

THOSE WHO DO NOT REMEMBER THEE PAST  
ARE CONDEMNED TO REPEAT IT

An Introduction to thee Temple ov Psychick Youth

Thee Temple strives to end personal laziness and engender discipline.

To focus thee Will on one's true desires, in thee belief, gathered from experience that this maximises and makes happen all those things that one wants in every area ov life.

Explore daily your deepest desires, fantasies and motives, gradually focusing on what you would like to happen in a perfect world, a perfect situation, taking away all restrictions and practical considerations, what you would really want.

Then decide to try and do it.

Thee mere visualisation ov that true goal begins thee process that makes it happen.

Clean out thee trappings and debris ov compromise, ov what you have been told is reasonable for a person in your circumstances.

Be clear in admitting your real desires. Discard all irrelevancies. Ask yourself who you want as friends, if you need or want to work, what you want to eat. Check and re-check everything deeper and deeper, more and more precisely to get closer and ultimately integrate with your real Self.

Once you are focused on yourself internally, thee external aspects ov your life will fall into place. They have to.

Sceptics will say they simply don't believe this Psychick process works, but it does.

It is thee Key to thee Temple.

THEE OBLIVION OV THEE OBVIOUS

To say in day-to-day life that something is 'obvious' means, more often than not, that one concedes a note ov truth in exchange for a tolerance ov thee usual hypocrisy and conditioning. You can, for example, make your opposite admit as being obvious that there is no such thing as a theory that is absolutely true; that will not stop them in any way from continuing to brandish their 'Truths' as before.

Their momentary concession passes by a sordid business in which they buy their future peace ov mind. A life without questions.

Hence, there is no higher aim than thee OBVIOUS. It is to approach thee closest to a Truth which we know to be inaccessible but whose gleam we can see.

Thee Obvious is a protection. Not only does it make people run away, but it also deceives by its rapid commonness, and by thee fact that in Flat people's minds,

whatever is simple cannot be serious.

It would be an illusion to think that the Individual can hide all the clues to his Oneness. His task is therefore to see to it that all the clues are wrongly interpreted. Thus it is that they may SEEM to indicate a lack of individuality and create a feeling of disappointment rather than curiosity. This tactic gives us space and protection in the traps of time.

An Individual has many personalities or characters at the same time or alternately. (Recent cognitive brain theory supports this.) Most people little by little eliminate the personalities considered to be dangerous by their peer group or societal unit and finally keep only one: the social personality - one dimensional 'flat' people.

But other people, called paradoxically 'Individuals', are always trying to develop all their personalities, even if there is an internal conflict between them. So we can clearly see that the Individualist person logically must use 'WE' to name himself, whilst the person who belongs to the masses must use the 'I'. The first is multi-dimensional, the second is uni-dimensional.

One of the Temple functions is to encourage and support the development of multi-dimensional individuals. Hence our use of 'WE' in our texts.

#### DISCIPLINE

Our stress on self discipline is important, it links the internal methods of ritual to our approval and suggestion of other forms of physical discipline to compliment the mental/sexual ones. Hence you will often find that Initiates of the Temple will be engaged in such outside activities as Marksmanship, Martial Arts, Swimming and so on as an extension of the theory of maintaining and improving one's Focus and abilities.

The point is not the skill in itself, though we appreciate the practical nature, in a society such as ours, of an ability to defend oneself and be fit, but the application, the discipline itself. So one may be poor in terms of results, but excellent in terms of your genuine application to a skill that requires thought, co-ordination and a degree of dedication. A synthesis of physical action, thought, reflex and an analysis of both yourself and a target (real and metaphorical).

#### INTENT

We attempt to commune with spirits, to be friends with the Human Spirit.

We care for the infinite significance of the individual spirit and personal moral responsibility and its development through experience.

We believe in the total significance of the individual discovered through familiarity with the deepest instincts and explorations of destiny outside the traps of time.

We intend to engender moral freedom, spiritual freedom, sexual freedom, and personal independence, to insist upon personal choice in all things.

We accept responsibility gladly, with excitement and deliberate ignorance of the

outcoun.

We revel in mystery and surprise.

We bury our selves in challenge and dreams.

We embrace all possibilities and impossibilities with joy and excitement.

We accept thee true nature ov life, thee way thee world is. Flexible and shifting, in flux every moment, shaped by parallel levels that accept contradiction and inconsistency as inviolate qualities that generate mystery and mastery.

We direct ourselves wherever we chose to go with joy and abandon.

A New Era ov thee Magickal interpretation ov thee World and existing in it is couming. An interpretation in terms ov Will and Imagination fuelled by contact with intuition and instinct.

#### RESPONSIBILITY

Do you want to be part ov a world ov sleeping people?

Do you want to imbibe thee drug ov thee commonplace?

Will you be forever addicted to self-restriction?

Established orthodoxies and dogmas, conditioned interpretations ov living, regard thee material world as reality whilst pretending to deal with thee spirit or existence. They conceive and propagate evolution and thinking as purely physical, their control ov our lives and visions as sacrosanct.

Religion has privately altered to work from a position that accepts itself as totally discredited by science. All establishment modes ov control and affiliation, both religious and political, rely upon and revolve around unquestioning faith and dogma, unquestioning acceptance ov their inalienable right to assume professional responsibility for our actions upon their shoulders.

We are told we are weak, incapable ov grasping scale, afraid ov ourselves and desperate to push responsibility for all events in our lives onto them.

We are consistently trained to accept our corporeal existence as hopeless in itself, to becom subervient to thee greater good.

We are perpetually conditioned, encouraged, and blackmailed into self-restriction into narrower and narrower perceptions ov ourselves, our own importance, our own potential and our own experience. We are trained to ignore thee evidence ov our senses and experience and to feel guilt when we glimpse sense derived visions ov ourselves as free spirits.

Thee voluntary relinquishing ov responsibility for our lives and actions is one ov thee greatest enemies ov our time.

Our enemies are flat.  
Our enemies are three-dimensional.  
Our enemies are continuity and coherence.  
Our enemies are restriction and confinement.  
Our enemies are guilt and fear.  
Our enemies are material.  
Our enemies are direction and fact.  
Our enemies are Because.

We are not seeking followers, we are seeking collaborators, Individuals for a visionary Psychick alliance.

#### FOCUSING THEE WILL

What we suggest next is not instruction. It is method. A method which can be used by anyone, alone or with friends, regardless of any material or social circumstances. A method to be used by thee individual to break through to their deeper consciousness, where fantasies ambitions and real wishes reside, thee place where all dreams meet.

People can most readily identify and relate to dreams that are sexual, and that is thee primary reason for our choice of sex as a vehicle for this method to begin with. Our interest is therefore practical.

In our experience, although they might deny it, most people never ask themselves what they really want, or simply say they don't know. But it is only once a person has learned to identify their true desires in an imaginary perfect world, where guilt and retribution are suspended, that they can hope to reach them.

#### SEX

Of all thee things that people do, at home and in private, usually with close friends, sex alone is subject to extraordinary interference and control from outside forces. This is no accident. They recognise its power. Even if only for a few moments, Individuals can release a power and energy from within that renders any system of society, or regime, meaningless. It is a liberator. Even an individual in solitary confinement can indulge in it and in their fantasies travel into any situation and possibility unfettered, and, at thee moment of orgasm itself, be both blissfully vulnerable and undeniably free, elsewhere, filled with energy.

Accordingly from thee moment of birth, pressure is exerted upon everyone to limit their release and enjoyment of this power. To limit and restrict thee immense potential all of us were born with, into narrow and non-threatening forms of behaviour, sexual and otherwise.

Of course thee nature of this pressure varies by place and era. When specific laws become unenforceable for a time, more subtle methods are used; social attitudes, anxiety, guilt, fear of ridicule and failure are all exploited, and diseases that attack only those who indulge in specific sexual activities are introduced. Most give in to this pressure in one way or another, permanently crippling their individual growth.

We believe that it is essential, if we are to survive and progress, that we first recognise, accept and ultimately reach our true sexual desires. This not only satisfies the body and consolidates the spirit, but acts as an example for all our goals in every area of life, and attacks at the root of control. Control begins with sexuality, so it seems crucial to begin at this universally applicable point and develop our awareness from there.

In our culture people have internalised alienating stereotypes which dictate their sexual and social interactions. This makes men agreeable to orders of authority figures and keeps women in line with accepted notions of propriety and authority and binds up their sexual desire so that they will accept a generally subordinate role to men. The latter is propagated by those who are empowered by the patriarchal lineage which has been handed down through the ages, whose fear of the unknown, - in this case women and feminine characteristics, has been countered by a bulwark of dogma which aims at controlling and/or degrading all those forces which they see as a threat to their reign.

By studying the oppression of women through the ages we can see in a nutshell the nature, methods and manifestations of oppressions it is used in any society in any age against those who are pro-life and expanding.

But on a broad scale encompassing both sexes, the repression of sexual instincts functions to make people submissive and inclined to irrational behaviour and thus paralyses their rebellious potential. On a deeply personal level where we enter the domain of such energies which might be called 'magickal', the effect of such conditioning is no less significant. Psychick energy and sexual energy are different names for the same force: by ridding ourselves of restrictions and the forms of control which have been imposed on us we can come into our own on more planes than one.

Most initiates of the Temple believe there is a power and effect released by an orgasm, focused through Will, that enhances not only the chances of Self-fulfilment and contentment but also the achievement of creative goals: that the strength of this process forces the hand of chance and brings closer the object of your desire.

#### RITUAL

Throughout history man has used ritual to achieve spiritual results from simple physical actions. Recently its use has been limited to established religious dogmas, and since many if not all of these have fallen into disrepute or have come to be seen as irrelevant, so too has the use of ritual, but its use is far older and far more universal than any organised church.

Any ritual is a way of concentrating and focusing those taking part on a particular aim or idea. It is essential only that the techniques employed have meaning and vitality for the participants. Seen without this belief, as many recorded rituals of the past are now, the process can seem simply ridiculous, and the mechanical repetition of them certainly would be.

Initiates of the Temple of Psychick Youth have developed personal methods or

rituals, not only to strengthen and refine their inner objectives, both sexual and practical, but also to provide a fertile basis for those objectives to grow and become real.

Although we have no vested interest in others following this example, or contacting the Temple, it is possible that some people may wish to do so. Below are instructions on how to do this. Many people feel unwilling or unable to put our suggestions into practice, due to the effectiveness of social conditioning. The Temple will only draw initiates from those who can demonstrate in the manner indicated their resistance to this conditioning, and their commitment to the ideas of the Temple.

#### THE SIGIL OF 3 LIQUIDS

This ritual should be performed alone, on the 23rd of the month, beginning at 2300 hours, in a place where you will have no interruptions or distractions. Within the limits of what is practical, you should arrange the environment and atmosphere to be as conducive as possible to the execution of this Sigil for yourself.

If at all possible a candle should be the only source of light.  
This Sigil must be performed naked.

One of the aims of the ritual is to concentrate your attention and energy on your most intense sexual fantasy. To do this you must first decide what it is and write it down on a piece of paper. It should be what you think would generate in you the maximum possible excitement, pleasure and fulfilment, regardless of the identity, sex or age of those who take part with you, alive and guiltless. It is essential to be completely honest with yourself, and not write something because you think it might satisfy other people - remember the purpose of the Sigil is to really make these things happen.

Once you have written the fantasy on the piece of paper, you have to make the paper special. To do this it must be touched by the three liquids of the body. That is, spit, blood, and OV, which is the Temple name for the fluids obtained by masturbation - semen from the male and lubrication from the female.

For example, first let a few drops of spit fall onto the page, next a few drops of blood. You must use some kind of sharp and clean instrument to do this. Remember only a small quantity is required and you should use your common sense in terms of the method employed and of hygiene both before and afterwards.

Lastly, and in any way that is most pleasurable to you, bring yourself to orgasm and allow the OV to touch the paper. While you are doing this concentrate not only on the inscribed fantasy but also on the idea of the Temple and that fact that doing this sigil is inevitably bringing you closer to what you really want. You must then attach a lock of hair from your head and also some of your pubic hair to the paper. Remember these 2 hair types and 3 liquids may be incorporated on the Sigil Paper in any manner that feels appropriate to the thoughts thereon described. The basic actions outlined above should not be seen as a limitation.

Leave the Sigil Paper overnight to dry in a safe place. On the next day send it to the

Station. You do not have to attach your name to thee Sigil Paper if you don't want to. All submission to thee Temple will remain at all times absolutely confidential, and will be stored in a locked vault. Sigils must be sent in a plastic baggie or wrapper. Completion ov 23 such monthly rituals qualifies one as a full initiate ov thee Temple. Applicants must also fill out and submit thee Consent form.

Temple Ov Psychick Youth (TOPY)  
PMB 145  
4000 SE 82nd Ave, Suite 1000  
Portland, OR 97266

Please include an email address with any Sigil submissions or information requests! Also, a courtesy message to thee Station Coordinator to thee effect that there is a mail submission/request will greatly expedite processing/replies as otherwise Snailmail is answered quarterly.

[NOTE: If you decide to do this Sigil, thee responsibility rests entirely with you. You will gain from it, not thee Temple. Thee Temple can not accept any claims against it, arising from thee consequences ov thee Sigil or any related matters. Thee Sigil can only be recommended to those who have reached thee legal age ov consent in thee country in which they live.]

#### THEE PROCESS IS THEE PRODUCT

Thee Sigil ov three liquids encoumpasses thee essence ov thee practical methods we employ; but it should be remembered that everything we say is only a guide to further experimentation and not a dictate to be followed blindly in faith. Thee Temple is not about instruction, thee giving ov set patterns and modes ov behaviour to follow, for that way no one learns anything, there is no progress, no interchange ov ideas and I-ov-e.

To slavishly follow ideas set out on a plate is to abdicate responsibility, to lose one's individuality in favour ov an easy, but doubtful answer. This may seem hard to those who feel uneasy about how to proceed, who are used to doing just what they are told and no more, but that is thee point.

Thee Temple is about getting rid ov those attitudes which ultimately lead to indifference, getting rid ov thee fear ov experimentation and genuine exploration; instead our methods create in thee individual a precise knowledge ov their own existence, desires, and capabilities in thee most creative and positive light possible. And they force thee acceptance of an attitude ov living that will reflect that knowledge in a directly practical way.

It is only by embracing their individuality that thee Individual can truly coum to thee understanding and fulfilment ov their goals. Anything else is pointless, a waste ov energy, a misdirection ov purpose. So what we are saying is that while thee basic format is one that can be used by anyone, it is also one that requires absolutely thee direct and personal input ov thee Individual to be wholly and perfectly effective. Specific

details should and can only be arrived at by you. And they can include or exclude anything that we have said: intent is all; and an ability to focus on the goal.

Sigils serve as a direct means to make what you want to happen more likely to happen. But they are quite different from systems based on faith and false promises. They cannot guarantee anything; they can only help release the potential that already exists within. And as it is a system for the Individual there is no right or wrong way: what is right for one person may be entirely inappropriate for another. Therefore the method is one that must be developed personally, so that the Sigil as performed by you is something wholly of your own making, reflecting your own personalities and experiences.

We offer only guidance and encouragement, not instructions and rules to obey. We leave those to the Controllers, the ones who seek to generate uniformity of thought, and who strive to create a passive and compliant populace thinking along rigid and conditioned lines, unable to take responsibility for their own lives and actions.

We are sickened by the negative attitudes of right and wrong that are promulgated in the mass media: that if you do this you cannot do that; if you think this, you cannot think that. It is a system that destroys the Individual; destroys the ability to think, to question, to force the hand of chance; destroys the will to live according to who you really are and not according to who they say you are.

Sigils break down this conditioning, awakening the possibility of change and experimentation, giving back the joy of a life rich in experience and challenge. Sigils are as much about learning as anything else. Not only learning the method that works for you, but also learning who it is you really are, what it is you really want. A result of this is that it may take some time before you discover the method of working that is best for you, and you may find that the results of your Sigils are not as expected. This is not the result of getting it wrong, it is the natural response caused by the first steps on a road of discovery.

For example, things may not happen in the order you had expected, or they may take a different form. The identity of the people involved may be unexpected. But if you examine the results of your work closely and honestly you will find that these differences, these moves away from the preconceived, reflect the true aim hidden within the Sigil, the underlying qualities of it.

The reason for this is that your conscious image is not the real object of your desire; the conscious wish, after all, being subject to the conditioned responses the Sigil is designed to break down. The results are often more expansive than you could have dreamed, more radical than you would have consciously dared hope. Put simply, what you expect is not always what you really want. And what you think you want is not always what you really want.

Our concern is with the Individual in the modern world. Accordingly our methods are designed to meet the circumstances that prevail today. They are not Occult in the



way that word is usually understood, only the intuitive use of that which we already know directed with purpose. It is a maximisation of the powers of the brain, a joining together of conscious and subconscious will so that through the use of Sigils the Individual can move towards a desired goal free from the constraint of confused ideals and personal contradictions.

Unlike much that is called Occult we do not rely on dogma, mystification, references to orthodoxy, or the mimicking of previously effective but now redundant ritual rules. We believe that the strength needed is already living in each of us. It is simply that we need to see clearly and act on that vision. Naturally, this vision will be fiercely personal, not the dictate of some other who tries to impose their will on the Individual, who leaves nothing to chance and tells us that dissent from the common ground is a sin.

A great deal of energy is wasted on arguing over the validity of much that falls under the general heading of "Occult", whether things are real or imagined. Much of the evidence to date is confusing, partial or fabricated to meet a given need. It is better by far to accept "occult" experiences as they occur, to recognise and interpret them personally without trying to fit them into a pre-defined system.

The Sigil strengthens basic human skills, reawakens the intuitive understanding of the relationships between events, breaks down linear modes of thought that offer only tunnel vision and answers that are defined in the question itself. The Temple believes that the best judge of truth is experience, combined with an attitude that engenders a discriminating eye hampered neither by prejudice nor fear.

The Sigil is the internal working of the brain, externalised; the manifestation of inclusive will directed outward to positive action.

- \* The moment of orgasm is central to the process. It is special and all should be done to make it so. Thus we decorate the moment as we would a jewel, with all manner of objects and actions that are precious and personal. Like gifts to a Lover, we consecrate the moment in Love.

- \* We say to make the room or space of work special. We say likewise of the interior mood, for so the one is physical, so the other is psychick and our aim is to join the two to a single purpose.

- \* In sex, physical self-consciousness is abandoned in favour of intensified sensual pleasure. In sleep, everyday consciousness is abandoned in favour of the subconscious the world of dreams. In Sigils, the two states meet in a single act; and so, there is released a special and potent energy, a fertile power of harmony transcending the barriers of the conscious/subconscious divide.

- \* Intuition and instinct are the only pointers in everyday consciousness to the objects and methods from which to construct a potent Sigil. The future is entirely ours to construct as we will.

- \* All must come from experience, and all experience is of value. It is simply a question of observation; seeing the links, and drawing all without exception into the universe of magical intent and action.

\* Sex is the medium for the magickal act, enacted physically and with direct control over the Individual. It generated the greatest power which, when released, is diverted from its ordinary object and thrust with the intense force of will towards the fulfilment of desire.

\* All must become focused to the single purpose in hand. It is a case of giving up all preconceptions, all inhibitions and preferences, for the work involves a totality and anything that gets in the way of completeness is as a vestige of the past which will remain to trick and trouble the matter to its detriment. Relinquish all control and prejudice in order to reclaim and master it, redefined and in the train of informed desire.

\* Sigilisation leads to the realisation of personal truth, and provides the means with which to express that truth in life.

\* "E know what E will, and E will what E desire."

\* Sigils are the unity and integration of Will, Desire and Knowledge. They are the process by which dreams become reality.

\* It is certain to us that Sigils, enacted with true determination, and filled with the perfect strength of a sincere desire, generate of their own the necessary will for success. It is simply a matter of intent and intensity; the practice in the sure knowledge and acceptance of result.

\* Sigils are the art of transforming former belief into current knowledge of the way ahead. Sigils are the revealers of truths, be they hidden or put aside through fear or expedience.

\* The Sigil is the declaration of intent. It awakens the Individual magically to the circumstances of their life and in this way makes the focused desire more likely to happen. Sigils are not a way to guarantee success, they can only open the door for your own action. A Sigil might ensure that an opportunity for what you desire becomes apparent to you, but you must still act upon that knowledge for the desire to be fulfilled.

\* Without the physical response the psychick work is pointless. Be awake not asleep to action.

\* The more Sigils you perform, the greater the clarity of aim you will find within. A cumulative power of activated will develops, and the Sigils become intensified in direction and effect.

\* The rite of the Sigil should be enacted to produce an experience of utmost intensity. At the moment when the rising flux becomes ungovernable, when the whole of physical and mental consciousness undergoes a spasm that takes it beyond the point of return, at that moment all must be focused upon the Sigil.

\* A Sigil can be designed to answer any desire, without limitation or constraint. The aim need in no way be sexual. The Sigil encompasses all possibility.

\* The result of the Sigil becomes a part of the life process. Thus it may not bring obvious results immediately, but however long it takes you can be certain that if the desire was true, and the intent pure, you will be moving towards achieving the desired goal; preparing and passing through all the necessary stages so that when the moment is right you will be ready and alive to it.

\* As we have said before, the methods described by the Temple are guides to Individual action. As long as the Sigil contains the basic element of focused will, all other details can be varied. Indeed it is essential that the rite be one that is reflective

ov who you are, and so should be thee result ov personal input intuitively arrived at.

## FAITH IS FEAR

Thee first lesson from which all other grow is thee simplest. We are mortal. We all die. This is not a morbid wallowing in hopelessness. It is thee ability to genuinely coum to terms with our physical transience that liberates us all. Many visionary philosophical systems include 'The Small Death' in their ideas under one name or another.

We all die. This realisation truly assimilated can be turned to positive use, in that it spurs one into action aware at all time is limited and no life span is certain. Every second counts and must count. This realisation can also be used unproductively, crippling an individual man or woman's search for fulfilment ov all their needs and preventing for all their life a complete integration ov every aspect ov their character and thoughts.

Thee inevitability ov death can be used by outside forces as a weapon to create fear. Religions use this weapon more blatantly than any other suppressive social regulation systems. They use fear ov death to justify Faith. Those who escape thee traps ov Religion through a first stage cynical knowledge ov thee hypocrisy ov modern society and thee emasculation ov their individual power to change anything often seek oblivion form this knowledge, and so they use various drugs (tobacco, alcohol, tranquillisers and opiates like heroin) as a substitute for Faith. They want to kill time. Religion wants to side-step time. Both are actions based on Fear.

Mankind spends a constant amount ov energy in self-preservation. Thee very phrase 'self-preservation' implies a threat ov annihilation and is triggered by fear ov death. So in a very real sense fear ov death is present behind all normal functioning, it resides permanently in thee subconscious, moulding our image ov ourselves in relation to an inevitable, inexorable crisis ov death. But fear ov death could not be constantly present in our day to day conscious mental functioning, this would be an intolerable burden, as things are, but to behave 'normally' thee biological organism, thee animal man represses its knowledge ov death to acquire comfort.

As things are, so must they change. So we are all socially and biologically conditioned to put away our fear ov death yet in a real paradox we becoun too efficiently oblivious to this fear in our conscious life. Thee Temple tries to reconcile all our consciousness. To do this embraces thee knowledge ov our own inevitable death with courage and uses it to justify action and thee proper use ov time.

In actual fact, none ov us know how much time we have, when we do die it ought to be with Zero Regret. Zero regret is thee magickal state ov inner balance and calm acceptance ov thee mortality ov individuals and thee use ov Zero Regret to channel all future action. Thee prefect state is to be sure that no time is wasted, no energy repressed and no fear hidden. In old language, we must experience thee small death ov literally facing ourselves and thee reality ov a temporary metabolism, a limit on time. Time can be a tool, a liberator, or an oppressor. When we claim time back for ourselves we are at last learning to be free and effective. Control needs time like a junkie needs

junk. To escape control we must re-embrace our given time.

Initially the human being has no apparent alternative but to succumb to a negative appreciation of death. To feel fear. The brain is genetically programmed to survival and will not allow itself to believe that it shall cease to exist. Thus, as we have already seen, the subconscious mind will seduce the intellect into ignoring logic and fact, a condition bordering upon hopelessness. It will ignore the lessons of experience and observation in favour of an inherited image of existence and the affect of fear will be repressed. He will immediately become vulnerable to a desire for Hope that bypasses confronting his subconscious knowledge. Religion thrives upon this. It requires only an act of blind faith in exchange for guaranteed Hope and salvation. It denies death and avoids the facts.

In short, Religion turns away from the truth, the Temple turns towards it. If you face yourself, you face death and in this way only can you re-integrate your entire character and all of its levels of consciousness and perception. This cannot be stressed too much or too often. So in Religions all practical thought must be swept aside in a flood of faith. Answers become word, and facts become sins.

This thing Faith is the foundation of all Religious thought. So powerful, yet fragile that Faith must be protected. Protected from doubt, protected from questions, it is seen as a constant that will not even tolerate thought. It causes, its real essence, death, are so entrenched in everyone's mind that it has become the basis of every society, and so every society has developed a system to protect it. Dogma.

The equation, simplified, goes something like this: Dogma negates thought. Thought is the enemy of Faith (therefore the enemy of Society). Individual thought patterns are discouraged in order to preserve Faith inviolate, to thus preserve Society, to preserve the status quo and the vested interests of the keepers of Faith and Dogma. It is in this web that Religion meets Politics and they reinforce each other in a web of deceit. Those in Power have a personal interest in channelling individual thought down safe unthreatening avenues geared to the production of materials and services that are to the 'benefit' of society, or a 'Greater Good'.

In other words you sacrifice your time and your time is your most precious commodity. When you take yourself back it becomes priceless. People are deflected from the theft of their Time and trained to produce and consume instead of how to be engaged in their habitat and ideas. Politics organises, Religion directs.

"From a child of five to an adult is a short step.

From a new-born baby to a child of five is an appalling distance."

(Tolstoy)

Religion invades the child's world. A child without guilt is thus given guilt. A child without fear is thus given fear. The only salvation offered is through Faith. Faith, it is suggested, ends death. The price of cheating death through Faith is, of course, submission.

People who are not satisfied with this situation, people who want proofs, who wish to develop a system without guilt and fear that absorbs and uses death as a positive and liberating knowledge are discouraged, ridiculed, treated with suspicion and often deliberately misrepresented in the media. They are after all, a threat to Society to some degree, they strike at the core of the trick that controls us and so in a real sense they are dangerous.

The Temple Of Psychick Youth is dedicated to the re-acquisition by individuals of their allotted time. It encourages, it does not discourage, it stands as an example of what is possible. To be involved is to become very special. With the passage of history, Society's control over Individuals is so subtle it becomes imperceptible, perhaps even genetically inherited. Its very power lies in the fact that even its figureheads and leaders do not realise its processes. Control is invisible. Time is invisible. Control is so able to shroud an individual's perception of reality in trivia as to become a uniform reality in itself. A reality that cannot ask itself questions. That cannot even formulate a language capable of setting questions that might reveal the truth.

In an age of collapse and transition we must find a language. A way out of the corner donated to us by history. The human brain must develop, become the next step in evolution. It is simply; develop our latent neurological power or truly die as a species. It is a war for survival.

Through experiment, through exploration of these latent powers, by visionary use of science and technology, and by the integration of experience, observation and expression we must revere ourselves.

A reality that cannot face itself becomes an illusion. Cannot be real. We must reject totally the concept and use of Faith, that sham. We must emasculate Religion. The 'Universe of Magick' is within the mind of mankind, the setting is but an illusion even to the thinker.

The Temple is committed to building a modern network where people are given back pride in themselves, where destruction becomes a laughable absurdity to a brain aware of its infinite and immeasurable potential.

The Temple is committed to triggering the next evolutionary cycle in order to save this flawed but loveable animal man.

The Temple is committed to developing a modern functional and inspiring magickal structure engendering at long last the completely integrated and effective individual. And this network of individuals is in turn inevitably faced with a task of action to communicate survival and social evolution to others.

We are the first truly non-aligned and non-mystical philosophy.

Fear breeds Faith. Faith uses Fear. Reject Faith, reject Fear, reject Religions and reject Dogma.

Learn to cherish yourself, appreciate intuition and instinct, Learn to love your questions. Value your Time. Use mortality to motivate action and a caring, compassionate and concentrated life.

#### ACTION

Involvement in the Temple Of Psychick Youth requires an active individual, dedicated towards the establishment of a functional system of magick and a modern pagan philosophy without recourse to mystification, gods or demons; but recognising the implicit powers of the human brain (neuromancy) linked with guiltless sexuality focused through Will Structure (Sigils).

Magick empowers the individual to embrace and realise their dreams and maximise their natural potential. It is for those with the courage to touch themselves. It integrates all levels of thought in the first steps towards final negation of control and fear.

#### WARNING:

The Temple has noticed various assertions and misleading claims appearing in fanzines and the press, made by certain personalities, designed to imply a false interpretation of our motives, intentions and internal affairs. These people often feel a need for self-justification and are motivated by concern with their own self esteem and self-image. Equally beware of these people's attempts to ingratiate themselves and appear friendly. Whilst the Temple attempts never to enter into a public discussion of its policies and decisions, and indeed tries to allow the maximum retaining of pride and saving of face by any Individuals expelled, nevertheless the Temple has in its files documentation to back up its own version of any such actions, should the need arise. We try to be fair, we try to leave people self-respect, we try to make it easy for Them to adjust to being expelled. If our silence and our fairness are seen a weakness and abused, or exploited to damage us all, then we will change our passive tactics to those of protection through active truth.

Back to T.O.P.Y.

Version 7.2 10.16.00 E229