

The Scroll of Set

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Editor: Linda Reynolds IV°

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[1] Year's End

- by Don Webb V°, High Priest of Set

The year comes to an end, and we all do the magical and mundane bookkeeping that sets us up for the next year. Here are some things you may want to do to make a magical foundation for next year.

The season of the holidays is upon us. Take a few nights to be alone, turn off your phone, and luxuriate in the quiet darkness while hordes of Christmas shoppers act in frenzy. Be very aware of the difference between you and them, and try the following exercises:

0. Pay your dues in case you haven't. If your Pylon, Order, whatever doesn't charge dues, you might want to donate some Sterno or buy an ad for the Pylon [ask your Sentinel first] in a local alternative newspaper.

1. Reread the essay *Black Magic in the Crystal Tablet*. You'll be surprised at how your understanding has changed, and at what you have forgotten. This is one of the most important magical acts a Setian can do on an annual basis.

2. Reread the protocol section of the *Crystal Tablet*. Most of us forget that protocol isn't just a matter of titles; it is the lubrication that makes the Temple engine run. Don't assume you need protocol less and less in your Temple career. If you're planning to keep this tool for your lifetime's initiation, you need to refresh yourself with the operating manual.

3. Reread the InterCommunication Roster. Update your entry. This is essential for the Priesthood: How are new Setians going to find you without knowing where your interests and expertise lie? Your ICR entry is like a sumble oath in the Order of the Trapezoid; it is an important magical act to state to the Elect where your magic is going.

4. Assess your overall state as of this time last year. Are you where you want to be magically, spiritually, financially? Is your health strong? Your love-life desirable? Your mind filled with new knowledge, your life with new skills? Have you overcome your shortcomings? Have you found your greatest weakness and begun war against its outer manifestation? Forgive yourself your failures, rejoice in your accomplishments, and above all plan on how to make next year better.

5. Look over the Temple. What do you think needs to be added? A new Pylon, an essay on Tibetan Bon religion for the *Scroll*, a review of your favorite book, a regional conclave in your area? Begin planning how to do it.

6. Bury the hatchet. Setians need not forgive their enemies, but hatred takes a lot of valuable force. Look over your enemies list, and forgive those folks who need not have such energy directed against them. Like unplugging a lot of needless appliances, you'll have a great deal more energy when the process is done. Take the same time to cull your life of false friends and psychic vampires that are likewise drains on your life. We often forget that these little lampreys have attached themselves to our chests over the year, and that they need pruning just as unnecessary hatred does.

7. Curse your real enemies. Look over the year. If you do have people who are really and truly threatening you, your family, your Temple, let that energy fly before New Year's Day. This isn't for people who give you friction; friction is good if you use it to make yourself more awake. Look over the year. If you find that certain people have been a great help to your Initiation, send them your magical blessings. This isn't altruism; this is paying back, which is a Left-Hand Path virtue. Again bless people who help you get what you need, not what you want.

8. Look over your life for the path of your magical unfolding. Think about what really has awakened you. Look for the patterns in your life. Finding those patterns is finding your true will. Learn how the will feels, and resolve to let it have more of a voice in planning next year.

9. Pick some area in your life to master by next year. It can be anything from learning about email to learning how to ice-skate. Then plan how to do it.

You needn't make public New Year's Day resolutions, just quietly go about upping the ante of your initiation. Breathing in deeply the solitude of your gloomy room, feel the Æon gearing up for next year!

[2] Conclave: A Sacrament of Set

- by Zeena Schreck III°

The semantic origin of the word "religion" is "ligature" ("to bind together"). "Religion" came to mean the unique bond between human beings and their gods. The world's standard modern meaning didn't even develop until the 16th century. The definition also includes obligation to certain ritual observances.

To qualify as a religion, there are certain universals regardless of Right- or Left-Hand Path orientation. First, a religion must have a god or gods. Following that, throw in a text, religious terminology, rites and rituals, festivals, parameters

(otherwise known as morality), symbols, and certain sacramentum.

“Sacramentum” literally means “sacred, secret mystery”. The “mystery” originally referred to the unexplainable way in which a sacrament works magic in a realm beyond human comprehension. A sacrament can be utilized for Right- or Left-Hand Path purposes. The Temple of Set has all of these and is recognized by the U.S. government as a religion.

I ask myself quite often, “How many Initiates interpret the Setian philosophy as their religion?” This question was really put to the test when I attended the recent Conclave in Munich. I pondered the reasons behind the astoundingly small turnout. Here was our first International Conclave in a non-English speaking land, and there were only a few more attendants than at the very first Temple Conclave, eighteen years earlier.

Considering that our membership has grown in leaps and bounds since then, I searched for an explanation. I was aware of certain individuals who had drastic circumstances preventing them from making the trip. But I was also aware of those who thought it was too far, thought it would be too expensive, or were afraid they wouldn't be able to find their way around because of some perceived language barrier. I found those to be some of the most absurd excuses to hear from presumably “enlightened” and “initiated” Black Magicians. As for the American members, consider how far the Europeans come each year to a Conclave in San Francisco or Las Vegas. Similarly I was totally baffled as to why so few Europeans attended a Conclave only a couple of hours away from their homes.

Not knowing how to speak a foreign language was probably the most pathetic excuse I heard just prior to leaving for Conclave. What glorious Black Magicians we are, with magnificent plans and workings safely tucked away in our chambers at home. Are we so provincial that we can't accept the challenge and adventure of meeting anywhere on Earth with our fellow magicians?

I always thought there were no limits to the Black Magician. That being a practitioner of the Left-Hand Path meant we could feel comfortable anywhere, for as Outsiders we belong nowhere. When I was young, I always had dreams of the day in the future when Black Magicians from around the world could unite in foreign and exotic lands and draw from the magical history of those lands. Priest Walter Gallo devised a clever way of conquering the language barrier. By learning “ja” and “nein” he was off and running!

Upon my return from the Conclave, a senior Initiate was good enough to forward me some

comments from the Internet of more individuals who couldn't attend. Some of these comments were even more unbelievable. One person didn't feel that it was important for the *Xeper* to attend. Another claimed to be just too busy. And another felt that Conclave shouldn't be looked at as some kind of an obligation.

Again I wondered: Do these individuals truly view the Setian philosophy as their religion? Or is it a cool alternative to religion that you can drift in and out of when it's convenient?

Being a Left-Hand Path religion doesn't mean you're absolved of any and all commitment to your religion. With such a diverse and geographically spread-out organization, our international conclaves serve as the glue that unites us. If these sacred events are not important to our *Xeper*, what is?

The Temple's founding members worked hard to have it recognized as a legitimate religion. If we take the attitude that only RHP religions have obligations and responsibilities, we could just as easily have been a social club or “think tank”. Without the commitment involved to become the only strong, vital, and valid religion of the Left-Hand Path, we're merely play-acting.

There are plenty of secular special interest and role-playing groups in the World of Horrors dealing with many of the subjects that Setians study. Runic lore has become a popular occult fad. A fashionable interest in vampirism has spawned an entire subculture, even the creation of make-believe vampire “religions”. Egyptophilia captivates New Age dilettantes, lost in the romance of the pyramids and misunderstood exotic symbols with no idea of the reality. These shallow hobbies require no burdensome obligations.

In contrast the Temple of Set is worthy of a few obligations. The questions must be posed: Is this really your religion? How seriously do you regard it? What are your priorities?

From a purely selfish perspective, I'm actually very happy that most of you didn't make it to the Conclave. I suspect that many of the other participants are as well. For I know through discussion and comparing notes with others that certain powerful and magical exchanges occurred. There were illuminations of our mysteries which could never be repeated or described. These are the meat of our religion.

Did you truly further your initiation profoundly during that week? Were you helping to shape the future of the Temple during that week? Did you work with those you only know through correspondence during that week? Were you reminded in some other intense way of why you're on this Path? If so, I congratulate you. As for myself, I feel that Conclave is integral for building a

strong foundation for this relatively new religion.

Some mysteries to ponder: The Blue Box Working. Green Paradise. The Order of "Good". "You're a **big** boy!" "Seven people, one booth - No!"

[3] Notes from *Neheh*

- by Don Webb V°, High Priest of Set

Concerning Elements

The term "element" or "project" has been used in Temple literature for some years to describe certain experimental teams, whose function differs from that of a Pylon or an Order. This term has a very vague focus, from "we don't know what the hell this is, but it's a good thing" to "this is a laboratory/factory producing a magical substance (not a physical substance but a metaphysical one, such as the substance called 'Vampyre') that the Temple needs". Both of these ideas are correct and accurate. Let's look at the terms in use and focus a little more clearly on "Elements".

-- Pylon

A gateway to the Temple of Set, named after the massive stone works of the XVIII and later dynasties when Mesopotamian architectural fashion became trendy in the Egyptian Empire. Pylon gates were covered with victorious scenes of the Empire, and had a narrow opening despite their huge structure. They dominated the landscape. Our idea of Pylons derives from this military/magical image - which flourished during the height of Set's popularity as a war god.

Pylons should be able to do five things: (1) Provide a safe haven for Initiates to learn the Arts of Black Magic by doing. (2) Provide a surveillance of their area to both attract good things to the Temple and fight off the forces of naturalization. (3) Cause the Temple to be a unified philosophical entity by having its members of various Orders demonstrate their activities to each other. (4) Help new I's explore the Temple by example and [if possible] face-to-face interaction. (5) Provide a local or magical context for initiation that helps open interior gateways. This is usually done by interacting with the magical/historical heritage of the region.

Ideally Pylons outlast their founder and become permanent geographic gateways in the world. Of course such work isn't the primary aim of the Pylon. We are not interested in more members, only better ones. However the Pylon - because of the members' hard work on **themselves** - will attract other strong people willing to undertake the work.

Pylon work is dangerous because it can become routine and therefore deflect the force of *Xeper*. It can deflect the force of *Xeper* by allowing the notion

to slip in that doing rituals and having discussions "are" initiation, rather than reminding us that initiation happens **in the world**; the Temple is merely a tool to teach us about making the other tools of initiation.

-- Order

The Art of the Master of the Temple is the art of war. He has found a set of practices, ideas, and images that have aided his development by keeping him awake. To make these forces stronger, he takes the step of presenting them to the Temple. This testing of his ideas will prepare him to do more in the worlds within and without. His students are offered a chance to participate in the development of work that is fresh, new and potent - as opposed to the weary magic that can be learned in the world from countless occult books.

Orders may become trans-personal as those who learn become those who teach. The Order of the Trapezoid and the Order of Leviathan have done this. Order work is dangerous in that it can allow too many sentimental factors to slip in, obscuring the Order's authentic reason for existing.

-- Element

Headed (not sponsored by) by an Initiate of the Priesthood, an Element (or Project) is a hands-on exploratory tool that will exist only as long as needed.

It will focus on experimentation of a sort that may be dangerous if undertaken haphazardly. It not only goes off in a new directions, but occasionally up blind alleys at the cost of precious time. An Element is of course bound by the ethical standards of the Temple of Set, as well as common-sense considerations understood by mature adults.

Currently we have four Elements in the Temple:

- The MetaMind Element, headed by Magister Robertt Neilly, which explores the uses and possibilities of extrasensory perception.
- The Arkte Element, headed by Magistra Lilith Aquino, which explores the use of empathy with animals as a way of self-development in a variety of forms from Amerindian shamanism to political activism.

- The Black Lotus Element, headed by Priest Vesa Iitti, which explores the recreation of yoga as an LHP Tool.

- The Scholomance Element, led by Priestess Zeena and Priest Nikolas Schreck, which explores the band of seekers formula for self development.

Elements will remain active as long as they are productive. Some will produce the incandescent electric light - one of Edison's biggies. Others may produce the electric stencil pen - not one of Edison's better moments.

Concerning *Realpolitik*

The Temple of Set as an organization has enemies. This is a good thing, because it helps us keep an edge to what we do.

The fact that each of us has the potential in our awakening to become an “individual Temple of Set” means that we are faced with choices. We do not inherit any kind of “official enemies” list. But we know that many of the people who have a similar aesthetic to ours **do** have “official enemy lists”. You should use enlightened self-interest in dealing with these people. If you are dealing with folk that would like at some time to have you or your friends on the business end of a firing squad, you have ignored the first rule of LHP practice - self protection. If you enter a situation like this, no LHP escape-pods will show up later. You will just get your fingers burned.

I don't break bread with people who hang out with folks who have made death threats on me, my family, or friends. Like all Setians, the most important [and ultimately the only] gift I can give others is the gift of my self. For reasons magical as well as personal, I choose not to have that force deflected.

Is this a suggestion for the Setian to shun the various LHP groups in the world? No. It suggests two things:

(1) If you play with scum, you will become like them rather than working the magic that will change them for the better. Read their publications and consider this: The level at which they write is the best they can imagine, the limit of their becoming. If that limit is far below yours, you will only devolve in their presence. [Moreover the fact that such Satanic wannabes are walking around with targets on their backs as their approach to dealing with the WOH is further and further out-of-date.]

(2) The Setian knows that the LHP is the training ground for sovereignty, so he may wish to exercise his sovereignty in occult circles. This is fine, although such efforts should always be seen as the most minor forms of power that one can find. If you are trying to lead kindergartners, your sense of victory will be getting them to put on coats before they go out in the rain, rather than seeing them becoming doctors and lawyers and bankers through which you rule the world.

One of the strongest forces of naturalization is the natural human tendency to rise or sink to the level of those around us. In order to fight that tendency, we must not only struggle with ourselves, watching out for our two worst foes - our secret intolerance and our desire to be liked - but we have to surround ourselves with people of quality. This is not the first commandment for earning a living, but it is part of the long-term work.

I am particularly indebted to Priest Schreck for his input on the above.

Concerning the Left-Hand Path

We are often confused about the nature of the Left-Hand Path. The Right-Hand Path is based on submission. You only have one choice: Where am I in my quest to find to what to submit?

In a RHP process, for example, you would have the option of “pure thoughts and chastity” in Christianity or “orgies” in Crowleyanity. You would have to choose, and that choice is how you would discover your secret governor. You might choose orgy today, pure thoughts tomorrow - or even go to the orgy and think pure thoughts.

Explorers of the Left Hand-Path are mindful of the keyword “moderation”. How much do I submit to the Path today?

Along the LHP many people assume that they are competent to make choices when in fact they have not yet discerned what their higher self is telling them. We find that we are not sufficiently developed to choose, and this is a constant source of humility for us.

“But,” I hear the agonized shriek, “aren't we supposed to be ‘Prideful of Being’?” Of course you are, but it is pride that comes from seeing your sense of daring at work in the world. True magical sovereignty comes not from thinking how great you are, but from knowing that your courage is greater than the rest of the world, so that you will win much more than the half-alive zombies next to you.

The LHP alchemist takes the positive force of pride (of recognizing one's real accomplishments), the negative force of humility (of recognizing one's limits), and the synthesizing force of the Black Flame to produce a Fourth Force - his empowered self.

If you remove some of the mix - let's say you take away the negative force of humility and the synthesizing force of the Black Flame - you get sociopaths. They find a place where they can play god - the Internet is ideal for this - and they practice such petty evils as give them minor thrills. Treating such individuals as though they have any meaning is reacting to a nonexistent force. Using such creatures is all right and amusing if you remember two things: (1) You're not really using a screwdriver; you're using a broken case knife. Throw it away when you're done, and get something decent for your toolbox. (2) Even leeches expect to be paid.

I am particularly indebted to Magus Stephen Flowers for his remarks on the above, particularly in his suggestion of the contrasting concepts of “moderation” and “submission”. Likewise I am indebted to Adept Hänninen for her questions and thoughts on these ideas.

Concerning Runa

Picture if you will a tent in the desert night. It is a small tent, without much room for the person inside. She decides to make it larger. She raises the roof pole, and she adds fabric to the outside. A simple picture. Now think of this: As we become more godlike on this plane, we have to raise the roof pole; we have to increase our purely rational mental states.

When we do this we have more room for consciousness - real consciousness rather than the sleeplike state that most of humanity spend all their time in. We have more freedom - real freedom [see "moderation" above].

But each question we have answered has of course led to ten more, so we have produced more *Runa* in the world. *Runa* is the covering of the tent, whose surface area increases, so that there is more *Runa* in the Objective Universe, which in turn allows more people to awaken.

So here's your job, my job, everyone's job: to increase our rationality, to give us more freedom (*Thelema*), and more awakened consciousness (*Xeper*), while increasing the mystery in the Objective Universe (*Runa*) - which leads to more people finding *Xeper*.

This job has come forth from behind the Constellation of the Thigh, manifest by the particular actions of many people in our Æon. Its placement in the stream of world history when creation freedoms can be gained by hard work, and when certain means and media of Casting Forth the Black Flame have appeared, is no accident.

This is a time when, through hard work on ourselves, we are able to escape from some of the hazards that are the lot of the race of mankind. Think about this, picture your tent, and talk with your Setian colleagues on ways to further the job in your lives.

Uncle Setnakt's Picks and Pans

These are items, too transient for the Reading List, which have caught my eye. By no means seek them down unless they tickle your magical fancy.

The Aryan Christ: The Secret Life of Carl Jung by Richard Noll (Random House, 1997, 334 pages, US\$25.95). Magister Dennis Mann gave me this volume. [Thank you, Dennis, I'm behind in writing my cards.] It is an analysis of the magical and organizational practices of Carl Jung.

Although Noll is unsympathetic to Jung's magical practices such as his self-deification, his use of occult materials, and his messianic goals, he analyzes them well. One of the signs of a Magus' success is that his enemies - his intelligent, thoughtful enemies - understand the ideas of the work. The other interesting aspect of this work is an

analysis of how Jung used the forces of the times (macro-politics) and the persons he met (micro-politics) to further his goals in the world.

Jung is one of the most successful magicians of the twentieth century - far outdistancing guys like Crowley. If you are interested in Jung, this book is essential reading. If you are interested in using the forces of the world to further your ideas in the world, this is a book that shows what has worked. Magister Mann has wisely seen the connection between the Pergamon's influence on the German-speaking world and Jung, and offers this as a great "how-to" book for changing the next millennium. This book probably will be added to the Reading List in the future. Get it now and *Xeper* before the rush.

Struggle of the Magicians: Exploring the Teacher-Student Relationship by William Patrick Patterson (Aerte. 1998, 300 pages, US\$16.95). The real title of the book should be "Why Ouspensky left Gurdjieff".

This book studies the relationship between Gurdjieff and his famous pupils Ouspensky, Orage, Toomer, Bennett, *et al.* It places their interactions in both a general and an occult historical context.

It deals with Gurdjieff's concept of the Magus, and of the nature of magic in the work, which is defined as capturing someone's attention, clarifying it, and then directing it.

The book deals at length with the concept of *metis*, which Gurdjieff describes as the primary virtue of the (LHP) sovereign. *Metis*, usually translated as "cunning" in English, is a type of knowing and thought formed by a complex but coherent "body of mental attitudes and intellectual behavior which combine flair, wisdom, forethought, subtlety of mind, deception, resourcefulness, vigilance, opportunism, various skills and experience acquired over the years. It is applied to situations which are transient, shifting, disconcerting and ambiguous, situations that do not lend themselves to precise measurement, exact calculation and rigorous logic".

The book deals with the struggle of the teacher-student relationship, as well as with Gurdjieff's methods of stopping autominism in people. The author is an absolute follower of Gurdjieff, and some of the hero-worship is a bit thick, but the observations on the power, nature, and scope of the work speak well for the volume.

In the meantime, be looking for notes from your own future. *Xeper*.

[4] **It's a Question of Faith: A Not-so-Serious Look at Belief**

- by Marcela Lopez I° (Kahz)

Before I came to the Temple of Set, I had the idea that by joining the organization my life would change in crude ways. Therefore I was apprehensive about membership. I imagined people guarding and following me, as if this were a commercial Satanic organization controlled by rules of violence and fear.

Still something inside me, something wiser than my ignorant perceptions, made me realize that all this was improbable, though not impossible. "This is not the mafia; these are not drug dealers."

My own experiences with the "Mexican mafia" while growing up made me an extremely skeptical and untrusting person. Ultimately I had to trust that "blind" feeling of wisdom to be found in the Temple, a kind of "faith" after all. I did have some previous information about the Temple, however, so my decision was not **completely** uninformed.

I recalled this experience some time after speaking of "blind faith" with a fellow Setian. I told her that we all have a certain amount of faith in our lives. But is this true? I have been pondering this point since that exchange.

"Faith", as defined in *Webster's* dictionary, is "an unquestioned belief, complete trust or confidence". I will discard this simplistic definition and propose my own: "a reasoned act of instinct, the ability to use intangible powers of decision in a conscious manner" (Lopez, 1997).

I can imagine how many people would consider this an unscientific way of defining such a concept. Speaking frankly, as I always do, I do not care. I have the mental freedom to define a word as I wish, applying my own experience, and for the purpose of this article my definition works wonders. Defense rests.

Returning to my argument, there will always be innumerable situations in a person's life where she will have to trust instinct and the fact that others will behave as expected or that an outcome will be the desired one (having an impact on the objective universe, as it were, by the act of will).

At times a person will have enough past information to consider the act more than just faith. But on many other occasions, where information is unavailable, an inner sense will aid in the decision-making process.

We, as "self-trained" scholars, have the great capacity to dissect [oh, how I love that word!] the human system and then reconnect it once we have understood the behavioral patterns of each of its components. [I have been reading and rereading

Ouspensky, can't you tell?] Connecting our intellectual centers with our emotional centers creates a whole system of "human intelligence". This takes practice and patience, especially for impulsive people like me. [I am improving, trussst me ...]

Marcela's steps to reasoning instinct:

1. Be human; feel! [Feel without killing thought.]
2. Stand apart from your self; be objective.
3. Breathe deep and relax when faced with an uninformed situation.
4. Try to get information. If you are unable to do this, proceed with step #5.
5. Get conscious. Ask yourself what you would do if you were in your situation. [Reread this as necessary.]
6. Take the risk. Make sure that you are prepared to take risks.
7. Face the outcome.

After all this I reached a simple conclusion: Faith is present, and not as a weakness, in a person's life - once that person knows how to differentiate it from foolishness through the reasoning process.

There is an inner mechanism in all beings that triggers feelings of right or wrong without the need of tangible information about a certain situation. There is evidence that animals have developed this mechanism better than humans, the trade-off being animals' lack of development in certain parts of the brain to complement this "instinct" with "reasoning".

Blah, blah, blah. What the heck did I just say? Humans are instinctive in many ways. The issue here is how to learn to use that instinct intelligently - to respond to situations with more reason than impulse. Having information is one thing; knowing how to use it is another.

When and where do **you** apply **your** "not so blind" faith? Please write to me via the InterCommunication Roster and tell me your comments on this issue and this article.

Xeper and have fun!

[5] **Back by Popular Demand?**

- by Patty A. Hardy IV°

Dover Publications has reprinted the full, 1905 three-volume London edition of *The Egyptian Heaven and Hell* by E.A. Wallis Budge as a one-volume paperback of 800+ pages, ISBN 0-486-29368-8.

The 1974 edition, #2D in the Temple reading list, is only Part 3 of the original. Missing are the untranslated hieroglyphics of *The Book of the Am Tuat* and *The Book of Gates* plus illustrations from

parts of these books.

Several years ago I noticed, during correspondence with Priest Laakso, that my Open Court edition lacked what was in the library copy he was reading. Paying for a library card at a university thirty miles away and checking out the yellowing volumes of the 1905 edition was an experience. I was frankly stunned that the library let them circulate at all. I had gone in expecting to plead, like Wilbur Whateley trying to borrow the accursed *Necronomicon* from Miskatonic University. When I found this reprint, for \$18.95, I had to hold back a whoop of delight.

For me the reprint will assist in tracing sidereal roots of Setian thought. It is not relevant to all or even most Setians. But this illustrates a principle discussed in Munich: The rate of change that is terrifying to many humans can speed up the process of bringing a Setian what is needed. Material formerly reckoned exotic or extinct can suddenly reappear for study and use. Be on the lookout for such "surfacing" in whatever realm you *Xeper*.

[6] **The Council is Nine**

- by Robert Menschel IV°, Chairman,
Council of Nine

Magister Roger Whitaker was appointed to the Council of Nine in early November. Magister Whitaker will serve the remainder of the term vacated by Magister David d'Merlin's resignation from the Council.

[7] **Recognitions**

Erik M. Scanlan was Recognized as an Adept II° by Priest Timothy McGranahan on November 22, 1997.

Michael Nicholas was Recognized as an Adept II° by Priest Anton Haddad on October 18, 1997.

David Ondrejko was Recognized as an Adept II° by Priest Anton Haddad on October 18, 1997.

[8] **Set-XVIII Conclave Trip Report**

- by Patty A. Hardy IV°

In 1994 the Temple of Set took the step of holding its International Conclave in London, eight thousand miles from San Francisco.

Those who were there will tell you that hearing five languages in a Conclave Working is something to make the hair stand on one's neck. Still we did meet resistance from forces of stupidity and convention. We had people harassed by Immigration. Others were pursued by tabloid journalists seeking "devil worshipers". Yet Setians

visited the British Museum, the Old Royal Naval Observatory of Greenwich, the Roman spa at Bath, and of course the ring of Stonehenge. Things begun there are still working in the world.

In 1997, after the *Heb Sed* of Las Vegas and a year back in San Francisco, a bolder step was taken: the city of Munich.

It has been said that Set is the god of foreigners. Nothing stretches the mental horizons like ordering from a restaurant menu that you can't read, or negotiating a time for room clean-up with a maid who understands nothing of what you say.

Strolling in Munich, understanding neither signs or conversations in my hearing, was a strange and enlightening experience, forcing me to rely on observation and intuition.

The death of Princess Diana in France set all Europe to fierce attacks on the tabloid press and a new public appreciation for privacy. It was in this climate that just over thirty Setians met for Set-XVIII, the culmination of a full Working Year of Conclaves. Our hotel was of a truly international character, frequented by many tour groups and very accommodating [if somewhat perplexed by our late-night "meditation sessions"].

We were greeted by the High Priest of Set, Magus Don Webb, by the Chairman of the Council of Nine, Magister Robert Menschel, and by Magister Roland Winkhart. Setians from Germany, Finland, Sweden, the UK, the Isle of Man, Canada, and the United States heard of how, with the choice of a Canadian location for Set-I, it was planned from the start that International Conclaves would drive the Temple's global development as a school of the Left-Hand Path.

This seemed to set the tone for the entire Conclave - a focus on the big picture, long-term vision and direction, questions and answers of a fundamental nature.

The Order of Shuti outlined the nature of its research into balance, opposition, polarity, and related categories of experience. The Order of Merlin disclosed its areas of interest as well as the Merlinic qualities and the features of the Celtic magical tradition. Initiates of the Arkte Element spoke of the ancient bond between man and beast and the magical implications of empathy.

The High Priest offered a diabolic deal to all present in his lecture on "Exchange" - in which he outlined a five-point program - and I imagine I'll be sharing this with some of you in the near future, on similar terms.

The Knighthood of the Prince of Darkness hailed a new milestone, the opening of a Scandinavian lodge of the Order of the Trapezoid, and reflected on the evolution of Trapezoidal philosophy under its three Grand Masters.

The Order of the Sepulcher of the Obsidian Mask laid out the progression of Order focus reflected in the *dromenon* over the course of the last several years, and discussed futures. The Order of Leviathan directed the attention of the Initiates to the core self, to the principles of continuity and ageless existence, to Remanifestation, and to remembrance of past states of being as a stimulus to future victory.

In connection with this, Magister Michael Kelly set forth a theory of magic involving the creation of a void and adjustment of equilibrical forces to manifest or cause change.

The Order of Horus presented a general classification of the historical magical arts - and as always the Order of the Vampyre turned its spotlight on the body and the life-force, counterbalancing the cerebral tendency of magical philosophy.

Other new and old concepts were explored at Set-XVIII. Magister Menschel outlined, explained, and defended the concept of "Setagenesis". Priest Laakso disclosed plans for a project of cultural reawakening, involving recovery of Finno-Uralic traditions - a project akin to the work of Magus Stephen Flowers with Indo-European spirituality. It is my own belief that every magician who dispels the missionary lie and reclaims the past strikes a blow for the enrichment of our post-Christian Æon. Black Magical perspectives on the age-old system of Yoga were presented, and a theoretical framework for Starry Wisdom was outlined.

There were formal Recognitions: the Recognition of Volker Schlecht as Adept, the Recognition of Vesa Iitti and Zeena and Nicholas Schreck to the Priesthood of Set, the Recognition of James T. Graeb as a Master of the Temple.

The Conclave Working involved the destruction of the fetters of the past, the writing of the book of the future, and the casting-forth of the Black Flame to blaze in the heart of Europe.

With fond farewells, Adept Nourse and I left Conclave, and at the inspiration of the High Priest we traveled to Berlin. There we witnessed the dynamism that would energize this regional transformation, manifest in the ferocious pace of development unleashed by the end of the Cold War. We approached the talisman that would serve as the magical lens of this energy: the Altar of Pergamon. The outer wall of this great monument portrays the battle of the ancient gods against stupidity and brute force, in which a human proved the deciding factor. The inner sanctum reveals the struggles by which a human was deified.

Sailing upstream on the Sun-dappled Rhine amid castles and villages, then boarding a train in Mainz, Adept Nourse and I traveled to Zurich,

financial heart of Europe, legendary for its stability. Yet the coming of the Euro, the common currency planned for 1999, is already shifting the equilibrium among the nations of western Europe, bringing economic contention and introducing new political stresses. These are real forces that will affect the world while the profane indulge in religious fantasies over bar codes and the Antichrist. We walked for hours among the cobbled streets of old Zurich, and paused for a few minutes at Auguste Rodin's Gate of Hell, over which the Thinker sits in deep concentration. Albert Einstein studied in this city.

The old observatory, Urania - named for the Muse of astronomy - was not open. But the sixteen windows of the "Jules Verne Panorama Bar" one floor down gave a view of the entire city, from the lake to the mountains. I ate smoked salmon and brooded.

In the first hours after the Conclave Working I'd wondered how the beer-halls of Munich and the fields and mountains of Bavaria fit into this vision of transformation. Now I saw I had been thinking too small. The most gifted of European Setians would translate the principles of our philosophy and manifest the Black Flame, yes, but the foreknowledge of Set had passed through those lands and more with the Græco-Egyptian spells carried by Roman soldiers, medieval scholars, and Renaissance wizards. The way was prepared.

It would be the foreign Setians who would ride the turbulence - who would oppose both ancient religious and modern political collectivism seeking to seize again on the minds of men - who would reach into their past to revive, in a post-Christian world, the wisdom of pagan ancestors - who would comb world cultures to bring forth understandings and methods of *Xeper* we have not imagined.

How soon could these things happen? On impulse I took the mental form of a dolphin and emitted two pings. Then I waited. I heard nothing. We finished our meal, descended the tower, and began walking through the streets of Zurich back towards our hotel. Most of the shops had closed, and the streets were empty.

The tolling of all the bells of the city began.

It went on, and on, and on, endless, supremely discordant, cacophonous racket. I listened. A minute passed, two minutes, five minutes. It occurred to me that something strange must have happened. Adept Nourse said, suddenly, "If we succeed at what we started in Munich, some of those are for us". I stared at him, and thought, "Okay, it took a little while, but it's out there!" *Xeper*.

[9] **Book Review:**

***Virtual Government* by Alex Constantine**

- reviewed by Alan Cabal II^o

The science of “mind control”, or PSYOP, as it is generally known in government circles, is mainly concerned with controlling large populations. The object of the exercise has mostly to do with influencing public opinions and beliefs and affecting the morale of troops both friendly and hostile.

Disinformation is a major area of study in this field. One need look no further than the innumerable theories concerning the JFK assassination or the subject of UFO phenomena to see how the science of disinformation has advanced over the years.

Do you watch *The X-Files*? It’s an “entertainment package” smokescreen. Remember the book *Psychic Discoveries Behind the Iron Curtain*? Total hogwash: a scam to get grant money by a pack of Stanford/CIA/Pentagon grifters on the make.

The notion of creating “Manchurian Candidates” via drugs or implants has always struck me as impractical, simply because of the diseconomy of scale. It’s far cheaper to hire a professional assassin and then kill him or her after the job has been done.

I was thinking about this, standing in a swamp full of alligators on the outskirts of Myakka City, Florida, with a good friend of mine who works with bears for a living. He’s a circus artist. He has 12 acres in the middle of an apparent jungle, which he shares with his wife and two kids, four bears, two dogs, some chickens, a hive of bees, a cougar, and about 30-40 alligators.

We were talking about the upcoming Millennium as he replaced the blown heads in his truck and fed the bears. He put 60,000 miles on that truck this year. He’s concerned about alien visitations and government deception. He foresees imminent urban collapse, human predators with no survival skills whatsoever other than sheer aggression fanning out from the urban centers of this country a la *Road Warrior*.

Bears are quite large, especially when they are four feet away from you and unrestrained. It was a lot like being in a biker bar. You have to be careful what you think.

The gators have their own turf. Their meat is quite tasty, and they are a great deal easier to shoot than deer. They are **monsters**: ugly and vicious and slow-witted, completely and comprehensively **prey**. It’s not like shooting Bambi, as much as I love venison. Gator meat twitches long after the animal

has been slaughtered and cleaned. Some people won’t cook it for this reason.

There were a lot of creatures hovering around called “love bugs”. There were a **lot** of them. They were **all over**, fucking in the air, which is really all they do. They have no predators here. They were imported by a bunch of scientists scamming grant money. They were supposed to eat mosquito larvæ. They don’t. They fuck. They come out twice a year, just to fuck. They are maddening. You never see one of them, only pairs. All they do is fuck. They don’t bite, but they land on you with impunity - to fuck. It’s all they do. “Going buggy” is a useful turn of phrase.

I’ve been an amateur student of psychopharmacology and various forms of behavior modification for just about thirty years now. I’ve read a great deal of often dry and occasionally terrifying reports from clinic and field regarding the susceptibility of the human personality to tinkering by outside forces. I followed the Church Committee hearings very closely and read every document that wasn’t shredded on the subject of CIA “mind control” experiments. William Colby, since deceased under dubious circumstances, admitted in front of the committee that he’d shredded 90% of the documents related to CIA psychiatric research.

Florida is a great place to clear your head. There’s nothing quite like the proximity to large, unpredictable reptile predators to keep you quick and on the edge. The bugs help; they make you just a little more hypervigilant.

I learned my lesson reading those goddamned UFO books: if you **must** be immersed in paranoid literature, do it somewhere out-of-town; don’t do it in NYC unless you intend to become a shut-in.

This American Civics & Cover-Ups inquiry is not at all conducive to conducting oneself with civility in the presence of recently arrived Stone Age tribesmen from various Third World sewers looking for methadone, food stamps, and spare change. Florida is a **nice** state. Loose gun laws, like Vermont, but much better beaches and cuisine.

There are rednecks. I like rednecks. In a multicultural society, rednecks are essential to cultural symmetry. New York City is a sad testimonial to what can happen in their absence, but it may yet be saved. Rednecks here consider it nothing short of some Millennial miracle that Garth Brooks attracted more New Yorkers to a Central Park concert than any previous performer.

While chilling out, enjoying the ass-end of hurricane season on the Gulf Coast, and trying to sell my wife on the necessity of a visit to Cape Canaveral to watch NASA play Russian Roulette with 72 pounds of plutonium, I read through Alex Constantine’s latest book, *Virtual Government*.

Like most conspiracy literature, it contains provocative and obscure nuggets of truth surrounded by vast clumps of bovine fecal matter and sheer lunacy.

I've developed a theory about this, based on what I've learned about the science of disinformation over the years. I've got this notion that once some "secret" leaks out, be it a weird **thing** crashed in Roswell, the perfidious machinations of the Federal Reserve Bank, or the true nature of Cornell University's "Human Ecology Fund", the best strategy for defusing the leak is to embellish the story with the wildest and most outrageous falsehoods that human imagination is capable of fabricating, preferably emanating from a wide variety of "fringe" sources. It has to do with signal-to-noise ratios and the public's ever-dwindling attention span.

Constantine specializes in the subject of mind control operations. His previous tome, *Psychic Dictatorship in the U.S.A.*, dealt with the subject of psychotronic devices and psychopharmacological behavior modification as tested and applied by U.S. Defense personnel and intelligence agencies as a means of suppressing internal and external threats to the "national security" state. *Virtual Government* is essentially a continuation of that work.

It's exhaustively researched. Unfortunately some of his research is based on sources like Maury Terry, who had to make a few dozen deletions in his book *The Ultimate Evil* under the threat of legal action. That book is cited here. Constantine also cites homicidal occultoid wacko and self-confessed chicken-fucker Marcelo Motta, repeatedly misspelling his last name as "Matta", which would have earned him a fatwa from Mr. Motta had the poor, vengeful nerd lived to see this.

On the other hand Constantine provides us with juicy and eminently verifiable accounts of the activities of the likes of Dr. Peter Bourne, who was a "special advisor on drug abuse" to the Nixon, Ford, and Carter administrations until he got caught handing out Quaalude prescriptions to Carter White House staffers. Here's a tasty quote from *Virtual Government* on Bourne's subsequent activities:

In 1978 Peter Bourne was accused by liberal activists in New York with [sic] the mystery murder of a physician-activist at the Lincoln Hospital drug detoxification program. The doctor had opposed Nelson Rockefeller's methadone maintenance proposals. Bourne was the last person to see the doctor alive, yet his possible involvement was never investigated ...

Peter Bourne ran the psychiatry division at the Grenada medical school at the time of the invasion - as it happens, the hospital was the only building on the island that was bombed (to destroy evidence of mind control experimentation?). Dr. Bourne advised the State Department and CIA at the time.

Constantine mixes up fact and innuendo in a way that is all too typical of this sort of literature. His writing style is convoluted. It would be helpful if he would at least present his case in a linear, chronologically-based method. As it is, he skips around in time in order to establish social connections between people who may not actually be in any way connected. He has obviously never heard the "six degrees of separation" theory. He does strike pay dirt just often enough to be of value though.

Constantine gives us fresh dirt on Dr. Ewen Cameron, the Torquemada of the quest for the "Manchurian Candidate", whose daughter's suicide Constantine somehow overlooks. If only 10% of what has been written about and by Dr. Cameron is true, her childhood must have resembled the movie *Raising Cain* in ways too horrible to contemplate. Cameron is right up there with Dr. José Delgado on the short list of psychiatric torture specialists obsessed with social control.

And social control is what it really is all about. Psychiatry is not about getting the patient in touch with "reality", whatever that is, nor is it about helping the patient to achieve self-realization. Psychiatry's business is and always has been the integration of the patient into the surrounding society: the manufacture of useful, productive citizens who won't cause any trouble.

That the technology for all manner of mind-warp, hypno-zombie tinkering exists I have no doubt. Dr. Delgado was conducting **remarkably** frightening experiments on direct electrical stimulation of the brain 30 years ago. Microwave and computer circuit technology has come a long way since then. Psychopharmacology has made significant strides.

I do not require any high-tech, pharmaceutically-enhanced Stanford University UFO crap to turn you into a zombie. I could do it in any alligator-infested swamp in about two weeks, using **very** low-tech methods. "Reality" is not that fixed. In addressing any conspiracy theory, we must first address the question of **economy of scale**. Keeping secrets is the easy part. Funding is hard.

Constantine has named some of the names and made some of the right connections, but a reader would have to have a very firm grounding in the subject to be able to sort fact from suggestion in

digesting this book. This one is not for dilettantes. Bears can kill you, and they rarely telegraph their whims.

Constantine's book is classic disinformation: By citing things like the ridiculous McMartin Pre-school case and the subsequent wave of "Satanic Ritual Abuse" hysteria as government mind-control experiments, he discredits his own argument right at the start.

Taking a few verifiable and frightening facts and embellishing them with blatantly false and preposterous claims is the most popular disinformation technique for plugging a leak these days. Put a beehive over the stash. Take the fecundity of the jungle on its own terms.

File this one under "Elvis Sightings".

[10] Book Review:
***Sorcerers of Set* by Martin Thomas**
Mayflower-Dell, London, 1966
- reviewed by Leon D. Wild II°

Sorcerers of Set is book 27 in a series of a rollicking private investigator series centered on a P.I. called "Blake Sexton". Blake is naturally the hero, a dashing, inventive P.I. who fights crime and evil along with "Tinker", his boy-wonder, and Chief Inspector Coutts. Shades of Batman?

The back-cover says it all:

Set, the Ancient Egyptian god of Evil ... To the cultivation of his dark powers were devoted the secret practices of these sorcerers of Set in modern London. The manifestations were weird, the rituals depraved. Rituals which included diabolical murder by blood sacrifice. Who was the modern Priest of Set, the devil's apostle behind the grotesque mask of terror? Who was the voluptuous woman in sable, his desirable but deadly chief acolyte? These were some of the questions which Sexton Blake answered - at peril of a hideous death - when he matched himself against the ruthless degenerates of the Temple of Set.

A bizarre murder is committed in Room Nine of a dingy, run-down motel. An heiress to a fortune and an on-the-up fashion designer killed in her prime. Who killed her? Black Magic in a London suburb? Heavens forbid! Will the Right-Hand Path save the day to preserve common decency and right the non-natural wrongs of the Left-Hand Path?

I enjoyed this quaint book from the Year One. Of course we are the bad guys. As in that other great Black Magical aesthetic from the Year One, *Rosemary's Baby*, modern day Setians could be anyone.

This other Temple of Set maintains an elaborate temple in an old warehouse fitted with ultraviolet lights, tapestries of Setian delight, and exotic kyphi incense. The Priest of this group has a very English dæmonic bearing - the aristocratic malevolence characteristic of the *Weird Tales*/Dennis Wheatley slant. Their Temple is lavishly sinister, with a special place of destruction where resides Sobek, where those who annoy the Temple are "banished", never to return. After questioning a pathetic meddler by skilled application of the Command to Look, the Priest thanks the victim and remarks, "I think we'd better let Sobek absorb that knowledge, don't you?"

The "Scarlet Woman" of this book - Nari Sayd, magical name Sekhmet - is a superb Setian witch. Ostensibly making a living as a "sand reader" - using sand as a divinatory tool for bored upper-class socialites, she comes forth by night as a black-hearted initiate of Set.

The Temple is of course slandered by author Thomas. These fictional Setians are dedicated to their self-knowledge, directly seeking immortality through the psychecentric methods available to them. They are also directly concerned with the regaining of the knowledge of the first Temples of Set, fictionally by the mummy Ptebuset - a process which was started in reality in the Year X.

All of the murders attributed to these Setians are only those who deserve it - meddlers. Author Thomas assumes that "devil worshiping sects" are of course criminal, and thus it is only the combined efforts of the forces of the "Right-Hand Path" - such as the Police, "Rosicrucians", and self-appointed crime-fighters - that stop the "Temple of Set" from sacrificing all the "good citizens".

I won't give away who the enigmatic Priest of Set turns out to be under his imposing paper-mache Set mask, nor the secrets of sand-reading nor killing with "vibrations". I'd better get back to building that chamber for hungry Sobek.

[11] Monologue:
The Theatre of the Mind's I
- by Brian Karasek I°

In August of 1997 I wrote of theatrical training's influence and capacity in a group ritual. But what of the individual rite?

Once one has a basic understanding of how to perform for an audience, that knowledge can be applied inward, considering the isolate magician to be his own audience. And viewing it in that context can enhance your ritual immensely.

What better way to cast off society's constraints than with the promise to oneself that "they don't know it's really me"? How easily we can allow

ourselves to truly emote, to pour forth our souls and our tears on the stage and in the chamber, if we tell ourselves "I'm only acting". In the chamber, as on stage, granting that permission leads to the most moving revelations of feeling and depth.

One of the hardest things I learned in drama class was the monologue.

When on stage with others, you can play off them. Easy to act an argument when you're screaming at someone. Easy to play a love scene with a genuinely attractive lead opposite you. But when on stage alone, you only play off yourself. And this can be not only the most challenging, but also the most rewarding.

The only way to perform a monologue believably is to be your own battery of emotion. The actor cannot rely on the energy provided by the other actors. He must generate it within himself - not only to perform well in and of himself, but also to give other actors in the troupe cues on which to base their own internally-generated emotions.

The ability to perform alone in the strongest basis for the ability to perform in a troupe. It is essential that any performance be performed from the heart and not from the book. The actor takes his own intellectual knowledge of himself and his character's situation and asks, "What if this were me?" He ponders his character's place in the scene, in the play, and in the world, and brings forth the feeling that he would have if he were the character.

As the actor becomes his character, the conditions that surround the character become real to the actor. And then the intellectual knowledge of how he would feel crosses the threshold of reality and becomes what he does feel.

The actor generates his emotions, creating feelings based on his understanding of himself and of the situation in which his character is placed. Those feelings begin in the academic, are born through the meeting of the intellect and the heart, and take life as the intellect is left behind.

The actor is required to create and maintain control of his emotions, to direct them as is necessary, and to believably portray his character, all with himself as the sole source of that energy. And the actor who can do this consistently is a respected actor within a group or alone.

The same holds true for the magician. Skilled magicians can use one another as keys with which the doors of energy are unlocked. In your next group working, as you look across the Black Flame, see it shining back at you. It is there, burning darkly in the exultant eyes of your fellow Setians. See how much more the power flows in you than if you were alone.

Once a group works well together, they become extensions of each other. They work with and

around one another, and feed their own energy with that presented to them by their fellows.

Therein lies the proverbial rub in an individual working. That same joy must be present. That same creative spark that warms us all must be fanned even more when alone.

The magician uses the same energy that the actor does: feeling. The magician also births his feelings in the intellectual understanding of his goals in the work. He enters the decompression chamber, and as he sheds the inhibitions of the World of Horrors, how he should feel begins to affect him. His goals stand clearly revealed in the Black Light, and the magician's "should be" becomes the "is".

The magician is his own audience. He lets himself become what he would become. He convinces himself, first in the mind, then in the heart, and then in his whole subjective, that what he works will be, that what he wills will be. And at the end of the rite, the whole universe rises and applauds the master of his feelings.

[12] **The Subjective Universe & the Magician**

- by Felipe F. Perez II°, Catsa Pylon

During the past six months I have been engaged in an intensive exploration of the concepts relating to and of Greater Black Magic in order to attain an understanding of how Black Magic works and how I can put such knowledge into practice.

In order to embark upon such illustrative work, I was forced to engage myself in the pursuit of the reevaluation of my definitions of the subjective universe, which is where the act of GBM takes place, as well as the non-natural phenomena such as the Egyptian *ka* and the occult concept of the magical persona.

It is my deduction that the subjective universe, Egyptian *ka*, and the magical persona are one and the same. Throughout this paper I will set forth my reasoning for this assertion, as well as suggest what can be done with it.

In *Black Magic* Dr. Aquino states that the soul is composed of an apprehensive and creative aspect.¹ This creative aspect of the soul has the ability of "enabling one to generate meaning, to initiate existence". It is further noted that "the ability of any intellect to generate and operate the subjective universe is not automatic (beyond the level of imagination)". Furthermore that the ability to work with the SU must be "deliberately learned and exercised".

In Chapter Six of *Black Magic*, Dr. Aquino states that a GBM working is "astral projection" in the strictest sense; thus GBM is synonymous with

astral projection.

The understanding of what so-called astral projection is has long been muddled and trampled underfoot by the misdirected New Age movement and occultists. Seen from a Setian perspective, all accounts of out-of-body travel and roaming around the OU are revealed to be interactions of the self with the SU, which occur within and not outside the self.

The SU is the part of the ego, which is relatively inaccessible and perceptually nonexistent in the lives of those who are not magicians. It is the astral world sporadically glimpsed in dreams, as well as the source and outlet of imagination to which the Setian develops direct access.

This, however, does not mean that the SU isn't the dominating force in all people's lives. Finding the SU in the soul-lore of the traditions of humanity is not difficult.

Drawing from the works of Magus Flowers, I can also add the Teutonic dichotomy of the Ego/Flygia (*Fetch*)², as well as the Hellenistic *psyche/daimon*³. I assert that the *psyche*/SU can also be applied to the understanding of Set/HarWer.

In Jeremy Naydler's *The Temple of the Cosmos*, there is a lengthy and informative essay regarding the properties of the *ka*. The *ka* is said to have been understood as a source of ancestral power separate from the individual.

This ancestral connection can also be found in the Teutonic *Fetch*, which Magus Flowers describes as "protective essence or substance"⁴, which also makes changes upon the OU.

Naydler also finds this protective characteristic in the Egyptian *ka*, writing that it "was more like a protective and inspirational genius or daimon".

The mundane in ancient Egypt lived their lives unaware of their *ka* and at death became assimilated by it. However the Egyptian priesthoods and royalty became aware of their *ka* during life and assimilated their *ka* at death, thus preserving their unique identity and existence after death. It is stated in the *Pyramid Texts* that the King did not travel to the *ka* at death, but rather with it.⁵ It is not difficult to deduce from this that the *ka* and its cultural counterparts are today being rediscovered in concepts of ancestral power and racial heritage.

Thus the SU (or *ka*) can be defined as an ancestral, creative entity which shapes the individual ego as well as that ego's interactions with the OU. In the simplest terms I resort to quoting Magus Flowers' definition of the SU from *Lords of the Left Hand Path*, of the SU being "the 'world' of any sentient entity within the universe".⁶ Thus the non-*Elect* (those who are not aware of their SU and cannot undergo Setamorphosis) are fated to lose

their individuality upon physical death. An "immortality" of sorts is only attained through their offspring.

In order to practice GBM the magician must first seek the means to access and work with his SU. This is accomplished through the acquisition of the means to create and enter a personal reality to a degree beyond conventional imagination. Such skills are acquired through developing concentration skills in order to mentally enter a personal environment.

The creation of a body of light or astral body has long been a method utilized by magicians in order to engage in astral-projection. LHP magicians can make use of the same technique for the purpose of GBM. The creation of an astral double (*Doppelgänger*) is paramount to the practice of GBM. Utilizing visualization and concentration, the astral double can be conceived to a degree for the magician to use.

It is my opinion, due to my experience, that GBM cannot be done without the development of a vehicle which permits the ego to leave the world of the OU and enter the world of magic. In order to do GBM it is necessary to re-create the SU in accordance to the will of the magician.

This recreation can be examined in terms of the magical persona. The magical persona is the idealized self which the magician assumes in order to work GBM effectively. The magical persona has been given many names in the context of magical occultism, such as "the self in imagination" and "himself ahead of himself" (as written by occultist William Gray[6]). Developing the magical persona through the causing of change in the SU permits the magician to work without the limitations created by the OU.

Effective GBM results in the establishment of what can be considered a dual perspective, which permits the magician to observe the hidden side of reality in all situations. The SU can be utilized by Initiates in order to uncover the secrets of their own existence through the utilization of conventional logical tools such as Hegel's dialectic method of thesis, antithesis, and synthesis.

The practice of illustrative GBM is for the purpose of uncovering the secrets of the self. Increased self-awareness provides a more objective understanding of the self and the decisions and directions that self is to take. Through *Xeper*, or becoming aware of yourself and acting [upon this awareness], the Initiate takes a journey which can lead to godhood or a mental institution, depending upon his judgment and appreciation of the Balance Factor.

In *The Seven Faces of Darkness* Magus Don Webb writes "that in order to work magic that

changes the self, the magician's will must be as strong in his or her subjective universe as the massed wills of others appear to be. Once this strength of will is obtained, magical control of one's life follows".⁷ Utilizing the data I have provided above, such a strength of will can be obtained through GBM and attention to the Balance Factor.

Does being able to practice GBM guarantee the initiate success in Setamorphosis or Setian *Xeper*?

I don't think so. Setamorphosis, or becoming like Set, can be understood as the self-realization of the singularity of the self through self-isolation in the Subjective Universe through the creation of an personal "isolation unit" which is crafted according to individual aesthetics. From an isolated perspective, absolute awareness of self and not-self is harnessed.

The ability to isolate the self must be preceded by the acquisition of the ability to perform GBM. Utilization of GBM with self-isolation results in *Xeper* and a Remanifestation of a more aware and more independent self.

Notes

1. Michael A. Aquino, *Black Magic*.
2. Stephen E. Flowers, *Hermetic Magic*.
3. Edred Thorsson, *The Nine Doors of Midgard*, page 28.
4. Jeremy Naydler, *The Temple of the Cosmos*, page 194.
5. Stephen E. Flowers, *Lords of the Left-Hand Path*, page 1.
6. William G. Gray, *Inner Traditions of Magic*, page 38.
7. Don Webb, *The Seven Faces of Darkness*, page 39.

[13] From the Well of Pythia

- by Tony Pizzini II° and Contributing Authors

Zap Mama: *Adventures In Afropea 1* and *Sabsylma* (Luaka Bop, 1993, 1994 resp.). The human voice is capable of many things, nearly all of them taken for granted. The whisper and the roar generally seem to gain the most notice in general conversation; I'm sure all Setians know this, but if not, give either a try at your leisure in inappropriate circumstances. Zap Mama is a five-woman *cappella* group from Belgium and Zaire. The group's leader and main composer is Marie Daulne, who has studied the music of a number of cultures (her own Bantu, Walloon and European). The group's voices mix Central African, Pygmy (Daulne was born in a Pygmy village), Arabic pop, Moroccan, native Australian, reggae, and soul music. None of this is academic, but very earthy sounding, sounding like Meredith Monk fronting P Funk. Nothing predictable, extremely imaginative, and of

course, the rhythms, percussion, bass, etc. are all vocal (except in a very few instances). Their newest recording "Seven" features Marie Daulne without the other members, and instead, uses a band; although at times intends toward commercialism, the sense of experiment still runs deep.

Sacred War, various artists (Gymnastic, 1990). Sacred war. Us and Them. This is a collection of Satanic artists; twelve tracks from the likes of Death in June (Giddy Giddy Carousel), Anton LaVey (Hymn of the Satanic Empire), Super Heroines (Eva O's early band doing a tribute to "The Nightstalker"), NON (Boyd Rice's Total War done live), Yeht Mae, Savage Republic, and a clawful of others. Styles range from folky (Sol Invictus, Death in June) to industrial (UP/ROOR, Premature Ejaculation). It's a wonderfully dark CD, and I have never figured out why Radio Werewolf is missing from it! I'm not sure this thing is still in print; the last address I have for Gymnastic is: Gymnastic Records, BCM Box 3673, London WC1N 3XX, UK.

Steve Roach, *The Magnificent Void* (Fathom, 1996). Rapp of Wired says, "... Void dwells in the null, performing nothingness rather than describing it ..." Perfect Working music, this, as it attempts (and succeeds) in creating a "glacially slow," deep (as in bass) aural vacuum. There is a Stanislov Grof quote from *The Holotropic Mind* on the CD cover which leads one to feel that this Void refers not only to deep space, but to our inner world as well. So, missing are the didgeridoos, the clay pots and hand drums, normally found on Steve's recent releases. And, it should come as no surprise, there are not rhythms, only drifting and at times, aggressive near-subsonics. Very, very Dark. Play it loud and watch your speakers go straight to Hell!

Paul Horn, *Inside The Great Pyramid* (Kuckuck, 1983; dist. in US/Canada by Celestial Harmonies) On 5/6/76, jazz/new age flutist Paul Horn was given permission to spend three hours (after closing time) recording in the King's Chamber of the Cheops Pyramid at Gizeh. Another recording was made in the Queen's Chamber, while a recording made in the Grand Hallway was not used on the final release at all. The CD is slightly over 71 minutes; it was recorded on a Nagra deck with a Studer stereo mic, then transferred to digital on JVC DAS Series 90 in 1985. What all of this means is that is about as clear as human technology will allow at this time. The atmosphere is what matters here and is really the star of this show. The CD opens with Horn striking a lidless coffer that is at one end of the King's Chamber and tuning his flute to it. This coffer, when struck, produces the basic vibration of that room (each room in the structure has a specific resonance). Horn and one

recording engineer were left in complete darkness, with the exception of a couple of candles and with incense burning. Another set of improvisations took place in the Children's Burial Chamber of the Kephren Pyramid (supposed resting place of Kephren, brother of Cheops), about a half-mile away. Horn claims that subterranean chamber was very different, and this it caused a "heavy and oppressive" feeling. There was also no echo to speak of, whereas in the Cheops Pyramid, the echo is very unique, with qualities that Horn takes full advantage of with his flutes and voice. Over the years, since his jazz career, Horn has recorded in many unusual places: the Taj Mahal, Findhorn (a commune in Scotland), various cathedrals, Canyon de Chelly (with Native American R. Carlos Nakai), *et al.* This is great working music, but very meditative and may put one to sleep.

[14] The Deep Things of Satan: A Brief Look at LHP Gnosticism

- by Connell Monette I°

Following the last issue of the *Scroll*, I was intrigued by the term "the deep things of Satan" from Magus Webb's article "Concerning the Pergamon Working". So I did some digging into St. John's words to find out more concerning these "deep things of Satan" from the "Book of Revelations". What I found I thought might be of interest to other Setians.

In the same chapter of St. John's "Revelations" in which we find the letter to Pergamon, there is another letter to the early Church at Thyatira, an inland Greek city in Asia Minor. The NIV translation of the letter is addressed "to you who have not learned Satan's so-called deep secrets". (Rev.2:24)

It is held that around the beginning of the second century, the city of Thyatira was a citadel of Gnosticism and the mystery religions. Gnosticism differed from orthodox Christianity in several key doctrines, the first of which was the importance placed on individual Noetic apprehension of spiritual truth (resulting in *gnosis* "knowledge"), versus the intellectually and morally stifling dogma taught by the apostles. The Gnostics believed that only through direct experience and interaction with the world and the divine could they achieve any kind of enlightenment.

Second, consequently, as Magister Whitaker mentions in "What is Antinomianism?", the Gnostics resisted the ecclesiastical mandate to dictate laws of morality. If spiritual understanding were based on personal experience, then the development of a system of morality was not an obligation of the Church, but of the individual. This

movement "against the [Christian] law" of the day caused the Church fathers to fear and censure the Gnostics, whose "immoral" lifestyle was seen as a threat to the early Church.

A third major difference was the firm belief in the existence of an inner spark of divinity, the self-within-self, that part of the human that allows for self-realization. This was seen not as a natural or human invention, but as the direct effect of an outside power, generally thought of as a Gift of sorts. It is this Gift that allowed for interaction with the Divine, because by recognition of the self, the Gnostic initiate had forged a link between himself and the Giver. We know this Gift best as as Black Flame.

What makes Thyatira unique is that in one recent commentary there is documentation of a late Gnostic trend in Thyatira that taught that in order to overcome Satan (the "Demiurge" in Greek, identified closely with Set-Typhon, the god of this World), one had to "enter his stronghold". In other words, in order to gain the Gnosis necessary for true individual growth and Initiation, one had to experience fully the World, the Flesh, and the Mysteries in order to overcome (read: "assimilate") them.

Regarding the Mysteries, in the Hermetic system, as the god of the created world, the Demiurge is a popular candidate for invocation in ritual. A wealth of information is available to the modern magician on the rites and practices of those early magicians of the Classical period, and quite a number of these spells employ Gnostic elements.

As to the experience of Flesh, rather than the ascetics of their day who believed that they could only cope with the world through complete abstinence, the LHP Gnostics believed that only through direct experience with all facets of life could they hope to achieve Understanding that applied to the realm of higher forms, perhaps a foreshadowing of the word "Indulgence".

Unlike some other Gnostics, who as dualists believed the material world to be evil and therefore practiced rigorous abstinences, the Gnostics in Thyatira demonstrated an appreciation of the carnal nature as a healthy, vital aspect of human life.

There is a secondary meaning inherent to the idea of "entering the stronghold" of the Devil to overcome him. A number of Gnostic writings in the second century mention a secret place called "Sethus", a region where secret knowledge could be gained. One Gnostic teacher, Jeu, describes this place in his writings, with instructions to ascend and descend from there to gain secret knowledge.

It is quite possible when these antinomian Gnostics spoke of "entering the Devil's stronghold", it was also a reference to entering the

special realm where they would indeed learn the very deep secrets of Satan. [It raises some very curious questions when we consider that St. Paul claims to have been caught up to the “third heaven” in his lifetime to gain holy wisdom.]

So when St. John makes reference to the “secret things of Satan”, he was well aware of the hidden nature of these secrets - perhaps even aware of the secret (unholy) realm from where the Gnostics believed the gnosis to flow. For more about the secret place, Setheus, read Magus Webb’s *Seven Faces of Darkness*.

Thyatira was a great Setian monument to the Black Flame. One couldn’t help but agree with St. John when warned the early Church to fear the “Deep Things of Satan”. It’s encouraging to look over history at our predecessors and see the dark light of the Black Flame reflected back at us.

Great is the might of Set, greater still he through us!

[15] Devil’s Advocate

- by Alex Hutchins I°

After four months as an Initiate, I’d like to conquer the Apep of my stage fright and put some of my ideas on the chopping block or dissecting table if you will.

Some of the most helpful and significant steps toward my work within the Temple involved reading the past issues of the *Scroll*. This kind of research is excellent for getting an idea of how The Temple of Set has matured and changed over the years.

One of my impressions that I will explore in this article should be of interest to all Setians, but I’m directing this especially to my fellow I° Initiates. I noticed in many of the Initiate articles in *Scrolls-gone-by* that there’s a propensity to expound on how great The Temple of Set is and favorably regurgitate the Temple literature, making sure to include all the right “buzz” words. This is understandable considering that acceptance into the Dark Fold requires proving to senior Initiates that you have the intellect to properly digest the material and the will to apply your self to seeking out and using that information for *Xeper*.

Remember, though: The I° period is for the Initiate to find out if the Temple is right for him **and** vice-versa. Go ahead: Kick it around a little. Try to tear it down and defy its tenets. Question the Temple of Set, not only for clarification but also to affirm within yourself that the Temple is in fact superior to all others. Through your efforts you will find yourself either moving away from the Temple or becoming more prideful of being a Setian. Most likely you will find the latter and develop a stronger understanding at the same time.

I developed this hypercritical approach in college, where I participated in a two-year Humanities course. What began as a general distrust of conventional religions blossomed into distaste, and I’ve approached new philosophies with the same type of reservation ever since. I chose to join The Temple of Set when I realized that it withstood my attacks mightily [contrary to the wishy-washy Christian defense of “you just have to have faith” when you back it into a corner]. The Temple even encourages this kind of discerning quality in all of us Setians.

I must admit that I must focus to stay objective when I read one of Dr. Aquino’s works for the first time. I’m a sucker for well-written arguments, and Dr. Aquino is an extremely skilled and persuasive writer. Sometimes I catch myself falling into his writings like a mouse walking toward the hypnotizing movements of a cobra [forgive the momentary fawning]. Of course, after I shake myself, I go willing through the sensibility of his philosophies anyway, but it’s by choice.

Joining The Temple of Set has been one of the best decisions I’ve ever made. But I will never let the anxiousness of “being recognized” hurry me into assimilating ideas that I have not first analyzed and weighed. I see a long and fruitful relationship with the Temple, and I’m confident that it will always stand up to my questioning with the ease that it has done so thus far. Go on - play devil’s advocate [er, adversary?].

[16] A Working for Illustrative Dreams

- by Patty A. Hardy IV°

In addition to increasing the number of dreams, this practice seems to produce more intense dreams, and sensitizes one to the relation between dream images and waking impressions.

Do this before falling asleep. If you need a physical bell, use a small meditation chime. Recite this invocation:

In the Name of Set, author of nightmares, I venture into the realm of Dream. Majesty of Set, hear me, look upon me, and go with me upon this journey. Enfold me with the powers of darkness, that they may become one with me as I am become one with Set, whose throne lies beyond Mirak and Mizar. As I fare forth in the realm of Dream, arm me with the Pentagram of Set and the staff of Set-Nehes, that I remain ordered in and of myself, that I may defy illusion and stand forth as master of all I behold.

Let then my eyes become the eyes of Set, my strength become the strength of Set, my

will become the will of Set. As fire in darkness I am become; as Earth in space I am become; as air in the sky I am become; as water in the desert I am become. Truly I dwell in the fane of the flame of *Ba*. The curtain of sleep is parted for me, and I pass freely from waking into dream, and from dream to waking. No thing is hidden from me, for I stand upon the deck of Millions-of-Years as she ascends into star-lit night.

After this close your eyes and imagine yourself descending seven hundred steps into the realm of Dream. [Randolph Carter descends these steps in H.P. Lovecraft's *Dream-Quest of Unknown Kadath*.] Sense this descent in as many ways as possible. Imagine cool stone walls here and there dimly aglow with phosphorescent fungi, somewhat irregular and narrow steps, and the sound of footsteps echoing. While descending, try to imagine that you are also ascending into the night sky.

The first couple of times you won't get far. Keep focused as long as possible. Make a note of dreams you recall upon awakening. Don't be discouraged if you recall nothing at first. It took me three days to get my first results.

Magus Don Webb mentioned to me a little book by Peter Lamborn Wilson, *Shower of Stars Dream & Book: The Initiatic Dream in Sufism and Taoism*. I ordered a copy, which arrived on the night of the Pleiades meteor shower. For many days thereafter I read and considered the book. The content includes several descriptions of historical rites for inducing illustrative dreams.

Magus Webb has pointed out in *The Seven Faces of Darkness* that in ancient Egypt Set was thought to be sender of dreams and nightmares. It seemed to me that the Setian ought to be particularly "lucid" in dreams, just as the Setian is typically conscious of, and resistant to the "dream sendings" of advertising and propaganda.

The invocation I've given here was composed "on the spot" while camping. It is obviously a variation on the *Crystal Tablet* invocation.

Mirak and Mizar are stars of the Big Dipper. They, along with three more of the seven stars, are part of the Ursa Major cluster, the closest grouping of stars to our solar system. The center of this cluster is 75 light-years away. The standard invocation mentions the seat of Set behind the constellation of the Thigh. Not that we should be literal minded about these things, of course. I chose the names for alliterative value.

The staff "Set-Nehes" is found in the *Book of the Amduat*, a text of the Afterlife favored by the ancient Priesthood of Amon. The *Book of the Amduat* has an astronomical structure, being divided

into twelve hours and describing the course of the celestial barque through darkness. [These "hours" are not our 60-minute variety; they are the twelve decanal hours, which comprise 1/3 of the 36 Egyptian decans - or 8 hours of our modern 24-hour cycle.]

At dusk the dying Sun passed into the Duat aboard this vessel. In the Tenth Hour the process of resurrection begins: The "dead god" is joined by Xeper a-Ankh and by Set-Nehes, who "wakens with the god and travels with him". Renewal of life and self-awareness thus emerge before the new dawn. With this description is a diagram of a shepherd's crook surmounted by the head of the Set-animal. Budge translates "Set-Nehes" as "Set the Watcher". "Nehes" was evidently a name given to watchmen on a boat. Compare this to other accounts of the role of Set on the solar barque, as slayer of the Apep-serpent around 3 AM in the morning.

Pleasant dreams.

[17] Giver of Winds - by Patty A. Hardy IV°

Among the Setian festivals described in *The Seven Faces of Darkness* is the "Festival of the Slaying of Osiris" celebrated on October 16th. Magus Webb writes there, "The magician is advised to perform the traditional act of shattering a block of green faience ..." Through this rite, Webb adds, the magician gains a scepter of *Djam*.

Everyone who reads the *Crystal Tablet* has seen the sample Invocation wherein the Setian is armed "with the Pentagram of Set and with the scepter of *Tcham*". The Pentagram, symbol of the power of self-ordering, needs no introduction. In this article I'd like to discuss the other magical weapon of the Setian: the *Tcham* or *Djam* scepter, symbol of dominion and magical power.

Let's examine the spell in the *Book of Coming Forth by Day* that is the basis of the rite Magus Webb describes. Why doesn't the account in *The Seven Faces of Darkness* tally with Budge's version of spell 125(c)? Because Budge is wrong! Thomas George Allen's more recent translation of this passage opens with the "equipped soul" testifying on its journey to the north:

"...what didst thou see there?"

A leg and a haunch. [i.e. the Thigh of Set or Big Dipper.]

"What didst thou say to them?"

I have seen rejoicing in these lands of the Phœnicians.

"And what did they give thee?"

A firebrand and a block of green faience.

“What didst thou do with them?”

I buried them on the shore of the Ma’at-lake, as an evening offering.

“And what didst thou find on it, on the shore of the Ma’at-lake?”

A scepter of flint; Breath-giver is its name.

“What didst thou do with the firebrand and block of green faience after thou hadst buried them?”

I grieved over them, took them out, quenched the fire, smashed the green block, and threw them into the lake.

“Come thou, enter through this gate of this broad hall of the Two Truths, for thou knowest us.”

[Thanks to Magister James Graeb for lending me a copy of Allen’s translation.] Budge translates the name of the scepter as “Giver of Winds”. The hieroglyph speaks for itself: a boat’s full sail. “Giver of Winds” is well suited to the magical scepter of a storm-god.

The spell’s reference to the lands of the Phœnicians is revealing. The Phœnicians were all the Nile worshiper of Osiris dreaded. Their world was an unimaginable frontier, they used the stars of Set to navigate the Mediterranean and beyond, they trafficked with every type of stranger, and their voyages made them rich. To the Egyptian, Phœnicia was definitely in league with the God of Foreign Lands, who furnished the wind in the sails of their fleet.

Allen’s translation of the name of the scepter as “Breath-giver” is also revealing. Consider R.O. Faulkner’s translation of Spell 518 of the Middle Kingdom Coffin Texts:

Ho, [name]! Raise yourself upon your iron bones and golden flesh, for this body of yours belongs to a god; it will not grow moldy, it will not putrefy, it will not be destroyed. The warmth which is on your mouth is that which issued from the nostrils of Seth, and the winds of the sky will be destroyed if the warmth which is on your mouth is lacking. May your flesh be born to life, and may your life be more than the life of the stars in their season of life.

There are three Coffin Text spells for “giving a man air in the realm of the dead”. Two of them, Spell 630 and 633, allude to Set giving this air. The idea of the “prince of the power of the air” seems to have ancient roots.

Why a flint scepter? Imagine starting a fire using sparks struck from flint, and breathing gently on these sparks to coax them to full blaze. Though the ancient Egyptians mastered copper and bronze,

flint knives and arrowheads remained in common use.

Returning to Spell 125(c), this enactment of Set’s victory describes the sundering and discarding of what is dead and past, and the discovery of the *Djam* scepter.

To every I° Setian, we ship a Pentagram of Set medallion. But we cannot ship you a *Djam*. This you must find for yourself. For every Setian, there is a first victory, a decisive moment when the inertia of the past is deliberately shattered and cast away. Then the scepter of the future appears. With every victory that follows, self-created life and consciousness take the Setian one day closer to real power and immortality.

May your flesh be born to life, and may your life be more than the life of the stars in their season of life.

[18] The Lie that Shapes

- by Brian Karasek I°

Magic’s just when you trick the universe into believing some terribly outrageous lie. -
John Constantine, *Hellblazer*

How do you shape the world? How do you make your will the will of the Universe? Do you apply Lesser Black Magic to those around you? Do you back that up with Greater Black Magic, or even Medial Black Magic? When you open the Subjective Universe, and step within it, what is it you do that makes magic?

I lie. I am a trickster of fate and of world. I am the liar in wait. When one applies one’s will to fate, one is essentially stating what will be, what has been, or occasionally, what is. It is my belief that the truth is something which has been told to so many, and believed so strongly, that no one, not even the Universe, can dispute it. And to be a Black Magician is to be the one who tells that story.

Witness the prevalence of Christian propaganda, even in a secular state like the U.S.: “In God We Trust” is in your hand every day. “One Nation, Under God” is spoken by your children every morning. “Bless you, thank God, God knows, Christ’s sake” - the list goes on and on. Imagine the power behind the Magus who uttered *Thelema* and made it so. Or any other æonic Word, which until Uttered was just a word. This is the pinnacle of what we all do: to tell the Universe a lie it believes. And to tell it with such conviction that we believe it as well. And once we believe it in our Subjective, and the Objective believes it as well, why, then it’s true, isn’t it? The hardest part is convincing your self. I find that when the truth is unpleasant, we find it quite simple to convince our selves that it is false.

Lesser Black Magic on ourselves is easy; you don't need to be Elect to do that. What's harder is convincing yourself of a truth which betters you. You stand in the light of the Flame, and you have the audacity to tell the Universe that no matter what it may think, no matter how things look, **this** is how it is, right, and that's that.

But when you say it, if you don't believe it yourself, then the Universe isn't buying it either. Which is where the concentration comes from. That's where the trick to the magic trick is: in lying so well you believe it.

Try it sometime. Light the Flame, and make the story. Tell the tale, spin the yarn, and tell the lie that shapes.

[19] In Hell ...

- by Markku Siira I°

Did I hear the dragon's breath
Last night when darkness fell,
Or was it just a dream I had
When king of sleep beckoned?

Have I walked through angles strange,
Run with the hounds of Hades,
And in the night-black city
Met with Dark Prince face to face?

Do I smile because of a dream gone wild,
Or have I been a guest in Hell, yet returned
alive?

Why else could I now feel so proud and
privileged
If I haven't stood there at the Abyss' edge?

Were not my eyes touched anew by the
mysteries,

Although they didn't promise me either ease or
bliss?

Was I welcome to that fierce lair of the Flame?
I guess I knew then what I know now;
I will never be the same.

All of a sudden the wind called my name;
The answer to my question came.
This secret to my ear bestowed:
Last night I had the ArchDaimon as my host.

[20] The Road to Eternity

- by Shane Bauer I°

As the sun sets
We, the Elect of Set,
Show our dark hearts for the World to see.
We are travelers along a noble path.
It is the Left-Hand that allows us to be -
To be and then to become -
An ongoing evolution that heightens our being.
There is a flame that burns within us all.
In the veil of Darkness only we can see.
Within this Darkness.
We seek life everlasting.
It is the goal that the Elect strives to be.
For as we all have come to know,
It is a long, hard path on the Road to Eternity.

[21] The Magical Scribe

- by Michael Kelly IV°

One of the five things mentioned by Magus Webb in his lecture on "Exchange" at the Munich Conclave was that the main focus of his articles throughout the next year will be upon LBM. This is an emphasis I wholeheartedly applaud, for LBM should be the main focus for much of our work. LBM is the tool which gets us the things that we want and need in the world. But how many Setians, when they want a new job or new love, turn to the ritual chamber when they should be turning on the charm?

If you want to make your mark in the world, then LBM is the appropriate tool.

In this article I want to concentrate upon something which is extremely important but often overlooked. It is the magic of the scribe, the Lesser Black Magical application of the written word.

Spoken LBM is a whole deal easier, as we have so many things to support our words and add strength to them: eye contact, gesture, tone of voice, emphasis on particular words or phrases. But with the written word we have only the power of the words themselves, and the skill with which the magician has arranged them to convey his precise message and purpose in a subtle and convincing way. There can be no doubt that this scribal magic can be done, and it can be done with sufficient power to move millions. Think of William Shakespeare, T.S. Eliot, J.R.R. Tolkien, and many others. We don't need to have their power, but we can at least claim a little of it with practice.

I would like to identify three main methods of using the written word in LBM. Then I would like to cover a few general rules which should apply in all cases. Also - if we are truly Black Magicians,

coveting excellence - these rules should be applied every time we put pen to paper, including in our Temple writings. The three types of LBM application are:

1. Informational

This is when we are writing to persons with the intention to inform them of certain facts. It may be a curious individual who wants to know what this Black Magic stuff is all about. It may be a prospective employer. It may be a bank when you require a loan. The principle in action here is that you need to inform persons of pertinent facts in such a way as to convince them that your assertions are correct ones. There are several guidelines here:

(a) We must presume that these people are intelligent, and cut waffle to a minimum. Be precise and to the point. They will appreciate this.

(b) Carefully select (i) which facts you want them to know, and (ii) which counter-arguments to address. This is important because if you go into too much detail, they will become bored, or distracted by irrelevancies. If you do not address possible problem areas of which they are aware, they will become suspicious that they may not be getting told the whole story. If you address problem areas of which they are not aware, you are harming your own case by drawing attention to these things. So carefully make a list of exactly what information you wish to convey. Be brief!

(c) When you write your letter or article, number the items you have listed in order to draw attention to each point specifically [much as I am doing in this article]. In this way they are unlikely to miss an important point in the middle of a larger, undifferentiated paragraph. Also they can easily refresh their memories by simply glancing down the page.

(d) Always close courteously, thanking your reader for his attention and inviting further comment. This type of letter is always sent to people you wish to gain something from, so treat them with due politeness.

2. Propaganda

The first method is suitable for winning over - or at least having reasonable relations with - intelligent individuals. That method will not win over a crowd of restless and quarrelsome people. Propaganda is the correct tool in a mob situation.

(a) The first rule of propaganda will be familiar from the first method. List your main points out. Then condense these into two or three broad points only, and try to encompass the whole message in a simple slogan, such as: "The *Bible* is a book of blood." Note the alliteration [see below] and the capitalization to emphasize it.

(b) Propaganda will never win over intelligent people who are willing to devote a few moments' thought. They are Method #1 material. However most people are not intelligent, or at least do not use their intelligence; and those who do rarely devote that few moments' thought unless provoked to do so.

Propaganda is a tool to sway the masses. Written propaganda will never sway people the way that a rousing speech will, but its effectiveness is attested to by the copious quantities of appalling Christian tracts. Because of its target, propaganda must use few words, simple words, and must say the same two or three things over and over again, drumming them mercilessly in. No fine arguments, no subtle twists of diction, just absolute dogmatism. This works really well, as people like to be told what to do, what to think.

(c) Just because the "message" must be simple and dogmatic, this does not mean that propaganda is easy. It is extremely difficult to get the balance just right, for the words - though simple - must be emotive and stirring. The best book on the use of propaganda I have ever read is *Mein Kampf*. It is a very difficult and tedious book to read, with many pages of delusory ranting. But the sections on propaganda and its uses are absolutely brilliant. Read it for this reason, ignore the rest.

3. Fiction

The possibilities for the use of fiction as a medium for a message are very long-reaching. In fiction the writer can explore ideas within a context removed from everyday reality; he can express thoughts through his characters which he would never dare express in any other way. He can lay down patterns of initiatory behavior, or ways of looking at the world. There are as many possibilities as there are stories to tell.

The impact of H.P. Lovecraft's writings, or my personal favorite M.R. James, upon Setian thought [and upon modern occultists in general] is a good example. The writings of Magus Webb, the High Priest of Set, are of course particularly insidious.

For those who would like to try their hand at this type of written LBM, I would recommend contacting Priest Timothy Crowe for details of the Black Ring Pylon's Setian Mythos Project.

The only additional comment I would make in this place is to keep the message subtle and have it unfold through the mechanism of the story itself - not by adding it as a footnote, or by introducing footnotes and explanations, or by having some character say it. Let it unfold through the story. Then your tales may become as those of the bards, operative magical workings in their own right, changing the world every time they are read.

General Rules

The following general rules apply in all cases when using the written word:

1. Check your spelling! Use a dictionary; use a thesaurus. If you have a word processor, use its spell-checker. But make sure your work is spelt correctly. For somebody who knows how a word should be spelt, nothing is more distracting than to see it spelt wrong. And a distracted reader is a lost reader; your message is spoiled. Be very careful that you don't make all the "usual" mistakes, such as using "their" instead of "there", "it's" instead of "its". People notice these and downgrade the writer, which is not good if you're trying to convince them to go along with your suggestions.

2. Check your grammar! Buy a basic grammar textbook and make sure you know how a sentence should be constructed, which verbs should relate to which nouns in which order. Don't hold contests to see with how many exclamation marks you can close a paragraph. It doesn't make your point; it's bloody infuriating!!!!!!!!!!!!!!

3. Do not use archaic language. "Thee", "thou", and so on are very difficult to use in a convincing way, and things are always better written in plain, contemporary English. And nothing can make a bigger fool of the writer than using these ignorantly, using "thee" instead of "thou", "ye" instead of "thee", and "thy" instead of "thine". Not only pompous, but a pompous buffoon. If you're going to do it, make damned sure it's effective and needed, and make damned sure you've got it right. If in doubt, don't.

4. Do not use jargon or "buzz words". As an example, I often see all the Setian V° Words lumped murderously together in a sentence, such as "As we Xeper and Remanifest through Essent towards Runa". Use such Words selectively, and each with its proper dignity and respect. Not only will you make a lot more sense, but the Magi will thank you for it! Perhaps the worst examples are when scientific or historical references are casually thrown into a piece of writing, which the writer clearly does not understand. Don't get caught out.

5. Learn the subtle tricks of the language in which you write (whether English or some other). Take time to study and find examples of alliteration, onomatopœia, rhythm, rhyme. These can be extremely powerful tools which are especially effective in adding emphasis to the written word.

Finally I would like to recommend two excellent and helpful books in this field, one of which is on the Order of Leviathan's Reading List, the other is being added to it. These are *The Elements of Style* by William Strunk and E.B. White, and *Fine Print* by James J. Kilpatrick. I would like to close with a suitable passage from Kilpatrick's book, and my

thanks to Ipsissimus Lewis for sending this treasure to me:

Words come in textures; words are hard or smooth or squishy soft. Words have colors; they are pastel, they are bold. They are neutral. They are colorless. Words have sounds derived from their meanings; timid is soft, savage is hard, clamor is loud. Words are sharp, words are blunt; words have edges that are keen. There are scalpel words and razor words and words that have a sabre's slash. Words are dull, words are sparkling. Words are alive, they are languid. Words fly, sail, drive, race, creep, crawl. So many words! If we are patient - if we will work at the task - we will begin to find the right ones.

[22] Understanding Environments: Proxemics

From *Technician's Guide to the Left-Hand Path*,
Chapter 4
- by Roger Whitaker IV°

A previous *Scroll* article of mine dealt very specifically with what can only be described as the function and form of the antinomian character. This was developed first through a description of antinomianism on a microcosmic level, and then developed as a formula upon a macrocosmic plane.

The purpose of revealing the polaric constituents of the antinomian environment and its movement of activity and ideas - the LHP - was in order to represent them as First Principles of cosmic proportions. It also was to demonstrate the hierarchy of relevance from the infinitely large to the solely personal.

We must now begin to apply this antinomian character within our immediate realms of perception: the instantaneous environment within and without ourselves.

The previous lessons of polarity and resonance will come closer to utility with this article.

As set forth, the antinomian character can be understood as an individual who is not satisfied with what he currently has by way of spiritual and intellectual insight. The incomplete individual seeks completeness through individuation, denying the influences of culture, psychological disposition, and genetic & environmental biases through magical and philosophical training and inquiry.

This then synthesizes into a new psychological construct, one that reflects what the individual actually knows through direct experience and intellectual training rather than through social indoctrination on all types of levels.

Once again, this dissent does not deny the value of culture. Rather it places the individual in a position to use culture as a conscious tool by understanding it for what it is.

By accomplishing the preceding, the antinomian character turns these influences into consciously-controlled proxemic tools. Additionally he denies "blind" faith, denies seeking unity with god or nature, and strives to empower the individual. All of this transpires within the confines of the personal *psyche*, and objective reality within which the individual manifests his presence.

Hermetics propose that the "mind is all". Indeed there is a great truth within that statement. All art, science, philosophy, religion, and human disciplines are born out of the mind. The antonym of this statement is that although everything we perceive is part of the mind, there exists "outside" of us a realm of physical boundaries called the objective universe.

The actual difference between the environment of the mind or the "subjective" universe and that of the "objective" universe is one of physical density. The density of objects in the objective universe - insofar as our physical organs of perception are able to realize them - remains stable. On the other hand the density of objects solely the product of the subjective universe (that which lies within the machinery of thought) is much more fluid and diffuse.

The environments and boundaries that the mind and the physical senses must reside within are called **proxemic spaces**. This is a term first coined by Edward T. Hall in his book *The Hidden Dimension*. While Hall's book dealt mainly with proxemics as an anthropological examination of the relationship between culture and "each man's territory", the concept was later extrapolated upon and developed within an initiatory paradigm by Dr. Michael A. Aquino in his groundbreaking essay for the Order of the Trapezoid entitled, "Proxemic Magic".

I personally further developed and noted the particulars of various mechanisms that could create change within these environments upon the Initiate in my work with harmonic proportion, tonal angularity, and neuronics tracing. Proxemics, as understood within the LHP paradigm, is now something more than what Hall originally developed, encompassing the psychological factors of an initiatory perspective in its utilization.

In general, proxemic areas consist of the "space" and the extension of that space each of us occupies both physically and psychically. This space can be manipulated and altered directly by the participant of a proxemic area, or indirectly by external influences. A conscious awareness of the mechanisms that can alter these environments offers

an opportunity to manipulate those elements into desired specifications.

Therefore the study of proxemics offers an understanding of those components that form the basis of the highly individual way we each perceive reality. Additionally knowledge of the rules of proxemics offers a more precise manner within which to react to any given scenario within that environment. This is due to there being a consciousness of various actions that an individual can take within that environment according to the particular situation that manifests. Given this, we can see that a thorough knowledge of both the physical and psychological aspects of proxemic environments is an invaluable aid in the development of magical strategy.

The better understood the external and internal environments we each must exist within, the easier it is to manipulate and coordinate those environments into creations that reflect the aims and desires of the individual.

The cause and effect of actions and reactions within our personal social and psychological structures require a conscious, willed effort to master. For this reason the great majority of individuals allow life's events to occur as they may without attempting to alter the probable outcome of such events.

The necessity for constant vigilance in recognizing and addressing the various patterns of social and psychological interactions is vital to the antinomian character. It is another aspect of that construct which sets it apart from the many.

We can define magical proxemics into two broad areas:

1. The space we sense within ourselves and immediately outside of ourselves that we are personally involved within, and which affects relatively few.

This is a **microproxemic** area, and it involves personal relations with family and friends, employment, education, personal bias, and the space between oneself and objects within that microproxemic area. Because of its proximity to the objects within its area, microproxemics would involve elements such as body language, dress, vocal mannerisms, personal dialogue, and environmental trappings of a tactile, olfactory, visual and waveform nature.

2. The space we encounter outside of ourselves that is impersonal and which affects many is a **macroproxemic** area.

Macroproxemics is a concept which entails what effects homologous social mechanisms have upon the individual and the masses. It is also encompasses the ability to create changes within the event structures that occur within the

macroproxemic environment.

Macroproxemic magic is the type of magic that requires a fundamental understanding of the laws governing crowd and group behavior. Because it essentially involves manipulation of large population aggregates, it can also be a very dangerous and difficult type of sorcery to perform.

This is the type of magic that is carried out more by groups than by individuals. Alterations of large scale environments occur over time, and if successful are the result of diligence, focus, and the will to do.

When used responsibly and honestly, macroproxemic magic is potentially the most powerful of all the Lesser Black Magical techniques the Adept can refine and use. When used for purposes of creating a false perception, it ends only with the destruction of the ideas presented and of its progenitor. It is the most dangerous of the Black Arts.

The elements that can create alteration within either of these proxemic environments are the same. They differ only in scale. However the larger the macroproxemic area, the more reliance there is upon audio, print, and visual media, and less upon the tactile and other sense imprints.

Obviously the distance between the creator of an artificial proxemic space and those he wishes to influence through it are of vital importance in considering the construction of these areas.

As for the actual utility of proxemics, we can understand it as a twofold, interrelated approach that entails both LBM and GBM principles. First, the LBM application from "Proxemic Magic" By Dr. Aquino:

The conclusion to be drawn from all this is that the "boundary" of each human being does not end with the skin. Each individual possesses an unseen "personal field" - or rather variety of situational fields - which constitutes his or her true "boundary". **The magician who succeeds in controlling or altering another individual's "personal fields" thus controls or alters that person just as assuredly as though he were able to control his conscious personality.**

As to the GBM utility, it is to be understood that the above principles apply in the same manner. However what we are seeking is controlling and altering aspects of the personal self. We want to develop proxemic environments utilizing those principles that create change in the psychological constructs of the individual - constructs which allow the individual to "see more" within his

environment. This is the purpose of the antinomian praxis: to see more and understand more.

The understanding and use of proxemic principles on a personal GBM scale is of vital concern to any serious practice of magic along the LHP. In an essay on æonic resonance I stated:

If comprehension is based upon knowledge of two discrete systems - as in resonance - then higher-ordered (more energetic) relationships with those systems will result in "seeing more" within the same perceptual and cognitive frameworks we, as humans, all share. "Seeing more" is the qualification for meaningful initiatory experience at all levels of being, and "doing more" is to the synchronicity to resonate that "seeing more" is to meaningful, i.e. "useful" initiatory experience. One extends and prolongs the Æon; the other extends and prolongs the self. - "Functional Resonance"

This quote demonstrates three important points relating to proxemic magic. This first is that no two people see the same thing, and the distance between what two individuals will see in the same reference space will become larger the more distant the cultures of the two observers are from each other.

The second is that "seeing more" within these proxemic environments is the "key" to true and meaningful LHP initiation.

The third point, although somewhat obtuse, is that the ability to see more within a proxemic space is not solely relative to physical distance. Rather it is bound to the proficiency and mastery of the Adept in being able to perceive and synchronize one's consciousness with the elusive (to the normal developed senses) density of energies that occur between the interplay of consciousness and its environments.

"Knowledge must precede method". This really should be considered a **law** of the LHP, for in any successful work one must pay attention to it. I will keep referring back to this simple statement many more times in further writings, as it bears repeating.

In this case, knowledge of what constitutes the individual's microproxemic space must be understood before we can approach a method for altering it to desired states. There is an immediate presumption here that you want or need some form of alteration in the psychic fabric of your life. So there must be a purpose and desire for change, and it must be real. The LHP has nothing to offer those who are already sated. The "bubble" that this change will occur within is the microproxemic environment.

These are the general proxemic concepts. As they relate to LHP technology, I will begin to focus in on certain "key" elements. It is these elements, within a microproxemic envelope, that aid in the creation of the perceptual and cognitive structures relative to the antinomian character spoken of in Chapter #3.

I cannot overstress the importance of the fact that "we" can alter our external environment, and that our external environment can feedback to us, and become a component in transforming the internal environment of "ourselves". It is a functional interaction that successful Adepts understand and utilize all the time.

It is understood that true Adepts practice magic in all the environments in which they are situated. In my next installment I will focus very specifically on the elements of the ritual chamber - considered as the area of highest transformative activity and of potential future becoming for the individual.

All great magic occurs over time. Instant results cannot and should not be expected. What can and does occur instantly are brief moments of vision, intuition, and apprehension of something just outside the edge of consciousness that can give insight. These moments are here and then gone, but the remnants of them and the process of seeking to recover that experience are very real and transforming. Hence it is important that our proxemic area be manipulated in such a manner so as to attract these transforming experiences. This is accomplished through harmonic proportion in ritual.

We each carry with us a proxemic envelope that is created by CPEG - our Cultural, Psychological, Environmental and Genetic influences and tendencies. The power inherent within these influences and tendencies cannot and should never be underestimated.

The majority of individuals you will encounter in life will have had nearly their entire existence guided by these powers of persuasion. The individual who is knowledgeable and aware of the impact of these tendencies can sway his leverage upon that envelope through intelligent erudition and self observation. This act opens the gate for creating "artificial" proxemic areas that can create transformative moments within the individual.

It is these moments of inspiration, vision, and intuition that the antinomian alchemist is seeking to create, experience, and then extend into useful tools for the process of *Xeper*.

[23] An Interview with Magister Robert Menschel

Set-XVIII, Munich, Germany, September 10, 1997
- transcribed by Petri Laakso III° (DenytEnAmun)

[Author's Note: This interview was conducted while I, Magister Menschel, and Adept Hänninen were walking from the Conclave hotel to an Internet cafe. I have made the transcription based on an audio recording I made, and as such it may contain minor errors in transcription. I have asked Magister Menschel to check that the general thrust of his words is correct. Any errors that remain are solely mine. My thanks to Magister Menschel for his time and the permission to make and post this interview. Text in [brackets] are either my comments or unclear sentences/words.]

PL = Priest Petri Laakso; RM = Magister Robert Menschel.

PL: How do you feel about the fact that the Temple of Set has really a diverse set of Orders like the OSOM and the Vampyre - all these approaches that seem quite different from the approach of the Order of Shuti?

RM: I think it's one of the greatest strengths of the Temple - the fact that, as magicians, we ourselves are so different from each other. We have different interests, different approaches, different ways of doing things. With the Orders we are able to explore our strengths with other people who share the strengths, and we are able to taste the flavor of the things that we are really interested in because other Setians are doing that - and to some extent sharing their efforts. So I'm all for it; I always have been. [Here Magister Menschel paused to show us a Sun clock on a church tower. We discussed whether one feature in the design of the clock was the X or ten of a calendar or the *Dagaz* Rune.]

PL: What other Orders have you drawn the most inspiration from personally?

RM: Besides the Order of Shuti I'd say that the most important Order for me has been the Order of Leviathan. It's the one which has spoken to me the most. I've had a close relationship with many of its members. I've participated in many of its activities. The clarity of the thought appeals to me, and the immense long-range views that it takes are very appealing to me also. The only other Order I've ever belonged to was the Order of Bast run by Magistra Margaret Wendall. I was a member of that from its founding until it disbanded when she left the Temple at about the same time that I founded the Order of Shuti.

PL: It seems like a long time ago. I remember I saw the Order Statement when I joined, but I don't think any of us in Scandinavia have any idea of what

the Order of Shuti was doing or what it was like back then. Could you tell anything of its focus or what it was like?

RM: In the early days? In the early days it really had less focus than it has now. The *neteru* of Shu and Tefnut were very important to me, from I'd say about half-way through my period as a Third Degree. As a Third Degree during much of the time I didn't have a magical name. I had no use for one. I was pursuing various modes of *Xeper*, and a name simply didn't apply. But at about half-way through the period I wanted a magical name; I certainly felt that I had a need for one. I started searching for one; with the help of several friends in the Temple I eventually found Shu, and discovered a *neter* that represented very many of my strengths, which in relationship with Tefnut - its opposite - showed many of the things that I wanted to learn about - many of the things I wanted to develop within myself. So I adopted the name of Shu at that time and worked with that for a number of years.

At about the same time I was becoming Fourth Degree, I came to the realization I was also completing the process of adopting enough of the opposite, of Tefnut, that the name Shu was now an oversimplification; it no longer really applied to me. I was in the process of becoming Shuti; that's when I adopted the name. That was the inspiration after my formal Fourth Degree Recognition to found the Order, the Order of Shuti.

At that point the only real focus was on pairs of opposites. We didn't have a taxonomy; we didn't even know on which opposites we would be concentrating. I just knew that opposites were worth studying. So that was focus number one.

A statement that was very very important to me - to much of my initiation it continues to be important - comes from the *Word of Set*. It's repeated at the end of several of the segments of the *Word of Set* where Set tells Setians to "be prideful of being, for I am the same: I who am the Highest of Life". And if Set is the Highest of Life, then obviously life itself has to be important to Setians. This is exemplified in the charter of the Order of the Trapezoid, and it's also one of the core principles of the Order of Shuti. So we had the opposites; we had life.

One of the seminal elements of my initiation was the experience that is documented in the *Ruby Tablet* as "Blasting Forth by Day or Night". And in that our activity in creation, in modifying the world in a variety of ways, was stressed to me. And so creative activity was also a focus.

I had other interests: I was interested in the Tarot, interested in the social interactions between Setians, interested in various other subsets which had not yet been identified as being basically my interests as opposed to Order interests. So several

of those were also included in the Order. They are still occasionally discussed in the *Dialogues*, these being Tarot, astral projection [...]. But basically I'd say the three constants that have come through have been the opposites: life and creation.

PL: So then, why were you a member of the Order of Bast? And what did you gain from that affiliation? Did any of it go into the Order of Shuti in any way?

RM: I suspect the reason I was a member of the Order of Bast is because the Order as put together by Magistra Wendall was as close to the future Order of Shuti as it could have been. It wasn't 'til about a year after I had assembled the Order of Shuti that I realized that my activities in the Order of Bast were basically my activities of the Order of Shuti misnamed. Her interests and my interests matched in technology and the use of technology - which was a major focus of the Order of Bast. Interests in exploring the social aspects, the soft aspects as represented by Bast. Those are simply things I've been doing now in the Order of Shuti or in my private initiation. As a Third Degree the Order of Bast simply fit so well at what I was doing I didn't realize how close it came to what I would eventually be organizing myself.

PL: What do you think will be the fate of *Xem*? You seem to be one of the most notable exponents of it along with Priest Youril. I know this is a hard question, but I've heard someone talk about the possibility of a second Magus of *Xem*.

RM: It's a hard question, and in addition to myself and Priest Youril I would include Priestess Marie Kelly as a primary speaker for *Xem*. And if I had to make a guess - sometime in the next five to ten years there will be a second Magus of *Xem*. I have no idea who it will be. At one point I was thinking that it might be me, but my *Xeper* is going in a different direction. It may be one of the other two; it may be somebody else altogether. At one point I was suspecting it could be Magister DeCecco. But the Word keeps coming back; it maintains an interest for those of us who work with it. It continues to show viability, value, and applicability. I'm able to use it for real progress in my *Xeper*. It also continues to attract, on a somewhat cyclical basis, new interest with people. As long as it keeps doing that, it's going to continue rising in the Temple from time to time; and eventually it will have a second Magus. I just don't know when, who, or how.

PL: Are the Creation Workings an aspect of your *Xem* work then? I recall *Xem* had, besides the personal aspect, the idea of creating a kind of a magical community.

RM: To some extent. When I think of *Xem*, I think of a society of beings who have powers we are

just now beginning to develop, powers of creation compared to which our current powers of creation are small potatoes. And when I look at *Xem* I expect that level of being to be able to and to be interested in creating new aspects of the Universe, creating new types of beings or new situations, new environments that are much more conducive to *Xeper*. For all those who will *Xeper*.

PL: As the Chairman of the Council of Nine, what changes do you see in the Temple for the future? What do you think are some of the most important things we'll need to consider right now as the next millennium is approaching? What changes we may have to do or considerations we may have to act on?

RM: That's a hard one. Just the one thing I've learned to avoid doing is trying to predict Setians. Things which seven years ago I would have thought were absolutely necessary are now non-issues. We've grown past it; we've never had it - either totally bypassed a crisis, never had it, did not need to do something which seemed originally like it was going to be a necessary idea. So I'd rather not guess about the things that we need to do.

The organization itself is very strong and apparently even stronger than I ever thought six-nine months ago. It's very healthy and able to deal productively with problems that it has. Anytime you've got an organization of individualists like we are, there are going to be problems. If strictly the organization isn't avoiding the problems the strength of the organization is making something constructive out of the problems. And that, it seems to me, is where the Temple of Set is extremely strong.

I've identified a possible organizational weakness for which we will probably in the next two-three years develop a by-laws correction: inability to be able to remove a Chairman of the Council of Nine if there has to be need to do so before a High Priest would remove him. Right now the Chairman cannot be removed from office. He is simply reappointed every year by the High Priest. If we get a bad Chairman of the Council of Nine, and the High Priest can't or won't remove him, we are stuck. So what I'm looking for is some way of being able to give the Priesthood or the Magistracy or some other body at that level within the Temple the ability to recall the Chairman. That way there has to be a new Chairman, someone who can take whatever steps, if necessary, to undo the damage by whoever had to be removed. And that's the only lack that I see in the entire Temple's organization. Everything else - given problems, given the occasional individual failure - is operational and is functioning well in my view.

PL: So what thoughts might you have about the Temple becoming more and more international?

RM: I'm all for it. It's a challenge which is going to cause problems. Problems are challenges. Problems are opportunities for *Xeper*. So I like problems. That might be the best way to explain it. You grow by handling problems. The biggest challenge ahead of us, I believe, is being able to ensure that descriptions of *Xeper* which are reasonably well-discussed in English and a few other languages continue to be accurately discussed in the additional languages we are going to have to adopt. The greatest damage that could be done is that we allow people to learn about *Xeper* wrongly, using words which give them the wrong information, the wrong understanding and cause damage to the *Xeper* of those who are relying on good information. So if we can resolve that problem, I think we'll be O.K.

PL: Given that you have met Setians from many countries, how well do you think the Temple of Set experience as you understand it has been transferred to other countries?

RM: I think it's doing very well. One of the great benefits I see to the internationalization of the Temple of Set has to do with the great inspirations that can come from other cultures. Any single nation or any single culture has its mental sets, the things that are just natural inside that culture and that limit our ways of thinking without our even realizing it. By discussing *Xeper*, initiation, and the other important qualities of life with people who have different limits - who see around ours because they simply aren't there - are we able to see past them also, and we are able to expand our horizons much more readily than if we were limited to just one or a few small cultures.

PL: Päivi [I'm referring to Adept Hänninen here] was interested in your perception of the neter Bast because she's personally interested in what that neter means.

RM: Bast is a neter of motherhood, of nurturing, of caring for the little ones - the mother cat caring for her kittens. But even though it doesn't show in most of the statues and hieroglyphics and so forth, we always are aware of the cat's claws, the cat's fangs. The cat is fiercely protective; it insists on its rights; it knows its own, and it will fight to protect its own. It's also fiercely independent. It goes its own way, and no matter how many hundreds of years, millennia, man thinks he's domesticated cats, cats are the one pet that isn't domesticated. And that's the way I think we see Bast.

PL: Every time I meet you, you seem to be more and more joyous and more and more outgoing. What do you do to enhance that quality, or is it just in my head?

RM: I don't think I do anything specific for it. Part of it is simply maturity, growing past the limitations I imposed on myself as a young child. Part of it is confidence. Knowing that as long as I am awake, as long as I'm conscious of what I'm doing, if there's a problem, I am able to meet the problem and probably overcome it. I at least can struggle, and if I have a problem, that problem is an opportunity. And as long as I'm able to maintain this point of view, there's really very little for me to be sad about, very little for me to avoid.

PL: What is your understanding of the language of the heart? I understand that's one of the aspects related to *Xem*. What do you think is its relevance to the Temple of Set?

RM: It's basically the heart and soul of magic, of Greater Magic and Medial Magic. One of the first lessons we ever learned was that magic has to be directed by the awake consciousness. We have to intelligently figure out what we want to do, how we are going to do it; and we have to consciously and willfully pursue it.

But the power of the magic doesn't come from thinking about it. The power comes from feeling the importance of the magic inside. That's what we mean by the heart - the emotions, the things that need to be. The way to communicate our intents, our desires, from the brain to the heart is through that language of the heart. Symbolism and music, feelings: This is the way that we communicate with the heart inside ourselves, and the way our hearts are able to communicate with other hearts - through artwork, through symbolism, through music.

PL: Okay, let's pause for the food.

[24] Genderizing Feelings

- by Douglas Stewart I°

Within the Temple halls, the "Way of the Craft" [Wicca] is generally held low in Setian perspective, due to its somewhat doubtful history and oftentimes insidious propaganda. However the resurgence of "Isisian" thought patterns manifests steadily in the "collective unconscious" as thousands "hold hands, fondle crystals and weep for Gæia", lost within its sirenian spell. As far as I am concerned, Magus Flowers summed it up correctly: "Mother goddess be Father God in Drag".

Profanities aside, a resurfacing of a "Feminine" under current [meme] in Society is occurring, with reevaluation of what is definitively male or female and all that has been "decided" as belonging to a certain sex. [However, as per usual, the masses ignore it.]

The emotions, and acts thereof, allowed to specific genders amuses me, such as the male act of

weeping. It is acceptable to cry by yourself, or with a female present [because they "always" cry and will understand], but strictly taboo in the company of fellow "men". What most miss is this: **If** both males and females experience sorrow, pain, etc., the **emotion itself** must be inherently sexless and therefore not to be categorized; the tears are just an objectification of the emotion.

Crying is also designated as a sign of weakness, yet many readily accept it as a purgative. Privately most males will admit grudgingly they feel better after they have wept. "Seeing is believing", and to see a physical expression of your pain that falls and dries away does wonders for the soul.

The point I am driving towards is a personal reevaluation of "gender tags", the emotions we assign and ascribe to certain sexes. We all strive for morals and beliefs of our own design. But do all of us take time to examine our thoughts on what we class "masculine" and "feminine"?

To illustrate, another example: I find the æsthetic of pale/albino skin very pleasing, a contrast to tanned skin I consider crude and popular culture-ish. To achieve a greater effect, I shave the hair on my arms to better "show off" the tone [or lack of]. What is your reaction to that? Do you consider this "Gay", suffer mild revulsion at the thought? Or can you perhaps relate to my point of view?

I accept the maxim that "an instant aversion usually is a conditioned reaction". If you examined your feelings and found them unsubstantiated except for no reason but "I've always felt like this", you might have discovered a conditioning. If further **rational** debilitation in oneself brings you to the same reaction, that's acceptable, because now you choose to feel like this and have reasons for it.

In a recent article of *Femina* (a local woman's perspective magazine) they ran an article on "Ten Signs of the Creative Mind". Among many signs, one was psychological androgyny. "A psychologically androgynous person in effect doubles his or her repertoire of responses. Creative individuals are more likely to have the strengths not only of their own gender, but those of the other too".

Misconceptions of the gender groups such as "docility" in females [a well illustrated, if not fantastic example of this ignorance is in the movie *Species*] and "stubbornness and insensitivity" in males, are gender tags for the masses. A "profane" person would perceive all gender groups in a certain social/religious/conditioned perspective, which would extend to all things from hobbies and dress to codes of conduct and "emotional allowance".

Emotional introspection will clear not only gender conditioning, but reveal perspectives on what you appreciate and disdain, and the subjective

reasons why. Clearer knowledge of what constitutes self enjoyment and emotional fulfillment aids in the path of Indulgence.

A conscious knowledge of society-condoned (condoned =conditioned) "gender tags" is a tool useful in LBM. Nothing stirs people more when you start acting/dressing in ways held for the opposite sex!

The statement that "old gods be new devils" applies to words too. In the patriarchal [Osiris]-oriented society which exists today, words that once honored the Goddess [Isis] in worship have now become our curse and cuss words in daily conversation. Many pagans froth at how Christianity perverted the Isis-ceremonies of seasons, and stole rituals and adornments of their worship, never realizing the very words uttered in anger or vulgarity derogate the principle they attempt so hard to defend.

Three of these words are "cunt", "whore", and "bitch". "Cunt" was known as *kunda* and referred to the oriental goddess *Cunti*, also known as the *yonis* [vulva] of the Universe. Derivatives of this word were *cunabula* (first abode or cradle) and *cunicle* (hole). It is even suggested that the rune *Ken* was influenced by this. One of *Ken's* attributes is the aspect of initiation and learning. In some cultures, when the trainee shaman completed his training, he wiggled under a line of women's legs to symbolize his birth from "death to life". *Ken* could be seen as an ideogram of two legs spread apart, symbolizing this aspect of initiation. As stated, this is purely subjective thought.

The origins of "whore" come from the word *horæ*, a Greek legend of Aphrodite's chosen nymphs who performed the Dance of Hours (the progression of time) and midwived the birth of gods. What is interesting is the classification name of time-keeping: horology. In its oldest definition, "whore" means simply "unmarried woman", not something unclean or impure. Another aspect of this appears in Grecian/Roman times when soldiers who returned from war and wished to be cleansed of their "sins" oftentimes slept with a temple's "sacred prostitute", a woman consecrated by "divinity" as holy and holding the power to cleanse a person of guilt, much the same as a mother giving birth to a pure [innocent] child.

"Bitch" simply stems from the bitch goddesses of antiquity, such as Artemis, who led the hunting dogs of war. Harlots or "bitches" take their name from the cult of the Goddess Lupa, the wolf bitch. Their priestesses' sacred prostitutes gave the name to prostitutes in general.

Emotions are a symbol of our non-naturalness, something unique and inherent only in mankind. Animals [and I stand to be corrected] react purely

by instinct, a reaction to objective discomfort or pleasure. The Gift of Emotion is sexless and immortal, an aspect of the Black Flame; and in being a section of the Gift, holds the means to discover and unveil more of the whole. Above all it is the banner of our humanity, the true love of the soul and all its wonders. So if I rephrased [apologies, Magus Webb] the infamous quote that "when you think of Set, **she** thinks of you", what would be the reaction?

[25] Please Forward

- by Lauri Jean Crowe II° (Seshat Sen Mut)

Written communication, whether it be personal correspondence or published works, is a cornerstone of Temple interaction, providing Initiates an opportunity to get feedback on perceptions, ask questions, and share the results of their individual work. This is especially important to a Setian I° who is geographically isolated. Unless there is written communication, often the Initiate remains anonymous. Fortunately new Initiates have the InterCommunication Roster at their fingertips as a directory to contact others who may resonate with their being.

If you've read any recent *Scroll*, you're aware of the new restrictions on ICR forwarding, which allow a maximum of three letters per month. For many Initiates this is ample; for others more than enough as they choose to explore the LHP alone within the Setian framework. However for the new Initiate first striking out, or the seasoned Initiate who suddenly has the need for greater involvement and activity, this can be a tremendous barrier to communication.

It is my firm belief that we should encourage communication among Initiates, and even foster it wherever possible. The strength of the Æon depends on it. That growth within the Temple has reached a point where such ICR restrictions are necessary is both frustrating and heartwarming. It means our Initiates are active. Very active! How then to encourage, rather than discourage this?

Magistra Reynolds has done us all a service in recognizing the limitation, and setting boundaries which can be effectively worked within. By doing this she has created a solid foundation which can be built upon - by whom and how remains to be seen.

Members of the Priesthood of Set are the only individuals in the Temple with the authority to access Initiate addresses, hence the only members of the Temple with the power to take the raw materials and act. As an Adept I hope to inspire this action. Within the Order of the Vampyre, an Order-specific roster is being composed which will facilitate interactions among its members. The same is true of the Gates of Hell Pylon. These will assist the Initiate

in contacting other members without having to go through the general ICR-forwarding process. However if each Order, each Pylon had its individual roster, this would not solve the dilemma of Temple-wide access. The ICR functions as a unifying resource for all Orders, Pylons, and those individuals working alone.

I'll honestly admit I don't know the by-laws governing the Temple-wide Roster; I only know I see it as a barrier - and a possible breakthrough. When a burden becomes too strong for the few, disseminating it throughout the many is often effective. It would seem that by putting key volunteer members of the Priesthood in charge of forwarding mail for Initiates in their geographic region, communications could possibly be more fluid and allow more contact to be made.

This would mean assigning Initiates to the members of the Priesthood; it would mean in addition to their personal pursuit of *Xeper*, the Priesthood would have one more administrative responsibility to handle. It would mean restructuring the current IC Roster, and it would take time and effort ... the effort of many dedicated Initiates. We have plenty.

[26] Cloning and the Near Future

- by "Kristov" I°

Cloning has recently become a reality in every sense. It is now possible to clone a human being, though one must remember that the result is an embryo, not a full-grown copy. Science fiction "dreamers" win again.

The future of cloning is, I think, assured. Cloning of humans will become, if not commonplace, a regular occurrence. The RHP world can't stop it, any more than they have been able to stop the "evils" of television, automobiles, contraception, and other technological advances. The majority may stand in the way of change, but at most all they can do is become speed bumps.

A bigger hindrance to cloning as a practical technique is cost. We have seen the production, in effect, of the world's most expensive source of wool. But the price will drop, and dramatically. For an analogy, the first digital watch, the \$2,100 Pulsar, gave way to common digital watches being sold for under ten dollars in less than a decade. No analogy holds true 100%, but the fact is that new technologies drop in price with time.

So cloning is reality. What of it? As a traveler on the LHP, I am putting my views, my thoughts, where other Elect can see them. Pick this to pieces, or endorse it all; these views are the ones I hold today.

The RHP view, the view of most religions, is that cloning is "unnatural". The LHP point of view, as I currently see it, and as I define it for my self, is that cloning is non-natural, and a tool that may be used by humans as we evolve ourselves.

By our very nature as beings separate from the "flow of the cosmos", we have passed beyond natural into non-natural evolution. The Universe grows more subject to us, and we less subject to it, as every year passes. We have, or will shortly have, the ability to engineer - in short, clone - control over our evolution in a physical sense far beyond our previous ability.

Does cloning technology, especially paired with genetic engineering, lead to a world of identical "supermen"? No, I don't think it does. The aspect, not currently definable, that makes us individual beings cannot be encoded by genetics, cannot be encompassed by cloning. When a clone is made, one ends up with a distinct individual, with his own *ba*.

A world of physically superior individuals, though, is possible. The fact of that world must be determined by us, the ones who break out of the herd.

As an example of some of the best and worst possibilities, see S.M. Stirling's *Draka* quartet. The first book is *Marching Through Georgia*. By the end of the third book, the implications are clear. In the fourth, *Drakon*, you experience a protagonist who is one of the genetically-engineered, and an antagonist who is the product of a civilization that has approached the same result with non-genetic technology.

Friday by R.A. Heinlein explores some of the social stigmas that may be attached to "artificial persons" while telling the tale of one such A.P.'s search for self-humanity.

[27] Dare to be You

- by Shirley Sharaga II°

There is only one person who can allow us to be ourselves - that person is us. How we respond to life is the whole secret of happiness and success. We can not allow ourselves to be victimized by anyone or anything. Fear, self-doubt, and worrying about what others think of us will deny us the opportunity to grow. No one can give us self-worth, value, or security. This must come from within.

As magicians we are free to create our own Heaven or Hell on Earth. We can look upon our life story as a great mirror of growth and opportunity. We are able to see the roles that people have played on our stage, affecting our inner life and self awareness. Even people who have played bad roles have turned out to be our greatest teachers.

No one else's behavior needs to impact our growth unless we allow it to do so. Our way in life may not follow the traditional routes of this mundane world, but it is the challenging situations and relationships we experience which affect who we are today. Most people in our society measure themselves by the cars they drive, the jobs they perform, or the home they own. These things mean nothing when we leave this Earth plane. What is important is how well we developed our inner potential and how well we use our knowledge and magical abilities. These are the things that are important for our individual initiation.

The growing and learning continues. It doesn't stop in this lifetime. These are eternal lessons. See what magical tools are presented to you through watching others and through seeing your own reactions to things and situations.

As Setians we have set our feet on the path of *Xeper*, and for this reason we are going to make mistakes and have to redo lessons. But if we dare to be ourselves and with a sense of humor, we can make this incarnation an adventure to remember.

The self can take on thousands of forms, wear hundreds of different hats, and play many different roles. Our essence lies underneath these forms and thoughts. Our universe is abundant, and we can choose to create any new situation or environment when we allow ourselves to remember our power and oneness with the god within us. For if we are given an aspiration, we are also given the power and means to carry it out.

We are Setians with unique combinations of talents, gifts, and abilities. To fully activate these abilities is our greatest opportunity and challenge in life. Boldness is genius; magic is power. Be true to yourself, and dare to be you!

[28] The Sacred Cow Syndrome

- by David Carlton II°

Long before I began in the Temple of Set a few years ago, I prided myself on not being a proverbial "follower". I was pleased to discover the herd mentality is discouraged here, and can honestly say that I am exceptionally proud of my state of being as a Setian of the Temple of Set and as an Adept Black Magician. It is because of this pride that I write this article.

I'm writing not to point fingers, nor to complain, nor to voice any disrespect where respect is due. However I am writing this out of love for this principle we call *Xeper*, and I send this for all psychecentric individuals because my impressions on this subject extend outside Temple affairs.

I will begin this rambling with a quote from the *Book of Coming Forth by Night*, and I ask you to

keep this in mind: "Now let the Setian shun all recitation, for the text of another is an affront to the self. Speak rather to me as a friend, gently and without fear, and I shall hear as a friend. Do not bend your knee nor drop your eye, for such things were not done in my house at Pa Mat-et."

There is a tendency inherent in most RHP religions to take things literally and hold things as true without sufficient evidence and indeed without question. I say this is a RHP tendency, as the exercising of consciousness and awareness – i.e. the Black Flame – would logically preclude such a ridiculous tendency in a LHP organization.

This tendency, which I call the "Sacred Cow Syndrome", occurs to a certain extent, in a mostly Osirian context. The break with conventional religions which we all make when stepping onto the Left-Hand Path is not enough to strip unnecessary Osirian claptrap from us. We may poke fun at Christianity and whatnot, but when one is raised in a RHP setting, it takes an incredible amount of work to remove the tentacles of RHP-thinking from our selves.

As painful as it is to think about this, occasionally we are not exempt from this. I do not use the word "we" meaning the Temple as a whole, but rather on an individual basis.

In this forum and tool we utilize called the Temple of Set, there is an obvious amount of respect given to members of each of the degrees, which is very much deserved, the Priesthood especially so. This respect should be due, however, to those Initiates' individual merit, and not solely by virtue of the fact they have a higher Roman numeral behind their names than you do. In other words, respect is only respect if it is given for the right reasons; anything else has the potential to be adulation, logically an unwanted quality of an honest Initiate.

A purely hypothetical example of this may be Adept Howie Lovecraft, reading the *Scroll of Set*. He picks out Magistra Mary Shelley's article and reads it with the bias that Magistra Shelley is a genius due to the fact that she has the IV°. When Adept Lovecraft comes to an article by Setian Eddie Poe, he glosses over it with the presumption, "Well, he's just a Setian I°. He can't tell me anything I don't already know."

Adept Lovecraft could be very, very wrong in his presumptions. Setian Poe could be offering him a pearl of wisdom which he may find exceptionally valuable, while Magistra Shelley's article, while interesting and informative, could possibly be about something completely unrelated to his initiation.

This tendency can also be based on a different, even worse, foundation, namely popularity. Let's say Adept Lovecraft is reading the *Scroll* again and recognizes Adept Bob Bloch's article. He knows

Adept Bloch's name from a plethora of articles and from conversation about him from some fellow initiates who have attended Conclave, whereas Adept Lovecraft has not had the opportunity to do so. He immediately gives credence to Adept Bloch's article, saying, "Well, he must have a good head on his shoulders if he writes all these articles, etc."

All the articles in the world do not make a person a better Initiate. I have only met a few fellow Initiates whom I would consider relatively exceptional, and I can't remember the last time I saw an article from one of them.

The qualities that make an Initiate exceptional vary with each individual. Among those qualities I personally find important in an Initiate who honestly wants to be an exceptional, not a popular one are personal integrity and dedication to one's own *Xeper*. Who gives a damn about Magistra S's or Adept B's articles? If Adept L were reading the *Scroll* properly, he would be seeking something he could use for himself, rather than expecting something interesting from a popular source.

Yet another example of giving respect for the wrong reason could be the lack of communication initiative. Magistra S reads an article by Adept L and comments on it somewhat harshly. In reading the critical letter, Adept L sees the IV^o after her name and says, "She must be absolutely right. After all she's a Magistra Templi," when he should be honestly and candidly asking himself, "Okay, is this actually the case, or are we having a communication *faux pas* here?"

The content of Adept L's article could genuinely have been faulty. But on the other hand, he could have simply misworded something or misread Magistra S' letter. On the other side of the scale, Magistra S may have misinterpreted Adept L's article. Of course, in keeping with protocol and assuming there had not been a communication fault, Magistra S' comments should be taken to heart. However nowhere in the Protocol section of the *Crystal Tablet* does it say that Magistra S' words should be accepted as infallible or that Adept L has no right to question it until he is satisfied.

In the introduction to *Black Magic* in the *Crystal Tablet*, a pleasing fact is stated, which mirrors a sentiment of Ouspensky's: The Temple of Set's knowledge base is by no means complete. If this idea is to be honored and made a truth, it precludes a vain canonization of certain ideas and people. If one Setian respectfully challenges the idea of another with a higher degree, that Setian should not be automatically banished from the Temple.*

The statement about an incomplete knowledge base also says something else: if we are to live up to it, the philosophy of the Temple should be as evolvable as those who practice it. I would find it

hard to believe that the content and philosophy of the Temple have remained exactly the same since 1975.

I had the chance to see a copy of the original *Crystal Tablet* from 'way back when, a document about a centimeter or two in thickness if I recall. I did not get the chance to actually read it, but I did skim through it and found it interesting to see how much more has been added.

No matter how much tenure an Æonic concept has, or how advanced one is initiatory, one is still trapped in a sack of flesh called a body. As a result Adept Lovecraft may be surprised to find that even Ipsissimus Abe Stoker can make a mistake or two.

[*Editor's comment: Not in my 21 years in the Temple of Set has anyone's membership been terminated for challenging an idea!]

[29] The Scholomance: Remanifestation as an Element

- by Zeena Schreck III^o and Nikolas Schreck III^o

The Scholomance, an initiatory body of the Temple of Set, quietly came into being on the Ides of March 1996 CE. At first it took form as a regionally-based California Pylon. Due to the interest that its goals and methods inspired in Setians outside its home-base, its borders expanded.

Now the Scholomance sheds the skin of its earlier incarnation as a Pylon, as its identity takes on a more specialized form. Henceforth the Scholomance shall operate as an Element. This is the process of *Xeper* reinvigorating itself and transforming itself through Remanifestation. Clearly this initiatory formula applies not only to the individual *psyche*, but to the non-personal vehicles of Setian initiation as well.

The Scholomance has thus far developed in a rather subterranean fashion, accessible to those who find it, while avoiding much fanfare. This characteristic will remain, for as a genuine initiatory academy of the Prince of Darkness, its formula is based on "mouth-to-ear initiation". Indeed this announcement will be the last public surfacing of the Scholomance as such for some time to come, except among its Scholars. To those unfamiliar with the Scholomance structure, it could be said that there are a few crucial points:

- The Scholomance is limited to Nine Scholars at any given time.
- Each of these Nine Scholars takes an oath to complete a certain Task within the World of Horrors.
- This chosen Task must bring Setian philosophy outside the Temple, creating new frontiers for expansion of specifically Setian

culture.

- This task must be clearly evident within the Objective Universe at the end of two years' passage.

- The Scholar of the Scholomance is limited to only two years within the school. The Scholar then graduates as a Teacher, charged to convey what has been learned.

- Of prime importance to the Scholomance Scholar is the development of the self, removed from the matrix of traditional magic, revealed in all of its radical individuation from the Universe.

The World of Horrors, and the Temple itself, shall know the Scholomance not by such methods as obligatory newsletters and other formulaic devices, but through the verifiable proof of what its Scholars create. The Scholomance is already proud of the effects its methods have achieved, within and without the Temple. Those interested in furthering those aims for their own initiation may contact us.

[30] **Vampyres, Werewolves, and Setians (Oh, My!)**

- by K. Lionel Burgess II°

My intent with this article is to cultivate a deeper understanding and exploration of vampyrism and lycanthropy among interested Setians. The first and critical step is in defining exactly what qualifies one as a "vampyre" or "werewolf".

My personal definition of "werewolf" is "an individual who has achieved, or is in the process of achieving, the ability to evoke any or all of the attributes of a lupine beast, usually at will".

The useful attributes of a lupine beast for the Setian are numerous and applicable for GBM, LBM, or MBM. Heightened awareness of hearing/sight/scent, the strengthening of aggressive force (physically and mentally) in confrontations, the development of ingenious sociopolitical strategies, reinforcement of protecting/markings personal property, and shape-shifting are just some of them (not to mention a really good cure for hair loss). Various techniques can be adopted and/or created to reach into the *psyche* and pull out any aspect of the Beast within.

My definition of "vampyre" is "an individual who has evolved, or is evolving, into an immortal being as a consequence of mastering predation upon humankind".

Immortality is the vampyric goal, and the [legal] predation of humankind is the vampyric key to that goal. That is the true "vampyric essence" refined and condensed.

The focus of the aspiring vampyre, therefore, should be discovering in what ways "preying on humanity" can directly lead to personal immortality. Subsequently any and all forms of legal predation

of humanity should be extensively explored and utilized by would-be vampyres. This can be on the physical, emotional, or mental levels.

Of course, this would not mean that preying upon non-vampyric Setians is acceptable. Personally I don't really consider the Elect of Set to be part of "humanity" anyway, but that's a whole other article in itself.

Notice that my definitions incorporate *Xeper* and Remanifestation as essential principles (evolved/is evolving ... achieved/in the process of achieving). I hope that my definitions have helped expand the exploration of both vampyrism and lycanthropy within the Temple.

There is definitely room for more vampyric/lycanthropic exploration within the Æon of Set. If the Prince of Darkness didn't oversee the Coming Into Being of vampyres and lycanthropes, who would?

[31] **Sepulcher of the Sacred Beasts**

- by Carmel Severson III°

I would like to introduce you to an Obsidian Sepulcher which I have opened within the Order of the Sepulcher of the Obsidian Masque. For those who would dare journey along the sacred paths of the animal spirits, this sepulcher is a place for exploring the spiritual and magical value of animals and nature. The animals, as a symbol of the soul, have the potential to reveal to us our own majestic and bestial qualities. The path of the animal spirit is a path of self Recognition, and a journey that takes us in search of our own divinity.

Investigations into the realm of the animal spirit could take many forms and enable us to use techniques such as the study and practice of shamanism; the use of dreaming, dance, shape-shifting, etc.; the study of myths, legends, and animal symbolism; and an exploration of animals through music and art. It can also take the form of volunteer or professional work with wild or domesticated animals.

Those participating in the Sepulcher will be expected to share their experience, knowledge, understanding, and creations which have come about as a result of the creature with whom they work. This investigation may encompass one or more creatures inhabiting either the physical or mystical realm, e.g. dragons, unicorns, mermaids, phoenix, sphinx ...

The Sepulcher is not exclusive to Dromen of the OSOM. It is open to any II°+ sincerely interested in pursuing this type of investigation. If you are interested, please contact me.

This Sepulcher is a place for those who feel a connection to animals, where we can come together

to provide contact, share our study and practices with others of like mind, give feedback, and support each other in the work we are doing. Our main communication will take the form of a humble newsletter, incorporating discussions, articles, ritual and artwork, with personal correspondence and discussion when possible.

Please note: This sepulcher is designed primarily for those who already have a desire/self-motivated interest in this field. You will be responsible for choosing your own particular animals and methods of approach.

This area of exploration may not be something you engage in for the rest of your life. It will serve you for as long as you desire. Once it has fulfilled your needs, then you will not be expected to remain, but move on, leaving behind a written or artistic record of your knowledge and experience. A part of this Sepulcher's purpose is to become an archive for such recordings.

I would also like to invite those who have studied animals and magic in the past to come visit the Sepulcher as a guest and pass along any information: resource material, personal accounts, articles, or other writings you may have. Any offerings such as gifts to the Sepulcher of the Beasts will be consumed with the utmost gratitude.