association of Venus, the Morning Star, Eosphorus, with Lucifer, Satan, and the Adversary is a departure from the heavenly body's previous associations, and while both are associated with Serpents, the previous ones are entirely feminine. Once again the feminine is subverted and diminished, and the Serpent becomes deceiver.

For the Left Hand Path practitioner, the Demonic Feminine is a key component of our philosophy. It is the feminine (albeit a re-interpreted and submissive variant) who, after all, accepts the liberation the Serpent offers and delivers it to her male counterpart. It is she who refuses to submit, it is she who is the first among humans to rebel, and it is she who opens the door to our own consciousness. Even in Adam's submissive wife Eve, the Demonic Feminine has sway. It is she who, along with the Serpent, is recast in the role of deceiver, albeit in a much more subtle way. While the Serpent is reinterpreted as a figure of evil rather than the protector and healer of previous uses, the divine feminine is buried deep within the myth, and woman herself reduced to a mere victim of the Serpent's influence. This new, diminished role of woman would ultimately be recast as a new, subservient kind of divine feminine, associated with fertility, chastity, and acceptance – a far cry from the powerful and imposing figures of Wadjet, Inanna, and the Snake Goddesses of Crete.

This transition from Demonic Feminine to a new role as deceiver, victim, and submissive wife and mother makes it clear that Abrahamic monotheism associates the source of evil with feminine strength and a woman's will to power. As those who revolt against this tyranny, LHP practitioners must recognize this subversion of the Demonic Feminine, and work to celebrate and restore it. The path of the individual, and the true path to empowerment, no matter the sex of that individual practitioner, is rooted in the Demonic Feminine.



# IN DEFENSE OF LOVECRAFT IN THE OCCULT

By Xepera maSet

(Setian)

## Lovecraftian Occultism

There are numerous complaints against using the fiction of Howard Philips Lovecraft in modern occultism. Some of these ideas include the assumption that if Lovecraftian entities were somehow real they would be malevolent; that Lovecraft was a staunch materialist who very clearly illustrated his disbelief in the occult; the fact that Lovecraft clearly describes the rituals and gods in a negative light; Lovecraft's explicit insistence that his work was fiction; and that Lovecraft was extremely racist and closed minded. I would like to address these complaints, address some of Lovecraft's works, and show some practical usages in and

connections to the modern, Western Esoteric Tradition.

The idea that Lovecraftian entities would be

Aquino, and LaVey, but also shows the fear and ignorance of a strict Christian pastor. In other words, when Lovecraft



malevolent, and the fact that these gods were illustrated in a negative light, have the same explanation. Yes, Lovecraft writes on the occult, but unlike most authors Lovecraft writes from the perspective of an outsider. Lovecraft carries an atmosphere of those like Crowley, Grant, Levenda,

describes hideous rituals, grotesque beings, and gory sights, it should be seen as something similar to the description of the Satanic Ritual Abuse scandals from the 1980's. Simply, the religions of Lovecraft's works are far overblown and taken as inherently, purely evil. When anti-occult religions

accuse an occultist of worshipping Satan and being evil, should this ignorance bother or change the individual? If not, neither should the imagery of Lovecraft. An illustration of this is the ghastly “Dreams in the Witch House,” which includes acts of child sacrifice. It brings to minds Crowley’s line about sacrificing a child in The Book of the Law, in regards to using/wasting sperm (traditionally considered the sin of murder), which non-initiates take to mean literal sacrifice! Of course we can also draw comparisons to any such witch-hunt in history.

**[LOVECRAFT] MAKES  
CONSTANT  
REFERENCES TO THE  
NORTHERN  
CIRCUMPOLAR STARS  
SO CENTRAL TO  
STELLAR RELIGION**

It is a well-known fact that H. P. Lovecraft was a materialist, and that he did not consider himself an occultist in any way to our knowledge. Yet his studies into occult works of the time are also well documented, and his works almost self-evidently show occult symbolism to those who know what to look for. These examples are too numerous to cover, so here are just a few examples.

In stories like the “Dream-Quest of Unknown Kadath” and “Through the Gates of the Silver Key”, Lovecraft clearly describes a type of ascension from earth to the heavenly realm through a series of gates. He makes constant reference to the north and the northern circumpolar stars so central to stellar religion, discusses alchemy, necromancy, and his trinity of Yog-Sothoth, Azathoth, and Nyarlathotep

can even be compared to the trinity of Crowley's Book of the Law! Again, it does not really matter if Lovecraft did not believe these things. In fact this makes it all the more impressive (and suspicious) that he made such solid occult works.

It is easier just to tag on Lovecraft’s racism here, which is partly due to the times, and should be ignored for all these reasons discussed above. The same goes for the fact that Lovecraft considered his works fiction. These objections to Lovecraft are rather silly and petty, and tend to come from more orthodox points of view. For one thing, simply because these are works of fiction does not imply the ideas and symbolism cannot be used successfully by the occultist. That depends on the individual's abilities, not what inspiration they use. As for the racism prevalent in

Lovecraft, aside from being "part of the times," it adds to the fact that Lovecraft was someone on the outside. When using the works of Lovecraft, the occultist is not trying to please the author, we are the author's greatest, most demonized fear.

### **Lovecraft and the Western Esoteric Tradition**

Peter Levenda extensively discussed the connections between Crowley and Lovecraft in "The Dark Lord." For example, while Crowley, the beast, was receiving the Book of the Law, Lovecraft was planning and writing his first story, "The Beast in a Cave," about a man who goes into a cave, gets lost and stuck in the darkness, and turns into a beast. Crowley, of course, referred often to himself as "The Beast." Levenda also states that the dates given for orgiastic

rituals in Call of Cthulhu match the time Crowley wrote several important Thelemic works back to back. I further posit that the gods of Lovecraft match those of Crowley. Yog-Sothoth is the all of space and time, called "the gate, opener of the gate, and key to the gate." He



appears as a group of shining orbs, bringing to mind the Tree of Life and other spherical initiation systems. In other words, Yog-Sothoth is the All. This is the same role as played by Nuit in Crowley's ideology. She is the all, the start and end of initiation, all

time and space and all points within them.

Azathoth is that from which every point within Yog-Sothoth comes forth. This of course matches the role of Hadit in Thelema, who is every conceivable point within the infinity of Nuit. It is not something that consciously creates or manifests possibilities, but a mindless, natural force in the Cosmos that brings about the objective universe we all share. Like Hadit, Azathoth is the center of the sphere, even often being placed at the literal center of the universe in Lovecraftian myth.

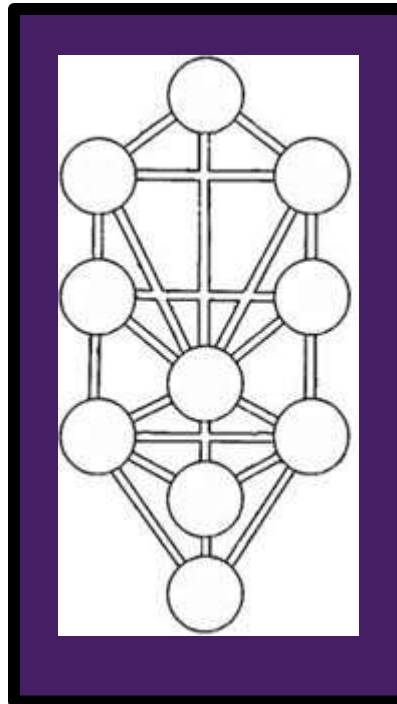
Nyarlatheptep and Horus/Ra are perhaps the most interesting. Both represent the "visible object of worship" for the gods before them. They are the literal manifestation of Nuit/Yog-Sothoth and Hadit/Azathoth. Both bring destruction to the old ways.

They are a messenger, the physical manifestation of the modern Aeon.

Further entities, like Shub-Niggurath, resemble Babalon, who births and reabsorbs all initiates. Kenneth Grant found Lovecraft to be very important, and both LaVey and Aquino were quite interested in Lovecraft as well. The Temple of Set often seems to invoke Lovecraftian symbolism, which is of extreme interest to the Order of the Trapezoid.

Lovecraft is also of great practical use in the modern esoteric Left Hand Path. It is dark, centered on the nighttime and stellar religion over the day time and solar religion, and based on Form-like beings and human ascension. The gods of Lovecraft invoke very primal, easy to grasp images. Cthulhu, for example, represents that which lays just below the

surface ready to rise. It brings to mind everything from the Kundalini Serpent to the Christian Devil! The gods are foreign and alien, not the omni-gods of Abrahamic religions, nor the blissful Oneness of the East.



#### **Practical Use of Lovecraft** **with the Tree of Life**

Lovecraft can even be compared to initiatory systems such as the Tree of Life, correspondences of which I will share here. Be

warned, there are decades old spoilers below!

#### **Malkuth**

The bottom sphere on the Tree of Life represents the individual's first step in their ascension of the tree. It represents "the Kingdom" and the vision is of one's Holy Guardian Angel. In Lovecraftian mythology, this can be best represented by the story "The Shadow Over Innsmouth." The Deep One city is the oldest earth-dwelling kingdom not made by those from other planets, dimensions, etc. The Deep Ones are native. The transformation that takes place in the main character also mirrors the vision of the Holy Guardian Angel. While believing he is an everyday person running from dark characters, he is actually one of these half-human immortal individuals, and the citizens of the town simply want him to

know that and join them. This is the same as one's higher self, egging us on to become something better as we foolishly cling to everyday life. Some of us come to accept and chase after the vision of our higher self, like the main character, and enter the kingdom. Since Dagon is the god of the Deep Ones, he inhabits the tenth sphere.

#### Yesod

Yesod is the foundation, and it represents the vision of the machinery of the universe. This, essentially, is the space, physical matter, and time that make up the objective reality we know. As we know from the mythos of Lovecraft, this is represented by the timeless and omnipresent force known as Yog-Sothoth, who inhabits the sphere. Stories such as "The Music of Erich Zann" and "From Beyond" tell of the universe as an unfathomably

strange place made of eternal music, and filled with creatures and lifeforms unimaginable to us. This is what an individual beginning on their ascension sees. Think back to the beginning of the occult journey, how big, scary, and intimidating the universe looks as one gains their first bits of occult knowledge.

#### Hod

Hod is the vision of splendor, and represents the stage in one's journey where we come to start meditating, gaining insight into the extensive and beautiful cosmos around us. It is where people tend to have mystical experiences or communicate with "spiritual entities". There are many stories from Lovecraft that help us understand this stage. Specifically, the sphere is inhabited by the man known as Atal, who with a friend and mentor ascended a mountain

to see the "Gods of Earth," and witnessed his friend killed by the "Other Gods." It is a good warning to the many who get stuck in this state of bliss that there is much more out there, and if you are unprepared for it, it could mean trouble. "The Other Gods," "Celephais," "The Cats of Ulthar," the "White Ship," essentially all the non-Randolph Carter dream land tales help us to understand the nature of this sphere.

IT IS A GOOD  
WARNING TO THE  
MANY WHO GET  
STUCK... THAT THERE IS  
MUCH MORE OUT  
THERE

#### Netzach

This is the sphere of victory and the vision of beauty triumphant. It is where the individual really begins and solidifies their magical

practices, finding beauty in the way magic works and victory in the successful use of it. This sphere is inhabited by the individual known as Randolph Carter. His quest to Kadath represents every aspect of magic: the danger, the beauty, the difficulty, the success, and even the failure and limit of our own abilities. Randolph Carter journeys through the very Abyss and comes back as something more, the perfect example of magic and the overall goal of it. Stories for reference include "The Dream Quest of Unknown Kadath," "The Silver Key," and "Through the Gates of the Silver Key."

#### Tipharet

This is the sphere of beauty and the vision of the harmony of things. In the myths of Lovecraft, this is best exemplified by a man known as Wilber Whately. Remember, Lovecraft writes

as an outsider looking in on the occult with fear, so what he sees as hideous is simply how the masses view us. Wilber is half human, half Other God, striking a perfect harmony between the upper and lower spheres, the point of Tipharet. He is a powerful magician with an otherworldly aspect to himself, but he is certainly not perfect and even fails his quest in the end. This is a reminder to the practitioner that reaching the sphere is an accomplishment and comes with great ability, but it is certainly not the end of the journey. Of course his story is "The Dunwich Horror."

#### Gevurah

The sphere of Gevurah represents strength and power, as well as restriction. It is both the strength of the magician as well as the restriction of the "light" of god. This is embodied in

everyone's favorite – Cthulhu. He is the tool of power which can bring back the Great Ones and the worship of the Other Gods. Likewise, Cthulhu being imprisoned represents that "restriction" represented in Kabbalah. In the tree of life, this is the last stage of ascension before prepping for the Abyss, meaning that awakening Cthulhu is the key to ascension. "Call of Cthulhu" is the obvious read!

#### Chesed

Chesed represents the vision of love (agape), meaning one sees the light on the other side of the abyss and must prepare to make the leap for it. This transformation of the self and leaping into space is represented by the Mi-Go in the "Whisperer in Darkness." These beings worship the Other Gods as well, though more successfully, and serve their will. They are receptive

to the higher forces. Again it is a perfect embodiment of the sphere, in which we continuously receive information from the supernal triad.

### *The Abyss and Da'ath*

This is the (hotly debated as false) sphere of Knowledge, where gnosis essentially resides. In the Typhonian Tradition, Kenneth Grant considered this the entrance to the Tunnels of Set. Most occultists consider it somehow evil, as they fear the confusion it can bring. In "The Shadow Out of Time," a man stumbles into precisely such an abyss, in which he finds shocking knowledge. Unfortunately (or not?) he also finds himself unable to bring this knowledge back with him, in turn causing others to believe it is false knowledge. I won't even say more, this is my favorite

Lovecraft tale and you should read it immediately.

### *Binah and Chokmah*

The former represents understanding and the vision of sorrow, whereas the latter represents wisdom and the vision of god face to face. The sorrow and understanding tie directly into overcoming the abyss and overcoming one's newfound and severely



questionable understanding of the world. It is a serious adjustment that takes a lot of time. These are where the true facts of reality come forth. The wisdom has to do with making use of this

understanding, making the best out of everything, being successful magicians, even uttering a new Word to change the world. This is represented by the entity known as Nyarlathotep. The most interactive and intelligent of all the deities, he both understands exactly how the world is and brings sorrow, as well as uses his understanding of the world to manifest his will. He is the vision of god – Azathoth – face to face as he is a servant of the Other Gods – the actual, "supernatural" and fundamental aspects of reality that exist outside and independent of the universe (a polytheistic pantheon). He is the only one who seems to have been to the throne of Azathoth. "The Whisperer in Darkness," "Dreams in the Witch House," "The Haunter of the Dark," and "Nyarlathotep" all help us



understand these spheres on the tree of life.

### Keter

The crown and the union with god are not directly explained in any one mythos story, but Azathoth clearly represents the primordial creator of mysticism, which the Tree of Life follows. Azathoth dreams reality into existence without even knowing it, which shows the impersonal nature of the cosmos over all. He is the Other God most closely connected to us as our creator, and leads us into the Ain (Soph) (Aur) which is the Other Gods beyond all space and time, which concludes the ascent of the Tree of Life.

### The Nature of the Lovecraftian Gods

Now I would like to cover both how entities in the Mythos, including that worst

ones, obviously care for, work with, and depend on humanity, and just give general thoughts in the vein of our conversation so far.

In “Beyond the Walls of Sleep” we learn that there are entities which are friendly with human beings. Essentially, the story describes a spirit trapped within an insufficient body. This entity is literally a “body of light”, as in astral travel, which is interesting to note as well. Further, this soul or astral body goes on to become a star in the sky, and the story clearly shows that there are other astral body and star hybrids out there. This keeps in line both with Egyptian mysteries and the mysticism of Thelema.

In “The Call of Cthulhu” we are shown that there are many, many human cults who are dedicated to worshiping Cthulhu and the Old Ones. Who these Old

Ones are, we never seem to know for sure. They may be the Gods of Earth, or some spiritual life, it’s not clear. What is clear is that these cults are aided by other life forms, including great winged beasts and white, polypous “things.” Further, Cthulhu himself cannot be released from his prison without human beings to open the door and let him out. It is also alluded, through all the stories overall, that those who serve the Old Ones will be rewarded for it in a new world to come.

In many of the dreamland stories – “Dream Quest of Unknown Kadath,” “The White Ship,” “Celephais,” and others – we get progressions through stages, sometimes specifically referred to as spheres (like in Kabbalah), always cumulating in a great abyss beyond which things become chaotic, drive people mad, and reveal all the



secrets of infinity. To me these can't be anything except references to western occultism. Within this abyss are shapeless, formless, chaotic things, which just strengthens the connection for me. Something that the Dream Quest has is Nodens, an obscure, deity type entity which is opposed to Nyarlathotep and (indirectly) helps the good characters of the story.

In stories like "Haunter of the Dark," "Nyarlathotep," "Whisperer in Darkness," and other stories based around Nyarlathotep, we see that the deity does, in fact, commune with humans and other alien life related to humans. In "The Dunwich Horror," it is highly suggested that those who serve the Other Gods will be rewarded in the "next world", being the world after the Old Ones and Other Gods have their way and rule. The Starry Wisdom Cult, for example,

was able to gain vast insights about the cosmos from Nyarlathotep, simply by staring into a "shining trapezohedron."

There are many more alien races that work with, rely on, and coexist with humanity. In "At Mountains of Madness," the Elder Things are suggested to have created humans themselves. The Great Race of Yith, from "The Shadow Out of Time," seem to respect all life, desiring all they can know about it, and sharing their knowledge. The Mi-Go from "Whisperer in Darkness" also work with humans while serving Nyarlathotep. Hell, the very story "Shadow Over Innsmouth" can be seen as a metaphor for running away from one's true self, HGA, shadow/anima(s), whatever you want to call it.

These are honestly just a couple points to touch on. I would love to just go

through all of Lovecraft's stuff page by page and dissect it, but of course there simply isn't time! Hopefully this short article will have helped clarify some of the confusion surrounding the usage of Lovecraft in the occult, and will have inspired others to investigate this fascinating mythology.

## NYARLATHOTEP

H.P LOVECRAFT

• • •

When I, who was colder and more scientific than the rest, mumbled a trembling protest about "imposter" and "static electricity", Nyarlathotep drove us all out... I screamed aloud that I was *not* afraid; that I could never be afraid; and others screamed with me for solace...

# MORMONISM

By Agape Therion

(Thelemite)

Mormonism expresses a unique blend of “rise” and “fall” [1] mythology, as well as “master” and “slave” morality [2]. This blend comes about through Mormonism's reinterpretation of the Christ mythos, the doctrine of eternal progress, and the somewhat hidden focus on free will and human divinity. Christ is reimaged as a bastion of free will, but is also recognized as only one side of a duality. The eternal progress of humanity is preached as the apotheosis of humanity and the reinterpretation of the Fall as a “rise” type myth.

The myth of Christ is changed significantly through his dualistic relationship to Satan, and his attitude toward free will as described in Mormon scripture. Jesus and Satan are said to be literal brothers in Mormon mythology [3] and are of a decidedly different nature, even more so than described by Blake or that posited by the majority of Christians. Blake said that “Jesus was all virtue, and acted from impulse, not from rules,” [4] and this attitude is somewhat reflected in the Mormon vision of Christ as a champion of free will, rather than the strict rules and slavery proposed by Satan. The latter part of the duality is also used by Blake, through a reference to *Paradise Lost* and the Book of Job. He compares the Messiah portrayed by Milton to the Satan portrayed by Job – namely, Blake believed Satan harmed others, rather than

tempting them with temporary reward. [5] Thus, nearly the same attitude posited by a Gnostic Saint of Thelema about the Christ mythos is posited by Mormonism – a trait of that faith perhaps not unknown to Crowley himself, given his interest in Joseph Smith. [6] The primary issue with reconciling this version of Jesus with the law-giving God of Moses is addressed by Crowley: “Let [the magus] ... arrange his invocations in such a way as to redress [balance].” [7]

**IN THE MORMON VISION,  
CHRIST [IS] A CHAMPION  
OF FREE WILL, RATHER THAN  
THE STRICT RULES AND  
SLAVERY PROPOSED BY  
SATAN.**

The apotheosis of humanity is evident in the Mormon doctrine of exaltation, summarized by Church President Lorenzo Snow: “As man now is, God once was: As God now is, man may be.” This quote was derived by Snow from a plethora of Mormon and Christian scriptures [8]. This idea of the apotheosis of humanity grants a decidedly “Master” morality flavor to the Mormon doctrine, as well as a rise myth flair through the teaching of heavenly children, and thus further creation. Crowley agreed heartily with the former part of Snow's quote, saying, “...God is as much a person, an individual animal, as we are.” [9]

The clear contrast between Mormonism's positions on humanity versus the positions of mainstream Christianity becomes even clearer

when its doctrine on the Fall is presented. The Fall, according to Mormonism, was a positive

**THE APOTHEOSIS OF  
HUMANITY IS EVIDENT IN  
THE MORMON DOCTRINE  
OF EXALTATION**

thing for humanity. It is said in the Book of Mormon that “Adam fell that men might be; and men are, that they might have joy.” [10] Thus the Fall turns from an event of despair and an emblem of the evil of humanity, to an event of joy and a symbol of the tenacity of Adam and Eve. This version of the Fall is more Promethean than evil, as opposed to its traditional counterpart. Prometheus was a mythological Greek Titan who dared to disobey Zeus by penalty of torture in order to create humanity [11]. Similarly, Adam is told by God that he will be subject to death by eating the forbidden fruit [12] – and does it anyhow to sustain humanity.

Mormonism thus demonstrates aspects of rise mythology and master morality despite its Abrahamic roots. Through the reinterpretation of the Christ and Satan myths, the doctrine of apotheosis, and a positive view of the fall, Mormonism is able to attain a unique mixed mythology and philosophy not found in other religions.

**Author Notes**

1: Terms that I coined in my previous essay. A “rise” myth is one which posits progress in

humanity over time, whilst a “fall” myth is one which posits a worsening human condition. See “Rise and Fall of the World in Religious Mythology” in Vol I of the Imperishable Star for a more extensive definition.

2: Terms coined by Nietzsche in the first essay of “On the Genealogy of Morals”. In this essay, he uses “master” morality as a phrase for philosophies used by those in power, while “slave” morality is the term for the philosophies used by those in positions of weakness.

3: See Moses 4:1-3 (found in the Pearl of Great Price)

4: See “The Marriage of Heaven and Hell,” aphorism 156

5: See “The Marriage of Heaven and Hell,” aphorisms 5-12, 15, and 17. Also of use are the entirety of the “Book of Job” in the Hebrew Scriptures and the extracanonical religious fiction “Paradise Lost” by Milton

6: See “The Beast and the Prophet” by Massimo Introvigne

7: See “The Principles of Ritual” from “Magick in Theory and Practice” by Crowley

8: D&C 76:58, D&C 132:19-20, 1 John 5:4-4, Revelation 2:7 and 2:11 and 21:7, Romans 8:17, Galatians 4:7, 1 Corinthians 3:21-23, etc

9: “Do Angels Ever Cut Themselves Shaving?” from “Magick Without Tears”

10: 2 Nephi 2:25 in the Book of Mormon

11: See “Theogony” by Hesiod

12: Moses 3:16-17 from the Pearl of Great Price

# ***THE FIELDS OF LIFE***

By Onyx & Xepera maSet  
(Setians)

*“Criticism of anything novel in any field often tends to be emotional rather than rational. Frequently, the emotional level almost reaches religious intensity...” - Dr. Leonard J. Ravitz*

## **Abstract**

The concept of Life-Fields was certainly a novel one, born out of a desire to understand what maintains the shape of living things during the process of cell replacement. The work of Dr. Harold Saxton Burr, Dr. Leonard J. Ravitz, and others, was devoted to accurately measuring the complex electrodynamic fields of living organisms. They theorized that these fields were responsible for cellular organization, rather than the entropic processes of chemistry (Aquino, 2016, p.69).

The Fields of Life are a type of field first discovered by Dr. Harold Saxon Burr. Dr. Burr had been interested in the fact that, despite our physical bodies dying and being replaced constantly, they retained the same form, not to mention we retained the same identity. He wondered if there was something controlling the cells, or something inherent in the cells that caused them to reproduce accurately. Surprisingly, what he discovered was the former is true – there is indeed a field that guides the physical development, replication, and even illness and disease of the physical body. Dr. Burr called these the Fields of Life, Life Fields, or L-Fields for short. Not only is this field present and measurable in all human beings, but in all life that exists, from mammals to fish, flowers to trees, and everything in between. This paper is an attempt to discuss what the Fields of Life are, the science behind them, the possible use for such science, why the science of L-Fields has been ignored and rejected so far, the metaphysics behind Life Fields, and, finally, the role that Life Fields play in Setian ideology.

***THERE IS INDEED A FIELD  
THAT GUIDES THE  
PHYSICAL  
DEVELOPMENT,  
REPLICATION, AND EVEN  
ILLNESS AND DISEASE OF  
THE PHYSICAL BODY***

## The Science

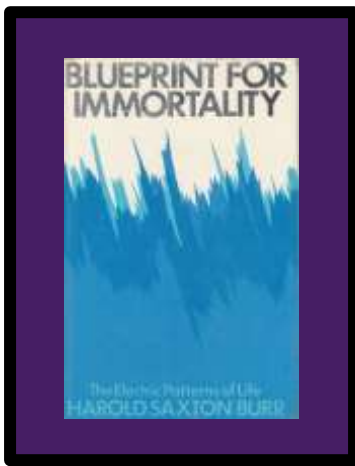
Between Dr. Burr, his associates, and those who continued his work, literally thousands of experiments have been done at this time confirming the existence of the Fields of Life. Many people mistake L-Fields for your average electromagnetic fields, but the findings of Dr. Burr and company clearly indicate that L-Fields precede and dictate biological/physiological events, rather than simply accompanying them or being the result of those events. In other words, what they discovered was that, on top of the simple fields generated by living things in the present moment, L-Fields actually exist in such a way that they guide and control the physical body itself, along with the generated fields. In this sense the L-Field not only encompasses all of the physical phenomenon, but also the field phenomenon which is generated by that physical body.

In the 1930's, in order to test Life Fields, Dr. Burr and his associates had to develop a highly advanced vacuum tube micro-voltmeter (Burr, Lane, and Nims, 1936, p.67). For the first time, reliable electromagnetic data could be acquired from virtually any living organism. They had to assure:

- 1. That the device would have a minimal effects on the specimen. This way they would know that their readings were not being produced or changed by the device itself, but strictly being read from the specimen in question.*
- 2. That the device was highly sensitive, allowing it to detect even minute changes in the measured field.*
- 3. That the device would be highly stable and not fluctuate, of course so that the data would also be stable, reliable, and valid.*
- 4. That the device would be independent of external electrical disturbances, so that it was only detecting the fields which it was intended to measure (p.67-68).*

Using this device, it was possible to more deeply explore the electrical properties of living forms (Burr and Northrop, 1939, p.284). Over the course of five years and many experiments, it was confirmed that vertebrates, invertebrates, and plants all had a “relatively steady voltage between any two points” that were measured (p.285). Of course this was simply confirmation that a Life Field of some sort existed, it did not necessarily suggest the role the fields played, or how they came about. Dr. Burr was more interested in whether or not this information suggested that there was a fundamental organization to the systems being measured. It appeared that L-Fields existed even in the embryonic state, and that measuring the fields could predict the location of the head and tail in salamander eggs, as well as predict the development of the nervous systems in frogs (p.286). Hundreds of thousands of experiments confirmed

that the fields also were highly predictive of menstrual/ovulation cycles in females, both other animals and humans (p.286). Similarly, there was a highly measurable change in the field between healthy skin and a wound (Burr, Harvey, and Taffel, 1938, p.104). What Dr. Burr and his peers discovered was not only does the body have a constant field associated with it, but that the field was actually predictive and determinative of physiological changes, and could be used to predict malfunctions in the body. Rather than simply being a product of physiological activity in the moment, the Life Field was actually controlling the physiological activity.



In his ground breaking book, “Blueprint for Immortality” (1972), Dr. Burr explains that prior to the discovery of L-Fields there was no way to explain how bodies kept their shape, despite every aspect of it being constantly replaced (p.13). You see, all of the cells in our bodies are constantly dying, replicating, and replacing the old cells with new, nearly identical cells. Was something controlling the way the cells developed, how they were able to so perfectly reproduce? Thanks to Dr. Burr and his peers, it was discovered that the L-Field acts as a type blueprint for the physical body. Malignancy in ovaries could be predicted by L-Field measurements before any clinical symptoms (p.13). It could help predict cancer, problems with the development of the nervous system, it could help measure bio-chemical cycles that the body naturally goes through. Experiments were done on humans, animals, plants, even slime molds. The longest running of these experiments was done on trees over the course of many years. Like all other life, L-Fields were present in the tree, and they fluctuated in predictable cycles, which were surprisingly also

greatly affected by numerous other measurable variables, such as the lunar and stellar cycles (p.14).

Measurements of L-fields could even help surgeons tell how well a wound was healing (p. 17).

Edward Russel (1977) explained that L-Fields are more complex and harder to measure than conventional fields, such as in physics (p.61). Among many other things, the existence of L-Fields was confirmed by scientific experimentation in “rabbits, mice, salamanders, plants, trees, seeds, and slime molds” (p.61). The L-Field was recognized as the “organizer of the body” (p.62). Further, measurements of the L-Fields could be predictive of illness before physical symptoms arose (p.63). Russel explains that experiments by Barton, Musselman, and Langman, on a thousand subjects, confirmed that malignancy in the ovaries could be predicted and confirmed first by L-Field measurement (p.64).

After Dr. Burr came Dr. Leonard J. Ravitz, one of Burr’s favorite and most promising students, who discovered that L-Fields could not only be predictive and descriptive of physical states, but mental states as well (Ravitz, 2002). It was possible to tell through L-Fields when someone may be in an optimal mental state for learning information, if someone with psychological issues has returned to a calm and normal state of well-being, it could predict dips and rises in the cycles of mental illness, and much more (p.67). During L-Field measurements in hypnosis sessions, Dr. Ravitz was actually able to measure the effect the mind had on the body via the Life Field (Russel, 1977, p.66). Dr. Ravitz was the “first man in history” to show that the human mind itself can affect the L-Field, and therefore the physical body, explaining things like a “strong will to live” or even the placebo effect. Dr. Ravitz concluded that L-Fields were the “bridge” between the mind and the body, and that the existence of L-Fields was evidence that the mind and body were separate (p.67).

In short, Dr. Burr, Dr. Ravitz, and their peers showed that there is an advanced “Life Field” which acts as a blueprint and guides biological development, rather than simply being a field which arises from the living thing. They also showed that while the body is controlled by the L-Field, the mind could affect the L-Field and thereby affect the body, further proving the separation between mind and body in an empirical way.

***THERE IS AN ADVANCED "LIFE FIELD" WHICH ACTS AS A  
BLUEPRINT AND GUIDES BIOLOGICAL DEVELOPMENT***

### Possible Usages for L-Field Science

From a medical perspective, L-Fields could not only be helpful but perhaps life-saving. For instance, L-Fields can predict cancer before any physiological or psychological symptoms. At this point we can really only test for cancer when it is already affecting the body in some way, such as the removal and biopsy of an affected mole. Yet the measurement of L-Fields could provide a way to predict cancer ahead of time, without relying on hopefully catching the right mole or symptom in time. Life Fields can predict malfunction in the female genitals, which could be very useful in catching not only cancers but things like cysts on the ovaries, perhaps even problems during pregnancy before they occur. Further, since Life Fields can be predictive of problems in nervous system development and the like, they can help identify different illnesses or disabilities that may beset a new baby. L-Fields can measure how a wound is healing, which can not only be predictive of infection, but also help us tell when someone post-surgery is safe to return to work. They can even predict illnesses before any regular methods would suggest a patient is sick, allowing people to keep from spreading germs as much, or ending up in a bad situation to have the flu in. These would obviously be of great benefit to doctors.

**LIFE FIELDS COULD BE  
HELPFUL AND LIFE-  
SAVING IN MEDICINE,  
AND EXTREMELY  
BENEFITIAL TO  
PSYCHOLOGY AND  
PSYCHIATRY**

It also could be extremely beneficial in psychology and psychiatry. Consistent measurement of the L-Field could show how a medication was working. Instead of simply relying on patient disclosure to tell if medications are working, we could literally measure how beneficial the medication is in an objective way. It could also help tell if someone is taking their medication consistently. With as needed medication, such as Haldol in a mental health institution, it could be predicted when would be best to administer the medication, even before a psychotic break occurs. Life Fields can help us tell how well therapy was going, without relying simply on patient testimony. The measurements could predict when someone with depression was going to reach a hard point, or help determine if someone who has had a psychotic break has recovered and could be released back out into the world. It was even discovered that L-Fields can predict when is the best time for someone to take in new information, as well as the worst time. The possibilities are theoretically endless, but unfortunately not much work has been done on L-Fields.



### Why have Life Fields Been Rejected?

*Max Planck stated that, "a new scientific truth does not triumph by convincing its opponents and making them see the light; but rather because its opponents eventually die and a new generation grows up that is familiar with it."*

Currently that view which we are raised in tends to be mainly materialistic in the scientific community. Modern science and scientific academia tends to hold the position that only the material world exists, for it is only the material world we can directly test through scientific investigation. For example, one of the biggest outcomes from this mindset is that human consciousness is entirely reducible to and explainable by the physical brain. Unfortunately for Dr. Burr and Dr. Ravitz, the study of L-Fields highly supported the idea that the mind and body are two separate things, something that cannot stand within a materialist philosophy (Kastrup, 2013). Unfortunately, many scientists believe that science can entirely replace philosophy, while they are simultaneously being viewed as the intellectual elite (p. 12). Due to this fact, many simply ignore the philosophical questions and simply "accept" that if science cannot give us a full answer on something, that thing must be fabricated. In this case, since L-Fields feed into a dualist philosophy rather than a materialist one, it's simply assumed to be pseudo-science since science cannot fully explain dualism. Kastrup states that science cannot give us understanding into the underlying aspects of reality, similar to how a video game player does not need to understand the programming behind the game to play it (p.13).

One of the other big problems for Dr. Burr was that he believed a blueprint required a creator, and so was a rather religious man. There is, of course, no room made for religion in modern science, as is well known. Even the mere idea that his science may suggest a divine creator of some sort was more than enough to outcast Dr. Burr and his work. As was stated in "Mindstar" by Lt. Colonel Dr. Michael A. Aquino (ret), while religious heretics in old times were tortured and executed, modern scientific/academic heretics will simply find themselves out casted, unpublished, and without a job (2016). Sadly this seems to have been a large part of why L-Fields have been neglected by modern science despite the overwhelming evidence and possible benefits, along of course with the fact that L-Fields suggest materialism is false.

This is not to say that there is some type of active conspiracy against L-Field science or anything of the sort, not a conscious one at least. As recognized by Planck himself above, it's not how true a new theory is

or what it says, it's simply the fact that the old and familiar sticks around. Kastrup (2013) explains in his book that even for those of us who were raised religiously, even in our seemingly religious western society, materialism is ingrained in each one of us from the beginning (p.6). It is an overarching part of culture. Even those who consider themselves deeply spiritual and religious in the western sense, who hold onto solid blind faith in an afterlife and a soul, find themselves fearing and resisting death, because deep inside most of us seem to fear that physical death = conscious death, we fear oblivion (p.6). They mourn the dead and pray for them to be spared, as if the death of their body has removed them entirely from our world.



Compare this to a group like the Zuruaha in the Amazon, where 84% of people over 12 years of age commit suicide because they feel there is another life and want to be with their loved ones (p.7). Materialism is far more ingrained in the religious westerner than the “primitive” Amazonian in this case. Our very disturbance at the acts of the Zuruaha is rooted in our assumption that this material life is it (p.7). So no, perhaps the rejection of L-Fields is not some conscious, organized conspiracy, but it is certainly an unconscious one at least.

### The Metaphysics of Life Field Science

A “first principle” (Aristotle's *archê*) is an intangible, causal force which provides the *raison d'être* for a particular thing. If we may define chaos as "the formless matter which existed before the creation of the universe", then these principles may be viewed as the organizational forces responsible for bringing at least partial order to the universe. Without them, stable matter in the physical realm may not have been possible. Likewise, without a prime activator of self-aware intelligence, there would be nothing to perceive and understand the universe.

Life-Fields may offer a glimpse into a chain of phenomena ranging from the mundane (body) to the transcendental (soul), which comprise the totality of our metaphysical nature. Dr. Burr believed that L-Fields were evidence for some type of design, and himself believed in a divine creator as mentioned above. For Dr. Burr, it felt as though there could not be a blueprint without an architect. The building you are sitting in now, for instance, didn't simply come about by natural processes, it had to be designed and

then built intelligently. In a way, Dr. Burr accepted a type of Watchmaker argument. He felt that nature had a lot to offer him if he could find out what questions to ask (Ravitz, 2012, p.12). It was Dr. Burr's belief that L-Fields offered clear evidence that life was no accident (Burr, 1972, p.12). In this metaphysical system, the L-Fields are created intelligently, likely for some purpose man is yet to discover – “the universe has meaning and so do we. Though we do not understand it the meaning is there...” (p.72). Dr. Burr wasn't exactly your average theist, it is possible he may have even accepted a form of deism, with a god who set things in motion and left it to grow. He did not believe humans were in any state to claim certain or whole knowledge about the universe or any possible gods, he saw great mystery to the cosmos. In Dr. Burr's own words: “...the fields of life offer purely electronic, instrumental evidence that man is no accident” (Burr, 1972, p.12). He concluded that there was no longer the need to separate the physical and spiritual into two separate universes, but that a "Designer" is responsible for a single field within which the totality of our metaphysical nature exists. This concept seems materialistic at first glance, but as Dr. Burr explains: “With our limited knowledge of the field and our ignorance of its Designer it would be foolish to speculate about their nature” (Burr, 1972, p.130).

As already touched on, Dr. Ravitz also used L-Fields to show that the mind and body of human beings are two separate things. Whether they were created by a deity or not, L-Fields completely control the development of the physical body and brain. Yet Dr. Ravitz was also able to prove, through empirical scientific experimentation, that the mind could have an impact on the L-Field, and through it the body. Whether it is something simple like hypnosis, or something more in depth like ongoing cognitive therapy, the mind is able to affect the L-Field and therefore cause objective change in the body. This problem, which can be perhaps best called “two way causality”, is a well-known issue in the mind-body problem.

**THIS SCIENCE OF LIFE  
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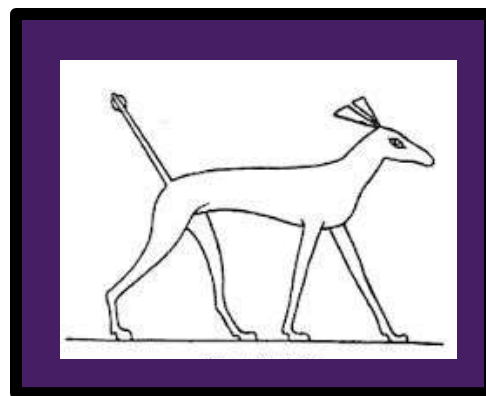
This science on Life-Fields is the closest thing we have to a scientific answer on the Hard Problem of Consciousness, one that suggests dualism. It also clearly illustrates cause and effect, as opposed to the simple correlation between mental and brain states often used to support materialism. Finally, it causes an extreme problem for any kind of metaphysical monism, whether material or immaterial, for both seem to clearly exist as confirmed by these experiments.

Dr. Michael A. Aquino was able to take this all one step further through his knowledge of Platonism. If Platonism is correct then for each individual there is a Form of the individual. It is this connection

between the Form and physical material that forms the L-Field in the first place, in at least all living things. Since the Form of the individual would be a timeless, eternal, fundamental aspect of any living thing, it would encompass all injuries and healing, all depressive episodes and time of heightened focus, and so on. Unlike Dr. Burr's belief that there needs to be a creator, the metaphysics of Dr. Aquino do not require the assumption of an intelligent creator. In fact it doesn't even imply any specific religious ideology over another based simply on the variables we are discussing. Instead, it gives us a way of understanding both L-Fields and Mind-Body Dualism that is rooted entirely in both science and sound philosophy, without the need to make any further assumptions.

### **Life Fields and Setianism**

As discussed, Dr. Michael A. Aquino, the founder of modern Setianism, proposed a modern form of Platonism (which we should perhaps start calling Setian Platonism), which, among other things, leaves plenty of room for Life Fields. It is specifically because of each individual's timeless, immaterial, and ever-present Form that the L-Fields exists in the first place. A field, after all, requires a relationship between two separate things, like the field of gravity between two planets. In the case of Life Fields, the two things are the physical human body and the immaterial human Form, often referred to as the "soul." This is why Life Fields can be predictive of objective change which has yet to occur – the Form has all past, present, and future knowledge of the Self, and is, of course, intimately tied to the physical human body. In other words, L-Fields themselves are objective, empirical, scientific evidence in favor of both Platonism and/or the Soul, depending on the specifics of one's world view. It's especially confirmation specifically of Setian Metaphysics.



Further, the findings on Life Fields have an important role to play in the Egyptian/Setian concept of Xeper. Xeper roughly translates to a passive verb (something we do not have in English) meaning "to come into being." All things Xeper constantly, year to year, week to week, even moment to moment. It is a mostly unconscious process that many never even come to recognize. You come into being in small ways like haircuts or learning something new in school. You come into being in large ways like marriage, an education, a change in world view. It is physical, psychological, and even spiritual, and it is inherent in

all things. Central to Setian Metaphysics is the acceptance and practice of the fact that human beings, with the right effort, can guide their own Xeper. In groups like the Temple of Set this was called Magic, but the Order of the Serpent recognizes it simply under the term “Self-Directed Self-Evolution.” The science of L-Fields has scientifically confirmed that such self-directed self-evolution is entirely possible. Further, the fact that we can guide our own Xeper is evidence for an extremely important philosophical concept: free will. Of course, L-Fields also show that there is a great amount of mechanical determinism in the universe, from the cosmos at large to our own biological system. Yet as discussed, L-Field science has shown us that the mind can consciously and willfully initiate physiological change.

One worthy pursuit of self-initiates from any school of thought is that of *sapience* – to become one who possesses the judgment and wisdom necessary to apply acquired knowledge and experience towards self-evolution. The personal L-Field is an ally to this end, one of perhaps many Links between our Subjective perceptions and the unthinking clockwork of the Objective Universe.

Dr. Burr and Dr. Ravitz provided ample evidence that “mind over matter” has measurable consequences. The Mind of Set certainly accomplished this by igniting the Black Flame in our hominid ancestors, creating a super-species in an ideal environment for Xeper.

### **Conclusion**

While many people may think L-Fields are some type of pseudoscience at face value, this is not the case at all. In fact, it is nothing more than an inherent bias. There have been thousands and thousands of experiments confirming the existence and importance of Life Fields. They are not identical to your average EMF fields which are produced, but rather an umbrella that covers and controls the whole body and all other fields. Instead, L-Fields are predictive of both mental and physical states, both positive and negative. Life Fields also give us the most supported and empirically scientific answer to the Hard Problem of Consciousness, clearly proving dualism once and for all. It also provides us scientific evidence for the Platonic Theory of Forms, and, though your authors do not accept it, L-Fields could possibly be seen as empirical evidence for a creator.

The authors here believe that these Life Fields do not have to be organized by a mastermind-god to exist, and provide no evidence of a creator deity. Quite the contrary, each human L-Field maintains the organization of a unique self-aware individual in the physical realm. It is not the soul itself, which we don't

believe is measurable, but it may be one of many mechanisms through which self-creation and re-creation is realized, as symbolized by the god Khepri from ancient Egyptian religion, for one purpose and one alone: the Xeper of sacred beings who too often refuse to see themselves as such.

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***WHILE MANY MAY THINK LIFE FIELDS ARE  
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INSTEAD, THOUSANDS OF EXPERIEMENTS BY DOZENS OF  
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# A SHIN MEGAMI TENSEI INITIATION

By Pi\_Ramesses

(Setian)

## INTRODUCTION

Since 1992, *Shin Megami Tensei* or SMT games broke from traditional design of Japanese Role-playing games or JRPGs by introducing players to sinister motifs and multiple endings that renders it morally ambiguous as to the rightness or wrongness of actions and consequently living with it. It is these nuanced characteristics that I would like to share as it aligns and edifies initiatory values in the Left-Hand Path. Contrast that with most games at the time, which had clear villains and heroes and a very uniform plot. Examples of classic uniformity can be found in franchises like *Pokemon*, which grants its players mastery of gameplay and facilitates a sense of pleasure but neither learning nor power. SMT games can be found on multiple consoles and emulated on PC.

From Japanese to English, *Shin Megami Tensei* translates roughly to true reincarnation of the goddess. New and metempsychosis may be substituted for true and reincarnation respectively. So what goddess is reincarnated

here? It's Izanami from Japanese mythology but it's irrelevant, as most of the games in the

**SHIN MEGAMI TENSEI GAMES ARE  
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franchise have no relation to the original Megami Tensei games that were based on the novel *Digital Devil Story: Megami Tensei* by Aya Nishitani in 1986. Spin-offs such as *Persona* have it in their title decades later. But, some of the themes were part of the reason it did not gain traction in the West.

Although the events in the games stretch across vast periods of time and even alternate universes, SMT games are recognizable for its unique cosmology that binds them. They include, but are not limited to: the Amala network; the Great Will; reincarnation; a compendium of demons; and multiple endings that can be explored by replaying it differently in new game plus or NG+.

**The Amala network** is the fabric of the network.

It is a multiverse so it is much more expansive and requires terminals to traverse quickly from one place to another, whether it be within a universe or out of it. Its name derives from the Sanskrit *amaravati* (अमरावती), meaning the abode of the immortals. It is pronounced *amala* because the Japanese are notorious for pronouncing L's as R's and vice-versa.

**The Great Will** oversees the Amala and often has conflicting interests with the will of protagonists and allies. He is identified as the Tetragammaton or YHVH. In other versions after He was defeated, there are fragments of the Great Will of notable rank. It is clearly stated that they survive because people continue to believe in him.

**Reincarnation** is a big part of the story. There is an underlying understanding that certain characters are reincarnations of great figures that are living out this cycle due to the consequences of their previous actions. Timelines play out in sequential order or are altered as branches or recursions that you can see as this grid or web because you can step out of it and form meta-commentaries on it.

THERE IS  
SOMETHING ELSE  
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NOCTURNE THAT  
CAN BE  
CONSTRUED AS  
BLACK MAGIC

**The compendium** functions like a grimoire to record any demons that you either negotiate with to join your party or fuse them with multiple demons that you have registered already. Demons consist of various entities from the Goetia to various gods from different cultures. This is not so bizarre if you know that demon derives from the Greek term *daimon*, meaning “an informing spirit.” It requires macca, the currency of the game to summon demons from the compendium. There is limit to how many you can stock up and it may increase up to 10. During battle, however, there are only three that may join you to fight.

**Multiple endings** consist of at least three and each one aligns with a Law or Chaos axis. The third option is Neutral. It is important to understand that there is an indistinguishable or even distribution of good guys or bad guys in



each alignment and it really depends on your values and goals to determine which alignment you will find it most agreeable. Whatever it turns out to be, it is a commitment so there is no backing out of it.

Nowadays, SMT is considered one of the three pillars in JRGs after Final Fantasy and Dragon Quest franchises. Having fleshed out some context, let us take a closer look at *SMT III: Nocturne* on the Sony PlayStation® 2, the installment most drenched with religious iconography and political philosophy. In the UK, it was released under the title *Lucifer's Call*. It was the first reboot of the franchise released and was quite ambitious in its design and expectations, which was not fully profit from until much later after the director and co-founder exited. The art director, Kaneko Kazuma, also deserves credit for his work and has gone on to design characters for other major titles. The working bibliography for the game is colossal as they refer to mythologies across the world. Games are often presented with a disclaimer that the characters, places and ideas are fictitious or coincidental. But there is something else at play in *Nocturne* that can be construed as Black Magic or an Initiatory rite.

## OPENING RITE

Before going forward with highlighting this rite, there are some essential characters that need introducing for the rest of the piece to make sense. I shall begin with the role that the player assumes in the game and continue from there into your character development through the plot to end. The characters and genders are as follows:

**Main Character (?):** This is you and you are free to give whatever first name, last name and nickname you wish. Canonically, its name is Hitoshura or Demi-Fiend because it is not human. Or really somewhere in between but the possibility to be a human or a demon in the end.

**Your Party (?):** This is the company with which you will travel. At anytime while roaming in-game you may switch them. You can have up to three.

**Hikawa (M):** Leader of the Gaea Cult.

**Ms. Takao (F):** Your schoolteacher. You visit her at Shinjuku Hospital. She is also the Maiden to Hikawa.

**Chiaki (F):** Your classmate. She seems

level-headed.

**Isamu (M):** Another classmate. He tries to one-up you and gain favor either from Chiaki or Ms. Takao.

## **CHAOS**

Hikawa induces the Conception, which ends the world. It envelops the epicenter of Tokyo into a Vortex world where demons and Fiends abound. No law but the Hobbesian state of Nature. Everything that transpires henceforth occurs in what remains of Tokyo in the Vortex world.

## **ORDER**

The Conception allows Hikawa or any survivor an opportunity to re-create the world. The formation of Reason is prerequisite to contending for Creation. Also, massive amounts of Magatsuhi and a sacrifice is required to conduct a ceremony to evoke a god that will facilitate the Creation of a New World according to your Reason. Magatsuhi is the energy that emanates throughout the Vortex world and the Amala network. It is not evenly distributed and its flow may be directed.

## **CLARITY**

As a survivor, you must come to terms with the reality of the Vortex world and find your Reason or align with someone possessing a Reason satisfactory to you if you fail to discover one.

## **LIFE**

Your life and the life of two classmates were spared by chance because of Ms. Takao. Your classmates may either be allied or rivaled to you based on the Reason you select.

## **CREATION**

Demons and Fiends are also fond of Magatsuhi. It is also said that there are massive reserves of Magatsuhi that can be found in holy sites or relics, any one of which has enough Magatsuhi to change the tide for a contender. Once a god is evoked, Kagatsuchi may be apprehended. Kagatsuchi is a sphere like the sun in the middle of the Vortex world. It speaks to all the survivors during the Conception but grants acceptance and realization of Reason only to one. Time is governed by phases in Kagatsuchi as it did for the moon in the old world. Negotiation with demons during full Kagatsuchi is impossible. And special events are known to occur during certain phases especially when fusing a new

demon. Kagutsuchi is a microcosm of the Great Will aforementioned.

## **INCUBATION**

While semi-conscious due to the Conception, a strange figure (you will recognize the figure as Lucifer if you make it that far) grants you Magatama - the essence of Demonic Power. This first Magatama holds the seed to defeating the ultimate boss in this game. Though excruciating, it transforms you into a Demi-Fiend. You are much stronger now and you continue to evolve. But it remains dubious if you are still capable of forming Reason. For this reason, everyone contending for Creation would like to recruit you to join his or her Army, as you would be a valuable asset. Either that or they do not wish to fight you. There are 24 other Magatamas in the Vortex world that grant various Powers and you may switch between them by ingesting them.

## **BIRTH**

Considering birth, there is your character and the world to consider. Should you so choose, you may enter the ranks of Demons. You will contend with Fiends - not only to maintain your candelabrum of Sovereignty - but also to usurp them of their candelabras too. Bringing the Candelabra to Lucifer opens up Kalpas and

challenges to energize you. The further you travel within the Kalpas, the more you discover that your Vortex world is merely one node within the super-structure of the Amala. Some nodes are just now having the Conception. Others, post-Conception have been re-created by someone or have been obliterated either due to failed Creation or to cease the cycle altogether. There are also admonishments from Metatron every instance that you bring candelabras to Lucifer in the Amala. When the fifth and final Kapla opens, Metatron ceases because it is clear that you are now an Enemy of the Great Will.

## **RE-CREATION**

At the end of the road, you will have re-created your Inner World and your Outer World. And you determine the moral structure. There are five possible endings in the original but six in the Maniacs edition. They are: Shijima, Yosuga, Musubi, Neutral, Demon and True Demon.

## **VICTORY**

The New World, subordinate to your Reason - or lack thereof - is realized. Most of them align with contemporary political philosophies. The first four endings can be considered Reasons, whereas the other two are either existential or the chaotic liberation from

all dependencies stemming from the collective Will.

**Shijima** is a world of silence championed by the leader of the Gaea cult that initiated the Conception. By sacrificing the Maiden, Ahriman is the god evoked at the Diet Building. Shijima is likened to Marxism.

**Yosuga** is a world of competition championed by the leader of Mantra (one of your classmates in the old world). By sacrificing a prophet named Futomimi who leads his Manikin race, Baal Avatar is the god evoked at the sacred site of Mifunashiro. Yosuga is likened to social Darwinism.

**Musubi** is a world of solitude championed by another of your classmates who hides in the Amala Network but is informed by it too. By sacrificing an occult magazine journalist who is doomed to rebirth by the True Enemy, Noah is the god evoked at the Amala Shrine. Musubi is likened to extreme individualism but in a world where no one needs to interact with each other because everyone is in their own world populated by how he or she deems it.

**Neutral** is a world of freedom unknowingly championed by the Maiden who pleaded for the leader to spare you. This is probably the outcome your surviving classmates

pined for before adapting to their environment. This is also the same path that Lucifer chose but was punished by the True Enemy. By sacrificing the Yahiro-no-Himorogi and the possessor of it, Aradia is the god evoked at Yoyogi Park.

Conveniently, the Yahiro-no-Himorogi functions doubly as a massive reserve of Magatsuhi and a binder of gods to its owner's will. But it is the possession of a heretic Manikin and you must wrestle it from him. Aradia leaves shortly after possessing the Maiden and having called you a fool. Aradia is considered a false god and ironically the Reason that the Maiden seeks eludes her entirely though she speaks as Aradia while possessed but does not recall. So it falls on you to see it through. Neutral is likened to conserving the world before the Conception.

**Demon** is a world without Creation. Confronting Kagatsuchi as a Demon without Reason, it rejects you. But you can and you do destroy Kagatsuchi atop a tower. A unique victory in itself though short-sighted. No sacrifice except your humanity. No gods as you seem self-sufficient and it would be a waste, as the god would leave like Aradia did. There is a prophecy describing this ending and Mithra fights you on Kagatsuchi's behalf to try to stop you.

**True Demon** is a world without the cycle.

It holds the most Reward but also requires the most Effort. Not for the faint of heart. Neither of the contenders for Re-Creation fully appreciates the scope of the task. Lucifer seems the least misguided, granting you unfathomable Power that everyone else envies. So it seems that you were groomed for something greater. You confront Kagatsuchi and destroy him but also knowing that this Vortex world is one node in an entire Amala Network. Supposing other contenders knew your secrets, what would they decide? You defeat Lucifer as a final test. You transfigure into a True Demon. Your eyes turn red as a sign which was foretold in prophecy. Finally, your true Work begins; you lead legions of Demons and Fiends on a march upon the True Enemy responsible for the cycle itself. You take the fight to them and you have the potential to succeed where Lucifer failed. Only then, will dependent origination cease for you. No sacrifice except your hindrances and any opposition foolish enough to obstruct you. No gods to evoke as Lucifer has always been watching you and you have maximized your Being with the tools available.

The game ends here with some commentary from the True Enemy or the fragments of the Great Will. Technically, you can travel freely to other nodes in the Amala Network since you no longer fear the Amala Deep Zone and have ventured past all five Kalpas. No place or thing is hidden from you.

**What ending would YOU choose?**

# ACOSMIC SATANISM

By Setamorphosis

(Acosmic Satanist)

Indubitably, this is one of the darkest and most difficult spiritual paths one can undertake. Yet it is possibly the most rewarding one. Acosmic Satanism is by no means 'the one true path.' I think we should abandon such foolish notions, because they have no relation to objective reality. Spirituality is very subjective. One path may work for some, but it won't for others. That's simply the nature of spirituality.

Thus, Acosmic Satanism is not for everybody.

## What is Acosmic Satanism?

### Why is it called that?

"Satanism" is perhaps one of the most misunderstood words out there. One of the reasons for this is because people cannot agree on what Satanism is. There are similarities between all forms of Satanism though, and it's thanks to these similarities that we're able to somewhat identify what is Satanism, as well as what it isn't.

Satanism (regardless of whether a Satanist believes in an actual Satan or not) means being like Satan – which means not being afraid to stand out, to be independent, to be the adversary, to question everything – to go against the grain essentially. However, many – if not most – people tend to rebel for

the sake of being a rebel, often times because it's "cool" to be a non-conformist. Not only is this childish, but it's also nonsensical. One must have a reason to rebel, to be the adversary of someone or something.

Now, Acosmic Satanism is a type of Satanism which is about transcending the imposing mechanics of the universe, and developing a symbiotic relationship with the acausal void outside of it. This void will be referred to as "Chaos". After all, what greater rebellion is there than rebellion against the universe itself?

First, we'll go over some of the reasons behind the rebellion of an Acosmic-Satanist:

1. Our universe is causal,  
very mechanical, very  
limiting, and very imposing

Contrary to New Age beliefs, our universe does not care whether or not you are happy, have a good job, a partner, etc. The universe is governed by the Law of Cause & Effect, and it's rather mindless and uncaring.

2. Life thrives on death and  
destruction

Life, although seemingly miraculous, is also quite mechanical. Every biological organism has its own "program(s)" which must be obeyed by the organism. The only purpose of life, free from abstractions, is to survive and reproduce – at all costs. Thus, life operates on the principle of "Survival of the Fittest." Those which are

unworthy of surviving will be culled, and those who are worthy will get to propagate their genes.

Now, we also must bear in mind that in order for a certain species to survive it must feed upon another. In a very small scale, one being must die so

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that another can survive. Yet humans are different. We do not eat each other (although we do enslave and slaughter other animals), but we, too, do not escape this wretched Darwinian principle of life. In a human context, societies which are more fit will grow and spread their culture (as well as their genes), while those that are unfit will

either die off, be forced to assimilate into a stronger culture (and often mix genes), or be reduced to an insignificant number

3. Evolution is a mindless  
process.

Let us make one thing clear: evolution does not care nor think, it simply is. Evolution does not equate to **positive progress**. A species can also become weaker, if weakness ends up being a desirable trait in the mating game, simplistically speaking. Evolution is governed by the natural selection mechanism.

4. Outside of universe there  
is Chaos

Things aren't all as bleak as I've made them sound. Outside of universe exists the acausal void, which includes all

possibilities happening at the same time. Many traditions have tried describing it – for example, Taoists called it Tao. Chaos is incomprehensible by the human mind. What's more is that Chaos seeps into our universe like liquid through the gaps of a cracked divider. And at the same time, Chaos is always

**CHAOS IS  
ALWAYS PRESENT  
– IN VERY SMALL  
DOSES.**

present – in very, very small doses, that is. Normally, Chaos would be incredibly destructive to our universe, but the amount of Chaos that's (currently present) here leads only to random, unpredictable events.

5. We are from the  
Chaos, We are the living  
gateways

Many traditions have claimed that we have the blood of the gods running through our veins. You also have Hermeticists who claim that we're all manifestations of The ALL. But what does that mean? It means that there's something about us that makes us connected – not just to humanity as a whole, but to Chaos itself. This connection is established thanks to the Black Flame, which was bestowed upon us by the Prince of Darkness. This connection is the core reason that magick works. Since Chaos is a void where all possibilities are happening at the same time, and we are its living gateways who live in a causal universe, we can, using our will, manifest at least one of those possibilities into our realm of existence, provided that it's acceptable by the

standards of the natural laws of our universe. You could say that our Will, after reaching Chaos, gets filtered by our universe.

As you can see, we are quite limited. Although our minds can affect probability, there are limits to what we can do here in this universe, contrary to pop-occultists who claim that they're gods incarnate and are omnipotent.

Such hubris, though amusing, is very foolish and even dangerous.

**WE ARE [CHAOS']  
LIVING GATEWAYS IN  
THE CAUSAL UNIVERSE**



### What's is the goal of an Acosmic Satanist?

Now that we've established reasons for our rebellion, let's address the question above.

The goal of an Acosmic Satanist, as mentioned briefly, is to transcend our material universe and develop a symbiotic relationship with the Chaos – to literally become a manifestation of Chaos, which has the same properties as Chaos, except it's conscious and can act according to its own Will. But here's the trick, you can't **just** live in Chaos. Chaos is both a place and not a place at the same time – you can and can't reside there.

Upon death, the Acosmic Satanist will become one with Chaos, but a separate entity at the same time. There are other

outcomes as well, many more outcomes (due to the nature of Chaos), but you would not be restricted by them – for your new vessel after death is a fusion of your consciousness, Will, and energies of Chaos. In some sense, the Acosmic Satanist achieves the goal of a LHP magician (becoming an independent entity separate from the natural order), and RHP magician (become one with something greater, in our case Chaos).

Due to this, it's difficult to classify Acosmic Satanism as **solely** LHP. It's LHP, RHP, and MHP, and neither of the three at the same time. Confused? Welcome to the path of Chaos.

### How do we differ from Anti- Cosmic Satanists?

Acosmic Satanism is different in many ways. For one, we are not extremists. We do not advocate committing crime and human sacrifice. Why? Because it's irrational. Although groups like the Order of Nine Angles and Misanthropic Luciferian Order had some interesting ideas, ultimately they've fallen into the trap of not being able to see the costs and benefits of their own actions. In fact, I would go so far as to say that they fall into the category of infantile "Satanists" who rebel because it's "cool" and "fuck society, man." Committing crime will not accelerate the forces of Chaos seeping into this world, and neither will it contribute to your spiritual ascent. All you would do is end up rotting in prison with the rest of the scum of this

world. How is that spiritual advancement, exactly?

I will say this, though: we are similar in some regards. Aside from our description of Chaos, we too seek to become instruments of destruction of the universe. However, we acknowledge that destruction and creation are necessary components to all existence. From the destruction of one world, another will be born. We will become conscious agents of Chaos and contribute to the regulation of the entirety of existence... in a destructive manner, though. Thus, destruction of the universe is not the end-goal for us. It's transcending it, and participating in its destruction and the creation of another.

### **How do you plan on transcending the universe?**

...Is what you are probably wondering at this point. As we are living gateways to Chaos, we have the ability to make some of its energy here present. By performing the arts of evocation, invocation, and sorcery, one is able to cause events in this universe that otherwise wouldn't normally occur.

By practicing sorcery, the Acosmic Satanist influences probability with his/her own mind, and can cause severe changes in this universe, provided that they pass through its filters. The key to sorcery is not ritual, nor words of power, or anything of the like. Rather, to influence probability one simply needs to direct their Will to a certain goal, visualize it happening (visualizing makes it easier), and accept

that it has already occurred – for every possibility there is has happened and will happen in the void and outside of it (whether in our universe or another). As simple as it sounds, many people fail at this, mainly at the acceptance part. Yet it is through this practice that one is able to cause tremendous change.

Sorcery and void meditation (clearing one's own mind) are the foundation of one's own transcendence. Everything else is a supplement.

By invoking the forces of Chaos, you, as a living gateway, become stronger, thus the link to the Chaos becomes stronger. It is, however, dangerous to invoke too much Chaos energy into yourself, because it can and it already has in the past lead to a magician's death. Taking baby steps here is important.

By evoking the manifestations of Chaos, you are bringing something into this world which shouldn't normally be there. There are many manifestations of Chaos, some of which are Acosmic Satanists who've successfully developed a symbiotic relationship with Chaos. Others are...something else entirely. The nature of the latter is not yet certain. These beings are what Abrahamic religions would probably describe as demons or devils. These entities are not easy to contact, and they certainly aren't anthropocentric as many pop-occultists claim. Some of them are benevolent, some of them are neutral, and others are downright predatory towards humans. They simply act in accordance with their nature, whatever that is. The magician cannot command them. Instead, he/she can ask them for favors. And even if

they are asked nicely, it's not guaranteed that they'll do it.

There are two beings I have identified which can assist one in their transcendence.

### 1. The Prince of Darkness

This being was given many names by man -- Set, Wodan, Lucifer, Satan, etc. -- and falls under the category of "benevolent towards humans." He is the giver of the Black Flame, which is a crucial component to establishing a link to the Chaos.

The Prince of Darkness is not an easy one to reach, but if you manage to get into contact with this metaphysical creature, he will most likely assist you in transcending this universe -- as this is something he had to do a long time ago. But he will not take orders from you, nor will he do trivial tasks for you such as giving

you a job, a girlfriend/boyfriend, or what have you.

### 2. The Living Shadow

Another being I've encountered in my years is something I've called "The Living Shadow." Strangely enough, other occultists who had experiences with this particular creature had also given him this name, or something similar to it. Based on its characteristics, I've identified this being as the demon the Abrahamists refer to as Lucifuge Rofocale.

Now, Lucifuge Rofocale or The Living Shadow

**THE GOAL OF THE  
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is something alien – perhaps even more so than The Prince of Darkness. This impression probably stems from the fact that Lucifuge does not show emotion. He's a very indifferent entity towards humans for the most part, but he does seem willing to share some of his knowledge, which is tremendous, to those who he deems worthy enough.

I could make a case that this being might just be the principle of knowledge, just like The Prince of Darkness is the principle of consciousness, but further research must be conducted beforehand.

### **How you can apply Acosmic Satanism to your mundane life?**

Although we hold this universe in contempt, there are rewards to be reaped from our mundane lives. This is also related to the answer to the question "How do you

plan on transcending the universe?"

These are baby steps which an Acosmic Satanist takes in his day-to-day life. The transcendence begins from the self – thus you must push yourself to your limits, and overcome them. The development of mental fortitude has already been mentioned briefly above (via meditation and sorcery), but I would like to put an emphasis here on the development of physical strength as well. The mind and the body are connected, after all – during your mortal life, that is. By strengthening your body, you will receive various different benefits. I will only mention a few: your emotional state will be improved; you'll think more clearly; you'll be more focused and disciplined, which can lead to you having an easier time meditating and performing sorcery, ultimately improving your link to Chaos.

My personal recommendation is weight-lifting, but, I suppose you could go with calisthenics if that is what you prefer. What is important is to push yourself, or I should say your body, to its limits, and further.

It is also worth pointing out that putting your mind to work is very beneficial as well. Engaging in activities such as chess, logical reasoning tests, and so on can lead to improving your link to Chaos as a consequence.

Remember this though: these things, as well as your mortal life, are momentary phases. The only thing that is eternal is our bornless creator Chaos. To become one as Chaos is what truly matters to the Acosmic Satanist.

The basics of this path have been laid out before you. Everything else is up to you.

# ***BERNARDO KASTRUP'S ONTOLOGICAL SOLUTION TO THE MIND-BODY PROBLEM***

By Xepera maSet  
(Setian)

## **Introduction**

This is based on the recently published paper by Bernardo Kastrup entitled “An Ontological Solution to the Mind-Body Problem,” published on April 20<sup>th</sup>, 2017. Literally all credit to him for the original argument, you can find the article right here → <http://www.mdpi.com/2409-9287/2/2/10/htm> . At this point it is by far the most well-defended and supported argument for any type of idealism I have seen, even though in the end I disagree with Kastrup's conclusions. That said, I wanted to try and clarify the argument a bit from my own perspective. Note that I am coming from the position of Setian Metaphysics, and so you will likely see an inclination towards that in explanations and examples.

## **Four Basic Facts of Reality**

Kastrup stated that there seem to be what we can safely call “facts” about reality, and do not belong to any one metaphysical system.

- **Fact One:** “There are tight correlations between a person’s reported private experiences and the observed brain activity of the person.” In short, there is an obvious correlation between experiences and brain activity. From this there are several sub-facts we can observe:
  - **Fact 1.1:** “irrespective of the ontological status of what we call ‘a person’, there is *that* which experiences (TWE).” In other words, entirely forgetting

about what a “person” is philosophically, there is SOMETHING which experiences. Throughout the argument this is “That Which Experiences (TWE).”

- **Fact 1.2:** “A person has private experiences that can only be known by others if the person reports them, for other people do not have direct access to these private experiences.” Simply put we do not have direct access to the experience of others. While we do indeed have inner experiences, no other person can directly engage in our experience, and we cannot engage with theirs.
- **Fact 1.3:** “The brain activity of a person is known only insofar as its observation is experienced in the form of perceptions.” Even when we are

**IRRESPECTIVE OF  
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observing empirical evidence on brain activity, that evidence is still experienced through our personal perception. In other words, our perception/experience is still involved and central when engaging in scientific investigation, such as reading an fMRI scan measuring someone's experience. Take away perception/experience and we could not gain knowledge.

- **Fact 1.4:** “From Facts 1 and 1.3, there are tight correlations between two types of experience: (a) conscious perceptions of a person’s brain activity and (b) private experiences of the person.” Perception of one’s brain activity (such as with an fMRI) is directly tied to the personal experience of the person being looked at. So not only does observing the fMRI scan involve your experience/perception, but what you are observing itself relies on the other person having their own experience. So again, experience or TWE is fundamental and necessary.
- **Fact 1.5:** “A brain has the same essential nature—that is, it belongs to the same ontological class—as the rest of the universe.” Whatever the universe is made of, the brain is made of that same “stuff.” I personally do not see how

this fact is extrapolated from the above facts. Correlation does not support reduction either way, if it doesn't work for materialism then it doesn't work for idealism. This is the first real instance of disagreement I have with Kastrup's conclusion of idealism.

- **Fact Two:** "We all seem to inhabit the same universe." Obviously this simply says there is an "objective reality" we all share.
- **Fact Three:** "Reality normally unfolds according to patterns and regularities—that is, the laws of nature—independent of personal volition." This objective reality is mechanistic and predictable, and cannot be entirely overridden by any one, individual, personal will.
- **Fact Four:** "Macroscopic physical entities can be broken down into microscopic constituent parts, such as subatomic particles." Physical entities, such as tables, brains, people, etc., can be reduced to foundational particles. This is not the same as Kastrup claiming material reductionism is true, only that material things can be broken down to base components.

### **Inferences Based On These Facts**

Kastrup then goes on to make logical inferences on these facts, the facts not being specific to any one metaphysical ideology. As he states, "What is the most parsimonious ontological explanation for these nine facts? Here I use the qualifier 'parsimonious' in the sense of Occam's razor: the most parsimonious ontology is that which requires the smallest number of postulates whilst maintaining sufficient explanatory power to account for all facts. In what follows, I offer six inferences that, together, aim to answer this question."

### Inference One

“The most parsimonious and least problematic ontological underpinning for sub-Fact 1.1 is that TWE and experience are of the same essential nature. More specifically, experience is a *pattern of excitation* of TWE.” Sub-Fact 1.1 was that there is TWE, ***something*** that has experience. It is inferred that the simplest “ontological underpinning” for TWE is simply that experience is not separate from TWE, but experience is what TWE does. It is a field, or a “pattern of excitation.” “Experience is not distinct from TWE as ripples are not distinct from water.” However, Kastrup sadly does not make it clear what causes these ripples, or if it is simply in the nature of TWE by definition. For me, neither of these answers are satisfying.

**"THAT WHICH EXPERIENCES" IS AN  
ONTOLOGICAL PRIMITIVE,  
UNCAUSED AND IRREDUCIBLE**

### Inference Two

“TWE is an ontological primitive, uncaused and irreducible.” Unfortunately, despite best efforts, physicalism has failed to explain how experience could arise from matter. Kastrup lists two main disagreements with Inference Two which I agree with: “(a) you may think that physicalism in fact does not entail a ‘hard problem’; or (b) you may think that the ‘hard problem’ *can* be solved, even though today we do not know how.” The problem with (a) is that it requires us to consider conscious experience to not actually exist, which is obviously absurd. It is plausible the (b) is true, but since we cannot predict the future, for now we must stick with what we know. Kastrup believes that TWE cannot be eliminated, that it is axiomatic, due to the fact that each of the facts above require something which experiences to conclude the facts in the first place. This is possibly one of the strongest points Kastrup makes in favor of his form of idealism.

### Inference Three

“TWE is associated with the entire universe.” The only way to know the universe in any way is through experience, which means that there is an association between the two. This does not imply that every aspect of the universe is conscious in the sense of panpsychism. This seems pretty much identical with what we get from inference two: that experience is



necessary and present for us to even know any of these facts in the first place. Anything you could possibly know about the universe relies on you having so sort of experience, whether scientific, subjective, spiritual, educational, etc.

#### *Inference Four*

"There is a sense in which living organisms are alters of unitary TWE." An "alter" is an alternative variation of TWE. More specifically in this case, it is an individual being. Inference Four says that living organisms, such as human beings, experience a sense of separation from TWE. This is also self-evidently true, which is a **big problem** for any form of reductionism. Not only is our own experience axiomatic, but so is the fact that there is "I and Not-I," that we are separate and discrete from other conscious beings and nature as a whole. This is

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highly supportive of Mind-Body Dualism rather than any form of idealism, and it is strange to me that Kastrup does not realize this.

#### *Inference Five*

"Metabolizing organisms are the extrinsic appearance of alters of TWE." Physical organisms, such as the human body, are that which separates the individuals from the underlying TWE. Your experience is basically trapped in your biological body. It is possible that the organisms manifest around the excitations of TWE (whatever that means), if idealism is correct. To me, it is not made clear how the body comes to exist in Kastrup's metaphysics at all. He states that it is the body which allows us to feel separate from TWE, but why is the body created at all, especially in idealism where the body is as much of an illusion as the mind in physicalism? Kastrup provides no answers for this. The best I can guess is this is just supposed to be what is naturally occurring with TWE, an observation more than a proposition.

### *Inference Six*

“The perceptions of an alter are reducible to the experiences of TWE that impinge on the alter from the outside.” I disagree with this inference in part. It states that the person’s individual consciousness is entirely reducible to external effects and perceptions. Kastrup does not believe in free will so far as I can tell, whereas I as a Setian do believe in free will. It is self-evidently true, from my perspective at least, that not only does the external affect us, but we can affect it as well. A clear example of this is an architect first coming up with a design in their own mind, then changing the external world to fit that image. Another example is how we can use manufactured medications to impact our mental state through physiological means.

### **Tying It All Together**

#### *Explanation of Fact One*

Fact One is that there is a correlation between brain activity and experience. For any one individual, it is the things that happen around and to them, the experiences, which mold their perceptions. A second individual may be a part of this environment, and so the inner experiences of individual two (such as ideas and emotions) may have an effect on the experience of individual one. It may also have an effect on the “outside” world as well, which is why I don’t understand why Kastrup believes Inference Six is wholly true (that the outer only molds the inner, not the other way around). Individual two has an impact on individual one through the external boundary (Inference Five), in the case of humans the brain/body, which then impacts the inner experience of individual one. This explains Fact One without material reductionism and with idealism. However, as a Setian I must point out that this is possibly more in line with dualism than idealism, because if the external physical boundary actually exists as it seems to, this implies that matter exists but simply comes after the immaterial. Again, Kastrup unfortunately provides no explanation for how and why the body, or the illusion of it, forms, nor why we

**IT IS EVIDENTLY TRUE  
THAT NOT ONLY DOES  
THE EXTERNAL AFFECT  
US, WE CAN AFFECT IT**

believe ourselves truly discrete from TWE. Despite being a good attempt, Fact One does not support anything beyond Dualism.

#### *Explanation of Fact Two*

Fact Two was that we do not have direct access to the experience of others. As TWE is universal (Inference Three), all individuals can be seen as discrete experiential entities within physical “islands” (Inference Four and Five) within a shared ocean of TWE. Again, this seems to me to clearly imply dualism. All individuals exist, at least partially and presently, within the foundational TWE. We do not have direct access to the experience of others in the same way islands in an ocean are not connected by land. We can therefore explain Fact Two without material reductionism as well, though once again while showing materialism irrelevant, Kastrup fails to actually support any opposite form of Monism or anything besides Dualism.

#### *Explanation of Fact Three*

Fact Three was that objective reality (the physical boundary) is mechanistic and predictable. Yet individual will is experiential, and disassociated with TWE (Inference Four). This disassociation is precisely why individual will cannot override objective reality. To be frank, this simply does not follow and is not implied. For one, Kastrup cannot explain why discrete individuals form at all. Second, Kastrup misses the fact that individuals can and do, in fact, go against or “override” the objective reality. For example, placebos without deception cause objective change via inner experience and belief. Again with medication, we have literally manipulated nature to use it against itself, combating illness with greater success every year. While much of Kastrup's argument seems plausible if it were flushed out, he simply has given us no reason to accept this explanation of Fact Three. In fact, we may be able to go so far as to reject it. Dualism is a far better explanation.

#### *Explanation of Fact Four*

Fact Four was that physical entities can be reduced to the microscopic level. Kastrup illustrates this as “Those experiences in TWE are excitations or ‘movements’ of TWE itself

(Inference 1). Therefore, subatomic particles, as the smallest discernible elements or 'pixels' of the perceived world, are coded representations of the smallest discernible 'movements' of TWE." They are manifestations of TWE. Once again, this certainly seems to apply dualism more than idealism, for Kastrup acknowledges both TWE and what it creates as real things, and surely the physical world is not itself experience. It is true that physical matter reduces to smaller parts, but Kastrup has provided us no reason to think these parts themselves reduce to TWE. While we cannot reject Fact Four as we did with Fact Three, the fact actually works against Kastrup's Monism if nothing else.

### Summary

If Kastrup's sole goal was to make an argument against materialism, it seems he does a decent job. He makes a strong argument for the axiomatic nature of experience, but sadly cannot convince us logically that this is the only foundation and sole source of nature. While the argument gives us even greater reason to doubt materialism, it does nothing to convince us that matter is actually just an aspect of TWE. If anything, Kastrup has given us yet another great argument in support of Dualism. Can we readjust his argument to validly reach this conclusion? Indeed it seems we can.

Yes, there is a correlation between experience and physiological activity (Fact One). Yes, experience is axiomatic, and so it cannot be reduced to non-experience or eliminated, but this does not imply it is the only thing that exists. Further, we know that while we can experience someone's brain activity, experience is something we cannot directly access. With no explanation given as to how experience would give rise to physical matter like a brain, the only conclusion we can reach without assumption is that both exist. This is further supported by how physical events can have a serious effect on experience. Of course, this works both ways, again suggesting the existence of both the physical and experiential. On top of this, the fact that we can act against mechanistic, deterministic nature directly supports Dualism and shows that Kastrup's Fact Three is only half the truth. Yes there is an objective universe out there following

set laws, but we do not appear as slaved to it as he claims. Finally, while matter may be reducible to smaller parts, this again does not imply matter somehow does not exist.

Kastrup is 2/3 here though, which is worthy of recognition. He has not only further shown the logical implausibility of material reductionism, but has provided many good points and arguments for Mind-Body Dualism. That said, he fails to support his own form of Monism, though his works still provide fantastic insights into the Mind-Body Problem.

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