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Harpytæ

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Do what thou wilt shall be the whole of the Law.

Disintegration of the Soul

An Essay on the Disintegration of the Human Soul

"I am the flame that burns in every heart of man, and in the core of every star." AL2:6

Hadit, the dark star of the South, is a part of us whether we like it or not. Rejection of this aspect of our self is not an option. It is either integrated into our being, or it tears us apart.

For the last two thousand years or so there has been a particularly conscientious effort to overlay, suppress or force out Hadit. The duality of 'good' and 'evil' has been reinforced to the point where individuals are incapable of looking at themselves as a whole – this is the dis-integration of the human soul.

Shame, fear and guilt have been cultivated to suppress complete expression of the self. The popularly accepted 'things which are good in themselves', truth, beauty, freedom and happiness have been placed entirely beyond the reach of mankind because we are forever confronted with doubt as to the meaning of the terms and the appropriateness of any understanding we may have.

Looking at these values one at a time, we start with truth.

As long as each individual occupies a unique vantage point, a situation that is self-evident, there can be no universal truth. Repeated attempts to impose a common doctrine; exemplified by Constantine's 'Catholic' church have been an abysmal failure. Not a single Holy Book has withstood scrutiny in terms of its 'Catholic' veracity – without even getting into details of content, each fails even to stand up in terms of historicity. How if even the most fundamental elements are blatantly false, can the whole be said to represent a truth, let alone 'the' truth. Until such time as 'all sentient beings have achieved union in God', truth must be entirely individual. Chances are that any reasonable number of psychologically sound individuals, divorced from cultural biases and lust for power, would arrive at a substantially similar truth.

Unfortunately, the masses are often swayed by the few, and too often the few that are most noticed suffer from particularly destructive personality defects. Society has become geared to producing 'standardised' people – while freedom of speech, freedom of religion and so on are given legal lip-service, social pressure is imposed on the 'goats' to become members of the good flock of sheep. Many a person on a personal journey in search of the truth turns back in fear of lost employment, relationships or social standing. Many a person on such a journey leads a double life – bearing guilt and shame about their 'dark little secret' – and in so doing, taints what glimpses of the truth they may gain with doubt and fear.

Beauty as a value good in itself is also the exclusive domain of the individual. And again, society has taken it upon itself to dictate the form of beauty. Trends and fashions in art and design are manipulated by the few to control the behaviour of the many. Why are we so readily manipulated? Because in the absence of any coherent philosophy of our own we are incapable of making value judgements of our own, even in such apparently simple matters as "Do I actually find this object aesthetically pleasing?" Conceptions of beauty have become cliché at one end (how many times have you heard about an 'ugly sunset') to cynical (viewing a canvas painted solid black by a 'popular' artist and hearing a critic commenting on the visionary qualities of this 'masterpiece'). Should art be beautiful or should it merely reflect perceptions of the artist? My view is that art should be beautiful, aesthetically pleasing, capturing the essence of a deeper truth. The idea that a black square represents a deeper truth is easily argued, certainly it represents the spirit of many an average individual (taking black to mean blank, as opposed to any implication of dualistic evil). Yes, indeed, without a sense of underlying truth, beauty is unlikely to be something that we will perceive in any meaningful sense.

As for freedom! In the countries where there is legal freedom of speech, religion and so on, there tends to be a strict social convention restricting these freedoms, while in countries where they are 'legally' suppressed there tends to be heroic expression. No matter how it appears to be packaged, countries such as ours are dominated by Christian 'ethics', if not the dogma itself. Few individuals manage to break out of this bondage to the extent that they can live a life true to themselves without at least fearing recrimination, if not actually experiencing guilt and shame in themselves. Freedom is not a flexible concept – one is either free or one is not. The only valid restriction on individual freedom has to be that it cannot limit any other's freedom. That said, it is generally accepted that society cannot function without government, and so it should be the sole role of government to provide protection of individual freedom. Any role adopted beyond this must, of its nature, be an incursion into some society members' freedom.

Is it possible to be happy in the absence of truth, beauty or freedom? No. The absence of any one of these necessarily means that any happiness that is

achieved is limited in its character. What is this thing 'happiness'? In its fullest form, the form implied in its usage here as a 'thing which is good in itself', a thing for which it is our life's purpose to strive for, it must be the full realisation of our potential as an individual human being. What does this mean? Who knows? At what time have the circumstances ever permitted its attainment?

This essay appears to be on the downward slope to a nihilistic conclusion, but no, there is hope. If one takes as the purpose of 'life' the journey rather than the goal, one can see that happiness will be achieved by sense of progress towards truth, beauty, freedom and happiness.

The common element in all of these values is the individual. Development or the informed adoption of a coherent philosophy (of which there are few if any ready to adopt in their entirety) is the core of the matter. A coherent philosophy must not only be internally consistent, that is logically arguable, but externally consistent, that is manifest results consistent with intent.

The popular approach to 'happiness' is based on an idea referred to as 'lifestyle'. Its meaning has come to imply that one can segment one's life into the bit that one has to grin and bear, and the part that is living. The idea embraces, among other things, physical living environments, leisure pursuits and religious, political and sexual sub-cultures.

It is the last of these that deserves special attention, the first two being so superficial as to be laughable.

Ask a person what they are and you will probably be told what they do for a job (usually in terms of a title two notches above the reality of it). Dig a little deeper and you will probably be told what religion they subscribe to (but only if they are members of a mainstream church – otherwise there will be a series of euphemisms that could be loosely interpreted as Christian). Deeper still and you'll find out what politics they subscribe to (providing it's either popular or fashionably revolutionary) and their sexual orientation (couched in terms either to mollify or shock, never just to inform).

The need to conform to a social standard leads to a significant number of people failing to fit the mold. Many don't really know what the problem is, they just know there's a problem – they just don't fit. Others perceive a specific problem and make it their personal mission to address it – usually from a myopic perspective. Special interest groups and social/political pressure groups are proliferating like a cancer – contributing not only to the disintegration of society, but disintegration of the human soul. It is not possible to take a minute slice of life and make it the essence of life. Worse yet is the attempt to create a piece of 'alternate reality' in which to hide – a characteristic of many 'lifestyles', including alternate sexualities, roleplay, historical re-enactment, BDSM, science fiction, science fantasy, personality cults, and so on. In this latter case there is bound to be an ever-widening rift between the real world and the 'hidden

world' of the individual, typically manifesting in greater or lesser degrees of paranoia and isolation.

We are indivisibly complete. Neglect of the whole cannot fail to bring about stagnation and disease of the whole.

If any one spiritual concept encapsulates the solution, it is 'the vision of no difference'. This brings us back to the opening comments of this essay. Hadit is, in archetype, Satan and 'his' many equivalents. Who are we talking about here? Not some fallen angel of the great White and Light God, but the 'nightside' of ourselves. Why has this been suppressed/repressed? It is simply that an individual whose star shines brightly cannot be controlled or manipulated, nor would they want to control or manipulate others. This essentially free individual is a major problem to those driven by the lust for power, the one who has no qualms about promising everything and delivering nothing to a sheep-like flock. It's not too hard to piece it together from here. Light and Dark, Good and Evil are synthetic concepts in a duality created exclusively to deliver us into the hands of the insane.

It is my view that the individual who achieves realisation of their full potential acquires a higher vision, one in which there is union with other individuals of the same attainment. In this state the 'God', or Hadit, which is within each of us ceases to be the source of occasional inspiration and becomes the absoluteness of our being – we become one in God and God in one. It is the Will of those who have attained that shapes the Universe. Upon the attainment of all sentient beings to this most holy state, there will be One God and the Universe as it currently exists will cease to be, to begin again in accordance with the Will of the One God.

But there are small steps – one on the path is not without influence in the world, and much of the form and function of the Universe is flexible and open to the True Will of a Shining Star.

- Adamas 161

Love is the Law. Love under Will