

The Scroll of Set

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[1] **Exclusive@E-Mail.Setian.Com**

- by Robertt W. Neilly IV°

The electronic frontier thrives in the Temple of Set. In fact it's a veritable subset of our Setian community. Many of us have held subscriptions to bulletin boards (BBSs) or other services - such as CompuServe (CIS), America Online (AOL/AOL Canada), and MCI Mail - for years. Setians already have Glinda, a multipurpose, full service BBS courtesy of Dr. Aquino, along with recent help from other Initiates. And thanks to Magister Menschel, Priest Youril, and others [if I left your name out, it was unintentional and I apologize], we have several electronic "Mailing Lists". I repeat, our use of electronic communications is thriving. Perhaps too much so.

Some of us, fully enabled (electronically speaking, of course!), disparagingly refer to regular mail as "snail mail", and before that as mail traveling through the "post awful", etc. I am not one of those Setians. In fact I enjoy regular mail immensely. I like generating it, love receiving it. Just talking about it here gives me the warm and fuzzies! There's nothing like receiving what I and a beloved Brother of mine refer to as "real letters"!

There are numerous, tangible benefits in an electronic information flow. I would speak highly of its immediacy, "broadcast" capabilities, and potential cost savings. Having said this, I want you to know that the purpose of this article is a call for consideration.

Being on line "means never having to say you're sorry"!

Lousy movie lines aside, e-mail in the Temple of Set (and elsewhere) is sometimes used without due consideration. Sometimes our keyboard activity is fast and furious because we're responding to something "live" on line. Dancing through our fevered minds are visions of long-distance bills, communication surcharges, or per character costs. Hastily composed e-mail may seem to be [or really be, in rare cases] less than courteous, less than thoughtful. It's a sad fact that similar messages occasionally appear, even though the author composed them off-line.

Sure we're grown up men and women who [should] take responsibility for our actions. Still there are those times when a tad more decorum, or a touch more compassion would have been welcome

in an e-mail note. You may balk at this. After all it's certainly more efficient, and potentially less expensive, to be abrupt. Well, it **can** be less expensive ...

Alas, the behavior I've described can and does manifest in that most defiled thing - regular mail - as well. But the frequency with which this occurs in "real letters" seems less than in e-mail. Whatever the topic, for whatever reason, as our use of e-mail has flourished, so has a slight (but noticeable) decline in manners. Please don't misunderstand this message; I want to emphasize that occasions of rudeness in Setian e-mail are still somewhat rare. But flaming does occur. Are we always in a hurry?

Part of the problem is the sheer volume of e-mail that flickers across our screens. Neilly's unofficial pop survey says this: *Sans* e-mail there would be fewer letters written in the Temple of Set. If you shy away from writing "real letters" but do take the time to compose e-mail, you can also take the time to make your e-mail thoughtful and polite; no matter how concise.

Ah, what about the "snooze and you lose" camp? Yes, sometimes it is vitally necessary to pick up the phone, or bang out a quick e-mail. But what about more "routine" correspondence? Are we leaving anyone out of the equation? Are we who are on e-mail the fortunate ones? In on everything as it happens? Wow, how very exciting!

I said this article was a call for consideration. Part of that, surely, is a continuing request for considerate use of this wonderful tool called e-mail. Please remember, there's a Setian on the other end of your message. The other part of consideration, sometimes neglected (unintentionally so), is for the benefit of Setians not on e-mail. While I join those who are on line in saying "it's just a matter of time", it is you whom I'm asking to be thoughtful. E-mail doesn't make us members of an exclusive club; it's not a reason to exclude anyone.

A typical scenario? I want to send the same note to a group of Setians who share my concern, interest, or issue. First thing I do is check to see who is on e-mail. They get my message almost right away. If I'm considerate - not always the case - I print my message [yes, actually make a hard-copy] and mail it to recipients who are not on line. Even if I "overlook" sending hardcopy - a more lazy than unintentional act - it's still unacceptable that some Setians may get my missive late, or not at all.

Does it seem I'm not in favor of the timely sharing of important information? Not true. I cannot discount the use of e-mail in a crisis, or when timely information is just that. I have used it in this way, and so have many other Setians.

This is a good spot for an interjection, so no Setians feel that something untoward has happened around them without their knowledge. In cases of crises or when time is of the essence, yes, we still use the phone! Those of us on e-mail are not

“crippled” if we can’t get to the keyboard!

I truly enjoy advances made in today’s increasingly computerized world. All things in balance, however, I appreciate the need to employ a consistently thoughtful, careful approach to all of the communications I generate. Believe me, I am greatly in favor of an Setians eventually having electronic mail capabilities. If you know me, you realize I’m not the slightest bit anti-technology. [Among other things, I teach microcomputer classes part-time at college.]

It’s a strange thing to be around this place for so long. I have witnessed what used to be a truly exclusive use of computers and e-mail blossom into almost “common” usage. Still my message is simple: let’s work together in making sure that our communications never reach a “common” level, and that no one who should be counted in ends up being counted out. *Xeper*, Remanifest!

[2] Recognitions

Heather Lee Ayres was recognized to the Priesthood of Set III° on January 29, 1997 by Magister Robert Robinson, Magistra Lilith Aquino, and Magistra Linda Reynolds.

Thomas P. White was recognized to the degree of Adept II° by Priest William Pridgen on December 11, 1997.

William Wayne Rye was recognized to the degree of Adept II° by Priest Arnold R. Watson on December 21, 1997.

[3] Dream Survey

- by Ann Ross II° & Scott Ross II°

This survey is being conducted within the Temple to explore the relationship between dreams and magic. The Australian Aboriginals have the Dreamtime, the original source of all creativity, and magic is integral to their tradition. Pondering the concept of the Dreamtime led to various questions, for example: How does magic influence our dreams? What is the impact on the magician? How do dreams affect our *Xeper*? These are just a few.

The questions need not be answered in personal detail; they are not meant to be intrusive. A “yes” or “no” answer is usually sufficient. Use a separate piece of paper for your answers, and please type or print clearly. Please send the completed results of the survey to us:

Do you keep a dream diary?

Do you dream in color?

Does eating certain foods before you sleep influence the type of dreams you experience?

If so, what types of food or drink?

Have you ever experienced periods where you feel that you do not dream?

Do you experience “lucid dreams” phenomena?

Have you experienced repetitive dreams?

Do you think that dreams can be utilized to diagnose physical/mental illness?

Do you feel that dreams can be utilized to treat the same?

Have you noticed a significant difference between daytime and night dreams?

Does the area in which you sleep influence your dreams?

Have you ever experienced “premonition dreams”?

Were the “premonitions” accurate?

Have you experienced astral travel while dreaming?

Can different fragrances influence your dreams?

Does ritual work influence your dreaming?

Which do you feel influences dreams more: operative or illustrative magic?

Do you feel that solar or lunar cycles can influence your dreams?

Have you ever communicated with another while dreaming?

Do you experience dreams in relationship with your own personal process of *Xeper*?

[4] Setian Inspirations

- by Eve Kochel II°

Set is what we are each “meant” to be, on our own separate and individual paths of Becoming. Our own Black Flame burns brightly, seemingly by virtue of the attention paid to it, and it almost appears to eagerly guide us toward a deeper sense of experience and being.

It takes more than self-honesty, though that is certainly a requirement for learning to see and truly feel our Black Flames. Also required is the driving force of *Xeper*, the Word of the Æon of Set, to magically forge our personalities and beings into something continually coming closer to the perfection of which we are all capable. There is more to growth than insight. Action must be taken.

The white-lighters caution us at this point, telling us to be careful lest our egos become “overinflated”. I remind each of you, my fellow Setians, that if there is something in which to take pride, covering it in maudlin humility would be the true sin. “Be prideful of being!” We work hard at what we do, and the rewards are just. Let the sleeping ones remain unworthy of nobility, while we grasp the silver chalice of Set!

While we are shaping our creations in the likeness (or at least representation) of Set, we will be met with obstacles, in both the outer and the inner worlds. Dæmons of all shapes and sizes lurk where true magicians seek to become gods. These are our tests, and as tests our greatest allies. When dæmons are seen as friends, they add to our strength, experience, and determination. Remain awake, and do not give in to fear in any form.

Remember this, and the Great Work will eventually be complete.

[5] **The Tetsuo Working**

- by Alex Burns II° & Bradford Hanson I°

In the last *Scroll of Set* Magus Don Webb drew the attention of Initiates to the concept of *Neheh*, the eternal future ruled by Set-Heh. Our High Priest most effectively highlighted the stark contrast between the future-oriented world-view of the Left-Hand Path that focuses on an individual's potential, as opposed to the stifling inertia of the Osirians who concentrate on an individual's past.

One does not need to proceed very far down one's initiatory Path to realize the key element in the symbolism of the Pentagram of Set: the exaltation of the two angles representing change and creativity over inertia and stasis. This foundation in our world-view stands us in good stead as the pace of change in the Æon increasingly accelerates.

The Tetsuo Working represents an attempt to consciously apply LBM techniques to the dramatic developments in global communications that have occurred in recent years, in particular since ÆS Working II and the *Heb-Sed* Year.

The development of the Internet, and in particular the World Wide Web, represents the most significant development in mass communications since the introduction of television. At present the Internet is the most rapidly-developing form of communication in society, continuing to grow at an exponential rate as the Æon proceeds into its fourth decade. Through its ability to provide a global forum for an ever-increasing number of individuals and groups, and perhaps because of the unique way in which the medium was propagated throughout Western society (to generalize, through the intelligentsia first), the Internet has an unprecedented capacity to influence the progression of the Æon.

As custodians of the eternal future, it is incumbent of the Temple to maximize the effectiveness of our presence on the Internet: not only to enhance the existing websites, but to more self-consciously develop new sites with external LBM and internal (Initiates' *Xeper*) objectives in mind.

There are a number of sites on the Web which provide valuable background material for Setians. Examples of this material include the excerpts from Crowley's *Magick in Theory and Practice* at <http://www.crl.com/-thelema/magick-i.html>, and the dramatic Abelard Reuchilin material which highlights the real authorship of the Christian "New Testament" at <http://www.widomaker.com/-kjuul/pisohome.htm>. The site review would hope to identify as many sites as possible that fall into this category.

In the past two years we have witnessed others on the Xepera-I and Setian-I mail-lists and alt.satanism newsgroup. At best newsgroups are a forum for exchange of information and ideas, but negative social perceptions about Satanism have attracted many dysfunctional individuals to these groups. Some are rabidly anti-Christian, while others are failed Setians who engage in "flame-wars". Further complications arise when individual Setians support controversial ideologies or engage in discussions about "Satanic Ritual Abuse" cases.

Some exchanges by new Setians fail to use appropriate net etiquette or LBM to avoid "flame-wars". It is essential that information about such "netiquette" be included in the "Protocol" section of future editions of the *Crystal Tablet*.

Each Setian in cyberspace is an individual ambassador for the Temple, and must actively seek to represent its philosophies in the best possible light. We do not judge other Setians' sociopolitical agendas, but emphasis upon such topics as "SRA", the post-1975 LaVey/Barton business, and social Darwinist-oriented fascism are not representative of the Temple's philosophical atmosphere and can be detrimental to individual *Xeper*.

Such discussions create misunderstandings of our philosophy and even potential enemies, which can be avoided through LBM application and an understanding of cultural memetics warfare.

There will always be a significant gap between Setian Black Magicians and the profane, but the Internet is yet another avenue to facilitate contact with individuals who begin to apprehend the Gift of Set. It is also an excellent opportunity for the Temple to propagate memes such as the concept of *Aristos*, ethical behavior, Mihaly Csikszentmihalyi's concept of "flow" (RL #17J), etc., that create a receptive environment for the Black Magician's workings. It is also a means to alert present & potential Setians to cyclical "rumor panics".

Eventually, rather than debating controversial questions on newsgroups, we would be able to answer each query with an appropriate website address. To quote Dr. Aquino: "Return questions with questions inspired thereof; all answers are arrogance."

During the High Priesthood of Ipsissimus Michael Aquino, the Temple pioneered the use of "computer bulletin board" (BBS) technology for international distribution of information. The integration of electronic publishing, corporate network, and Internet technology in the past two years gives us an opportunity to Remanifest this work in a new communications system that can run concurrently with Glinda. We envisage this to be a long-term project taking 3-5 years to implement. Cost analysis and equipment descriptions will be included in the final discussion paper.

The development of corporate intranets effectively combines the security features of networks with the cheap and effective distribution of complex documents over the World Wide Web. The proposed intranet would be a separate site to the official WWW site, with Initiate access only [access could be keyed to initiatory levels, similar to Glinda's system]. Implementation of such a site would enable the Temple to organizationally handle the international growth we face over the next decade, and to handle expanded elists, site e-mail accounts, and other options.

Already one-third of the Priesthood resides beyond North America, and the high cost of phone charges prohibits active use of Glinda to her full potential. Implementation of an intranet would improve information flow and thus positively impact upon individual *Xeper*. It would also open the door to current developments such as Internet telephone and cheap online video conferencing, providing opportunities for increased interaction between Setians, online rituals etc.

It is helpful to examine the evolution of the World Wide Web as a complex, semi-conscious, living system. Five years ago the Web existed only as a text-based communications network used by defense personnel and academics. Three years ago the spread of Hypertext Markup Language (HTML) and the release of Web Browser software by Mosaic [and later by Netscape] opened up the Web to distribution of multimedia material.

The past year has seen this evolution accelerate dramatically due to corporate and other institutional pressures. Sun Microsystem's Java language and Microsoft's ActiveX will help redefine web software. Third party plug-ins (mini-programs/utilities) added to Microsoft/Netscape Browsers are literally creating a new operating system. Multimedia options are expanding through the use of Virtual Reality Markup Language (VRML) to create artificial worlds, Macromedia's Shockwave (which permits transfer of online films and animation), and RealAudio, which delivers CD-quality audio sound. Expansion of telephone network bandwidth and future improvements in

computer hardware will see a convergence between traditional media forms and the new digitally-based media, such as delivery of web server-based real-time television.

Concerns have been raised regarding site security, but having worked extensively in this field, and with access to the latest information, we are confident that a secure site can be effectively implemented. Increased corporate pressure has resulted in significant changes in the past twelve months, as seen in the ratification of secure online transactions by Visa/Mastercard, and the adoption of "Secure Socket Layers" (SSL) by major software developers. Options currently utilized by Fortune 500 companies include password access, PGP encryption and other file cryptography techniques (such as IBM's "Cryptolope"), firewalls to prevent hacking, and full reports on site access and the data file tree structure for the network sysop. Full details will be available in the final working discussion paper.

Through the Occult Institute of Technology and the Order of Trapezoid, the Temple has pioneered application of the Gift of Set through technologically-assisted ritual, and exploration of devices including dream lucidity induction equipment, cognitive tape loops, and the use of ELF. We hope the Temple continues collation, analysis, and careful experimentation with this data, utilizing technological advances in the past five years to extend its work.

**[6] Seek Toward the Mysteries:
Sua as an Operative Key**
- by William D. Pridgen III°

In this paper I will attempt to communicate my personal key to the runic imperative: *Reyn til Runa!* One aim of seeking toward the mysteries is to make them your own. This is a direct result of the tension that exists between the unknown within and the unknown beyond. Magus Webb has written that in order to master a discipline you must teach it, and it is with this in mind that I present to the Temple this paper, my first attempt to teach SUA as an operative key to the mysteries.

One of the first problems I attempted to solve upon entering the Temple was that of the nature and scope of knowledge. When I became the Sentinel of the Ba-neb-Tett Pylon, I decided to host an Epistemology Workshop. I published the results of this in *Mendes Chronicles #II-1*, which is available for download on Glinda. What I want to reiterate here is the concept of a Setian key to a theory of knowledge that is factual, æsthetic, useful, and universal.

During a presentation I gave at Set-XVI on the Order of the Scarab, I asserted that the Pentagram of Set is the key to Universal (i.e. both subjective and objective) knowledge.

There have been numerous keys discussed in Temple literature: the three great keys of Hell in the *Diabolicon*, the keys of *Xem*, the Polarian Method, ARI, and most recently the key of Essent into Essence. The Pentagram of Set is a kind of "skeleton key", or the ring upon which these other keys are stored. I maintain that this key to Universal knowledge was known to the ancient Egyptians, that it was bequeathed to and preserved by the Pythagoreans, the Socratics, and the Platonists, and that it has endured the millennia of sleep of the Christian era to be inherited by the Elect of the Æon of Set.

In Book VII of Plato's *The Republic* there is a discussion in which a line is divided into two unequal parts, the first part being proportional to the second as the second part is to the whole. This process is then doubled, completing the divided line. In the Rouse translation of the *Republic*, footnotes #3 and #4 to this section read:

A numerical value for this proportion can only be assumed. Socrates refers again to this proportion on p. 333, and there proposed to Glaucon to "leave aside the value of the proportion, as involving too much discussion" (op. cit., p. 309).

The numerical value of this proportion is of course *phi*, death having been the penalty among the Pythagoreans for revealing its secret. In an article entitled "Keystone", published in *Runes* #X-3, Magistra Pat Hardy suggests the secret of the pentagram is that it delineates the interior angles of the simplest possible four-dimensional solid, known as the pentahedroid or hyper-tetrahedron. The pentagram is thus a hyper-dimensional gate.

Like the allegory of the cave, the divided line describes a method for the gradual attainment of increasingly abstract levels of knowledge. At the apex of this Platonic "pyramid of thought" is the study of dialectic, of which Plato himself wrote:

... We have set dialectic above all other studies to be, as it were, the coping stone - and that no other, higher kind of study could rightly be placed above it ... - *The Collected Dialogues of Plato*. Ed. Edith Hamilton & Huntington Cairns, p. 766

This quote is important in that it illustrates a value judgment, an aspiration of the soul towards the highest and best. As Setians we aspire to a particular

kind of knowledge, that spoken of in the *Book of Coming Forth by Night* as being the province of Set.

Nosce te ipsum! (Latin: "Know thyself!")

In an account authored by the Latin writer Appuleius, Psyche is portrayed as a beautiful maiden with whom Cupid is enamored. But Psyche had to undergo many trials, partly due to the jealousy of Venus, before the lovers were finally united. In this we see an allegory of the initiatory process. The sense of wonder that leads the soul upward and onward is the *eros* that sees wisdom as its target. This sense of wonder is the result of the assumption of ignorance, itself a response to *Runa* and to those who love wisdom. It is the first step towards clarity of thought and action.

Half of my task as Acting Grand Master of the Order of Xepera is "to provide a methodology through which *Xeper* may be realized". SUA is just such a methodology, one that I believe will be of use to other Setians.

It has been said that to know the name of a demon gives one power over it. Stated more concisely, to name something is to define it, rendering it susceptible to practical application. What, then, is the definition of SUA, and what are its origins?

Following my Order of the Scarab presentation at Set-XVI, Magister Winkhart delivered a rousing speech on ARI, being his particular key to the attainment of Understanding. During this speech he presented ARI in two significant ways: first as an acronym for (A)ffinity, (R)eality, (I)nformation, and second as the Egyptian hieroglyphic term for "to do" or "doing". He thereby acquired the simple yet effective formula: "Understanding = Doing".

Shortly after my return from Set-XVI, I reread the draft of my own presentation and noticed the following sentence: "One who is a Scholastic in the Order of the Scarab has realized that in order to attain the Highest of Life he must seek, uncover, and apply the knowledge of Set." I then recalled Magister Winkhart's ARI key and decided to formulate one of my own.

The key that resulted is "SUA", an acronym of (S)EEK, (U)NCOVER, and (A)PPLY. This seemed to me to be the "Doing" part of which ARI was the "Understanding".

Next I consulted Budge's *Hieroglyphic Dictionary* to see if there were a corresponding Egyptian word. There was. *Sua* is the Egyptian hieroglyphic term for "night, evening, darkness". The barrier becomes an entrance to those who (S)EEK, (U)NCOVER, and (A)PPLY the knowledge of Set!

SUA is a product of the very process it delineates, a personal synthesis of transpersonal

ideas and methods. Besides Magister Winkhart, I must also acknowledge the tremendous debt I owe to the ideas and methods of Magus Flowers, Magus Webb, and Magister Ronald L. Barrett.

The first phase is expressed in the admonition to (S)eek. A natural (A)ffinity should be a cultivated faculty, as to what resources will provide quality (I)nfornation. For example, the "New Age" section of your local book store, filled with all of the latest titles by Llewellyn, is better left un-browsed. The Temple's Reading List is a good lead, but for those who already have most of the titles they're interested in, or for those books that are virtually impossible to find, others may be substituted.

There is an entire corpus of Left-Hand Path philosophical and literary material that is not mentioned on the Reading List, but is alluded to in sources like *The Church of Satan* by Dr. Aquino, the works of Anton LaVey, etc. As an example, it should be obvious that the Epicureans had as much of an impact on philosophical Satanism as Stoicism did on Christianity. For instance, Lucretius' work "On the Nature of Things" had a tremendous influence on the Enlightenment thinkers, including Diderot and Voltaire, who in turn had a tremendous influence on philosophical Satanism.

Magus Flowers has provided us with an invaluable methodology in his Polarian Method, and Magus Webb has taught us the virtue of referring to cutting edge scholarship in the fields of archæology and other disciplines (e.g. in his article "Fictive Arcanum").

To get to the point of what it is that we ought to be looking for, I would say "viable principles that can be (A)ppplied to further our quest for self knowledge". We must always ask ourselves this question: "How does this (I)nfornation contribute to or enhance my *Xeper*?" Anything that doesn't contribute is extraneous and should be discarded. This leads into the next phase of SUA.

The second phase is to (U)ncover those mysteries that lie hidden at the core of (R)eality. Knowing the truth of your endeavor requires participation in the Form of (R)eality. That's why (R)eality is at the apex of the ARI triangle. Here Indulgence is seen as a process of purification and refinement. SUA is the dialectical process I have (U)ncovered through my quest for the knowledge of Set, a particularization of the Universal key that is the pentagram.

It is necessary to adopt an isolate perspective in order to unveil the Isis of Nature. SUA, like ARI, is a key to the mystery of the Third Angle of the Seal of *Runa*. The Third Angle of the Seal is the first point of contact between *psyche* and *physis* between the trapezoid and the outer ring of nature. This again suggests participation in the Form of (R)eality,

which is omnijective, as are all Forms. SUA provides a methodology for the attainment of what Priest Whitaker has identified as "triadic comprehension", a threefold dialectic of form, function, and resonance.

In phase three, (A)pplication, we encounter (R)eality face-to-face. Here will be found the litmus test of all that has gone before. If we approach the objective universe from a non-natural perspective, we begin to (U)ncover those "obscure physical or behavioral laws" that will enable us to increase our proficiency in LBM. I recall a story by Magister Winkhart regarding a rather lengthy telephone conversation in which an eager young Setian expounded his theory of "life, the universe and everything". At the end Winkhart inquired of this Setian as to what he could **do** with this new found knowledge. The response was an awkward, almost deafening silence.

As I stated earlier, you must constantly ask yourself the question: "How does this (I)nfornation contribute to or enhance my *Xeper*?" This process of reevaluation will enable you to separate the essential from the nonessential. The pursuit of process-oriented work focused on *Xeper* will ensure this.

The pentagram is a symbol of the isolate self. Autonomous and aloof, it does not touch the Ring of Nature. It is the key to Universal knowledge, and it is through the trapezoid that interface with the Ring of Nature becomes possible. The (A)pplication of what has been (U)ncovered is achieved through that which is both individually and collectively (S)ought. In *The Book of the Heb-Sed* it is written:

Thus I create a new Soa Gild not as an Order but as a secret creation arising already in my Priesthood.

In a letter from then-Magister Don Webb, in reference to this particular passage, he states: "*Soa* or *za* means 'a working crew'. The reference is to the crews of Setian Priests who tended the oases and made magic to help desert crossers."

SUA is an example of such magic, and it is my will to attempt to explain it in order to assist those who dwell in the desert of contemporary society. This will be done primarily within the Order of *Xepera*, but will most assuredly also touch upon my work within the Temple and in support of the *Æon* as a whole.

The task of the Priesthood is to communicate personal initiation, and SUA is an articulation of my understanding of the initiatory process. When I asked Magus Webb recently at the Midwestern Conclave if there were a linguistic or etymological connection between SUA and SOA, he informed me

that they were in all likelihood one and the same. In light of this astounding revelation, I can only say that, at least for me personally, there is indeed “a secret creation arising” or Coming Into being, not as an Order, but as a method of teaching within an Order of which I am the Acting Grand Master.

In conclusion, by doing work that is supportive of both the Æon and the Temple, members of the Priesthood are developing methods that can be used by all Setians as powerful tools of self-transformation through *Xeper*. It is through knowledge of the pentagram, which is knowledge of the self, that these tools are unveiled in the light of the Black Flame. (S)eeK that for which you have an (A)ffinity. (U)ncover (R)eality. (A)pply (I)nformation,

Reyn til Runa!

[7] Immortality and the Combat Myth

- by James Graeb III^o

It was one of those hot sunny Saturday afternoons in Berkeley, California when most people are out playing and enjoying the summer weather. I walked past the clock tower and headed into the main library on campus, descended the two flights of stairs and headed for the back stacks on “C” level. As I rolled back the vault-like shelves, my goal came into sight: the *Journal of the American Research Center in Egypt (JARCE)*.

Magus Webb had asked that I get a copy of an article on Mehen, a deity depicted with two heads: one of Horus and one of Set. As I was already in the stacks, I decided to stay a while and glance at some of the other issues. The planets were doing something that afternoon as I fell prey to symbolic synchronicity: Volume XXX, the year of the *Heb-Sed*: page 93 [Hello, Aleister!], the article: “Divine Conflict in the Pyramid Texts” by Vincent Arieh Tobin.

I had just finished a book titled *Cosmos, Chaos, and the World to Come* by Norman Cohn (New Haven: Yale, 1993). In his book Cohn had presented a wonderful analysis of the origins of the combat myth in Egypt, Mesopotamia, Vedic India, and Iran. As combat myths were on my mind already, it would have been impossible for me not to read Tobin’s article.

Tobin reminded me that immortality for the pharaoh in the Old Kingdom *Pyramid Texts* (texts that predate the *Book of the Dead* by some 2,000 years) did not involve any judgment scene. Rather a pharaoh became immortal and would dwell among the circumpolar stars because he had been victorious in life - a rather Left-Hand Path notion if one really starts to think about it.

Anyway Tobin discussed the conflict between Horus & Set as set forth in the *Pyramid Texts*. Tobin pointed out that this conflict had a location: the city of On or Heliopolis. Regardless of whether it was the battle and mutilation myth (Horus loses an eye; Set loses his testicles) or the trial scene where the gods judge the respective claimants to the throne, the conflict always occurs at the city of On.

On is the “City of the Sun”. It is home to Ra and the entire Sun god cosmology of ancient Egypt. It seemed interesting that the battle between Horus and Set should be fought and decided there at On. The reference to On was not lost on me with the 93 connection, in that On is a very important city in the mythos of a certain Germanic occult organization and was of great interest to Aleister Crowley.

Essentially, because of his victory in the conflict, a pharaoh not only would rule as king of Egypt, he would also achieve immortality. Thus without the conflict between Horus and Set, a pharaoh’s claim to immortality would not hold up. There had to be the conflict, and a pharaoh had to win, if he were to take his place in the bark of Ra and among the circumpolar stars.

The article I had been sent to find involved the god Mehen, who is mentioned obliquely in the *Book of Coming Forth by Night*: “... my Word, spoken to my High Priest MehenPetTha in old Khem ...”

Mehen, it turns out, although appearing in an anthropomorphic figure with the two heads: one of Horus and one of Set, is more generally shown as a serpent with two heads: one where the head should be and one at the tail. Mehen was an esoteric god not well understood today, but having something to do with resurrection.

As far as our current knowledge of Egyptology goes, Mehen formed nine concentric rings or coils about the body of Ra. To be reborn, one had to open four gates to get to the center (cf. the *Book of the Law* #II-51). The spells to accomplish this were part of the *Pyramid Texts*. Additionally, to achieve immortality, one entered the tail of the Mehen serpent and emerged out of the mouth at the center of the spiral. The parallels to the night journey of the deceased through the *Tuat* are pretty easy to see.

Also Mehen appears in the 10th hour of the *Book of the Dead*. See Spell #168 and references to the “coiled one” (*The Book of the Dead or Going Forth by Day*, Vol. 37 by T.G. Allen [Trans.]. Chicago: Oriental Institute of the University of Chicago, 1974).

The Mehen serpent also figured as a board game in the Old Kingdom of Egypt (3500-2900 BCE).

It seems to be an easy step to speak of the combat between Horus and Set as involving the primal combat or challenge that faced each pharaoh.

If a pharaoh were able to win the combat, his immortality was assured. Similarly, if the deceased were able to win his way through the twelve hours of the *Tuat*, he would be reborn as an immortal. In either case a battle or testing was involved.

If the two heads of the Mehen serpent are Horus and Set, and Horus is the outer head (the head one enters), then it is the head of Set from which one emerges at the center, thus being reborn an immortal, like the god Ra. Thus the combat myth between Horus and Set (theomachy = divine combat) is the ground upon which a pharaoh proved himself and, if victorious, emerged as an immortal and reigned as a divine king with the full majesty of Ra himself.

Lastly the article on Mehen also speaks about there being "the mysteries of Mehen", apparently an esoteric reference which presumably involved some son of initiation. As little is known about this from a scholarly viewpoint, all that I can do is make some tempting speculations which may or may not prove accurate. To negotiate the coiled serpent and to be reborn as an immortal involved seeking the mysteries of Mehen - the mysteries of Horus and Set.

[8] *Dark Salaciousness: Tales of Vampiric Eroticism and other Iniquitous Excursions*

- by James L. Knowles III°

Dark Salaciousness is a compilation of short stories and poetry, written from varied perspectives of the Vampiric essence. A limited number of copies are now available on a first-come, first-served basis. Short of being published for public consumption, no further copies will be made available.

With the exception of postage costs, all donations received from the distribution of *Dark Salaciousness* will be donated either to animal rights charities or equally divided between the Order of the Vampire and the Order of the Python. [I am an Initiate of both Orders.]

Please be advised that many *Dark Salaciousness* entries are of an extremely explicit nature. Anyone daring to make a donation in exchange for a copy, write to the Executive Director.

Suggested minimum donation (covers postage & materials) \$5.00.

[9] *The Setian Cultural Matrix*

- by Alex Burns II°

The Temple of Set's cultural matrix has shifted away from Satanism to reveal underlying principles.

Thus I feel that we shouldn't judge the Temple's intellectual growth/precision in relation to neo-Satanic or occult movements, where of course we are far superior, but rather to leading doctrines/groups to which we are in fact closer - e.g. the Transhumanist/Extropian philosophies the science of memetics/thought contagions, present physics of consciousness dialogue, etc. These are closer to the Temple's paradigm, and give us an opportunity to test the doctrines/paradigms/models against the finest intellectual movements of current Western civilization, revealing both potential strengths and weaknesses that can be rectified.

To simply compare the Temple to the old Church of Satan or to other occult movements is to invite stagnation.

[10] *Rising on the Planes*

- by Michael Kelly IV°

To conclude my series of articles on Enochian magic for the Scroll, I want to take the opportunity to address the field of **operative** Enochian Black Magic.

It is a common misconception that Enochian Magic is purely subjectively oriented. This misconception is not helped by the Golden Dawn presentations of the system, which revolve purely around skrying the Æthyrs, or the Pyramid Squares of the Watchtowers and so on. If this were all the substance that the Enochian system had to show, then I would not use it, for I have a very skeptical attitude towards a system or model that cannot be applied to cause observable change in the objective universe.

My view that Enochian Magic is an operative as well as illustrative system will not be new to all of you, of course. The Temple's more senior Initiates, who recall the days of the Church of Satan, and those who may have read some of the original Enochian documentation by Dr. Dee, will be very aware that it may be applied in ways to create operative change, i.e.:

(1) In the *Satanic Bible* Anton LaVey introduced each Enochian Key with a brief paragraph describing the practical uses to which it could be put, the types of ritual in which it should be used. Many of the Temple's founding members will have been familiar with using an appropriate Enochian Call to round off every ritual.

(2) Most importantly, Dee himself was of the opinion that these Keys were of great practical use in effecting change. They were allotted to each æthyr and were given rule over different parts of the world. To cause willed change to occur within a given part of the globe, it was necessary only to invoke the pertinent Governor by invoking his

æthyrs.

People who work within any specific magical system soon learn that until the system has been internalized and made your own - becoming a living series of keys to access those hard-to-reach places of your own psyche - no results can be attained with the system. For example, copying the Runes out of a book will achieve nothing. Each Rune must become a living, dynamic focus on an inner level before it can be used. The Enochian system is no different.

The technique of operative Enochian magic presented in this article will therefore only be of practical benefit to those Initiates who have invested - or will in the future invest - time and effort in establishing a proper inner resonance with the Keys of the Enochian system (the Parts of the *Word of Set*, the Thirty Æthyrs, and the Enochian letters). However I hope this article may be of interest to all Setians, whether interested in Enochian or not, for two reasons:

(1) It corrects the misconception that the Enochian system - or any other system - is or can be restricted to purely illustrative use. If you cannot see the other side of the coin, look for it. If it is genuinely not there, the system is incomplete and/or purely delusional. True magic requires a strong grounding in both applications.

(2) Whether used in Enochian Magic or applied in some other context, this article addresses the technique of "rising on the planes", addressed by Aleister Crowley in his writings, but never really properly expanded upon. This technique is ideally suited to a psychic model such as the Æthyrs, but could equally well be adapted to other traditions and/or freestyle techniques.

To understand the basic thrust of the technique, visualize four concentric rings. The innermost ring represents the magician, the three outer ones the three æthyrs which lie closest to ordinary consciousness: TEX, RII, and BAG. When first familiarizing himself with the æthyrs, the Magician will follow an outwardly-spiraling course through them, attempting to explore as much of each æthyr as possible (i.e. fully awaken and bring under conscious control each facet of the *psyche*) before moving on to the next.

The technique of "rising on the planes" would be indicated by a straight arrow from the magician outward through the æthyrs. However - and this is very important - the *psyche* must be fully and properly energized before such a direct "rising", and the fullness of each passed-through æthyr should be invoked.

This can be accomplished only if the magician has already completed the hard, grueling groundwork of working step-by-step through the

æthyrs, and making them a living, inner reality. Thereafter rapid invocation by "rising on the planes" will then be effective almost by automatic reflex.

As stated above, the technique itself can be equally successfully employed with any other inner model of the worlds with which the magician has sufficiently worked. Crowley, who sings the praises of the technique particularly often, used it with the paths of the Tree of Life, for instance.

Before using the technique, however, the intended result of the working needs to be defined. And here another key to operative Enochian magic is found: the Enochian letters, whose hooked and serpentine shapes are extremely evocative.

The meanings of these strange figures are now being investigated in pioneering work within the Temple. Priest Ware and I are now researching them from several angles, and Adept Dan Ayres is engaged in similar research. In an Enochian working of "rising on the planes", the purpose could be best summarized by an Enochian word or phrase, or simply by two or three appropriate letters. The associations of the letters built up and brought alive in the magician's mind will be an important factor here. Runes could be used, or Ogham, or a sigil in the style of Austin Spare, or even just a strongly-visualized image of the desired object.

Having spent appropriate time [and in my experience preparation and forethought are often more important and truly magical than the formal ritual itself] considering the purpose of the working from all angles, and formulating it into a word/phrase/sigil - or combination of these things as described above - the ritual is opened [try penning your own invocation in Enochian], and the technique of "rising on the planes" is begun.

As with all work of an "Astral" or self-hypnotic nature, sit, lie down, or stand in whatever way makes you feel most comfortable. Then strongly will yourself to **rise** from your body. In your imagination feel yourself doing so, and rise into TEX, calling out the name of the æthyr and invoking the Governors by calling their names.

But don't stop there! Keep rising, on into RII, then into BAG, and so on, as high and as far as you can go, until you have penetrated deeply into the hidden depths of your *psyche* and every further inch is an agony. When you feel like a taut elastic band, about to twang back on itself, scream out your word/phrase into the highest æthyrs, or cast your sigil or visualization from you. Then let yourself relax, and flow back to your body, putting on the brakes sufficiently to ensure a comfortable return.

The idea behind this procedure is that your word, phrase, sigil, or whatever, after being cast adrift in the most remote depths of your *psyche* that

you can reach, will follow you back, and will do so by manifesting within the objective universe and returning to you by that route. As well as concrete manifestations such as a new job, a new home, and so on, this method can very successfully be used for bringing up knowledge and insights from the deep places of your mind.

For most people (myself included, whom I count as being fairly familiar with the Æthyrs) the task of remembering the names of all the Æthyrs and their Governors unfailingly in the correct order is a pretty daunting task. Opening your eyes to look them up is one sure way of destroying the cumulative tension created by this working method, so the best compromise until you can memorize these names is to play a tape of yourself calling them out at an appropriate pace.

Those of you who experiment with this technique, whether in an Enochian context or within a different world model, will discover why Crowley prized it so highly.

Let him continue in this so long as the breath of life is in him. Whatever threatens, whatever allures, though it were Typhon and all his hosts loosed from the pit and leagued against him, though it were from the very Throne of God Himself that a voice issues bidding him stay and be content, let him struggle on, ever on. - Aleister Crowley, *Liber O vel Manus et Sagittæ*

I submitted this article to the *Scroll of Set* because I feel the technique in this or some modified form may be of interest to many Setians. Future Enochian articles that I write will become increasingly technical, however, and will probably be a bore to those not specifically interested in the Enochian system.

Those of you who do wish to continue reading my writings on the Enochian system will find any future additions to this series of articles in the pages of the *Draconian Tablet* of the Order of Merlin, as and when they are written.

[11] Not of One Skin

- by Markku Siira I°
(the Vampyre Sigmundr)

Faring forth
like an ancient outlaw
outside of the gardhr:

Under the pale eye of the Moon,
Son of Ulfhamr roams,
Heart beating like a shaman's drum,
Summoning the feral vargr.

I howl my song of passion and pain,
Bleeding for becoming and prideful being.
Black is the *Runa* behind my dream.
Hail unto thee, o Hidden!
The hour of Fjornir draws near
As I carve the runes of secret soul ways.
Smooth is the touch of a seidhkona.
Nine nights we share in Folkvangr.

In Yggdrasil's wood I sharpen my claws,
Reaching for the roots and branches.
Once again I feel this lustrous hunger of old
For the Blood and Fire, or Life and Love.

The wolf within smiles;
I wend my way for another road.

[12] Soul Forest

- by Markku Siira I°
(the Vampyre Sigmundr)

In my soul there is always Autumn.
It's like an old Northern forest
Full of whispers and strange sounds:
Traces of blood and tears,
Fire and Ice.

There always rains a little,
And the winds are blowing cold.
There is my heartland.
There is my wooden throne.

Leaves are slowly dying,
Shadows are abiding;
And the trees are standing
Firm and still like the Drightens in darkness.

There stands my hearth, my temple:
Not built by hands, not made of stone.
Old man with one eye visits my lair often,
Casting the runes of Wyrð
Deep inside the forest of my soul.

[13] The Notebook of Setagenesis

- by Robert Menschel IV°

Introduction

November 24, 1996

The great majority of Setian principles focus inwardly. *Xeper*, *Xem*, Remanifest, Essent, Setamorphosis, initiation, and others concentrate on internal processes and internal change, whether this is the *Xeper* of a single Initiate or of an organization. Exceptions are rare.

This leads to a strongly egocentric world-view and value system. Tempered with reason and directed by enlightened self-interest, this isn't a

problem, but I've come to see it as somewhat short-sighted for an Elect who revel in the Gift of Set.

We are Elect because of Set's Gift. We appreciate the state, what we've become, and our potential; and we appreciate the Gift. The best way to demonstrate our appreciation is to **use** Set's Gift as well and as meaningfully as we can. To use the Gift well, we study, practice, *Xeper*, and initiate. We develop the Gift within ourselves so we can ... do what with it? We look upon Set's Gift as having unlimited potential, but rarely have we considered the **use** to which we'll put this developing tool. When we have become our own higher selves, when we have achieved *Xem*, when we have Essented into our Essence, then what?

Unlike the predetermined universe where things happen because of universal inertia, Set takes his actions consciously, carefully, and intentionally. Set willed the Gift to us. Why? What was Set's intention when he gave the Gift? What was his goal? What did he want to see after millennia had passed? What is the purpose of the Gift of Set?

Though currently we're limited in our perceptions due to our extremely finite state, to understand Set's motivations we need to look at and explore Set's statements and Set's being. From such analysis we can guess at Set's motivations.

I've been working on this question in a variety of ways for some years, with the most dramatic revelation so far being "Blasting Forth by Day and Night", published and analyzed in the *Ruby Tablet of Set*. Building on that revelation and others, I find one of the most useful clues may be Set's statement repeated over and over again in the *Word of Set*:

Arise thus in your glory, behold the genius
of your creation, and be prideful of being, for I
am the same - I who am the Highest of Life.

We can begin to understand Set by understanding **life**.

Philosophers have examined the question of "What is life?" from various angles, often attempting to define life as that which shares several processes: metabolism, homeostasis, and reproduction. Living beings also often demonstrate movement, sensation, and similar processes. Also life is that which can die.

It may be "just" my perception, but these other characteristics pale to insignificance when compared to **creation**. Through the process of reproduction, life creates more life. If it weren't for this creation, life would be sterile. Through the process of evolution life creates new life. If it weren't for this creation, life would still be limited to bacteria and amoeba. Through the process of construction life creates things, from termite hills and bee hives to

rocket ships and ice statues. If it weren't for this creation, we'd still be living in trees and caves.

Life is **driven to create**. The drive for reproduction is one of the strongest drives throughout the many examples of life. Extrapolating backwards through time, I find another example: Through his Gift, Set created mankind and the Elect.

This analysis led me to work intensely with the ideas of life and creation, exploring various processes of life and modes of creation. Looking at Set as the "Highest of Life", one of my questions concerned modes of creation shown by higher life forms: What modes of creation would give us clues concerning the "Highest of Life"?

The form of creation that seemed to answer this question best is the creation of *Xem*, or the creation of our higher self: the process of initiation.

This led me to identify three major areas to concentrate on: creation, life, and initiation.

There are many ways in which these three areas could be interconnected, for example at various points of a triangle or in varying locations on a single line. It's possible to put each area at the top or beginning of a model, to stress it as being "more" important than the others.

Therefore we can use life and initiation as inspiration for and tools of creation. We can use life and creation as inspiration and methods leading to initiation. We can use creation and initiation as inspiration and methods of increasing life.

All these approaches are promising and filled with potential. Each of them strengthens the Gift within, and each of them furthers the goals of the "Highest of Life" to the best of my Understanding.

There are many modes in which we can pursue or accomplish creation. Birth (reproduction), invention, ideation, production (manufacture), and art are just the first five to come to mind. There are many ways of exploring the creation/life/ initiation triad:

Creation of life		Creation of initiation
Creation by life		Creation by initiation
Creation for life		Creation for initiation
Creation as life		Creation as initiation

Initiation of life		Initiation of creation
Initiation by life		Initiation by creation
Initiation for life		Initiation for creation
Initiation as life		Initiation as creation

Life of creation		Life of initiation
Life by creation		Life by initiation
Life for creation		Life for initiation
Life as creation		Life as initiation

Creation of life as initiation I
Life of initiation as creation
Creation of life by initiation I
Life by initiation for creation
Creation by life for initiation I
Life as initiation by creation
Creation as life of initiation I
Life for initiation of creation

These explorations are exceedingly simple compared to the many modes and options available for study and action, but even so the combinations are quite extensive. Recognizing that there's a danger in over-simplifying a complex subject into a single phrase or word, there's also an inspirational benefit that can often be derived from such a formula or word.

Searching for this inspiration I came to the Set-XVII Conclave hoping to enlist the aid of several of my fellow Initiates from different cultures, different languages, and different perspectives. All those I spoke to about this were helpful in one way or another, and with their help and the inspiration of the Conclave I discovered (created?) the world which [so far] best summarizes these ideas: **Setagenesis**.

"*Setagenesis*: (n) creation (genesis) inspired by, modeled after, emulating, or performed by Set."

Just as *Runa* is always just over the horizon, just as *Xem* is a Remanifestation not yet achieved, so too Setagenesis is so far "an action not yet taken". Though we have all advanced our *Xeper* in many ways, though we all have some skill and power of creation, we can't yet wield our powers as Set does.

The glory of *Xeper* is that we can look upon this as a challenge, a challenge similar to those presented by *Xem*, *Essent*, and *Runa*. You and I can gain and use the power of Setagenesis, if we apply ourselves through *Xeper* and initiation.

Exactly what we will create is yet unknown, just as the name of *Xem* is not yet written on the scroll he will bring to us. This we shall determine by exploring our skills and talents as we shape and create our futures.

[14] The Highway to Hell

- by William Sariego II°
(Yog-Aiwass, Hell's Historian)

As a historian I have often been fascinated by the rich history of Black Magic and the occult. I'm sure there are others who have shared this fascination and interest. I propose to form a study group to look into the rich tapestry woven by our

forebears. All those who are of like mind are welcome. If enough interest and articles result, I will publish our finding toward the end of the year.

I am primarily concerned with pre-twentieth-century material from a scholarly approach. However twentieth-century events are also open for discussion from a historical viewpoint.

Please send initial mailings me. I hope to hear from all who have seen the Dark Side behind the course of human events.

[15] Tarot and the Remanifest Cycle

- by Ronald Petrocco I°

In my previous article I showed how *Xeper* can be described as occurring in stages, and how these stages can be mapped to the first ten cards of the major arcana.

It is my experience that one may speak of a "Remanifest cycle", and that the stages of this cycle may be mapped to the remaining twelve cards of the major arcana.

You'll note that I number as #11 the Justice card, rather than the Strength or Lust card. Once again I do this not out of any loyalty to Waite over Crowley, but because the Justice card fits what I'm doing.

Here, then, is how I map the remaining twelve major arcana cards to the stages of the Remanifest cycle:

- 10 - The Wheel of Fortune -> Stop the Wheel of Fate
- 11 - Justice -> Freeze the Scales of Justice
- 12 - The Hanged Man -> Reject Both Heaven and Earth
- 13 - Death -> Slay the Past
- 14 - Temperance -> Sift the Soul
- 15 - The Devil -> Go Directly to Hell
- 16 - The Tower -> Kill God
- 17 - The Star -> Storm Heaven
- 18 - The Moon -> Eclipse the Sun
- 19 - The Sun -> Commandeer the Sun
- 20 - Judgment -> Inaugurate the New Æon
- 21 - The World -> Rule the Earth

As I suggested last time, try to feel your way into this, and see if it resonates with you.

Stop the Wheel of Fate: Thus the cycle begins. Sufficient *Xeper* cycles have been completed to achieve critical mass. Your subjective universe groans at the strain of trying to contain your immensely grown self. You command all things to stop. For you there is no fate, for you have placed your momentum outside the playing field. All counters are reset at zero. [Symbolism note: Glance at most Wheel of Fortune cards and you will see

that the Wheel is stationary, else the various demons could not sit so securely and at ease.]

Freeze the Scales of Justice: At your command all trials are postponed, all verdicts are deferred, all sentences are commuted. Your subjective universe takes a judicial holiday. The judges, lawyers, and juries all go to the beach to work on their tans. The prisoners are set free. The police moonlight. There is no law, nor will there be until this cycle is complete. [Symbolism note: on most Justice cards, the scales are not tipped to either side, but hang suspended in perfect equilibrium.]

Reject Both Heaven and Earth: Having suspended both Fate and Justice, you now suspend your very self from the World Tree: above you Heaven, below you Earth, with you touching neither. A third equilibrium. A third zero. There will be one more. For nothing that you held before can hold you now. Not even gravity. Not even the stars and the planets.

Slay the Past: Your wicked scythe has swung in a deadly arc. At your feet lies your past. All of it. You have no history. The chain of causality is broken. All processes are terminated. Whatever had root in the soil of your soul has withered, rotted, and turned to dust.

Sift the Soul: Now, at last, your soul is unencumbered, ready for your assessment. You sift through it, looking for what to keep and what to discard. What you discard exits in a puff of smoke. What you keep has weight. You sink.

Go Directly to Hell: [Do not pass Go; do not collect \$200.] You are granted an audience by the Lord of This Place. He asks you if you are staying or just visiting. You reply in the latter. He nods, then informs you that entry is no charge, but exit requires a toll be paid. You ask what the toll may be. He proposes an assignment, should you choose to accept it.

Kill God: Satan doesn't give small assignments. But then you are not a small soul. Transmuted into one magnificent bolt of lightning, you streak out of Hell, and up into the sky of Earth, and then down into that particular church building that God happens to be gracing with his presence. Zap! One dead Ancient of Days. The force of impact hurls the Victim's devotees out of the window for a long drop. The last thing that might have encumbered your soul, the sense of God watching, is removed as a factor.

Storm Heaven: God is dead, but Heaven remains. You decide to crash the party. You have heard it said "Every man and every woman is a Star", and now you choose to experience that reality in a literal sense. You take your place beside Polaris. But unlike that dependable beacon for sailors, you will not remain stationary for too long. Heaven is

too calm and stately for such a soul as you. From your incomparably high vantage point in the night sky, you look for trouble.

Eclipse the Sun: Ha! That big bright boob coming up over the horizon. The perfect target! Grabbing the Moon and riding it like a surfboard, you dash over to the Sun's position and block him from the view of the Earthbound. Wolves and dogs howl. Crabs come up to the water's surface. An unscheduled eclipse is on the way. All is in darkness. Your soul hovers above the waters.

Commandeer the Sun: Abandoning the Moon, you step into the Sun and make your new home there. Henceforward if there is light, it will be of your making, and according to your schedule. You begin to know how it feels to be Ra.

Inaugurate the New Æon: Your first godly action is to blow your mighty clarion horn and call forth a new æon. It may be the Æon of Set, or a subsequent æon unguessed at now. A new dimension is added to the fabric of space. A new color is added to the spectrum of light. You have stepped into your *akh*. You are a new soul.

Rule the Earth: To Remanifest while still in-body is to bring forth the Übermensch. You are immeasurably strong of *ba*. Your will is a vortex that draws fate into its swirling center. As constant, ubiquitous and absolute as gravity, such is your will. Stand tall and assume command of even the objective universe.

Xeper and Remanifest.

[16] *Amour-Propre*

- by Zeena Schreck II°

Due to the notoriety of my reputation, those curious about and interested in beginning the study of Black Magic have often come to me with a desperate desire for knowledge and the question: "Where do I begin?"

It seems to me that a common thread runs through most of these questions, a theme paradoxical to seekers on the Left-Hand Path. They are hoping that I can provide them with an escape from their selves with the camouflage of "Satanic" ritual paraphernalia and dogma, when in fact their **selves** are the very beginning towards which they should be looking.

Once when I was fifteen, a neighborhood friend brought a rather timid, mousy woman at least twenty years my senior to me. She claimed to have a serious interest in Satanism. She wanted to know, as it turned out, what the best candles to burn and oils to wear to attract a lover would be.

Many years later in a 7-11, a teenage boy who had just seen me on a talk show enthusiastically commenced talking about the *Necronomicon* and its

magical validity and dangers to a beginner. Whether or not it was a “Metallica” or “Ozzy Osbourne” T-shirt he was wearing, I can’t remember. Nevertheless he was deflated by my response.

Another time in a public woman’s restroom, while I was applying my lipstick, a vampyric, black-clad young lady introduced herself to me and asked if I were Zeena. Knowing that this chance encounter might be her only opportunity, she asked if she were missing something on her altar and if that were the reason her ex-best friend who ran off with her boyfriend hadn’t gotten in a car crash yet.

When I first met Richard Ramirez at the Los Angeles County Jail to discuss a possible book project, he was dismayed to learn that he wasn’t previously aware of my consultation work. He said, “Maybe I wouldn’t be here now if I had known that.” One can only surmise what such a cryptic comment from his mind meant.

Whenever I have offered consultation on the Black Arts in the past, every novice wants to know what to **buy**, what to **say**, on **what** Solstice or Equinox to perform their rituals, or what to **read**. They are looking for a quick fix, a secret ingredient. They want theatrics and fireworks. When I attempt to explain that they must begin with the self, they are usually disappointed.

It is far more challenging a task to look into, explore, develop and face the self than to shimmy around it. In fact this is the **only** way to begin self-initiation.

Interestingly, out of all the individuals I’ve encountered in my consultation capacity, only two to my recollection understood the concept of the self. One was a very serious 18-year-old boy who reluctantly came with a zealous friend. He seemed surly, and I couldn’t make eye-contact with him for most of the session. After his initial meeting with me, what I conveyed apparently made more of an impression on him than on his fervent, but now disgruntled friend. He continued to see me for a limited time thereafter, always emphasizing that he was a non-joiner, which I encouraged at the time.

The second person was a much older, low-budget film producer who seemingly saw me the first time as a gag, to call my bluff. Filled with a bunch of sarcastic hocus-pocus demands: “Make me a multimillionaire; get me a Lamborghini; find me two women to have sex with ...”

I told him what he wanted was a genie, not a Black Magician. I was straight with him, telling him that what I had to say was not going to be as entertaining as he expected, and that he was welcome to leave right then if he didn’t want to stop his little game.

He apologized and sobered up, explaining that he thought all I would talk about was curses and

love spells. [Of course we **can** do that too!] After introducing the idea of the self as the focal point of LHP magic, he seemed to grasp it immediately, feeding back with examples of how it might apply in his life situations.

Those with an innate leaning toward the Left-Hand Path should need only a small push to aid them in finding their way. There also has to be something said for the skepticism which these individuals brought with them at first. That is not to say that anyone who acts arrogantly or condescendingly is a Black Magician; but a healthy skepticism does seem to be a hallmark of the LHP practitioner.

How can the self-awareness required to be an effective Black Magician be assessed for the actual practice of magic? As with other changes in life, maturity as a magician changes the self accordingly, as the serpent is ever shedding its skin. To allow yourself to be fixed in a mold that you may have willfully or unwillingly created is not only stifling but self-destructive.

Does not the self, in fact, have its roots in the mind above all else? To begin asking ourselves such questions is to begin understanding our own minds. To regard Black Magic in a scientific manner, we need to understand the workings of the mind.

If the goal is to cause change in accordance with one’s will through “mind over matter”, then surely the living brain should be a focal point for study. Whatever drives us to the Left-Hand Path must also be as a result of something innately unique about our brains. [To a non-Setian, this would probably be interpreted to mean we are all out of our minds!]

In any event, what should seriously be considered and examined are the fields of state-of-the-art psychology, psychiatry, neurobiology, and genetics as they apply to the magical self.

To access the power of our brains, we can start from the outside and work our way inward. Oracles, trances, Shamanism, fasting, and meditation are nothing new as means of attaining higher states of being. The difference today is that such practices are usually used by RHP religions (Judæo-Christian, Hindu, Wicca, Buddhist, Muslim) to escape the “sinful” world and collectively submit to Yahweh, Allah, or other almighty beings.

These practices - all psychic manifestations of the human brain - predate **all** religious orthodoxies. Altering one’s state of consciousness is a uniquely human practice. The Initiate should utilize it as a tool. For the Black Magician this is a tool that can bring insight and answers for the self or individual, in addition to better arming you for the outside world.

About thirteen years ago I began experimenting with a form of sensory deprivation. True sensory

deprivation can only be attained in a totally controlled environment. My form would consist of a period of about 48 to 72 hours where I would fast [with the exception of water], use no electricity or candlelight, unplug the phone, remove any clocks, shut the foiled windows, and for the most part attempt to be as still as possible, allowing whatever thoughts or visions, if any, to occur.

In the beginning the predictable took place: inability to clear my mind of external thoughts, finding I didn't know my way around my home as well as I had thought, noticing cracks around the foil of the window. After that I experienced the sharpening of my senses. Once my mind became clear and sensitized, I was able to move on to the idea that **it all begins here**. Whatever the self is to **become** must begin by stripping it to its core fundamentals.

For many the idea of total isolation is disconcerting. However it is the true Black Magician's nature to be a more solitary creature. This may be a useful exercise to gain better understanding and knowledge of yourself. Once you have achieved this level, you are ready to be more active in your pursuits and, while in this state, to use various techniques of internal ritualization to achieve your goal.

Performing this type of exercise requires caution. As with any Greater Black Magical working, all the same dangers may present themselves with this experiment and should not be undertaken by anyone who is emotionally unbalanced.

Another example of examining the nature of your true self is through spontaneous happenings. This affords you the opportunity to not rely on previous material successes, gains, or remembrances.

A spontaneous happening for me occurred the first time I moved to Europe. Everything I had collected over a lifetime was delivered to me by ship. Being separated from what many would feel as "defining elements of one's personality", I was left to confront my true essence directly.

I spent six weeks in an empty flat with nothing to remind me of my past self. I reached a state of mind where I wondered whether I would even care if the ship holding all of my worldly belongings were to sink. Surely something else, something new would develop out of the six weeks. The sense of freedom and possibility attained during that time indeed changed my self. Maybe an extension of a previous self, maybe an entirely new self.

There are other, more physically-centered paths to heightening self-awareness. Fire walking, beds-of-nails, and self-flagellation have been employed for thousands of years in the RHP religions. Such

methods, being a solely human phenomenon, can be used by the Setian for personal magical gain. To stimulate the adrenaline rush necessary, one could rely upon anything from a roller-coaster ride to a sexual experience which takes you beyond your norm.

I discovered that swimming in an icy ocean, preferably during a storm, was highly stimulating. The sound of nothing but crashing tides, the salty taste, and the freezing rush quickening my blood contributed to the adrenal-charge returning me to my self. Whatever the activity you choose, it should ideally be something that involves and focuses your entire being.

I have now cited three methods of focusing your awareness upon your self: an introverted and isolated exploration of the self, a spontaneous revelation about the self, and an extroverted and adrenal activity to stimulate the self. I have given examples of what has worked for me in the past, but we must all find our own paths.

As Setians we are sensitized to the importance of the self upon our initiation into the Temple. As we develop our knowledge and skills, we must never forget the importance of this key principle. And when some curiosity seeker, knowing that you travel the Left-Hand Path, deluges you with questions of where to "begin", simply smile and say, "With the self ... with the self."

[17] **Human Nature**

- by Elaine Brogdon II°

It always amazes me when I see to what lengths people will go to find out how another ticks.

As a Tarot card reader, I have run into a lot of "interesting" situations with people. You get used to the usual "What does my future husband look like? What is his name?", etc. Hello - give me a break! You try to get through the reading without rolling your eyes so far back in your head that you need an ophthalmologist immediately following the session! After all, the clients are paying you for your time, and you do try to impart some sanity into their existence.

I also do graphology, the art of handwriting analysis. I am rarely called on to do this for clients, as it is not as exciting or psychic enough for them. But when the request comes in for an analysis, it is invariably for some person wanting to know about what makes their lover/future lover/etc. tick. It reminds me of someone going into someone else's laundry basket. Don't get me wrong. Graphology can serve a useful purpose and I have used this art for several interesting situations, i.e. law enforcement, signature verification by attorneys, etc.

I got a call from an executive of a major movie studio, who wanted me to analyze her new boyfriend's handwriting so that she could know what made him "tick", to get the so-called jump on him ... so she could plan her campaign to catch him!

We as Setians trust our own magic, our own instincts, our own *Xeper* and our own Becoming. When we follow the Setian path, our own dark voyage to regenerate our lives, our own metamorphosis leads us into knowing and growth, and we are our own oarsmen.

This is not to say that readings are not fun; they can sometimes be an interesting learning experience. But what happened to surprise, to exciting expectations?

Of course we would want to know if the man or woman in whom we were interested would not murder us in our beds, steal our money, etc. But as Setians we have the smarts and knowledge to detect this, and to do our own Becoming ... because we have the Gift of Set!

[18] From the Well of Pythia

- by Tony Pizzini II°, Order of the Python

Hedningarna, *Fire* (Silence/Tristar/dist. by Sony Sweden/U.S.) Just released in the U.S.: Has hardly left my CD player since I got it. The members of Hedningarna are from Sweden and Finland. Their name means "Me Heathens", and this is a "best of" collection. There are two women and three men performing on ancient Swedish and Lapp as well as modern electronic instruments. What Steeleye Span and Fairport Convention have done for old English music, Hedningarna do for the Northern tradition. I understand they have quite a cult following in their native land. Words are sung in Swedish, but the cover booklet prints them in English. "The Steed" is wonderfully erotic, lyrically, as well as musically. "Wind Raising" appears to be a magical ritual performed musically and will raise the hair on the back of your neck, making use of a vocal technique known as "joiking". "Foxwoman" opens with these words: "Purple lips hide teeth that glisten sharply, and your tongue is coarse like stone, in your eyes fire and frost, fox or maid you make groan, wild and sly you hunt in darkness, long sleeves hide your tearing claws, with your prey you play, forever lustful, mouth in blood, feet no remorse ..." Intense, danceable, exotic. How can you resist?

Anubian Lights, *The Jackal and Nine EP* (Hypnotic/Cleopatra, 1996): Remixes and a live version of music from their first CD *The Eternal Sky*. Basically the same musicians as found on Nik Turner's *Sphinx* (members of such bands as Japan, Hawkwind, and Pressurehed), reviewed in a previous *Scroll*. Some are ambient ("12-24-2011",

"Soul Herder"); some are minimal trance ("The Ba and the Ka" and "Pulse of the Nile"). Only occasional Middle Eastern shading, and a great sense of space throughout, but a bit more grunge than your typical techno.

Rahowa, *Cult of the Holy War* (Resistance/Nordland, 1995): Band from Detroit, Michigan indulging in multi-genre hard rock, folkish ballads, neo-Classical, Gothic metal. Printed lyrics, explicit at times, as is the subliminal underprinting on the inner sleeve. One song by Skrewdriver done folk-style (which should give away what's being preached here). Interview with songwriter/singer George Eric Hawthorne in the Spring 1996 issue of *Ohm Clock* magazine. Proceed with caution.

Lydia Lunch/Rowl and Howard, *Shotgun Wedding* (Triple X, 1991): The at-one-time reigning queen of No Wave and the singer/guitarist from These Immortal Souls team up to create something a bit more melodic (but not mainstream) and impassioned than usual. Besides Lydia's own songs can be found Led Zeppelin's "in My Time of Dying" and Alice Cooper's "Black Juju" (which ends with Lydia reading a short passage from the *Satanic Bible*). For those Setians not familiar with Ms. Lunch, she started out in the mid-70's with her band Teenage Jesus and the Jerks, proceeded to create and disband at least a dozen bands in its wake, and moved on to several excellent spoken word recordings - solo, with Henry Rollins, with Exene Cervenka of X - and wallows in paranoia. She is a sharply aware poet, a pornographer (her description; if you've seen any of deathtrip film maker Richard Kern's videos with her, you might consider that an understatement), and a self-styled musician.

[19] Book Review:

A Spell for the Fulfillment of Desire

by Don Webb

- by Tony Pizzini II°

Don Webb, *A Spell For The Fulfillment of Desire*. (FC2, Unit for Contemporary Literature, Campus Box 4241, Illinois State University, Normal, IL 61790-4241; 1996, US\$7.95)

Had Mr. Webb's recent collection of short fiction been issued earlier this century, I might well have been tempted to call on Mr. Joyce or his colleagues and gotten the word on him in those circles. Because as it turns out, there is certainly more than a hint of brilliance and a mind at play here.

The copy in hand, incredibly, made it past my attorneys, and came directly to me [no small thing in itself]. That said, and not particularly wanting to

press the matter [or my luck] - and I understand Webb is the head of an international occult order or some such thing - what does the book read like?

There are twenty-eight stories here, thirteen of these having been published in magazines previously. Some are experimental - word play both claustrophobic and spacious, while others are weirdly humorous, calling to mind perhaps Tom Robbins. Some are more straightforward but with a twist at the end, or in the center, and once, about 3/4 of the way into the last half. And one or two indulge in some [to gentler tastes] quite unsavory sexual indiscretions. If you are reading this review in the *Times* Sunday literary supplement, I am afraid my quoting at length some of the more graphic of these may have been edited.

"Drawing from science fiction, linguistics, and the artistic concerns of post-Fluxus *avant-garde*" observes the back cover. While this is true, what I find genuinely disarming, and therefore worthy of no small praise about these off-kilter vignettes is the degree of osmosis itself. As perverse as it may seem, this is standard apparel in the "postmodern" wardrobe. I am happy to say that it comes off here with colors flying. Burroughs, Pynchon, even a hint of Edmund Wilson (in "Adipose Abecedarium").

"The Literary Fruitcake" traces the history of one particular fruitcake as it changes hands in the literary world. "Liber XIII" appears to be a rather learned, but decidedly dark set of verses concerned with something called the Ninth Secret. Having no interest in the occult world myself, I could make neither head nor tail of it. "Late Night at Webster's" follows talk over the words "cankle" and "venex" as the tableside tension mounts. If Samuel Beckett had been a member of the Firesign Theatre ...

The book comes highly recommended, not only from this end but from such a visionary as Roger Zelazny. It can be ordered from the address given above and is currently in its first printing. I have, however, deemed it necessary to append an assumed name as the originator of this copy you are reading, as I know little of Mr. Webb's esoteric affiliations, aside from my own fear of reprisal at their convenience. In fact, I am told it called the Order of Seth (sic). Those who read my column weekly will otherwise recognize ... no! no! god ... help me ... ;es475ih/mlasiufd...

[20] Order of Amn Grand Mastership

Magister Amn DeCecco has appointed Priestess Marie Kelly as Acting Grand Master of the Order of Amn. The Portals of this Order are open to all Adepts who are not afraid of its fire.

[21] Colorado Conclave

The mighty Hlidskjalf Pylon is pleased to announce its sponsorship of the upcoming regional conclave to be held April 16-18, 1998. Please contact the Adepti Ayres if you plan to attend, give a presentation, etc.

For the Order of the Trapezoid gathering being held beforehand, contact Adept Sat Antyr.

[22] Reflections from the Godless City - by Steven S. Silvers II°

Recall if you will Dr. Michael Aquino's article "UFT" in *Scroll* #XXI-5. Excerpted from same:

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

Obviously we are conscious. You are reading this, hopefully will glean something useful from it, and are utilizing your bodily incarnation - to wit the senses - for this purpose. "Our existence in any other sense" is where things get really interesting. Continued from "UFT":

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

Central premise: Ground zero, UFT, bedrock, the big casino.

It has always been my conviction since encountering the Temple of Set and first reading the *Crystal Tablet* that there is an absolute purpose for the existence of the reconsecrated Temple of Set. Furthermore it is apparent to me that individually and collectively Setians are tasked with the job of ascertaining just what that purpose is. Easy in theory, more difficult in practice.

When you have as many wills, egos, and strengths as we within the halls of the Temple of Set do, finding the so-called common purpose, UFT, or bedrock for our collective existence becomes like sidestepping land mines. So I will be careful.

Thelema. Indulgence. *Xeper*. *Xem*. Remanifest. *Runa*. Essent. As above, so below.

Apprehending one's "highest and best" *Thelema* (will), one realizes that one's existence is potentially independent of the Great Law. One therefore practices Indulgence. Indulgence in what? Whatever one wills. Problematic indeed, because Indulging in whatever one wills brings with it the presumption that whatever one wills is of the "highest and best".

Then along comes the Magus who Utters *Xeper*, giving a definite purpose for all this willed Indulgence. Magus Ronald Barrett then Utters *Xem*, and the parade is really underway because in so doing he has hit very, very close to a UFT - only way too early. The damage is extreme; fortunately for the Temple there was an Ipsissimus to look at the "great tapestry" and make appropriate adjustments necessary for the preservation of the Black Flame on Earth.

Magister James Lewis then Comes Into Being as a Magus with the Utterance of **Remanifest**. By Remanifesting one Comes Into Being again, and through the entire cycle this recurs.

Enter Magus Stephen Flowers, who Utters *Runa*, perhaps described as a **reason** we are all doing this to begin with. Mystery ...

Then, without warning to some and with a red flag waving to others, Magus Don Webb re-Uttered the Æonic Word *Xeper*.

The re-Utterance of an æonic Word while the previous Utterer of that Word is not only still alive, but still working within the current of that same Æon! It is a thing of absolute honor to and evidentiary success of Dr. Aquino on several levels, but particularly that he worked his Word so strongly into the fabric of the OU that another, independent psyche seized upon it in time to propagate it further.

In virtually every other initiatory society in history, when the "charismatic leader" steps down from the position of authority, that society usually folds. Not this time. For the new "leader" is so well received that his High Priesthood only strengthens the Temple.

Then Magus Robert Robinson Utters another Æon-enhancing Word: **Essent**. Essent into Essence.

The essent into essence of mystery - *Runa* - the Prince of Darkness with his innumerable facets: Set-Hen himself. The great crystal which glistens with as many facets as there are subjective universes, at the center of which is a swirling, black mass which is your own soul. All of a sudden perhaps it is a little visible.

The Lady of the Temple: mystery manifested in the dual nature of the spirit and the flesh. *Runa*. The

cosmos, conceived in Set's own *Word* as "a circle of twelve divisions embracing all creation save those whom I have touched". From the *Book of Coming Forth by Night*: "Behold, it is I who have called you."

Mystery, Nephthys, Norea. Perhaps now it is not so mysterious to those who walk the way of the flames. From mystery to Norea: victory. Victory over what? Whom? The priests and the armies of death known by the savagery of their speech and the dullness in their eyes spoken of in the *Word of Set*.

Perhaps now the City of the Pyramids, shining in brilliant lapis lazuli, is now become visible to those adherents and those transformed by the next stage of human evolution: Setamorphosis. The Formula of the Æon of Set: *Xepera Xeper Xeperu*.

Liber AL vel Legis #II-79: "The end of the hiding of Hadit; and blessing and worship to the prophet of the lovely Star!"

[23] Notes from *Neheh*

- by Don Webb V°, High Priest of Set

Concerning This Year

This is the 22nd year of the Temple's manifestation. 22 has a special place in Setian numerology. It is the number of the Bond with Set. This is expressed in a 22-word formula: "Do What Thou Wilt shall be the whole of the Law. Great is the might of Set, greater still he through us."

This is a quick guide for someone making an initiatory decision. You have freedom to do anything that expresses your self (true will). And of those actions, those which are most Set-like will speed your *Xeper*, accomplishing both your goal (personal empowerment on all levels) and Set's goal (exporting *Xeper* to the Objective Universe).

This relationship, which creates the magical/social atmosphere of the Temple, is something to contemplate and act upon during this year. You may wish to begin by comparing the above 22-word formula with this 22-word formula: "I have Come Into Being; and by the process of my Coming Into Being, the process of Coming Into Being is established."

It is 93 years since the First Beast received his Word in Cairo. It's also the 100th-year anniversary of the publication of the novel *Dracula*.

Concerning the Four Paths

[I was asked shortly before the 1996 Conclave if I could "sum up" Setian initiation. I sent a short summary to *Xepera-I*, where the question had been posed, and I spoke on it at the Conclave. You may wish to keep this article and discuss it with Setian friends:]

Setian initiation may be summed up in the alchemical formula *Solve et Coagula*, a Latin imperative: "You must dissolve and congeal." The processes involved are all going on all the time, but the bulk of the action is in the order presented below. The application of the formula is entirely individual. One thing to be noted about the formula is that most of the work happens outside the Temple.

Path of the West (*Solve without*): I chose the attribution "west" for the Persian LHP metaphor of "going to the west" or "going to Egypt" for dealing with the world of matter.

The Initiate must begin by breaking personal ties with the social matrix. The Initiate must overcome the forces of conventionality and stupidity. Breaks with church, state, economy, tradition, etc. are acts of rebellion. The breaking of social fetters both inside of and outside of the Initiate's head starts easy [we can all make fun of the church or of a political party] and becomes hard [it's tough to undo a lot of early training].

The Initiate even has to corrode some of that matrix in his life by outrageous action. Some examples of success in this path would be running a "dark" occult bookstore, being a lawyer that takes on tough civil liberties cases, a career in rock 'n' roll, doing front line work to separate church and state, or leading a biker gang. You can probably think of a half a dozen more.

All of the Work of the Church of Satan falls into the Path of the West. It is the path of total Indulgence, that is to say the path of matter.

Path of the South (*Solve within*): I chose the attribution "south" because the Egyptians saw the south as the place of life. The word "to pray" in the Egyptian language means "to face the south."

The Initiate turns to face the most important of all magical tools, his body. The way he deals with it must be broken down. Firstly he has to get rid of his destructive habits, then he has to train the body to be a vehicle for his will. He needs to know about sleep, nutrition, exercise, longevity training, and so forth. He has to learn to use the body to re-create himself (this can vary from learning how to use nature to sex magic).

He has to discover where his body came from by investigating the Becoming of his family. This includes *Magica Genetiva*, the study and practice of magical systems objectively linked to the operator by genetics or language. He must learn about his brain and body from the best scholarly resources he can handle [reading *Culture in Mind* isn't a bad start].

Some examples of success with this path would be becoming a neurosurgeon, an anthropologist, a Rune master in the Rune Guild, running your own

alternative medicine clinic, a teaching-level martial artist, a yogi, etc.

Path of the North (*Coagula within*): I chose the attribution "north" because of the Constellation of the Thigh. Setians generally face north when performing GBM. Of this path, which faces the Seven Stars, little can be said.

The Initiate must come up with a unique synthesis of the materials of life. One has clues as to what this might be - firstly from the sense of the hidden that we call *Runa*, secondly from those epiphanies of self that we call Remanifestations. But the moment comes, and will come again and again in an Initiate's life - the true clarity of touching one's potential - of making Essent Into Essence.

These moments of self crystallization always occur alone, and there is no recipe that can be given them. The Setian is always on the lookout for them, and values them above all else. Examples of success: you when you are at your best.

Path of the East (*Coagula without*): I chose the attribution "east" because of the dawn. Xepera is the Dawn. Having transformed himself, the Initiate now needs to interact with people in a positive way. He needs to teach his synthesis both within and beyond the Temple. This can be to his fellow employees at work, his children, fellow Setians, the world at large. He is like the Sun in the dawn; he makes people begin to see things that were hidden from them. Some examples of success in this path would be employment as a teacher, a psychologist, a writer, a trainer of any sort.

Interrelationship of the Paths

As you can see, these paths are lifetime paths. No one can claim success in all of these areas, which makes them perfect for Initiates. Initiates always seek out jobs that are too big for one lifetime. The Left-Hand Path is hard, but it is never boring.

The paths illustrate the basic principle that all of Temple experience is an illustrative working for the rest of life. Just as the work in a ritual chamber is towards a specific goal, so all Temple work is towards life as a whole.

If you're still struggling with the "Are we Satanists?" question, try this: The standard position of the Setian is standing in the west, looking toward the north.

It's pretty easy to be egoistic on the LHP. We are, after all, sharper than 99% of humanity. The possibility of what we can Become should, however, create some true humility. Balance these two - pride and humility - and you will find yourself empowered beyond your wildest dreams.

Concerning the Reading List

Dr. Aquino has completed a final update of his *Crystal Tablet* reading list prior to passing the CT Editorship on to Magistra Reynolds, and I have added some books of my own for this update.

I would like to recommend two of my favorite books: #19B *The Psychology of Man's Possible Evolution* and #17J *Flow*, both of which give a good description of the psychology of initiation.

Learning a few magical techniques is a good idea as well, if you are unfamiliar with magical practice. The reading list does have some useful suggestions in that area: #2AG, #3Y, #6K, #6L, #9Q, #13H, #24G, #24K, #24AA, and others as discussed below. Choose these on the basis of your feeling. Find the magical system that resonates with you.

Two books not on the updated list I invite you to consider:

Ulansey, David, *The Origins of the Mithraic Mysteries: Cosmology and Salvation in the Ancient World* (NY: Oxford University Press, 1989). (TOS-3) Patty Hardy IV°: "A study of one of Christianity's rivals in the ancient world: a mystery religion formulated by the philosophers of Tarsus and spread by Sicilian pirates throughout the Mediterranean. Many of Mithraism's superficial features, such as the birthday of Mithras on December 25th, found their way into Christianity. But unlike Christianity, which unselfconsciously adopted the astrological symbols of the slain lamb (Aries), the fishes (Pisces), and the fruitful virgin (Virgo), Mithraism did impart a secret to its initiates - knowledge of the precession, which the philosophers of Tarsus personified as a divine hero conquering the fixed stars, the realm of fate. Dr. Stephen Flowers has suggested (in *Hermetic Magic* #3Y and *Green Runa* #24AA) that Sigurd Agrell's theory of the Mithraic origin of the the Tarot is correct."

Corbin, Henry, *The Man of Light in Iranian Sufism*. New Lebanon, New York: Omega Publications, 1994. (TOS-5) Don Webb V°: "Corbin reveals the persistence of the religion of the cosmic north with its emphasis on an individual versus collective immortality and the importance of the self, as illustrated by the archetypes of the Dark Light and the constellation Ursa Major. The Sufis of the Dark Light school contrasted the 'darkness' of the West - total Indulgence - with the 'luminous darkness' of the cosmic north, becoming an individual essence. Some of them spoke a little too plainly about the idea and lost their heads. Of particular use is the chapter 'Black Light' in the 'Rose Garden of Mystery'. A good cross-read to #6AH, #10I, #19S, #24J, and #24AC."

The complete, final update of the *Crystal Tablet* by Dr. Aquino is on Glinda, and high-quality photocopies in a lightweight cover are available for a donation of \$22 (payable to "Temple of Set") by contacting the Executive Director.

[24] Uncle Setnakt's Picks and Pans

- by Don Webb V°

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

If as I did you began your magical career influenced by the novels of Carlos Castaneda-Arana, you might be interested to know that he writes under the names of Carlos Castaneda, Florinda Donner and Tasha Abelar. He sells a mixture of Mexican anthropology, Mexican archæology, Gurdjieff, Husserl, Lobsang, Garfinkel, and good old storytelling to teach a worldview. He creates an attractive magical world. I lived there for awhile, as did thousands of others.

Ronald K. Barrett once told me that Castaneda was one of his big influences, so the following may have special interest for people interested in *Xem*: Recently a very sane and balanced book about Castaneda came out, which explains the philosophy and shows some new practices based on firmer anthropological data. It is *The Teaching of Don Carlos: Practical Applications of the Works of Carlos Castaneda* by Victor Sanchez (Bear & Company Publishing, 1995). These exercises are good, and Sanchez teaches them at seminars as well as at his compound in Mexico. Perhaps some brave soul will quest there and come back to teach us as well. I am indebted to Adept Brian Hodges for this information.

For a good debunking of Castaneda I recommend *The Don Juan Papers* by Richard de Mille. I was impressed with Castaneda's achievement; there is a great deal to learn about LBM in this book. I hope that some day a respected scholar can perform a similar analysis concerning the writings and life of Magus LaVey.

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