

THELEMA, XEPER, DEITUS

by Magus Tsirk Susej

The purpose of this thesis is to elucidate upon the meaning and significance of the Word of the Aeon of Lucifer, DEITUS, and the Law of the Aeon of Lucifer, THELEMA, XEPER, DEITUS or Will to *Come Into Being* as a God. In so doing, I will also discuss the Demonic Bible, the system of magic revealed to me by my Unholy Guardian Demon, the spirit Azael, and the Embassy of Lucifer, the vehicle for the advancement of DEITUS as the Word of the Aeon of Lucifer. This thesis may, therefore, serve as a commentary on the *Demonic Bible* as well as an exposition on *deitic* philosophy and magic.

As stated in the Preface to the 2nd Edition, *the Demonic Bible* is not a “work of fiction” but is rather the foundation of what is now known as *deitic magic*. The roots of *deitic* magic lie in *thelemic* (as practiced by the O.T.O./A.A.) and *setian* magic (from the Church of Satan/Temple of Set tradition), but is also heavily influenced by the *septenary system* of the O.N.A. It is only by THELEMA and XEPER that one can attain DEITUS. An understanding of *thelemic* and *setian* philosophy is therefore necessary for an understanding of many of the concepts presented in the Demonic Bible. This thesis will address *thelemic* and *setian* philosophy as it relates to an understanding of DEITUS.

Let us begin, then, by considering the basic precepts of satanic belief. The start of satanic enlightenment is the realization that all gods are created by man, all religions are established by man, all “holy” books are written by man, and all temples are built by man... there is nothing spiritual, there is nothing holy. It has been said that man creates God in the image of himself and the devil in the image of his enemy. God is, it is remarked, a projection of man’s ego. The Satanist says, “Why worship a god someone else has created, and which represents someone else’s ego, when you can recognize a god of your own creation... a god which has your best interests at heart.”

The Satanic view considers Satan as an archetype, a symbol of carnality as opposed to spirituality. The Satanist realizes that it is the overpowering fear of death which causes man to create heaven and hell, reincarnation, and all of the other fairy stories which deal with life beyond death. There is only the flesh. Satanists, therefore, delight in the pleasures of the flesh and in the joys that this world has to offer, and scoff at those who reject what they have been given for the hope for some illusory reward beyond death.

Satanically speaking, churches are businesses which offer their followers the promise of “salvation.” In order for this *con-game* to succeed, a church must convince its followers that a) it is the only viable path to salvation, and b) without its service, they are going straight to hell. Churches have, therefore, attempted to suppress the human ego by making their followers feel guilt and shame for every natural inclination and suppress the human intellect by demanding blind faith and obedience. By suppressing the human ego, a church makes its followers feel inferior and remain in thrall to the institution. By suppressing the human intellect, a church keeps its followers from questioning the logic of its dictates.

The Satanist asks, "Why should I feel guilty for that which is natural and healthy? Why should I not feel pride in that which I have accomplished? Why should I not question the logic of what I have been told?" Satanism encourages the development of a healthy ego. Only when a person has a healthy ego, can he truly afford to treat others with respect and consideration. Satanism also encourages the development of a healthy intellect. Nothing should be accepted without question; all things must be put to the test.

Satanists are not devil-worshippers. There is, in fact, no form of worship in satanic ritual. Since all gods are created by man, Satanists refuse to treat their creations as superior to themselves. The Satanist may call upon the names of various gods, and may even treat them as his equals, but he recognizes that they exist to serve him. The Satanist is his own god and his own redeemer. Just as he knows that there is no other god beyond himself, he knows that it is useless to pray for the things that he wants. He is ultimately responsible for his own success or failure. He must work hard and strive for the things which he desires.

To accomplish his goals, the Satanist may choose to use magic in the performance of a satanic ritual. Every religion has had some form of magic ritual or ceremony associated with it, but the Satanist realizes that magic represents the ability of the human mind to cause change in the natural world. In *the Magical Art*, I discuss the use of telepathic "transmissions" to influence others. Magic also involves magnetism, psycho kinesis, and the release of emotional energy from the magician. Satanic rituals are performed to focus the mind and direct the flow of energy.

It has often been said that Satanists perform human sacrifices or engage in other criminal acts such as molesting children or killing animals. The rationale behind this is that the energy of the emotionally charged victim is released in the performance of the rite and directed within the ritual to accomplish the will of the magician. These types of crimes are very rarely ever committed by a Satanist for an obvious reason which has nothing to do with moral or ethical beliefs. A Satanist cares about what is best for him and would not engage in acts which would jeopardize his freedom or safety. The occasional deviant may commit some horrific crime in the name of Satan, but the Satanist is no more responsible for the crimes of the sociopath or child molester than a Christian is for those of a deviant priest or minister who does the same.

While self-interest keeps the Satanist from breaking the laws or cultural standards of the society in which he lives, a Satanist may question the definition of good and evil and the values and ethics which his society has determined to be correct. "What is good and what is evil?" the Satanist asks. "If you kill for your country you are called a hero, but if you kill to avenge a wrong which has been done you are called a criminal." Questions like this are common among Satanists for the Satanist realizes that the definition of right and wrong, of good and evil, changes from decade to decade and also from nation to nation. There is no absolute good or absolute evil. There are only man-made laws and codes of conduct. These laws and dictates are written and rewritten to meet the demands of the society we live in. Occasionally, these laws are based on beliefs and values which are no longer accepted and must be changed.

The Satanist questions all that he has been taught to believe. He realizes that history is written by the victors of every war... the winner becoming the hero and the defeated the villain. The values of the dominant society are the prevailing values of the world and it is by these values which the past is judged and the world's future is determined. The Satanist recognizes that all ideologies, all political systems, all economic systems, and all governments are equally flawed. Once men went off to kill or die for their King and their God; now they do the same for "democracy" and "liberty." But what is "liberty," the Satanist may ask, "for those who must be killed to be "liberated?" All things are subjective and, therefore, nothing can accurately be judged except by its own standards and ideals.

The Satanist condemns the Christian, not for his offences but rather, for his hypocrisy. All men will do what comes naturally to them and so the Satanist is not surprised to see the Christian having sex, drinking, gambling, and engaging in other "sinful" pleasures. The Satanist does not even think badly of the Christian for doing such things. But the Satanist can only feel contempt for someone who preaches against the pleasures of the flesh and condemns others to eternal "damnation" while continuing to do these things himself. These men are out drinking and lusting after women on Friday night and then in church Sunday morning asking God to forgive them for their "sins" when they know they will be back out the following weekend doing what they have always done. The Satanist rejects them because they are hypocrites, and judges them by the standards they have set.

Why, you may ask, does the Satanist call himself a Satanist if he does not believe in the literal existence of the devil? The Satanist, of course, recognizes the importance of ritual and ceremony to satisfy certain human emotional needs. He sees nothing wrong with religion, and in fact considers it essential to human behavior, but recognizes that churches have used religion to manipulate the masses into obedience to their will. The Satanist chooses his own god, one which will not make him feel guilty for being human, one which will not condemn him for all his actions... the Satanist chooses a god who represents the very carnal being who has the power to create a god in the first place. Every society has invented a deity who represents the carnal; in this particular society this being is called Satan. The Satanist does not worship Satan, but he chooses Satan as an archetype of carnality. The god of the Satanist is within his own flesh and bone, within his skin tissues and muscle fibers. He is the god of life and the god of the flesh... he is the Dark Lord, Satan.

The gods and demons which the Satanist may invoke, in the performance of satanic rituals, are archetypes associated with the "dark side." These beings represent carnality rather than spirituality, life rather than death, and indulgence rather than repression. In *the Magical Art*, I make brief mention of the magician's ability to impose a thought-form onto an object which can influence anyone who comes in contact with it. I suggest that this form of magnetism or mesmerism which is responsible for a place or object developing an aura makes it possible that a god or demon will take on an identity, apart from the magician, as a thought-form. This is essentially a subjective existence, rather than objective existence, and the spirit is fundamentally archetypal in nature, but through

the magician's subconscious mind the spirit may assume an identity separate from the magician who summons him and act independent of the magician's will.

It is for this reason that certain repressed individuals who have experimented casually with the "occult" have had horrific experiences and, abandoning further experimentation, fled to the nearest church to seek forgiveness for their sins. The demons they encountered were the product of their own repressed emotions and fears of the unknown. If faced, with courage and fortitude, the demons would have vanished and become once again shadows. The Satanist has no need for ouija boards or spirit cards since he has exercised the shells embedded in man's subconscious. Neither does the Satanist require protective pentagrams and "Names" of God to protect him, or call upon the lesser minions of Hell for fear that the greater deities are too powerful to control. The Satanist calls brazenly upon the very Gods of Hell and Lords of the Abyss, realizing that they can in no way harm him for he is the master of his conscious and subconscious mind.

Aleister Crowley defined magick as "the Science and Art of causing Change to occur in conformity with Will." Anton LaVey took this definition farther by defining magic as, "The change in situations or events in accordance with one's will, which would, using normally accepted methods, be unchangeable." Magic is the effect of the human mind to change events or situations in accordance with one's desire. The success of magic depends upon an unbending will, intense emotional desire, and absolute faith in the outcome. It also depends upon the proper timing, imagery, balance, direction, and secrecy about magical activities. Many books have been written which give spells or rituals to acquire love, wealth, and power, but the ability to use these spells effectively cannot be taught. In some it may come more naturally than in others, but magic is an art which can only be developed through experience.

Satanists do not burn candles of various colors for various wishes, or sing "ring around the rosy" while dancing clockwise in a circle holding hands. Those who want to practice magic but cannot divorce themselves from the stigma attached to the practice of witchcraft and sorcery, call themselves "white witches" and base eighty percent of their philosophy on the guild-ridden doctrines of Christianity. The Satanist looks with contempt upon these hypocrites who denounce Satan with one breath while attempting to practice the very art which historically has been attributed to the Dark Lord. The Satanist recognizes that magic is magic, be it used to help or to hinder.

The last page of the Demonic Bible is a diagram entitled the *Map of the Spheres*. The spheres illustrated are essentially archetypal. They have been described countless times in grimoires and magical treatises. In the physical world there are four elemental spheres: Earth, Air, Fire, and Water. There are also the four great watchtowers: North, East, South, and West. Above the earth are the seven planetary spheres: the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn. Beyond the planetary spheres are the Fixed Stars and the Primum Mobil, the twelve signs of the Zodiac, and the heavenly spheres. Beneath the earth lies the land of the dead (Hades), the Tartaran Abode (Hell), and the realm of the abominations of Chaos.

All spirits, demons, angels, and other beings of an archetypal nature are said to reside in one of the archetypal spheres. There are, for example, many ranks or orders of angels such as Seraphim, Cherubim, Thrones, Dominions, Powers, Virtues, Archangels, etc. Each angelic choir is said to reside in a particular heavenly sphere. Similarly, the fallen angels may reside in Earth, Air, Fire, Water, or in the Tartaric Depths. Spirits which dwell in the planetary spheres are often called Olympic spirits. These include lunar, mercurial, venereal, solar, martial, jovial, and sanguine spirits. Traditionally, all spirits may be invoked or summoned to appearance by the magician using certain formulas of invocation or evocation.

Magicians of the Middle Ages would fast for many days and go without sleep or rest. They would also abstain from sexual intercourse and idle conversation in order to focus all of their attention on their magical art. They would pray to God fervently for the power to command the spirits and would then summon or invoke the spirits with threats and warnings to appear “peacefully and affably” ready to serve the whim of the magician. The grimoires warn that the magician dare not leave the circle of protection without discharging the spirit or err in the performance of the ritual or else the spirit will seize the magician and kill him or else drive him insane. Ironically, the magician would have to be insane to believe that the Great Adonai would grant him the power to command spirits in order that he might destroy his enemies, obtain great treasure, and fulfill his sexual desires with young virgins or that the demonic lords he calls upon would be so easily intimidated by his threats.

If the magician sees a spirit appear within the triangle of evocation it is simply because his mental state from fasting, fatigue, and fervent prayer has brought him in the point of delusion. If the spirit appears but refuses to speak with him or to satisfy his demands, the magician must continue his fast and make even more fervent prayer to God. To any sane mind it is clear that the formula of the grimoires can only lead to the ruin of the operator. When the magician reaches the point of total insanity he will finally hear the voices of the spirits and enjoy the treasures he has longed for, but he alone will hear the voices and his gold pieces will be bottle-caps and his diamonds rocks from the ground, and the demons will laugh him to scorn for his greed as he dies alone and miserable, a wretch of a man.

The rituals of the grimoires are a trap to ensnare the deluded. They set the magician upon a downward cycle of self-destruction. The flaw inherent in every grimoire is that the magician is instructed to command the spirit to appear *visibly* and to satisfy his demands. In order for the operator to *see* the spirit visibly, he must reach a point of total insanity. If the spirit does not appear visibly, then the spirit has failed to satisfy the first demand of the operator, and it is unlikely anything the operator asks of the spirit will come to pass. As I have said, the success of magic depends upon will, desire, and faith. Every time a spirit fails to appear (as the operator has not yet become delusional) it will chip away a little at his strength of will and faith in his ability thus acting against the magician.

The Demonic Bible provides invocations for many demons. These spirits are treated, however, as archetypal forms and no attempt is made to force the spirit to appear visibly or to speak with the operator. Neither is any demand made of the spirit. If you lust after a

certain woman and call upon a particular demon to bring her to you, you may very well enjoy that which you have asked of the spirit... at least for a time. But my experience has been that most relationships do not last. People change, grow, improve themselves, and they move on to new and greater experiences. It may happen even that you do not get the thing you demanded of the spirit. Failure in this matter is not an option. The magician must have absolute certainty that everything he asks for will come to pass or in a moment of doubt lose everything he has so carefully worked for.

By the practice of magic, the magician may develop great power but this power should not be used lightly. It should not be wasted on things of little importance. The magician may find that every time he mentions to a friend or an associate that he needs or wants a particular item that the thing comes to him. He may also find that he has much greater confidence and is able to influence people in subtle ways without them realizing that they are being influenced. As his ability grows, the magician begins to exercise his will in the world in, at first, minor ways and then in major ways. This, however, is what is, traditionally, called "Lesser Magic" since it involves the direct application of the Will rather than the performance of a ritual or ceremony. "Greater Magic," magic involving the invocation of spirits, should not be abused.

Rather than commanding the demon to bring you the woman you desire, learn from the spirit and attempt to become more like it. Eventually you will become a living demon of lust and will enjoy the pleasure of many women. I say, therefore, that ritual magic should be used only for the invocation of spirits and for increasing your knowledge and power (through identification with the spirits that you invoke) and not for the conjuration of lust, compassion, or the destruction of your enemies. This is a general rule and there may be extreme occasions when it is absolutely necessary to perform a ritual of destruction or a ritual of compassion. A ritual may be performed to enhance the operation of "Lesser Magic" but must never be used in place of "Lesser Magic." If the magician performs a ritual to obtain his desire and then does nothing himself to make his wish a reality, expecting the demon to bring it about independent of his own actions, he will surely fail in his endeavor.

Near the end of the Demonic Bible is an invocation entitled the *General Invocation for Calling any of the Spirits* and a listing of the archetypal devils, demons, and dark gods I have invoked using this formula. The wording of the invocation is not important and sigils, or seals, for the spirits are not necessary. A name when written is a word composed of letters each signifying a sound. The syllables (and sounds) which make up a name identify a particular being which religion, metaphysics, mythology, demonology, folklore, or legend has said to exist. Each name represents a unique archetypal being which the magician may identify himself with, bringing about various changes within his psyche. Even where different names have been given to the same archetypal being or where one name is derived from another, each name is a unique creation. Some of the archetypes may be similar in nature and others may be wildly different, but each is unique. Asmodee, Asmoday, and Asmodius; Astarot, Astaroth, Astarte, and Ishtar; Satan, Shaitan, Shiva, and Set are each unique archetypal forms.

The archetypal spheres and archetypal spirits I have described thus far exist (subjectively) because man has defined them to exist. Some will argue that these gods and demons are real beings who have revealed their existence in the past and that the knowledge of these beings together with the knowledge of the astral planes on which they dwell has been passed down in religion and mythology. It is more likely, however, that these beings take on an apparent existence because people believe in them. The psychologist Carl Jung, fascinated with metaphysics, alchemy, and dream interpretation, considered that gods and demons existed as symbolic forms in the subconscious mind. Further, he suggested that there was a collective subconscious shared by all humanity and that symbols in dreams had universal meanings. With this in mind, the spheres described in the *Map of the Spheres* may be seen as planes of consciousness on each of which the symbols share a common theme.

The *Map of the Spheres* shows the Aeon Sphere as being beyond the heavenly spheres. The Aeon Sphere could be described as a circle surrounding all of the spheres since it is closest to the universal subconscious. Traditionally, a magician begins as a novice or neophyte and over time becomes an adept. The adept continues to advance in knowledge and eventually becomes a Magister Templi (or Master of the Temple). This process is called "Initiation" and, in magical orders, is marked by various membership degrees and the performance of rituals or ceremonies intended to signify that the magician has entered a new stage in his career. The Magister Templi may ultimately "cross the abyss", come face to face with his true self or "Holy Guardian Angel," and become a Magus. The Magus speaks a "Word" which creates a new "aeon" or changes an existing "aeon", and establishes a "Law."

It may be more accurate (but less poetic), however, to say that the magician views the tide currents of the Aeon Sphere and codifies what he sees as a trend or theme into a particular Word or magical dictum. In truth, all aeons are one aeon... they differ as waves of an ocean. The ocean in this analogy is the universal subconscious... the source consciousness from which conscious thought arises. The aeons affect all humanity since they exist in the universal subconscious. Like waves of the ocean, each aeon causes new aeons to form.

We may speak of a particular cycle in which many aeons come into existence. The ocean of the universal subconscious has tide currents of its own. When the tide is "coming in" the cycle is one of restriction and when the tide is "going out" the cycle is one of expansion. The number and frequency of aeonic words is greater near the start of a cycle because of the change in the current from one of restriction to one of expansion. It is for this reason that the Aeon of Horus, Aeon of Set, and Aeon of Lucifer have followed so quickly one upon another. All of these aeons have the same theme and are part of the cycle of expansion which began in 1904 CE. The difference is that each aeon builds upon the previous aeons. We may see the creation of a new aeon within the next decade but eventually the current of the cycle will be entirely one of expansion no longer affected by the past cycle of restriction. When this is the case, centuries will pass between new aeonic words. In another two-thousand year, the cycle of expansion will have ended and humanity will experience another cycle of restriction.

Aleister Crowley made reference to the Aeon of Isis, a time when man lived in harmony with the natural world and the dominant religions involved the worship of nature. He was referring, of course, to the pre-Christian pagan world. This was followed, he said, by the Aeon of Osirus, a time of restriction in which man rejected the natural world and in its place chose denial of the ego and mortification of the flesh. He believed that a new Aeon, the Aeon of Horus, had begun. In Egyptian mythology, Isis was the goddess of fertility, Osirus was the god of death, and Horus was the god of rebirth. The period of restriction, he said, had ended and the life-energies had returned to the world.

The pre-Christian pagan world was more, however, than simply a time of nature worship. Men lived in greater harmony with the natural world than they did during the cycle of restriction which followed, but they also celebrated the carnal, exalted the ego, and explored deep philosophical thought. This was the time of the mystery schools and the philosophers of Greece. This was the time of the great empires of Babylon and Rome. This was the time when men discovered Astronomy, Mathematics, and Science. The Aeon of Isis was not a single aeon but a succession of aeons in a cycle of expansion. The religions which rose during this time involved the worship of fire or of planetary bodies: the sun, the moon, and the stars.

2100 years ago, the previous cycle of expansion ended and the cycle of restriction, which Crowley calls the Aeon of Osirus, began. Like the Aeon of Isis, the Aeon of Osirus was not a single aeon but a succession of aeons in a cycle of restriction. The fact that the Aeon of Osirus was not a single aeon with one Law is evidenced by the fact that there were many religions established during the cycle and many sects within each religion. There were also many different concepts as to who God was and what was expected of man from God. It may be said that the Law of the Aeon of Muhammed was "There is One God and Muhammed is His Prophet." It may also be said that the Law of the Aeon of Christ (or Aeon of St. Paul) was "Only through the Son can you approach the Father." The significance of this is that all aeons established within the cycle of restriction had a common theme: rejection of the natural world, denial of the ego, repression of human needs, mortification of the flesh, and obedience to church and state.

Crowley identified that a new cycle of expansion had begun and the cycle of restriction had ended. He referred to this cycle as the Aeon of Horus but the Aeon of Horus was only the first of many aeons within the cycle he had identified. The god Osirus had passed through the land of the dead and was now reborn as Horus. The bright and glorious child was reborn and now sat upon the throne of his father. This fit beautifully into Crowley's Egyptian schema but the doctrine of Thelema failed to transform the world as he believed it would. The religion of Crowley-anity attracted few followers at the time but the child grew and was weaned. And in 1966 it went out to play with its friends.

Anton LaVey referred to a cycle of expansion as an Age of Fire and to a cycle of restriction as an Age of Ice. The Age of Ice had ended, he said, and a new Age of Fire had begun. LaVey's Age of Fire was Crowley's Aeon of Horus and LaVey's Age of Ice was Crowley's Aeon of Osirus. It was another way of expressing the same truth. The

Age of Fire began in 1904 with Crowley's revelation in the desert but 1966 marked the beginning of the second aeon within the cycle of expansion... the Aeon of Set. The period from 1966 to 1975, often called the Age of Satan, was a transitional period between the Aeon of Horus and the Aeon of Set. The Age of Satan represents the time during which both aeons were active. In 1975, the Aeon of Horus had finally ended. The Aeon of Lucifer, similarly, began in 1991. The period from 1991 to the year 2000 was transitional. Both the Aeon of Set and the Aeon of Lucifer existed simultaneously during this time. The Aeon of Set ended in the year 2000.

The bright, glorious, and unconquered child had been reborn. It had grown from an infant to a child and then into a teenager. Crowley celebrated its birth. LaVey sent the child out to play with its friends. Aquino called the child in to study for its finals. The years of the Church of Satan were a carnival, followed by those of the Temple of Set and its focus on intellectual pursuits. At the end of the 20th century, the child approached manhood. The year 2000, and the declaration of DEITUS as the Word of the Aeon of Lucifer, marked the beginning of the child's adult years. The focus now is no longer on intellectual development but on personal responsibility and the pursuit of power. A child thinks only of itself and immediate gratification of its needs. A man, however, considers his role within a society and satisfies his needs through the setting of long term goals.

The Aeon of Lucifer is a new aeon, the third aeon in the present cycle of expansion. It builds upon the two previous aeons and shares a common theme with all other aeons of the current cycle of expansion. The Law of the Aeon, THELEMA, XEPER, DEITUS or Will to *Come Into Being* as a God incorporates the Words of the two previous aeons with the Word of the current aeon and forms a single statement identifying man's purpose in this aeon. The Word DEITUS completes an Unholy Trinity: the Will, the expansion of consciousness, and personal divinity. To understand the Law of the Aeon means to reject any supra-personal deity and recognize oneself as a god. This is also the essence of Satanism in all the forms it has taken.

The universal subconscious often is called "God". Since the universal subconscious is the source of nearly all conscious thought, I say with St. Thomas "God is within you," and with Nietzsche "man is God," and also with Christos Beest, "man is God and man is Lucifer." The sad state of most of humanity clearly reveals that the universal subconscious suffers from a variety of neuroses. "God" is certainly a sadomasochist and sexual deviant. Why this is so could be a matter of endless debate but millennia of isolation has caused the universal subconscious to create endless worlds populated with countless beings which fall upon one another and devour each others flesh.

The universe is not static but changes over time. During a cycle of restriction, the universal subconscious is more introspective. It withdraws into itself and becomes stagnant. Its thoughts and behaviors become neurotic or even psychotic. During a cycle of expansion, the universe seeks growth and challenge. It influences men to create, explore, discover, learn, and produce. A cycle of restriction does not, however, undo all of the gain made during a cycle of expansion. The universal subconscious is progressively becoming healthier through each new cycle of expansion.

It may seem strange that I say a cycle of expansion (a Satanic Age) is healthy and a cycle of restriction is unhealthy. One need only compare, however, the world of today with that of Europe in the Middle Ages. In a time when the Church was the center of men's lives and religion superseded personal freedom, people were being flayed or burnt alive, drowned, or stoned for the mildest of offenses. Today, we value individual freedom and expression of thought and place the needs of individuals before the laws of religion. In this Satanic Age society considers the status of women, the rights of children, the plight of the poor, world peace, racial unity, arms reduction, economic free-trade, etc. What a far cry it is from burning people to death for spitting on the cross or renouncing God.

It has been suggested in the past that there is a universal consciousness. If this is the case, then the relationship between the universal subconscious and the universal consciousness is similar to the relationship between the conscious and subconscious mind within our own psyche. To avoid confusion, I will refer to the universal consciousness as the *dynamic consciousness* within the universe. I prefer this definition since the word universal implies a commonality. The universal subconscious is *universal* since it is shared by all humanity. Conscious thought, rather, is not shared between separate individual beings. If the universal subconscious is compared with an ocean, then the dynamic consciousness may be seen as a river. Our subconscious may be linked with the universal subconscious and our consciousness may be a manifestation of the dynamic consciousness but there is no direct link between one manifestation of the dynamic consciousness and another manifestation of the dynamic consciousness.

In *the Dynamic Universe*, I compare the life of an individual to that of a river and I ask the question, is an individual the water (thought) which fills the river, and which is continually changing, or is it the riverbed (physical body) over which the water flows, which changes more gradually over time and will eventually dry up. This concept is at the center of *deitic* philosophy and will explain the influence of "spiritual" forces upon man. The question one may ask is, "where do my thoughts come from?" The answer the magi of the past have traditionally given is that an individual's thoughts come from the influencing *geniis* and daemons which surround us. An individual of exceptional thought is, therefore, called a genius and an artist is said to receive *inspiration* from his muse. In the river analogy, the spirits are lakes and tributaries which may serve as a source for many rivers.

During a cycle of restriction, the universal subconscious is dominant, and during a cycle of expansion, the dynamic consciousness is dominant. Together, the dynamic consciousness and universal subconscious create a balance between the active and the passive. Many people (passives) are highly influenced by their subconscious minds and therefore by the universal subconscious. They have little will of their own and simply respond to things they see happening. Individual consciousness is, however, a direct manifestation of the dynamic consciousness of the universe and a few individuals (actives) are strongly gifted with a greater amount of the dynamic consciousness. Just as a river flows into the ocean, the dynamic consciousness violently penetrates the universal

subconscious. What is traditionally called magic is simply the application of active upon passive to cause change.

In *the Dynamic Universe* I state that this dynamic consciousness which guides and/or directs the universe is dynamic not static and is, therefore, best described as the Devil, Satan, rather than as God. All gods (and devils) are created by man, but God represents the laws and dictates of society while the devil represents that which threatens the status-quo. Whatever name man may give to these forces, the devil is a more accurate depiction of the dynamic consciousness. Allegorically, the universal subconscious is God, and the dynamic consciousness is Satan.

Anton LaVey hesitates to state the exact nature of Satan, other than to say that Satan is the force behind revolution and change, but he refers to God as the “balancing factor in nature,” and “unconcerned with human suffering.” Michael Aquino goes a step further in defining Satan (or Set) as an “isolate intelligence within the universe” which bestowed upon mankind the gift of consciousness. Aleister Crowley says “The Khabs is in the Khu, not the Khu in the Khabs,” and again “I, Hadit, am the complement of Nu, my bride. I am not extended, and Khabs is the name of my House.” The goddess Nuit, described in the first part of the Book of the Law, represents the universal subconscious. The god Hadit, described in the second part of the Book of the Law, represents the dynamic consciousness in a non-active state (Horus) and the god Ra-Hoor-Kuit, described in the third part of the Book of the Law, represents the dynamic consciousness in an active state (Set.)

During a cycle of expansion, the dynamic consciousness is active. During a cycle of restriction, the dynamic consciousness is inactive. The universal subconscious remains inactive at all times, being acted upon by the dynamic consciousness. It is the action/inaction of the dynamic consciousness which causes the universal subconscious to change and which is responsible for the expansion/restriction of the universal subconscious. “The Khabs is in the Khu, not the Khu in the Khabs,” means that the dynamic consciousness is within the universal subconscious but the universal subconscious is not within the dynamic consciousness. Just as a river flows into the ocean, the dynamic consciousness penetrates the universal subconscious.

The Word of the Aeon of Horus was THELEMA. This Word refers to the true will of the magician, the will of his higher magical self or his “holy guardian angel.” It is usually true that those people who don’t get what they want really don’t realize what it is they actually want. Every person is being guided by the dictates of his higher self. Those who ignore this magical will, struggle daily against their inner nature in an attempt to be something they are not or to achieve something that they never really wanted in the first place. This leads to misery on their part and sometimes on the part of others.

Crowley says, “Every man and every woman is a star.” This means, essentially, that each person has a unique course set out before him. From the moment of his birth, he must follow the course determined by his magical will. A planet cannot stop in its orbit to question the validity of its path around the sun. It simply follows the path which has been

set. "Do what thou wilt shall be the whole of the Law." By questioning our actions or the effects that those actions have upon others, we cause more hurt than by simply acting upon our will and not worrying about the consequences to others. "Love is the Law, Love under Will." It is the nature of man to love and to seek union with another. When the will of two beings are joined in love, it is as two stars forming a binary system. By will, love is purified and then there is rapture in the heavens.

The Word of the Aeon of Set was XEPER. This Word means to "become" or "to come into being." It refers to the continual expansion of consciousness to new levels of awareness and understanding. XEPER is continuous and extends through all cycles of expansion. The dialectic method of thesis/ antithesis/ synthesis is the process through which XEPER occurs. At any moment, a person manifests the synthesis of all that he has experienced previously in the causal phenomenal world. An individual is, therefore, never the same exact person he was previously nor can he imagine exactly what he will become.

The Word RUNA, spoken during the Aeon of Set as an Aeon-enhancing Word, signified the distant, unknown, world beyond the horizon of man's conscious understanding. With the expansion of one's consciousness to new limits, the horizon of his understanding changes accordingly. RUNA remains constant since it is always the unknowable and never the known. The Word REMANIFEST, another Aeon-enhancing Word spoken during the Aeon of Set, signified the synthesis of all previous knowledge and experience, the final stage of the dialectic method. The expression "XEPER and REMANIFEST" was often used by members of the Temple of Set. From what I have said previously, this should be clear. At any point, an individual (re)manifests the synthesis of all that he has experienced previously. Thus, REMANIFEST is also a constant since it is always the immediate and never what has been or what will be.

In *the Aeon of Lucifer* I make a brief reference to XEM, stating that "XEM can be any destination but realizing that the ultimate goal of man is to become God, XEM becomes DEITUS." For anyone unfamiliar with Setian philosophy, this statement requires some explanation. The Word XEM was spoken during the Aeon of Set and immediately received great popular support within the Temple as a "Word of the Aeon." XEM means, essentially, "to be." Or, in another context, it means "I AM" or "I have become." While it was meant to be an Aeon-enhancing Word, it actually had the potential to end the Aeon of Set prematurely and even possibly bypass the Aeon of Lucifer to the next Aeon which will follow. There was some dispute within the Temple of Set as to the validity of the Word XEM since "I AM" seemed to contradict the Word of the Aeon, XEPER or "come into being." Eventually, the Temple of Set dropped its support of the Word XEM.

XEPER takes on a greater significance when united with THELEMA. The meaning is no longer simply "to become," but rather "Will to Become." Together, it refers to the application of the magical Will to the process of expansion of consciousness. It is through the application of the magical Will that the process of "becoming" may be sped up. A man may say, "I have willed to come into being." But what, you may ask, is the ultimate aim of this expansion of conscious awareness? Is it simply to expand

indefinitely without end? Is there not a goal or a destiny for which man should strive? Having an objective in mind does not nullify the significance of the journey but, rather, makes it all the more meaningful. And when that goal is attained, there is still RUNA, that which is beyond the limits of understanding... and therefore new goals to be set. The Words THELEMA, XEPER, DEITUS, when taken together, refer to the application of the magician's magical Will to the process of expansion of consciousness with the ultimate aim to REMANIFEST as a God, when the magician can finally say, XEM, DEITUS, or I AM GOD. Then a new Aeon will begin, a new Word will be spoken, and a new Law dictated.

I have said, "The Word of the Aeon is DEITUS for man has become God, Lucifer has risen, the heavens have been conquered, the Ancient Ones rule once more..." The meaning of this is as follows. Lucifer is a metaphor for man. The rise of Lucifer represents the rise of man to the status of a god. Heaven is an archetypal sphere which man has defined as the abode of the gods. Since man has become a god, the heavens have been conquered. Man is now a resident of the archetypal heavens and the earth will become man's paradise. The Ancient Ones are an allegory to the ancient primordial power which exists within man. For it was said by the Sumerians, the blood of Kingu, leader of the armies of Chaos, flows within the veins of man, and also, the Ancient Ones (man) will once more rule. All of these statements are therefore symbolic and refer to the rise of man as a God.

The realization of DEITUS is the recognition that man has become a God. There is within man, however, a great dichotomy between light and dark, god and beast. In order to assume our place as "gods upon the earth," we must recognize the reality that we have already become gods. We must put aside the religions and ideologies of the past, and the moralities of the societies of the past, all of which have hindered us from assuming our rightful place as heirs of creation. We must then assume the responsibilities which come with recognition of being gods and begin to act in a manner that reflects the wisdom, enlightenment, beauty, power, and majesty which is within us. It is not required of us that we become "pure" or "blessed," or that we become "all-loving" and "charitable." These concepts are Christian corruptions. We must become, like the gods of the ancient world, unique, powerful, and glorious beings... an Apollo, an Artemis, a Zeus, or an Aphrodite. I say that such beings as these cannot be judged for they are governed each by their own laws alone. They set their own values and move in their own spheres.

I have said that man has already become a God, but this knowledge is not yet fully realized and will not be fully realized until the end of the Aeon. The Law of the Aeon of Lucifer is "Will to *Come into Being* as a God." Once we have fully accepted the reality that we are god and assumed our place as "gods upon the earth" then we will say XEM, DEITUS.