

# The Scroll of Set

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Editor: Linda Reynolds IV°

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## [1] Progress: An Explanation

[updated as of July 1998]

- by David d'Merlin IV°

During a working written and conducted by the late Adept Ross Thomas at Estore tide 1994, I sensed my initiatory status and awareness to have moved significantly towards the V°. That experience further strengthened my conviction that the Word to encompass my perception of this element of the initiatory phenomenon of *Xeper* should be Uttered as **Progress**.

In explaining this Word I am mindful of several concerns. One is that because my native tongue is British English, my explanation of the Word may present translation or contextual difficulties with Setians for whom English is not a primary language, or who are accustomed to American or other national variants. I am also aware that this Word may not necessarily carry the “romantic aura” of being in an unusual language.

Within the Order of Leviathan and my own Order of Merlin, one of our emphases has been a respect for simplicity. In my own initiatory evolution I have found that there is as great a magical value in simplicity as there is in pomp and ritual. Therefore **Progress** is presented in English only, although I would be happy to respond to queries concerning linguistic variations.

I also wish to ensure that the traditions of the Temple are respected, yet not treated as roadblocks to innovation and change. Were I to consider an alternative to respect the traditions of the Temple of Set then *Xeper* would best fill that need. **Progress** is born of *Xeper* and **Remanifestation**.

The Temple is now undergoing various workings to prepare us for the 21st Century and beyond. Add to that Ipsissimus Lewis' 1991 presentation “The Lord of Darkness”, which questioned conservative stereotypes of Set and exhorted Setians to look beyond regalia, robes, and ritual to confront the true initiatory element, the real source of power for our workings: the sentient being that is each of us.

In Uttering *Xeper* Magus Aquino brought the Æon of Set into being. *Xeper* itself has many facets to it and I will use my favorite analogy of it as a lustrous sapphire in its complete form. It is sparkling and beautiful to behold, yet each one of its facets has a characteristic of its own that is unique

yet part of the luster of the whole stone.

Magus Lewis identified one facet of *Xeper* (the process of initiatory evolution): that of **Remanifestation** (the metamorphic process of *Xeper*). The facet of **Progress** is best described as the “alchemy of *Xeper* viz. *Xeper*”.

To illustrate this point, let me very loosely apply Einstein's reasoning in his calculation on gravity. Perceive initiatory existence as a smooth plane of rhythm. Then Magus Aquino Utters *Xeper*. Liken this to a sphere: its very presence in our plane of rhythm disrupts the smoothness of the plane.

We get residual effects. Einstein recognized and proved that the very presence of a planetoid body in a gravitational field was disruptive, for instance it effectively bends light and time.

In the Utterance of *Xeper* Magus Aquino opened the portal of the Æon of Set and let loose the initiatory nexus. The strands of the nexus are complex, but [progressively!] clarified by Magi Uttering Words to facilitate focusing upon the nexus as a whole.

**Progress** encompasses the following effects:

(1) It impels the mental alchemy to realize *Xeper*.

The phenomenon of **Progress** is that the Initiate's mind is expanded and given a drive towards the vision of *Xeper*, the metamorphic process of **Remanifestation**.

(2) It is the initiatory fire or force brought into being by *Xeper*.

By embracing *Xeper*, the Initiate jumps onto the nexus of **Progress**, which can be pictured as a ribbon or a moving path. If we use the metaphor of **Progress** as a bus which you board [*Xeper* being your ticket], then you ride that bus, bumps and all, to the terminus, which is **Remanifestation**. You have the road signs (Utterances) along the way. From the terminus you have not only your point of arrival, but also a point of embarkation for additional adventures, such as *Runa*. Without the ticket you cannot make the journey; without the bus there's no means of getting there; without the terminus there is no real departure point for further exploration.

(3) As a Word Uttered to identify an aspect of *Xeper*, rather than in its conventional sense, **Progress** causes the Initiate to focus on the “Æonic universe” rather than on the mundane one.

In its V° Word sense, **Progress** should not be interpreted as identical with the ordinary concept of “progress”. One of the original French roots (*pragres*) from which the English word was derived has a very specific meaning which illustrates the V° concept nicely: The root concept referred specifically to a progression of the monarch throughout the realm.

This image contains three linked components, all implicit within the Word: A noble person who progresses, the act of progression itself, and the realm in which the work is accomplished. These

three aspects of the Word are all essential to its Understanding.

The arrival of the monarch at a given location, moreover, presaged not only the dispensing of justice and the award of honors, but something metaphysical. The king or queen, by virtue of the coronation ritual, was God's representative on Earth. Thus a citizen could partake of an aspect of the divine by proxy, as it were. In this sense **Progress** in our initiatory sense is also a link to what in our cases is individual, personal divinity.

(4) **Progress** is a device to "simply explain complexity".

Somewhere along the very long initiatory path, some Setians tend to lose or confuse their initial vision of and reasons for pursuing the Setian path. In principle *Xeper* is simple and straightforward; all V° Words are. Hidden within such words, however, are many subtle aspects and interpretations. **Progress**, as I envision it, is an anchor of sorts to keep the Initiate's focus on the Great Work, rather than to allow his attention to be unproductively diverted.

(5) **Progress** encourages exploration and investigation. It tantalizes the Initiate with visions and possibilities of future Remanifestations.

Assuming and maintaining a deliberate sense of **Progression** throughout one's current manifestation creates a momentum which will continue the *psyche* beyond the incident of physical "death".

(6) **Progress** serves to give direction to *Xeper* and **Remanifestation**, since both Words have their negative/opposite polarities. [*Runa*, as an "omnidirectional" mystery, does not incorporate a polarity.]

With regard to *Xeper*, **Progress** points the way to an "upward spiral". If we Become, we must do so in a positive direction - avoiding, for instance, our occasionally-encountered "monsters of the *id*" danger.

**Remanifestation**, to be effective, requires dynamic preparation in this incarnation. If one is initiatoryly inert throughout this phase of existence, one will not Remanifest. **Progress** is the agitating force that counters any tendency to inertia. Pascal once said that "the trouble with Western man is that he would not be content in an empty room". Ironically a Setian **could** be, since his creative abilities are neither defined nor bounded by mundane, physical barriers.

(7) **Progress** inspires the Initiate to chart the unknown possibilities of existence, to explore the paradox that is *Xeper*.

Every Setian has the potential of *neter*-hood. [One of my favorite aphorisms: "As we are now, Set once was; and as Set is now, we will Become."]

A profane "chant" similar to this is used in Mormonism; it amuses me to so easily raise its significance to magical levels!]

**Progress** pushes us towards the vision of *Xeper*. Some founder in this turbulent current, showing themselves to be simply ordinarily ambitious humans, or sadly inept magicians. True Adepts maintain their balance and course, making prudent use of **Essent**, **Remanifest**, *Runa* as keels and compasses.

#### **Progress as Related to Xeper**

Many have asked me how **Progress** is related to *Xeper*. Let us return to the original Egyptian hieroglyphic, in which **Progress** would be rendered as *Xeper Xem Hep.t*. In a literal translation, **Progress** would signify the "perpetual and eternal recreation of the self" aspect of *Xeper*.

#### **Progress as Related to Xem**

In its original sense as formulated by Magus Ronald K. Barrett, *Xem* referred to a "focusing" of *Xeper*. [Cf. Dr. Aquino's "That Word" in the June 1994 *Scroll*.] Thus *Xem* was a way of "narrowing a direction" to be pursued in one's *Xeper*. By contrast, **Progress** is not concerned with any "magical azimuth", but refers rather to the sheer impulse to commence and maintain initiatory momentum.

#### **An Utterance**

By the Will of Sutekh manifest, I Utter **Progress** as an Æon-enhancing Word. If it is so Recognized by the Guardians of the Æon, I will accept the Task and Curse of a Magus V° of the Temple of Set.

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#### [2] **Xemistry [or Xemistry]**

[updated as of July 1998]

- by David d'Merlin IV°

It might be prudent to explain exactly how I apply *Xem*. Originally *Xem* (pronounced "khem", and meaning "black earth" or "the Black Land") was the name the ancient Egyptians called the Land in which they lived. However *Xem* was also used to refer to a sacred or holy place. One of my homes was named *KhemSeti* ("the Sanctuary of Set").

As Egyptian civilization declined, there were few people and eventually none at all who could read the formal hieroglyphic texts, and the language itself underwent changes through the influence of the Macedonian Ptolemies and the Romans. Thus Coptic was more or less the prevalent language by the time the armies of Islam invaded Egypt in 638 CE. Coptic bore somewhat the same relationship to Hieroglyphic as modern English does to Saxon

English.

The Islamic invasion wrought havoc throughout the ancient kingdom which had lingered past the Ptolemaic Dynasty as a province of first the Roman and then the Byzantine Empires. What had once been formal science and philosophy in Egypt was now reduced to “Mysteries”, and the final extermination of the Egyptian historic culture came about with the Islamic destruction of the entire contents of the great Library of Alexandria, as being “perniciously in violation of the *Koran*”.

Within a few years the ancient prayer pylons that had stood at the portals of temples topped with electrum (an alloy of gold and silver) spires (to give the illusion of the continuation of the prayer to the stars) became brutishly attributed to giants, gods, and and genii. The Pyramids, these noble temples built in the image of the Sun’s rays filtering down through the desert clouds to provided a stairway to the heaven for the pharaoh’s prayers and *ba*, became objects of superstitious awe and quackery, and vulnerable to the ravages of time and vandalism.

Yet ancient *Xem* kept some of its secrets sleeping below the sands. The search for these would inspire archaeologists and occultists, enabling fragments of the ancient wisdom to survive into our time, although much subject to interpretive debate by modern minds.

The medieval term “alchemy” is literally *al Khemy* (or *Xemy*): “of the Black Land” or “of Egypt”. A modern vestige of this in Britain is that most people do not go to a “pharmacist” or “drug store”, but to a “chemist”.

The term “alchemy” once lent authority and appeal to a school of thought that embraced pseudoscience and outright quackery, often deduced from rumor and fragments of ancient manuscripts, misread and all too often mistranslated.

Its fallacies notwithstanding, alchemy produced some notable scholars and served as inspiration to others. Notable alchemists included Roger Bacon (a twelfth century Franciscan credited with the creation of the world’s first android) and Sir Isaac Newton, whose great work *Principia Mathematica* remains as profound and valuable today as it was at its publication three hundred years ago.

What is alchemy? It is “the transmutation of the base into the pure”, and this is where *Xem* can be interpreted as an aspect of the *Æon* of Set.

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### [3] Recognitions

John Renaud was recognized to the Priesthood of Set III° by Magistra Lilith Aquino, Magistra Linda Reynolds, and Magister Roger Whitaker on March 22, 1997.

Eric Tschachler was Recognized as an Adept II° by Priest Eardley Scott on February 22 1997.

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### [4] The March of Progress

- by Michael Kelly IV°

Those Initiates who know Magister d’Merlin well will no doubt have heard him enthusing about the Setian initiatory experience many times. Magister d’Merlin is wont to sum this whole wonderful experience of initiation up in a single word, “progress”.

“Progress” is a pretty big word which can be applied in a lot of ways. But in speaking with Magister d’Merlin recently, I realized that he was using this word in a very specific way, and that he had in fact defined not only a one word explanation of the whole initiatory journey itself, but also a very useful, very practical tool for planning that initiatory journey, for making it easier.

Whenever I get my hands on a new tool that promises to make difficult tasks easier, I tell people for whom I care about it. That’s why I’m penning this article for the Temple of Set on the concept of “progress”. The words used in this article are my own, but credit for the ideas contained herein goes to Magister d’Merlin; I’m passing on what he has passed on to me.

Initiation has often been likened to a journey, a quest which leads us into strange places. The Temple of Set has some fairly good definitions of the processes involved in this journey. Whenever we encounter some significant milestone on that journey and gain a fresh perspective on what it’s all about, whenever we Come Into Being, that’s something we’re familiar with: It’s *Xeper*, the core of the Temple’s philosophy and practice.

As we manage to integrate the sights, sounds, and experiences of the journey into ourselves, establishing a sense of continuity between them and Becoming something more than we were before, we call that **Remanifestation**. We know why we carry on with the journey, *Runa* drawing us ever onward, just beyond our current horizon, to see that little bit further. We also know why we began this journey in the first place - to **Essent into Essence**.

But we also know that sometimes the distances between those significant milestones can be very long, that there can be mile after weary mile of desert to trek through on that journey. We become tired; we become footsore. It’s not such a great buzz all the time, this endless journeying. Sometimes it’s not fun anymore, and the principles to which we aspire can seem very far off. What keeps us going then, when the mountains are still far in the distance and every morning seems to bring them no nearer?

There are several things that keep us going, and all of them can be summed up by Magister d'Merlin's concept of **Progress**. Firstly there is appreciation of the distance already traveled. Those mountains may still look distant, but we know we have covered "X" number of miles since yesterday, even if the results of that travel are not readily discernible from this perspective.

In an initiatory sense **Progress** is not just those peak Setian experiences when we feel magically on top of the world, it is the distance that must be traveled between these experiences in order to reach them in the first place. If you like, **Progress** represents 52 weeks of the year, not just the 1 week occupied by a conclave. For it is in the day-to-day drudge and struggle of the other 51 weeks that these magically-charged moments become meaningful and are put into practice to cause significant change.

**Progress** helps in this by instilling a consciousness of the road already traveled, of the milestones already passed. **Progress** is the string on which the beads of our **Remanifestations** are threaded. It provides a record of *Xeper*. It is the consciousness of the distance traveled.

**Progress** represents the grim determination to continue, whatever the terrain may be like, however weary we may be. It is the initiatory momentum that keeps us putting one foot in front of the other, taking another step. The rewards of that step are often not immediate. But without taking steps, the desired destination cannot be reached. In this way Magister d'Merlin reminded me of Crowley's exhortation to work "without lust of result", simply for the sake of the Great Work itself.

By fixing the attention of the Initiate upon the process of the journey itself, **Progress** has an extremely valuable function indeed: it compels us to recall the basics. Why did we set out in the first place? Why are we actually traveling? What do we hope to achieve? Where are we ultimately going?

These questions are fundamental, but they are often forgotten as Initiates get excited by techniques and trivia. Little tracks can be seen running hither and thither in the desert, doubling back and running in circles. **Progress** encourages a straight and considered course, based upon fundamental initiatory questions - a directness which some may even find uncomfortable.

**Progress** is a concept which encompasses the entire journey. It will always do so, since the journey never truly ends, hence remembrance of the reasons for beginning becomes **increasingly** vital. It covers the high and the low points, and those terrible "empty" periods when we are trudging alone through the desert night. It implies memory of the distance covered and a vision of that to come, and thus it generates the momentum to continue.

I am sure that more will be written on these important ideas, and I encourage all Initiates to remember them as you face the obstacles and frustrations of daily life.

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## [5] **Setian or Satanist?**

- by David Moore I°

Set was the *netter* who was "different" from the others. - Michael Aquino VI°

I have only been in the Temple for a short time, but it seems very clear to me that there has been a long-running controversy about whether or not we are a "Satanic" organization. There are some very strong opinions on both sides of the issue.

Personally I came to the Temple from another direction, and don't have much of a connection to the old Church of Satan. But I understand that many people do have that feeling of connection. And many of the founders of the Temple grew up as magicians in the Church of Satan.

However I also think that this tension and uncertainty is only natural, considering the nature of our patron. Set is the god who doesn't fit in with the others; Set is nonconforming; Set resists definition; Set represents individualism. It's only logical that the Temple mirrors these aspects of Set.

Similarly the Temple of Set is the organization that is "different" from others.

It is possible to call the Temple "Satanic", but we are not like other "Satanists". And as we all know, many "Satanists" are very, very uncomfortable with us.

It is possible to call the Temple "pagan", but we are not like other pagans. And as we all know, many pagans are very, very uncomfortable with us.

We also have elements in common with the Crowley tradition, but we are not exclusively Thelemites.

The Temple is all of this and more, unique like the *netter* who guides it.

If Set is your patron, it should be very difficult for you to define yourself in a static way. You shouldn't just be able to sit around and say "I am this" or "I am that" and expect to be comfortable. Set is a transgressor of boundaries, of definitions, of limits. So if you put tight boundaries, definitions, and limits around yourself, you will be challenged in some way or another.

Perhaps this inherent debate over how to define our organization is one of the ways that Set confronts those who hear his call. Learn to accept disagreement. Learn to move past the need for static, unyielding definitions that everyone "has to" accept, but never does.

Time to put my podium away. *Xeper*.

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### [6] House of Thoth

- by Roger Whitaker IV°

The House of Thoth is an out-of-print book-search service which specializes in obtaining materials relating to the comprehensive Temple of Set reading list. The House of Thoth can obtain - or has in stock - any book on the Temple reading list.

If you are having trouble locating a book on the reading list send your request with the name of the book and the author to me. I will contact you as soon as possible with a quote on the requested book.

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### [7] Occult Institute of Technology Website

- by Roger Whitaker IV°

The Occult Institute of Technology (OIT) website has moved to a new Internet service provider. The new address is:

<http://www.dnaco.net/~raensept>.

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### [8] Order of Setne Khamuast Website

- by Roger Whitaker IV°

The Order of Setne Khamuast now has a website dedicated to providing research links relative to the Order's interests. The range of these interests may be gleaned from Magus Don Webb's book *The Seven Faces of Darkness*. The site address is:

<http://www.dnaco.net/~raensept/setne.html>.

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### [9] Temple of Set Online Bookstore

- by Eve Kochel II°

The Temple of Set Online Bookstore is now open. In an attempt to make the books in our *Crystal Tablet* reading list more easily accessible to all Setians, many books from this list can now be purchased from one location on the World Wide Web at:

<http://www.gvn.net/~greyowl/tos/bookstore/bookstore.html>.

More books will be added all the time, so please check back often. If you have any questions about this service, please contact me.

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### [10] MetaMind Element Remanifests

- by Robert W. Neilly IV°

The last working done under the auspices of the MetaMind Element was eight years ago. MetaMind XXIV, as it was called, was a truly cooperative Setian experiment, having various components

created by various Setians. On May 17, 1997 the MetaMind Element will Remanifest through another collective effort. This article is a call for participants.

MetaMind 1997 has three goals, at least initially. First, it will allow you as an individual participant to strengthen and define (or redefine) your own "metamental" energies. Second, through the song of your Essence, you will aid in the collective creation of a "location" which has been designed as the meeting-place for the working. Thirdly, this same fully-charged location is to Become the permanent home of the Element, and in that be available to all Setians from that point forward.

Several Setians have already accepted roles as celebrants, in that for various reasons they epitomize key aspects of the Element as it was, "metamental" processes, the Arkte Element, or permutations of all of these.

These founding members of the Remanifested Element have one additional task to fulfill in the upcoming working: They will act as beacons for any of you who have not been exposed to previous Element workings, to metamental concepts, or to the MetaMind itself. Each of you who "visits" the location will be asked to celebrate the working with all others, and to create and leave some of your essence at the site. In effect all Setians participating in the working are participating in the re-creation of the Element.

Upon completion of the working, the Remanifested Element will be available for membership to any Setian in good standing. It will operate under the auspices of the Order of the Vampyre, but will not be limited to Vampyric workings, meetings, or members. I'm already working to secure its future by looking ahead. It's entirely feasible that many of you will help me guide it along. A call for membership will appear in the same *Scroll* containing the published results of the working.

The working will take place between Friday, May 16, 1997 midnight and Saturday, May 17, 1997 midnight. Participants will choose their own time during this period to perform the working.

If you would like to participate in MetaMind 1997, please contact me. Upon confirming your intent to join in, I will provide you a copy of the working. The only proviso in your participation is that you agree to submit your post-working impressions to me, summaries of which may appear in the future *Scroll* article I described above, or perhaps in the *Ruby Tablet of Set*. I look forward to hearing from you at your earliest convenience. *Xeper*, Remanifest!

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**[11] Bes, God of Fun**

- by David R. Ondrejko I°

We all know about Set. Probably most of us have heard about Horus, Osiris, Isis, and a few other *neteru*. But how well known is Bes? He is the *neter* I have been working with in recent months, and one whom I have certainly come to appreciate.

Bes was a misfit among the gods of Egypt, and probably was a foreign import from Punt or Somalia. He had exaggerated Negro/pygmy features, with a broad nose, bushy hair and eyebrows, and thick lips. Bes was a dwarf, and had crooked arms and legs, and was severely overweight.

In character he was rather like a court jester of the gods, fond of drink and lewd songs. Unlike some modern-day clowns, he made no pretense at *Angst* or self-examination; he was not one to worry that people were making fun of him, but made out to enjoy himself no matter what others thought. "He is a bloated, randy, drunken, pompous, honest-to-goodness old-style knockabout comic." [Cf. Richard Carlyon, *A Guide to the Gods* (New York: Quill, 1981, page #310; and Donald A. Mackenzie, *Egyptian Myths and Legends* (New Jersey: Gramercy, 1994).]

Rather interestingly, it was Bes who was chosen as the nurse of Horus, and protected him from serpentine attacks by ripping the snakes apart with his teeth. He thus gained some notoriety as a protector of children and a god of childbirth. His roles seem to have been varied: By various sources he was a god of war, a god of music, a protector of the dead [eclipsing even Osiris at times], and a god of cosmetics and female adornment. His image was sometimes carved into family bedposts.

Bes would seem to be a god who shunned all pretense. He was who he was, and he was going to have fun being who he was whether or not his followers happened to approve of that. He didn't care much for the high-class ways of most other gods, and usually dressed just in an old leopard skin with an ostrich feather stuck in his hair.

In modern times I can visualize his equivalent as getting his wardrobe from the neighborhood five-and-dime, enjoying cheap whiskey and even cheaper cigars, but always loving kids and always willing to teach them how to fight dirty or where their dad kept his copies of *Playboy*. He'd probably shave on an irregular basis and bathe less often. And as far as music goes, he'd probably [but this may just be a personal prejudice] like good 'ol country music. Big "Boxcar Willie" fan, that Egyptian god is!

As I have begun working with Bes [or he has begun working with me], I have had to confront

some of my personal fears and inadequacies. For instance I have always avoided social gatherings, preferring to be somewhat of a "loner". I now find several opportunities for such human contact being thrown into my lap, and I am starting to realize that an effective Black Magician must be comfortable moving in any environment - in a crowded banquet hall with several hundred people, or alone on a moonlit mountaintop where he can commune with Set in the night sky.

In a strange sort of way, I can picture Bes as the god of **Indulgence**, the patron of the Age of Satan. His personality and manner of being match what I have always thought of as the primary attraction to the figure of Satan - a rebellious, iconoclastic nature and *joie de vivre*. He watches over the young Horus (*Thelema*) until he finally gives way to Set (*Xeper*). [And yes, I know that's not how the story goes in the traditional mythology, but somehow it "feels right".]

Working with the *neter* of Bes can be of benefit to Setians who are overly introverted [as I am], or who take themselves too seriously at times [as I do]. His presence can keep you from becoming too wrapped up in self-delusion, and force you to regularly take a good, hard look at yourself in our Black Magic mirror of truth - which reveals not what you would like to see, nor what you would like others to see, but what you **are**. So be warned: For some this can be a frightening experience.

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**[12] Myth and Meaning in the Age of the Intranet**

A Brief Survey of the Late-Middle Silicon Period (Illustrated)

- by John Youril III°

At the San Francisco Conclave we discussed the creation of a pilot project to test the feasibility of an idea that has been discussed for a number of years: making the Temple's documents available via a secure Internet site. That pilot site went into testing in early February, and is now reliable enough to be made available to all Setians.

This first tentative step towards creating a Temple Intranet consists of a secure web server that can be accessed just like any other Internet web site. However it is available to Setians only, and is password-protected. Its address is:

<http://www.xeper.org>

**Procedure for Obtaining Access**

Send an e-mail to "access@xeper.org" containing the following information: (1) full name, (b) postal address, (c) phone number, and (d) the password you would like to use. [Passwords must be at least 8 characters long and contain at least one

number - for example "Where4amI". Also note that passwords are case-sensitive.] Upon receipt of your request for access, a username will be sent to you, along with instructions for accessing the Intranet.

It is our hope that this site will serve to make more readily available the ever-increasing body of Setian writings and publications, and provide a solid foundation for communication between Setians as the Temple continues to grow in size and increasingly becomes a trans-national entity.

### **Some Acknowledgments**

It took us a long time to get here, and many Setians have played a part in the realization of this project. There is only room to thank a few of them - Magus Don Webb, for his support and counsel; Ipsissimus Michael Aquino, for the creation of the Temple's archival BBS, which was the model and inspiration for the Intranet site; Magister Robert Menschel for his work in creating the fundamental web design and overseeing html development; Magistra Lilith Aquino, for undertaking the burden of handling the Intranet finances; Priestess Jennifer Rush-Hunter for her most generous support of this project; and our visionary-in-residence, Adept Alex Burns (who is so enamored of third-generation servers that I've never had the heart to tell him that the site is being run on a port of unix code that was found written on clay tablets in the deserts of Iraq).

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### **[13] Egypt Travel Alert**

- by Aaron Besson II°

On March 9, 1997 Ipsissimus Michael Aquino posted to the Setian-I Internet mailing list:

The following quote is from email I have just received from a major Egyptian newspaper. I do not know how reliable it is.

"I am writing to you with regards to an article I am currently working on for our newspaper. It deals with a case which surfaced recently in Egypt concerning alleged Satanic worshipping practices by a group of roughly seventy wealthy Egyptian youths. The teens, who were arrested in January (during the Muslim holy month of Ramadan), were taken from their homes by security officials claiming that while attending various heavy metal concerts, these youths had engaged in group sex, drug and alcohol abuse, etc. **Had they been convicted of 'Satanism', these children would have faced the death penalty.** The issue was, however, quickly dropped after the children 'repented'."

The real issue does not relate to Satanism as such, but Egyptian society's fundamental inability to bridge the emerging cultural gap it faces as the country tries to stand true to its religious and social traditions while entering headlong into the emerging socioeconomic and cultural global village. In short the case was nothing more than a symptom of the problems facing the country - not the actions of a group of teens who have little understanding of mainstream Western culture, let alone "Satanism". The issue is actually quite complex, fraught with political and sociocultural undertones.

Persons traveling to Egypt as tourists should pre-research the local laws in this area, **not** take any Setian/Satanic items or papers with them, and be **very** careful what they say to whom while in the country.

I also read about this case in the newspapers, but I don't know all the details. However I would not be surprised if the above occurred as stated. My father lived in Saudi Arabia for eight years, working for a major oil company, and I learned via his correspondence the degree of suppression non-Muslims have to deal with in the Middle Eastern countries. Expatriates in Saudi Arabia must send their children back to whatever country they're from, primarily boys of the age of 12 or higher, lest "The young white Satans corrupt the flowers of Saudi Arabian womanhood".

Needless to say, I never had an opportunity to visit him there, nor did the desire to do so particularly burn within me. If anyone plans on traveling to this part of the world, my main advice would be keep your nose **really** clean and leave the pentagrams at home. Over there American citizenship and a \$1.25 will get you a cup of coffee.

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### **[14] *The Black Petals***

- by Vesa Iitti II°

Sentinel, Ultima Thule Pylon, Finland

[As some of you know, I have started an LHP-oriented Yoga project called "The Black Lotus". The following text on the theory of LHP-oriented Yoga is taken from the first issue of the project's newsletter, *The Black Petals*. If you would like to have a copy of this newsletter, please contact me.]

In the beginning Yoga was not a form of philosophy. It was a practice for general well-being and for religious experience. Only later did it become one of the six Indian philosophical systems, articulated for the first time.

I think it is essentially vital from the LHP-point of view that the practitioner of Yoga have an intellectual framework for his exploration. Without it, growing in articulation of Yoga's abstract subjects would be weak, and the conscious growth and mastering of the subject would be too vague.

By the nature of the subject, Yoga is first of all about conscious experience, a spontaneous and subtle opening of one's own being through certain practices. This gives an LHP-Yogi a rather difficult task when he wants to give an articulated form for his experiences. There is a taste of truth in Jean-Claude de Tymowski's words in his foreword to Jean-Pierre Roumane's work *Le Yoga En 10 Lecons*: "We could even say that one shouldn't read about Yoga; one should live it."

Although I have practiced Yoga periodically during the last nine years, I find it difficult to put my experiences into words. Those who have experienced Yoga know what I mean. However it is stimulating and necessary to articulate these experiences in order to evolve through them.

Yoga is a "neutral practice": a tool that does not have any fixed worldviews in itself. You don't have to be Hindu, Buddhist, Jain, or vegetarian to practice it. Yoga can be used by any healthy human being regardless of his worldview, for the improvement of his whole-being.

Because the practice does raise the level of one's consciousness, it has always made many people feel worried about it. That's why the first two limbs of Yoga are almost everywhere interpreted as normative moral codes.

The first of the limbs, *Yama*, is often translated as "moral" in the RHP-sense. But if we look at the principle more closely, we can see that it means (a) an individual's profound approach to existence, either LHP or RHP; and (b) that the moral which *Yama* means should be created by the individual, according to one's true will. Says Ipsissimus Crowley in his *Eight Lectures on Yoga*:

Yoga means "union". In the mind of a pious person, the inferiority complex which accounts for his piety compels him to interpret this emancipation as union with that gaseous vertebrate whom he has invented and called "God". On the cloudy vapor of his fears, his imagination has thrown a vast, distorted shadow of himself, and he is duly terrified; and the more he cringes before it, the more the specter seems to stoop to crush him. People with these ideas will never get to anywhere but lunatic asylums and churches.

In the crudest RHP-form, Yoga is reduced to the state of mere gymnastics or a relaxation practice.

And when the deeper approach is made, the RHP-oriented Yogas do prescribe, like all RHP-oriented worldviews, submerging one's will to a/the god's will, etc. - the general attitude being that of restricting one's possibilities of experience and growth with the whole being.

Though the terminology may sometimes seem confusing, the same things are being talked about, of which Crowley again is a good example.

Experimentation with polarities within are banned in RHP, and commitment to a moral code that is given from outside oneself is done. As we know, this is perfectly fine for the well-being of human societies in general; RHP-oriented institutions and practices are needed for common folk.

Then there is the darker side of the Yoga. What is it? In my view, LHP-oriented Yoga is a method for the conscious development of the whole-being; it is about going to the essence. Yoga practices aim at many different goals, such as broadening of self-consciousness, getting inspiration from self, and actualizing one's full potential.

Ipsissimus Crowley noted that "there is nothing Oriental in Yoga", by which he meant that the principles of the practice are not fixed to Indian tradition. Yoga is about the subject, object, and their relationship. Yoga is often said to mean "union", which is often misunderstood. In the highest sense Yoga means "union of the whole being", or "synthesis of the whole being according to one's true will".

For me Yoga is about being in contact with the self, as well as with Set, the idea of the first among the separate intelligences. Yoga is about the willed whole being and of getting to the root of magical inspiration. That is why Yoga is sometimes called the "technique to ecstasy".

The word *Yoga* itself means "union". The word comes from the same Sanskrit root as the Greek word *zeugma*, the Latin word *jugum*, and the English word "yoke". In the spirit of my definition of the union above, we can say that the concept of "union" can be compared to our concept of the "magical link".

According to Patanjali, Yoga has eight limbs. Why "limbs"? I have no idea, but those limbs are an acceptable and traditional way to classify Yoga's structure. The limbs are the following [quotes from *Eight Lectures on Yoga and Magic* by Crowley]:

**Yama:** in most of the Yoga literature, *Yama* simply means various normative moral codes for the Yogi. This is the RHP side of the coin. From the LHP point of view, the pure meaning of *Yama* is a moral, or categorical imperative in the whole being of an individual, that has been deduced from one's true will. So the question of *Yama* is ultimately the



perennial one concerning one's approach to own existence; it is about the choice between RHP and LHP, and the moral that it includes for the individual. "Do What Thou Wilt shall be the whole of the Law."

**Niyama:** like *Yama*, so also *Niyama* has been heavily distorted by RHP yogis in its meaning. *Niyama* means "virtues" that are supportive for work with Yoga, and this also makes *Niyama* dependent upon one's own definition of it.

**Asana:** *Yama* and *Niyama* can be said to be a ground strategy for the rest of the limbs of Yoga, which are practical. *Asana* is a posture. Every *Asana* is physiologically useful, but they are more than that. *Asana* aims at quieting all the external stimuli that try to forget and to keep you from seeing who you are and what your pure undefiled vision of the order of things is. After one masters some *Asana*, the body doesn't disturb one's concentration any longer. From this point forward, true meditation on the mind's contents can be done.

**Pranayama:** The control of breathing. This is the key to Yoga. To put it in a nutshell, a Yoga practice includes physical positions & movements, breathing, and concentration of mind. In Yoga practice these different elements are intended to work excellently together. Breathing is the element which ties the practitioner's whole being together in the exercise.

**Pratyahara:** "Introspection, a sort of general examination of the mind's contents which we wish to control. *Asana* having been mastered, all immediate, exciting causes have been removed, and we are free to think what we are thinking about." [The first stage in *Pratyahara* is to be able to not think about anything.]

**Dharana:** "The next stage in introspection is *Dharana*, the attempt to restrain the mind to a single object ... Now that we have learned to observe the mind, so that we know how it works to some extent, and have begun to understand the elements of control, we may try gathering together all the powers of the mind, and attempting to focus them on a single point."

**Dhyana:** "When there is constantly a feeling of being 'on the brink of something pretty big', one may expect to proceed to the next stage, *Dhyana*. It will have been understood that *Dharana*, *Dhyana*, and *Samadhi* form a continuous process, and exactly where the climax comes does not matter. It is of this climax that we must speak, for this is a matter of experience, and a very striking one.

In the course of our concentration, we noted that the mind's contents at any moment consisted of two things, and no more: the object (variable) and the subject (invariable or

apparently so). By success in *Dharana* the object has been made as invariable as the subject. Also, the conditions of thought, time, and space are abolished. It is impossible to explain what this really means; only experience can furnish you with apprehension ... A further development is the appearance of the Form which has been universally described as human, although the persons describing it proceed to add a great number of details which are not human at all. This particular experience is usually assumed to be "God".

Now the man who has experienced any of the more intense forms of *Dhyana* is thus liberated. The Universe is thus destroyed for him, and he for it. His will can therefore go on its way unhampered.

**Samadhi:** The highest attainment in Yoga. It means "ecstasy" or "magical inspiration".

Is there anything of interest to Setian magicians? Of course. But the skills of concentration, visualization, and so on can be practiced in many other ways as well. It's just a question of using the weapon that feels good at hand in the great war against the forces of naturalization. Yoga may or may not be a weapon you prefer.

If the uninitiated view Yoga at work, it may appear to be an easy and even boring practice. The movements aren't very difficult for the most part, etc. But if one has ever attempted something like Gurdjieffian exercises of thought-stopping and self-remembering, one can understand that even the most simple of Yoga-practices are not necessarily easy if done properly. Numerous difficulties arise easily, even at early stages. One's body is not likely to fully relax, breathing is full of tension, the mind wanders, and one is likely to hurry instead of really concentrating and doing the work at hand.

These aspects of Yoga-practice are not all about Yoga. There are many kinds of Yoga that use these main building blocks differently, but for the same goals. It is up to the individual to determine which type of Yoga best fits his purpose. The five traditional main Yogi paths are:

(1) *Raja-Yoga*, the "King Yoga", that has its focus on development of one's consciousness, in Gurdjieffian terms the creation of the "permanent I".

(2) *Jnana-Yoga*, which is about developing one's knowledge. This is very similar to #1, but instead of "permanent I" the focus is more on the governing principles behind every phenomenon.

(3) *Karma-Yoga* is about developing right action, ability to change one's "fate" (in Germanic terms "wyrd").

(4) *Hatha-Yoga* is about developing control over body, and, through that, about entering more subtle realms of control. This is good ground for *Raja-Yoga*. This type is most common in the West.

(5) *Bhakti-Yoga* is about developing "right religious action". The goal of this is *Samadhi*, and it classically includes a lot of emotional training. If in *Raja-Yoga* the focus is "I", then there it is the divine principle.

To mention a few of the numerous other paths of Yoga: *Mantra-Yoga* focuses on the "sacred vowels" and is very similar to *galdr* in Germanic tradition. *Tantric Yoga*, possibly the most LHP-oriented Eastern way of Yoga, includes many different exercises and rituals. It has achieved its notoriety from the sexual practices it includes, and from using a Polarian method in most of its endeavors.

In addition to these Eastern ways of Yoga, there is also a young Western one, *Rune-Yoga*. Actually I am more interested about Yoga of this type. The reason why this first issue of *Petals* is mostly about the Eastern way is because I am more familiar with that. In the future I will focus more on *Rune-Yoga*.

In my opinion it is difficult to focus strictly on only one certain type of Yoga. If one is essentially doing *Raja-Yoga*, it automatically includes other kinds of Yoga in varying degrees, and so on. The emphasis in my own exercises are in *Rune-*, *Raja-*, and *Hatha-Yoga*.

Yoga is a tool which must be used if one wants to know what it is all about. It is only through one's own practice, one's own experience that one can come to know Yoga and its use. As P.D. Ouspensky said in *A New Model of the Universe*:

There exists a theory of painting, but the study of the theory of painting does not enable one to paint pictures. In the practice of art there is something which does not exist and cannot exist in theory. Practice is not built up according to theory. Theory is derived from practice ... Yoga is a closed door. Anyone may knock if he wishes to enter; but until he has entered, he cannot know what he will find behind this door.

### **Suggested Reading**

Crowley, Aleister, *Eight Lectures on Yoga*. New Falcon Publications, 1991.

-- *Magick*, esp. Chapter 1: "Preliminary Remarks". Arkana, 1989.

Eliade, Mircea, *Yoga, Immortality, and Freedom*. Princeton University Press, 1969.

Flowers, Stephen, *Lords of the Left Hand Path*, esp. chapter 2: "The Eastern Tradition". Runa-Raven Press, 1992

-- *Rune Might*. Llewellyn Publications, 1994

-- *Futhark*. New York: Samuel Weiser, 1984.

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### **[15] Musings on my Time as a Setian**

- by Lauri Jean Gerecke II°

A year now has passed, and with it many dried husks of personality were consumed by bright need-fire until shiny pink flesh once again emerged, together with a brief hint of femininity and a more concrete understanding that everything I know is a lie, save for lucid moments of truth that change as quickly as I will them.

I've healed myself and inflicted some new wounds. In time they too will heal, fuse, or be replaced/changed. **Remanifestation** is the continuum. I have become time and oceans eroding rock, depositing salt, and ultimately cleansing as much as I soil. I've left a trail of bodies in my wake and feel no remorse - gentle affection, yes, but no remorse.

The cool detachment that I always had at my destructions seems to have grown, and with it my compassion for the act of creation that every destruction brings. Each new spark of life transmutes something else, bringing discovery. I only hope I have satisfied those skins I've shed, so they don't cloy like rotted carcasses on a hook waiting for the next knife. I hope I've learned that my reflection in the sharpness can be its own demise, or its finest craft.

The magic leaving my lips has surprised and enlivened me, and made me aware that caution is so utterly necessary, as necessary as the great monster Risk. I've learned to extend myself further than I thought possible, and also developed the ability to bind and wait, watch and listen, hearing past the constant crashing of the waves to the sound of the Sun rising, even as I wake in dreams.

Many have called me "gem" and seen my sparkle. Perhaps it's that glinting of light off sharp bones of self that sometimes blinds me and pretends regression into the place before I found light in my own darkness: to the place before, where I sit weary in my own skull. I say "pretends" because one can never go back but in blood-memories not yet washed free in the tide of evolution, or crackle of the Flame.

I believe I have eternity for transfusion of memory to experience, to memory, and back again until I finally remember myself, only to find the lie in that ever-changing truth again and start the process anew.

The need-fire still burns, and the water of my flesh still struggles to quench it, capsizing in on itself now and again. But it is that flood which brings new desire and shocking salt to polish what

was begun ages ago, and which will continue ages beyond the simple pleasure of jotting these words in reflection of a time passed but still with me, sure and strong like the blood of Set that pulses in my veins, flows freely in human circuitry where understanding is on the tip of the tongue, collecting there like dew on morning blossoms which will not die but fertilize another solid through water-permeable foundation and emerge as new seeds of self, burning brightly in the Darkness of my humanity. I have **Become**.

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### [16] From the Well of Pythia

An ongoing column provided to facilitate an intelligent choice of music  
- by Tony Pizzini II°

The Hellecasters, *Escape From Hollywood* (Rio, 1994): This is something that is never going to be widely heard, so I thought that yanking it out of the darkness for a moment was only sensible. Three guitarists: Jerry Donahue (Fairport Convention, McGarrigle Sisters, Sandy Denny), John Jorgenson (Elton John's touring band), Will Ray (don't know), accompanied by bass and drums (no vocals). "Picture Clint Eastwood riding into a Mexican town, being watched suspiciously, when suddenly guitars are drawn" is Will Ray's description of "Bordertown". This is the kind of music that runs through Tarantino films: a breathless surf/jazz/rock/folk hybrid that embodies life (sorry, guitar) at the edge of those styles. This is their second project, their first being *The Return of the Hellecasters* (Pacific Arts Audio, 1993). The name "Hellecaster" is a reference to their axe of choice: the Fender Telecaster. Happenin'.

Deuter, *D* (Kuckuck, 1971): Hold on, let me explain before someone out there takes a swing at me! If you listen to what used to be called "New Age", then you may be aware of Georg Deuter's music: birds, waves, that little wooden flute, sitars, electronics - all headed for that Delta (state). But before he was Chaitanya Hari Deuter, the house musician at Bhagwan Shree Rajneesh's ashram in Poona, he released this dark, home-made, electronic masterpiece. Guitars, hand drums, and organ run through all manner of cheap effects, taken apart and put back together on a reel-to-reel. For those familiar with the Teutonic [musical] wastelands of the '70's, this compares favorably with the likes of Faust, Cluster, Ash Ra Tempel, etc. Amazingly for Deuter, this music is quite appropriate during a working, and is angular enough to aid in conjuring all manner of visions. But short by today's CD standards.

*Xena: Warrior Princess* Soundtrack (Varese Sarabande, 1996): If you haven't checked this TV series out, I would recommend watching it at least

once; it may very well be the most "pagan" tubeland will get in this Æon. Produced by Sam Raimi, who directed such classics as *The Evil Dead* and *Darkman*, with orchestral music by Joseph LoDuca. Of course this is the incidental music from various episodes, along with the beloved main theme, which sounds like a collision between Stravinsky and LeVoix de Bulgares. Lucy Lawless (Xena) even composed one short piece here. Like the show itself, this is a lot more exotic than you might expect for the medium. Hail Xena!

Corsica: *Les Plus Belles Chansons Corse* (Versailles/Sony France, 1994): Listening to the music of one's ancestors can create a bridge as well as a strengthening of magical power. There have been many recordings of traditional music, but now there are just as many of the Worldbeat type, where a number of cultures may cross artistic paths. My paternal family is from Corsica, a small island in the Mediterranean to the west of Italy, home to only a handful of moody but passionate recordings, and wine that I'm lead to understand has a kick like a mule. RCFM Radio France is responsible for this sampler. Even Corsican rock music retains its roots as evidenced by the island's two most popular bands: I Muvrini (The Mountain Goats) and Chjami Aghjalesi. I have a live recording of I Muvrini, who at times sound like Pink Floyd, except for the cornemuse and accordion! Donnusulana are a group of women who sing *a Capella*, slightly modernizing ancient songs; Patrizia Poli writes her own and is reminiscent of the newer model Ms. Ciccone or Yemen's Ofra Haza. All of the pieces here, however, celebrate either the beauty of the island or the fight for independence (a "department" of France for 200 years). The FLNC (Corsica's equivalent to the IRA) are regarded as the radical separatist lobby and are (unofficially) responsible for everything from graffiti to bombings. Some of that spirit can also be found in the music.

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### [17] The Python Sheds her Skin

- by Heather Lee Ayres III°  
*Sefkhit Kamen An*, Acting Grand Master, Order of Uart

In 1990 the Order of the Python was formed by then-Magistra Nancy Brown and Magistra Linda Reynolds. Its intention was to be the "art order", and its "Manifesto" stated as "self knowledge and truth ... that heartfelt inspiration is made manifest in art ... and by mastery of an art in the Objective Universe".

As I had just entered the Temple of Set and was at the time in pursuit of my Associate in Fine Art degree, I was more than a wee bit excited at seeing this Order come into being - and was promptly

recruited for membership by Magistra Brown. Projects were circulated and completed in the Order for the first few years. Then Magistra Brown resigned from the Temple of Set, and the Order was left in the already-overburdened hands of Magistra Reynolds. Despite this she did what she could to keep the Order going, for which I am grateful.

We Pythonians were constantly wracking our brains trying to think of things to put forth as “projects”, and to rekindle the creative fire which we hold so dear. But it seemed we were all at a loss what to do. We felt as though our revered Python had succumbed to an illness of constricting malaise, and we could not think of an antidote.

During the winter of 1995 I became interested in the Order of the Trapezoid through my work in the Teutonic systems, and decided to become a Dame and begin my Quest. As required by all Order of the Trapezoid aspirants, I studied the history and structure of the Order. I also attended the “Trapezoid-I” gathering in Austin and had every intention of taking the Oath at the San Francisco Conclave in November.

During the Conclave that followed Trapezoid-I, Magus Webb gave a lecture during which he spoke of the concept of *Heka*, which is the visualizing principle in magic. I found this of much interest, and intended to delve into research/work with it.

The morning after returning home and catching up lost sleep, I sat in a half awake/half asleep state, drinking coffee and replaying Magus Webb’s lecture in my mind. I then began to think about all I had known about my personal philosophy of art, but which had always been in a language of vague symbolism that was impossible to express. I suddenly realized it had crystallized into a vocabulary of words! I jumped up, grabbed pen and paper ... and wrote it down.

When I read it over, I realized I had what seemed to be the beginnings of a valid magical system. The next day I read “The Analysis and Commentary of the *Book of the Heb-Sed*” by Priestess Pimentel and Adept Burch, and felt my new magical mystem expand nine-fold. I then named it “*Heka-An*” The second term, *an*, means “art”. I decided to research and work with it through the summer to assure its validity before turning it loose upon other Initiates.

In doing so, I began to also realize that my work just might be the long-sought-after tinder to re-spark the Order of the Python, and that I was going to have to make a very hard decision: to withdraw my request for Knighthood in the O.Tr. in order to focus my energy and will on the OP. I did so shortly thereafter.

I realized that unleashing my system on the OP would be treating the symptoms, not the real

problem. I again wracked my brain for an answer and finally turned it over to my muse during a meditative working. A few days later, while painting, the answer flowed into my mind. It seems my interest in the O.Tr. was not a wasted effort. I typed out a seven-page proposal of a structure based on that of the O.Tr. for the OP and shotgunned it out to all other Pythonians, receiving enthusiastic feedback from many.

Then came the San Francisco Conclave, during which I gave a presentation on *Heka-An* and displayed paintings that reflected the sincere effect of my system on myself and my art.

This change was clearly evident to more than myself, as I was approached there by Magus Robinson and Magistra Aquino regarding my Recognition to the Priesthood.

A few weeks after returning home, I received a call from Magistra Reynolds notifying me that she was naming me as a Master in the OP. She asked if I would consider becoming Acting Grand Master when my formal ordination took place on January 29, 1997. I managed a “yes” despite my stunned state.

A few days before this phone call, out of curiosity, I looked up the meaning for “artist’s studio” in Budge’s *Hieroglyphic Dictionary* and found the term *uart*. I found this interesting, and it stuck in my mind.

At approximately the same time that I was on the telephone with Magistra Reynolds, out in the Midwest Priest & Priestess McGranahan and Adept Louise Gray were having dinner together. The ideas I had put forth in my proposal came up in their conversation. They went back to the McGranahans’ apartment, and Priestess Danielle read the whole document aloud. They then decided to do a working to bring this foundation into being, calling me to let me know of their intent. I was still in a surreal state from my conversation with Magistra Reynolds - and now the timing of this!

They asked my opinion on what should be done. The concept of the *uart* flashed into my head and flew out of my mouth before I knew what happened. They liked the idea, and we all decided to do a simultaneous working and travel to the subjective plot of land upon which it would stand.

Along with my husband and few chosen artifacts, we entered the chamber and went to “meet the others”. Some of us found shovels and began to break the ground; others roamed about and visualized the whole structure and workspaces within.

As I lay in bed that night, I tried to reconcile the place of the python within the *uart*. As I drifted in blackness, a desert plain come into view, my perspective that of lying on my stomach in the sand.

A snake slowly slithered into my view from the left. It looked tired and weak. I felt its thought come into my mind: "Let me rest now."

I stroked its head as it curled up, closed its eyes and died. [Yes, I know snakes don't have eyelids, but this one did.] I began to weep as it quickly decomposed and began to burn. I lay there watching the ashes begin to stir, when a light breeze came up. Suddenly a black shovel came from above, and in front of me dug into the ashes and ground with a forceful "thunk!". I knew then the *uart* would Come Into Being out of the scattered remains of the python. A thing must die to be reborn.

The day after the simultaneous working, I found myself seeing the word *uart* in two parts: *u* and *art*. Out of curiosity I again looked through the *Hieroglyphic Dictionary* and got goosebumps: One of the first meanings for *u* was "the serpent or serpent god". This is the root of the *uart*: the Python will not be forgotten.

The next most relevant definition for *u* was "a well or spring in the great oasis". I knew from earlier research that the meaning for *art* was "flame", so I sat dumbfounded, realizing I had found an even deeper meaning of *uart*: the "Well of the Flame". The Greek parallel of this, the Well of Pythia, the source of the creative fire, had been the concept explored in the Order of the Python. Coincidence?

In my above-mentioned proposal for structure, I put forth the idea for nine "*Neter* Guilds" based on the different art forms: Acting, Computer Graphics, Dance, Drawing/Painting, Music, Photography, Sculpture, Textiles, and Writing.

Thinking later that each art form has a different *neter* (i.e. oil painting is very different from acrylic), I decided to further divide things down into individual studios or *temenos*, which is a Greek concept that means "a magic circle, a sacred space within which special rules apply and in which extraordinary events are free to occur". I would later read the definition of the whole word *uart*, part of which was "a place of bifurcation" or division. Yet another "coincidence".

The purpose of the *Uart* is the same as the Order of the Python, but expanded from the effect of my *Heka-An* work and Nine Perceptions therein. These Perceptions will be the focus of the work of the Order of *Uart*, including carrying the history and culture of the Temple of Set into the distance future through the creation of artifacts.

Any II° + Initiate who wishes to obtain a copy of the *Book of Heka-An* (for a donation of US\$2), or who seeks further information about and/or entrance into the Order of *Uart* is welcome to contact me.

Behold the Genius of your Creation!

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## [18] The Question of Religion vs. Spirituality

- by Shirley Sharaga II°

Most organized religions look upon magic as evil and forbidden in the eyes of God. Magic should not be denied those who truly wish to attain higher levels of consciousness. This art of causing change can be put to work to improve your life. What is so "evil" about that?

The letter "k" in Crowley's term "Magick" might be said to represent a "key" enabling you to unlock the door that keeps you trapped in this illusory world. Our goal is not to escape this world, but to apply magic by which growth into a greater reality is accomplished.

Religion and philosophy have tried to teach us how to live in greater harmony with ourselves and with nature. Yet we still live in a world filled with war and misery. The vital answers to make a better world cannot be taught, but must be personally experienced at a higher level of perception, to resolve the immediate challenges to survival.

What is "religion"? The word means "to unite". Religion unites man with a/the god, and magic unites the mental and spiritual aspects of man to release and experience godhood. All magic invokes the god-power within and channels it into realization. We must act and not react! Move with purpose that will be played out with the inner faculties of the imagination.

Many curious and dissatisfied individuals are moved to break through the perceptual limits imposed by conventional religion. We perceive something in our own state of being that is hard to explain in terms of the objective universe.

We have the ability to generate and operate the subjective universe, but it must be learned and exercised. This experience can be both stimulating and exhilarating. There are those who are psychologically unprepared to accept this challenge. Hence they invent religious codes to give them a sense of natural order of the objective universe. They persecute and torture innocent people, claiming their works are from the Devil. They only succeed in damaging the physical medium, but they cannot destroy the soul.

The essential reason behind the existence of man can only be found through exploration beyond ordinary imagination.

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## [19] Power and Communication

- by Peter Bowden II°

I suppose that all powerful people must be adequate communicators in the areas that are important to them. This does not necessarily mean that they are outstandingly articulate or brilliant writers. Unfortunately, in the mundane world, "money talks". So do "positions" and "connections". But this sort of power is only of secondary interest to most Setians, if it has any attraction at all.

There are at least two main categories of magical power: "power-to" and "power-over". Those who attempt to exercise "power-over" others are on dicey ground. It is a major plank of Setian ethics that the rights, integrity, and space of others be respected. Cruder attempts at "power-over" another stand out like a bottle of Scotch at a temperance meeting. But there is a more subtle variety which is particularly insidious, because it so often poses as a virtue.

The subtler shades of "power-over" are typified by the machinations of professional "do-gooders". They know what's best for you, and by hook or crook are determined to "do you some good" whether you like it or not! Regrettably this relentless drive to seek "good" to do, then aggressively do it, frequently masks some deficiency within the offending individuals to which they will not or cannot face up. The action is particularly damaging when the dynamic driving our crusaders derives from religious, political or other ideological bigotry.

The above criticism does not include philanthropic efforts to relieve genuine distress. Neither does it include those obvious situations where a degree of "power-over" needs to be exercised, for example the responsibilities of parents or guardians for very young children, traffic control, etc.

There may be occasions where the use of LBM techniques is appropriate to attain legitimate "power-over" another, for example if you are a police officer trying to sort out a traffic snarl. Obviously, if you have the presence and communication skills to good-naturedly persuade motorists to follow your instructions, this is far better than yelling & screaming, jumping up & down, and continually having to "pull rank". In fact a cardinal key to successful LBM is friendly persuasion ... or, if you like, subtle suggestion.

However I would question very seriously the use of GBM or MBM towards trying to gain "power-over" a Setian, and most certainly without the other's express consent. Maybe some forms of

healing, or guidance towards empowerment with the other's knowledge and consent, might pass the test. But great caution should be exercised. In general I would suggest that GBM/MBM use of "power-over" be applied solely to oneself.

The pursuit of "power-over" oneself, followed by enhancement of "power-to", can be approached in the following way:

(1) GBM is used to progressively train, refine, sharpen, and awaken consciousness. This culminates in a breakthrough of some kind - experienced as *Xeper*.

(2) Through focus of the will, now poised within a greater understanding, the searchlight of consciousness is turned on to the personality field. Blocks, deficiencies, or obstacles are identified, and "power-over" them is asserted by the Will. This results in the transformation of personality - the death/rebirth process of **Remanifestation**.

(3) The demonstration of a resulting increase in capacity achieved is an enhancement of the "power-to".

By following the above approach - which need not be strictly sequential, but should be continually interactive - the Initiate is able to become more than previously, and can therefore do more than previously.

"Power-to" relates to creativity. Success invariably brings a sense of fulfillment and added satisfaction with life. It is through creative expression that the Initiate demonstrates a progressive mastery of life. Aleister Crowley maintained that the task of the practicing magician was to discover his true will, then do it!

(1) **Discover:** Seek out the Gift of Set, and actively encourage the "most exalted and sublime self" to unfold its fragrance in realization. Through deep meditation increasingly more of the Black Flame is drawn into conscious realization, resulting in the formulation of a vision. The vision of the true will, as it emerges and focuses, unveils the innermost self. Likewise it provides a clear indication of inner direction.

(2) **Do:** Working from a center of self, "power-over" the natural personality is asserted, bringing about its transformation and alchemical refinement.

The added mental power and lucidity, plus the extra sensitivity and versatility within the personality fields, results in a flow of transformative expression in the objective universe and/or subjective universes of others who may be sympathetically attuned at the time.

This is communication at its highest and best - a unique manifestation of the individual true will, vibrating in reinforcing resonance with the larger organism also coming into manifestation: a focus of awakening within a greater awakening. The larger

organism is a synergetic synthesis - perhaps best understood as the Æonic will - which works towards shaping planetary life in accordance with the enlightenment of total waxing intelligence. Such is the work, and likewise the pleasure and fulfillment of the Elect: "to will, to know, to dare, and to speak".

Finally I invite you to contemplate the following from the *Crystal Tablet*:

Seen through the lens of GBM, an æon is in fact a living entity, in which its initiates are "cells". This was the secret which the Gnostics brought from antiquity, and which so frightened the Christian dogmatists. The "god" of an æon is thus a creature of the total magical and philosophical energy of material beings who are initiates of that æon, i.e. who are aware that they are "components of the god".

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## **[20] And You Thought It was Just a Chance to Drink some German Beer ...**

- by Nikolas Schreck II°

The upcoming International Conclave of the Temple of Set, scheduled to be held in Munich, Germany this fall, presents a host of unique initiatory challenges to Setians of all degrees. I would like to examine some of these challenges, not as an exercise in sophistry, but that serious reflection, inner examination, and above all informed action might be taken by the self-aware magician. I address my comments primarily to Setians in North America, but my general premise may be of use to others as well.

First of all, there are the mundane challenges: As the vast majority of Setians reside in the continental United States, there has been a certain amount of grumbling that the site of the next Conclave is "too darned far". I know many Setians have decided to sit this one out on that flimsy excuse, waiting for a more convenient gathering.

For the Black Magician, a creature of the Faustian pact with technology, to settle for this is really inexcusable. For illuminated beings who presume to travel through space and time by the exceedingly difficult means of GBM to suddenly get cold feet when presented with a simple plane ride over the Atlantic makes a mockery of our claims of self-deification.

As the Temple moves into the 21st Century of the Common Era, it is crucial to our very survival that we willfully reject any trace of provincialism. Your attendance at the German Conclave make a clear statement that we truly dare to become a trans-global entity, mirroring Set's claim in the *Book of Coming Forth By Night* that he "shall roam this

world".

In a similar vein some Setians feel intimidated by dealing with a different culture, a different language, an unfamiliar *milieu*. Let us recall that Set is the lord of foreigners and expanding borders. The evolving magician, scorning stasis, should look upon this as a great chance to throw one's self happily into *Runa*, the unknown. In any case most Germans speak better English than you will hear spoken in any major American city.

That Germany in general and Munich in particular have a long and colorful magical history from which to learn (everything from the Illuminati to the roots of the Golden Dawn to the Thule Society) almost goes without saying. To be part of the process of adding the egregore of the Temple of Set to the powerful charge already existing there should be an exciting prospect to the Setian interested in expanding the cultural impact of Setian thought.

Another worry overheard is the expense of such a trip. Magister Winkhart has secured an astoundingly good deal on rooms for the Conclave. Whatever your budget, if you start saving now, a few shrewd calls to the airlines (presently competing for your dollar with lowered fares) might surprise you. Even the most modest of financing could easily facilitate this voyage. Part of working your magic on this Earth is to summon up resources when needed.

One of the scattered useful nuggets of wisdom in Crowley's wildly uneven corpus was his advice to the magician concerning the expense of purchasing or creating magical tools. The Beast suggested that no expense be spared when it came to initiatory growth. While he was immediately referring to such largely-outmoded props as swords, wands, and other bric-a-brac, the underlying principle remains valid. In this case the magical tools I am discussing as indispensable are airline tickets and room reservations. Not only are they affordable, they signal your commitment to the force that holds the Temple together.

Let us not forget how fragile this institution is. We happen to have the fortune of living in a time when we are somewhat tolerated by the general social structures around us. Survivors of the 1980s' witch-hunts know all too well just how suddenly tolerance can turn into hysteria. Set has entrusted the Elect to make the Temple of Set something strong, an initiatory school that can survive the turbulence of the World of Horrors that seethes around us.

We are lucky to be able to attend events such as Conclave. For countless centuries a festival of Black Magicians could not have hoped to gather anywhere. That throughout its 22-year history the Temple of Set has maintained the tradition of annual

international conclaves is a testament to the seriousness of purpose that has indwelled the Elect.

The forces of human laziness and apathy are our eternal enemies. Like Apep, they attack the jaded Setian of decades, as well as the newly initiated, who may feel "there are better things to do". Slay inertia by participating in this working.

Conclave, whether held in Munich or around the block from your house, should be attended with the sacred charge the Prince of Darkness has honored us with in mind. We're not just a half-baked bunch of conventioners or tourists. Conclave is a religious festival, a celebration and renewal of our great purpose.

The Temple of Set has yet to see its fullest *puissance* and dominion. Your attempt to attend this Conclave is a challenge for you to conquer the inertia that ever threatens to restore the natural order. Make your enthusiastic presence in Germany this year a bold call of defiance to that natural order, and enjoy it as the deepening of your initiation that it promises to be.

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[21] **Ragnarök: A Setian's Interpretation**  
- by K. Brent Olsen I°

Nearly two years ago, after partaking of a rather generous sumble with a local Asatru kindred, I became involved in an intriguing discussion with a friend. He started this discussion bluntly stating, "The wolf is loose." He then began to describe to me how he had seen the Wolf, Fenrir, and had discovered he was free during a runecasting. He went on to discuss further evidence of his describing the last days, dragging Midgard swiftly into Ragnarök.

Being brought up in a religion that often prophesied the Millennial end of the world and Armageddon, I began to ponder the similarities in the prophesies and the implications. Could it really be that we were entering the last days? Could a war among the gods be fielding armies on Earth?

Though these silent thoughts were in my mind, I continued to listen to his stories. Here was a man who very knowledgeable of Native American, Germanic, and Celtic lore. He was telling me about many of his intensely personal stories. But he did not answer my question for me. He only stimulated the question more. So I began to ponder these thoughts myself.

Initiation to the Left-Hand Path brought with it many answers to these questions. I realized that the prophesies were largely symbolic of more personal events. I have answered the questions I asked two years ago.

The Wolf **has** been set free. He has run loose for a long time now. Ragnarök has begun. But it is

at its end. The Old Gods are all dead, and the world is destroyed. A new world and new gods have been born from the ashes of the old. This, I discovered, has happened during my initiation. As we destroy old belief systems and discover for ourselves a new Universe, this war commences. It is along the Path to *Xeper* and to **Remanifest** that we set the Wolf free and start a new Ragnarök.

Ragnarök is the eternal initiation. The battle wages on as we continue to *Xeper*. We continue to destroy the old gods which lurk within us, and bring forth the true gods of our selves. As we bring forth our will and we manifest it through magic, we also change the world around us.

So I believe the answer is yes, Ragnarök **is** in motion. The world is being changed to better fit our wills.

*Xeper* and Remanifest!

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[22] **Found in our  
Local Church Bulletin**

"Don't let worries kill you; let the church help."

"Remember in prayer the many who are sick of our church and community."

"For those of you who have children and don't know it, we have a nursery downstairs."

"This being Easter Sunday, we will ask Mrs. Smith to come forward and lay an egg on the altar."

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[23] **Notes from *Neheh***

- by Don Webb V°, High Priest of Set

**Concerning *Xepera Mundi***

Adept Aaron Besson, in a fit of Black Magical genius, designed and [with the help of Temple Pylons] executed the *Xepera Mundi* working during the month of February. The work should have a four-pronged effect generally, as well as any special effects added by each Pylon locally:

(1) It should awaken potential Setians so that they may find the Pylon gates.

(2) It should cause our enemies to show us their weak spots.

(3) It should increase the general good fortunes of the Pylon's members.

(4) It should increase interaction between Pylons.

I traveled to the city of Hollywood to take part in the Scholomance Pylon's celebration. To facilitate the working I posted an essay on the Pylon system on *Xepera-1* and our website, I gave a lecture - "5,000 Years with the God Set" - at Hellhouse of Hollywood, with the genius of Wolfslair. I gave a video interview to Adept Nikolas Schreck entitled "Call Me the Prince of Darkness", a documentary



about the Temple of Set probably available in late 1997. I wrote various public statements for magazines like *Censor This!*, *Zephyr*, and Adept Leon Wild's excellent *The Ninth Night*. I mention these activities not as an example of how keen I am, but as an example of how to **realize** a working.

This was an Illustrative working to show how Setians can work together to begin to change the World of Horrors. If you think this is something, watch what Magister d'Merlin does with the Blue Thunder Working in early May. I don't even have the space to mention Adept Jared Davison's *Realmagic* Working, selling LHP audio and print material from around the world [contact him for a catalogue], or that the Order of the Trapezoid has its web page up and running, or the Temple's own Intranet project. Etc. Etc. Etc. If you're involved in one of the dozen or so similar projects that I failed to mention, please forgive me. Quite a February!

### **Concerning our Enemies**

The Temple of Set is opposed by three powerful cults. These cults are pervasive, merciless, and untiring. They must be fought in all of their manifestations. Their names are the **Cult of Stupidity**, the **Cult of Conventionality**, and the **Cult of the Victim**. You should record each of your victories over them in your magical diary - your "victory book".

Your life should be a series of victories over **these** cults; do not be distracted and think minor cults like Christianity are our enemies. **This** is the Trinity we oppose

The **Cult of Stupidity** teaches that it is a bad thing to be smart. The cult begins in secondary school, where smart people are held not to be popular. It uses words like "nerds", "geeks", and even "brains" to exclude those individuals who concern themselves with the Mysteries. It exists in the workplace where many topics are deemed "too deep" for discussion during coffee break, and a person is made to feel alienated if he were to talk about things like "why we are here".

The **Cult of Conventionality** teaches that there is an idealized form for your life to take. Usually a heterosexual monogamous marriage with 2-3 children, with a home in the suburbs, a TV, and at most a dozen books in the house. This cult questions every decision you make, from how you achieve transportation, to whom you sleep with [or refuse to sleep with], to your own reproduction. This cult, in short, claims to own your body.

The **Cult of the Victim** teaches that only by suffering are we redeemed. This evil cult takes over good movements of social empowerment by taking away the quest for power and replacing it with a plea for justice for past social injuries. It allows people to

engage in the worst behavior, and then be forgiven because of real or imagined illness, or real or imagined "abuse". This cult works against anyone with a big heart, and is particularity strong in cultivated circles. Beware of anyone who uses a personal "bad situation" as a path to power. Often such people don't know any better, because this cult is so powerful.

There **are** forces that oppose these cults. These are our allies in battle, and deserve a helping hand from time to time.

These cults have made inroads into all discourse; even we may unthinkingly echo their pernicious slogans. Watch your speech and actions for signs of their influence. Do whatever yoga you need to train yourself out of them. [This is where Crowley's techniques to avoid saying "I" and so forth are of the greatest good for the LHP practitioner.]

Work to remove these cults from your home and office, so that you won't keep having the same influences injected into your mind ever day.

Ending the practice of these cults is being faithful to Maat. Maat, sometimes translated as "justice" but more correctly "beauty", comes from *maa*, the verb "to see". The Setian must **create and see justice**.

### **Concerning Occult Knowledge**

"Occult" means "hidden". That means that you won't find occult knowledge conveniently packaged in mass-produced books. **Real** hidden knowledge comes to the ear, the eye, or the hand.

I'll give you a very trivial example of the second. A movie theatre that I frequent has a small, overcrowded parking lot. It's a real pain to park there for a film. Either you have to walk a long way to the movies, or sometimes you don't get a parking space at all.

It so happens that the cinema is next to a large office complex which has an underground parking lot. I wandered around there once during my daily walk. The underground lot has four spaces that are free to park in. The spaces are next to an elevator that opens less than 200 feet from the cinema, although not directly in view of it. Now I have occult knowledge. I park five minutes before the movie starts, I walk indoors less than 300 feet, and my car is protected from weather or vandals.

As with other true occult knowledge, I would never let people in on it. If everyone - or even all my friends - knew, those four slots would be taken up and I would lose my power. However I can use this knowledge when I need to empower others - say someone who is taking me to the movies. Eventually the power will fade, so I must use it preciously. That is the nature of occult secrets.

The Setian must unlearn the RHP practice of telling everybody everything he knows. It is hard to keep a secret. Keeping one is opposed to the Cult of Conventionality, which wants to know and judge whatever one knows. It is likewise a sin against the Cult of Stupidity, which disapproves of effective knowledge in any form.

The Setian must learn when to speak and share, when to teach and when to keep silent. He must also learn that real secrets seldom look like the keys of the universe to the profane.

### **Concerning the Word**

The Egyptian verb *Xeper* is comparable to the Hebrew word *KLP* (*Keth, Lamed, Pe*). For Cabalists out there this gives it a value of 118 [now you have a response when a Thelemite says “93” to you, and 25 points better - *Xeper* = *Thelema* plus *Yezech* (“to be separated”)].

The verb’s meaning in Afro-Asiatic languages related to Egyptian offers some valuable clues to its meaning. In Hebrew “to pass on, pass away, change, to come anew, to sprout”. In Syrian and Aramaic “to exchange”. In Arabic “he came after, succeeded” (this is the root of the word, “Caliph”).

The Word entails movement - going from place A to place B, or something finishing, or something beginning again, or trading one thing for another. All of these speak of *Xeper*. We *Xeper* when we exchange a bad behavior for a good one, a bad partner for a good one, a bad home for a better one. We *Xeper* when we have traveled - an entire Order of the Temple is founded on this - the “quest” aspect of *Xeper*. We *Xeper* when we cause a one-time good behavior to return, or when we take an activity to its next higher step. Another Order is founded on this principle.

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### **[24] Uncle Setnakt’s Picks and Pans**

- by Don Webb V°

The Temple of Set recognizes no other religion, particularly not “Satanic” religions. Setians have no need to interest themselves in the “Satanic scene”, which is full of “Nazis, homophobes, and the fashion challenged” [from *Zephyr*].

However, if you do want to take a look at satanism (the little “s” is intentional), I would suggest Paul Douglas Valentine’s *Zephyr*. Valentine was something of a chowderhead in the 1980s, but somewhere along the line has become honest, intelligent, and - above all - funny.

But the best aspect of the magazine is the letter column wherein he answers some of the most vile letters from LaVey fans, which he reproduces with spelling and grammar intact.

If you’re interested in Satan and Satanism in esoteric Islam, the LHP ideas of Noble Drew Pierce Ali (whose religion was later ripped off by Elijah Mohammed), Yezidis, and Peter Lamborn Wilson’s on the word “travel”, you will find no better source than *Sacred Drift* by Peter Lamborn Wilson (San Francisco: City Lights Books, 1993).

Here you find useful material on that other school that embraced the Dark Light as a symbol of individuality, and characterized the image-making faculty (imagination, or in Egyptian *heka*) as Iblis. There’s much wealth here for those willing to travel to find it.

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