The Scroll of Set

[1] Beyond Time
- by Joshua Grossman I°

Over the years many people have speculated on the existence of a fourth dimension. Albert Einstein's famous theorem put an end to this speculation by proving that the fourth dimension is synonymous with what we call time. This by no means answers the many questions regarding the true nature of time and how we are affected by it. To this end there is much further speculation, and perhaps someday man will answer this.

This is not what my brief essay is concerned with. I focus my attention rather on a fifth dimension. Outside of fictional speculation or parallel universes, I know of nothing which attempts to explain what lies beyond the dimension of time. Yet it is my belief that through observing the relationship between the third and fourth dimension, some clues may be found.

Just as the third dimension connects infinite cross-sections to form solids, time connects infinite moments to form motion. What we call the "now" is one of these cross-sections. This alone boggles the lower mind with its infinite definition, and seems to satisfy the curiosity of most contemplative individuals; but four dimensions are as an empty stage.

At this point we must look philosophically toward that which fills the void. If the universe is examined from "beginning" to "end", a clue may be found. Ask yourself what defines the arrangement of elements. What force places planets and stars in space and time? When we examine this randomness there appears some logic and yet some "blind luck". Looking to the extremes we see that logic is defeated, for what dictates the direction and patterning of matter when none initially exists? In mathematics the study of probability comes closest to describing the laws of random events, yet along with the most basic premise of this study comes the admission that "God only knows" [or: "I don't, and I can't see how anyone could."].

What if all that could exist did? If all decisions were made in every possible way, and that which we ignorantly assert as factual were but one combination, one universe in an infinite field of universes? Just as "now" is a frozen cross-section of our lives, our lives are but a thin cross-section of probability.

At this point let us dub this universe of universes "probability", the "fifth dimension". With this in mind we are forced to see ourselves existing within far greater parameters than those we have until now subscribed to.

Let me illustrate my point with an occurrence we have all experienced: *deja vu*. I believe this to be the conscious mind tapping into the most limited form of "vision" along the fifth dimension and perceiving a world so close as to be all but identical in circumstance.

Some people, myself included, have experienced a different form of *deja vu* - much like two mirrors facing each other - yet with one main difference: Each successive image becomes slightly different until the more distant images are of a self beyond recognition.

In fact these are not separate universes, for that would be saying that there are eighty-three cross-sections in a cup. I believe that *deja vu* is an effect caused by a current on the fifth dimension, an eddy causing a ripple-like effect.

This would seem to imply that each individual entity exists on a far greater scale than we choose to acknowledge. Could it be that we focus ourselves on our point fifth-dimensionally - choosing one possible life one reality? If this is so, it would seem that we have absolute control over our "destinies" simply in that our higher selves choose which of our "lives" to center on.

Furthermore there lies the question: Who of those around us are centering their energies in this universe - this "reality"? What I am saying is that each of us chooses one life for the circumstances already there to focus our centers our hearts on, and that many of those people around us are merely peripheral extensions of entities focused elsewhere. This is why many people appear to live superficial lives with no "higher" experience. These entities [to those who "see" ethereally] appear thin and wispy; they are not focused and are incapable of higher thought here.

This is not an elitist brush-off of the masses, as those entities not focused here are focused elsewhere. Our goal is to expand our centers by conscious effort. To do this we must become aware of entire selves throughout the fifth dimension.

[2] Rebels at the Other End
- by Julie Stout II°

Setians are similar to those opposing the social structure we live in or are surrounded by. Unlike most others who oppose the system, the Setian is able to use it to his own advantage and profit.

Those who oppose the system most generally are at the other end of the scale. If they are against something, why bother to use it or even comprehend it? By taking this sort of action, they are limiting

themselves. It often happens they are looked upon as a disgrace or as outcasts.

At the other end of the scale is the Setian. One of the main differences is our Satanic nature in using Lesser Magic. In the use of Lesser Magic the Setian is able to use and operate within the given system - to use it to his advantage and still stand outside of it. Beware: The Setian isn't all he appears to be. He is more!

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[3] Portable Rituals
- by Robertt W. Neilly III°

From time immemorial music has pacified and punctuated the movements of beasts and beings, man and the Elect.

Setians, like other music lovers, have favorite types and titles to suit all occasions. During the special occurrences of Setian ritual, musical selections have often acted as companions, be they frightening or beautiful according to the nature of the work. From the time-honored classics of Liszt and Bach to the wonderful wizardry of Tomita and his electronic world, the ofttimes-stunning effects of vibrations have permeated and enriched our lives. I'd venture to speculate that there isn't a single Setian reading this missive who can't call to focus his or her most-enjoyed titles.

So is this essay about my favorite pieces? No, but it does concern itself with one of the many mediums of sound. I'm speaking of the personal stereo.

Some of you may already own and use these wonderful devices. I "discovered" the world of Walkmans late last year. Since then the joy of melodic sound has in part been redefined for me. Without trying to appear as a distributor by harping on the many positive aspects of my machine, allow me instead to pose a related question: Have you ever used your small-scale tape-player during a Setian working? I did just this a few months ago, and was very pleased with the resultant effects.

The question of appropriateness entered my mind for a few fleeting moments, but stayed only long enough to be dismissed as a valid question at all. We are **Black** Magicians. So why not? For myself having had a Greater Magical working with a specific goal in mind, the idea of utilizing my mini-stereo was an appealing one. I plugged in and began.

How did it "feel"? Intimate and effective. Unfettered by a long, coiled cord which may have limited my movements, and, much clearer than any delivery from my larger external speakers, the music came with an extra degree of motivation.

I wouldn't recommend a Walkman for all Setian purposes, nor would I suggest that it take the place of regular components. However in those applications where its effects could be optimal, the personal stereo is a winner. The next time you are planning a ritual or working, why not consider this avenue for your music? In fact two magicians hooked up to one unit might be an enticing variation. Words need not even be verbalized during such a rite.

If you're like me and prefer a more enclosed, intimate ritual environment, the portable stereo will have its applications.

One last note about some specific selections to keep in mind: Back in the April XV issue of the *Scroll* (#V-6), an article entitled "Music Strange and Weirdy Beautiful", penned by then-Priest Lewis, appeared for all to see. It contained no less than nine different selections of Setian-based music. An excellent cross-section of his [our] tastes was represented therein. Try some of those. You'll love the feeling!

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[4] In Essence
- by Jim Grady I°

During my reading of *The Fourth Way* I came across the word "essence."[1] I had of course come across this term before[2], and I spent the next few days flipping through books trying to find a more concrete definition.[3]

The first thing I noticed was the capitalization of the word in the *Book of Coming Forth by Night* and neglect of similar treatment elsewhere. This could be because instead of speaking of essence in the general terms of a collective humanity, it was spoken of in the very specific terms of being the Essence of Set and the Setian.

I also found it interesting that Ouspensky considered the "soul" and "essence" to be two different things.[4] The soul was relegated to the position of being a battery for the body, and after death it fulfilled a fate[5] that, although I had not considered it before, seemed no less fantastic than that of the Christian belief.

It was the following of this train of thought that brought me to the possibility of the "soul" being no more than a means to an end. Perhaps it was the essence of a Setian that provided the chance of true immortality.[6]

Ouspensky also considered the consciousness of a person to lie in that person's essence[7], and essence provided a place for permanence[8] of "things".[9] But perhaps most interesting of all was his connection between ceremonial magic and essence.[10]

The annihilation spoken of in the *Book of*

Coming Forth by Night may not come in the form of what could be called a natural or physical disaster. It may be the annihilation spoken of a few lines further on,[11] for if the Essence of Set and the Setian fade, it would bring more far-reaching effects than an earthquake or a flood. It would bring the end of an æon.

"Essence" is a word whose definition can change with each person and condition, and perhaps trying to handle such a word with philosophical/psychological reasoning can only widen the gap between two minds. Nonetheless I do believe it to be a valid subject for more serious research.

Notes

1. Ouspensky, Peter D., *The Fourth Way*. "Essence is what is born in you."

2. *The Book of Coming Forth by Night*: "To do this I must give further of my own Essence to my Elect, and should they fail, the Majesty of Set shall fade and be ended."

3. *Webster's New Collegiate Dictionary*: 1a. The permanent as contrasted with the accidental element of being. b. The individual real or ultimate nature of a thing esp. as opposed to its existence. c. The properties or attributes by means of which something can be placed in its proper class or identified as being what it is.

4. Ouspensky, *op. cit.*: "Man is divided into four parts: body, soul, essence, and personality."

5. Ouspensky, *op. cit.*: Q. Why does the soul at death go to the Moon? A: The Moon is hungry."

6. By "true immortality" I offer the quote of Maurice Maeterlinck in *Runes* #I-2, "The Secrets of Life and Death #2".

7. Ouspensky, *op. cit.*: "Sleep, awakening, consciousness: All this does not refer to personality; it refers to essence."

8. Ouspensky, *op. cit.*: "Many qualities pass into essence and become permanent."

9. I say "things" because the possibilities are numerous, and with the Black Arts they are even greater.

10. Ouspensky, *op. cit.*: "Old books on magic warn people about how dangerous this is and how one must be prepared beforehand, and in many cases they are right, because the opening-up of essence may be good, but it may be accompanied by many dangers."

11. *The Book of Coming Forth by Night*: "And should they fail, the Majesty of Set shall fade and be ended."

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[5] **Memory and *Memory***
- by Margaret A. Wendall IV°

Have you ever wondered what's inside your video or computer game cartridges and how they work? I wouldn't recommend that you open the case just to look, because the case is there to protect the electronic parts inside from being jarred loose, and from dust and other kinds of dirt. And yet what's inside is a tiny technological marvel which to the uninitiated must seem quite magical.

Inside the case are two major components: one or more memory chips (programmable read-only-memory or PROM chips) enclosed in a plastic or ceramic device with several "pins" or prongs so that they can be soldered to a "board" which is a piece of plastic with built-in wires leading to the part you can see from the outside. Once in awhile there is a resistor, but this is really all that's inside the case. It's what's contained in the tiny chip that makes your cartridge work in your computer or video game.

I have no specifications for the Atari video game system, but suspect it must be somewhat like Commodore computers with which I'm familiar. I've made several "cartridges", including a word-processing program, utility programs [to help me do other things with my computer], and, yes, games. Commercial cartridge manufacturers have much more sophisticated equipment than mine, but at least one company uses equipment identical to mine in program development.

Each computer [and Atari 26s and 5200s are simple computers] that can use cartridges has a section of its memory reserved for them. The more memory available, the more information can be read into the computer from a cartridge, and the more intricate the game [or whatever] can be. This is why Pac-Man on an Atari 4 or 8 is better than on a 2600, and Pac-Man's even better on a Commodore 64.

But again, no matter what system you might have, there's a section of memory devoted to cartridges and to tell the system there's something there to use. There are nine of these memory locations in my Commodore which must contain a specific series of 0s and 1s. If this information isn't there, all that may happen when I plug in a cartridge is that I lose 8,192 memory locations for other things. [Actually in one case this information isn't necessary, but for a game or other cartridge that you want to start right up when your system is turned on, they've got to be there.]

The first thing, then, that goes onto the tiny chip is the information that will tell your system to use a cartridge. The next thing is to determine whether the program - game or something else - will actually

work as a cartridge.

Any program can be read by the computer from a disk or cassette tape, but some programs don't work on chips. My worst effort so far was a rather good game that didn't realize uses the cartridge area for changes in the screen. The program "worked" as a cartridge, and I could play the game, but the screen was "swearing" at me.

After I plug in my device called an "EPROM programmer" and decide whether the program I have will work as a cartridge, there's still another step: a program to enable my computer to use the EPROM burner.

The next step is to chose an EPROM (Erasable Programmable Read-Only-Memory chip) that will fit the program I want to use as a cartridge. It won't do to use one that doesn't have enough memory, but it's a waste of memory to use one that's got too much memory. I then look its type up in a table to determine just how to program it. Each EPROM is different, and one of the ways to totally ruin one is to use the wrong programming method. Another way to destroy an EPROM is to drop it!

Now the actual process of putting a program into a cartridge can begin. The three programs described above are loaded into the computer, and the EPROM is inserted into a socket on the "burner". Then a cryptic, almost magical command is given. Lights go on, and if you were to touch the EPROM, it would feel very warm. The program to tell my computer to use the cartridge and the program I want it to use are being transferred, 0-by-0 and 1-by-1, to the chip.

This is checked electronically several times to make sure the EPROM has the right information. The time involved varies from a few seconds to several minutes. I sit and keep my finger crossed that none of the lights will blink - an indication that something is wrong.

If everything has gone right so far, the EPROM is removed, the computer is shut off, and the "burner" removed. I push the EPROM into a socket on a board and plug it in the slot on the back of my computer, and turn the computer on again. This is the final test. If everything has gone as it should, game or word processor starts running, and I can use it as if it were a part of my computer. I heave a sigh of relief and enjoy the game. If something went wrong, the EPROM goes in my box with the others that must be erased under strong ultra-violet light before they can be used again.

This is a lot of trouble (and expense) just to have a program on cartridge. Commercial cartridges are no less prone to errors than my homemade ones, and the materials used to make them cost proportionally just as much to a commercial manufacturer as mine do. This is why games or programs on cartridges cost more than similar ones on tape or disk.

But there are definite benefits to cartridges. To a commercial developer one of the biggest advantages is that it is often impractical or even impossible to make counterfeit copies. In order to make a copy, the original cartridge must be dismantled and the PROM chip unsoldered with the real risk of heat damage to the chip.

The advantages to the user are more obvious: It's easy for children to learn to plug in "Pac-Man" or "Space Invaders", and I don't have to load in my machine language monitor each time the program I'm working on crashes the system. I "reset" and begin again.

While I was busy making a cartridge, it occurred to me that the method I use is analogous to the steps in our initiation in the Temple of Set.

By just looking at one it's impossible to tell a good EPROM from a bad one one that's got a program in it and one that's empty. This is like our outward appearance. Who can really tell by looking at us that we're Setians? Only when we're "plugged in" magically can you tell the difference between our selves and the mass of humanity that surrounds us.

The first step we went through was to have the garbage we'd collected in our lives erased by our will in accordance with the will of Set. We are being prepared as new initiates for what will follow.

In the II° an Adept is ready to receive the Black Flame, but further preparation must be undertaken. We and Set cannot just look our Selves up in a table to find our characteristics, our strengths and weaknesses, the amount of information we can retain, or even whether there is some flaw which would prevent our receiving the Black Flame. Here again we work in accordance with the will of Set; and if Set so chooses, we may at some time be given the Black Flame of the III°.

One can sense the change in our lives when our Flame is turned on. Its almost like feeling warm, seeing lights; and there's an "electricity" which cannot be missed. Our lives and magic are permanently programmed with and by this Flame. Nothing except an outside influence can ever change us.

To turn off the Black Flame involves something far more powerful than an ultra-violet light. We're tested and re-tested by Set to be sure that the Flame burns properly in us. If not we're "erased" and return to the realm of humanity. The initiatory process can start anew, but the path is now more difficult because we have new "garbage" to be erased.

Masters of the Temple IV° not only Understand the Word of the Æon but have the potential to Utter

a new Word. We are magically at the stage of a finished cartridge waiting to be plugged in. If Set "plugs us in", our memory is displayed on the magical screen of the æon for all to see and for some to Understand. Should this occur, we are Magi V°.

The VI° is similar to the IV° in many respects. The message is no longer on the magical screen, but it has been firmly implanted in the memory of those who follow. It affects the path of those who *Xeper*. The Word, even invisible, is firmly fixed in the memory of the æon. A more appropriate analogy may be a cartridge still plugged into the computer which is turned off. All one needs to do to see it again is turn on the power.

When we undertake by combining our will with the will of Set to begin the path of *Xeper*, none of us knows who will succeed and who will falter. All of us have the potential to Become Magi, but few do. Set does not know at this time who will Become a Magus or Maga tomorrow, any more than we know whether or not we will play Pac-Man or write a letter using our cartridge word processor.

I can imagine that Set is displeased with failures. If I utter deleted expletives when I have a "bad burn", I can empathize with Set and the work involved in creating a new magical being capable of changing the outcome of the æon and ensuring the survival of the Elect and Set. I know I can Understand the joy and sense of pride and accomplishment of the work when a Word is Uttered.