



Order of the Black Tower Initiates Informational Handbook

Updated 9/XXXV AES-2000 CE
Magister James Severson – Grand Master

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The opinions expressed in this publication are those of the authors alone and do not necessarily represent the official doctrines or policies of the Temple of Set.

Order of the Black Tower

Magister James Severson

Sri Ravana

Grand Master

Symbolism of the Tower

In the Egyptian system of hieroglyphs, the tower is a determinative sign denoting height or the act of rising above the common level of life and society. Basically, then, the tower is symbolic of ascent (Essent). During the Middle Ages, towers and belfries held the significance of watchtowers, but also, by the simple application of symbolism of level (whereby material height implies spiritual elevation), they expressed the same symbolism as the ladder - linking earth and heaven...

Since the idea of elevation and ascent (Essent), implicit in the tower, connotes transformation and evolution, the anthanor (the alchemists furnace) was given the shape of a tower to signify inversely that the metamorphosis of matter implied a process of ascension. Another symbol usually mentioned in this connection is the bronze tower which Danae, the mother of Perseus, was imprisoned. Finally we would point out that the analogy between the tower and man: for just as the tree is closer to the human figure than the horizontal forms of animals, so, too, is the tower the only structural form distinguished by verticality: windows at the topmost level, almost always large in size, correspond to the eyes and the mind of man.

...It is possible to discover a dual tendency in the symbolism of the tower. Its upward impulse may be accomplished by a deepening movement the greater the height, the deeper the foundations. Nietzsche talked of decent during ascent (Essent). Nerval (in Aurelia, to be precise) refers to the symbolism of the tower and says: "I found myself in a tower, whose foundations were sunk deep into the earth, reaching up like a spire into the sky, that my whole existence already seemed bound to be consumed in climbing up and down."

[The above is from J.E. Cirlot's *A Dictionary of Symbols*.]

Introduction:

What is the Order of the Black Tower, and what magical elements can be found therein?

The symbol of the Tower has been - and continues to be a profound and enduring image within a large variety of magical traditions.

As a metaphor for the process of initiation in general I have chosen this image to further symbolize the emergence of a ancient and long overlooked initiatory tradition: The *Vedic LHP*. Examples are the *Kaula School of Tantrism* & the *Yoga Sutras of Patanjali*. [Things Vedic refer to a grouping of initiatory texts entitled the *Veda*, or simply "Knowledge" in Sanskrit. The actual written Veda being a product of India around approximately 1500 to 800 BCE, but existing as an oral tradition for quite some time previous to these dates.]

Within many traditions of the east, the concept of *Yoga* is obviously a prevalent core aspect. It has now become important - from the standpoint of definition, that this term be discussed in an entirely new light.

Yoga and the Path to the Left

Yoga — “union”: a yoke; a process or path or discipline leading to oneness with the Divine or with one’s Self (from the root verb yuj = “to unite, join, connect”); the state of oneness with the Self, a God; the practice leading to that state...

According to *Shaiva Siddhanta*, it is a path to liberation characterized by contemplation and internal worship. It is called the path of friendship to a God (*sakha-marga*). Its goal is gaining the form of a God (*Sarupya*) (See *Moksha*).

Moksha - “liberation: spiritual freedom: release: the final goal of human life (from the root verb moksh = “To liberate”).

Shaiva Siddhanta says that the path of release consists in *carya*, *kriya*, *yoga*, and *jnana*. In release the soul obtains its individuality. It becomes similar to a God and, thus, release is unity in duality. The soul enjoys a God’s nature, though it is not identical with any set God.

*“It ain’t over till it’s over. This revelation is what separates Left Hand Path philosophy from the greedy hedonism of the world. Non-Players may think that the game tokens they accumulate from a good car to a happy marriage are signs they are winning. These are merely signs they are playing well. In chess you may capture almost all of your opponents pieces, but she wins if she captures your king. “Every” moment of life must be connected with the permanent parts of yourself. This “yoking” of the many “I”’s to your permanent Self is Yoga... This is different from the Right Hand Path Yoga, which seeks to unify with the Divine. The immutable part of oneself, is the *Kutashta* is the awareness of one’s own specialness, the whole... The word *Kutashta*, which means permanent, literally means to stand to the top from *kuta* = “summit” and *stha* = “to stand.” (This appears in the frequent Western LHP Yoga metaphor of the Black Tower).” [From the Magus Don Webb, “Moksa, or what do I do when the world sucks?”]*

But essentially what I am beginning to define as *Setian Black Yoga* is a process by which the laws of nature are intelligently and deliberately applied to daily life in order to realize - in full consciousness, one’s own individual isolate nature. It is also based on the theory that man is not his body alone. And that the real spirit - or *Purusa*, actually uses the body as an instrument... In order for this to be a LHP truism, the presence of a “watcher” or witnessing element within the mind must first be located and, in turn, further enhanced.

Singularity breeds further understanding and can afford the Black Magician an ability to bind - and/or separate the forces within and beyond, for the purposes of Willed intent.

The Dark Transcendence

This magical concept is the primary focus of the OBT. Within the envelope of *Greater Black Magic*, the DT takes a unique, but not necessarily uncommon approach.

Utilizing the tools of *Setian Black Yoga* the DT is a four-fold process utilizing (1) the Body, (2) the Mind, (3) the Emotions, & (4) that of the Spirit (or psyche).

The theory is that ones isolate nature defines what clarity the initiate would have in any of the above four realms - the more the clarity, the more the possibility for initiatory balance. And by balance I specifically mean the ability to draw upon the integrative strength each can afford the other.

To endeavor a mastery of this process, the OBT is offering the initial model of *the 9 Schools of Setian Black Yoga* as a starting point:

- 1.) **Hatha**, which is based on control of the physical body to open it to the cosmic energy by breathing and physical exercises. [LHP note: *To engage the body as one of the principle tools in accessing & utilizing the isolate Self.*]
- 2.) **Laya**, which works on the psychic centers to awaken the primordial cosmic energy of the individual (Kundalini). [LHP note: *To better understand how the these psychic centers can effect the ability of the Self to manifest within/into objectivity.*]
- 3.) **Mantra**, which makes use of the repetition of certain words and phrases to steady the mind. [LHP note: *The use of specific magical formula, which empowers the isolate Self towards a greater ability to manifest within/into objectively.*]

The above three work by operating from the outer periphery of consciousness to an inner center.

The following three precede from the inner Self-outwards:

- 4.) **Jnana**, which seeks to affect a resonance of inner and outer by a change of thought, resulting from the attainment of a deeper understanding of both the objective and subjective (Yoga of Knowledge). [LHP Note: *The word union being replaced with resonance and/or “to Yoke”, which implies more of a separate vantage-point, and reference for isolate control.*]
- 5.) **Bhakti**, which seeks to affect a resonance by the change of one’s emotional consciousness through devotion to an ideal - or a First Principle as per Plato (Yoga of Devotion). [LHP note: *Devotion to the isolate Self involving but not limited to: self-love, deserving compassion, compassionless love, etc.*]
- 6.) **Karma**, which seeks to affect a resonance by which control of one’s actions initiate from within the Core Self (Yoga of Action). [LHP note: *This is a “Self” determined act. Specifically for the purposes of gaining a greater understanding of that same self. In other words, to have self-control is one of the greatest challenges a Setian can continue to endeavor.*]

All of the above six are embraced in:

- 7.) **Raja Yoga**, one of the earliest and most scientific treatments of the subject of self-transformation. [LHP note: *Raja Yoga is - for the most part, a mental and/or spiritual discipline, which requires an isolate perspective to be effective. It is here more so than anywhere else that the concept of “to Yoke” has its greatest impact on the Adept. Union - or more specifically Understanding, with regards to the isolate Self is the critical differentiation, which separates this form of Yoga from its RHP cousins.*]

In the Setian/LHP system of Yoga there are also 2 other schools - as mentioned above, which are only now being developed and extrapolated upon:

- 8.) **Luciferian**, which seeks to isolate the Self in a context, which transcends the façade of only the ego, towards a greater appreciation of the totality of the psyche.
- 9.) **Meta**, which seeks to transcend that very subjectivity, which provides the initial vehicle for LHP liberation. [Facilitator's note: *This is the OBT's version of the mystery of the Red Magus. Thank you Order of Leviathan.*]

Structure and Operation of the Order of the Black Tower

As is the general guideline for the entire Temple of Set, OBT affiliation is restricted to Second Degree+ initiates of the Temple of Set. They are no exceptions to this requirement.

Structures of the Order

The Peristyle:

The outer courtyard of ancient temples was sometimes called a Peristyle. A place in which the novices would congregate and study - a place of introduction, which could further specify various types of further advancement...

For those who find this magical concept intriguing, but do not have significant and/or a developed background in general Yogic processes, they would begin their journey here. Even those who would have a developed background, but have not yet integrated such a tool within the general concept of Setian philosophy, would also begin here.

The Inner Temple:

In those same ancient temples of antiquity, the concept of entrance into the Inner Temple was a process of advanced education, as well as great initiatory Understanding.

The Inner Temple of the OBT will represent a definitive personalization of the initiate's process within the Order, specifically based upon the concepts of LHP initiation and the Temple of Set proper.

The school of Left Hand Path Yoga is about creating suitable companions for the Prince of Darkness. It will be hard Work to create such a School in the West, but hard Work is the path of the deified human as opposed to the occult culture bum.

Introduction

What is the role of an Order within the Temple of Set (this Master's perspective)?

The Temple of Set as a whole should be properly approached as an initiatory forum in which Black Magicians can come to realize their potential as human beings. An Order of the Temple is a specialized initiatory focus, which generally manifests itself through a specific initiatory tradition and/or initiatory archetype. This differs in its relationship to a Temple of Set Element in terms of its overall purpose, focus and depth.

As a process within Setian initiation an Order is guided and facilitated by a Master of the Temple/Magister Templi, via the development of his or her own being & personal magical work/expression. In other words, such magical work has the opportunity to push back the actual boundaries of the Aeon of Set itself, and expand the nature of Setian initiation in total. Therefore, the Master's impetus truly represents a "base" or fulcrum from which another Temple of Set/Left Hand Path School could develop.

As the direct result of the above, it is expected that specific II*+ members of the Temple will be drawn to an Order which best suits their individual natures. So, it is also assumed that the said initiates would be willing to do the work necessary for their own individual successes. And although it is the "job" of the Grand Master to facilitate an Order's function and inspire its general membership, it is not his or her job to "baby-sit" or spoon-feed those not willing to engage their own sense of Self-discipline. If present, eventually such behavior will become evident and the initiate will be asked to leave.

So specifically, an Order allows the individual initiate to enjoy a forum of concentrated focus. It can also become a fertile field for the research and development of progressive and forwarding thinking Setian advancement. Therefore it is expected that all Order initiates will share their discoveries and/or advancements with the Temple of Set as a whole.

Again & in essence, an Order is an effective tool in the individual Black Magicians overall perspective, application & understanding of Xeper.

What is the General Initiatory focus of the Order of the Black Tower?

This Temple of Set Order takes its inspiration from Eastern Occult traditions, as well as from specifically the magical archetype of the "Tower", as crucible/initiatory vehicle for human development.

The Tower image also applies to the East Indian/Vedic Chakra-model in which the Goddess-form *Kundalini* resides at its base (the Root or *Muladhara Chakra*) as a potential & potent factor of the initiate's quest for self-deification. [Kundalini is specifically a Feminine form representing *Shakti* the Goddess-form of "power" inherent in all things of potential

In the current manifestation of the Order, we are interested & involved in the following general areas [But it is expected that as such research and development is done, this listing will expand and/or contract]:

- The initiatory traditions of the East: Vedic, Tibetan, Taoist & Middle Eastern
- The initiatory practices of the East: Yoga, Vajrayana, Martial Arts, etc.
- The initiatory philosophies of the East: Tantra - Vama Marga/Kaula Marga, the Sutras of Patanjali,
- Tibetan Buddhism, the Aryan/Teutonic Connections to India & Vedic times, Middle Eastern connections - Sufism, etc.

A Special Note on Yoga & the Vedic Sage Patanjali:

Yoga: [...from the root *yuj*, to yoke or to harness...] The use of this term dates back to second millennium BCE, and is used and applied in a very wide variety of applications and traditions. Most generally it refers to a “spiritual discipline of some kind.” One of the most known is a codified form of *Samkhya-Yoga* entitled the *Yoga Sutras* by the Vedic Sage *Patanjali*.

Patanjali is important to Setians because he introduced the processes of knowledge and action (Samkhya & Yoga respectively) as a dualistic metaphysics. He rejected the idea that the “world is exclusively an aspect of the divine”, and made a radical distinction between nature (*Prakriti*) and the transcendental Self (*Purusha*). Thus Yoga can also be legitimately approached as *vi-yoga* or the process of separation - and as most of us are aware Set is generally considered the *God of Separation...*

It is also interesting to note that Patanjali’s name broken down can be seen as, “*Pata*”, which means in Sanskrit *serpent*, or the *fallen one*, & “*anjali*”, which means *to cup ones hands together in worship* (as opposed to supplication).

Xeper and the Order of the Black Tower

A question that should be asked when approaching and/or working within and Order:

How does this experience impact/help to define the individual’s process of Xeper?

Within the OBT we are specifically interested in the expansion of the initiates knowledge base through general scholasticism, a greater command of passion, physical health & vitality, & a personal intimacy developed through a developing understanding of the Prince of Darkness.

As it may be seen by an observer, Xeper within the OBT can manifest in two primary ways, (1) the recognition of personal transformation, & (2) the mastering of ones passions.

Transformation: In order to first experience transformation one must recognize that either it is occurring, or that it would need to. The process of the First Degree Setian defines the Mind/Heart of the Magician to the point where such a platform is more recognizable. It is then the responsibility of the Adept to apply such awareness to what their lives can afford them.

The OBT can offer specific techniques & modes of thinking, which will continue to cultivate the Adepts sense of Self and general “plane of life.” And as a direct result sensitize the Black Magicians of

the Temple of Set towards those life-changing events (and people) that will maximize their experience of Xeper.

Passions: One of the greatest challenges of an initiate's process is the integration/application of emotion and/or passion. Baron Julius Evola in his book the *Yoga of Power* states:

According to another Tantric principle, spiritual realization may occur precisely through the obstacle that caused one to stumble. Stumble is an improper term, since it has nothing to do with the religious notion of "fall" or "sin." In the words of Aryadeva: "the world, being subject to passions, may achieve liberation only through them. As copper is transformed into gold through alchemical practices, likewise, those who have gained knowledge use passions as the key to liberation." What is being considered here is an inner change (ragacharya) by virtue of which a pure power (shakti) is extracted from what the pashu experiences as passion. The power in turn nourishes the inner flame and leads one to enlightenment. In this context intensity acquires a new meaning. Several Tantric Buddhist text underscore the relativity of moral precepts, but also declare that passions lose their impure character once they become absolute and once they turn into elementary forces such as fire, water, earth, wind and so forth. This transformation occurs when they depersonalize the individual (a Hermetic-alchemical expression is "to wash by burning"), thus promoting experiences found outside the conditioned consciousness.

What is the Setian Kaula of the Black Clan? And who are the Rakshasas of the Temple of Set?

Taken from the *kaula-marga* "a school within *Tantrism*." [Tantrism - "loom" from the root *tan* "to extend and/or expand..."]

Similar to the *Siddha* traditions - the gaining of magic power, Kaulas' conceive that initiation is a series of events that "is" facilitated by what is generally called "life", & its four specific realms: (1) the body, (2) the mind, (3) the heart, & (4) the isolate & hidden God within.

Most specifically it is the use of the supposed "serpent power" (*Kundalini-Shakti* - the awareness and subsequent awakening of what is being called within the Temple of Set presently as the *Feminine Daemonic*). This in conjunction with the identification & resonance of that isolate & alien nature attributed to the Prince of Darkness, which the Order perceives as both Set as well as the *Vedic God-form of Shiva*. Essentially Kaulas' are the Black Magicians who extend & expand through the use of just such a polarity.

We have add the reference "of the Black Clan" because to be a Kaula of the Black Clan denotes that we are also "*initiates of the Kula*", or a spiritual lineage devoted to some type of common goal or purpose. In Setian terms obviously a group of Black Magicians devoted to the experience of Xeper (and the Will of the Prince of Darkness).

Xeper:

As of Set XXI International Conclave, the title of an Order initiate has been modified, but this change is an addition rather than a replacement.

The initiates of the Order of the Black Tower are now known as *Kaula-Rakshasas*.

So, who are the Rakshasas of the Temple of Set?

The *Rakshasas* of ancient India are currently described as “evil spirits” meant to plague mankind - of course, as the traditional role of evil is perceived. But there are also other accounts... According to the *Vishnu-Purana*, they are the decedents of *Kashapa* (the son of vision - the son of *Brahma* & the father of *Vivasvat*, who was in turn the father of *Manu* (man) - that being that stands between the divine and the human), or a Sage knowledgeable in Magic (those powers the Siddhis are supposed to produce but your not supposed to use). In the *Ramayana* - as the “waters” were created, the *Rakshasas* were intended to protect them. [Waters as described in the Vedas as *Matritamah* (the most maternal), or that Shaktic element of essential &/or potential creation.] This symbolic idea of the waters is a critical one because it exposes the primal nature of our Order. “...Limitless and immortal, the waters are the beginning and ending of all things on earth...” [Taken from a *Dictionary of Symbols* by *Cirlot*] And an interesting comparison can also be made to both the *Ninth Angle* - of the *Nine Angles* by Magus Flowers/OTR, as well as the *Statement of Leviathan/Dibolicon* within the *Ruby Tablet of Set*. [The *Ninth Angle* because in its written description it is referred to as “the beginning and ending of all dimensions.” And the *Statement of Leviathan* because it refers to a place & subsequent confrontation at the gates of this world... And anyone interested in this potential correlation can obviously investigate it for himself or herself as well.]

Furthermore, in the older epics these *Rakshasas* were also associated with the original inhabitants of India before the Aryan invasions...

In terms of the Leader of this army of dark warriors, his name was *Ravana*, or the *Demon King of Lanka* & a devotee of Shiva (Lanka the early name of the island of Ceylon). And as well as being a shape shifter the *Ramayana* refers to him as the embodiment of utter evil (see above).

It is also interesting that *Ravana* attained his prowess by the practice of *Tapas*, & later immortality at the hand/feet of *Brahma*. This is important because unlike the “blissed out” interpretations of the modern New Age/Yoga movement, *Tapas* is “hard work.” And as mentioned in my previous article/presentation on the subject, it is a matter of reshaping yourself & your process through fiery means. [*Tapas*: “glow or heat...” Intensive spiritual exercises undertaken in a burning desire to know ones own godlike nature.]

In terms of the overall perspective (and usage) of these titles, I am attempting to create further metaphors and symbols that can assist the Order initiates in their perceived task.

From the *Kaulas* - the magicians who use the *Kundalini* force (Feminine Daemonic) as their primary vehicle, to those who were called “demons” by their conquerors - the *Rakshasas*, another dimension has been added to our magical/initiatory palette.

To reinforce the above idea, you can see from the previously mentioned historic/scholastic information, that there are primarily three strong connections present: (1) Shiva (the Vedic Prince of Darkness) & (2) the Feminine Daemonic, & (3) Magic, or the use of Siddhis in general.

-*Shiva*: When the Aryans invaded India the Cult of Shiva was already present and in turn became a source of great inspiration, as well as terror for them. This seems to support the idea that Shiva was one of the oldest God forms in Indian history.

-*Shakti-Kali* (Feminine Daemonic): That aspect of primordial creation that is not “light and fluffy”, but dynamic and sometimes violently transformational.

-*Magic/Siddhis*: The OBT - being a group of like-minded Black Magicians, we should be interested in “magic.” Because it is the use of these supposed magical powers that gives us our strength and insight - rather than any abstinence thereof.



Initiate Interaction & Intra Order Protocol

Correspondence & Communication

With inspiration taken from the Order of the Vampyre, Sepulcher of the Obsidian Masque (inactive) & Trapezoid, communication is key to the initiatory processes of this Temple of Set Order. Without it the exchange of ideas and insight within this forum would eventually fall to the wayside. The Order as is the Temple, is only as good as its individual initiates and their exchange of information.

It is also assumed that OBT initiates will communicate mostly through snail or e-mail means. But communication in general can be greatly deepened if the impersonality of such aforementioned “flat forums” is replaced with oral communication - either telephone or personal interaction. Any cursory research into the Vedic/Eastern traditions will reveal a longstanding legacy of oral traditions. And it was within these forums that the greatest secrets were kept.

In the same spirit of such oral traditions, communication with the Grand Master should specifically be approached in this fashion. Not that snail or e-mail is inappropriate, but that telephone and/or personal interaction is much preferred.

Yearly Progress Reports

Each OBT initiate will be required to send in a yearly progress report, directly to the GM before the International Conclave, which usually happens in September, October, or November. These reports (depending on their personal nature) will be published in the Conclave edition of the *Third Eye*.

Any OBT initiate (excluding Honorary members & Honorary Masters) failing to submit one of these reports (without good reason) will be asked to leave the Order. This situation is not meant to intimidate or alienate anyone, but to encourage good communication, as well as to inform the GM on the progress/work of each individual active member.

Order Dues

Due to the internal growth & general Temple interest in the OBT, we are now going to need a small yearly donation from all members, in order to produce the *Third Eye* specifically. [Publishing and printing costs...]

Each initiate will be required to send the *Third Eye Editor* (Adept James Foster, who is also the *Treasurer* of the Order) \$10 yearly, due at the same time as the yearly progress reports.

Any questions and/or concerns can be direct to the GM as needed.

Kaula-tos

This is the intra Order/Temple of Set exclusive e-mail list. It has been created to facilitate any aspect of group Order communication, exchange of ideas, memos from the GM, etc. In other words, any related

information could be posted here for the benefit of the Order in total.

To sign up for the usage of this list, please contact the GM [countyorga@aol.com].

The Third Eye Order Newsletter:

This is the official voice of the OBT, and it is use to disseminate the work of the Order internally & to the Temple of Set proper.

This newsletter is collectively issued approximately 4 times a year. And is available via paper, text and/or PDF format/downloadable from the Setian Intranet. If any initiate who is not a member of either the Magistry and/or a Pylon Sentinel & would like a “paper” copy will be respectfully asked for a \$3.00 fee (for the purposes of copying and postage costs).

All related inquires should be direct to the current editor: Adept James Foster [Seti_2@msn.com]

The Black Tower Chronicles:

As time and situation will allow the Order will produce a single volume of information chronicling its endeavors (currently two such tomes exist). Any interested Temple initiates - regardless of Order affiliation & holding at least the Degree of Adept, are welcome to purchase any of these volumes for the cost of printing and postage, or download them in either text or PDF format from the Temple Intranet. If any initiate who is not a member of either the Magistry and/or a Pylon Sentinel & would like a “paper” copy will be respectfully asked for a \$5.00 fee (for the purposes of copying and postage costs).

All related inquires should be direct to the current editor: Magister James Severson [countyorga@aol.com]

Order Web Publications:

The Order currently manages 2 sites, one public and one private (TOS only).

Public: <http://www.xeper.org/oblacktower/index.html>

Private: <http://www.xeper.org/oblacktower/members/index.html>

All related inquires should be direct to the current Web Master: Adept James Foster [Seti_2@msn.com]

General Protocol

All initiates of the OBT - just as the Temple proper, are expected to act as mature human beings, as well as mature Black Magician. Nothing less will be tolerated.

In the event of any type of conflict or misunderstanding, the GM is available for mediation only if the interested parties cannot work their difference out respectful (among themselves) first.

Any other issues of this nature should be directed to the GM as needed, or as appropriate.

Thank you.



The Outer Temple

What is the Outer Temple of the Order of the Black Tower?

The Peristyle/Outer Temple:

The outer courtyards of ancient temples were sometimes called a Peristyle. A place in which the novices would congregate and study - a place of introduction, which could further specify various types of further advancement...

For those who find this magical concept intriguing, but do not have significant and/or a developed background in general Eastern initiatory mysteries, they would begin their journey here. Even those who would have a developed background, but have not yet integrated such a tool within the general concepts of Setian philosophy, would also begin their journey here.

All affiliates of the Outer Temple are encouraged to review the Orders reading list (found within the Second Volume of the *Black Tower Chronicles*), as well as communicate with the Grand Master regarding possible avenues of investigation. As with the Adepti grade of the Temple in general, it is within this realm where one can find the most effective tools for personal transformation. These in terms of the general knowledge & areas of interest available...

The Order currently has affiliates whose interests range from (but are not limited to) *Tibetan & standard Buddhism, Vajrayana, Runic Yoga, Martial Arts, the Yoga Sutras of Patanjali, general Vedic Yoga, Tantra, & Sufism/middle eastern studies.*

The strength of the Outer Temple will be its ability to be/become a forum for basic ideas, and dialogue on the eastern LHP in general. The use of *Kaula-tos* (the Orders intra-Temple e-list) is highly recommended as one way to facilitate this type of communication/exchange.

Honorary Membership:

The Order of the Black Tower does recognize honorary members based on the discretion the Grand Master. This is based on the following criteria:

- Personal interest in things of an eastern LHP initiatory flavor...
- How much does said interests play a role in that person's initiation?
- Would the initiate in question benefit from association with the Order?
- Would the Order itself benefit from any such association?

Honorary members of the Order are not required to contribute (on a regular basis) to any Order publication or Internet forums, but are certainly encouraged to. And they are not required to submit a yearly progress report, but are certainly welcome to.

Honorary members are, in turn; welcome to participate in all Order International/Regional meetings and/or workings as suits their interests.

Honorary members are required to pay yearly dues as determined by the GM and Order Treasurer. [Presently they are US \$10.00 dollars a year.]

If any active member of the Order (OT/IT) would think a non-OBT Temple of Set initiate would, in turn, be a candidate for H-Member, they are welcome to contact the GM as appropriate.

Intra-Order Degrees & Initiatory Advancement:

Further Clarifications/Perspective on the Order's Out Temple:

The Ninefold School of Black Yoga: Academy of Dark Transcendence

Magister James Severson

[A personal thanks to former Magus Robert Robinson, Magus Don Webb, & Magister & Magistra Schreck (*Scholomance*), for their insights and encouragement. And a special thanks to my wife Priestess Carmel Severson for being that very special & honest mirror.]

Behold for both the Dragon of the East and the Mighty Kali have spoken. The Tower has come into Being, and by doing so, also its Master.

In this section I will discuss the following:

- 1.) Its *Manifesto*
- 2.) Its *Initiatory Structure*
- 3.) Its *Allegiance to the Prince of Darkness & the Temple of Set*

Manifesto

To Remanifest a comprehensive Left Hand Path version of Yoga (as well as other Eastern LHP traditions) within modern times...

To allow this Remanifestation to be personalized by all its adherents; and in doing so allowing for the creation of new forms of this knowledge; to be cognized and activated within the Temple of Set & the World of Horrors.

Initiatory Structure

In general each initiate of the Order of the Black Tower will be known as a *Kaula*: a member of the *Black Clan* within the mandate of the Temple of Set and the Brooding Tower. [As of the International Conclave (2000CE), the initiates of the Order can also be know as Rakshasas – see the appropriate Handbook section...]

“Taken from the *kula-dharma*. The word *siddha* denotes perfection and fulfillment; thus it may be considered the equivalent of “adept.” The word *kaula*, instead, derives from *kula*. This term, with the ordinary meaning “great family” or “noble clan,” came to designate an organization or an initiatory chain, in which *Shakti*'s real presence is supposed to take place. In this context the *Devi* is called “*the lady of kula*” Kaulas are those who belong to any such organization.” [Taken from *The Yoga of Power*

by Julius Evola.]

In my opinion, any initiatory entity within the TOS should have the quality of *Mahavidvishavahi*: being vital in knowledge together... The *Black Clan* are those who have taken the challenge of the Black Tower, to whatever extent, and in turn, have made it a part of themselves. Therefore, they are noble, or part of a “great family” of Siddhas’ – Adepts. This “initiatory chain” once begun will forever be a part of the initiate wherever they may roam, as well as potentially the *Aeon of Set* itself.

The Intra-Order Grades

The below descriptions of process are first, and foremost, based on the Attainment of the Second Degree: Adept, within the Temple of Set.

The first 6 grades can generally be obtained from within the Order’s *Outer Temple*, the last three are attributed to the initiatory prerogative and stability associated the Order’s *Inner Temple* (and will be described in more detail in that particular section of this Handbook).

It is expected that the *Kaula-Rakshasa* would exist in a variety of the below mentioned realms at different times, and in different situations, depending on the Mastery he or she has of their respective “passions.” The key difference being that whatever level of Mastery exists, that relative behavior can at anytime - and within any situation, be called upon and actualized.

The Realm of the Pashu (those things physical and/or tamasic)

1. Pashu Novice
2. Practitioner
3. Adept of the Physical

The Realm of the Virya (those things mental and emotional and/or Rajaic)

1. Virya Novice
2. Pyschonaut
3. Adept of Passion

General Descriptions

The Realm of the Pashu:

A *Pashu* is a “normal human” whose awareness has not, or will not develop towards anything more than a mere existence slightly above his/her animal bothers. Obviously within a Setian context this will be taken to a greater degree of initiatory application.

The first three degrees: *Pashu Novice*, *Practitioner* & *Adept of the Physical* correspond to the various challenges the Setian Adept can perceive as existing within his/her respective lives. In other words, each realm requires the Kaula-Rakshasa to evaluate their individual situations objectively & continuously. Example: If the Pashu recognizes that he/she has a lacking in terms of a healthy diet, the challenge would be to change/manage this more effectively, etc.

The realm of the Pashu obviously relates to the various states of physical recognition and manipulation. Things like health, physical habits, sensual perceptions, etc.

- Pashu Novice*: The discovery of what in the physical needs to be altered or more properly managed.
- Practitioner*: A proactive attempt to deal with the situations discovered (Possibly including a *Dromenon-like* process).
- Adept of the Physical*: The successful alteration or management of a behavior, etc.

Very Important Clarification:

As it is mentioned in the introduction section of this description, these intra-degrees are not static or linear in nature. A Kaula-Rakshasa can return to any degree in order to deal/manage a newly discovered (more clearly discovered) situation, habit, process, etc.

The Realm of the Virya:

It is expected that most of the substantial magical work will be done within this realm. Unlike that of the Pashu, the Virya has a good handle on their own physicality, or at least can properly manage most of their sensual responses to the *World of Horrors*.

As with the realm of the Pashu each of the three Virya degrees: *Virya Novice*, *Psychonaut* & *the Adept of Passion*, represent specific challenges tailored for the individual initiate.

The realm of the Virya relates to the various states of the Mind and Emotions. Therefore its stability can be built upon the work previously done within the realm of the Pashu.

- Virya Novice*: A discovery of what in the Mental/Emotional complex needs to be altered or more properly managed.
- Psychonaut*: A proactive attempt to deal with the situations discovered (Possibly including a *Dromenon-like* process).
- Adept of Passion*: The successful alteration or management of a mental and/or emotional behavior, etc. This is a very special state, because it also represents (in many cases in an incomplete sense) the various levels of personal mastery we all seek as Adept Magicians. To be effective as an Adept of Passion the initiate should always be returning to the realm of the Pashu to begin the process again.



Inner Temple

Definitions:

In those same ancient temples of antiquity, the concept of entrance into the Inner Temple was a process of advanced education, as well as great initiatory Understanding.

The *Inner Temple* of the OBT will represent a definitive personalization of the initiate's process within the Order, specifically based upon the concepts of LHP initiation, and the Temple of Set proper. And as with the *Setian Degree of Adept*, this initiatory realm is "self-created", in which it is generally the responsibility of the initiate in question to notify the Grand Master of any such developments.

This inner-domain of *Setian Left Hand Path Yoga* is about creating suitable companions for the Prince of Darkness. It will be hard Work to create such individuals in the West, but hard Work is the path of the deified human as opposed to the occult culture bum.

Intra-Order Degrees & Initiatory Advancement:

The Realm of the Deva (those things spiritual and/or *Satvic*)

1. Rishi
2. Maharishi
3. Metarishi

The Realm of the Deva:

A highly specialized realm in which the previous processes have become an intimate and proactive aspect of Kaula-Rakshasa initiation...

-*Rishi*: In Sanskrit this term simply means "seer or sage." In other words, the Adept through his/her involvement with the *Prince of Darkness* has established a sense of the stability needed to "see" within themselves, and in turn, use this knowledge to inspire others.

-*Maharishi*: Again in Sanskrit this term simply means "great-seer or great-sage." In other words, this realm borders on the state of being associated with the Temple's Third & Fourth Degrees; this because it represents a greater refinement in the Adepts ability to perform similar acts of inspiration. But, such acts now affect the Aeon of Set in such a way that go beyond the established channels of experience into the realms of unexplored and/or unclaimed.

-*Metarishi*: This advanced stage came to me as an intuitional inspiration, but I am still not sure if it can be attained while physically alive. More information on this particular state of being will be made available, as it would develop.

Master of the Order/The Master of Passions:

As is being explored in other TOS Orders, it is possible that an Adept (II*) could become a Master of the OBT, but it would be expected that such a state would appear mostly in III*+ initiates.

In order to be recognized as such within the OBT, the initiate must first be a member of the Order's Inner Temple in good standing – and as a direct result, can demonstrate the following criteria/examples of their personalization processes.

- 1.) At least 1 solid and result driven cycle through the first 6 illustrative states of the Order's Intra-Degree system (this of course can also be a modified version, which specifically suits the individual initiate's process)
- 2.) The establishment of some kind of autonomous Tower, and/or Order/*Temple Element* that is directly related to their work within the OBT
- 3.) At least 2 OBT driven presentation/workshops at an International and/or Regional TOS gathering, which is reflective of their personal work within the Order
- 4.) Being responsible for the development and execution of at least 1 International/Regional Conclave OBT Working

The above criteria are of course “basic” and would be supplemented and/or modified in terms of dialogue and/or interaction with the Grand Master.

Current Masters: None

Honorary Master of the Order:

An HM is an initiate (usually of the III*+), whose initiation is reflective of the OBT's core principles, even though potentially developed from another path (eastern or otherwise). And specifically they are in a unique position to act as sources of information/inspiration to the OBT proper.

Current Honorary Masters: Priest Vesa Iitti & Magistra Rebecca Lance

Autonomous Towers & Affiliated Temple of Set Orders/Elements:

It is expected that initiation within the OBT will generate some “off-shoots” based on the individual work of its initiates. Through work with the GM any initiate of the Inner Temple may develop an “*autonomous Tower.*”

As mentioned in the Order's requirements for mastery, this type of personalization does not half appear as intra-Order “Towers”, but can also be completely separate.

Some Related Examples:

The former *Black Lotus Project* – inspiration Priest Vesa Iitti (now inactive, but none the less a good example)

Vajra Element – Director: Adept James Foster (IT), initially a personal project, but has since developed into a quite inspirational Temple Element in and of itself.

*Now there is also other *Temple of Set Orders* that could assist the OBT initiate with their personal quest for Xeper.

An Example:

Order of the Wells of Wyrd – GM: Magistra Rebecca Lance (HM), even though heralding from different magical/initiatory tradition, the OWW GM and myself have noticed more than a few essential similarities. All OBT initiates are encouraged to at least look at the relevant material provided by the OWW.



Goals of the Order

Initiatory Balance: Mind, Heart, Body & Spirit (Daemonic)

The *Temple of Set* is known to be the premiere Left Hand Path initiatory organization of this modern era (and yes I am bias). In my opinion, this has very much to do with those fine initiates whose intelligence and apt expression, have helped to define intellectually the substratum on which we now stand. But, it is my personal aim as a Master of Set's Temple to expand that "image" and direction to include the body, heart and spirit, within that same context. The combination of what that infers is what the OBT has labeled as *initiatory balance*. Or the more holistic approach to LHP initiation, which can – in my opinion, give a greater credence to the Setian's general experience of "Life."

The body – as the first example/gate, is made up of those constructs, which can provide the essential and objective palette for initiation. Without such a semblance, initiation in the earthly realm would be difficult, if not impossible. The cliché "the body is a Temple" is appropriate for what is being referred to here. The theory being that the stronger and more vital the body is (can become), the more potent the *Black Magician* can potentially be within his or her initiation.

The mind and the heart – as the second example/gate, make up those expressions of our psychophysical base, which in turn, allow us to perceive the "world" in terms of ourselves. But they are also those same structures from which confusion and/or delusion can occur. Therefore it becomes important to base Initiation on both a subjective, as well as objective points of reference. And it has been my personal experience that such dialectic is what creates the possibility for Set-like detachment and/or the potential judgment of ones self, and the world at large.

The spirit or daemonic – as the third example/gate, is the actual source material, from which our potential to become/Xeper issues from. In other words, the *Gift of Set* is that personal definition of "the soul" or seed-form of the psyche, which may or may not be made to manifest to the point of deification while still being "human."

The key to unlocking these gates lies within the interchangeability of the ways in which we use them within our magic, initiation and/or our lives (lifestyle). The skeleton criteria/curriculum of the OBT was/is being designed to give the Setian one possible outline of how this can be done, with an emphasis on that same initiate creating their own systems and understanding.

The Language of the Heart

"Through his microcosmic synthesis man has the consciousness of lower worlds (called instinct) inscribed in his being. Instinct is an innate consciousness that communicates without reason without requiring sensory perception of the object. It is "the Language of the Heart" and appears when we have developed the intuition that allows it to be expressed... Instinct gives us a vital relationship with the life surrounding us; the language of the heart, or a priori knowledge (gnosis), requires a transcription of instinct. This transcription can remain pure by following the path of synthesizing intuition, or it can be lost on the path of analysis, the discursive form of intelligence... So we associate gnosis with intuition, and comprehension with cerebral (discursive) intelligence... Inscriptions of gnosis are made

through the “channel” of nervous energy in the subtle man with his indestructible nature. These inscriptions cannot be acquired, however, without the cerebral instrument that relates inner awareness to the objective world... The intelligence of the heart, gnosis, experiences the awareness of conflict between the “mortal” and “immortal” and impresses this awareness upon the subtle states of being...” From *Her-Bak: Egyptian Initiate*, commentary section – *The two forms of Intelligence*.

It is a goal of the Order to develop this singular type of hypersensitivity, for the purposes of both greater initiatory understanding, and an ability to act upon such things specifically within ones life.

The Mind of the Magician

Classical Yoga defines the mind (or consciousness) as *Citta*. This Sanskrit word comes from the root *cit*, “to be conscious.” This term is used to generally describe the production of various psycho-mental phenomenon, but is still considered to be part of *prakriti*, or insentient nature.

Citta is also considered to be a “reflection”/product of *Citi*, or transcendental consciousness. And what may also be of interest to the *Kaula-Rakshasa* is the concept of *Citi-Shakti*, which refers to the transcendental self, which supposedly apperceives the contents of the mind without being involved in the actual mental processes. [The “watcher”, or a potentially Set-like vantage point...]

It is a goal of the Order to both investigate and understand the potential relationship to general mental processes and any “potential source of thought.”

The Warrior/Hero Concept

“Finite, it is said, are those bodies of the eternal, indestructible, incommensurable embodied being. Hence fight, O son of Bharata. He who thinks of him as slayer and he who thinks that he can be slain – they both do not know. He does not slay nor is he slain. Never is he born or dies. He did not come into being, nor shall he ever come to be. This primeval Self is unborn, eternal, everlasting. It is not slain when the body is slain...” *The Bhagavad-Gita*.

The Order is very interested in producing initiates that can be both active and potent. And the idea of emulating the “life of a Hero” [*Vira* in Sanskrit] is important because it is the journey and/or questing process that such an initiate must entertain, in order to experience Xeper. Therefore, it is a goal of the Order to instill the importance of inner and outer transformation through first recognition, then action and, in turn, a return to recognition.

