

# The Scroll of Set

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Editor: Linda Reynolds IV°

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## [1] Set-XV:

### **The First European Conclave**

- by James Lewis VI°

It's over. Set-XV, aka the "Lewis Party and Family Reunion", has begun and ended, and will stand out in several respects as one of the most memorable to date. Council Chairman Robert Menschel, Conclave host David Austen, and I coordinated the many facets of the international gathering; and we are quite pleased with the overall picture resulting at Conclave's end.

Initiates of the Lewis Family came from the UK, Germany, USA, Finland, and Australia to work together in building and operating the event which is Conclave, and the intense differences and parallels were highly obvious when looking at the attendees. Almost all initiatory degrees were represented, and all ages and interests. The rule established by time and history is that no one attends such a gathering and departs as the same person. Each gains new wisdom from that most effective of schools, experience. And let it be known that we certainly had some experiences at this Conclave!

Conclave veterans will know how schedules for these are subject to change. This event was no different. Orders met and were represented by Priesthood members present. There were adequate opportunities for those attending to meet with Order representatives and find out more. Order workings were also held, and ranged from Magister Webb's Order of the Trapezoid adventure involving the British Museum to more conventional workings, such as conducted by the combined Orders of Leviathan and Merlin.

Recognitions are a pleasant part of any major Temple of Set gathering, and we were fortunate to see the II° Recognition of Adept Fleetney and the celebration of Priesthood Recognitions for Michael Kelly, Trevor Thomas, and Walter Gallo.

The Conclave officially opened on October 12 with a general meeting and introductions, explanations of what went on for those innocents who had never attended an International before, and the immediate speculation of how to change the schedule as effectively and frequently as possible. We were successful on all counts.

Each Setian was impressed with the size of the *Ruby Tablet* taken along by Magister Menschel. I recall the first one, and am more than satisfied that

we are traveling into history armed with the combined wisdom of centuries. Magister Menschel, the Editor, will have more to say in the *Scroll* in the future about the *RT*.

The Order of the Vampyre had its own celebration of magic, as did the Orders of Trapezoid, Obsidian Masque, and Shuti. The Orders of Leviathan and Merlin opted to combine their rites, and produced a memorable experience with the Rite of the Two Masters. There was a sufficient amount of free time for sightseeing, and indeed there was plenty to see in such an ancient city. We also treasured the time spent together in the various meetings; and at the end of it all we departed London, that city of teeming millions, changed individuals, still unique, but more aware of our place in the fabric of time leading down the Left-Hand Path.

Thanks for making this another truly great Conclave go to a number of people. First and foremost, although absent for the actual event, the work of Dr. and Magistra Aquino was invaluable in making Set-XV what it was. Magister David Austen and Priest Richard Le-Riche took time out of their busy professional and personal lives to further enrich the Conclave with their wit, wisdom, and hospitality; and as our hosts were British gentlemen *par excellence*. Magister Robert Menschel, Chairman of the Council, deserves words of appreciation for his untiring work there. Special thanks go to those Setians who found themselves on this Ipsissimus' family tree: It is each of you who made this gathering of people from different walks of life the magical event it was. I certainly enjoyed the entire period of time and spoke with no one who did not feel the same.

Now: See you at Set-XVI?

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## [2] **Set is Mighty: An Interview within the Fane of Darkness**

- by a Media Representative

[This Interview is appearing in the current issue of *Fringeware Review*. The issue also contains great stuff by Stephen Flowers, Walter Radtke, Danielle McGranahan, and Don Webb. If you're interested in obtaining a copy, write: Fringeware, P.O. Box 49921, Austin, TX 78765. Ask for issue 666.]

*[FWR: When I began the assignment of putting together FWR666, I wanted to interview a real radical practitioner of Black Magic. Not someone who was going through a Goth phase, or whose connection with the Prince of Darkness was a fashion statement. I interviewed a "bishop" of the Temple of Set, an international initiatory organization in its nineteenth year of operation [by contrast the Golden Dawn only lasted ten years].*

*My bishop chose to be interviewed under his magical name of "Setnakt", an Egyptian nominal*

sentence meaning "Set is Mighty". His titles are *Magister Templi*, *Herald of the Order of the Trapezoid*, and *the Grand Master of the Order of Setne Khamuast*.

The interview took place on October 16, which, according to the *Calendar of Cairo*, is the day Isis and Nephthys weep, for Set has slain Osiris. This is also the anniversary of Belzoni discovering the tomb of Seti I, the Pharaoh whose name means "Set's man."]

FWR: So what is Black Magic?

S: Black Magic is the process of changing one's subjective universe so that a proportional change will occur in the objective universe, depending on the passion and precision of the operator. The White Magician believes in some force outside himself that can be manipulated. The Black Magician revels in his isolation, knowing that they are ultimately the gods of their own creation. The "black" of Satanism, the color of revolt against god, has become the "black" of the Setian philosophy - the color of the self-created god. Our crystallization of this process is in our watchword of *Xeper* (pronounced "keffer"), an Egyptian sentence reading: "I have come into being." Our role model is Set, the principle of isolate intelligence.

FWR: Do you worship Set?

S: Do you worship "freedom" or "evolution"? No, of course not. Let us say that Set might be viewed as a friend, who represents the essence of the Left-Hand Path to us. An individual's attitude toward Set is as dynamic or evolving as the principle of isolate intelligence itself. Of greater importance are individuals' attitude toward themselves, a mix of self-love and dissatisfaction that impels them to transform their lives into a process of initiation, or structuring more and more of their activities to reflect and challenge the god they seek to become. Our symbol, the inverted pentagram within a circle, has two points raised, signifying that we hold change and creativity over rest and preservation.

FWR: So why the trappings of conventional evil? Black robes, meetings at night, the love of diabolical imagery?

S: Antinomianism is important. We begin by breaking the social conventions. Breaking these small fetters gives us both the practice and the energy to break the greater fetters - those self-imposed limitations which hinder our development.

Because of dedication to civilization [As Plato says in the *Phaedo*, "You must forgive me dear friend: I'm a lover of learning; and trees and open country won't teach me anything, whereas men in the town do.'], we honor the laws of men.

There has been a great deal of nonsense written about "Satanic" crime, and despite this being debunked so well in *In Pursuit of Satan* by Robert

D. Hicks and other books, people are more likely to ascribe criminal intent to us rather than to face the greater challenge we give society: the challenge to think. When we make people think, we are expanding that principle of isolate intelligence. The ultimate good of that principle is its preservation and expansion.

FWR: You have this string of titles you gave me. I'm always a little leery of titles and authority generally. What is all this? The "Order of the Trapezoid"?

S: When you contacted me for this interview, you described yourself as "Contributing Editor of *Fringeware Review*" and mentioned that you had over 200 articles and stories published in six languages, I believe you said.

I think all effective people are prideful of being in some ways. The important thing in the world is not the title, but the effectiveness of the individual. If an intellect is not to be dissolved by the cascades of eternity, it must create and cause change. In order to cause change, it must change itself.

The Temple offers a degreed structure to test one's skills against, but that's only for training purposes. The real test of the magician is not how many titles he can get, but the twofold challenge of changing his subjective universe and the objective universe around him.

The Temple's degree system is an illustrative working of the principle that isolate intelligence is not omnipotent; it must work to produce changes in the universe. This again reflects our lack of worship to an omnipotent god like the fictional Jehovah, but emulation of a finite force (Set) that is opposed to divine mindlessness.

Orders represent specialized study groups in the Temple. I would imagine our best-known Order is the Order of the Vampyre, mentioned in Norine Dresser's book *American Vampires*.

An Order represents an attempt to explain and further the initiation of a Magister Templi IV°. It is a remanifestation of their initiation.

The Order of the Trapezoid existed originally in our evolutionary predecessor, the Church of Satan, as a secret society to produce world change. The Order still serves this function of changing social and political reality so that the magicians and philosophers of today will not be meat for the burning-stakes.

But in addition the Order of the Trapezoid investigates certain aspects of time and cognition in order to influence the past and future as well. Beyond this I can not say, and merely refer the interested individual to Stephen E. Flower's book *Fire and Ice*, wherein some of the electrical practices of our Order are discussed.



*FWR: You're not fooling me with this. I know that the Order of the Trapezoid has a pretty sinister heritage.*

S: You mean you think we're Nazis. The order in its present form was recast into the world by Michael Aquino in a Working at the Hall of the Dead of Himmler's Castle Wewelsburg. In fact he consecrated an SS blade. I know because I've used the dagger myself in magical Workings.

Considering the Order has Gays, Jews, and Blacks among its membership: If we're Nazis, we're pretty damn bad at it. No, our agenda has nothing to do with racial or biological "triumphs of the will". Breeding programs are for domestic animals. The ruthless desire to change the world we may share with the Nazis, but we aren't interested in racial or national lines - nor does the crude power of the boot fascinate us.

The greatest magicians are like flute-players in the desert night. Unseen we walk among you, and when you feel that you are working your own wonders, you are working ours. Of course we are not egotistic enough to think that we ourselves are not products of the magical workings of others.

One of the benefits of the Temple is its 300-book reading list, which can help the seeker discover the forces that shaped him [and therefore begin to pull his own strings].

One of the ideas associated with the principle of isolate intelligence is that it is not omniscient; it must work hard to see clearly. Question everything you encounter.

In fact here's a gift for you: When encountering anything, try this formula: "Awaken, see, act." The first assumes you've fallen asleep; the second that it takes work to find out what's really going on; and the third that, knowing the real, you **must** act on it. Now if you want become a philosopher, try this formula on a situation you believe you are familiar with.

One of the most interesting aspects of the Order of the Trapezoid is its exploration of geometry and architecture. There is precious little work on the effect of certain angles upon consciousness, although certainly the eerie phrases of H.P. Lovecraft's fiction might provide the useful hint or two. With the coming of recreational mathematics such as programs to generate fractals for your home computer, there are whole varieties of magic only now being invented, and you can be sure that the Order of the Trapezoid will be there - in fact **is** there.

*FWR: Does Set do something for you? Answer prayers, grant boons?*

S: The mythological lens we have created to view the real processes places Set in the position of a "giver of the Gift of isolate awareness". We

would say that when life reached a stage of sufficient complexity to hold this Gift, the Gift became manifest here. Set's only Gift to us is the awareness that we are apart from the cosmos and responsible for our own decisions.

Followers of the Right-Hand Path try to destroy this Gift by seeking unity with the cosmos. We honor the Gift by reveling in our selfhood.

Remember that the Egyptian god Set slew two opponents: firstly Osiris, the principle of death, and secondly Apep, the principle of divine mindlessness.

Our choice of Set is part of an illustrative working of our principles. We seek independent immortality and self-deification through the practice of magic in an initiatory schema. The Gift of knowing our separateness is all we need. It is perfect, that is to say complete.

*FWR: What about mystic revelations?*

S: I think Umberto Eco's remark in *The Name of the Rose* that mystics seek to communicate with the forces that we, the magicians, control, sums up our approach to mysticism.

There is a place for direct knowledge, what Plato called *næsis*, but that pinnacle is only to be sought after much training in logic and rationality. Greater Black Magic contains the secret of attaining *næsis*. *Næsis* is hard work, not something in a capsule, or by reading a cheap paperback.

*Xeper* is the change that takes places through the long search for the mysteries of the self. If you think of the knights of the Graal, *Xeper* would not be the Graal, but the long road traveled.

Fortunately an application of your mind can sometimes give glimpses of that which is often sought but seldom found. The principle of isolate intelligence can inform or teach those possessed of it. The glimpses are only useful as targets for what the psyche can become. Strengthening self-awareness comes not through isolation and mediation, but through exposure and expression of the self. Even Crowley knew that. In the *Book of the Law*: "Ye shall find them at rule, at victorious armies, at all the joy: and there shall be in them a joy a million times greater joy than then this."

*FWR: Do you think the world would be better if everyone joined the Temple of Set?*

S: Absolutely not. The Temple, like all human institutions, is created as a tool for our own development. If it's not the tool for you, don't even think about it. It may be a damned fine screwdriver, but what you may need are pruning shears.

The Temple provides a place for discourse for people seeking after the mystery of their own becoming. I wouldn't recommend it to anyone who hasn't tried more conventional philosophies and finds them wanting. I think Gurdjieff was probably right: that humans need a school in order to

“escape” from their self-imposed trance. But as schools go, the Temple is fairly rough. No guided curriculum, no spoon-fed lessons.

The real prizes in life are the ones you win for your self. To give more, if possible, would be to take. We provide forums for discussion, opportunities for group magical work, and a really great get-together. After creating the space, all the magic rises from the individuals.

*FWR: So how can I have a Setian experience? How do I find the Temple of Set?*

S: I don't know if you want a Setian experience, but the real seeker is always welcome. Like most secret societies, the Temple of Set is very hard to contact; you would have to look up our phone number in the San Francisco phone book! Or you could write for our General Information letter from the Temple of Set, P.O. Box 470307, San Francisco, CA 94147.

If you really want a Setian experience, find some dark, quiet place, and see if you can still your mind from all the ads you heard on TV last week. Then ask yourself, calmly and clearly: “Am I ready to forswear mindlessness, accept the pleasures and pains of existence, to seek after the mystery of my own creation? Do I dare my own answers, or do I accept the answers of others?”

If you decide that the text of others is an affront to yourself - but, more importantly, if you're filled with a sense of wonder at yourself and the cosmos - maybe you should write for the General Information Letter.

If you decide that it's better to stick with the scriptures of your fathers, I wish you well, because I wish happiness for all men save those who would torment and hinder me. If you decide that you feel silly for even taking a moment of your life to ask about it, you deserve the life you get.

*[FWR: I didn't know what to make of this man. I had expected talk about incantations and magical formulas, or why Set was a better god than YHVH, or at least something about Heavy Metal music. Instead he made me think about my life, and I do not know whether that made me happy. And yet I have to say that the men that have ever really made me think are too damned few in number.]*

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### **[3] An Entrance and Not a Barrier**

- by Patty A. Hardy IV°

While browsing the gift shop at the Metropolitan Museum of Art a few years ago, Adept Andrew Nourse called to my attention an oversized photo study: Erik Hornung's *The Tomb of Pharaoh Seti I* (Artemis Verlag Zurich und München, 1991).

Hornung, having seen for himself the rapid deterioration of royal Egyptian tombs open to modern air and tourism, gained the permission of the MMA to publish a set of old photographic plates of this tomb, made between 1921 and 1928. The 200+ photographs, made by Harry Burton, illustrate every surface of the tomb.

Why should any modern Setian take note of such dusty matters? Certainly Set is in Egypt no longer, as the *Book of Coming Forth by Night* avows. One need but compare the theology of the Setian or Ramesside Dynasties (19th-20th) to that of the troubled and impoverished Egypt of today.

Hornung remarks that Seti's tomb marked a new style in tomb decoration. Did the philosophy of the afterlife found here reflect in any fashion the philosophy of life that made the Setian dynasties the most powerful phase in the history of Egypt? That is the question a Setian magician might put to the silent images.

I examined the photos of images and hieroglyphics covering the walls, the corridors, and the ceilings. Did the ancient priests imagine that men living millennia later would anxiously undertake their preservation, preparing and disseminating copies of the spells of power and names and images as paint and stone crumbled? They believed, or so it is said, that so long as even a cartouche remained, this link with the living would give the *ba* the means of acting among men. And for his mummy and the spells to remain intact - aye, to the threshold of an age where Set would be said to have returned to his friends among mankind - this would surely in those days have been reckoned the sign of supreme magical success.

As a Master of the Temple and as an amateur astronomer, I had a hunch as to the significance of the star map painted on the ceiling in the sepulchral hall. I was familiar with Norman Lockyer's ideas about Egyptian stellar theology (RL #2F) and the identification of the northern constellations with the Powers of Darkness.

Magister Robert Robinson has remarked that the act of teaching was a learning experience for the teacher as well as the taught. The Starry Wisdom lecture of Set-XIV showed me how true this was. Stark confirmation of my hunch came when I spoke of Seti I's astronomical ceiling during my Starry Wisdom lecture. Magister Don Webb described to me an earlier book Hornung wrote after a tour of the royal Egyptian tombs. This I had not seen, and I sought it out.

*The Valley of the Kings: Horizons of Eternity* (Timken Publishers, 1982) reveals that the astronomical ceiling - a star chart showing circumpolar constellations, flanked by other stars organized by decan, on the ceiling above the



sarcophagus - is not unique to Seti I, but a feature of the royal tombs of the Setian Dynasties and **of this period only**.

Considering the fragmentary nature of our knowledge of the ancient cult of Set, this discovery is a revelation. Images of Set have been shattered or mutilated; texts have been lost. Yet these astronomical ceilings have survived, and constitute certain evidence of a sidereal religion.

What are we to make of these uniquely Setian documents? Hieroglyphic passages of Osirian and Solar liturgy cover the walls of these tombs. Their magic ensures the safe travel of the soul with the Sun on the nightly journey: a solar theology. Yet it is a representation of the night sky - not an ornamental heaven as might suffice for one "who would be a star", but an annotated chart marked with constellations ordered by hour! - which hangs over the sarcophagus of the royal Setian. What magic is here implied?

That this sidereal vision of the afterlife did not perish with the Setian Pharaohs is suggested in the *Phaedo*. On the eve of his execution, Socrates outlined a theory of the afterlife he claims to have heard from another - one he says no man of sense would believe in its totality, yet adding that something of the kind must be true. Supposedly the soul after death is borne along celestial river courses passing through "the true earth" of twelve-fold form, to enjoy the company of the gods or to suffer a penance, and return after a time to this world.

In *Hamlet's Mill* (Boston: Godine, 1977), Giorgio de Santillana and Hertha von Dechend argue that a Pythagorean astronomer was the source of this tale. They point to the dodecahedral form of the Pythagorean cosmos, which is identified with the zodiac, to the frequent mythological treatment of the Milky Way as a celestial river, to the testimony of Orphics who identified the winding rivers of the other world with *Chronos Aion* (Time), and to Pythagorean and Orphic beliefs that men's souls spent time in the Milky Way between incarnations, passing in and out of the celestial realm at the point where the Milky Way and the zodiac cross.

Curiously this point of crossing of the Milky Way and the zodiac is the nightside equivalent of the intersection of the zodiac and the celestial equator. The latter are the equinoxes which play so great a symbolic role as marking the death and rebirth of the solar force in esoteric thought. Unlike the equinoxes, the points of crossing of the Milky Way and the zodiac (the constellations of Gemini and Sagittarius, the "signs" of Cancer and Capricorn) do not shift with the Precession, which is a strictly terrestrial affair.

The equinoxes were noted by farmers planning the time of planting and harvesting. The

Pythagorean focus on the galactic/zodiacal crossing apparently emphasizes the non-terrestrial origin and destiny of the soul; something more may be implied. It is a matter for investigation.

Gerald Massey in #1K argues that we live in an age in which the remnants of esoteric philosophy have been degraded into religious notions. All that apparently remains in common circulation of these ideas about the afterlife and the cosmos is the tale of the death and resurrection of a man whose followers wear a cross to symbolize immortality.

It should hardly be necessary to point out that a person's idea of the afterlife reflects the limits of that person's grasp of the cosmos and the meaning of the self, and that such ideas have consequences for the living. What was the link between the tomb's star chart and the philosophy of the Setians of Khem? If this were astrology, why are astrologers now virtually worthless? And if this were not astrology, what was it? And what has it become?

We may guess. We may grant that the astronomical ceiling was a door to life beyond death in the first Temple of Set, a uniquely Setian door. We may suspect that there is some link between this door and certain Pythagorean ideas about time, number, and cosmos, the shapes these ideas have worn during the rise of our civilization, and our present concept of the Left-Hand Path.

I myself have only begun the tracing of this link. Like the cultists of Lovecraft's Starry Wisdom Sect, I have glimpsed strange things in the Shining Trapezohedron, which is a window on all space and time. In future articles I will speak of this, so that Setians may consider what bearing such things may have on *Xeper*.

For now, however, I leave you with food for thought. Last July the profane lifted curious eyes to the heavens, having had a diet of soap opera, murder and politics briefly interrupted by talk of a distant cataclysm and nostalgia for lost glories in their own lifetime. They turned back, most as little changed by the news as the course of Jupiter was by its shower of comet fragments. Some spoke piously of puny human insignificance compared to the master of chaos and accident that is their God. A few learned what lay hidden, while others plotted a greater triumph to come. Consider what it means, and what is to be done, when the sky becomes an entrance and not a barrier.

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#### [4] **Recognitions**

William Pridgen was Recognized as a Priest of Set III° by Magister Robert Moffatt, Magister Don Webb, and Magus Stephen Flowers on the thirteenth night of October XXIX Æon of Set.

Abdul R. Polite was Recognized as an Adept II° by Priest Seam Drakon on the second night of September XXIX.

Göran Gullvang was Recognized as an Adept II° by Priest Petri Laakso on the twelfth night of November XXIX.

Sabine Mueller was Recognized as an Adept II° by Priestess Jennifer Rush-Hunter on the second night of September XXIX.

John Lake was Recognized as an Adept II° by Priestess Jennifer Rush-Hunter on the tenth night of October XXIX.

Leon Wild was Recognized as an Adept II° by Priestess Jennifer Rush-Hunter on the eleventh night of September XXIX.

Peter Sbrockey was Recognized as an Adept II° by Priest William Butch and Priest William Van Patten on the tenth night of October XXIX.

Charles Brogdon was Recognized as an Adept II° by Magister Robert Moffatt on the fifth night of September XXIX.

There are additional Recognitions noted in the Set-XV article at the beginning of this issue.

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### [5] **Who am I?**

- by Sabine Mueller II°

I am what I am. I become what I want to become. I cannot be settled anywhere, unless it is my wish to stay. My wisdom is the essence of ancient cultures accumulated. My will is not wish; it is demand. My appearance is soft and romantic, but make no mistake: I am unforgiving.

I appear humble, but don't be mistaken: My pride is within and stands above everything. The laws I live by are set out by me. I am magic; I don't need tools. If I ever choose to use any, they will be provided for me. My temple is the universe. My companions are the hounds of Hell. My best friend is the Prince of Darkness. He does not command me; I don't command him; he is part of me. Don't challenge us, as we will stand by each other like true friends. Together we will destroy you. You admire me, ridicule me, fear me. I understand you, hold nothing against you, because you cannot comprehend the controversy of my nature. Don't come to me with falsehood in your heart, as I will find you out.

If you want to be my friend, you are welcome to walk next to me. Don't ever try to lead, because I will not follow. Don't follow me; it will lead you to self-destruction. I respect you, your beliefs, your work. I take interest in your well-being. I take you for what you are, and I expect the same. Don't come too close though; keep your distance, as I need space; I can't be confined. Refrain from preaching morality, because I don't know good or evil, and

your words will meet deaf ears. I know the path that lies ahead, and my laws I have to abide by to avoid my extinction.

Do you recognize me? I am the Gypsy Spirit!

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### [6] **Proclaiming the Heb-Sed and Revitalizing the Word**

- by Don Webb IV°

In the time of Prince Set-Is-Beautiful, an ancient ceremony was recovered from beneath the sands. It was called the Festival of Set, or Heb-Sed. Taking place on the thirtieth year of a Pharaoh's reign, it revitalized the Pharaoh and ensured his reign. Set, premier war god who kills Death and Chaos and teaches the art of archery to the Pharaoh, was the patron of this year-long celebration.

Noting the coming of year XXX, I proclaimed in London that the festival of Set had begun, and that it would endure until the last chimes rang at next year's Conclave. At the same Working I proclaimed the Coming Into Being of the Order of Setne Khamuast, which will endure as the sands of time.

As a general in Set's army [note there are no privates in this outfit], I point out that our foes - illusion, ignorance, hatred -although mindless, are implacable. Like Set himself, they exist both within us and beyond us.

With fierce joy [cf. *Book of the Law* II:24] let us take aim against the forces of unconsciousness. Now I don't mean marching in the streets or attacking a mask of the forces of unconsciousness like Christianity. I mean real action to strengthen self-awareness by destroying certain fetters to your *Xeper*.

Strategy, joy, and resolution are the keys by which those seeming walls become doors. No one can tell you which wall to overcome, for that is a personal matter. But I can say that this is a time to act and consecrate your actions to yourself and the Prince of Darkness; that can advance the living Æon in the most important place of all, your own heart. If you do this, and look about at others who are doing so, a sense of well-being and martial joy will flow through the Temple.

One of the imperatives of the Word *Runa* is that there must be a return to the original roots of things in order to transform them. Most of us are aware of this need. It is the reason we keep going back to reread the section *Black Magic* in the *Crystal Tablet*.

But this Festival Year offers us a unique chance for each individual to return to his roots and to **act** on those principles directly in the subjective and objective universes.

One man brought the Temple into being; we each individually doing likewise can exalt it to a new



level of perfection and beauty. We all have to learn - beginning with the smallest things in our life - how to be as the great among us.

In this battle I can't tell you what territory is yours to take. But I can tell you that if you make resolute in your mind that your fight advances the Æon as well as yourself, and that in your celebration of victory, you specifically will your actions to Remanifest to the greater glory of Set and yourself, you will have effectively turned thirty years of development into a fulcrum to change the world.

I will offer you four pieces of advice and reveal a secret of our Æon to you. But these are minor gifts compared to what you can do. But remember: This is not something to daydream about; this is a real battle guided by the question: "What is the work for today?"

Here are the four pieces of advice.

1. Learn to state your goals and strategies in terms of the formula *Xepera Xeper Xeperu*. We all have a vast variety of languages and jargons at our disposal, but each of these with its glamor can make us lose the archer's precision. First and foremost it is the central focus of the Æon. The work and words of Orders and Pylons are to be seen as secondary tools.

2. Do not think that because the Tree in the North has fallen it can not grow again from its roots. When you get a chance to pour a little salt on the lies of the forces of unconsciousness, do so.

3. When possible, avoid fighting among yourselves. This is a year of celebration. That doesn't mean running around yelling "Group hug!", but it does mean that the resolution of conflicts old and new is important. As Ipsissimus Lewis so well pointed out in his commentary on *Hamlet*, the path of wills in conflict is a path of carnage. So the next time conflict arises, ask yourself: "Can I lay this aside for the Year of Rebirth? Can I direct my anger outward toward the forces of unconsciousness?"

4. All of this is to be pursued in joy and celebration. Don't scorn struggle, but conquer anxiety through balance and well-being. As Magister Robinson would say, "Play!"

Now the Secret:

I spoke of the return to the roots of things to transform them. We began with Magister Aquino faced with an intolerable situation. What was the reality of Magus LaVey's Work? What do we do now that Anton has ceased to regard the Church of Satan as real? Posing these questions to the Prince of Darkness, Magister Aquino received the *Book of Coming Forth by Night* and, Uttering the Word *Xeper*, Became Magus Aquino.

Well, we all know that. But where did the word *Xeper* come from? Some of us noted that it appears

in Budge's *The Egyptian Language* as part of a sentence *Xepera Xeper Xeperu*. Aquino had purchased the book in the early days of the Louisville Grotto to learn something about Egyptian and gain some colorful phrases for his rituals. He had noted the phrase as interesting when he read it, but only when he needed to overcome illusion did the phrase return to his mind. This is the process of words which are heard at the right moment, so that they may be spoken when the need arises.

Where did Budge get his sentence? Now in the midst of crisis Magus Aquino did not have the leisure to pursue that. However I did.

The Formula of the Æon, *Xepera Xeper Xeperu*, comes from the papyrus Bremner-Rhind (British Museum 10188). One of Budge's first jobs was the translation of a spell from the third section of the papyrus, which is a collection of spells to defeat Apep. Apep is the *neter* of illusion, and he menaces the Barge of Ra in the Tuat. He hypnotizes all the gods save Set, who defeats him.

The owner of the scroll (marked "Nes Amsu" - property of *Tcham* scepter holders) were encouraged to perform the rituals often - both to vanquish foes in this world and to enter the next with clarity of mind.

Among the spells which gave the magician the power of Set was "The Book of Knowing the Spiral Force of Ra and Felling Apep". Unlike the other spells, this didn't go into making wax figures or writing names in green and red ink, but instead was simply a recitation of how creation took place. It described an entity which, having become aware of itself, had to define itself through creation. Firstly it had to create a void for it to exist in. Secondly it created all things in its mind first, then by working a charm on the universe, caused them to Come Into Being.

In short, although Magus Aquino was unaware of it, the word *Xeper* came from a description of the world too like that in the *Book of Coming Forth by Night* to be coincidence.

The papyrus was written in 311 BCE and hidden in Deir El Bahari. It is the one of oldest of the Græco-Egyptian Papyri, and therefore stands at the headwater of the Hermetic tradition. It has a date of Festival day of the Bennu (November 10 these days). I'll write later of certain remarkable coincidences concerning this papyrus, but for now I'll give the section which is of most interest. The following is a magical translation based on R.O. Faulkner's translation in the *Journal of Egyptian Archaeology*:

This is the Book of Knowing the Spiral Force of Ra and of Felling Apep. The Lord of the Limit of Consciousness says: When I Came Into Being, the way of Coming Into Being Came Into Being. When

I Came Into Being, I Became the First Self-Created One. I did all that I desired in my mind, but I was alone, none could act with me. I considered the watery inertness of space and the vast cascades of eternity, and knew that I must create a place for me to stand. I Created a Void in which I might work, then guided by my sense of Beauty, I created all ideas and forms for that which was to be. I created them in my mind first and then by speaking I caused them to Come Into Being in the watery inertness of space. At that moment "Magic" was my name. But they moved not, so taking my hand for a wife I drew forth my seed, I swallowed this and spat it out as Shu and Tefnut, and sent them into the world. For two eternities I waited but they came back not to me. So I tore forth my Eye and hurled it into the world. My Eye, which is the constancy of the sun, found them and brought them back to me. I gathered myself together and I wept over myself, so that the tears would take on the enchantment of my form as *Xepera*. From my tears are men and women born desiring ever for *Xeper*. My Eye looked upon a new Eye which had grown in its place, and it waxed wroth at this rival. So I plucked forth the rival Eye, which is the changeability of the moon, and cast it into the sky to rule over the changeable worlds. Then did Shu and Tefnut begat Geb and Nuit, and Geb and Nuit begat Osiris, Isis, and Horus, whose Secret name is Makhantenirti ("Blind to my sense of Beauty"), Set, and Nephtys. These in their begattings and becomings brought forth all the multiplicity of forms in the world, especially those children bearing their forms.

So consider what it means that the Egyptian use of the formula was to dispel illusion. Consider how your own *Xeper* enables you to see through things, and in this Festival Year of Set, re-enact the action of Set. See clearly, strike down the illusions that oppose you, and rejoice in your descent from He Who First Came Into Being - for like him you hold within your self all the potential for creation and change.

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### [7] Sentinels' Element

As ÆS Working Year II develops, we find a happy plethora of pylons growing within the Temple of Set. As anyone would suspect, along with this growth we find a growth in questions and problems associated with pylons.

To help Sentinels deal with and resolve whatever problems might arise in their pylons, we hold Sentinel meetings at Conclave whenever feasible. Priestess Severson has also taken the initiative to start a Sentinels' newsletter, to facilitate communication and the sharing of experiences between pylons.

A small number of Sentinels, ex-Sentinels, and sponsors met briefly and informally shortly after the formal end of the London Conclave. They agreed that while all of this is good, more needs to be done. They decided to explore the possibility of a formal Sentinels' Element, a formal element within the Temple of Set dedicated to discussing issues of relevance to pylons and Sentinels.

This first letter is being sent to all Sentinels, pylon sponsors, and the Magistracy, to verify whether Sentinels are interested in such an Element. Please respond to Magister Robert Menschel by [30 days after the letter will be posted], letting him know whether you feel the element is worth initiating, and whether you wish to participate. Initial ideas about how the Element can help you manage and guide your pylon are also more than welcome.

Assuming a sufficient number of Sentinels and sponsors favor this Element's formation and pledge their participation, the list of participants and any & all suggested ideas will be distributed to the participants by letter and/or newsletter shortly after.

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### [8] And Mankind Hastens ...

- by Robert Menschel IV°

Varying amounts of attention have been given to that statement in the *Book of Coming Forth by Night* since the year X, ranging from expectations of doom in the 1980s to a *laissez faire* attitude that "hastens" to our timeless friend could refer to a process that spans centuries of our time.

Discussions at Conclave and the closing statement of the Conclave Working have led me to reexamine this question, based on recent events, speculations, and projections.

As demonstrated by the British Immigration's idiocy and other recent events, the Tree in the North is not dead. It appears to be withering, and may even be doomed [though that's not certain], but its tendrils do still reach in our direction, sometimes tangling our feet and interfering with our progress. If that were our only danger, then given time we'd surround, weaken, kill, and destroy that threat. It might be a long battle, with some setbacks, but victory would be ours. Alas, it won't be that "easy"; the test before us is more challenging.

The year 2000 CE quickly approaches, and with it we see increasing symptoms of millennialism. The worst of the millennialists will kill themselves off, as we are already seeing; but others will put great strain on society, and some of them will likely pose direct danger for some Setians. I don't expect millennialists to be catastrophic by themselves, but they do increase the dangers presented from other sources.



We are accustomed to thinking of national cultures: German, British, American, Finnish, etc. All of these cultures, besides having their own flavors, have their social and economic classes, those "with" and "without". [This is similar to the more material "haves" and "have-nots", but includes other less-material qualities.]

In many cultures there are class struggles, resulting in communism in several countries in the past several decades, Mandela in South Africa, Aristide in Haiti, etc. There are also racial conflicts in Bosnia, Rwanda, and the like; political and/or military opportunism in Iraq; and religious conflicts in Ireland. As long as these conflicts are national in scope, they do not seriously endanger humanity.

However, thanks to increasing travel, economic cooperation and melding (represented by NAFTA, the EEC, and multinational corporations), and information flow (T.V., Internet, etc.), mankind is quickly melding into a global culture, wherein the national cultures become like regional cultures within today's nations. They contribute to the global culture rather than being separate from it. We are therefore nearing a point where we may face global conflict between the withs and withouts. [Economists have been talking about the industrial haves and the Third-World have-nots, but I feel the problem will be more complex, with industrial ghettos in cities like Chicago, Detroit, N.Y.C., and L.A. aligning themselves with the withouts.]

Because of the rate of change in the global culture, and the slower late of change in the global economy ["with" is flowing to the "without" too slowly], I think this conflict is inevitable. Depending on the difference between the withs and withouts (economic, educational, informational, etc.), the then-current rate and direction of change [Are things getting better or worse for each group, and how quickly?], and the preparedness of each group for the conflict, this may be a minor event or a major catastrophe. I can't predict which.

However, if we assume the Christian churches will favor, claim to support, and thereby help influence the withouts (their church memberships and the source of their incomes), this will worsen the conflict. Add the violently-destabilizing effect of the [often heavily armed] millennialists, and I see a good chance for a major catastrophe.

Marxism/communism was strongly based on inequities of the capitalistic industrial revolution and the extreme problems this "advance" in human development generated for the working poor. The worst predictions of disaster for the capitalist industrial nations did not come to pass, because of the rise of strong labor unions in the West. [I'm not familiar enough with Japan's economy to describe why they avoided Marxist catastrophe, but expect it

was due to their cultural differences where the industrial masters felt a stronger responsibility for their workers than we did in the West.]

The Age of Machine ended in the mid-1900s, and the Age of Information began. The Information Revolution is generating a different class conflict, between those able to use the new tools and those who aren't. Progress is being made along lines which may mitigate these class differences - methods of bringing informational power to every television set and telephone for pennies a day - but the progress is being made slowly.

Add to this the growing ignorance of and apparent antipathy to science that may be growing [at least in the U.S.A., and I believe in many other areas of the world], and I see a real problem developing here.

As part of the Information Revolution, we find that the rate of knowledge collection is growing, the rate of knowledge availability is growing, the rate of knowledge use is growing, and the rate of change in all of this is growing. Those who have and use their access to this knowledge are therefore far outdistancing those who don't yet have access to this knowledge, more so than the withs have ever outdistanced the withouts before. This can only add to the strains in our culture.

Finally, because of this increasing rate of change, some people are predicting that the rate of change will reach a "singularity" point in the early 21st century [perhaps as early as 2012 if  $dc/dt$ , or perhaps  $d(dc/dt)/dt$ , remains constant], at which point very significant change will take place in the world on a daily or hourly basis.

Not only will those "with" leave those "without" far behind, but we will be creating a new class of withouts - those who are simply unable to handle this rate of change. Correction: We won't be creating a new class of withouts - Luddites have always been with us - but we'll find that those who can't manage this extreme rate of change may grow to become the great majority of humanity. Only a small elite will ride the wave of the information age into the future, while the rest of the world will be swamped with the results of this change, and will be unable to handle them [just like so many people today are unable to program their VCRs to record various T.V. shows].

Put all of these pressures together on one planet which is quickly growing smaller, and it's very possible we will face a global class-oriented conflict on multiple social, economic, racial, religious, & informational changing lines. It's very likely this will happen within our lifetimes. [If it happens, it will most likely be before my 100th birthday in the year LXXXVI.]

We therefore need to pay attention to these trends. We need to collect, analyze, and share all the information we can concerning these trends [and all others]. We need to avoid or mitigate the undesirable effects that may come our way. We should do what we can to prevent the global conflict if we can [of course working with others in this, politically, economically, and in other ways]. We should make contingency plans to help the Elect survive such conflict if it becomes unavoidable.

In its early years the Temple of Set established an "element" named the First Foundation for this purpose. I believe it may be time for us to reactivate that element somehow. Do other Setians agree?

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### [9] The Final Frontier

- by Michael Kelly III°

Æonic Words, of either type, can take you by surprise. One minute you can be ambling along quite happily, satisfied that you have a sound grasp of the concept in question, when suddenly you realize with a start that the magic bean you have been carrying has sprouted overnight into a beanstalk of gargantuan proportions. Time to stop, think, and reevaluate. Such [to employ one such Word] is a Remanifestation of the concept in your subjective universe.

I would like to recount a few personal observations concerning *Runa* here [although the Word does seem to manifest in a different way to each Initiate - we all have our own Mysteries to seek after].

The formula of the Word is to "Seek After the Mysteries". It is very easy to nonchalantly accept this at a mere surface, intellectual level, and say, "Oh, yes, I've still got a lot to learn". But *Runa* is so much more than that, and when the burning **need** that is in *Runa* suddenly takes a grip on you, it can transform your outlook totally, opening new goals and avenues for *Xeper* and Remanifestation.

A short time ago I undertook a short series of workings to explore the idea of the "demonic self" as discussed in Anton LaVey's *Compleat [Satanic] Witch* (#13D). These workings, which I named the "Secret Lover Workings", had startling results. In a battery of coincidences, all resonating with the same ideal, I found myself envisaging all that I desire, all that I value, all that contributes to my sense of worth, both objective and subjective. This I perceived in the invoked form of my demonic. This form, encapsulating my ideal in so many aspects, is a self-created image only, though it is something **outside** of my core self. It is *Runa*, a mystery to me. And now, having tasted of those qualities that so completely represent my desires, I find myself possessed of a need to seek for them in all that I do.

This particular working had an erotic focus, but its results extend far beyond that. The essence of nobility, of beauty, of value, draws me ever on. These things have a purely subjective worth, but their shadows are at times discernible in the objective universe.

Observe also that this is an ideal; it is not something that I can ever attain. Nor do I want to. The thrill of the chase has a joy all its own.

What then is this *Runa*? I liken it to a magical mirror, wherein I can perceive all that I desire - all that motivates me and feeds my hunger for more. Like any mirror, the reflection is not something that can be touched or finally possessed. And I know that so much more lies out of view, beyond the edge of the mirror. So I strive ever to view the mirror from new angles, to shift the position of both the mirror and myself - to fetch a larger mirror.

There is a very powerful dynamic in *Runa*. A highly charged resonance exists between the mystery and the seeker. For this very reason *Runa* will never be finally grasped; there can be no final satisfaction. The very pull of *Runa*, the strength of the Black Magician, is dependent upon the power gained by their separateness, by the interplay between them. Their union would result in stasis and death. For this reason *Runa* is very much a tool of the Left-Hand Path.

This realization also spoke to me of the need for the Setian to remain active in the objective universe. It is not our destiny to fold in upon ourselves like black holes and disappear into our subjective universes. We need the objective universe also, so that the powerful dynamic between self and not-self can be maintained and developed. We dare not retreat into ourselves solely, "for without purpose the force of mind will fail", as the *Diabolisticon* so eloquently puts it.

Even in a post-mortem state I believe this dynamic living in all realms, objective and subjective, will be maintained. Set, after all, can influence the objective universe even though he is presumably incorporeal. And he has done so when he placed his Gift in the human species and when he communicated the *Book of Coming Forth by Night*.

In his paper on *Runa* in the *Crystal Tablet*, Magus Flowers hints at an "omnijective perspective", and I find his phrase intriguing in this light. So we must live our lives to the fullest in all possible worlds, whilst separate unto ourselves, bound or limited by none of them: We are to be self-ordered. *Runa* demands this level of work in the Universe at large.

I have also been studying *Faust* lately, and here I found a stirring example of *Runa*: a man who swore in his pact with the Forces of Darkness that they could never take him unless he admitted to



being satisfied. *Runa* denies ultimate satisfaction. There is always more to be seen, more to be experienced; we never have it all. The tragedy of Faust is that he grows tired and allows himself to narrow his vision and become satisfied.

The theme is echoed once again in Francis Ford Coppola's recent film, *Bram Stoker's Dracula*. In her "Love Song for a Vampire" Annie Lennox expounds the film's main theme of "love never dies" as follows:

Oh loneliness! Oh hopelessness!  
To search the ends of time,  
For there is in all the world  
No greater love than mine.

In this film *Dracula's* tragedy is the same as Faust's: At the end, he surrenders, and he does not go on to search the ends of time. But the theme is beautifully illustrated here. He seeks after his mystery, his ideal. And it is true; the Black Magician seeking after *Runa* is much akin to a love affair, and the eternal quest will indeed take us beyond the ends of time.

Look within and discover your own *Runa*; seek after your own mystery. And when I did so and caught the first distant scent of it, it was like a fire in my blood. There is indeed a need to seek that will not be denied. Surely it is the will of every Black Magician to fervently pursue everything that will add to our power and nobility.

I took the title for this article from *Star Trek*. *Runa* is the final frontier. We seek after the mysteries that lie hidden behind that frontier, which we see hinted at and obscurely reflected in the world around us. We will never reach out and touch those mysteries in their fullness.

None of this is to suggest that *Runa* is a fruitless quest. In *Star Trek*, after all, there was an infinite universe out there, and the crew of the *Enterprise*, valiant though they might be, could never hope to encompass even a minute fraction of it. But they did go forth and have a multitude of experiences in various star systems. The high popularity of this television programme for many years is evidence in itself that their eternal quest had value and was worthwhile, even if they had only scratched the surface of the Universe's mysteries.

The final point of this article is that *Runa* is a very intense and personal thing; it is not simply an abstract idea. Once you begin seeking after your mysteries, *Runa* will draw you after it forever. You will never reach it; it will always remain ahead of you; but you will uncover a great deal of beauty and worth as you travel. Thus armed, let us truly "boldly go where no man - or woman - has gone before".

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## [10] Trends, Millennialists, and Coincidence

A Response to "Mankind Hastens"  
- by Patty A. Hardy IV°

We are accustomed to thinking of national cultures: German, British, American, Finnish, etc. All of these cultures, besides having their own flavors, have their social and economic classes, those "with" and "without". [This is similar to the more material "haves" and "have-nots", but includes other less-material qualities.]

In many cultures there are class struggles, resulting in communism in several countries in the past several decades, Mandela in South Africa, Aristide in Haiti, etc. There are also racial conflicts in Bosnia, Rwanda, and the like; political and/or military opportunism in Iraq; and religious conflicts in Ireland. As long as these conflicts are national in scope, they do not seriously endanger humanity.

However, thanks to increasing travel, economic cooperation and melding (represented by NAFTA, the EEC, and multinational corporations), and information flow (T.V., Internet, etc.), mankind is quickly melding into a global culture, wherein the national cultures become like regional cultures within today's nations. They contribute to the global culture rather than being separate from it. We are therefore nearing a point where we may face global conflict between the withs and withouts. [Economists have been talking about the industrial haves and the Third-World have-nots, but I feel the problem will be more complex, with industrial ghettos in cities like Chicago, Detroit, N.Y.C., and L.A. aligning themselves with the withouts.] - Robert Menschel IV°

I had opportunity to chat over dinner with a co-worker who helps run the Omega Boys Club in Oakland. Among the things we discussed was the absence of continuity. Boys he works with live in the present, with no past, little conviction that they will long survive, and consequently no model of the future.

Glenn remarked that whatever influence he might have had was undercut by the fact that most of the children he worked with literally did not believe he would be around the following week; too many were randomly struck down by violence for them to believe it.

Gangs are a caricature of the initiatory structure of traditional societies. They give the child inclusion

into shared mysteries, promise of a place in the cosmos, albeit one that is small, shallow, and transitory. Oddly it was Glenn who brought up the word "initiation", not I; his understanding was based on Campbell's *The Power of Myth*.

Gazing upon the faces of the pharaohs in stone at the British Museum, I saw that education followed by initiation had made of me a being that factored centuries into decisions and acted in full expectation not only of a natural human life span, but of being capable of wielding influence beyond that span. I had become like those pharaohs, who restored monuments a thousand years old and built tombs intended to define their post-incarnate lives.

The difference between the two is indeed more than economic. Realizing that the core of this situation is spiritual and cultural rather than wholly economic, African-American leaders have attempted to encourage a sense of history and identification with African culture. Some argue for political agendas involving trans-national struggle under the banner of Islam or Pan-Africanism.

It is the third-generation monotheism, Islam, that you have overlooked in your admittedly preliminary analysis. Islam has surpassed Judaism as the second-largest world religion in the United States after Christianity, and memetically it shares all of Christianity's worst traits: aggressive proselytizing, literalism, and an abiding hostility to self-will.

In Africa and the Middle East Islamic militants have gained much power by exploiting class hatred against secular governments, and leaders like Saddam Hussein have claimed religious sanction in threatening wealthier Islamic states in league with the "Great Satan" (the USA). Here in the United States Islam has thrived on the racial and economic misfortune of the African-American as well as the influx of Islamic immigrants.

These Islamic immigrants became the target of hostility and violence chiefly on the part of poor and lower-middle-class Whites during the Gulf War. This racial element compounded by the oil interests of the US and the EEC and the hostility to immigrants that has been rising in many nations in economic decline adds further complexity to the scenario you sketch.

Pan-Africanism, as a political movement, appears to be a mingling of ideas about political autonomy and cultural purity lightly frosted with Marxist rhetoric. It is in part a reaction to the collapse of the Communist bloc and fear of the EEC, a multinational alliance of the old colonial powers. I have relatively little information about this movement and I am no political scientist, but it appears to me that the chief weakness of this movement is the desire of its theoreticians to control the flow of information into and out of African

states in the name of defending cultural identity. Its chief strength is its recognition of the destructive and regressive nature of regional ethnic conflict.

It is strange, seeing the devastation wrought by centuries of tribal conflict and external interference, to recall Egypt as the first nation-state.

I will now appeal to intuition, to which I do not frequently resort. Based on certain events, impressions, and impulses of the last week, which are in turn linked to events at Conclave and prior to Conclave, I am convinced that Setnakt's observation regarding the appearance of Set at various critical phases of human history is not only valid, but may be further extended. In each previous case, Set's influence appeared in the region of the Middle East at the gateway between Africa, Asia, and Mediterranean Europe. Yet he has stated that he is in Egypt no longer. Set-Typhon passed into the lore of Western Hermeticism as the demon of the self-willed Black Magicians after befriending the empire-builders, caravan desert guides, and the very founders of the Two Lands.

The destruction of which Set warns, and of which you have written, Shuti, is rooted in that unhappy land where the monuments of eternity stand desolate.

At the British Museum my eye was drawn to the foundation deposits, certain magical amulets and offerings buried around the foundation of a temple to Set built on the ruins of the Aten temple built by the monotheist Akhenaten. Upon my return to the States, I reflected upon this and phoned up a local seller of archæological books in Oakland. The lightest expression of my will was rewarded: a complete record of the British-sponsored archæological dig of that very site had arrived two days earlier as part of the library of an Egyptologist they had purchased, and the volume was delivered to my office the next day.

I poured over the records, noting with special interest that the temple site had not only been deliberately demolished by later dynasties but had remained uninhabited ever since, being used as a dump by later settlements whom the dig revealed to be increasingly impoverished over time.

Work obligations prevented me from pursuing further study until November 2nd, when I was working at home. After performing some work tasks I felt a strange and feverish urgency around the task of putting my understanding of the archæological site into some written form. I was particularly anxious to know just where Matmar, and a second site Qau, were located, since this was not clear from the archæological dig notes.

By careful cross-checking of maps of Egypt at various times in different texts in my personal library, I was able to fix the location of these sites,



their nomes and those nearby, the capitals of the nomes, their presiding gods and early dynastic hieroglyphic names of the nomes. [Among the volumes I consulted was Brugsch's *Egypt Under the Pharaohs*, a battered and yellowing copy which I had discovered at Field's Books in San Francisco (and which was signed by Michael Aquino).]

The next morning I had to report for jury duty. While showering, random association caused me to recall a chain of events of precognitive nature that had occurred many months earlier, involving the fires of the L.A. riots. Prior to the court decision that had triggered those riots and fires, I had experienced the same odd sense of urgency while watching the opening moments of a movie, *Terminator 2: Judgment Day*, which features flames engulfing L.A. I had been struck by this at the time, and ran the videotape several times, examining the title music, cinematography, and other details to understand this, but without understanding. I made a purely mental note of this memory in the shower.

At the Hall of Justice while waiting for jury selection procedures to begin, I bought coffee in the cafeteria. There, with shock, I read a front-page newspaper article describing a fiery flood pouring into the Nile. It consisted of rain running down the western desert hills, carrying petroleum from an oil depot that had been set afire by lightning during the worst storm Egypt had seen since 1957. It had rushed down and destroyed a small village near Asyut on November 2nd.

I sipped my coffee and read the article, trying to conceal my state of mind. Could it be? Where was Asyut, capitol of the old nome Atef-Kente sacred to Up-uat, Opener of the Way, and beginning of the road to the Kharga Oasis? I checked the newspaper map. Sure enough, it was on the west bank of the Nile, opposite the midpoint between Qau and Matmar on the eastern bank. Exactly where was this unhappy town, Durunka? It lay southwest, according to the newspaper map adjacent to the ancient nome of Upper Egypt whose very name is Set. I read that the town was the center of the Islamic militants attempting to bring down the secular government of Mubarak, and I **knew**.

These intuitive perceptions remain to be fully understood. However in view of them I do take great interest in the suggestions you have put forth in this article.

I also take much interest in Setnakt's allusion to a neural net chip used for pattern matching. He says he does not know what a desktop computer made of such chips would be used for. But I do, for my undergrad thesis at MIT concerned relevance and information retrieval, and in the course of writing that paper I became familiar with associative

algorithms that dynamically organize information in accord not with externally-imposed standards but using relationships teased out of the data itself - and that is what those chips are for: the identification of trends in large quantities of incoming data such as newsfeeds and stock market figures.

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## [11] **Ultima Thule Pylon Introduction**

- by Petri Laakso III°, Sentinel

As of September XXIX ÆS a new Pylon has been shaped in order to assist the North European Initiates of the Temple of Set. Participation is open to all North European Setians as well as to those others who have an interest in this area and its culture (ancient or modern). But first and foremost this Pylon is dedicated to the inhabitants of this geographical area who intend to find and actualize their very own way of Becoming. There will be room for all manifestations of the North European cultures, yet it shall not be forgotten that we are Setians pursuing Setian Initiation. The essence of the Temple of Set is metacultural, but the methods and aesthetics of initiation are manifold.

Anyone interested in this Pylon is encouraged to contact me, for it is you who will give this concept true life and substance. To those who inquire I will send a copy of the first issue of our Pylon magazine, *Hyperborean Codex*, scheduled to appear sometime around New Year's Eve.

Ultima Thule: Geographic area: Northern Europe (Scandinavia, Baltic countries, Russia). Newsletter (subscription): *Hyperborean Codex* (multilingual). Interests: Coordination of the cooperation of Setians in Northern Europe; facilitation of real initiation in this area until local Pylons emerge; development and application of initiatory methods in tune with North European cultural values and national attitudes/characteristics. Sentinel: Petri Laakso, Priest of Set III°, Finland.

Statement: The Ultima Thule Pylon seeks (1) to provide Setians with the basic tools and feedback they need in order to attain II° Recognition; (2) to increase awareness and initiatory application of the cultural heritages of Northern Europe, i.e. encourage being true to the ways of our ancestors to the extent that this can aid us in our self-understanding and willed evolution; (3) to educate and encourage II°+ Initiates who may eventually find it feasible and desirable to found their own Pylons in North European countries; (4) to promote the Temple of Set in the North by arranging Setian meetings, workshops, etc. and constructively yet firmly confronting any challenges the public might cast before us; thus (5) to function as the collective gate through which Set's brilliant Darkness illuminates the peoples who live beneath the Seven Stars.

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**[12] Overheard at the Set-XV Conclave**

A Temple of Set Tradition  
- recorded by Rosemary Webb III°

“St. Dingus took a whizz here, and that’s why there’s a well ...”

“It’s so nice sometimes to see a Master of the Temple throw his head back and say ‘I don’t know’.”

“What is a ‘spotted dick with custard’?”

“Keep going up the stairs, then turn left at the axes.”

“I hate it when you ask me that question and then wink.” “So.”

“Let’s go out and take what we want - we’re black musicians.” “Musicians?”

“Those are just fossil forms of the Black Flame.”

“We can identify the heart and brains of mankind. Does this mean we can also identify the arsehole of mankind?”

“I’m a long-standing member of the Order of the Chair.”

“It was **more** than a cake.”

[From a IV°] “When I was an Adept, I knew what *Xeper* was. Now I don’t know. I want to tell the Adepts: ‘Leave now; found your own Order while you still know everything.’”

“Like a cross between a two-legged camel and a flat-footed goat - but don’t quote me on that.”

“Most people are more afraid of their math teacher than they are of Satan.”

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**[13] From the Editor**

Henceforth there will be 13 rules that you **must** follow before I will even consider your article for publication. These rules are:

1. Don’t use no double negatives.
2. Make each pronoun agree with their antecedent.
3. Join clauses good, like a conjunction should.
4. About them sentence fragments.
5. When dangling, watch your participles.
6. Verbs has to agree with their subjects.
7. Just between you and I, case is important too.
8. Don’t write run-on sentence they are hard to read.
9. Don’t use commas, which aren’t necessary.
10. Try not to oversplit infinitives.
11. Its important to use your apostrophes correctly.
12. Proofread your writing to see if any words out.
13. Correct spelling is esential.

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**[14] Just for Fun!**

- by Danielle McGranahan III°

Back in early March I was at work organizing things for my company’s annual convention, to be held in Washington, D.C.

In doing so I needed to arrange a cocktail party for our top saleswomen - something unique and special. I had been collecting all kinds of brochures on unique locations when I saw it: the schooner *Alexandria* - a 125-foot classic Scandinavian vessel, built in Sweden in 1929 and remodelled for passengers in the 1970s. It’s all black with three masts, red sails, the works! It was perfect ... well, almost perfect.

Upon contacting the captain, I was told the vessel would not be available for the date I needed it. I asked him why. His reply, “Have you ever heard of Anne Rice’s *Interview with a Vampire?*” Needless to say, I answered in the affirmative. “Well,” he continued, “they’re using it in the movie, and it’ll be down there for a while.”

Unfortunately I was not able to rent what I have now been calling the “vampire boat” for my company’s party. My boss didn’t find it quite as amusing as I did.

[Editor’s note: Possible conclave location?]

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**[15] Antiquities**

- by Sterling V. Scarborough II°

Okay, what’s wrong with a little bravado? I just acquired an authentic 19th Dynasty scarab - for under \$100! - from a reputable gallery in New York City. [Perhaps the Order of Anpu Grand Master “levitated” upon perusing the gallery’s current free catalog, which includes a bronze Anubis statue priced at \$1,400.]

There are many one-of-a-kind antiquities available from: Sadigh Gallery of Ancient Art, 303 Fifth Avenue #1603, New York, NY 10016, phone: (800) 426-2007 or (212) 725-7537.

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**[16] Custom Medallions**

- by Marie Buckner II°

Now available: 1” mirror-finish silver Pentagram of Set medallions \$25 each. 100% of profit donated to the Temple. I will need at least 10 orders to pay for the initial cost of making the mold, etc. for this project to fly.



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**[17] Ritual Music**

- by David Kramer I°

The use of music and sound effects is a very powerful and often overlooked tool of the Black Magician. The film industry is most certainly aware of the power inherent in music. Almost everyone knows of the theme from a particular movie that immediately causes the brain to access and recall the movie, usually including the feelings and even the conditions under which the movie was seen.

Because I'm employed in the behavioral sciences, I have become aware of how musical selections can and do impact upon states of consciousness. Music that has a beat close to that of the human heartbeat (70 beats per minute) will create an altered state or hypnosis. The born-again Christians have been aware of this relationship for many years; that is why most gospel music is in the 70-beat-per-minute range. When people are in an altered state/ hypnosis, they are very programmable.

The Church of Satan stated in its writings that classical and old music has power and is "the Devil's music", which is true in many instances but may reflect more specifically the musical tastes of Anton LaVey.

Most people develop their musical preferences when they are young. For example, people who were teenagers in 1969 may enjoy the Rolling Stones and Jimi Hendrix more than other types of music, simply because they were "imprinted" with that style. Elderly folks may like Perry Como and Mitch Miller for the same reason.

Generally the style of music that was popular during teenage years becomes the individual's "type of music" for life. Today, with computer-generated music, sampling techniques, and some excellent cutting-edge musicians, great quality ritual and general purpose music is available to the serious Black Magician.

I personally have had a lifelong attraction to music. I began to realize many years ago that certain types of music affected other people and myself in "mysterious ways", no pun intended.

Much of the music today is powerfully able to create an altered state or hypnotic trance. Brain/mind research indicates that individuals are 25 to 50 times more suggestible in an altered state than otherwise. The LBM implications are obvious.

Regarding rituals, the magician can use music to create an altered state depending upon the purpose of the ritual. I listen to different selections sometimes before and sometimes during the ritual, again depending upon the purpose of the working.

I have found that music can greatly assist the Setian in *Xeper*. As the Setian is reading and

absorbing information from various sources, music can create the vehicle to complete the loop. It can create for the magician, through emotional involvement, the ability to access *Xeper* in the manifest plane. To me this completes the loop and creates wisdom from knowledge.

My suggestion to my fellow Setians is to listen to as much different and unusual types of music as can be found - and don't overlook movie soundtracks. Judge the music by your own awareness of how you feel and what happens to you as you're listening. Do not be concerned if other people like it or not, as long as it serves your purpose!

I welcome any comments or critiques.

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**[18] Report: A Setian Challenge**

- by James Knowles II° (The Black Tiger)

In the February 1994 issue of the *Scroll of Set*, I issued a challenge for others to conduct a GBM rite on Walpurgisnacht to blanket Bosnia with the Black Flame. Some Setians accepted the challenge, and after waiting several months to try and determine the results, here is my report:

A specific rite was constructed and sent to those who contacted me, as well as some of my regular correspondents.

After the working I received a letter from Priest (the Adept) Michael Kelly, who wrote: "I thought the ritual was very well written. This may not seem to be the most important thing upon first reflection, as the real work is obviously the inner act of will that actualizes the magic."

Adept Larry Blount also participated in the working and wrote the following afterthoughts: "Since the rite, any time I have thought about or heard a news report from Bosnia, the impression of a drooling lunatic in a ridiculous military uniform comes to my mind. I have come to know him as self-deceit in full military dress, complete with a toy sword and a chestful of tarnished, store-bought medals. He is running in the streets of some European town, waving a banner and shouting political slogans. More and more people have contempt for him, ignore him, or speak openly of banishing him to the wilderness to fade away, forgotten even by the history he tried so hard to make."

I think Adept Blount's afterthought is evidence of what Priest Kelly said about inner will actualizing the magic. What we have is Adept Blount's will forming a denigrating and power-stripping subjective impression of those perpetrating the atrocities. The subjective impressions are triggered by objective proceedings (television, newspapers, etc.), which are themselves triggered by the

subjective actions of the perpetrators, i.e. the atrocities. All of this triggering goes to show a link between Adept Blount's subjective universe, the objective universe, and other specific subjective universes. Adept Blount's subjective impressions are then projected along the link into the objective universe and the particular subjective universe(s).

Yes, the intent of the challenge working was to effect change and blanket the former Yugoslavia with the Black Flame; however I think it's important to keep in mind that the objective events which seem to trigger one's magic many times are others' subjective impressions being projected into the objective universe. The Black Magician who discerns this wipes away many illusions and thereby moves closer to seeing reality.

The working's results? Well, three press people were shot while driving from Sarajevo the morning after the working. During June, the Serbs were told that lifting the arms embargo against Bosnia would be seriously considered unless they, the Bosnian Serbs, were willing to give up land won from war to further peace. The Bosnian Serb leader, Radavon Karadzic, while in Moscow said that Russia would supply his army if the United States were to accomplish raising the arms embargo against Bosnia. Karadzic was immediately shut down, however, when Russian officials said before the international press that their country would do no such thing. Then on June 30th, while mediators were working on a new peace plan, Bosnian Serbs raided a U.N.-monitored storage area in Croatia, making off with heavy weapons. On July 27th Bosnian Serbs attacked a U.N. convoy just outside Sarajevo and, after rejecting a new peace plan, began taking potshots at relief planes, thereby shutting down the airlift. On August 4th Serbia cut off their support for the Bosnian Serbs because of the peace plan rejection. On August 5th NATO initiated air strikes against the Bosnian Serbs near Sarajevo. On October 17th the Bosnian Serbs attacked a U.N. convoy, with a repeat attack on another the next day. The U.N. ground commander didn't call in NATO air strikes, because "they promised not to do it again". [Pathetic, huh?]

So was the working successful? For anyone who expected the warring factions to be at peace and living in harmony by now, the answer obviously is "no". On the other hand, if any participant learned/discovered anything new, or was otherwise changed as a result of the Walpurgisnacht Rite, then I think the working should be considered a success. Remember: work for work's sake.

On a personal level I consider the working a success for many reasons, not the least of which was that it led to the development of new and meaningful exchanges with other Setians.

My special thanks to Priest Michael Kelly and Adept Larry Blount for their contributions to this report, and to all the unnamed Initiates who participated in the working.

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### [19] Order of Setne Khamuast Statement

- by Don Webb IV°, Grand Master

[See *Crystal Tablet of Set.*]

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### [20] Write like an Egyptian

Deniart Systems has released its TrueType Hieroglyphics font package for use with Windows - the same package as released at the end of last year for Macintosh. As before, the two fonts, one pictographic and the other phonetic, are bundled with a comprehensive manual which includes a pronunciation guide and keyboard diagrams.

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### [21] Understanding the Fish

- by David Kramer I°

Over the years I have observed the resurgence of fundamentalist Christianity in the United States. I was not raised with any religious indoctrination personally, so I really didn't pay much attention to the affairs of organized religions. In today's world, especially in the United States, the individual is bombarded with fundamentalist Christian symbolism.

Jesus fish are on the back of a lot of cars in every city, cable television programming in most cities will carry 3-6 religious channels, a majority being fundamentalist or born-again variety. For many years I was content to ignore this situation and view it as an erroneous belief system. But over the years, observing the relentless attacks [often illegal] of fundamentalist-inspired groups on Left-Hand Path organizations [and almost everyone else who does not subscribe to their belief system], my view has changed. It may not be in my best interest to totally ignore what is going on.

Anton LaVey, at the time of writing the *Satanic Bible* stated that the Christians were burning out and losing power. Observing the events of today, the opposite appears to be the case.

I have always subscribed to the adage "knowledge is power". I recently read *The Mind of the Bible-Believer* by Edmund D. Cohen, Ph.D., published by Prometheus Books. This book would be normally found in the psychology section of a good bookstore, but may have to be ordered depending upon where you live.



This book basically deals with the conversion tactics (brainwashing) or techniques that are written in the Christian *Bible* itself. It lists seven devices, each a chapter, used by the fundamentalist religions in the United States and elsewhere today. Dr. Cohen warns of the potential of another thousand-year dark age like the one brought on Græco-Roman civilization by the rise of the New Testament religions.

I feel the knowledge found in this book regarding the beliefs and goals of New Testament Christians is useful if only for providing a clear vantage point if one is ever under direct or indirect attack by a fundamentalist organization. This book really explains what makes the "Born-Again" tick. Comments and critique always welcome.

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### [22] **Childhood's Beginning: A Few Thoughts on Balance and Becoming**

- by Peter P. Sbrockey II°

Since joining the Temple of Set in August XXVIII ÆS, I regret to say that have witnessed Initiates who are totally consumed by the thought or idea of the Word *Xeper*. They eat, breathe, and sleep, all in the name of Becoming. It concerns me because some take it to the point of what could be considered as having a text-book case of narcissistic personality.

I personally feel that *Xeper* is a conscious, natural progression of the self. It is not something that is or can be forced.

In the *Crystal Tablet of Set* section on protocol, Magister Robert Menschel states "No one can force another to *Xeper*, nor even show him how to *Xeper*." I agree.

He then goes on to say: "The methods must be first self-realized and then self-observed." I strongly feel that if the part about "self-observation" goes unheeded, the outcome of the Initiate's *Xeper* could all too soon self-destruct, just as with the progression of other types of "addictions".

I feel that it is very important, if not necessary, for Initiates, especially the I° and II°, to incorporate some sort of balance unto their Becoming.

Even before most of us had a chance to get our hands on a copy of the *Crystal Tablet*, I'm sure we read and reread the General Information & Policies introductory letter. The letter's updated 1/XXVIII ÆS section on Setian Philosophy states: "The Temple of Set is not intended to consume the energies or lifestyles of its Initiates. Since a truly Adept magician must interact constructively and comfortably with conventional society, encouragement of monastic isolation would be counter-productive to personal development and

even constrictive of the flexibility necessary to the entire Temple."

So, for what it's worth, until next time: *Xeper* and Remanifest!

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### [23] **Sacred Truths**

- by Abdul R. Polite II°

Darkness permeates this realm within. I welcome you for a journey beyond the veil. Behold! All is revealed with light that blinds not, yet opened is the door to the quest of beyond.

Know the signs that shall cross my path, for blindness in these shall hamper one's growth. Within yourself an Abyss has its dwelling. Pollute it not with careless whim and hasty desires. Fall not into a realm of illusions where fact and fancy walk hand in hand. Call yourself not the Master of Realms when you have not even understood your Abyss. Woe to those who would dare the Abyss with eyes closed and tainted intent.

Awaken the light and descend within, for deep inside lies the truth of love and the truth of life. Reality's foundations must be torn asunder, for Those Who Are judge from within. These beings of self ride the tempest of change, growing in strength of refinement towards the horizons of *Xem*. Burning and shining, we are Setian creatures that move 'til no end!

*M au-t tchet tai-ten.*

*Xeper* and Remanifest

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### [24] **Meditations on the Vampire**

- by Dennis Stevens I°

We all have our own idea of the perfect vampire, like we have an idea of our perfect lover. We see the familiar figure moving through the city streets or the castle halls. Handsome, beautiful, powerful. They appear perfectly human. Yet any degree of scrutiny reveals signs that this creature is out of the ordinary. Perhaps an unusually pale [or unhealthfully ruddy] complexion, seductive eyes from which you cannot tear your gaze, or a gait so graceful and powerful it surely cannot have a natural origin.

Like that seductive gaze, the figure of the vampire has held our cultural consciousness in thrall for centuries, if not for eternity. What is the source of this fascination? What do they represent that we are continually drawn to them?

Vampires represent many things; in fact they represent anything we want them to. Bram Stoker used vampires to reinforce Victorian sexual mores; Anne Rice used them to make modern anti-heroes who strode fearlessly into any church. But if one wanted to find a common theme for vampires, it might be the concept of boundaries - or perhaps

ambiguity, which is another way of talking about boundaries.

The most obvious boundary one encounters in the realm of the vampire is that of life and death. The vampire exists in an ambiguous state in that it is clearly not dead, yet not truly alive.

This conjunction of the symbols of life and death permeates the entire concept of the vampire. It appears dead during the daylight hours, and remains in its coffin, the customary place to find dead bodies. Yet it walks the streets and stalks the countryside throughout eternity, feeding on that quintessential source of life: blood.

Count Dracula comes to live in England and resides in Carfax Abbey. His helpful real estate agent explains the name as having come from *Quarte Face*, as each side is aligned with the cardinal points of the compass. Thus the Count lives not in one particular place, but in the center of all directions, that is to say in none of them. His most ubiquitous symbol is the bat, which is a mammal yet flies -another shading between boundaries.

The other symbol most commonly associated with vampires is the coffin. For the vampire the coffin is the place of rest, where he returns to the archetypal source, the earth. That the earth has often been identified with the figure of the mother leads to some interesting connections. Lying with the mother, being nurtured by her, is essentially the same as lying in the womb. The abode of the dead becomes the womb for a new life [or unlife].

Vampire lore is replete with other references to the concept of borders. A common rule of vampirology is vampires' inability to enter the houses of the living without their permission. Some legends state if one places a pile of salt at one's doorstep, vampires must count each grain before entering. Their inactivity during daylight hours points to the boundary between night and day.

But what do these observations say about the people who are fascinated by vampires? Perhaps many of them are between boundaries as well. Are there people who also exist in the interstices between realms of being? There are those odd souls who find that society has certain categories, boundaries and rules which they find have been imposed on them. Yet something deep within, something undefinable, cries out against those straitjackets.

Rules are another kind of boundary, and rules of behavior, dress, attitude, or sexual mores are often created by a few to control the many. Some people will find themselves, perhaps without truly realizing, gravitating to those very things which are not acceptable to the mainstream. This has nothing to do with adolescent rebellion against parents; that is merely a phase. Those who go through it generally

become the most staid and respectable members of society.

Rather there are those who feel an acute, even painful gulf between themselves and the vast majority of their fellow human beings. They may try, often with tragic results, to meet the expectations of others, but to no avail. This attempt is nothing less than the betrayal of the innermost self. The price of that is far worse than mere social ostracism, yet not without a price of its own.

One may note that many modern treatments of the vampire have striven to make the undead into heroes, or at least more sympathetic to the audience. It should be noted that this goes entirely against the grain of Stoker's original *Dracula*. This is not to say that artists should not treat material however they wish, but note that Count Dracula never apologizes for what he is nor tries to enlist the sympathy of those mortals he encounters. He knows what he is and what he must do to survive; as a military and political leader of the turbulent 15th century, he makes tactical decisions based on a realistic understanding of his strengths and weaknesses. Rather than a pathetic and diseased figure, he may be seen as someone who is in complete touch with his self.

Of course some readers gasp in horror. How blasphemous to think someone could look into himself and see something dark, hideous, and driven to feed on the life-force of others! But such a reaction would deny that all life feeds on other life. Anyone who managed to pass his high school biology course will remember that all life obtains nutrients from the Sun - if you happen to have chlorophyll coursing through your veins. Otherwise you must feed on other creatures.

But the exploration of the self is the real issue here. Many people talk about "finding themselves" and discovering "who they really are". We seem to think that if we pull away the masks that are the accumulation of the accidents of our birth and experiences, we will see the face of an angel smiling back at us. But are we so sure it will not be a demon leering in the mirror instead?

Put another way: When people talk about "finding themselves", they seem to mean they have some sort of "core personality" which is not the product of their reaction to parents, school, friends, etc. They seem to have in mind something which is inherent to them, something they were born with - the soul, for lack of a better term.

Such factors as our experiences and the circumstances of our birth are fleeting and mutable. The soul, our essence, is beyond temporality and beyond space. It exists in a realm, like the vampire, which is eternal and unchanging. Yet in seeking that essence we can only use those ideas of what is



eternal and immutable which we have gained from our limited perspective. Thus how could we recognize our essence if we even saw it? We have a picture in our minds of something utterly beyond our ability to conceptualize.

To explore the essence of the innermost self is a transforming experience. "Person transformation" has become something of a buzzword in New Age circles, and usually connotes something vaguely positive - growth, maturity, etc. Yet growth can be painful. When transforming into something new, the old must die.

Here again we encounter the mystery of the vampire. One who is drawn to the vampire inevitably encounters the pathos and the pain of the vampire. This is partially because we identify with the vampire as someone who appears like everyone else, yet is possessed of strange thoughts and desires which make him completely different. [Note the way in which various disadvantaged groups in society have used the vampire image.]

Yet when we cross into the vampire's lair, we cross into that in-between state where anything can happen, and anything can turn into anything else. The old self is killed, and the new self is reborn in that twilight realm. There one does not have to hide one's desires, but can revel in them. All rules are abrogated; there is no authority, no structure. One has absolute power and absolute freedom to do or be anything. This is why all fantasies of what "vampire society" would be like must be ridiculous. The vampire is the projection of the desire for power without limitations, to move alone and unfettered among humans.

To summarize, the vampire is a creature whose nature revolves around boundaries - of life and death, morality and desire, existence and non-being. Vampires exist in the grey areas between the categories humans create to make sense of the world.

Correspondingly there are humans who exist outside of the social boundaries that are imposed on us. Some shrink back from those boundaries, while for others, whose inner essence belongs to those realms outside the boundaries, there is an inescapable lure to those twilight spheres. These realms take us far beyond anything we are familiar with, to states of being beyond the ebb and flow of time and space.

Like the eternal Count Dracula in his castle at the center of infinity, these are changeless, ageless realms to which we are connected by that within us which likewise does not change or decay. For how can a soul grow old or decay? Our bodies are born, change, and die, but our souls have existed since before time began. To seek out such realms is to literally go in search of one's soul. Those who do

may die to the person they thought they were, and awaken in the coffin of their old personalities to a wondrous and terrifying existence. There is no way to know beforehand the nature of the entity they have become. To enter the vampire's lair is to risk this transformation, a transformation which is irreversible.

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### [25] **Initiation**

- by Aaron Besson I°

At last days turned better, in sight older than eyes, seeing what Becomes, bereft of demands of must and is. By the sleeping mad in this serious house on serious earth, we walk - in it, yet not of it.

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### [26] **Detachment**

- by David Rych I°

In the course of my *Xeper*, I have come to understand a certain aspect of myself that I find very useful. Detachment is something that I have found to be very "fulfilling". I have opened up many doors in this nothingness.

A few months ago, I did a working on "detachment". I went into my chamber with the intention of separating myself from my emotions in order to take an objective look at them, to mold them into whatever I wanted them to be. The results have been amazing.

I have brought into being, through detachment, a "link" between myself and my emotions. They cannot do anything without my willing them to do so. I can use my emotions to do far greater things now than I could before. I can turn them on or off as I wish. I can take each one and approach it on an individual basis. I can find out more about them and how they interact with each other. [It's basically self-psychology on the astral plane.]

I worked more with this whole concept of detachment: how it affected me and how I perceived it all. I found myself to be more confident, more able to assess situations; my LBM skills soared. I could invoke an emotion when wanted or needed. My GBM workings became stronger. My inhibitions vanished from the ritual chamber, and so much more of my self emerged.

This was all very exciting, but there is more to it. It was very cold, very empty. The darkness was overwhelming. This wasn't the symbolic darkness, but rather the real thing. Nothing! It was, in all actuality, a "death". Out of the darkness flew a winged creature with sharp fangs and an obsessive appetite - but that's another story.

My point is that when you detach yourself from such a major part of yourself, you end up finding a great deal more, particularly when you will the entire

process into existence. When you consciously will something into being, it means your entire focus is upon it; you are bound to see what is there. But be careful! There's a catch! When you separate yourself from your emotions, you find darkness and notice you cannot "see" anything. You now realize that you have to "feel" your way through. What do you do?

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[27] **The Baraka of the Left-Hand Path**

- by James Graeb II°

On August 14, 1994 a presentation was made to members of the Temple of Set in San Francisco regarding "The *Baraka* of the Left-Hand Path". The term "*baraka*" is an English transliteration of an Arabic word meaning "spiritual blessing; the passing of a magical or mystical potency, generally from one generation to the next; an individual who is magically or mystically potent". It is this conflux of meanings that, in part, brought this project about.

The *baraka*, to use today's language, is something like "magical current" or even something similar to George Lucas' "Force". The *baraka* is **both** something that the individual LHP magician obtains through his or her own work **and** something that transcends the individual and represents a connection with the source of magical or mystical potency and the ability to transmit the same. A living example might include Dr. Aquino, who has been central to the founding and development of the Temple, which now undergoes *Xeper* under its own steam.

*Baraka* and *magica genativa* go hand in hand. If one defines *magica genativa* as the magical or mystical traditions of a given people, such as the Norse tradition, then the *baraka* of such people is what today gives us something usable, something that has carried from generation to generation, something from which an individual can *Xeper*. The Egyptian tradition and other traditions are useful to us because of their *baraka*.

This notion is not unique, although as a project word it is well worth thinking about. Most of us can recognize the *baraka* when we see it in someone. One walks away from such an individual with a glow or a high, so to speak. Their *baraka* is contagious [therefore it is transmittable]. We can also watch when someone loses *baraka*. Such persons no longer emanate power and energy. Quite the contrary, they emit a burned-out or ossified condition, such that we tend to leave them alone. The same can be said of traditions such as the Golden Dawn.

In Eastern esoteric traditions the *baraka* is monitored quite closely. Generally teachings are handed down from a guru to a disciple, pretty much

in a one-to-one relationship. Now this is a fundamental form in which the tradition is handed down. This does not indicate whether it is L or RHP. In many Eastern traditions, such as Tantra, the student is still required to do all the work of self-transformation (i.e. *Xeper*) with the guru to provide an objectively experienced guide. Now your guru may be RHP or LHP. But this is generally the form of Eastern esoteric traditions.

In Western esoteric traditions we find two methodologies for transmission. We find the "group" model and the "private tutor" model. The latter model is still quite active, although many people may not recognize it. Today it is not so much a hermit living in a forest who befriends the would-be magus; rather it is a personal relationship that builds up from social or group interaction. In fact the finding of such an elder guide is part of the student's own ability to generate *baraka*, for *baraka* is not only an active potency, but is also a receptive one in the sense that a magician having it will effect the objective multiverse, the "web of wyrd" if you will, and attract such people.

The group model is the most common of the Western esoteric traditions, for example the various magical orders or groups. This includes such diverse organizational structures as the O.T.O., the Temple of Set, and the Wiccan community. Again we are talking about the form in which the tradition is passed. The form must be conducive to transmission of *baraka* if it is to survive. Again most of us would not consider orthodox Masonry to carry a lot of *baraka*. In the West we tend to have *baraka* buffet-style: a little of this, a little of that, and some ceremonial magic just for good measure. Now this is clearly a rather slanted generalization, but is unfortunately probably accurate for most would-be magicians.

In choosing the Arabic term *baraka* we have chosen a term that comes from the crossroads of the world. The Arabic empire of circa 1200 CE stretched from southern Spain across Egypt, Arabia, modern Iraq and Iran, and on toward the Indus Valley in India. It is here that the East and West meet. The Silk Road from China comes to this Arabic empire. Another reason for using the Arabic is that Islam generally did not turn against its mystical traditions as Christianity did. Thus the possibility of finding traditions of magic and mysticism that are pre-Islamic and that survived in Muslim form is pretty good.

Additionally this area of the world consists of Egypt and the Fertile Crescent, and touches into the Norse and Celtic traditions as well as the African and Indian cultures. This melting pot of cultures is similar in many ways to our modern Western world where we have everything from Tibetan lamas to



secret societies. This has led to almost an indigestion for the modern magician, such that the efficacious use of the *baraka* is very important. One needs to be selective and personally involved with those matters that are important to one's own *Xeper*.

The *baraka* of the Left-Hand Path is a project that was inspired by Magus Flowers, through his book *Lords of the Left-Hand Path*. The *baraka* of the Left-Hand Path project is to go beyond where he left off, to research and document the LHP tradition and various sources that have *baraka* for today's magician. This quest is in keeping with *Runa* and *Xeper*, and as results and manifestations come in, further articles will be published.

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**[28] Stop the Presses!**

Is there insurance to cover this?

- submitted by Don Webb IV°

from the "Religious Humor" Mailing List

In a surprise move today, Judaism filed suit against the Catholic Church, claiming Catholicism copied the "look and feel" of the religion.

Judaism, which has held the patent on the concept of a monotheistic religion for over 3500 years, as well as the copyright on Yahweh(r), The Old Testament(c), and the use of "CH"(tm) for the "H" sound, is suing for 2,000 years of back royalties.

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**[29] A Vision**

- by David Andrus I°

The sands which create, the sands which destroy; great temples and monuments to make. Starry grains in the night sky, shining and compelling: the Angled constellations calling to those self-made deities who bear the Sign of Set. For those who were in the Abyss they did stir those who are coming from dimensions afar, and those who shall be again. In their divine exaltation, through the storms of the desert, the destructive forces they exert clearing away the sand, to uncover upon the land the gems of immortality, the Black Magicians of the Temple of Set.



## The Black Pyramid

- by Michael A. Aquino VI°

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### [30] Halloween in the Sepulcher of the Obsidian Masque

The end of October brought Magister Robert Robinson and Priestess Ingeborg Robinson to San Francisco, where Lilith and I spent an pleasant evening with them at the Fort Mason Officers Club.

The conversation ranged over a number of topics, and I found myself wishing that everyone in the Temple could have been there to participate. So I did the next-best thing and made some mental notes, which I jotted down later that night and here "flesh out":

- Magister Robinson expressed some concern that, because of his constant traveling, he was in contact with other Setians only irregularly and occasionally. On the other hand, extended periods of non-contact tend to give you time for undisturbed reflection, so that when you **do** surface you produce the best and most refined of your ideas and opinions. We brought up the example of Gandalf in *Lord of the Rings*, who was also absent for long times, but always seemed to show up, or to just influence events, when necessary.

Indeed this "when necessary" trait goes beyond Magister Robinson to many, if not indeed most of the Priesthood and Adepts of the Temple. It is in keeping with the design of the Temple as a somewhat loose collection of individualists, who interact with one another when there is some point to doing so, and who are not otherwise "regimented together".

This also relates to the loosely-knit atmosphere in the Temple's Pylon and Order system, with these starting and stopping (temporarily or permanently), expanding or contracting, scheduling programs more or less frequently and intensively, as the mood strikes those involved. This is a deliberate consequence of their design structure, and that of the Temple as a whole, and is not something to worry about.

- OSOM's writings are not as extensive or frequent as those of some other Orders. Yet OSOM is Essentially an **actively expressive** Order, for example in its Mythic Theatre as presented at several Conclaves. OSOM is a strong example of how not everything significant in/to the Temple of Set should or even can be reduced to writing.

- Life after bodily death: We need first to understand and define who is the “I” (psyche/*ba*) who seeks to live, and in what mode or modes that might be. [Magister Robinson turned out not to be familiar with my “Secrets of Life & Death” series from the *Cloven Hoof* and *Runes*. This series is available on Glinda in the Order of the Trapezoid file area.]

To begin with, we know that the “I” is not identical with one’s physical body, or brain. In fact these items are “nations” of millions of living beings cells, viruses, etc. all of whom are individually and severally indifferent to “I” as they go about their business of living, multiplying, etc. “I” controls none of them individually, but somehow influences, if not completely controls all of them collectively.

- *Her-Bak* (#2L) is a good guide to the process of “paring the ‘I’ down to its essentials”. This was also the focus of the novel and film *Altered States* (#F19B), which postulates chemical and sensory control over the physical body to isolate the same “singularity”, so to speak. The tanks in *AS*, as discussed in Lilly’s *Deep Self* (#19N), serve to **enhance** the senses, not to “deprive” them. In essence they free the senses from their domination by the constant environmental “battering” they are otherwise accustomed to filtering and processing into mind-intelligible forms.

- *Her-Bak* is a two-volume book, and many people fall by the wayside in the process of reading just the first book, which is more tedious and exoteric than the second volume. In this the experience of “surviving” the first book to read the second parallels the plot, wherein others besides Chick-Pea/Her-Bak fall by the wayside because of impatience with “menial” basic education prerequisite to more formal initiation. Nevertheless it is necessary to read and absorb the first book as a prerequisite to the second.

- A “lifespan” is a comparison of bodily existence against the yardstick of time. If time is allowed to be perceived as **objective**, we become its prisoner. But if as magicians we **control** it - slow it down, speed it up, freeze it - we control immortality correspondingly. Cf. “The Sphinx and the Chimæra” working record in the *Ruby Tablet of Set*.

If some kind of external time-measurement did not exist, the concept of immortality would be meaningless, for we would have no standard against which to measure conscious existence. Hence immortality requires a kind of “theory of relativity” of its own. In the objective universe, Einstein arbitrarily uses the velocity of light as a “fixed standard” to which all other phenomena may be related.

- Beyond mere conscious appreciation, or disregard, of time, the Initiate has the potential to develop even greater prerogatives of immortality through time-control, via the “awakening” approach to initiatory development as outlined in Ouspensky’s *Psychology of Man’s Possible Evolution*, etc.

- When Setians approach members of the Priesthood, what should they be able to expect from such an encounter? Not validation of their self-worth. Not a takeover of their own personal problems or challenges in their own initiatory quest. One’s initiation is necessarily individual and unique. The Priesthood of Set, as a guide to other Setians, applies its consecration by Set as a means to “sense virtue” [or the lack of it] in others’ magical journeys, and to identify/explain that sensation in an intelligible fashion.

- Continuing in this same thought-line, the Priesthood most essentially validates itself not by what it says to others, but by its own **example** of virtue and excellence. This example communicates itself to others on a basis far more subtle and powerful than mere dialogue.

- Hence what every Setian does in a Temple office is only a reflection, necessarily a piecemeal one, of what he or she **is**, and **that** is what is important, and what ultimately attests to the virtue of the Temple of Set as a whole. Not just the Platonic “virtue” as an abstract love of goodness in and of itself, but the applied *virtu* of Machiavelli, i.e. the ability to think and act resolutely and intelligently to accomplish a well-conceived goal.

- How does one evaluate others for degree Recognitions in the Temple of Set? No two evaluators, or persons being evaluated, are the same or even remotely so. All are intensively individuals all the more so in the atmosphere of the Temple. Moreover each person is so enormously complex that even when desired it is impossible to communicate more than the merest glimpse of a part of oneself to another.

Each assessment is therefore in shades of variables, without clear-cut lines of definition. Some specific factors or characteristics may not be not important in themselves, like a missing arm, but rather insofar as they impact the maturity, balance, totality of the individual. So if your arm were cut off by accident, that is significant in one way; if you chainsawed it off because you thought it was going to strangle you when you next fell asleep, that is significant in another way (!).

- Evaluations are all the more difficult because of varying degrees of partial, possibly weighted information provided by the individual and others. Can you trust people to tell you the truth? Plato insists that no one consciously does evil, but



different persons have different criteria of what constitutes “good” or “what they deserve”. Setians may approach a Priest or Magister not as a mere counselor or sage, but as an official with administrative power or influence. So they are not seeking counsel as much as trying to get something expedited for their personal convenience or pleasure.

- Magister Robinson commented on his increasing alienation from profane society as he and Priestess Robinson have experienced it during their travels around the United States. The Temple of Set appears as increasingly a kind of bastion/last-refuge of authentic truth, trust, and virtue.

Many senior Setians grew up in the 1950s and 60s, when social and civic standards of trust, decency, and courtesy seemed much stronger and more prevalent than they are today in the 1990s. We feel all the more unsettled and alienated, and younger persons often do not understand this alienation, and of course do not have the background to share it.

- The Church of Satan was a concept and creature of the 1960s; the Temple of Set of the 1970s. The task of the Temple in the 1990s is to reconcile its 1970s’ aspirations with the significantly more inhibitive social environment of the 1990s. This problem will continue to become tougher, and probably will require some serious redesign of the Temple by the turn of the century to handle it appropriately.

- Some persons today come to the Temple of Set expecting it to somehow compensate for all of the education, ethics, trust, virtue which they didn’t receive at home, in profane society, in school. Sometimes this expectation is almost emotionally desperate. The Temple was and is not designed to compensate on such a massive scale. It is not totalitarian in approach, such as the Mormon Church (which attempts to reach into all aspects of a member’s life). The Temple of Set’s proper concerns are rarefied and exclusive: initiatory. We have yet to come to grips with how to deal with sincere initiatory ambitions in persons who have a seriously inadequate “*Her-Bak* Volume One” background.

\* \* \*

So how did we cover all this during the course of a single dinner at Fort Mason? Just a bit of applied time-control ...

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## [31] **Unlocking the Stargate**

[On Monday, November 7, 1994 Michael Aquino and Linda Reynolds met at the University of California, Berkeley for a closed-circuit televideo conference with Professor Emeritus Harry I. Jones, Department of Archæology, University of North Carolina at Chapel Hill. Aquino and Reynolds had recently seen the film *Stargate* and had pointedly-divergent opinions concerning its substance, symbolism, and significance. Magister Dennis Mann and Adept Karen Revay had recommended Jones as a knowledgeable specialist in the field. Also participating, from a televideo facility at the deYoung Museum of San Francisco, was a noted rock musician, here identified as “X”. (The following transcript of the teleconference has been edited for length.)]

MA: Dr. Jones, have you seen the film *Stargate*?

HJ: No, I’m afraid I don’t get to the movies very much. What was it about?

X: It was a somewhat fictionalized account of a project I did for the U.S. Space Command at Cheyenne Mountain two years ago. It was supposed to be hush-hush, under wraps, all that sort of thing. I guess it didn’t turn out to be that well-kept a secret, did it?

LR: Is that why the young archæologist in the film looked so much like you? Was that deliberate?

X: Could be. Nobody asked me. I didn’t even know the film was being made until I saw it advertised in the paper.

HJ: What was this project?

X: Back in the seventies I did quite a few songs dealing with Egypt, space travel, galactic, with an emphasis on the Andromeda Galaxy. I made some of it up, other people in the band made some of it up, but I took the basic ideas from a lot of speculation about that sort of thing that was going around in the Haight at the time. Some serious, some not so. It evidently got me on file with the Air Force, if you can believe that.

LR: The Air Force contacted you about it?

X: Well, the Stanford Research Institute down in Palo Alto asked me to participate in some discussions. I thought it was all civilian academic. Turned out that two of the people in the white coats wore blue ones underneath. So then in 1991 I was asked to come out to Colorado Springs. It was supposed to be a seminar sort of thing at the Air Force Academy, but when I got there, they took me up to the mountain, and then things got weird. Michael was there; he knows.

MA: It was weird, all right. But let's talk about what the film did with it. In the movie some archaeologists in Egypt working in a Fourth Dynasty dig discovered a gigantic stone ring, which was found to be some sort of mechanism oriented to the constellations as they appeared during the Fourth Dynasty. It wound up in Cheyenne Mountain, given another name in the movie for whatever reason. The people SPACECOM originally brought in didn't have the hieroglyphic skills to decipher all of the inscriptions, but the X-character did, and managed to turn the thing on. It was the "stargate" of the film's title, and worked as a sort of slingshot to an unnamed planet in the vicinity of Orion. The X-character took the trip, together with a Special Forces A-team led by, um -

LR: Led by a colonel who everyone thought was a weirdo but who got pulled into the Space Command because he happened to have the mix of skills to handle something like this?

X: Ha!

MA: So on the Orion-planet the archaeologist and the team found a desert city of human slaves and an Egyptian-style pyramid and temple, which turned out to be a landing-site for an alien spaceship, also shaped like a pyramid. The alien was a disembodied intelligence who possessed the body of a young man, called himself "Ra", and used advanced technology to display both himself and a number of zombified human assistants as Egyptian gods animal heads and so forth and oppress the slave city. The team from Earth exposed the "gods" for what they were, blew up the alien in his spaceship, and returned to Earth through the stargate, minus the X-character, who decided to stay on the Orion planet.

LR: The insinuation was that the alien originally came to Egypt, on Earth, at the time of the Fourth Dynasty, was responsible for the technology required to build the Great Pyramid, didn't want the Egyptians to be literate, hence the absence of inscriptions in the Pyramid. When Michael saw the film, he got mad because he thought it was portraying the Egyptian gods as an oppressive alien fraud. I didn't agree I thought that the alien came to Earth and saw an opportunity to **impersonate** the gods which the Egyptians **already** had, and did as effective a job of it as his technology would allow.

X: And the film was full of hints, in-jokes, and nose tweaks. Budge's books were kicked around for being obsolete in the hieroglyphics department. Hoffman's *Egypt Before the Pharaohs* got several cameo shots, although that book is fairly conventional. There was a "sarcophagus" in the alien's pyramid-ship that could bring dead humans back to life - the implication being that the mysterious coffer in the King's Chamber of the

Great Pyramid was built as a ritualistic imitation of that device.

HJ: Well, I'll give Hollywood credit for coming up with some wild movie fantasies.

MA: Just a fantasy, then, in your opinion?

HJ: So what **were** you guys doing at the mountain? Never mind, I don't want to get you in any trouble. But let's take a look at some of the factors which would make a movie like this possible.

One: Egypt's civilization seemed to come out of nowhere, all of a sudden. One moment you've got a bunch of hunting and farming tribes wandering around the Nile Valley; the next you've got a highly-organized nation-state society doing brain surgery, writing and thinking in any number of abstractions, and erecting buildings so geographically precise, and so precisely designed, that five thousand years later we still can't duplicate them.

Two: The Pyramids, and particularly the Great Pyramid. There's been any number of books written about them, as you know. Edwards. Tompkins. Lots of conventional archaeology, even more far-out stuff. Just this year another one - *The Orion Mystery* by Bauval and Gilbert, who are going on about how if you sight up the south ventilation shaft from the King's Chamber, adjusting to 2600 BCE or so, you get Orion, and if you look at the three Giza pyramids from above, you are supposed to see something like Orion's belt. Since that book came out in 1994, I'm guessing that it's where your film got the Orion theme.

But these are all just theories. Not even theories, really - just speculation. Nobody has the **slightest** idea, really, who built the Great Pyramid, or why, or when. Stand back and **look** at the damned thing. It's an architectural **nightmare**. It's **impossible** to build. All of its interior design features make absolutely **no** sense. The location, size, and design of the passages and chambers make no sense. The coffer - um, well, anyway you get the point. The Pyramid irritates people because it is so utterly alien to what people have usually built throughout recorded history. It's also so big that it can't be ignored. So you're going to get a procession of idiots - scholars, occultists, whatever - insisting that they can explain it. They're just pulling ideas out of the air. And, like now, you're going to get storytellers making cute movies about it. *Land of the Pharaohs* in the fifties, *Stargate* today, something else tomorrow.

Incidentally the Egyptians were reading and writing just fine in the Fourth Dynasty. They were doing it in the **First** Dynasty! The Great Pyramid doesn't have any writing in it -



LR: - The X-archæologist in the film said that at the beginning, but he was ridiculed by an audience of Egyptologists, one of whom insisted that Khufu's name was inscribed on some of the internal building-blocks.

HJ: Just scrawled graffiti. If you saw someone's handwritten name crayoned on a piece of concrete in an elevator shaft of the Empire State Building, would you assume that he built the building or that it was built to commemorate him? Hardly. That's just another instance of Egyptologists scrambling around desperately, trying to shoehorn the Pyramid into a nice, ordinary place in their books.

X: A few minutes ago you mentioned Orion, and that book -

LR: - *The Orion Mystery* -

X: *The Orion Mystery*. Apparently the authors were quite excited about Orion and the Pyramid. Any thoughts?

HJ: Archæology is a three-step process. First you find something. Then you try to figure out what it means. Finally you have to get other archæologists to listen to you and agree with you.

Late 19th Century there the director of the solar physics observatory of the Royal College of Science in London was a professor of astronomical physics by the name of Norman Lockyer. Got knighted for his Sun-studies, I think. Anyway he got interested in Egypt - decided that the Egyptian gods were in fact glyphs of solar, lunar, and stellar bodies, relationships, phenomena. He went on to apply this idea to Egyptian monuments and architecture. Wrote the whole thing up in a book called *The Dawn of Astronomy*. Pissed conventional Egyptologists off something fierce. You see, it was accepted, by which I mean entrenched in doctrine, that Egypt was a civilization too primitive and superstitious to be capable of anything like complex astronomy, to say nothing of architecture based on it. Also Lockyer was an astronomer, not a school-trained archæologist, which meant that he was an outsider and upstart. So his book was disdainfully ignored. For years it was almost impossible to find. Shortly after the war I came across a copy, and after reading it I harassed some friends at MIT into reprinting it.

Lockyer was not mind-numbed by all of the Osirian mortuary stuff that Plutarch imprinted on conventional Egyptology. He understood the original, pre-dynastic Set/Horus dichotomy - Set the celestial pole and/or the circumpolar stars, Horus the Sun which "defeated" the night sky every dawn and was "defeated" by it every evening. He knew that Egypt, as an agrarian culture with a seasonal river, was highly attuned to astronomical signals of the cycling of time.

Do you see the point here? Lockyer's god-system **worked**. That is, his Egyptian gods did exactly what their priests **said** they would, right on time, over and over again. This wasn't one of those situations where you pray or sacrifice to a god and nothing happens. It **worked**.

Lockyer also took the ponderous Osiris/Isis mythology and resolved it as neatly as could be, without all the human death-fetishism that conventional Egyptology insists upon:

I have previously noted the symbolism of Sirius-Hathor as a cow in a boat associated with the constellation of Orion. There is a point connected with this which I did not then refer to, but which is of extreme importance for a complete discussion of the question now occupying us. We get associated with the cow in the boat, Orion (Sah) as Horus, but in other inscriptions we get Orion as a mummy that is to say, in the course of Egyptian history the same constellation is symbolized as a rising sun at one time and a setting sun at another. Now, that must have been so if the Egyptian mythology were consistent and rested on an astronomical basis, because Sah rose in the dawn in one case and faded at dawn in the other. From the table giving a generalized statement with regard to Osiris, similar to that we have already considered for Isis, it looks as if the mythology connected with Osiris is simply the mythology connected with any celestial body becoming invisible. We have the sun setting, the moon waning, a planet setting, stars setting, constellations fading at dawn. We see, therefore, that the Egyptian mythology was absolutely and completely consistent with the astronomical conditions by which they were surrounded; that, although it is wonderfully poetical, in no case is the poetry allowed to interfere with the strictest and most accurate reference to the astronomical phenomena which had to be dealt with.

The argument, then, for the use of "Isis" as a generic name is greatly strengthened by the similar way in which the term "Osiris", which is acknowledged to be a generic name, is employed.

LR: And the point of the Orion azimuth-channel in the Pyramid?

HJ: *The Orion Mystery* assumes that the Pyramid was in fact Khufu's tomb, and that his spirit expected to go to the stars to merge with Osiris after his body's death, and that the Orion-constellation represented Osiris. Presumably the southern air-vent in the King's Chamber was to give

Khufu a running start in the right direction. The authors conveniently ignore the northern, polar-stars-oriented vent, to be sure.

MA: You don't think there's anything to their theory?

HJ: It's **absurd** to consider the Pyramid a tomb. One look at its internal design is enough to dispel that notion. The Egyptians designed and decorated their tombs methodically and elaborately. The coffer in the King's Chamber is an inch or so wider than the passages to that part of the Pyramid. Nor does it have a lid. And of course when Al Mamun's men got into the King's Chamber for the first time, i.e. by boring through solid rock around the sealed granite-plugged passages in 813 CE, there was nothing there except the empty coffer. Makes no difference: Since then conventional Egyptologists have been insisting that the Pyramid was Khufu's tomb, because that's the **only** way they can fit it into their equally-conventional image of Egypt.

LR: About those shafts in the King's Chamber, let me read you something from *The Orion Mystery*:

Badawy's architectural studies had shown that the ancient Egyptians did not ventilate tombs ... Badawy pointed out: "To ventilate the burial chamber of Cheops channels running horizontally at the level of the ceiling would have been more adequate than the inclined shafts ... One should add to this inadequacy in the design all the constructional problems involved in the building of the two inclined shafts through all the courses, a process which could have been avoided by building them through one horizontal course."

HJ: If the Egyptians didn't ventilate tombs, it stands to reason that the Pyramid wasn't designed as a tomb, doesn't it? Why provide **any** air-access to a sealed tomb? Also, as the descending, ascending, and Grand Gallery passages clearly show, the Pyramid-builders weren't in the least deterred by constructing inclined passages. All of those could have been made level, or stepped, if inclines presented a problem.

Incidentally you cannot look through either vent-shaft and see the sky, Orion or otherwise, for the simple reason that the shafts do not run in a straight line from the walls of the King's Chamber. They both run **horizontally** through the chamber walls, only then bend upwards. In daytime, and with all interior lights in the Pyramid turned off, they **do** admit two faint beams of light, however, but that's all I'm going to say about **that** for now.

X: In *Stargate* the implication is the Great Pyramid was Fourth Dynasty, i.e. Khufu. When do you think it was built?

HJ: According to the Arab historian Abu-Zeyd-el-Balkhy, inscriptions on the now-destroyed exteriors of the Giza pyramids give their time of construction as when Lyra was in the sign of Cancer. That would have been about 73,000 years ago, in the late-middle Palæolithic.

X: Well, what about that book they were using at Cheyenne - the one that also got cameoed in *Stargate*?

MA: Hoffman's *Egypt Before the Pharaohs* -

HJ: I know it well; I know Mike Hoffman. He and I used to go drinking at Virginia when I was a Visiting Professor there a few years back. Yeah, the book's sound as far as it goes, but remember that it's based on what you'd call the "normal range" of archaeological supporting data: geological digs, climate calculations, pottery, tools, hut ruins, that sort of thing. It found just what you would normally expect to find in a mideast precivilization of that time period. Point is Hoffman assumes, not unreasonably, that there was nothing else sitting around the Nile while the Gerzean Egyptians were building huts and carving flints something like the Pyramid, for instance. Hoffman has no way of knowing that it was not there all the while, looming over the Gerzeans.

Hoffman brings out in his book that the hook we hang Egyptian dynastic dating on, particularly the early dynasties, is a list from Manetho, an Egyptian priest at Sebennytos in the Nile Delta around 280 BCE. We have it today only in fragments, but it's still the hook, so to speak. That's how we get the usual 30 dynasties, and conventional Egyptologists are more or less happy with that.

What they're **not** so happy about is that Manetho's list goes on quite a ways **before** Menes, **before** the accepted date of 3100 BCE going backwards: 350 years Thinites; 1,790 years other Memphite kings; 1,817 years other kings; 1,255 years "Heroes"; and before that 13,900 years in which the *neteru* - the "gods" - reigned physically on Earth. That's where Manetho stops.

LR: But Egypt is full of other pyramids which have been reliably dated to the Old Kingdom.

HJ: But not by any stretch of the same construction quality. Most of them are just crumbling piles of rock. They could just as easily be **imitations** of a pre-existing, mysterious, and impressive Great Pyramid.

X: At Cheyenne we began by using a computer-modeling program to take the sky back to the coded references we were given to work with. But the initial conclusion was that something was wrong with the data, with the inscriptions, because the



reconstructed sky went back around 25,000 years.

HJ: According to Hoffman, you had just basic tool-making culture at that time.

X: That thing at Cheyenne wasn't any piece of chipped flint!

LR: Was it like the Stargate? In the film, I mean.

MA: Actually we couldn't figure out **what** the hell it was. It came from Egypt, but we weren't told exactly from where. It's a mechanical device moving parts of some sort non-organic, so it couldn't be carbon-dated and X **did** in fact discover that several of the symbols on it corresponded to the 25,000-year-old sky; but that's where the project came to a halt. In fact the 25,000-figure was considered invalid somehow, because the archaeological advisors of the project were quite certain that Egyptian civilization only went back to 3100 BCE. So that sent them off in other directions, and X went home and I was assigned back to regular J2 duties. I thought the whole thing had been dropped as a dead end. Looks like someone got the bright idea to use it as the basis for a movie, including X's involvement - though it's nice to see that you aren't marooned somewhere around Orion, X!

X: Looked like fun in the film. Almost wish I were.

LR: The project was halted, you said, but the film implied that the device was in fact a - a jumping device between Earth and the Orion planet, and that evidence of an alien masquerading as an Egyptian god showed up there.

X: My fault, probably. At Cheyenne I was going on about some of the themes in my music, and we got into some interesting bull sessions on all of that, and I guess someone was making notes. Did you ever hear "The Wheel", "Point Zero", some of the older stuff, as from *Bark*:

Egyptian kings they sing of Gods and  
pyramids of stone,  
And they left the deserts clean, and they  
left the deserts golden  
And shining as a beacon for those who  
need a road  
Into the day and through the night we go  
and find our way home ...

- that sort of thing? Quite a lot of it, really.

MA: One thing in the film surprised me - why the alien chose to impersonate Ra. Why not Set, who in the kind of lightweight Egyptian mythology used in *Orion Mystery*, and the film, is cast as the "evil god"? Not that I'm complaining. But why not Osiris, who *Orion Mystery* insists was associated with Orion? Ra was the **Sun**-god, more specifically **Earth's** Sun-god, and as I recall he was not particularly nasty.

LR: Could be because Ra was famous for being a "traveling" god - in his barque across the heavens every day - which would have supported this alien's use of his spaceship.

HJ: Also you said that the film dated this character to the Fourth Dynasty. I don't know whether they got that technical about it, but it wasn't until much later in dynastic history that Osiris became anything more than a god of the dead, and to begin with a minor one, for in the underworld he was subordinate to Ra, or Auf, the "dead Sun", during the hours of darkness.

LR: We're about out of time here. Any closing comments?

X: I'd like to go back to Cheyenne and try that gadget out, if that's how it works.

MA: I'm rather fascinated to see that there's so much data hiding behind the facade of the movie, even if some of it's off in left field. Looks like at least some hard thinking went into it, and possibly got derailed later in the editorial process - for example, the need to turn it into a monster-movie with a bad alien instead of portraying Ra as a more benevolent type of superalien - Michael Rennie in a nemys, whatever.

HJ: Amazing the lengths some people will go to write a crazy story about the Great Pyramid.

LR: Thank you all.

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### [32] **The Goodman Report**

- extracted from an article by Daniel Goleman, *New York Times*, reprinted *San Francisco Chronicle* 11/1/94

In a survey of more than 11,000 psychiatric and police workers throughout the country, conducted for the National Center on Child Abuse and Neglect, researchers found more than 12,000 accusations of group cult sexual abuse based on Satanic ritual, but not one that investigators had been able to substantiate.

"After scouring the country, we found no evidence for large-scale cults that sexually abuse children," said Dr. Gail Goodman, a psychologist at the University of California at Davis, who directed the survey.

The survey included 6,910 psychiatrists, psychologists, and clinical social workers; and 4,655 district attorneys, police departments, and social service agencies. They reported 12,264 accusations of ritual abuse that they had investigated.

The survey found that there was not a single case among them where there was clear corroborating evidence for the most common accusation, that there was "a well-organized, intergenerational Satanic cult who sexually molested and tortured children in their homes or schools for

years and committed a series of murders,” said Goodman.

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**[33] Meritorious Service Medal**

The conclusion of this issue’s *Black Pyramid* is dedicated to all of those “Satanic crime” proponents, profiteers, and fundamentalist authors who have worked so desperately to sell the myth that I was thrown out of the U.S. Army in disgrace in 1990 after Chaplain Adams-Thompson tried to frame Lilith and myself in a “Satanic abuse” scam at the Presidio of San Francisco.

In 1990, following my tour at the headquarters of the U.S. Army Reserve Personnel Center in St. Louis, I was assigned to a three-year tour as an Intelligence Officer in Headquarters, United States Space Command, Colorado Springs, a position requiring above-Top Secret security clearance. Following conclusion of this tour, I decided to retire from the Army, quite honorably and on my own initiative.

[Certificate photocopy:]

**THE UNITED STATES OF AMERICA**

To all who shall see these presents, greeting:

This is to certify that the President of the United States of America, authorized by Executive Order, 16 January 1969, has awarded the Meritorious Service Medal to Lieutenant Colonel Michael A. Aquino, Military Intelligence, United States Army Reserve, for outstanding meritorious service over a long and distinguished military career as a Citizen Soldier of the United States Army Reserve whose service was characterized by selfless dedication and great personal commitment from 22 March 1984 through 21 March 1994. This dedicated service, marked with significant contributions, has greatly improved the effectiveness of the United States Army.

Given under my hand in the city of Washington this 8th day of September 1994:

/s/ Togo D. West, Jr.  
The Secretary of the Army  
/s/ Major General Patricia P. Hickerson  
The Adjutant General