

# The Scroll of Set

---

Issue Number 141

Volume XXI-5

September 1995

Editor: Linda Reynolds IV°

Copyright © 1995 Temple of Set

---

## [1] The Dialectic of Horus

- by James T. Graeb III°

Last summer I was taking a class at the University of California at Berkeley. The professor had received his doctorate in Philosophy from Oxford University and a post-doctorate in Intellectual History at Tubington University in Germany. We were reading Hegel's *Science of Logic*, Hegel's opus on the dialectic. Of course we doctoral students think we're a pretty smart bunch, and it wasn't very long before someone stated that he understood the dialectic: It involved thesis, antithesis and then a synthesis. The professor recoiled at this and stated: "Oh, you must be talking about Fichte or Schelling. Hegel never uses the terms 'thesis, antithesis, synthesis'."

Well, that rather pointed remark has stayed with me and I recommend that you try it on someone whenever you find yourself trying to explain Hegel. The remark has the general effect of a mild stun gun on the victim, and generally will leave him speechless for a short while. I recount this remark to you as a preamble to this discussion of the dialectic as it may apply to the Horus principle. While I might in general allude to the notions of Set and Horus as being dialectical opposites, like the thesis and antithesis, there are far more subtle nuances at work: nuances which go far beyond the scope of this article.

As many of you know, Magister Barrett has been doing quite a bit of work on the process of initiation as a dialectical movement. At the risk of oversimplification of that work, the dialectical movement and the alchemical process of transformation seem to have substantial similarities. It is in the spirit of Magister Barrett's use of the initiatory process as an alchemical dialectic that I will set forth some thoughts that I have regarding the two principles of Set and Horus.

If reduced to a philosophical or metaphysical principle, Set would represent the principle of isolate intelligence or individual self consciousness that is centered in itself. That is, Set would be each person's psychocentric individuality and independence. Horus, then, would represent the principle of that which revolves around this psychocentric center: the universe of thoughts, feelings, and the content of psychic activity. Hence I would suggest both Set and Horus are necessary

elements to self-conscious existence.

What I want to suggest in this article is that the principles of opposition and harmony alternatively dominate the relationship between the Set principle and the Horus principle, such that a dialectical movement of initiation occurs. To oversimplify for ease of discussion: If the self and the content of the psyche were at all times in an antinomian relationship (a relationship of opposition), psychic imbalance and disturbance would ensue. If the self and the content of the psyche were in perfect harmony all the time, an individual might be blissful, but there would be no initiatory movement.

Hence the relationship between Set and Horus would have to alternate between the antinomian attitude and the harmonious attitude. In Egyptian mythology Set and Horus were brothers (i.e. the harmonious relationship) and were also uncle and nephew fighting for kingship in the outer world (i.e. the antinomian relationship). While few ancient Egyptians apparently read Hegel, they may have had some notions regarding this dialectical relationship. However the dialectical assertions in this article are emphatically not based on our knowledge of Egyptian culture.

Nonetheless the parallel is perhaps not unreasonable. For initiatory progress the self and the content of the psyche would need to move through alternating phases. At times of initiatory movement the psyche might seem strained or hard-pressed. It then recovers its balance on a new level as the initiatory movement has become part of the individual. This harmony would then last for awhile until further initiatory progress were set in motion and another period of inner conflict would commence. This movement of initiation, as it leads to ever increasing states of consciousness, would be dialectical in nature.

Hence while Set and Horus are not in themselves a thesis and an antithesis, they permit the dialectical process to operate such that a new synthesis of consciousness (which we call initiation) occurs. As presented above, the moving force in the initiatory process is the Set principle. It is Set acting upon the content of our psyches that permits initiatory progress. It might also be noted that if the foregoing is valid, then all initiation would involve Set as the initiating factor: Set, the Lord of the Left-Hand Path.

---

## [2] Springtime Magic in Texas!

- by Rosemary Webb III°

We're holding a Conclave in Texas in late Spring, and we'd love to have fellow Setians from all over join us. For details, write me.

---

### [3] **Walking the Earth, but Not Of It**

- by Aaron Besson II°

In Northern California the Black Flame surges forth, heralding the Coming Into Being of the Nephilim Pylon. Sponsored by Priest Peter Rivera and Sentineled by Adept Aaron Besson, the Nephilim Pylon exists on a geographic and correspondence basis to act as a crossroads for Setian wayfarers on the Left-Hand Path. Foci include (but are not limited to): Immortality, Setian philosophy, Chaos Magic, Greater Black Magic, and lucid dreaming. All interested can reach the Sentinel either by IC Roster or on Glinda #91. The Gateway stands open, immortal wanderers ...

---

### [4] **With the Last Bell**

- by Don Webb IV° (Setnakt)

On October 12, XXIX in the city of London at the site of the former Exeter Hall, where Belzoni first exhibited Setian artifacts to the world, I began the outward celebration of the Heb-Sed Year of the Temple of Set. With the last bell of the conclave working performed on September 7, XXX, I ended the public celebration of the year.

Each of you who have participated in the work of personal rebirth as way of enacting æonic rebirth will wish to choose your own end to the celebration. Of course, like all true works of the psyche, this will be done in a fashion of your genius - from rites under the desert stars to a great steak dinner.

Each of you who has participated in the Heb-Sed has participated in the great Setian action - the **shaping of time**. This mystery is not to be dismissed lightly. There are two aspects of the shaping of time:

Firstly there is the work of the daylight, of the Great Face (in Egyptian HarWer, the Elder Horus). Here, with simple planning and unbending will, we can get things done.

This consists of picking a goal for the sake of your Transformation and going through with it - accepting the pains and pleasures of the way. The Egyptian phrase *Ir Shti Shta-tu!* (Seek after the mysteries!) can be translated as "Travel through difficult territory and be transformed thereby!". This requires an openness and a curiosity for the many strange and beautiful sights along the way, coupled with sufficient will to keep on the journey.

This is a very, very hard path; the path of Daylight is sacred to the falcon-headed war god, whom we awakened this year. It is a path that requires respect for the world, and respect for worthy beings along the way. It requires an Understanding of the world, and the ability to make use of the world's rhythms and forces as part of

one's planning. This is half of the Mystery of the Shaping of Time.

The other half of the Mystery of the Shaping of Time is much, much scarier. It is the path of Night, and it is sacred to Set, god of the psyche. With this path there are two components. One is preparedness, and the other is daring.

In the Setian life we are pretty much bound by the same constraints as everyone else. Indeed everyone else - particularly the followers of Osiris - are the source of those constraints. We push and push against the universe with our Pylon meetings, our workings, our newsletters. Generally the universe doesn't give very much. But sometimes - ahh, sometimes the universe **does** give. There are the rare moments of total joy and harmony within and without, when you can actually make a difference.

For some people this moment may come before the altar in a Temple working, but for most of us the moments of power come when we are alone or with those we love. Then whether it is a word or just a smile, all the magic, all the shaping of the universes can happen. This is both joyous, because it is the moments of being a god, and scary because we know that what we are doing is changing the face of our lives.

The Setian prepares for the moment of power by knowing what the goals of his life are, and secondly by trusting himself enough to hear his own divinity speak and learn what goals come from his core self.

For nonSetians, if such a moment presents itself, they do not know what their rational, planned goals are (no preparedness), and they are afraid to speak as a god (no daring). For them the sacred always belongs to someone or something else.

In the Year of the Heb-Sed we unified these two paths (in Egyptian the tying together of the Two Lands or *Samtaui*). This is a working secret unique to Setian magic. The Setian alone can tie together the best rational planning of the present and the supra-rational planning of the future in a single moment, and achieve rebirth thereby. The only edge the Setian has over mankind is the creative insight into the future. Thus Setians are the makers of time. With this knowledge you can lift yourself out of ruts, heal your soul, and change the manifestations of the world before your eyes. Hold this knowledge dear, and the Key of Xepera is yours.

The first Temple-wide working of the Heb-Sed Year was the creation of the Eternal Set network, which will manifest on January 1, XXXI (1996 CE). Some of you were too lazy or too timid to join your working places to the network. For you there was the fear: "How do I know that the purpose of Set is my purpose?"

But others who have come to the realization that Set has but one tool on this world, which is the

ability of his Children to Come Into Being, knew that it was time to cut a place in the world, so that the Word might not be forgotten.

The last Temple-wide working of the Heb-Sed Year was the Conclave Working performed on September 7, XXX. The text of that working is below, and for those of you who didn't make it to Set-XVI, please feel more than free to perform this rite in a manner of your own choosing - to spread both its might and your own in as many steads as possible. [There were some Conclave-only workings of the Heb-Sed the next day by the Smoking Mirror Pylon and the R'lyeh Lodge which will have an Æonic import.]

The rite is simple enough. It opens Gates of the North, East, South, West, Above, and Below for all time for Setians. It wakens sleeping HarWer, so that the end of mankind's childhood may commence. It brings prosperity and power to the individual Setian, and it brings members to the Temple. It destroys our enemies. It sets up for certain possibilities of the change from the visual to the auditory. It sets up for millions of Heb-Sed Years. It does all these things **if and only if** your magic is strong enough and your heart daring enough to bring these things about.

In the name of my father Set, I thank my teachers within and without the Temple of Set, both seen and unseen, for their aid in restoring the Heb-Sed Year. To them Health, Strength, Life!

---

### [5] **Set-XVI Conclave Rite**

For Millions of Jubilees

- by Don Webb IV°

**Bell** - Charles Brogdon II°

The Black Flame will be brought to the Altar by Priestess Carmel Severson in a mysterious and beautiful fashion, reminding us that it blazes in brilliance and darkness to the glory of desire. When it is set ablaze, all will quietly say "Aaahhhhhhh", and with this sound open the Gate both between the themselves and the Prince of Darkness and between that world and this.

**Invocation of Set** - Seam Drakon III°

Set, Dark Lord of the Night! Lord of *Xeper*! Lord of *Xem*! Lord of Remanifestation! We of your Gifted race seek after the mysteries of being, that our essence and works may endure. At the Gate betwixt void and creation, we are: Mighty! Proudful! The Highest of Life! We are those who dare the Black Magic! Come therefore in answer to my call. And make known your existence to your Elect.

**Invocation of Horus** - James Graeb III°

(Words by Michael Aquino VI°)

From darkest night to brightest day;  
From the glow of the stars to the rays of the Sun;  
From the restless winds of the desert;  
From the rushing waters of the Nile;  
From the old, fallen temples, where the gods walk  
no more,  
Which stand reproachfully in the sands, mourned  
nightly  
By the jackals who, with bejeweled ears, dreamt the  
sacred music,  
The music of the voices of the gods;  
I, Priest of Set, am here.  
I have seen with my eyes the return of Set.  
I have felt the breath of his Dark Fire infuse my  
soul.  
I now walk in the dawn of magic, the twilight of  
mystery,  
In the company of beasts and gods.  
And now  
I answer the call of Set,  
The call of Set to awaken his brother,  
Horus the Sun,  
Horus, golden-winged hawk,  
Horus, eye of the pyramid,  
Who wrought the music of the spheres and the  
dreams of the jackals,  
Who fashioned the bridge of light  
Between the creators and that which has been  
created,  
And who has set the feet of the children of the gods  
thereupon.  
Horus, whose presence has faded from your  
temples:  
Who has no longer descended into your images:  
Whose name has ceased to be uttered in greeting  
- Has only been spoken in ignorance:  
Horus, in the name of your brother Set, awaken!  
Horus, in the name of your brother Set, arise!  
Horus, in the name of your brother Set, reach with  
your golden wings  
Into the heights of the sky!  
Horus, in the name of your brother Set,  
Let the mountains echo with your cry!  
Horus, enter with us into this sacred house of your  
brother Set,  
Here to partake of Life, Health, Strength.  
We, the children of Set, welcome you.  
We wish to learn again your words and songs,  
To feel the rush of wind from your wings  
As we cross the deserts and rivers of life.  
Let then these words, uttered in this Temple of Set,  
Quicken your form, return to you the breath of life,  
Assure to you that those here  
Who have passed through the pylons of the gods

Are worthy to gaze upon your face, into your hawk's eyes.

Hail Set, brother of Horus!

Hail Horus, brother of Set!

We have come again to the very beginning of time.

This under the sign and the magic of Heb Sed.

This under the seal of the Samtaui.

This under the great key of Xepera.

So it once was;

So it begins again.

**Graal** - Roland Winkhart IV°

(words by Magister Winkhart)

Kann ich mir selber mein Böses und mein Gutes geben und meinen Willen über mich aufhängen wie ein Gesetz? Kann ich mir selber Richter sein und Rächer meines Gesetzes? Denn furchtbar ist das Alleinsein mit dem Richter und Rächer des eigenen Gesetzes. Also trinke ich auch heute zu dieseü Jubiläum, wieder vom Kelch der Liebe zur Wahrheit denn ich bin mein eigener Richter and Rächer. Und wie einst Set bin ich ein Stern, hinausgeworfen in den öden Raum und in den eisigen Atem des Alleineseins meine Heimat ist die Unendlichkeit und meine Freude heißt *Xeper*.

### **Recognitions and Namings**

**Elemental Summoning** - Don Webb IV°

I came into being as Xepera, upon the Island of Fire, and all the chaotic forces within and without began to produce what I needed. I came into being as Maat, and my sense of beauty filled the worlds with wonders bearing my mark. I came into being as Shuti and was able to effect Nun and myself by my Understanding. I came into being as Geb, and my very being supported Becoming. I came into being as Nuit, and I created the cosmos after the way of my Coming Into Being. I came into being as Osiris, and I rested so that gods might grow from my side and continue my work. I came into being as Set so that I might give birth to an Elect who should Become like unto me. I came into being as Isis so that I could fashion a matrix for my own return. I came into being as the Beloved of Set, who in the world of men is called Lady of the Temple, that all I had done might cause time to come into being for my perfection throughout the æons.

Magister Robertt Neilly: "I am Selket, and I open the Gate of the North!"

Magister Barrett: "I am Rudra, and I open the Gate of the East!"

Priestess Carmel Severson: "I am Carmel, and I open the Gate of the South!"

Priest Michael Rigby: "I am Cuchulainn, and I open the Gate of the West!"

Magister Robinson: "I am Sokaris, and I open the Gate to the Tuat!"

Magistra Hardy: "I am Khert Sbau, and I open the Door of the Heavens!"

Magistra Reynolds: "I am Xa-Anubis, and by my Being the Way is Opened now and forever for greater power and majesty upon the Earth."

Magister Menschel: "Here in the center of space and time we touch upon the place where time is not. Let us then make a mighty magic for ourselves both now and in the millions of Festival Years to come. The world is changed by our words. We are changed by our words. Our words lead to works, and we are become as the god Mehen of His Two Faces."

### **The Bond**

As all speak in the language indicated, they draw before them a line of the pentagram, beginning with its lowest point. Initiates do likewise afterward. Responses are in English or in other languages as preferred.

Adept Samarrai (Arabic): "We will grow in knowledge and power."

Adept Kawaguchi (Japanese): "We will grow in number and place."

Adept Wächter (Finnish): "We will grow in memory and wealth."

Adept Gyori (Hungarian): "We will cast our enemies into the place of destruction, and bless our allies with power."

Magister Barrett (Sanskrit) (Words by Magister Barrett): "We shall come to know the most beautiful sound in the world."

All turn to face the High Priest.

Priest Arnold Watson: "Proclaim again the law anew, that we may hear with fresh ears and the world forget no more."

The High Priest: "*Xepera Xeper Xeperu.*"

Upon hearing the words, those closest to the High Priest turn around and speak the words, the next circle hears and then turns to speak, until the outermost circle has spoken. Then they turn back to the center, and everyone else does likewise. This procedure is done three times.

Magistra Reynolds: "Ra-en-Set, speak now of the Secret of the Two Partners that the Two Lands may be tied together."

### **Words of Ra-en-Set**

When the address is over the High Priest again says: "*Xepera Xeper Xeperu.*"

As above, the words propagate from the Mouth of Set to the outer reaches of the Temple and beyond, and then return. After this single circuit, when all have turned toward the High Priest again,

one of his party will say: "So it is done!" This marks the end of the Rite. Those desiring to depart may now do so; those wishing to perform personal work may remain.

When personal work is completed, the following rubrics are performed:

**Close Gate**  
**Bell x 9**

---

### [6] Overheard at Conclave

In the continuing tradition of post-conclave antics, following are just some of the comments which were overheard. You can draw your own conclusions ...

"Hold on to the back of my pants so I don't fall out of the elevator!" (Magister Butch in a crowded elevator).

(Dr. Aquino after five tries of a door two numbers away from the right one): "I wonder what is wrong with this key card?"

"It's 'Buff Man' and 'Towel Boy' and their dog 'Chunks' from the planet Testosterone."

"He's not so creepy once you've talked to him."

"I'm in the Order of the Blue Glove." (Adept Revay, referring to the blue "slot machine glove" some little old ladies wear).

"Oh, that's what protocol is: Don't put your finger in the chocolate mousse."

Lady Lilith: "Is this @%\$#!@ elevator going to stop at every @%\$#!@ floor?" (In down elevator which has actually opened its doors on the lobby).

"You actually read all of Magister Webb's articles?"

"I've never worn a dress; I guess I could though." (A Magister)

"Would all the people who are not here please stand up."

"Boy, I haven't seen one like that in a long time." (At men's urinal, referring to attendant with towels).

"Come right in - we're hungry." (To tourists entering a lounge area filled with Setians).

"I'm as superstitious as the next pagan."

"Where in hell am I going to pack this *Ruby Tablet*?"

"The term 'omnisexual' leaves no room for perversion."

"The Klingon ritual circumcision dagger is not well suited to Rune carving."

Magistra Reynolds, singing: "I don't know why there are stars up in the sky..." Someone else in the elevator: "Go ask Magistra Hardy."

"We're doing the Ceremony of Opening The Mouth and Inserting The Foot."

"He's channeling the spirit of Jerry Garcia."

"It's not heat; it's an initiatory challenge."

"It's always a good idea to know who you're poking around here."

"Ah, so you can't see the monolith for the trees."

"If that laugh had a color, it would be fuschia."

"It's good to see you suffering like this."

"Whatever you do, don't drop the *Ruby Tablet* on your foot."

"If you haven't heard from me, it's a compliment."

"What was he doing? Are we supposed to turn into frogs now?"

"I'd like to welcome you all to Magister Barrett's fly thing."

"Does anyone have a match?" (An Order of the Trapezoid person, sticking his head out of the door after spending many hours assembling and preparing thousands of dollars worth of high-tech electronic equipment for their Working).

(Trying to find a meeting room while navigating through the maze of corridors in the hotel): "If we have to go much farther through this labyrinth, I wonder when we'll find the Minotaur!"

"I don't complain about their church bells - they shouldn't complain about my Tesla coil."

"Suddenly you can't talk about it without a silly smile - 'I've got a dickie.'"

"Did you hear the harp sounds from the slots? Heaven must be a big casino."

"Arggh!" "Is that Raiders of the Lost Arggh?"

"Dammit, sometimes the ineffable just can't be written ..."

"Riddles before 10 AM - it's a vice."

"I know I'm getting gravitationally challenged when it takes longer to shave."

"My name is Geb - I'm a Virgo."

"It's one of those cursed tikis Uncle Setnakt writes about."

"Doughnuts with horseradish are fine, thank you."

Magister Moffatt: "Life: a few billion cells who've decided to be you for awhile."

"The longer I talk, the more esoteric terms will creep in; and by the end you won't know what I'm talking about."

"I was unaware at the time that Set read our letters and had a sense of humor."

"It's not that bad of a woo-woo book."

"What I really like about Magister Webb is his stick. He has the best stick of all the men in the room."

“That was the High Priest? Wow! How magnificent!”

“There’s so much mana in a Master’s signature, if I can get 4 or 5 signatures in my ritual chamber, I’m really cooking.”

“This is bifurcadiirection.”

“What bottle of beer? Who are you?”

“It goes into my deep thought pile.”

“The new *Time-Life* initiation series; one volume will be sent to you every month for approval ...”

“People have heard my references to pooh pooh *ad nauseam*.”

“Peanut butter is a much better choice than the urine of 50 Moroccan tanners.”

“I have a stick - I can do things.”

“Give generously to the *dEV* grail fund.”

“The *Crystal Tablet* is sort of a Boy Scout manual.”

“... so long ago Moses was a field marshal in the Egyptian Army.”

“All of a sudden this Magus came up - *oy veh!*”

(During the striking of closing gong of the *dEV*): “I hope they remember to count ...”

---

## [7] Life in General

- by Jay Thomas II°

The time approaching my Recognition to the II° was accompanied by a curious sense of sadness. The months spent as a I° were marked by a great deal of work and subsequent transformation. It was not until the date of my Recognition was decided upon that I took enough of a step back to realize how extensive that transformation had been.

Though one rarely enters and then exits the ritual chamber exactly the same individual, the Recognition carried with it an unusual air of permanence. In Recognizing the results of my *Xeper*, I also Recognized that the course of my life had changed utterly and that I was no longer – nor ever would be – the self I was before taking a hand in guiding my own evolution. Perhaps a small part of me now mourned the loss of that once-lost self.

In the days following the question of “Well, what next?” would not leave me alone. While there were several projects which would take many months to complete, I was no longer working in part toward such an immediately tangible goal as a degree-oriented Initiation. Literally I could remain an Adept for the rest of my time with the Temple of Set [however long that might be - possibly for the rest of my life]. What would I do once the several projects were finished? New projects? Toward what end?

Because no answer was immediately available, I decided to put the question on hold. Over the course of the next few weeks, a thought slowly formed: Although I had learned much from my work, the transformative effects of that learning had occurred mostly to that “exalted and sublime self” brought forth in the ritual chamber. But how meaningful could those transformations be if they remained only on that “other plane”, not precipitating to the “real world”? We live our lives in both worlds. Thus if *Xeper* is the *Xeper* of the whole of our beings, and I believe that it is, then it is impossible to *Xeper* in one world alone.

I found my magical focus shifting to that of Remanifesting the transformations of my sublime self into my more “mundane” self, of allowing the lessons I had learned in the Enochian Æthyrs and elsewhere to self-order that part of me which exists and transverses the World of Horrors. This is not to indicate that my efforts to *Xeper* in the “other world” will cease, but rather that I am learning to allow that which I experience there to resonate more fully with the whole of my self.

More and more the World of Horrors is becoming a canvas and a playground on which to construct and guide my life as I see fit. And like any work of art, the relationship between the artist and his work is a dynamic one, both informing and influencing each other. In this process I am finding that at the core of existence is fierce joy, strength, and the celebration of life.

---

## [8] Journey to an Oasis

“Toto, I Don’t Think We’re in Heliopolis Anymore.”

- by Patty Hardy IV°

This year I and my mate Adept Andrew Nourse drove to Conclave. For the first time my experience of Conclave was bracketed by a zone of physical and temporal decompression: the long, shared drive between the Bay Area and Las Vegas.

Our route ran south through the Central Valley region of California. We passed roadside stands offering fruits and vegetables, pistachio nuts and other farm produce. Late in the day we began the ascent through mountain passes. I had read of the caravan towns of Khem, lying at the mouths of the desert roads leading out of the lush Nile Valley, with its fields and irrigation districts - roads leading into the red desert. I recalled Magister Webb’s account of the shrine in the eastern desert where travelers poured liquids over a protective statue, carved with the spell *Xepera Xeper Xeperu*, and drank of it to consume the magic. We checked our bottles of water, our map, our mobile radio.

As twilight descended and we drove through the still darkness, I reflected on the Heb-Sed, the Age of Satan, the Æon of Set, and the Order of Horus.

From the first mention of an Order of Horus, I had realized two things. Firstly, that the creation of such an Order recapitulated or echoed the act of Set in creating HarWer as mentioned in the *Book of Coming Forth by Night*. It seemed to me that the reasoning behind the Setian creation of this Order must likewise partake of the reason given by Set: self-definition.

Secondly, the timing of this concept in the Jubilee Year, and the attention it had excited in the Temple, pointed to deeper forces at work. There was the prophecy of *Liber AL* regarding the time of the twin warriors about the pillars of the world. What could a Temple of Horus ultimately mean to the Temple of Set? I thought of this as we traveled hour after hour through the desert.

In the dawn of our Æon, Satan, the Form of Opposition, called the Elect forth from a philosophical and spiritual desert. That call was heard most clearly by Anton LaVey, who responded with the founding of a Church of Satan. I suspect it was heard, less clearly, by others - the "beat" community who set the cultural turmoil of the '60s in motion. Both prided themselves on standing apart from the herd and rebellion against the accepted way of things. The dreams of both faltered because nihilism cannot create. It was too easy to circle the wagons, denounce the bourgeoisie - and stagnate.

We stopped at a cafe in Baker. I climbed out of the air-conditioned car to get a cup of coffee, and the heat almost knocked me down.

One cannot construct consistency through negating what is inconsistent - nor construct a new order by pulling down the old one and proudly sitting in the rubble. The act of self-definition begins with opposition; it cannot complete the work of self-deification.

At the dawn of the Æon, the Church of Satan preached an exaltation of the commingled Natural and Unnatural in humanity - an animal strangely endowed with imagination, logic, and magic. Satanism eventually fell afoul of the contradictions between the two. These were different realms; the perfection of each required their conceptual isolation, refinement, and conscious recombination.

The LaVeyan Satanist will have none of this alchemical jive. He says he is a god, he believes it, and that settles it.

Somewhere in the blackness of the empty plain, a bright glow appeared.

"Andy! Is that it? Is that the City of Sin?"

"I don't think so. Vegas is still 70 miles away."

The apparition grew into a great, blooming, buzzing neon hallucination that loomed over us and said, in blinking lights, STATE LINE. We looked at each other. "They want you to start right away, I guess." We passed through the casino town and beyond into deeper darkness.

Here is an example: Most people grasp the difference between finite and infinite. It takes a psyche of a high order to discover, as Cantor did, that there are different flavors of infinity. If we begin to compare and contrast the ideal of Cosmic Order with the ideal Isolate Intelligence, and explore their interplay, it means that our understanding has changed in a very fundamental way.

The debate about Satanism needs to be reframed. Satan was in truth Set-HarWer - the two-headed god of those newly awake to consciousness of their powers. HarWer must exist as long as Set exists. Most of us (not all) did not think about HarWer deliberately, as a magical collaborator with Set in working upon the world. Because of this the figure of Satan remained essential - as a gate between the subjective and the objective realm - for many on of the Left-Hand Path.

More lights appeared on the horizon. A green ray played over the hillside to our left, and there was a vertical beam of light straight ahead. As we drew near to the vertical beam, I gasped. I knew of the Luxor hotel - but seeing it for the first time, I felt as a character in a Lovecraft tale might have felt at the sight of the blasphemous architecture of R'lyeh. A giant black glass pyramid, a searchlight at its apex. Who was responsible for this wondrous outrage? I wondered if the shuttle astronauts could see it. We found our exit and headed for the Conclave hotel, a few miles on.

Unloading our baggage and passing for the first time through the casino, I recalled the *Dr. Who* episode on Logopolis - a fictional world of mathematicians whose disciplined, ascetic meditations on number bound the structure of the cosmos together. In Vegas thousands of spinning random numbers artfully blended with alcohol, tobacco, avarice, and lust had raised a surreal, man-made oasis in the wasteland.

Here was the City of Sin. A modest concept of sin, in some ways, but sin nonetheless. As in the City of Empire, where the Jubilee Year began, the mystery of Night Eternal was there. Initiates from many lands attended - the Sun never rises upon the Temple of Set - and the spells and invocations were uttered in diverse tongues. Old friendships were renewed and new ones began. Discoveries, new ideas, and new work were presented, discussed, challenged, and documented over the course of several days. Art was displayed, the work of Setian hands and minds.

As in the City of Empire, the mystery of place and history was felt. Setians of the Smoking Mirror Pylon brought a heavy obsidian mirror - a mirror of polished volcanic glass. This was the magical weapon of Tezcatlipoca, the Left-Handed Jaguar, Lord of Darkness of the New World. Such a mirror, taken from the Aztecs by the Spaniards, was long ago sent to Europe. It fell into the hands of an English sorcerer and court astrologer, Dr. John Dee. Using it, he received the *Word of Set* [and, incidentally, engineered the demise of the Spanish empire].

At the first Heb Sed of the Æon, the Smoking Mirror returned. Its patron is - as ever - the Lord of Night and the stars that neither rise nor set. Its glassy black sheen mocks all who would reduce the Left-Hand Path to a Judæo-Christian heresy.

Nor was this the only sign. Through a series of coincidences, discoveries, and magical efforts the Pesh-en-Kef knife reappeared. Originally forged of meteoric iron ("metal from heaven") in Bronze Age Egypt, this object was the source of the forked tail of Set, the icon of separation - once a knife used to sever the umbilical cord at birth, then transformed into a tool used by priests in the Ceremony of the Opening of the Mouth to free the soul from the silence of death.

I taught some - that is what Masters of the Temple do - but I learned much. It happened all the time: when I sat in a Kinko's at midnight with a Priest of Set, waiting for copies of material I needed in the morning, or when I chatted with Setians in the dark back corner of a lounge on the casino floor, or dined in a restaurant with Setians.

The Conclave Working opened in beauty and grace, and the words rang out - the summoning of Set, followed by the call to Horus the Elder, to enter into the House of Set and witness what would come into being. The final stage of my desert meditation began to unfold.

The Pyramid Texts spoke of the pharaoh ascending to the stars in the afterlife upon a ladder. Horus and Set held the two sides of that ladder. By the time of the revival of the Heb Sed, the Secret of the Two Partners had been committed to a scroll carried during the symbolic race through the Two Lands. During the Conclave Working the High Priest spoke, and the Secret was disclosed: the secret of Harmony.

Was it unexpected? Out of Egypt Pythagoras bore the teachings of the priesthoods, the skywatchers; from Asia, through the Orphics, he gained the old Vedic knowledge - the knowledge of the ordering of the cosmos through the play of tone and number. The Pythagoreans, whose teachings lie at the foundation of all that is Western science and philosophy, also displayed the pentagram averse. It

was Harmony - a relation between subjectively recognized beauty and the objective metrics of the natural order - that explained the power of the pentagram.

Hail! ye twin warriors about the pillars of the world! for your time is nigh at hand.

We can use the Pesh-en-Kef to free ourselves of what is no longer necessary. We can use the Secret of the Two Partners to link the subjective and objective sides of our existence. We will ascend to heights that could not be imagined at the dawn of our Æon. We will hear the most beautiful music in the world.

On the final night of the Conclave, we cast visions of prosperity through the Electrical Vortex, and the baying of the Hounds thundered through the cycles. Those who attended will agree that no words can entirely describe what transpired there. [But, as Adept Nourse remarked while reading a draft of this article, everyone got a charge out of it.]

Late into the night and during the next day, I spoke with Setians regarding these things. Were we really the *Omen* trilogy come to life, without the murders? The waiter who gave some of us a strange look the next morning may have thought so, as we speculated over breakfast on the future of humanity. But our dreams are bigger, and stranger, than any novel or prophecy.

A pilgrimage to the Luxor was essential. Adept Nourse and I threaded our way through the treacherous Valley of the Slots, marveling at the weird interior angles of the casino/hotel. Las Vegas is a very strange place.

I have crossed the desert. The Spell has been spoken anew in the shrine of the soa-priest: *Xepera Xeper Xeperu!* Forget the Word no more!

---

## [9] **The Mystery of Discord**

A Gift in the Heb-Sed Year

- by Ruth Nielsen III<sup>o</sup>

The Heb-Sed year, introduced to the Temple by Magister Don Webb, was the 30th year of a pharaoh's reign. The pharaoh can be seen as an archetype of the Elect of Set, and the pharaoh's kingdom Set's Temple. The Heb-Sed year was a time of renewal for the pharaoh personally and for his kingdom through him, since he is the presence of the god(s) among his people. His being then not only nurtured all that depended upon him, but his was the task of resolving all discord that threatened him and the kingdom, from within and without. He had to be the master of his fate able to discern the needs of the time and meet them using the resources at his disposal both inside and outside of himself.



In this sense he is the archetype of the Elect of Set, each in our own way pharaoh of our personal kingdom and contributing prince/princess to the "kingdom": the Temple of the Prince of Darkness.

I looked for insight into the nature of discord then, since this seems to be a significant challenge facing the Elect, something that keeps coming up in various settings over the years, and therefore much in need of the special powers of the Heb-Sed year. We are all at home with each other when things go peaceably, when we are able to share magically and discuss our differences with tolerance. But sometimes misunderstanding and intolerance give rise to painful silence, and the magic we shared becomes hidden. What then is the nature of discord, and how can it contribute to *Xeper*?

One technique that is helpful when Setians are faced with a dilemma, either personally or collectively, is to turn it into a mystery. A mystery is something we don't know enough about to fully tap its power. So I called into being the Mystery of Discord and offer this to the Temple of Set as my gift for the Heb-Sed year.

I invite each one who reads this article to explore the Mystery of Discord as it operates in your life, both on the mundane and the spiritual. Study its nature from the vantage point of each of the Nine Angles; look at it with the vision of Maat, and discern the polarities it presents; meditate upon it, freely probing its essence; explore it through divination such as the runes, *I Ching*, or Tarot. **Then** look at it for its magical power, and you should be able to see it as an opportunity for *Xeper* much more easily than without this process.

To offer some preliminary insight on the Mystery of Discord, I turned to several traditional occult symbols as well as well as insights from past rituals. I chose the Tarot Trump card "Tower", the rune *Raidho*, and the *I Ching*'s One Fixed Law. In all of these I saw the influence of the Prince of Darkness and found a word of wisdom for us as his Elect. And that word of wisdom is that differences have a **magical power**, beyond any philosophical consideration, that contributes to *Xeper* on an individual basis as well as for the larger Temple.

The "Tower" card is perhaps the one feared most by readers, as it portends drastic change, upheaval, open conflict with the potential for leading to ruin, and means that things will never be the same again. So it aptly represents Discord. Aleister Crowley in his *Book of Thoth* states:

[The Tower card] in its simplest interpretation ... refers to the manifestation of cosmic energy in its grossest form ... It may be taken as the preface to ... the Coming of a New Æon. This being so, it seems to indicate the

quintessential quality of the Lord of the Æon.

I understand this as the quality (process) of **profound change** or *Xeper*, so that while the card represents the worst-case scenario, it also represents the potential for a new state of being - **if** as Setians we can keep our hands off the panic button long enough to get a spiritual "grip" on what our options really are.

Crowley bears this out by going on to explain that the ultimate reality which is Perfection is really Nothingness. "Hence all manifestations, however glorious, however delightful, are stains." But again, this leaves the door open for LHP exploration into the nature of Nothingness, which itself is subject to illusion [since it can be named] and therefore also subject to the Law of Opposites. By that I mean where Nothingness exists so does Perfection, and therein lies the Mystery of the unKnowable, the *Ain Soph* of the Hermeticists and the enigma of being. The unKnowable is the allKnowable. It's a matter of daring to go that far by conscious choice, of not accepting that we have reached the limit of perception or understanding.

Crowley goes on to say: "The above should make it clear that magical symbols must always be understood in a double sense, each contradictory of the other."

But it occurred to me that all of life is like that. In everything is the seed of its opposite and therefore its transformation as portrayed in the Yin-Yang symbol of Ultimate Reality. When this truth is perceived for its **magical** value beyond any philosophical considerations and harnessed by the Elect, it becomes the power within the process of Balance. It is the activity within *Tao* (which is not an inertial system at all), and it is essential to the operation of *Runa*.

Next I turned to *Raidho*, which I see as a rune of change. It is called a chariot or wagon, and is interpreted as a "vehicle on the path to cosmic power". A chariot is useless without a team of horses to pull it and a driver to direct it. In that combination is the balance by counterpoint of the chariot's basic inertia with the potentially wild power of the team, focused and controlled by the will of the magician-driver. The chariot represents things that need to change, or that will be changed by opposition. The team represents the forces that challenge the very nature of the chariot, testing it for all its worth. If it falls apart, the driver is without a means to continue his journey except on foot. If it holds together, the journey is faster, enabling the magician to cover more ground.

Finally I contemplated the One Fixed Law, introduced to me by Adept Samarra's ongoing work with the *I Ching*. It is the Law of Change.

Within the Chinese system of *I Ching*, and the path of *Tao*, we see a pristine philosophy in which absolutes are not crystallized or polarized into good and evil, but exhibit whatever they will. Again I am reminded of balance and the need to not just reconcile opposites but actually relish their contrariness.

The oppositional “push and pull” provides the magical energy that can fuel transformation. So often it seems our instinct is to resolve opposites. But that’s not what the magical exploration of them through Balance and *Runa* seem to suggest. As Setians we need to go beyond instinct instead of rationalizing it as Indulgence. Rather we need to recognize the nature and power of each element of the Mystery of Discord when we are confronted by it in a particular life situation. We need to observe the interplay or counterpoint of these elements with self, to the best of our ability through the clear vision of Maat, and then tap into that power for the transformational effort we will.

In this Heb-Sed year of rebirth and renewal, I propose a general resolution to approach each other, no matter our past disagreements, with respect for the Prince of Darkness whose Gift not only touched us all, but is the only reason we are all together anyway. Let our differences, through the power of the Mystery of Discord, become avenues of discussion for greater understanding transformational power and initiatory gain. Let us sincerely approach each other with a commitment to *Xeper* through rebirth and renewal, that our strength will become the strength of Set. To do anything less is beneath our dignity as Nobles of Set, the Elect. *Xepera Xeper Xeperu*.

---

## [10] Runegram Project

- by Eric Armstrong I°

At the main Working of the Dallas Conclave this past April, I presented to the Temple a talisman of my own creation. The talisman [graphic included] was originally presented to the Hlithskjalf Pylon when I first joined. I have now made the symbol the focus of my *Xeper*, finding it to be a very powerful one. I would like to ask any and all Setians who view this symbol and are intrigued by it, to please work with it. It is a gift to all who come and join the Temple of Set. If you do work with it, please write to me and let me know how it affects your *Xeper*.

I am in the process of creating others; collectively I am calling them “Runegrams”. [As I am translating them to other cultural symbols, I’m looking for a better name. Suggestions would be wonderful.] Anyone who sends in results will receive a copy of all my notes on the Runegram Project and a copy of the completed general report.

---

## [11] Jungian Book Review

- by Jessica Smith II°

For some time I have been intrigued by things I heard about Jungian psychology, so I thought it might of interest to my *Xeper* to see if I couldn’t find a basic overview. I read *Jungian Psychology in Perspective*, written by Mary Ann Matton, a Professor of Psychology at the University of Minnesota. Matton has attended several Jungian workshops throughout the country and even lectured at a few.

This book is an excellent “basic” book for those who are interested in investigating Jung’s theory of archetypes, otherwise known as “universal” instinctive patterns expressed in behavior and images. Jung believed that symbols like those contained in dreams and fantasies were used by alchemists long ago who had constructed a kind of textbook of the collective unconscious - behaviors reflected in human persona being the real key here.

This Swiss psychologist’s more controversial theory of the collective unconscious is examined, and then some pretty good evidence is given to credit its existence. As Black Magicians we know the unconscious can either be a wall or a gateway for the initiates who are educating themselves in the outstanding potential of this ever “unseen” part of the mind. Due to its many-stepped process, this book has been helpful in my own aspirations to knock down internal doors.

In Jung’s theory of archetypes I found archetypal knowledge to be vital in my work with magical tools such as the Runes, because each new archetype (form) should grow as I do, at least aiding in my ability to watch, theorize, and understand my own work. This book not only explains thoroughly what the collective unconscious really is, but also more precisely leads to new facets of the objective and subjective universes. I also feel it is enabling further understanding on studies of how the magical link might work.

To illustrate some of the neat stuff I learned about: I’m an intensely right-brain person. If you are sensitive to right- and left-brain polarities, you’ll see this quality in my writing and even in my body language. [Yes, this book can be valuable even for LBM.] If you have ever taken a Mires-Briggs test (a tool Jung used in his studies of attitude and function types), you will know if you are something like introverted-intuitive or possibly an extraverted-feeling like me. If I am to balance by work and recognize unseen potentials, I owe it to myself - and I certainly think you do too - to exercise my left half which is linguistic, cognitive, and mathematical. This

is not only important in communications with others (of intense left-brain capacities), but it is satisfying to recognize the fact that it just feels good to know I'm enriching the hemisphere that gets used the least! Besides we all know that playing with the balance factor has got to be the best-kept secret to releasing potentials of enrichment and change.

Matton has studied for fifteen years, creating a dialog with other ardent followers of Jung's writings. More current understanding is given at the end of each section as Matton elaborates upon Jungian ideas with her own knowledge of today's culture and her psychological know-how. She does a great job of incorporating theories of other academic scholars as well. I recommend this book for any student of Jung.

---

## [12] Recognitions

The following were formalized at the Set-XVI Conclave:

James Graeb was Recognized as a Priest of Set by Ipsissimus Michael Aquino.

James Johnson was Recognized as a Priest of Set by Magistra Linda Reynolds.

Pamela Hagman and Eardley Scott were Recognized to the Priesthood of Set by Ipsissimus James Lewis.

Walter Radtke was Recognized as a Priest of Set by Magister Don Webb.

Steven Salkin was Recognized as an Adept by Priest William Pridgen.

Steven Armstrong was Recognized as an Adept by Priest Michael Kelly on August 5th.

Leland Grant was Recognized as an Adept by Priest Walter Gallo on September 7th.

Robert Mann was Recognized as an Adept by Priest James Severson on August 28th.

---

## [13] Set as Entity

- by Barry Buxbaum I°

As we celebrate this Heb-Sed year and look forward to the dawning of a new era for the Temple of Set, I feel it appropriate to discuss a matter close to my heart and, I believe, to many others as well: the existence of Set as entity.

While clearly some may argue that it is a matter of faith, the *Crystal Tablet* states that any faith can be challenged. Faith is an "unsupported, non-rational trust". Yet I say that belief in Set goes beyond a pat answer like "faith".

Of course, whenever an argument is made in support of anything in the subjective universe, it treads upon shaky ground. Despite this I believe in Set as an entity. And thus arises the question "Why?"

In simplest terms of logic: Set, the entity, is a creation of the subjective universe (at least in the form with which we of mortal minds can deal). The Temple of Set, the institution, was created out of the subjective universe to act in the objective universe, thereby becoming a reality. If the Temple of Set acts according to the will of Set in the OU, then Set, the entity, is a part of the OU, hence becoming a reality.

While this argument could also be used by J/C supporters for their god, it is the actions and will of Set in our OU that most closely parallels the actions of mankind. In other words, the ideas reinforced by J/C teaching are that of ignorance, innocence, and self-sacrifice. Man's base nature is completely opposite this dogmatic nonsense. His actions in the OU indicate that his SU is parallel to that of Set, not the J/C god. And it is we, the Elect, who recognize this and call upon the Gift of Set to *Xeper* and Remanifest as the more perfect beings that we were meant to be.

I realize that my logic above could likely be picked apart by the skeptical. Thus I can only refer to Ipsissimus Aquino's theory that mankind's unusual evolution is proof for the existence of an intelligent entity that acts in deliberate conflict with the natural laws of the OU.

Why then are there still those who do not believe in Set as a real entity? I do graciously concede that one of the greatest benefits of mankind's distinctive evolution is our ability to observe and question all things from a unique external perspective; hence, much is left to personal interpretation. However we cannot deny the fact that remanifestation is the gift of Set, and it would be a somewhat empty gift coming from an entity that did not exist. When I put on the Pentagram of Set, I do so not only for my personal growth and fulfillment, but also in deference to Set, the one who makes it possible.

---

## [14] *Xeper-repeX*

- by Tony Pizzini II°

What is the opposite of *Xeper*? I have come upon one possibility that seems at least personally and temporarily satisfying. The opposite of *Xeper* is *Xeper*, or perhaps *xeper*.

Since meaning includes identity and difference (what a thing is, as well as what it isn't), it is as a result being continually "deferred". The 20th-century philosopher Jacques Derrida exposed this process as a result of research that ultimately led to his theory of "deconstructionism". Let this then stand as a temporary reason to allow the above-mentioned pairing.

In the spirit of *Xepera*, let the first word of this Æon generate its own opposite. As we have seen, so

far no word representing the opposite of all the shades of meaning of *Xeper* has been agreed upon, and I've not found any of the possibilities to be suitably magical sounding!

Further, if *Xeper* denotes moving forward [in all directions], it must also contain, by association, doing absolutely nothing of the sort and all that implies. I would like to think that this attempt at retrieving what is lost, even if it causes outrage and name-calling, will spur other Setians onward toward seeking a better solution. And in this state of possibility, *Xeper*, or rather its mirror-image, is Becoming.

One may wish to explore this opposition within the Word and even investigate the border between the two sides and decide if there exist any spies! I feel that in allowing the Other to come forth in self-generation, that this allows we who Understand *Xeper*, to also allow it to sharpen our sense of what we do not wish to move in the direction of, individually and collectively. Of course we need not keep all this in mind every time the Word is spoken or written; it will reproduce this lengthened [or deepened] significance by its use, rather than meaning, each time. Wittgenstein and Baudrillard ...

I've felt at times that *Xeper* needs no opposite. It is only because we think in binary terms that such things, at times, seem necessary or useful. In my own dealing with the question, I have found my proposition to be somewhere beyond the obvious and possible answers, as well as the question itself. This is perhaps a Remanifestation, because, for some reason, since I see this as a possible solution, it moves the question along with it, as distinct from an absolute consensus which solves the whole damned thing, and finally positions the term's opposite in one's psyche!

---

### [15] **The Sun Never Rises**

- by William Pridgen III°

In an August 13 letter addressed to the Ba-neb-Tett Pylon, I promised to write a post-Conclave report for the *Scroll of Set*. Now that I'm finally at the keyboard, I find myself at a loss for words. How does one describe a Temple of Set conclave for those who have never attended one? It is a most formidable task to say the least. The only option that comes to mind is to dive right in and attempt to describe it as best I can!

One thing that I can say for sure is that they get better every year. The breadth and depth of cultural variations on the Left-Hand Path present was nothing short of astounding, illustrating the universality of the Path itself. As might be expected, the Egyptian and Teutonic traditions were among those explored, as were the less common Meso-

american and Hindu. As Magister Barrett pointed out in his "what I did on my summer vacation" presentation, the whole notion of the LHP is derived from the Sanskrit term *vama marg*. This, my dear Setians, is the crux of the matter regarding the Temple's *Xeper* beyond mere Satanism. The LHP is universal, independent of any one cultural manifestation of it, including Satanism. As Magistra Aquino pointed out during a Priesthood meeting, this has absolutely nothing to do with the "Satanists bad witches, we good witches" mentality characteristic of the Wiccans.

Set-XVI afforded me a chance to indulge in the company of Setians both previously known as well as those newly met. The resulting dialogue facilitated a refinement of perspectives for all involved. I was definitely kept on my toes as I found myself confronted with humans harboring first-class brains. I should point out that the vast majority of the dialog occurred in what has since been dubbed the "Van Patten Lounge", a Temple of Set successor to Plato's Academy bearing the foreboding inscription: "Let none ignorant of how expensive the drinks are unless you're gambling enter here."

It was with fierce joy in my breast that I witnessed the Coming Into Being of three new Priests of Set, with a special place in my heart reserved for Priest Eardley Scott, a close friend for the past six years. Other working highlights for me included the ceremonial Recognition of Steve Salkin to the II°, as well as my first *Die Elektrischen Vorspiele*. I would like to thank Adept David Woolsey, a fellow Knight of the Trapezoid and mad scientist extraordinaire, for the time and effort involved in putting this thing together. I would also like to thank the Smoking Mirror Pylon for their beautiful rendition of an Aztec Working Celebrating the Rites of the Dark God Tezcatlipoca.

Well, there you have it: my summary of the Set-XVI Conclave in thirty words or less. It was great to see old acquaintances and to establish new ones, and I look forward to doing it all over again next year.

I will close with a statement inspired by a working undertaken at Set-XV by Magistra Hardy, Adept Nourse, and Magister Webb, following which the phrase "Night Eternal" was coined. It is also the inspiration for the mysterious title of this report and reflects the universality of the Left-Hand Path.

The Sun never rises on the Setian Empire. *Xeper* and Remanifest.

---

**[16] Interview with the Antichrist**

- by Steven S. Silvers II°

Well, Setians, summer is almost over and with it a flood of memories for me. It has been 50 Earth years since the fall of Mordor [thank you, Dr. Aquino, for that description], and profane society is caught up with the Holocaust [again] as a stern warning that “man meddled in things that should be left alone”. Yet again the world is asking “why” such a thing could happen, and yet again I have to laugh at lower man’s ability to make anything incomprehensible to himself.

It is a grim commentary on the United States itself that the government could use the “Hitler Taboo” to manipulate its citizens (i.e. King George Bush’s reference to Saddam Hussein as “Adolph Hitler” in 1991 CE) and at the same time foster a political environment that simply ensures the nurturing of racial and other hatreds which were the roots of the Holocaust in the first place.

We are living in grim times indeed, as is evidenced by the Oklahoma City bombing and its subsequent deaths. We have a nation inflamed with anger and hate toward the perpetrator(s) of that bombing, and our attorney general is on national television stating that “the death penalty is available and we will seek it”. Fine. Will it bring back the 20+ dead children, not to mention adults? What sort of nation are we when anyone feels that kind of hatred toward the government – if indeed that was the case at all. The implications of both ideas are enough to make your skin crawl.

On the other side of things, I do not agree with the Far Right Wing. I recall something I read that quoted Dr. Aquino as saying: “It is ironically true that a Right Wing backlash - which is what the neo-Nazis are hoping for - would wipe them out first. If an American Führer were to appear, he would not be wearing a swastika armband. He would wear a business suit and would call popular attention to the patriotic virtues of 1776.” I believe I quoted that correctly, but I cannot recall exactly where I read it. I do recall that it was what interested me in Dr. Michael A. Aquino!

I do not see the answer in becoming a radical (Linda Bloodworth [!] Thompson) or a martyr (Randy Weaver). For the system to change, folks, individuals must change. And as I am sure that more than one Initiate is aware, self change “ain’t easy McGee”. I about fell off my chair when I read Magister Webb’s statement in the *Fringeware Review* article printed in the *Scroll of Set* last November: “Unseen we walk among you, and when you feel that you are working your own wonders, you are working ours.” Then the key turned in the

lock. So right you are, Magister Webb.

We lack in this nation **honor, faithfulness, and code**. There are the major roots of the chaos in this nation. Fellow Initiates, perhaps we need to recall Magister Menschel’s “And Mankind Hastens ...” article and begin to consider on a Temple-wide basis his suggestion for reviving the First Foundation. Interesting? Let’s hear some comments, folks.

I have found out first-hand, working for the Federal Government for the last year (D.E.A.), just how well philosophy goes over with the profane. Let’s recall how well Mr. Spock’s logic went over with Dr. McCoy! In just two *Scrolls* I have seen brilliance from cover to cover. Let’s ensure our existence and future evolution. And I think this means everyone. We cannot rely on the magical workings of a few to create dynamic evolution for the many. There is a list of Initiates who have worked for twenty-something years to create this environment that we in the Temple now enjoy. Let us all fulfill our responsibilities to ourselves, the Temple, and Set himself.

I do not mean to preach, but I write this as much to myself for my past inactivity as I do to everyone. For three years I was paralyzed by Judæo-Christian fears ... and that was after I was Recognized Adept! Just because you are a I° or II° doesn’t mean you owe nothing to the Temple of Set.

I earnestly hope for the best for our nation and the world, and ask everyone to take heart. Perhaps true enlightenment (and its results) are in the future.

---

**[17] Words**

- by Patricia Scott II°

Within the Temple the new Initiate will find certain “words” and phrases used over and over. Most of these words can be found in the dictionary and will have a particular meaning in our mundane world. But as new Initiates to the Temple, some of these words will be meaningless, despite the fact that we know the mundane definition.

A definition of word that would apply to this article is a “speech sound or series of speech sounds that communicates a meaning”. We may seek out the Priesthood and senior Initiates to give us a description of the concept of particular words. They can give us a definition of a word or a description of what has meaning to them. But a description that is communicated to us by someone else is actually insufficient. It is up to the new Initiate to find meaning within these words.

In this article I would like to look at three words in particular: *Xeper*, *Work*, and *Perspective* - the “words”, the actual experience, the practice, and the relationship each has with the other. After

experiencing a concept and coming to an Understanding, we will find a somewhat unique and different meaning than that of the profane.

*Xeper* - this is the most important word within the Temple of Set and we will hear it, read it, and write it over and over again. As a new Setian its importance is obvious to us but we don't know why. We may decide to seek an understanding of the word by asking questions of senior initiates, reading articles in the *Scroll*, or, as I did, researching the god Xepera and writing/performing a working seeking understanding of the concept. Seeking answers is part of being a Setian and there are many avenues to explore. But it is only after we have actually experienced *Xeper* that we will find an Understanding of the concept. I will not attempt to describe my experience nor give a description of *Xeper*, but what I will do is speak about the process that leads to *Xeper* – that of Work.

**Work** - another “word” we hear used by Setians over and over. Within our mundane lives, we relate it to our mundane responsibilities and obligations. A definition of “work” would be “to bring to pass”, “to fashion or create by expending labor or exertion.” Up until recently I hadn't felt a need to delve into the meaning of the word within the context of the Temple. After a period of inactivity due to outside stresses, a senior initiate told me in effect that I must keep working even through difficult periods. It was at this point that I started to think about the word “work” and what it meant to me.

Work is all thing things we do as Setians in our search for self-knowledge and self-discovery. It includes reading within and without the reading list of the *CT*; seeking, reflecting, writing rituals, writing articles for submission to various newsletters, entering into dialogue with other Setians, practicing LBM and GBM, participating in a Pylon/ Order, acknowledging those aspects of ourselves that are less than desirable and taking steps to make changes from within, accepting the responsibility for what we do, who we are and who we will Become. In other words, actively using the Gift of Set in a constructive, positive, and productive manner.

It is this work that leads to self-knowledge and self-discovery. Our work is what we do, it is the process by which we come to see and understand. And *Xeper* is the result. *Xeper* will come naturally to those who attend to their personal work in their search for self-knowledge. If we find ourselves focusing only on *Xeper*, we are looking in the wrong direction. The focus must be on our work, and *Xeper* will follow.

As we continue to work and *Xeper*, we notice changes taking place in our outlook. Here we come to another word commonly used throughout the

Temple:

**Perspective** - One meaning of this word is “the aspect to which a subject or its parts are mentally viewed; a view of things in their true relationship or relative importance”. As Setians who are working, discovering, and experiencing *Xeper*, we find, over time, a change in our perspective. The new knowledge acquired and the new experiences we have expand our perspective. We acquire a better understanding of something that was not understood before. As our perspective continues to expand, our understanding becomes more complete. We also start to become more aware of what is important and what is not. A change in perspective indicates progression. In discovering this change or expansion of our perspective, we will find a need to reevaluate previous ideas (and we set out to work) which leads to further self-discovery and a new experience of *Xeper*. And the cycle goes on ...

---

### [18] **This is thy Challenge**

- by Marie Buckner II°

Every event, organism, and construct that had, has, or is-to-have a ticket in the objective universe, so says the second law of thermodynamics, rides the express subway from *coagula* (order, consciousness) to *solve* (chaos, entropy). Only travelers who possess isolate, independent intelligence yearn for purpose: self-ordered direction of limitless will in the subjective universe.

The Statement of Satan ArchDaimon in the *Diabolicon* contains a core principle of self-aware, antinomian existence – the ever-vigilant struggle to maintain a conscious identity in this cosmic subway line destined for maximum entropy, otherwise known as the loss of “conceptual essence”. The struggle of self-awareness against entropy of which Satan speaks is to be welcomed, for it contributes heavily to the purification of the Black Flame – the creation of Black Magicians and their transformation into formidable warriors.

The law of entropy permeates the mechanistic universe [of which profane society is an element], and it wields an uncompromising intolerance towards any effort to thwart it. Hence the æons-old mistrust and hatred of independent thinking and new ideas which represent insecurity (the wobble of stasis) to that which is single-minded (to whit: mindless) authority. Throughout human history, rare are the individuals who recognize(d) and celebrate(d) the distinction between self-consciousness and the universe (One Word Agenda), and honor the Gift of Set (which, although odious to the cosmic conductor and his employees, is intrinsic to being human).

The force of that “singular consciousness of all

order which is now called God” demands mindless obedience on the mad tracks to oblivion. Go ahead. Try to resist eating, having sex, sleeping, aging, even dying. Better yet, devise your own rebellion against the conformity of the universe. Sooner or later you will begin to experience what you’re up against. When you exercise isolate intelligence as separate from the agenda of the cosmic conductor - when you squarely face the megalomania of that “singular consciousness now called God” - you begin to realize what a singular and exceptional Gift self-awareness directed by will truly is.

The same part of us which is separate from the mechanistic/organic universe and its automated instincts is also the part which questions unchallenged traditions imposed by the profane world - a world which operates for the most part on reflexive modality and seeks security at any cost. In profane society, the ironic downside of the quantum growth of technology is that although it affords humans the gift of leisure (a fancy word for boredom), it also robs creation and decision-making of their pride (which results in apathy and lack of purpose). Without instinct and tradition there is either a wish to conform (do what other people do) or submit to totalitarianism (do what other people say to do). When the mind lacks purpose, it knows only frustration and failure.

As Black Magicians moving through the World of Horrors, our challenge is to seek out our own specific purpose(s) which demand(s) fulfillment. Each of us has work that is unique as our individual efforts to implement it. Although we possess the key to the shackles of what instinct tells us we must do and what society tells us we ought to do, there are times in our initiation when we must confront the nasty realization that we don’t know what to do. The old chestnut “with freedom comes responsibility” is applicable here. And when we know what we want to do/change and actually do it, we become warriors:

What man, art thou? Why thy presence?  
Because thy own purpose determines that of  
the Cosmos itself, though otherwise it may  
have been suggested - the creation,  
perpetuation, and exercise of the Satanic  
marvel that is free and unbounded Will.  
Consider, were man to perish, what futility  
would envelop the Universe, for apart from  
appreciation and use, it is a thing of  
insignificance. And I, who first taught thee  
identity - what should I become, estranged from  
man? For with no purpose the force of the mind  
must fall, and the blind insanity of Godly  
paralysis would embrace all things forever. -  
Satan, *The Diablicon*

While the rest of humanity expends its time and energy and use of the Gift constructing technology that brings greater security by arranging the world so it doesn’t have to be experienced (imploding in boredom, apathy, mindlessness, and entropy), the Black Magician dynamically seeks after the mysteries, honors the Gift of Set, constructs unique goals and shuns the sleeping death of purposelessness, boredom, and entropy. The will to power is nothing without purpose, and for Setians, higher purpose. It’s our challenge and responsibility, then, to take risks, to venture from safety and into the unknown, to become gods:

This, man, is thy challenge as it is mine.  
And as man is individually mortal, so are his  
creations and achievements temporal, and with  
care must he wield the Gift of Hell. In his hands  
it is pure and true omnipotence, and thus may  
he aspire to the very mastery of Universal  
existence. – Satan, *The Diablicon*

---

### [19] **Eyes of Forever** - by Sean M. Draighean I°

Timeless eyes with lives reflected,  
Deep within their core.  
Mysteries hidden far,  
Behind their silent door.

A world of pain in pools of time,  
With stories they could tell.  
And pictures etched upon their depths,  
From every wall of Hell.

Eyes that knew the joys of time,  
And tasted all its sorrows.  
Eyes that looked upon the past,  
And gazed into tomorrow.

Eyes that hold with just a glance,  
And take away your breath;  
Eyes that hold you in their spell,  
And lead you to your death.

---

### [20] **Memories of Visiting the Oasis** - by Rosemary Webb III° (Reprinted from *Vox Tauri*, September 1995)

Set-XVI was [as all Conclaves are each in their own way] unique and special to me. From meeting Setians at the airport [where our luggage had arrived before us for once], to final farewells at the Renaissance Faire, this year offered an unprecedented array of talent and dedication. Some highlights for me were helping perform the wedding of Adepts Kathryn Borsky and S. Thomas

O'Connor, performing a dromenon in front of the entire assembly, taking the Oath of the Order of the Trapezoid, watching the peshkent knife mysteriously appear while hearing the Heb-Sed year explained, manifesting Shu so well I found myself separating differently colored stones, bringing together those who said the Bonds in the Millions of Jubilees, and acting as timekeeper for *die Elektrischen Vorspiele*.

Very important for me was meeting two of the people I have Recognized: Adept Guiniviere Curfman and Adept David Kramer. For it is in interaction with other individual Initiates that I find the most transformation, and the most awe - for in them I see how the Flame has Come Into Being differently, so I can again look to see what I am Becoming. I renewed many friendships and was again filled with wonder at the marvelous gem hues of the temples within our organization. Hearing the gathered Setians shout their power during *dEV* was inspiring - but for me, I have found the most *Xeper* through speaking one-on-one, with an open mind and a questing heart.

---

### [21] Reflections on a Conclave

- by John Gyori II°

(Reprinted from *Vox Tauri*, September 1995)

A new sharp jewel has been found in the desert and added to my treasury. I drove to Conclave as a way of making a sharp cut away from the normal everyday work-a-day routine. By driving I experienced a definite physical ordeal. This year I drove with a fellow Setian, and the trip was made 'round the clock, both in getting there and returning home. We spoke of many magical things and saw the wonders of the desert and the mysteries of the Night. On the trip from Austin, Texas to Las Vegas, Nevada we saw many dust devils, the Lights of Marfa, the Meteor Crater in Arizona and Hoover Dam.

The city of Las Vegas was quite a sight to behold as I drove in on Sunday night; the glittering of millions of man-made lights. A manifestation of the Gift in a more un-natural way I could not imagine. Conclave itself was quite a spectacular Work. Of the many Conclaves I have attended, this was the largest assembly of the Elect with whom I had a chance to interact. I spoke with initiates from Australia to Finland and all points in between! It was an exhilarating feeling to be among so many of my kind again. The range of our uniqueness and the sense of common purpose revealed yet again why I had made this journey.

The work that was done each day opened new insights into my being and a common thread seemed to exist between several of the workings. An

exploration of my fears and desires gave me much new material to ponder. Sokaris' workshop and working on the reason why fear is a cornerstone of *Xeper* touched a deep chord within my being. Magister Winkhart's talk on the ARI principle gave me something new to explore, while the final two workings - Millions of Jubilees and the *dEV* were so powerful that I can still feel their focus manifesting this day!

---

### [22] Etheria Dæmona

-by Shawna Thompson I°

I am filled with a Flame that gives no light ...

I am the embodiment of that power.

By the will of my own sentient being

I am the divine darkness that moves on the face of the objective world; Shaping it to my will.

None there are who can stand against this

Doom which I pronounce,

For none there are who can conquer the true Setian will.

For I am as one like he from whom all cognizance flows ... I am as one with the Powers of Darkness.

I am a daughter of the Black Goddess

And a bearer of the Black Flame of Set

I watch as it turns a bright crimson ... like blood;

The blood is the life ... The essence is mine ...

I feel my essence as I drink deeply from the

Chalice of Being; I become; I create

All that has come unto me; and all that is to be.

So it is done!

---

### [23] A Conclave Report

- by Don Webb IV°

(Reprinted from *Vox Tauri*, September 1995)

[Magister Webb wrote this, and it was posted on the Internet USENET alt.satanism newsgroup under one of his *nom de guerre*.]

Returning for the Sixteenth International Conclave of the Temple of Set, I was struck by six things.

Firstly that the hundred or so Setians in attendance had enough practical magical power to take off a week and come to the oasis of Las Vegas from all corners of the globe.

Secondly I was struck by the age and background differences ranging from founding (Year I) members of the CoS to Scandinavian college students.

Thirdly I noticed a fairly high level of real world achievement. There were engineers, business owners, academics, writers, artists, and jewelers among the Setians I spoke with.

Fourthly I was struck with the divergences of magical styles, from the stark simplicity of



Setnakt's Conclave working (although the language requirements from Japanese to Arabic were striking) to the great piece of *Magica Technica* the Order of the Trapezoid pulled off the next night. I'd never attended a Working with a safety lecture about voltage.

Fifthly I was pleased as always with the great civility with which heated topics were discussed ranging from the nature of Set to the applicability of magical technologies toward the goal of the Left Hand Path: that of Becoming an immortal, potent, and powerful essence.

Sixthly the workshops from Runic divination to mind-brain machines were likewise revealing of the workability of the Temple.

There has never been an organization like this before, and the deep knowledge of that must be very maddening to those who are afraid to meet one another face-to-face, or try their magical skills against the harsh test of the real world.

---

#### [24] Set-XVI

#### *Die Elektrischen Vorspiele Text*

The full text of the spectacular Set-XVI version of *die Elektrischen Vorspiele* is available by sending a self-addressed, stamped business-size envelope to the Executive Director.

---

#### [25] The Curse: A Question of Ethics

- by Sami A. Samarraï II°

Ever since I first encountered the concept of the curse in the *Satanic Bible*, I have wondered how we, as Black Magicians, should ethically decide whom to curse, and why.

As I read more of Magus LaVey, it became apparent to me that the curse was an extremely important part of his magical philosophy. But then so were ethics.

The impression that I got of Satanic ethics, however, was that they were simply based on avoiding problems with the law! That seemed to be the basic guide.

We all know, however, that ethics and the law do not necessarily coincide. In fact it has been my observation that they are often on opposite side of a given issue. For example, we are a law-abiding, above-ground type of organization which does its best to cooperate with the laws and authority of the United States; I probably would not have become part of the Temple were it otherwise. What if a law were passed [and this is not at all that far-fetched] which made us and our activities illegal? Would we cooperate? I will leave that as an open question. The point is, ethics are a far more complicated issue than just cooperation with the authorities. This brings me

back to the curse. How do we ethically decide whether to curse someone or not?

When I asked this question of other Setians, the only answer that I kept getting was "only to curse someone who deserves it". This is a very subjective decision. I do not believe that these decisions should be made lightly, but I also acknowledge that there are times when there really is an S.O.B. who deserves to be fried. How does one reconcile this dilemma?

I have come up with what could be regarded as a partial solution at least. It is based on the reasons behind placing a curse. They are "vengeance" and "peace of mind".

First looking at vengeance, let us ask ourselves why we need it. Does vengeance change the past? Does it cause an injury not to have happened? No! It does none of these. Why curse someone for a past wrong then? This person could be a better individual by this time; he may have forgotten what he did to you; he may even be dead. What's the use?

It is my feeling that when one is injured by another, a dæmonic remnant of the injuring party is left inside the injured party. This remnant is at once independent of the injuring party. If the victim is weak-willed or young, however, this dæmon can become extremely powerful, filling its host with hatred, feelings of inadequacy, uncontrollable emotions, you name it. This is where the curse of vengeance can be most effective. The person who committed the original injury is not longer important, just the monster which has been left behind. This has given rise to what I call the internal curse. One flings a curse, but keeps it within one's own subjective universe seeking to destroy the dæmonic remnant which has been the cause of suffering. In this way, the original party is left completely out of the picture.

What about the second reason, peace of mind? In this case, somebody is out to get you and making your life miserable. As far as I am concerned, this is someone who deserves to be fried, and I would throw a curse at full strength at him. Once again, however, once the problem is resolved, it is time to close the books on the case and get on with one's life.

This is, to me, related to the idea of the twin flames, the Black and the Red. We can use the magic of the Black Flame to work on problems which are purely internal, whereas the Red Flame can be invoked to work on those barriers to *Xeper* which exist in the phenomenal world and would seek to stand against us.

---

[26] **Nephtys**

- by Debra Hoffman I°

I feel the power within me rise  
As the last of the twilight flickers and dies  
Night is pouring over my skin  
Shaking off slumber, I let it in  
Sliding from my marble bed  
Candles burning at my head  
Calla lilies and golden runes  
The living desert beyond these rooms  
Cool breeze rising from the west  
Pulled me refreshed now, from my rest.  
Wrapped in silk and cotton white  
Am I a spectre in the night?  
To those who pass, or do they know?  
If they fear, it doesn't show;  
Yet I know they cannot see  
The truth that lives inside of me.  
Take comfort in the darkness  
Find wisdom beneath my wings  
I'm an ancient light far older  
Than the one the infidel brings  
I'll shield you and I'll guide you  
Take your soul on endless flight  
Throw open all those shuttered doors  
See the magic in the night.  
Fierce and gentle  
I know joy and rage  
Setting free my children  
From their fettered cage  
Change is painful  
But change they need  
Meant not to follow, but to lead.  
Sweet grey mornings quite close by;  
Moon is fading from the sky.  
As I sit on the shore, meanwhile;  
Watching the sunrise on the Nile.  
Time to leave this strange place  
Once familiar, now wears a different face  
Time to find my sacred kin  
I turn my back on the old  
And begin.

---

[27] **Symphony of the Nine Angles**

- by Eric Kauschen II°

Many Setians who attended the Order of the Trapezoid's Working *Die Elektrischen Vorspiele* in Las Vegas made inquiries afterward as to the availability of the walk-in and walk-out music, *The Symphony of the Nine Angles*. I am working on a digital remastering of a version for release to members of the Temple of Set on compact disk that should be available by the end of this year. More details will be provided when the project is finished.

If you would like more information, I can be contacted at blackwulf@aol.com or via the ICR.



## The Black Pyramid

- by Michael A. Aquino VI°

=====

---

[28] **Set-XVI Smoke and Mirrors**

A short time before this *Scroll* was about to go to press, I asked Magistra Reynolds who had done a writeup on the Set-XVI International Conclave held September in Las Vegas. She said that while everyone is still talking about it, no one had quite "written it up" for the *Scroll*. So I'll have a shot at it:

First, it was the biggest conclave we've ever had, with well over 100 people - all the way from Australia on the left side of the map to Finland, Britain, and Germany on the right side.

We picked Las Vegas as it is the quintessential American partying town, because it's centrally located (sort of), because the prices there are cheap for what you get, because there's lots of food everywhere, and because the strip now has a variety of crazy new-generation mega-hotels that are closer to being capsule Disneylands than mere casinos.

We stayed at the Imperial Palace, which gave us the best package room, banquet, and meeting-room rates. The IP has a Manchu Dynasty theme, with bizarre Chinese accents (dragon sculptures on the ceiling over the slot machines, etc.).

Right across the street was Cæsar's Palace, about the size of an entire city block, with staffers dressed up as Vestal Virgins, Roman centurions, and of course Julius & Cleo. An entire indoor shopping mall, decked out to look like an ancient Roman forum, was appended, complete with audioanimatronic fountain with living marble statues moving to the accompaniment of a laser light show.

Next door the Mirage, with Siegfried & Roy's white tigers prowling around in their own display area. [Because it was hot, the cats spent lots of time goofing off in their private swimming pool.]

Down the block the MGM Grand, with a giant lion-statue entrance, the Emerald City of Oz just inside the front door, and an entire theme/ride/amusement part about the size of Universal Studios in the back.

Across from that the Excalibur, looking like some LSD-assisted vision of an English medieval castle, with nightly indoor tournaments, and a Renaissance Faire-type shopping mall. [An actual

RF started up across town just as the conclave was winding down.]

But the icing on the cake was the Luxor, a 350'-tall black glass pyramid, complete with giant (10 stories tall - bigger than the Great Sphinx at Giza) sphinx, obelisks, 1200 palm trees, and Egyptian decorations galore. Each night a Xenon searchlight at the apex shoots a 315,000-watt light - 40 billion candlepower - high enough into space so that 10 miles up an astronaut or commuting alien could read a newspaper by it. Around the interior of the Pyramid as a 1,750-foot Nile River, with boat rides bypassing huge exact recreations of actual Egyptian murals, reliefs, & statues. A multimedia trilogy show, "Secrets of the Luxor Pyramid" takes visitors on a crazed Indiana Jones-type adventure into ancient megapyramids and bizarre time-warped futures. Inside the Luxor's central atrium one could fit nine Boeing 747 jetliners. That atrium is a crazed collection of ancient temples, giant obelisks, New York City jazz-era skylines, and neon-accented black glass time machines. "What do visitors from Egypt think of this place?" I asked the costumed doorman. "Depends how they do in the casinos," he laughed.

For some of the non-USA Setians, Vegas was their first experience in the US. "The **whole country's** like this," we said evilly, sending them home in a proper state of paranoia, hysteria, and brain damage.

Inside of seventy years ago some writers hatched a revisionist notion that, contrary to commonly-held gospel, America was the wrong place at the wrong time, led by the wrong leaders, feeding a wronged population a line of jive that sounded good but had to go wrong because the entire American venture was a freak curve ball arcing the wrong way; gathering power and veering out of control, held temporarily aloft by a pervasive corruption intrinsic to its momentum, but bound to hit the gutter anyway. - James Ellroy, *Fallen Angels*

America is not a young land: it is old and dirty and evil before the settlers, before the Indians. The evil is there waiting. - William Burroughs, *Naked Lunch*

Since archæologists like to form a picture of civilizations by digging up the ruins of their cities, I always wonder what they'll think when they try to envision American culture by digging up Vegas 5,000 years from now. Doubtless they'll conclude that the Egyptians, the Chinese, and the Romans all colonized it, that it is in fact the Avalon where King Arthur wound up, and that the mystery of the Giza

Pyramids is now solved: They were actually built as casinos.

So into Las Vegas came lots of Setians September 4-9.

Picking out some [but not all] of the component events:

- A workshop "Psychotechnology and the Black Magician" conducted by Adept Eric Comstock.

- "Fear: The Mother and Father of Initiation" - A Dromenon (a Ritual Theatre Psychodramatic Presentation) by the Order of the Sepulcher of the Obsidian Masque.

- A lecture/discussion "Magic in Daily Life" conducted by Magister Roland Winkhart.

- A lecture/discussion "The Heb Sed Year" and "The Order of Setne Khamuast" by Magister Don Webb.

- A lecture/discussion "Runic Divination" by Adept Eric Kauschen.

- A presentation by the Mamon Project.

- A lecture/discussion "Dark Mysteries" by Magistra Patty Hardy.

- A Runic Studies Group workshop.

- A lecture/discussion "Proptera Project" by Magister Ronald L. Barrett, together with a slide show of his recent academic work in India.

- A lecture/discussion "The Smoking Mirror and the Shadow" by the Smoking Mirror Pylon.

And workings/rituals conducted by the Orders of:

- OSOM

- Setne Khamuast

- Vampyre

- Trapezoid (Sumble/Hyperlodge/*Elektrischen Vorspiele*)

- Arkte Element of the Order of the Vampyre

- Shuti

- Anpu

- and the Conclave Working

And meetings of the aforementioned and:

- the Gates of Hell Pylon

- the Xem Pylon

- the Hlidskjalf Pylon

- the Priesthood

- Pylon Sentinels

- the *Ruby Tablet of Set*

- the Masters of the Temple

- the Council of Nine

To which are added:

- the High Priest's Reception

- the Conclave Banquet

- three General Meetings

- and any number of impromptu goings-on.

Everyone went home with a huge stack of newsletters, handouts, and presentation papers from all of these.

As the Conclave was a “living process”, trying to provide anything resembling a “comprehensive report” on what each of these things meant individually, or the whole Conclave collectively, is somewhat beyond me. Conclaves are “experiences” rather than just seminars or conventions, as those who have attended them know.

I did make some notes from the sessions & post-Conclave brainstorming on items affecting the Temple as a whole:

- Magister Menschel (Shuti), in addition to his *Ruby Tablet* meeting, gave a major presentation at one of the general sessions concerning the present and future of the *RT*. For some Setians, this was their first look at the *RT* in the flesh - now four large looseleaf binders packed from cover to cover.

Shuti pointed out that the *RT* is still growing at a rapid rate, and that he is devoting more of his available time at this stage in getting it into electronic format suitable for storage on Glinda. [Many *RT* files are already on Glinda, but this next year should see a significant expansion of this.]

The *RT* table of contents, currently some 12 tiny-type pages long, will be added to the *Crystal Tablet*, so that Setians will have some idea what to expect & what to be able to find in the *RT*. This will probably be introduced early in 1996, first in the *RT* file area of Glinda, then in newly-mailed *CTs*. An announcement will be made in the *Scroll* how non-Glinda-account Setians with older *CTs* can get copies sent to them.

Down the road a little further Shuti hopes to get the whole *RT* into a CD-ROM format, so that instead of sending massive stacks of paper through the mail, he can send a single CD instead! A CD would also make it that much faster for Setians to find desired articles, particularly if linked automatically to the huge topic index that he’s already constructed.

I shouldn’t end this account without mentioning the tremendous expression of appreciation that the Conclave gave to Shuti for his titanic - there is no other word for it [and I’m sure he sometimes feels like he’s dodging icebergs!] - work on the *RT* over recent years. The *RT* was just a “gleam in the eye” of the Temple of Set for its first few years: a vision of a “grand magical encyclopædia” to archive and preserve Setian thought and magical work. And here it is not just a reality, but a dazzling reality.

- *Scroll of Set* back issues - a current project of mine. For a long time there were no back-issues available. Then a couple of years ago I made photocopied collections of all of mine available at cost. This always struck me as less than satisfactory. Many of the old issues were in deteriorating condition, particularly since some of the original copying procedures had been not up to

present standards. Much of the type was tiny, almost unreadable, or occasionally done on typewriters [what’s a typewriter?] with faded ribbons or clogged type. Mixed in with the more enduring articles were any number of momentary announcements, meeting notices, administrative stuff. On most issues the printed areas ran close to the edge of the paper, so that 3-hole-punching of reprint collections created mysterious non-words.

So I began computer-scanning all of the back issues from September 1975 to the present. Usually this meant a lot of stitching-together of fragmented articles, extensive retyping of issues whose type-quality was too poor to be scanned, and quite a bit of editorial “cleaning up”, with the aid of computerized spelling & grammar checkers, etc.

This wasn’t a project I could work on continuously, of course, but I finally got it all done just before this Conclave. The texts of all *Scroll* issues are now available on Glinda.

As I reported at the Conclave, I am now engaged in Part 2 of this project, which is to create a hardcopy-formatted collection of back-issues from these new text files. They are designed for 3-hole-punch binding and easy reading & reference. All fragmented and serialized articles have been brought together into a single body. Time-specific announcements, etc. have been omitted. Each issue has been sequentially numbered, and each article within the issue assigned a sequential number.

This numbering process is being reflected on the Glinda electronic issues as I go back through them, by the way.

The numbers will be keyed to a master *Scroll* index, such that if you want to look up “Phyllotaxis”, you might see “13-5, 47-3, 64-1” or something like that. This will point you easily to all articles touching upon that subject. As soon as I have print-formatted and completed the numbering process for all of the existing issues, I will do up that index.

At the time a master table of contents, updating the current one on Glinda & being keyed to these new reprints, will be created and routinely updated.

The master index will be made a part of the *Crystal Tablet*. This is so Setians who want to look up material on a certain subject will know where in the corpus of *Scroll* issues writings on it can be found, and can download from Glinda or hardcopy-order desired issues accordingly.

Assuming that my schedule suffers no unexpected shocks during the rest of the year, I hope to have all of the printed reprints ready by January. The index will probably go pretty quickly at that point, somewhat like the one in the back of *The Church of Satan* did.

The one remaining problem to be worked out has to do with the ordering process of the hard-copies. [Obviously the Glinda-based ones are no problem, because Setians can download those whenever they wish.] Neither Magistra Reynolds nor I can undertake an additional task of trotting back and forth to Xerox shops making copies of this or that individual issue. On the other hand ordering the whole collection at a blow may be a major expense for a Setian. We might chop it up into five-year batches, etc. This remains to be worked out; we'll just have to see how big the assembled monster is when it finally sits up on the operating table.

Not only is a wealth of theoretical and factual information to be found in the last 20 years of the *Scroll*, but its historical & current-events content will also give you the best comprehensive view of the Temple as it has evolved from 1975 to the present. In some areas you will see change, evolution, increasing sophistication. But you will also be impressed, as I was on rereading many issues, with much of the brilliance and knowledge among the entire membership that was here from Day One. Used in concert with the *CT* and *RT*, the collected *Scroll* will be a most valuable tool for the present & future Setian Initiate.

- A section on the design, mechanics, and other features of Temple of Set conclaves will be added to the *CT*. This will explain, in a more enduring form than the previous "passing" articles in the *Scroll*, what these things are and how you find out about them and go to them. [This is particularly important to new Setians I°, who should be alerted as soon as possible that they will need Sentinel/III°+ sponsorship if they are not yet II°, at least in the case of international conclaves.]

This same section will flesh out some guidelines for other kinds of conclaves too: national, intranational regional, inter-Pylon, Order, etc. Who is needed to authorize/organize them? Who can attend? How do you find out about them? How are they scheduled so as not to bump into one another if possible? That sort of thing.

- In general, how do Setians cope with the increasing avalanche of information flowing around the Temple? We have some good systems in place now: the *Tablets*, the *Scroll*, Glinda, and *CT*/Glinda-based directories of Orders and Pylons containing names & subscription data concerning their publications. What can be done to streamline this further, and in particular avoid or minimize "paper/ mailing chokepoints" so that would-be magicians, artists, & philosophers don't wind up spending all their time at the Xerox shop, stuffing envelopes, and commuting to the post office!

- We are coming up soon on a major kind of decision about the Temple's annual dues system. Right now it is based on the assumption that all administrative work is volunteer/spare time, and that all costs are cut to the tightest minimum. That's why you don't get color *Scrolls*, fancy *Tablet* binders/bindings, and so on.

But the Temple is continuing to grow past the "kitchen table" level of administration. We have used computers aggressively to multiply the productivity of individuals, but there are also upward limits to that.

In short, we will soon reach a point at which we must decide whether we are going to institute a part-time, paid office staff to process everything that everyone wants processed - or whether we simply cap the membership at a certain number and keep the Temple's level of service & response more or less as they are now, allowing for whatever we can computerize in an available-time basis, such as the aforementioned *RT* and *Scroll* projects.

I am recommending the former, as I think that is the clear way of growth, improvement, and greater efficiency & result-getting all the way around.

When we drew up the By-Laws in July 1975, we created the Executive Director position with the deliberate idea that it would be the nerve-center of all Temple administration, and that the ED would eventually become the Temple's first part-time, eventually perhaps full-time paid functionary. I think we should start getting serious about this and phasing it into a reality.

Also in 1975 our feeling was that the High Priest, the Chairman, and the Council should not be contemplated as paid positions, although provision for the HP at the discretion of the C9 was left in the By-Laws in case the HP should eventually become intensively time-demanding.

Right now many other officials - Magister Menschel, myself, Lilith, and you-know-who-you-are - work at all sorts of admin tasks that would simply overload Magistra Reynolds on her "extra time" basis. I think we should get on the track of centralizing more of these operations in the ED's office, and compensating the ED properly for all of the time involved in making it all work right. [She might, for example, use part of the funds for a part-time Assistant ED for parts of the workload, etc.]

Dues for this October dues-time will be the existing "all volunteer" ones. However I am asking Magistra Reynolds to get together with the major admin "cyclones" throughout the Temple, decide what she might better handle in a centralized form, with or without staff assistance, and give me a kind of "checklist" rough-draft budget for same. I will then sound this out with the Priesthood via *Hieroglyphs* (the HP's III°+ newsletter), Glinda's

Priesthood forum, and the tos.priests Internet Mailing List that Shuti has just established. If we seem to reach a consensus, I'll ask the Council of Nine to review it and approve it, with an additional dues notice if/when such approval is given.

I will also report on this process in the *Black Pyramid* and in Glinda, and in the Setian-I Internet mailing list. Your own ideas are welcome at any time. On one hand we obviously don't want to hurt anyone in the pocketbook. On the other hand, if we are going to cross the Rubicon into major ED-responsible administration, we should pay the ED what any other expert nonprofit organization ED gets paid, for whatever chunk of time we think we need to get what we want. Fair enough?

- Next year's Conclave - Set-XVII - will be in San Francisco, probably in mid-November. The weather here is ideal at that time, and that's the point at which hotel rates drop. We expect to once again be in the Fisherman's Wharf/ North Beach part of town, but as you know if you've been to previous Conclaves here, SF has a great bus system and you can get anywhere in the city with minimal hassle or expense.

- The year after that - 1997 - Magister Winkhart has invited us to have Set-XVIII in Germany. We will most probably go to Munich, which is as close as Germany comes to Las Vegas, i.e. a permanent partying-town. Look for all sorts of fun side trips to places like Neuschwanstein, Chiemsee, assorted Alps, perhaps a dart into Salzburg or Vienna, Berchtesgaden, Garmisch, who knows. [Dennis Mann can show us all where he & Dr. Jones found the Ten Commandments, perhaps?]

- Perhaps 1998 to Hawaii, where Setians can vote on whether James Lewis, Shuti, Stephen Flowers, Robert Robinson, David Austen, or I do the best hula at our luau.

---

## [29] **Translations/Übersetzung/ Traduzione**

As the Temple of Set has become more and more international, we have encountered the problem of communication between Setians of different languages. Fortunately most of our non-English-native-speakers have been impressively fluent in English as a second language.

I would like to alert you to a nice option for breaking the written language barrier - at least between English and the languages of French, German, Spanish, and Italian. You will need a Macintosh or an IBM (Windows or DOS) computer. It is the "Language Assistant" series of programs available from Globalink; 9302 Lee Highway; Fairfax, VA 22031-1208; USA. Telephone toll-free 800-255-5660 or commercial

703-273-5600. Fax 703-273-3866. [If you call for an order, ask for Jerry Wesley at extension #3216, or his voicemail at #7726, and ask him if he can still provide the special pricing he mentioned to your good friend Michael Aquino.]

"Language Assistant" is available in four programs. Each has English on one side and a different language on the other - for example "German Assistant". Simply it breaks your screen into an upper half and a lower half. You type English into the top, and the program translates it into German in the bottom. Then you copy the German text into a printed letter or E-mail or whatever, and away it goes.

If you get something in German, you type or scan it (or electronically copy it from E-mail) into the top, and the program turns it into English in the bottom. This all happens automatically, although the programs have a number of more sophisticated interactive options depending upon the time & effort you want to take. You can also teach the dictionary strange words like "Set" and "Xeper"!

These programs may produce grammatically-correct translations, but obviously you are going to have to allow for some goofs in shades of meaning and idiomatic expression. If you type "Let's hang out in your room in Vegas" to Magister Winkhart, the program will probably tell him that you would like to hang yourself from his window. So with these programs you learn to be very precise about what you say!

I have been using the German and Italian programs to date, and they have worked very well, with occasional chuckles from correspondents. The programs are normally US\$59 apiece, but Wesley told me on the phone last month that at least temporarily there is a special pricing sale in effect: any two for \$99 and all four for \$149. Shipping within the US is \$8.95 (constant from 1-4 programs). He didn't know how long this sale will continue, so if you're interested, call him sooner rather than later.

I might add that these programs could be a major assist for non-English-native Setians with Glinda accounts. More and more Temple documents are going into Glinda's libraries all the time, and they're all in English, and they're all in ASCII text-only format [with no embedded commands, etc.]. So if you happen to be a French Setian, for example, you could download a file, zap the whole thing through French Assistant, and have it print out on your screen or printer in French! It might not win any prizes for perfect idiomatics, but it would suffice for basic communication purposes.

Similarly it will be that much easier for me to get newsletters [to date in German & Italian] and scan them into Glinda in English.

---

[30] **UFT**

It was Albert Einstein's ambition to interrelate all of the major forces in the universe, such as gravity and the electromagnetic spectrum, into a "unified field theory" (UFT). Had he been successful, any force would have been definable in terms of the others, and/or interchangeable into them by the application of proper equations.

Unfortunately he didn't succeed in this noble quest. Gravity, for instance, remains a mystery: It is there, and it can be measured, but no one knows **why** it does what it does, and what "invisible fingers" it uses to do its tugging.

The Æon of Set involves a different sort of quest for a different type of UFT.

What we are looking for is a kind of meta-explanation for the human experience: our consciousness, our bodily incarnation, our existence in any other sense - and an intelligent approach to "all of this".

The objective universe that Einstein confronted was at least "just one thing" with a lot of presumably-consistent components. The UFT of the human experience exists in both that commonly-indwelt objective universe and a starburst of individual subjective ones. So it is a complex challenge, and not one that you are likely to see neatly resolved in a tidy little  $E=mc^2$  equation. More probably we will circle round and round it, taking little bites out of it, ever so gradually getting closer to Ground Zero.

I was struck by this most strongly in my recent *Scroll* back-issue project. Over a 20-year period you see an extremely wide spectrum of articles, essays, poetry, workings, letters, reviews, and stories - all with some "bite" on what the Æon of Set is "all about". After you read enough of these, it begins to dawn on you that a number of "common threads" are being interwoven here. Collectively all of this is closing on on some central premise of which it is an expression.

The easy answer is simply that such "enlightened creations" are simply **expressions** or **exercises** of the Gift of Set. That explains it in an "outward" sense; well and good. No common goal is necessary.

At the same time I feel that common to all of this expression, or rather the sum total of its substance, is an adventure towards that meta-UFT. I am reminded of Lovecraft's warning about this at the beginning of his *Call of Cthulhu*:

The most merciful thing in the world, I think, is the inability of the human mind to correlate all its contents. We live on a placid island of

ignorance in the midst of black seas of infinity, and it was not meant that we should voyage far. The sciences, each straining in its own direction, have hitherto harmed us little; but some day the piecing together of dissociated knowledge will open up such terrifying vistas of reality, and of our frightful position therein, that we shall either go mad from the revelation or flee from the deadly light into the peace and safety of a new dark age.

In the introduction of Category 19: The MetaMind in the Temple reading list, I offered a modification:

The most exhilarating thing in the world, I think, is the ability of the Setamorphic Metamind to correlate all its contents.

Let's **do** it.