

The Scroll of Set

Issue Number 151

Volume XXIII-3

June 1997

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[1] Re-Visioning the OSOM

- by Robert Robinson V° (SoXaris), Grand Master,
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It is my practice to periodically reexamine the extent to which the Order of the Sepulcher of the Obsidian Masque is facilitating the *Xeper* and **Essent into Essence** of its Dromenoi (Setians who are members of the Order). This usually leads to thoughts regarding ways in which I as Grand Master, and the OSOM as an initiatory tool, can become better at what we do.

This process of introspection recently guided me to thoughts about my original purpose for the OSOM, and to ask questions regarding how well we have fulfilled our purpose. I also asked, as I request all Dromenoi to do, whether the OSOM were still serving my own initiation.

The result of this internal investigation has led me to introduce certain re-visions that I feel are important enough to share with the Temple of Set as a whole. Why?

As a Temple of Set Order it is our duty to facilitate the *Xeper* of the entire Temple in ways unique to us. Each Order impacts the greater Temple by its actions, and sometimes even by its inaction.

When major change within any Order takes place, it should be communicated to the entire Temple by the best means possible. Within the Temple that vehicle is of course the *Scroll of Set*.

As I write this, I can almost feel the fertile imaginations of my fellow Initiates kick into high gear with expectation and excitement. So before going any further, allow me to emphatically state that (1) I am **not** leaving the Temple at this time, and (2) I am **not** passing the leadership of the OSOM on to someone else. That said, there are still some interesting observations and announcements I would like to make.

Most are taken from the April issue of the *Sepulchral Voice* (the OSOM Newsletter) they are discussed in greater detail.

Mastery in the Order of the Sepulcher of the Obsidian Masque

During the last year the notion of Mastery within the OSOM has come up on several occasions, and is in need of clarification and definition. As has been suggested, this is something

I could just decide as Grand Master. But since it ultimately affects all Dromenoi, I thought it would be interesting to get their feedback and input.

As a Professor of Theatre, I learned that when I allowed my students to establish grading criteria for class, they were as a rule a lot harder on themselves and more demanding than I ever would be. As regards to Mastery within the OSOM, this experimental truth has proved to be just as accurate: The criteria the Dromenoi suggested is far more specific and demanding than any I would ever have devised.

The following criteria are a result of our combined efforts to define and clarify Mastery within the OSOM:

Although the idea of Master of the Obsidian Sepulcher is an obvious and necessary development with the OSOM, I think it first came into being when I inserted the *Ehwaz-Kenaz-Tiwaz* (*Eh-Ken-Tyr*) bind-rune [identifying it only as a Rune of Mastery or the symbol of Embodied Essence] into the diagram of the "Key" accompanying my article "Essent into Essence: The Key and its Facets".

The *Dag-Ken-Tyr* bind-rune, symbolic of the function within the OSOM of a Dromen(a) of the Sepulcher, has been bequeathed to all incoming Dromenoi for exploration and discovery. In the second issue of *SV*, I provided a history and definition of this rune, and in later issues the Dromenoi of the Sepulcher have shared ideas concerning this process extremely well.

The *Eh-Ken-Tyr* bind-rune, on the other hand, is an undefined symbol of the process of **Essent into Essence** and the eventual Embodiment of Essence. I will say no more, and from this point forth it will be the province of every Master of the Obsidian Sepulcher to define this mystery in unique terms.

Based on this simple premise, and the suggestions of III°+ Dromenoi, I present you with the following criteria for Master of the Obsidian Sepulcher (MOS). [In an effort to keep this article to a manageable size, I have excised considerable material from the original *SV* article.]:

Criterion #1

For a Dromen(a) to be Recognized as a MOS, he must first formally request that the Grand Master institute an inquiry to determine if all criteria for Mastery are met, or what work is needed to meet unfulfilled criteria. This should not be looked upon as an act of conceit or arrogance, but as a self-recognition that within the Order one phase of one's process is complete and another is beginning. In this respect, Mastery within the OSOM is like being Recognized as a Master of the Temple of Set: All such Recognitions are initiated by the Setian seeking Recognition.

Criterion #2

All Dromenoi seeking Recognition as a MOS must, at the time of request, be a II°+ in good standing, and have been a Dromen(a) for at least three years. It would take at least this long to achieve Masterly familiarity with all OSOMatic processes and concepts, and to have had repeated experience of what it means to **Essent into Essence** through *Xeper*.

Criterion #3

All who have shared their ideas of Mastery with me have indicated that the OSOM Dromenon should play a role (pun intended). Experience, and the Dromenoi of the Sepulcher, have taught me that there are basically two types of Dromenon:

The first is the **illustrative** type of Dromenon that we present at Conclaves, in which we explore our process in dealing with a particular initiatory dilemma (Death, Fear, Love, etc.) and share it with our fellow Setians. This is a basic OSOMatic tool for understanding and expressing initiatory experience (**Essent into Essence**), and is a substantial aspect of our process as Dromenoi. It is a well-planned, reasonably-coordinated presentation in which all Dromenoi are expected to participate. It is something we **do!**

The second type may be called a *PaXer* Dromenon, in which the initiate actually **becomes** the Dromenon and the Dromenon the individual. This is a highly-transformative experience, and the Dromen(a) Becomes and Embodies Essence.

This type of process is lived in real life, and when survived it is communicated to those who have the capacity to listen. The *PaXer* Dromenon is what I would definitely categorize as a subjective, esoteric criterion for Recognizing a MOS. It cannot be thoroughly planned and worked out in advance. It is something that is **done** to the Initiate.

The first is something all Dromenoi experience, while the second is the experience of someone who has fully personalized an **Essent into Essence** experience.

It should be pointed out that during the performance of the first type of Dromenon, the second type of Dromenon has been known to occur as well. This is perhaps the **most** powerful kind of Dromenon.

All who have shared their ideas with me so far have indicated that a MOS should have experienced at least two Conclave Dromenon in person as a member of the Order. In some cases one absentee and one in person Dromenon would be acceptable.

Criterion #4

It has also been suggested - and I think this an excellent criterion - that a MOS should have written,

organized, and carried out at least one Conclave Dromenon and related OSOM Working.

Criterion #5

Each MOS should demonstrate proven qualities as a mentor or workshop/seminar facilitator on OSOM's basic principles: **Essent into Essence**, the Dromenon, the "Key of Essent", etc. At least two other presentations in areas of personal expertise are required.

Criterion #6

Besides being a teacher, a MOS should have demonstrated willingness to be a guide to those interested in the Order and new members of the Order. A MOS is **not** a collector of sycophants or "sheep". Many III°+ Dromenoi do this already, but some do not. It is time for this change.

Criterion #7

MOSs would be persons whose **Essent into Essence** has transformed their World of Horrors reality in a real and personally meaningful way. The use of magical tools (*Xeper*, **Essent**, **Remanifestation**, *Runa*, etc.) has guided them not only to an esoteric, internal, and magical transformation, but also has transformed the "real" world in which they live. Part of this "real" world transformation would be the manifestations of the magical in the mundane.

Criterion #8

A candidate for MOS will have formed an "Obsidian Sepulcher (OS)" dedicated to the exploration and expression of a particular idea or process that is of utmost personal importance. This will become the MOS' major focus within the OSOM and a vehicle for fulfilling many of the criteria herein mentioned.

Examples that come to mind might be Sepulchers dedicated to an exploration of meditation systems, shamanism, dance, healing, etc.

An OS can be formed by any III°+ Dromen(a) who submits a proposal to the Grand Master. From the time of acceptance, each Sepulcher will enjoy relative autonomy. Each Sepulcher will be expected to share researches in the SV, and each will be expected to create and present its own Dromenon as part of a larger OSOM Dromenon at Conclaves.

II° Dromenoi who have been in the OSOM for a year or more will be expected to become affiliated with one or more OSs, which will become the primary focus of their work with the OSOM.

Criterion #9

Before final Recognition of a MOS takes place, the Initiate will make a live presentation at either a

Conclave or Regional Gathering at which the Grand Master is present. This presentation will tell of the process gone through and what it has meant to the individual. Magical development, initiatory growth, insights gained, etc. should be discussed in detail.

The Completion of this Cycle of the OSOMatic Process

In a recent article "The Yellow Brick Road", I explored the idea of seven-year cycles in my life and initiation. This basic Hermetic concept has provided me with so many insights that it has become clear that the OSOM will serve its Initiates best by limiting its length of operation to a single seven-year cycle.

For this reason I have decided that the Order of the Sepulcher of the Obsidian Masque, as a Temple of Set Order, will cease to exist on September 9, 1999. The value of the OSOM as an operative initiatory tool will be demonstrated by the extent to which its concepts will continue after its planned demise. The following is a breakdown of how I see the next few years:

1. As indicated above, the concept of Mastery has been introduced within the OSOM. The process is designed to push III° Dromenoi into an intense period of personal process ending in Mastery of that Process. It is also designed to facilitate II° operations by emphasizing specific areas of focus and work with Dromenoi who are members of the Priesthood of Set.

2. Effective immediately I will be accepting proposals from III°+ Dromenoi for the formation of relatively autonomous "Obsidian Sepulchers" dedicated to investigations of areas of major personal significance to those who form them. The idea of Obsidian Sepulchers is planned to bring the Order focus to a more heightened and personal level so that each individual will experience an **Essent into Essence**. For the last several years the OSOM has gone where I lead it. It is now time for it to be driven by its membership. What manifests from this process may well outlast the OSOM itself, and perhaps even Remanifest in future Temple of Set Orders. If nothing else, it has been an exceedingly interesting experiment!

3. For the rest of 1997 the OSOM will continue to admit Setians as Dromenoi. As of January 1, 1998, however, there will be no further admissions to the Order. Also at that time II° Dromenoi will be expected to join one or more Obsidian Sepulchers and work with its founder(s). Those few who do not find a Sepulcher that particularly draws and inspires them, will band together to form a "Shadow Sepulcher", which will be facilitated by one or more III° Dromenoi or long-term II° Dromenoi.

4. All future OSOM Dromenon, including a possible presentation at Set-XVIII, will be conceived and presented by one or more of the Obsidian Sepulchers. All future Dromenons will be an expression of the work accomplished in the individual Sepulchers. The Dromenon of 1999, if presented, will be a joint effort of the Obsidian Sepulchers as completely autonomous Temple of Set Elements, since the OSOM will have ceased to exist on 9/9/99.

5. The focus of my personal work during this period will be the creation of *Books I&II of the OSOM*, which will be a compilation and enhancement of all that has been written and produced under the auspices of the OSOM since its inception. [These will be made available at cost to all interested Setians.] *Book I* will be completed in January 2000.

6. With the completion of the *OSOM Books*, I will personally go into a seven-year period of isolation in which my initiation will focus on a personal **Essent into Essence** via researches in all aspects of Hermeticism which may or may not result in the formation of a new Temple Order. During this seven-year cycle I will resign from memberships in all Temple Orders, will make no Recognitions, will involve myself in little or no correspondence, and will "essentially" disappear from the Temple except for periodic attendance at Conclaves or in cases of emergency.

7. The major focus of my period of isolation will be an intensification, deeper personalization, and process-oriented clarification of **Essent into Essence**. Another purpose in absenting myself from the Temple will be as a test for verifying **Essent into Essence** as a true Æonic formula. If during my absence from the Temple **Essent** is all but superficially forgotten, I will know that it is nothing but a personal tool. If this turns out to be the case, I will then revert to the degree of Magister Templi IV° and continue my work as such.

Conclusion

I perceive the next few years as a time of great personal and institutional development within the Temple of Set. As a consequence of the Temple becoming larger and more decentralized, we run the risk of losing track of what is most important - personal initiation (**Essent into Essence**) through *Xeper*.

The purpose of the changes within the OSOM is to intensify this process by reminding all Initiates of the Left-Hand Path that the most natural and constant aspect of growth is **change**, and that an Order is nothing but an outward expression of an internal process.

Change can be positive when it augments existing patterns and practices that facilitate initiation. Or change can be destructive if it is instituted for unclear or unnecessary reasons or, worse yet, just for the “sake of change”.

I believe it is important that the Temple of Set changes to keep pace with societal evolution, since failure to do so could destroy the Temple. On the other hand, the Æon of Set, which has nothing to do with Temple design or policies, must remain pure and unchanged so that our standards of ethical excellence continue to nurture humanity well into the next millennium.

Xeper and **Essent into Essence!**

[2] **Recognitions**

Craig Brown was Recognized to the degree of Adept II° on May 13, 1997 by Ipsissimus James Lewis.

Päivi Hänninen was Recognized to the degree of Adept II° on April 20, 1997 by Priestess Sheila Pimentel.

Natasya Katsikaris was Recognized to the degree of Adept II° on April 4, 1997 by Priestesses Carmel Severson and Ingeborg Uhl Robinson.

Eric Bossick was Recognized to the degree of Adept II° on April 30, 1997 by Priestess Mariko Kawaguchi.

[3] **The Khapralic Index**

A Study of Destruction, Transformation, and the Hidden God

- by Jared Davison II° (Prodicus)

Hindi is a modern Indic language. As an Indo-Iranian branch of the Indo-European family of Sanskrit, it is written and spoken in northern India. Egyptian is an Afro-Asiatic language - a family of languages spoken throughout southwestern Asia and northern Africa. The closest geographical meeting that these two language groups have ever had is in central Asia, where western and eastern groups of the Iranian branch, descendants of Persian and Avestan are spoken. This is not so much of a supporting case for linguistic similarities between Egyptian and Hindi, but one obscure, yet striking similarity does exist.

In certain parts of the world, a growing menace to clothing, stored grain, dried meats, and other food sources is the determined beetle (*Trogoderma Granarium*). A type that is native to the Indian subcontinent is so destructive that the Hindi language has given it the name *Khapra*, which literally means “destroyer”.

There is an evident phonetic similarity between *Khapra* and *Khepera* (*Xepera*) - the Egyptian

scarabæus, a genera of the tumble bug, or dung beetle family. *Khepera*, like *Khepri* and *Kheperu*, is a form of the proper name the Egyptians gave to the scarabæus - *Xeper*. All refer to a stage in the solar journey of the Sun across the sky, and in general embody the concepts of rebirth, transformation, and renewed life.

A remarkable feature of the physical structure of the scarab beetle is that its bodily proportions resemble the indexing of the *Homo Sapiens* skull and the division of the cerebral cortex by the *corpus callosum*. The right hemisphere is the director of creative applications, intuition, and pattern recollection. The left is the operator of logic, analysis, and rationality. Respectively the cerebral cortex is the biological equivalent of the Intelligences of the Heart (apprehension) and Mind (comprehension).

The connection between the Hindi *Khapra* and the Egyptian *Khepra*, above and beyond the phonetic association, is essentially philosophical.

While it is evident that the Hindi language refers to their local pest as the destroyer because of its damaging tendencies to the welfare of the needed human life supplies, destruction and rebirth have a phenomenological relationship.

“Destruction” implies the alteration of an existing structure, the disassembly of that which has been built. “Transformation” implies change or alteration in the existing structure beyond the form. Destruction is a necessary predecessor of rebirth, as to be born-again implies a fundamental alteration in the existing structure with an end result that separates it from its previous form. That which has been destroyed and transformed is essentially new.

In order to destroy with sensitivity and purpose, the right hemisphere, or Heart, is a necessary intelligence regulator. You must have intimate knowledge of the structure that you wish to disassemble. Such can only be accomplished through the direct meeting of subject and object without the “distance probes” utilized by the left hemisphere, or Mind.

The Mind will receive perceptions of the object which requires disassembly, but the Heart must reflect upon them, so that true, complete knowledge guides the decision-making process. Likewise a deliberate reconstruction of your existence cannot occur without the cooperative aid of the two intelligences. Transformation implies that once the structure is removed and the material which composes that structure has been discarded, pure form is accessible. Rebirth is a process that entails going beyond the previous form and embodying a new form that should be of your conscious design.

Many would-be Black Magicians prefer to exist in a future-oriented time continuum, and find

themselves unable to adequately create themselves because they lack the necessary knowledge of present and past in relation to their composite being. Once again, an intimate knowledge of that which is to be displaced is vital, and the Black Magician seeks to understand his temporal self in order to manifest a future self that is as deliberate as possible. *Xeper* is a process that involves firstly an inventory of what is presently in stock, and secondly the expansion of the possibilities that such stock offers. This is a conscious effort that requires an awareness of who and what you are, and what you are is a result of what you were.

Too often an Initiate of the Black Arts seeks only after the mysteries of that which resides beyond temporal comprehension, and ignores those mysteries that have shaped his existence. This phenomenon sometimes occurs in the guise of forgetfulness. To remember one's self is not to passively "accept" one's existence from a certain point onwards, but to recognize the patterns (right brain/Heart territory) that have formed your being and to utilize such logical expansion (left brain/Mind territory) to proceed forward.

In most circumstances that which you presently are and previously were is the result of development instigated by forces outside of your peculiar realm of existence. As such you may be the result of unconscious fashioning. Like Khepra the Black Magician becomes a self-created god, and first must gain an awareness of that which is not the result of self-creation, summarily destroy it, and subsequently re-create with deliberate intent.

By isolating that which has worked, one is able to transform it. Evolution and development are Setian imperatives. The intent is not to simply utilize that which has worked, but to improve it.

In order to obtain the operating instructions for the Gift of Set, one must return to its source and view the "owner's manual". If you desire to alter that which you are, you must also alter the events preceding you that have directly informed your present state. A few helpful hints from the "manual" can be derived from the [non]nature of Set so that you may pursue a knowledgeable exercise in destruction and transformation:

The scarabæus is a dung beetle. It is self-generating in that it doesn't require a mate, and subsequently hatches its young from dung which is rolled into spherical objects by its hind legs. The word "dung" is derived from a Lithuanian word which means "to cover". The word *Khepra* may be related to a Greek word *kopr*, which also means "dung". The essential characteristic of covering is vital to an understanding of the symbolic attributes of the scarab.

Set is the "hidden god". One of his many talents is the art of mystery - of covering. In the *Book of Coming Forth by Night*, Set communicates that "Those who call me the Prince of Darkness do me no dishonor." In relation to the present discussion, I will examine why this may be so.

The title "Prince of Darkness" means "The first of the Hidden and Agitated". This title does not do Set dishonor because it adequately identifies his Form. "Prince" is derived from the Latin words *primus* and *capere*, which mean "the first to take", or from the latter Latin *princeps*, "one who takes the first part". "Darkness" is derived from the Old English *deork*, which is akin to the Old High German *tarch* (*annen*), which means "to hide" and is also related to the Greek *thrassein*, "to trouble".

"Hide" is adapted from the Old English *hyd*, which means "skin", "vessel", and also "to conceal, to keep secret". The Set-entity is the Principle, the primary source, the first to separate himself from the cosmos by developing a "vessel" - to be ordered within and concealed: isolated. This is the first step towards the distinction of "I" and "not I", and the most hidden of secrets in the Universe.

"Trouble" is derived from Vulgar Latin *turbulare*, which means "alter". In modern language this word has come to represent agitation, exertion, inconvenience, unrest and the key element - dissatisfaction. Set was the First to bring into being the existence of the possibility of development instigated by dissatisfaction. As such this characteristic is in opposition to static existence, of which the Natural Order is a manifestation. This is a vital attribute in your ability to "alter" your being.

The Gift of Set is the voluntary transference from Set to humanity of two significant attributes: the ability to **hide**, and to be **troubled**. Thus those who have sensed these endowments and actively employ them (the Elect), are particularized instances of a Form. This Form determines the essential structure or form of our unique existence. To fulfill the potential of the Gift, one must become **functional**.

By giving Form **function**, the individual has become Setian - one who seeks after the knowledge of Set. The process of becoming **functional** exists in the application of the ability to increase and affirm one's separateness (to **hide**) through becoming that which the Cosmos is not. The latter is achieved through the deliberate conscious alteration of one's being, which is instigated by **dissatisfaction** and employs destruction/transformation.

Dissatisfaction, as a genuine feeling, must be precipitated by a knowledge of that which presently exists. You must have an awareness of some

element of your existence which is in need or repair or removal in order to experience unrest.

In the Temple of Set we are in possession of a singular word which entails all of the processes that I have described. That word is not simply a salutation for closing letters; it has not lost its significance through uniform over-usage. It is the Key to the Gift which the First Form chose to bestow upon us. This word is the most powerful of vibrations in the Universe, and it is formed by the letters X-E-P-E-R.

[4] **Genetics and the True Will**

- by Peter Bowden II°

A few decades ago there were duels to the death [with feather dusters] in some academic circles. The subject in dispute was: "Does heredity or environment determine an individual's character and chances in life?"

Ordinary, sensible people, then as today, knew that both were powerful determinants. In some cases heredity was more influential, in others environment.

Whatever the "mix" for a particular individual, we can say that the person is very conditioned by the combination. Magus Gurdjieff pointed out that the vast majority of humans operate as machines. In other words they are functions of their biological and social conditioning, rendering it very predictable how they think and act. They possess no free will of any significance, and have no real autonomy.

Reincarnationists argue that both environmental and genetic factors are shaped by attitudes and events from previous embodiments. They introduce the concept of *karma*, which postulates that prevailing environmental and genetic forces are effects of causes set into motion during previous existences. Thus genetics and environment are but the mechanisms through which karmic law may be fulfilled.

Exponents of the RHP attempt to deal with karmic law by submitting to their fate. Their advice is to endure cheerfully, pay your dues, and be grateful and reverential for any good things that might come your way. Such an attitude of accepting subservience will appease the "angry gods" and hopefully create a better fate for the future.

I suggest that environment, genetics, and karma are within the domain of the natural world. All are mechanical outcomes. The processes of the natural world tend to repeat themselves in a routine of cyclical monotony.

Followers of the LHP hold that the "Gift of Set" is a non-natural phenomenon. In its essence it emanates from outside the framework of the natural world delineated by the space-time continuum. The "Gift of Set" is the Black Flame, the current of

isolate intelligence.

However the isolate intelligence gets enmeshed in the natural world and continually interacts with it. Indeed the very friction from the interaction sparks foci of potential individuality within the Black Flame, which may be thought of as embryonic "Sparks" of the Flame.

The focus of individuality provides the permanent center (the "witness") around which the ever-changing, ever-expanding field of the self can grow. It is the focus which ultimately forms the sense of "you-ness" in you, "I-ness" in me.

It is important to appreciate that each "Spark" (individual focus with field of growth) is a unique entity within the Black Flame. It is not part of the natural world; it is an undivided but permanent entity within the non-natural isolate intelligence.

The initial *modus operandi* for conscious awakening and growth is provided by the conflict of opposites. This conflict arises from the involvement and interaction of the unique entity with the natural world.

With most humans (over 99%), the self is still embryonic. It exists as a potentiality, not yet an actuality. It is in a dream-like condition, and has not yet awakened sufficiently to realize and appreciate its own reality. The experiences it has are vicarious, generated by total identification with the prevailing personality and its brain consciousness. Through such identification the self is circumscribed and limited by the mechanical processes of the natural world.

However in the case of less than 1% (the Elect), there has been an initiatory breakthrough. Such individuals have Come Into Being - in the sense they now clearly "see" that they are more than just a human personality locked into a nervous system and brain structure. If you like, they have started to wake up to their intrinsic non-naturalness. No longer are they stuck exclusively in the roles they play on the earthly stage; they appreciate that they are actors playing roles. In short they have begun to realize self.

As the realization of self gains in clarity and power, there develops a growing capacity to: (1) consciously stand apart from the natural world (including the personality on the stage) and objectify it in awareness; and (2) increasingly demonstrate control over the natural world - to transform, change, eliminate, create, in accordance with the waxing vision of the True Will.

In the words of Magus Gurdjieff, Coming Into Being brings with it the recognition: "We are not human beings having a spiritual experience, but spiritual beings having a human one." This pithy statement clearly illustrates the distinction between LHP and RHP approaches. RHPers tend to regard

“spirituality” as something **outside** themselves - a “higher power” towards which it is their duty to acquiesce: they perceive themselves as humans treated to a spiritual experience. LHPers appreciate that, in essence, they are already immortal, spiritual beings of unlimited potential: Coming Into Being is the clear recognition of this fact - the claiming of a birthright.

The initiation of Coming Into Being is not an end, but a fresh beginning. Certainly it marks the end of a cycle - a long, dreary cycle. It also heralds the start of a new cycle - at a higher turn of the evolutionary spiral. Future advancement into the new unknown territory, hinges around the steady development of capacity. How that capacity may best be developed is a matter for each awakened individual to determine. There is no one way superior to all other ways. I can say that, in my own case, the tools and disciplines of Raja Yoga, regularly applied, have proven very useful.

Development of capacity confers an increasing mastery over the mechanical forces of the natural world - whether construed as genetic, environmental/cultural, or karmic. It brings with it a clarifying vision of the True Will (*Xeper*); and this flows as a steady enhancement of skills and powers (Remanifestation).

That which previously enslaved transforms into the obedient servant. It becomes increasingly possible to transmute the “World of Horrors” into a “Garden of Delights”.

In the words of a well-known Theosophical text: “The soul of a man is immortal, and its future is the future of a thing whose growth and splendor have no limit.”

[5] Cybermagic without a PC

- by Larry Evans III°

Until recently, if you wanted to “surf” the Internet and send/receive email, you had to own a personal computer. Each PC is unlike the next one. Different programs, different operating systems, and different levels of complexity have hindered the usefulness of the PC since its inception for many who do not desire to spend countless hours learning technical manuals, not to mention incurring the expense.

In 1996 the Internet terminal (IT), which is actually a variation of the network computer (NC) became available in the U.S. market under the trade name of WebTV Networks, Inc. (WebTV). Prior to WebTV’s entry into the market, I had followed the development of the NC for just under a year. I sold my PC in anticipation of what was coming, and have owned my WebTV since November 1996. Currently WebTV hardware is manufactured by

Philips/Magnavox and Sony Electronics.

So what is an IT and why would someone consider owning one? My WebTV is the least expensive (US\$249.99) way to access the Internet, compared to a cheap PC at around \$1,000 or an average one at about \$2,500. Like a PC there is a monthly access fee of about \$20 for unlimited usage. Unlike most PCs, this is an uncomplicated system with performance equal to the most sophisticated computer systems sold today.

Recently there has been some talk on various Temple of Set electronic forums suggesting that we should encourage those not online to rush out and buy some old, used system from a pawnshop. For the record I am opposed to that, because it brings in yesterday’s technology and leaves many in a “left behind” mode.

The WebTV has more connection points than any PC web ISP, including AOL, CompuServe, Prodigy, Microsoft Network, and others. WebTV is expanding its network within the US as well as other countries.

When you decide to buy a WebTV, you bring home a small box about the size of a compact VCR. You connect it to your television cable and phone line, initial setup taking about 10-15 minutes. Yes, it’s that simple! For your \$20 monthly fee you get unlimited Internet access and six different email addresses if you want them. Remember this is new computing architecture, not a stripped-down PC.

For those interested in the technical side, consider its (1) Hardware: 33.6 kbps modem, 44.1 khz 16-bit stereo audio (CD quality sound), 1.8 gig/second expansion port, base memory=2Mbytes, SGRAM=1Mbyte flash ROM, 2Mbyte Mask ROM; (2) Software: Browser compatible with HTML 3.2, Netscape Navigator 3.0 and Internet Explorer 3.0; on-screen options bar for common functions, flash ROM auto-update keeps WebTV browser current with the latest HTML extensions, 1-thumb technology simplifies web navigation and eliminates the need for a mouse (totally wireless remote driven).

These are just small examples of the specs to serve my point that this is far superior to a “bargain basement” PC from a used computer vendor.

Is WebTV an option for you? It is not a PC. If you enjoy the complexity and variety of a PC, this may not be for you. Second, you can never get a virus! It simply is not possible. Third, you never have to concern yourself with downloading or installing software. When the system has an improvement available, it will ask if you’re ready for it and with a click, it takes care of it while you wait about ten minutes.

What about portability? If you can access a TV set and phone line, you can select the “new

number” feature and your WebTV will connect you to the network to check email and surf the net while on vacation, business, whatever. Just take it with you.

What about recording documents? WebTV can: save an email in its memory, record a surf-session on your VCR (!), or print pages [even whole websites] by adding a printer. There are other more sophisticated features which I will explain in detail if you contact me.

It is a simple, fast, reliable system and a unique product. When was the last time you bought an appliance which improved itself a few times a year and didn't charge extra for doing it? When I owned a PC, I had a dinky 14" monitor. Now my new monitor is a 27" super video Magnavox television! Suggestion: Get the "super-video" system for your WebTV. It improves the picture quality tremendously.

WebTV is not the only IT or NC on the market, but it is the runaway leader in this technology. I am watching the others and will report back here when other NC technology catches up or offers new, improved features over what is available today.

[6] Dangerous Cult uses Internet to Lure Your Kids to Devil Worship

- by Nikolas Schreck II°

In the wake of the recent media bombardment concerning the mass suicide of members of the now-notorious Heaven's Gate in Rancho Santa Fe, my thoughts turned to what this revived interest in unusual belief systems among the Great Unwashed may mean for the Temple of Set. I'll bet you that some enterprising journalist in search of that ever-elusive scoop is now writing [or had already written] something along the lines of the headline with which I have titled this article. And make no mistake: The "cult" in question is us!

Having personally experienced enough of the *modus operandi* and simple-minded techniques of the mass media to last several lifetimes, I've come to attain a feel for how this ilk thinks. Some of the journalists I've encountered have privately been pleasant, intelligent individuals. One must remember that it is simply their job to captivate their bored audiences with ever-more-alarming sensationalism, in a format as bite-sized and uncomplicated as possible.

The Fifth Estate is desperately in search of dangerous trends which it can use to whip up the masses. The macabre and bizarre nature of the Heaven's Gate suicides provides perfect grist for its mill.

Some Setians will rationally enough point out that the Heaven's Gate incident has little or nothing

to do with the Temple of Set. After all, the mass-suicide was inspired by what is essentially a Right-Hand Path deathwish and desire to merge with a "higher source". We are proudly on the **Left-Hand Path**, and seek **not** death but the **expansion of life** according to our own wills.

The Heaven's Gate incident was played out according to the dictates of blind faith in a completely subjective mysticism, proffered by a guru who insisted upon subservience to his every whim. Setian philosophy is in the Platonic tradition of weighing subjective insight with the rigor of reason. As individualists we do not follow a charismatic personality, and would reject any such power-plays as inimical to our own *Xeper*. That's the **rational** argument.

Unfortunately the masses and the media that dominate them are not even remotely rational. These societal forces are ruled by sheer emotionalism, and are easily swayed by conjecture and the overwhelming tide of groupthought and newspeak.

Distasteful though it may be, try to place yourself in the shoes of the average Mr. & Mrs. Public:

Americans have been alarmed by learning that the 39 Rancho Santa Fe UFO cultists presented their worldview via sophisticated use of the Internet. How much more alarming would it be to learn that a much larger international organization dedicated not to UFOs but to the even more socially-taboo subject of the Prince of Darkness and the practice of Black Magic has been on the Internet for years!

Let there be no doubt: If a tiny RHP group with Christianized New Age ideas is considered malign, the existence of what would only be interpreted as a more frightening group of Black Magicians who seem to accept the literal existence of that entity traditionally associated with evil and destruction on the Web, would be perceived as a nightmare.

Heaven's Gate promised a "state above human", achieved through some sort of RHP spiritual "evolution". The elitist philosophy of the Temple of Set, the scary idea of the "Elect", and the Left-Hand Path spiritual evolution of *Xeper* would seem even worse to the average observer.

A group believing in UFOs seems almost quaintly kooky to most in an era inundated with *Star Wars* and *Star Trek* imagery. A group fascinated with a figure that is clearly "the Devil" could only be taken as an urgent threat.

The Temple may be proud of the philosophical complexity it has achieved. An already-spooked public, fed with new fears about "cults", is not at all interested in that complexity. As always, they merely seek a scapegoat, requiring a more ominous bogeyman by which to be frightened. The Temple of Set could serve that role easily, as we saw under

other conditions in the 1980s.

The media have trotted out several “cult experts” to explain the cult suicide to the mystified consumer. In the past many of those granted a soapbox have proven hostile to the Temple of Set. On the day of the mass suicides, Carl Raschke, author of the absurd book *Painted Black*, was interviewed on CNN. That particular book launched a virulently-misinformation attack on the Aquinos, as well as on my wife and myself. Of course it’s all too easy to imagine any number of these experts, most of whom have a Christian/RHP-based agenda, focusing the media’s attention on the Temple as a “danger to be watched”.

One hopes that this feverish new fascination with “cults”, which could blossom into a genuine obstacle to our rights, will soon be replaced with some other media spectacle. Luckily the masses have a short attention-span.

Whatever may develop, let us maintain our vigilance and keep a realistic LBM perspective in mind. The Temple of Set exists precariously in a social context brewing with millennial fears and madness. We must be watchful as we steer through the passions of the uninitiated, ever cognizant that the Left-Hand Path continues to be regarded by the majority as something akin to “criminal activity”.

While we would all prefer to concentrate on inner initiation, necessity demands that, like the warrior-*netter* Set, you keep your eyes peeled for possible threats to the Temple. The Tree in the North grows strong in the fertilizer all around us.

[7] From the Well of Pythia

The Psychology of a Setian’s Possible Entertainment
- by Tony Pizzini II°

The Occult History of the Third Reich (Castle Communication, 1991): Video series; four titles: *Himmler the Mystic*; *The Enigma of the Swastika*; *The SS, Blood and Soil*; and *Adolph Hitler*. Recently recovered rare footage, an incredibly eerie soundtrack, and excellent narration make this video set an invaluable viewing experience for the Initiate interested in the legacy of Nazi Germany and how the time is related to the Prince of Darkness. This set covers the fascination Hitler had with the Germanic mysticism of Guido von List and Jorg Lanz Liebenfels, and his supposed preoccupation with acquiring the “Spear of Destiny”. Particularly interesting is the massive reconstruction of Wewelsburg in which the architecture is heavily engraved with Runic symbolism. [Cf. Reading List #F14E.] - reviewed by Terry Quesenberry II°.

Harold Budd: *Luxa* (All Saints/Gyroscope, 1996, dist. by Caroline): Budd is an American

composer/pianist who writes “minimal” music. Not Minimalist, like Glass or Reich. While it’s quiet and is reminiscent of reflections in a pool, its harmonic center is always elusive, and so just a wee bit unsettling. Most of Budd’s pieces are performed on electric piano and then run through a number of devices that put the signal out-of-phase, making it shimmer. He’s worked with the Cocteau Twins, Brian Eno, and Zeitgeist (if that means anything to you) and this is [I’m pretty certain] his ninth album. His CD *Lovely Thunder* is a bit darker and contains the haunting, long “Gypsy Violin”. Darkest of all is his desolate, stormy “Abandoned Cities/The Serpent in Quicksilver”. <http://www.gyrorec.com>

Sergei Rachmaninoff, *Isle of the Dead, Op. 29* (Angel, 1976): Swiss painter Arnold Boecklin’s canvas “Die Toteninsel” is described thus: “It depicts a gloomy rock rising out of the sea, with chambers for the dead hollowed out of its walls, and dark cypresses towering mournfully above its heights. At the island’s base, a barricade of great stones stands erected against the sea ... a sepulcher of utter stillness unbroken by cry of bird or whisper of the wind. Toward it, soundlessly, moves a small boat steered by a dark-clad helmsman. In the bow stands a mysterious figure robed in ghostly white. They bring a coffin that bears the corpse of still another departed one, doomed to an eternity of hopeless desolation on this forsaken island of shadows.” That painting inspired the composer to bring into being this “symphonic poem”. It’s twenty-one minutes short, premiered in Moscow in 1909 and in the U.S. on December 9, 1909, and is gloomy, brooding, beautiful, and bottomless. Most public libraries should have a copy; it’s been recorded countless times. When asked by the librarian what you are looking for, be certain to say “Isle of the Dead” clearly, because it sounds exactly like “I love the Dead”, in which case you’ll be shown something entirely different!

R. Carlos Nakai/William Eaton, *Carry the Gift* (Canyon, 1988): Nakai, a Navajo-Ute, has lived and studied with the Kiowa, Blood, Cheyenne, and the Dine (Navajo). Composer, performer, and educator, he appears regularly in the U.S. and Europe, performing and conducting seminars on Native American culture and music. This recording of expressive Native American music is comprised of these many tribal influences. It is played on hand-crafted cedarwood flute, along with string instruments [Eaton plays harp, guitar and lyre] and background sound effects. - reviewed together with David Cohen II°.

Adam Plack/Johnny “White Ant” Soames, *Winds of Warning* and *Didgeridoo I/II* (Australian Music International, 1993, 1990 resp.): In the last few years, a lot has been released commercially of

Native Australian music, along with music using the instruments of this ancient culture. While *Winds* is more of a fusion of different styles, *Didgeridoo* is ritualistic uninterrupted didg and sticks. Good for Working. Good for the Dreaming. You know what a didg is, right? Oh, I almost forgot. *Winds* has a piece made up of "nature studies": kookaburra, dingo, bullfrog, emu, raven, et al., all produced by the player's breath. (AMI, 25 Cornelia St. #25, New York, NY 10014; or 29 Queens Rd. #4A, Melbourne, Australia 3004).

[8] **Setian Artists**

- by David Carlton II°

An anthology of Setian artwork is being compiled for distribution within the Temple of Set. Any and all artistically-inclined Setians are invited to contribute works to the project. Contributors will receive a free copy when published. Submissions should be sent as photographs or very high quality photocopies to me.

[9] **Reflections from the Godless City**

- by Steven Silvers II°, "Canaille Mensch"

I seek the Elect, who in turn seek me. Man the god shall arise only from the ashes of man the beast. - *Ninth Solstice Message*

Boundless truth there is in the *Ninth Solstice Message*, and if it has been a while since you read it, do so now. If you are yet a Setian I° and have no access to it, perhaps a Priest of Set with whom you are [or should be] working will let you read a copy.

For the purpose of this session of "Reflections", I have narrowed it down to the singular phrase as above - particularly in a manner befitting "Canaille Mensch".

Specifically those Initiates who partake of the fountain of bullshit regarding gossip (not befitting the Prince of Darkness or his Temple), the various on-line chat rooms that slither around the Internet, and other such nonsense. You know who you are, and in some cases so do I. Not to mention Set himself and/or the Priesthood of the Temple consecrated in his name.

Shame on those childish "initiates" playing at Black Magic, which will eat through them like an acid!

Shame on those who lend their souls to provide a gateway for the Powers and Principalities of Darkness and who, so caught up in the "alt.satanism announcement of the day", never truly realize just what it is with which they are dealing.

Shame on those who will question, at the end of their sorry lives, just what it was that they had done while partaking of the human experience.

Shame on those who continue traipsing down the "recognition campaign trail" which will amount to a handful of dust in the end.

Shame on those who think they are so slick, yet have the transparency of crystal-clear glass.

For the rest of us divinity awaits, while they, sorry Earthbound spirits, simply writhe their way to the darkest recesses of the *Tuat*.

Diabolus Vobiscum!

[10] **Sculpturesque Productions**

- by Jared Davison II°

We are looking to expand our inventory of Setian talent in our merchandise catalog. If you publish a journal, create music, or engage in the production of other forms of media, please contact us with a description/sample of your work. We will purchase your products at a wholesale rate and sell them on an international level. For more information regarding Sculpturesque Productions, please write for free newsletters, and our merchandise catalogue.

[11] **Order of the Trapezoid Online**

- by Patty Hardy IV°, Herald,
Order of the Trapezoid

Initiates with Internet access are encouraged to pay a visit to the Order of the Trapezoid website located at: <http://Trapezoid.org>

This site is the first of its kind in that it was created solely for the purpose of storing information with those both within and outside the Temple of Set proper regarding the aims and structure of a particular Order. Visitors are encouraged to offer feedback regarding presentation and the content of the site. Comments may be addressed to me via the link provided within the site itself. Walhalla!

[12] **Protocol and its Initiatory Significance**

- by Lauri Jean Gerecke II°

The importance of address systems has recently impacted me, as I have felt the need to alter my own means of introduction and communication in taking a more active role within the Temple. By "address systems" I mean what we call one another.

We are all Setians, but each has attained a different State of Being marked by Recognition of Degree, Order affiliation, etc. We know that the degrees are not a measure of standardization but attainment of being. Yet there seems confusion

about the titles, their relevance and their lack of distinction by gender. Of late this has been a hotbed of discussion, and I find a major portion of that is due to the Temple's expansion to the Internet and increased communications via this avenue, as well as the increasing international scope of our membership. Here we encounter various cultural systems of address, and perceptions about the correctness of those forms.

The ease and speed of technology seem to blur these address systems for some and solidify them for others. In a text-based medium where there are no visual cues beyond word choice, it is often difficult to denote any distinguishing characteristics of the writer.

I have seen three particular scenarios crop up in my short time online: lack of knowledge of affiliation, gender, and Degree. Each of these may seem of small import, and may seem like it shouldn't cause any differentiation in the sharing of information among initiated individuals such as ourselves, but it happens.

We are human, and as humans we sometimes judge the relevance of someone's commentary based on whether the individual is male, female, Setian or Adept, a member of the Temple or a member of another group. In becoming aware of these biases, we can perhaps seek solutions to them and avoid unnecessary confusion.

There are three standard forms of address in American culture:

(1) TLN (Title Last Name) reciprocal. All individuals address one another by title and last name, for example "Adept Burns" or "Mr. Burns".

(2) FN (First Name) reciprocal. All individuals address one another by first name, i.e. "Alex".

(3) The third is a less-equanimous situation where the person seen as more respected or powerful is address by TLN but often addresses the other(s) by FN only.

These forms vary from culture to culture, as they do from individual to individual. Some cultures would consider it highly disrespectful to be called by FN only, until you were very intimate with them, while here in America we quickly dispense with titles and are often on a first-name basis. This is just one means of diversity which needs attention.

Recently online I was thought to be a male. I was told that I am "too logical" to be a female. After further investigation it was found that "Lauri" is a male name in Finland, "Jean" is ambiguous to gender in many countries, and "Gerecke", sounding hard, somehow seemed male.

In the construct of these perceptions of who I was, my words were interpreted as though they came from a condescending male speaking down to

women - a scenario quite antithetical to who I really am. If identifying myself by full name and degree as "Lauri Jean Gerecke II^o" can cause this confusion, imagine how I floundered when Magistra Hardy simply placed "Pat Hardy" at the end of a post, or when confronted by just the initials "AC". In these circumstances it is quite easy to be misinterpreted, or even to confer an unintentional show of disrespect to a fellow Initiate. The reasons: Lack of personal awareness and a departure from protocol.

There seems to be no quick fix to this communications glitch. We can courteously identify ourselves by full name, title, place our gender to the side, and still be surmised inaccurately by the predispositions brought to the interaction by the other party.

However the use of TLN address systems confers a respect for a certain common ground and experience, and doesn't take that much longer to type. Familiarity and intimacy can progress to dispensation where Initiates enter into a FN reciprocal relationship. However I have seen this break down as well when that relationship is taken to a public forum and it is forgotten that "Eve" is "Adept Kochel" to everyone else.

This is the reason for protocol. It allows a certain ease of communications and tries to keep an even keel amongst a group of highly individualistic people with strong opinions and differing backgrounds. It offers a stability to a constantly changing structure, the living breathing Initiates who are the Temple of Set.

Some may argue that by naming a thing we do not simply define, but limit it; that taking a label is saying "this is all that I am" rather than "this is who I choose to be"; that to call a daisy a "rose" is to simply cloak it. I feel that it is in ambiguity that will fail and chaos ensues.

What must be remembered is that we cannot label others. They must define their own boundaries, and it is a courtesy on our part to address them as they choose to be addressed. Overall my vote is for an adherence to protocol in public forums such as the Setian lists and Xepera-1.

As to the ambiguity of names, and genders, I would say that each person should discern why these issues are of importance or lack importance. Why do you consider a woman less logical than a man? If not that stereotype, what other biases do you bring to your Temple interactions?

Are there factors at play to which you were asleep? How can you change this so that the information to which you are exposed can offer its greatest benefit, and the information you extend can as well? Do you take cultural differences into account when you write your articles or when you post online? Addressing your fellow Initiate as

“Magus Webb” rather than “Don” is not necessarily going to make you a more aware Initiate. But thinking about why you address our High Priest as such just might.

[13] Application for Entrance: *Xeper University City*

An Idea whose Time hasn't quite Arrived
- by Mace Anton II°

October 31, 2015 ÆS

Dear Applicant:

Thank you for your interest in *Xeper University City*. While we are not for everybody, we want to give you every opportunity to convince the selection committee to take positive action on your application. Space is unlimited, but we strive for quality.

Everyone living in *Xeper City* is simultaneously enrolled in *Xeper University*. The University functions as the administrative organizer of the University City. You do not have to live in the City to be part of the University.

Mission Statement

Our goal is to continuously educate all Black Magicians, both adept and aspiring, in the ways and mysteries of the Left-Hand Path. Membership in the Temple of Set is a prerequisite for acceptance to the University City.

Successful students will graduate with a Bachelor of Arts (B.A.) degree in Black Magic. While we do grant degrees, we don't accept students just looking for the degree, rather than earning the degree as a result of many years of serious study. We devote ourselves to the continuous study of magic and life.

A word of caution: just because you may obtain the secular B.A. does not mean you will be automatically elevated to a higher magical degree [or vice versa].

Admission will also be considered for those students who lack a formal secular education. In such cases the initiation to magical degrees remains open, but the secular degrees cannot be granted until the state requirements are met.

We enjoy full national accreditation, and our secular studies department is licensed by the Board of Regents. We are totally self-funded. For obvious and practical reasons, we don't accept federal or state funding.

A full course catalog will be forwarded upon acceptance. A few of our more popular courses are listed below after a brief description of our history. It should be noted that the word “course” is used for convention. The study and practice of magic in any form can never be described as a “course”.

Back in the year 1997 several members thought it would be a great idea to have a university we could call our own. A year of concentrated operational workings followed in which the Temple membership developed the funds and location needed to bring the University City into being.

What then occurred can only be described as the ultimate projection of will. Several slanderous matters were settled which produced payments to the Temple in excess of U.S. \$12 billion, and several thousand square miles of property became available for sale as part of the federal government's cost-cutting and austerity program. Overnight we transformed ourselves. So it was done, and so it shall remain!

Here is a listing of our sixteen most popular courses:

- Survey of various Right-Hand Path Magical Systems
- Survey of various Left-Hand Path Magical Systems
- Introduction to Lesser Black Magic
- Introduction to Greater Black Magic
- The Language of the Tarot
- Enochian 101
- Havoc & Mayhem
- Black Magic & Ethics
- Self Divination and Projection of Will
- *Xeper*
- Remanifestation
- *Runa*
- The Working and Symbolism
- Protocol Within the Right-Hand Path World
- Discovery and Rediscovery Personalized Project
- Putting it all together: A Temple of Set Perspective

Application Process

Write several pages describing yourself. Include your secular, educational, and professional experience. Also include anything else mundane you think we should know about. Include your name, address and telephone number. Write several pages selling yourself to us. Include your reasons for wanting to become part of the University City. Focus on what you think we will gain from your presence and what you hope to gain from us. Give us something solid to work with. Use this opportunity to let us get to know you. The Temple will review your application, and within four to six weeks you will receive a letter notifying you of your interview date. All applicants will receive an interview. Within six weeks after the interview you will be advised of our decision. Successful applicants will be given further instructions with their acceptance letters.

Since we all *Xeper* and Remanifest on a continuous basis, unsuccessful applicants can reapply after a waiting period of two years from their last application, providing they have remained active members of the Temple of Set as defined by either the local Pylon Sentinels or the Grand Masters of the various Temple Orders.

[14] Runa-Raven Press Online

- by Roger Whitaker IV°, M.Tr.

Runa-Raven Press, the publishing house owned and operated by Magus Stephen Flowers, GME.Tr., now has its catalog available online at the Occult Institute of Technology's WWW site. To access the catalog, surf to the following URL:

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

[15] Avaris Booksellers

- by Eve Kochel II° (MerynSekhmet)

Avaris Booksellers (aka the Temple of Set online bookstore) now has a new location and webpage design at:

<http://www.brigadoon.com/~firefly/avaris/avairs.html>

This new site is easily searchable by category, so Setians should now be able to find the books they want easily and quickly using this new service. Payments for books can be made online with your Visa, MasterCard, Discover, or American Express card, as well as with checks or money orders. Follow the link "How Do I Order" for more info.

Currently most of the books are listed without descriptions. This will change over time; I hope to add more and more descriptions [and books] as time permits. For now please see your *Crystal Tablet* Reading List for detailed information on these books. Come check out the wide selection!

If you have any questions or comments about this website, please contact me via the InterCommunication Roster.

By the way, if there are any webpages you check regularly for updates, the following "URL-Minder" service might be of use to you:

<http://www.netmind.com/>

[URL-minder/new/advanced.html](http://www.netmind.com/URL-minder/new/advanced.html)

Simply enter your email address and the URL you would like to keep apprised of, and URL-Minder, an automatic "web bot", will do the rest. URL-Minder sends out a "spider" of sorts to various registered URLs to see if there are changes in them since the last time it checked. If it does detect a change, URL-Minder will send an email letting you know. This saves a lot of websurfing time [and would also come in handy to see when Avaris Booksellers adds new books]! *Xeper!*

[16] *The Black Petals*

- by Vesa Iitti II°

The Black Petals is the newsletter of the Black Lotus Project that is dedicated to exploration and application of LHP-oriented Yoga in the process of Becoming.

The second issue of the newsletter has been published, and it includes an editorial by Adept Vesa Iitti, feedback from Magister Robertt Neilly, "An Art Worth the Practice" by Magister Michael Kelly, "Black Lotus Workshop I at Ultima Thule IV" by Adept Vesa Iitti, "Raising of the Black Tower" by Priest James Severson, "How To Master Your Own Destiny" and "The Essence of Raja-Yoga" by Adept Peter Bowden, "Notes on Many Selves On Asana, Pranayama, and Pratyahara" and "Introduction to My Rune Yoga Practices" by Adept Vesa Iitti. Price is \$4 (cash) to me.

[17] *The Eye in the Darkness: Maxims of SUA and ARI*

- by William D. Pridgen III°

A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: To understand a proverb, and the interpretation; the words of the wise, and their dark sayings - Proverbs 1:5-6, *The Bible*

In a previous essay I have discussed the origins of the Black Magical formula SUA and the process it delineates. I discussed the gathering of objective data, followed by an informed synthesis and how this synthesis can be applied to inspire/transform the individual. I closed that article with three maxims, derived from the correlation of SUA and ARI: "Seek that for which you have an Affinity. Uncover Reality. Apply Information." These maxims describe the process of seeking toward the mysteries.

In recalling an article by Magister DeCecco entitled "Man is Dead", I remembered that the ancient Egyptians referred to the deceased generally as "an Osiris". This is an apt description of the non-initiate. During a recent meditation on the significance of the magical memory, I came to realize that the opposite of the word "remember" is "dismember". What is this mystery? It is the mystery of initiation itself! What is it that we do when we initiate ourselves? Ipsissimus Crowley left us a clue in *Magick* (RL #9K):

The majority of the people in this world are ataxic; they cannot coordinate their mental muscles to make a purposed movement. They have no real will - only a set of wishes, many of which contradict others. The victim wobbles from one to the other [and it is no less wobbling because the movements may occasionally be very violent], and at the end of life the movements cancel each other out. Nothing has been achieved, except the one thing of which the victim is not conscious: the destruction of his own character, the confirming of indecision. Such a one is torn limb from limb by Choronzon. (pages 60-61)

There are two modes of thought: analysis and synthesis. Analysis is the mental process of drawing distinctions between things. Synthesis is the mental process of recognizing similarities shared by things. Hegel said that “dialectical thinking is both analytical and synthetical **at the same time**”. Initiation is a reciprocal process of dismember/remember or, as it is expressed alchemically, *solve et coagula*. The High Priest has already discussed the formula *solve et coagula* and how it applies to the Four Paths of *Xeper*. I highly recommend that Setians re-read that article and reflect upon its significance.

To initiate means “to begin”. Initiation, like *Runa*, can never be fully attained. To quote from the *Crystal Tablet of Set*: “One never attains initiation *per se*; rather one attains a particular degree of initiation.”

In Initiating ourselves we uncover realities about the self. The self becomes an objective principle rather than “myself in particular”, and this is the foundation of Setian ethics. From this perspective one realizes that any act of self-denial is unethical, whereas any act of self-affirmation is ethical. There is a dilemma here, however, in that man is ignorant of the nature of his own being.

We are unconscious of our true will, which is one of the reasons we initiate ourselves: to bring that which is unconscious into consciousness. Desire and will are not the same thing. People often desire many things that are against their will. Until they know what their true will is, how could it be otherwise?

This brings us to the topic of polarity, specifically, the polarity that exists between the seeker and that which is sought. Here the first maxim of SUA and ARI - seek that for which you have an affinity - applies. The common response to the mysterious, to *Runa*, is one of fear and loathing. The initiated response to the mysterious, to *Runa*, is one of confidence and love. I speak here of love in the Platonic sense, paraphrased by Magus Robinson

in his discussion of “Essent” as “the desire to comprehend a thing in all of its thingness or to know a thing as it is and not as the perceiver wishes it to be”.

Here again we see a distinction between desire and will. What does this tell us about the process of initiation? That one must have an affinity for *Runa* in order to remember one’s self. In remembering one’s self, the gap between desire and will closes, and singularity of purpose is attained. This is the essence of *Thelema*.

Our advisers and testers will teach us, as we become more initiated, the differences between desire and will. “Indulgence” helps us to learn these distinctions by trial and error, which is one of the inherent dangers of the Word of the Age of Satan. Just as will is not desire, “Indulgence” is not compulsion.

The Mystery of the Cosmos

In order to become proficient in the Black Arts, one must either incorporate or develop a working model of the cosmos. While both approaches have some merit, the former has been shown to have the most beneficial long-term effects.

One benefit of incorporating a traditional cosmology is that it has stood the test of time and can provide the practitioner with the external resistance necessary for internal inspiration/transformation. In the *Crystal Tablet of Set*, a non-natural approach to the objective universe is suggested. This approach should always be kept in mind when looking at traditional cosmologies. Because Setians are trying to do a particular thing, i.e. to initiate themselves, they must incorporate a cosmology that will facilitate this.

The second maxim of SUA and ARI is to “uncover reality”. Why should Setians try to revive and reconstruct traditional systems? Shouldn’t these be viewed as quaint relics of a bygone age? If the Setian ideal is to incorporate a cosmology that will facilitate initiation, shouldn’t we take a look at models that have been developed and utilized by past Masters of the Art?

The answer is that we should, but it must also be kept in mind that the idea is not just to revive an archaic tradition. What is essential about a cosmology that has worked to inspire/transform initiates of the past is that the principles involved are timeless. Only an informed synthesis of the objective data will allow the contemporary initiate to apprehend this.

Here I should say a few words about timelessness, traditions, and neo-traditions. My use of the word “Masters” above was intentional, and is a reference to those initiates whose processes have become transpersonal. They are transpersonal

because they have been able to apprehend, incorporate, communicate, and enact the Forms/First Principles they have worked with throughout their initiatory processes.

I mention this because it should be understood that the curricula of Orders such as Nietzsche, OSOM, and the Vampyre, while having either more recent historical roots or employing a more intuitive approach, are no less authentic than those that have more distant historical roots or employ a more intellectual approach.

The third maxim of SUA and ARI is to “apply information”. Once a traditional cosmology has been incorporated, it must be worked with to facilitate initiation. Through this alXemy of separation, purification, assimilation, and transformation, we attain states of peak awareness when we remember ourselves and can truly say: “I have Come Into Being!” Once we’ve had this experience of *Xeper*, we will to repeat it; we Remanifest. It is this ignorance of self and true will that elicits our response to engage the initiatory process to begin with, the presence of *Runa*.

The Mystery of the Psyche

In order to become proficient in the Black Arts, one must either incorporate or develop a working model of the *psyche*. Again, while both approaches have some merit, the former has been shown to have the most beneficial long-term effects.

Assuming the initiate will be employing a traditional cosmology, the benefits of incorporating the traditional psychology that accompanies it should be obvious. This allows for a holistic approach that would otherwise be impossible. In the *Crystal Tablet of Set*, a non-natural approach to the subjective universe is suggested. This approach should always be kept in mind when looking at traditional psychologies.

The ancients knew much more about the *psyche* than their modern counterparts. This is amply demonstrated by their complex models of the *psyche*. Instead of having one word like “soul” or “spirit” to model the self, the ancients had psychologies as complex as their cosmologies.

In his article “Egyptian Anthropology” Magus Webb discusses the soulcraft of the ancient Egyptians. This model, and the Runic model as outlined in the works of Magus Flowers, are the most commonly used by today’s Setian. I should also mention that some ground-breaking work in this field is being done in other traditions, most notably those of India, by Magister Barrett and Priest Severson.

The astute seeker will notice that in both the Egyptian and the Northern European psychologies there are eight parts that, when taken together,

provide a model of the complete *psyche*. It should also be noted that what I call the “essential self” is the “witnesser” (Priest Severson’s term), the hidden god of the *psyche*, and is also the ninth part that is ideally sovereign over the other eight.

The Mystery of Enactment

O.K! So now you’ve got a complete working model of the universes, both objective and subjective. What to do now?

Black Magic is the art and science of getting what you need, and what you need is not always what you want. Black Magic is an art, as is playing a musical instrument, or shaping and firing pottery, to give just two examples of arts. Black Magic is also a science, as it requires precise theoretical knowledge to execute properly.

Because Black Magic is both an art and a science, it is one of the hardest things for a human being to do well. Like other arts it requires talent, which is something one either does or does not have. Like all other sciences, it requires high intelligence, which is something one either does or does not have.

Black Magic is an art/science that can aid us in the difficult process of initiation. It’s impossible to get at the self directly, so we have to employ the “mind mirror” aspect of GBM. LBM is simply setting up the environment to be maximally conducive to the pursuit of these greater mysteries. What’s important about a ritual chamber is that it provides the initiate with a set of “training wheels” until the hidden aspects of the self and the environment begin to snap into focus.

Black Magic is about rebirth, a mastery of the Æonic Formula *Xepera Xeper Xeperu*. This is accomplished through a reconciliation of the Two Powers, Horus and Set. On one hand the Black Magician must conduct himself in an ethical manner if he is to be tolerated by the society in which he lives. On the other hand he must isolate himself from the social matrix through an antinomian philosophy of apotheosis. Thus it is through the art of LBM and the science of GBM that we shape the self of the is-to-be: that essential self which wills to Come Into Being and Remanifest that which has Come Into Being.

In conclusion: Black Magic is for those people who have the talent and intellect to seek, uncover, and apply its mysteries. Does this seem exclusive, arrogant, elitist? If so, then so be it; for in spite of a popular American platitude, all men are **not** created equal!

ARI: Seek that for which you have an Affinity. Uncover Reality. Apply Information.

[18] On the Closing of the Ba-neb-Tett Pylon

- by Shawna Thompson II°, CoSentinel

[Below is the original article as it appeared in the last of the *Chronicles of Mendes*. We felt that it was important to the Temple at large, as it has other implications. The Pylon was open for seven years. Now let us see what manifests from out of the darkness.]

As many of you are already aware, this is the final issue of the *Chronicles of Mendes*. The closure of the Ba-neb-Tett Pylon was not something that was planned, foreseen, or even intended when we all gathered on June 22 for the Reformulative Working of the Ba-neb-Tett Pylon.

It has been my experience that endings are actually beginnings in disguise, or even Remanifestations of what has gone before. It has fallen to me as CoSentinel to articulate to the best of my ability the effects of that working, and to explain our subsequent decision to close the Pylon forever.

The idea of the working was conceived by Priest Pridgen. Some of us were feeling that the Pylon lacked focus. Others of us were questioning just how focused a Pylon should actually be. After all a Pylon is a gateway into the Temple at large, and some of the new Setians would of course, not be ready for such a restricted environment as was being considered. The Pylon was not an Order, so why should it behave like one, etc.

Not to mention the concerns that were expressed whether the working itself were appropriate for Setians I°. Some thought it might be too dangerous to venture into this focused type of work. I admit that at first I had my misgivings, but now I tend to agree that it would be too dangerous for some I°, and there is no barometer that we could use to measure whom it would or would not affect for good or for ill.

A Pylon should never stand in the way of or hinder the *Xeper* of a new Setian. It should never be a place of extreme pressure, or overwhelmingly burdensome to the Initiate. What it **should** be is a place of growth, learning, and personal evolution - more of a nurturing environment for the *Xeper* of the individual. If it can no longer provide that, then it is no longer a Pylon.

As a result of all of this controversy on the one hand, and also the personal initiatory work being done by Priest Pridgen at the time, The Reformulative Working came to be, and was performed by most of the Ba-neb-Tett Pylon, some of our members being too far away to attend. The results were devastating, dramatic, & darkly magnificent.

The Goat of Mendes, a Remanifested form of Baphomet as was preserved from the Church of Satan by Priest Pridgen and Adept King, has once again Remanifested. We know him now as Xnum, Potter and Shaper of the Is-To-Be, who says to us: "I have come into being and have created that which has come into being."

It is clear that the implications of this particular netter, work, and Remanifestation are far beyond the scope or work of the Ba-neb-Tett Pylon as it was originally conceived. As Priest Pridgen and Adept Salkin (the other CoSentinel of the Pylon) have already stated, what we have here is no longer. Whatever it is will, as it has Remanifested, come out of the darkness and into the non-natural world. It has already come out of the darkness from within our selves. Change is the only constant.

In the words of the netter Xnum: "I am he in whom the Two Powers are reconciled." So it is Done! Health, Life, Strength!

[19] Notes from *Neheh*

- by Don Webb V°, High Priest of Set

Concerning Millennialism

The year 2000 *era vulgari* is upon us. Nut cases of every stripe are worried that God is about to end time, while the rest of us worry about our computers. It's clear to everyone that there will be a lot of social chaos as the three 0's roll around. There will be a lot of internal chaos as well. We may like to think of ourselves as beyond such influences, but they run very deep. The number "2000" has been a symbol for the future in the lives of each and every one of us. It has been used to sell products, to label science fiction, to be seen as the great wall between us and something else.

Here are some things to do with the millennium:

1. Look for investment opportunities. A lot of screwy people are going to sell off their belongings and head for the hills. Just keep an open eye on real estate.

2. Some of the stranger types may wish to win God's good graces by offering a few Satanists on the way. Don't be too obvious or easy to find.

3. If you really wish to take full magical advantage of the millennium, do what we do best: antinomianism. If everyone else sees this as an ending time, make very sure you see it as a time of beginnings. You have always had some dream to change the world. Be thinking now what it would really take to make that dream real. Then pick a date somewhere in the 1999-2001 era, and make that the day you start. I'd recommend your birthday in 2000, but any day can do. I was speaking with Magus Flowers the other day, and he remarked, "The last thousand years have been a bad time, a

time when people mistook their nightmares for dreams.” There will never be another moment in our lifetimes that will be as open to creation.

Concerning the Need for Achievement

The Setian differs entirely from other sorts of magicians. Most magicians practice their art for one of two reasons. They either do it entirely as entertainment; after all, astral journeys are cheaper than movies. Or they practice some sort of sorcery - the type of thing we call MBM - to achieve temporary life-fixes. You may have known magicians of this latter type who drift on year after year in their crummy apartment, with their yellowing books, their easy dead-end job, and a few memories of when their magic really worked well. They’re usually very good at curses, seduction spells, and spells to make the harder aspects of life go away.

Setians are different than that. They have a need to see that their life changes in accordance with a plan. The goals vary. For one it may be an academic career, for another the chance to travel around the world for very little money, for a third a fine house in the ritzy section of town. But the Setian **must** achieve this. It is a necessary proof of his magic: **not** to someone in the Temple watching, but to himself.

The Setian must be able to point to what he has wrought in the world. This certain, objective knowledge **powers** the magic of self change. Without the fact of real-world achievement, you would be attempting self change only on the basis of faith.

Initiation is the art of changing your environment so that you change yourself. This is the link between the Lesser Work of changing the world and the Greater Work of changing yourself.

I am fond of pointing out that the Temple is just a tool. If I were to be asked what sort of tool, I think I’d say a fuel pump. You should shape your Temple activities so that it gives you fuel for your achievements in the World of Horrors. The Temple should never be a drain, it should be a well. But it’s not the Temple’s job to take on the shape of a well. It’s your job to maximize your Temple activities so that they awaken and stimulate you.

Concerning Colorado

I had a wonderful time at the Denver Conclave. It was a small gathering with 14 people, just enough to provide interaction with each. The event was designed very well by Priestess Ayers. Although there was time for fun with excursions to various Denver eateries, and of course bowling (it’s a Hlidskjalf thing), the major focus was on initiation. The workings were well designed, the presentations well thought-out, and the Conclave overall a success.

It provided an excellent batch of fuel for participants, which it wouldn’t have done had it been a merely social get-together.

The next North American mid-year will be in Texas, and given what I already know of it, it should be a blowout affair.

Concerning the Present Moment

In most spiritual seminars that are given today, some wise old soul takes a good deal of money to tell you to live in the “present”. This is good advice, since we all realize at some point in our initiation that nostalgia is one of our greatest enemies. Nostalgia is the longing to be in another place: either the past or an idealized future. Nostalgia appears to be the force that ended the working of Magus Anton LaVey.

The idea of the “present moment”, however, is different on the Right- and Left-Hand Paths. On the RHP the slice of time that can be called “the present” is as small a slice as can be considered: a second, a nano-second, a pico-second, and so forth. On the LHP the notion of “the present” becomes larger and larger as we know the self.

Consider the answers that a Setian might give to the question “What are you doing right now?”: “I am lighting the Black Flame.” “I am doing a prosperity ritual with my Pylon.” “I am working on getting a job with an airline so that I can fly to Conclave for free.” “I am acting as a Setian.” “I am working on a dream I had since college that involves travel, magic, and romance.”

Every one of those answers could be given by a Setian striking a match. But in the larger answers we see more change occurring. Magic is the art of change, and the magician makes the present moment bigger and bigger as his sense of self increases.

It may seem to some that the Setian who gives the first answer is most focused on the task, the last the least focused. This need not be the case. The focus of the moving center is different from the contents of the intellectual center. The truly adept Black Magician mixes grace in movement with a long-term eye to the nature of the dance. It is this understanding of an “expanding present” that gives a special magical impact to the work of each Setian.

One of the uses of an “expanding present” is to withstand the setbacks of day-to-day life. We will have moments when we don’t get what we want. The average person is so flustered by denial of his goals that he immediately takes shelter in fantasy. If the Setian decides that his dream is not going to manifest, he can start looking for a new opportunity.

True magical goals are not terribly specific. If you have decided that you are going to have a red Cadillac with a longhorn hood ornament, and that you are going to win this in a soup company

contest, you're putting a lot of strain on the universe. I doubt that your magic would work. If it did, it would probably be a bad thing for you since so much of your sense of self would be tied up in the car.

If your magical goal is to have a truly neat set of wheels, and you balance your magic with hard work and watching the appropriate set of advertisements, you can achieve your goal, based on your magical expertise and rational application of the energy of your desire.

Concerning Bless and Curse Formulæ

To end my sermon on time, I suggest that you experiment with two new formulæ for destruction/compassion.

The formula that LaVey uses for compassion is a temporal one - a wish that everything returns to some idealized moment in the past. His destruction formula is a declaration of anger.

I suggest you try formulæ connected with the Setian notion of **owning the future**. For curses: "I remove the future from [--]." For Blessings: "I restore the future to [--]."

Concerning Temple-Wide Synchronicity Workings

As most of you who have been around for awhile know, the Temple is a great synchronicity engine. You start on a project, and you discover that Setians in two other countries are embarking on the same project. A good example would be Adept Vesa Iitti's *Black Petals* project, which has seen simultaneous manifestation in the United States and Australia.

If you would like to increase your interaction with such events, you may wish to join me in the Synchronicity Working on June 22 of this year. Here are the steps:

1. Read some books or articles on synchronicity in May and June.
2. Look over your magical career for times when synchronicity has played a big role.
3. Mark the date on your calendar.
4. Discuss synchronicity with others - Setians, other magicians, family, and friends.
5. On June 22, at any time you wish, picture the Earth spinning in space. Visualize your location. Speak aloud these words: "Do What I Will shall be the whole of my Law. Great is the might of Set, greater still he through me."
6. Pause for a moment, as though straining to hear other Setians saying the words.
7. Involve your self in another activity as soon as you can, to let the results of the working seep into the world instead of your fancy.

I think you'll be pleased with this little tune-up of the world machine. In the meantime, be looking for notes from your own future. *Xeper*.

[20] The True Necronomicon Discovered! - by Arnold Watson III°

In keeping with the desire to make available the products of the work of its affiliates, the Order of the Trapezoid is pleased to announce the availability of its first major corpus of work that finds its inspiration in the loathsome piping of Azathoth.

This 184-page collection is presently being made available to all II°+ Initiates of the Temple of Set for US\$17 (to cover printing and postage costs). Persons interested in obtaining a copy of this collection should send a check or U.S. postal money order to me.

[21] Creating a Hand of Glory: A Black Magical Tool - by Leon D. Wild II°

Hands of Glory have the power of making everyone who saw [them] unable to move, [and] also had the property of opening any lock to which they were held. - Rollo Ahmed, *The Black Art*, page 114

What is it about hands? They are so important to our daily lives, the creation and use of technology: This fact alone has been pounced on by many scientists to "explain" that human consciousness is all a result of our trusty thumbs.

In the more subjective "occult" worlds, hands are portrayed as symbolic of the "creative force". Hence references to the "hand of God" as an extension of the will. Or from *The Island of Dr. Moreau*: "His is the hand that hurts; his is the hand that heals."

The Black Magician dares to make the "hand of God" the one that writes one's **own** name.

Hand signs are important in many magico-religious rituals in the world. The Jews have their sacred handsign (appropriated by Dr. Spock); Christians have their "benediction" handsign; Hindu and Buddhist esoteric traditions have a multitude of Mudras, as do esoteric Ninjitsu of Japan.

A tradition with which I am more familiar - the Northern/Runic - has hand-signs also [see Thorsson's *Nine Doors of Midgard*, page 137], and these could be used as a hidden language as well. But that's another story.

In the Grail mythos there is one obscure story of how the questing knight was at vigil in a forest chapel when an immense black hand appeared and

made him sleep [presumably not easily!]. This was later called the “Demon of the Black Hand”.

The Hand of Glory as mentioned in the medieval grimoires is generally associated with grisly goings on, dark sorceries, and lurking around gallows and gibbets. The modern black magician doesn't have to skulk around like an extra from *Hexen* (1922) to use this fell tool of medieval witches and warlocks. [Although that could be fun too!].

If anything, the Hand would certainly make an interesting gift to one's family! They might even use it as a backscratcher.

Construction

In medieval grimoires a hand of a hanged criminal was supposed to be used for this work. Today, however, you should not use a corpse's hand [nor cut off your own!]. And we are not constructing a tool for use by thieves either.

It is possible to carve one from wood, although a cast from plaster and painted [black of course] might look more real. An interesting and historically accurate form would be to make the hand from wax with a taper in each finger. This would be interesting for further exploration.

The wax/candle hand could have added oils and colors for more atmosphere. Aromatics could also help here. See for example Priestess Nielsen's “Aromatherapy” In the February 1992 issue of the *Scroll*.

Black Magical Uses

1. Removing binds/overcoming adversity: the Hand opens locks of all kinds.
2. Binding enemies.
3. Instilling fear.
4. To overcome fear, or as a tool of awakening.
5. Causing sleep/stasis.

These traditional uses are well-represented in the folklore. When used by sneaky Black Magicians, the unhallowed hand may cause the opposite to occur also.

The Hand of Glory could be used in an empowering sense, much like the Icelandic “Helm of Awe” [cf. *The Galdrabok*, Stephen Flowers trans.]. Like any other magical tool, it becomes an extension of the *psyche*.

[22] Immersion into Resonance

- by Roger Whitaker IV°

The necessity “to do” is a product of immersion into the energies prevalent within the initiatory environment. If the Initiate cannot make contact with these energies, he will not be able to accomplish his personal tasks.

Individuals come to the Temple of Set environment because they have a sense of something which needs to be done. The knowledge that it is necessary “to do” is a first step into the energies and ideas relevant to the personal quest ahead.

Entering within the Gates of the Temple places the Initiate in a position that gives him access to the power of ideas. These ideas, manifest as methods, theories, and practices, have become temporarily ordered to enable their use within the time-oriented praxis of manifestation. This is the foundation from which the neophyte begins the first step into immersion.

Immersion into the ideas of the Temple is the only way to understand them. Immersion cannot be induced, but rather must be the result of a desire to experience the ideas in the setting for which they were intended.

This initial stepping into the movement of ideas within their intended proxemics constitutes the first crossing or projection of the personal quest into the larger maelstrom of Left-Hand Path specific principles and ideas which the Temple encompasses.

Apart from the environment within which they were intended to be developed, you cannot experience these ideas; you can only intellectualize them.

These ideas have left a trail which can be traced back to its origin. This “seeking the source” will reveal to you what your possibilities are within the framework of the instigating environment.

To seek and to do are the first challenges with which the Setian will be faced. This willed activity must be of such proportion that others will take note and recognize it.

Recognition of your ideas and your search cannot occur in a vacuum. You must enable the Priesthood to fulfill its function by initiating contact. If your first contact fails, try another. Put the InterCommunication Roster to use here.

When your ideas begin to change, you are feeling the effects of immersion. When you become the ideas, you are “immersed” within the resonance of the Æon.

Immersion is as much a psychological phenomenon as it is a proxemic one. You will be affected by the ideas you encounter within the Temple. They will change you, and you will alter your environment to synchronize with those alterations in your life's fabric.

To enter the Temple means to change. The Temple of Set in and of itself cannot change you; it can only provide what we have found to be the optimal tools to help you change yourself. Immersion into the ideas and activities - resonance -

of the Temple of Set is a path of optimal potential.

One way of looking at degree recognitions within the Temple is that they are representative of real-world change and personal growth through magical process. This is an important aspect of understanding the Temple of Set which is vital to comprehend.

Each Setian is expected to make real measurable personal progress within the larger macro-proxemic arena of life as the movement of initiatory experiences unfolds. To engage this change, however, a methodology is necessary to provide both a philosophical medium and a process within which to order that procedural apparatus.

The *Crystal Tablet* provides the basic foundation of both the philosophy and the process. Additionally there are certain of the reading list books which are necessary in order to understand the psychology behind the cognitive restructuring which lies at the heart of antinomian spiritual dissent.

Here is a brief list of the materials I personally consider essential in this process:

Temple of Set Documents

The Crystal Tablet of Set.

Essays by Senior Setian Initiates

"*Xeper: The Eternal Word of Set*"

by Don Webb V°.

"*The Yellow Brick Road*"

by Robert Robinson V°.

The Psychology of Initiation

The Psychology of Anomalous

Experience by Graham Reed.

The Psychology of Man's

Possible Evolution by P. D. Ouspensky.

Flow: The Psychology of Optimal

Experience by M. Csikszentmihalyi.

Symbol and the Symbolic

by R.A. Schwaller de Lubicz.

Tertium Organum by P.D. Ouspensky.

Ritual Technique

The Seven Faces of Darkness

by Don Webb V°.

The Crystal Tablet of Set.

The Satanic Rituals by Anton LaVey.

A Word about the Psychology of Initiation

To a certain extent initiation amounts to a psychological process whose intent is to manufacture cognitive schemes. These schemes have as their avatar an accounting of what has been perceived as the "shadow" and "hidden" aspects of human nature.

These outlooks of both the subjective (internal processes of consciousness) and the objective (external result of consciousness) are the inherent

rules of a form that shapes this cognition.

The ability to see what others do not within the same environment is your key to power. To **do** (to accomplish the individual's true will) results from being able to **see**. Only after you see what needs to be done can you see what **you** are doing.

There must exist an impetus to provoke the conscious desire for this psychological reconditioning. Dissatisfaction with the current state of being is the primary catalyst for change.

If one does not have the desire or need to change himself and the world in which he lives, he will sink in the Temple of Set. The Temple is for those who are spiritually incomplete, who need to expand beyond their current vision of life.

Expansion results from understanding and becoming "awake", then applying what is learned from perceiving the objective and subjective universes in new and unique manners relative to the content of this expansion. It begins with the destruction or neutralization of the psychological construct of culture, society, and genes which we develop in our formative stages.

Expansion is a movement away from one point while moving towards another. The first point you will move away from is the impact upon you by the order of society, culture and genetics. This is the first step. Subsequent understandings will be built upon what you begin to create from this "clean slate" of internal and external experience.

The process begins by experiencing the ideas of the Temple of Set. This is a self-willed process; no one else can do it for you.

The state of man as he is, is to "not do". Without "doing" you cannot change. To "do" results from seeing what needs to be done on a personal level and then acting. This is the key; this is the path.

To know is to do. To do is to know the next step.

[23] Sirius Astronomy

- by Eve Kochel II°

Being an avid amateur astronomer and a member of the Order of Setne Khamuast, I inevitably stumbled upon some intriguing facts about the brightest star in the night sky, Sirius. I'd like to share some of that knowledge and mystery with my fellow Setians here.

Sirius is the brightest star in the Northern Hemisphere, and is part of the constellation of Canis Major, or the "Greater Dog". For this reason, Sirius is also known as the Dog Star, partly for being the brightest star in this constellation and partly because it acts as a true sentinel. Its appearance in the east was the warning to the ancient

Egyptians that the annual inundation of the fields by the Nile was soon to occur. Hence the Egyptians likened Sirius' appearance to that of a barking dog warning them of peril.

More importantly, Sirius' arrival in the eastern morning sky was a sign that the land would become fertile again from the rich sediments deposited by the floodwaters. After being close to the Sun in the sky for several months, Sirius would rise just before dawn in late summer - an event known as its helical rising. This event would herald the annual flooding of the Nile Valley, and was so important to the ancient Egyptians that it marked the beginning of their year. Because of the "kind warning" by Sirius, the Egyptians even built a temple in its honor, Isis Sothis at Denderah, and depicted the star with the head of a dog. They called this god Anubis.

As the ancient Egyptian Priests learned to watch for Sirius to herald the yearly floods, they also came to associate its morning appearance with the summer's desert heat. The Romans called the 40-day period from July 3 to August 11 the "dog days", precisely because of Sirius' appearance at this time. The Greeks speculated that Sirius' brilliant light rays combined with that of the Sun, thus compounding the heat. However we now know that Sirius is over 8 light-years away; and though it produces a temperature of somewhere around 9,500 kelvins, its heat doesn't influence the Earth in the slightest.

One of the oddest mysteries I've found while studying and observing Sirius is the fact that an African tribe knew its companion star, Sirius B, a white dwarf, which is only barely visible using a high-powered telescope [it was only as recently as 1970 that the first photograph of Sirius B was taken, and then only with great difficulty, by astronomer Irving Lindenblad]. The Dogon even kept physical records of this star in the form of masks, some of which are centuries old.

Sirius A is 10,000 times brighter than its white dwarf companion, so seeing it with the unaided eye was - and still is - an impossibility. It is currently believed that the Dogon's knowledge must have come from ancestral sources in Egypt. But still the question remains: How did the ancient Egyptians know about this star? Speculation abounds.

Today in the Northern Hemisphere Sirius is known primarily for its appearance during winter. Looking at it through my own telescope, it is also the only one I've noticed that so obviously and beautifully "scintillates" through various colors of the spectrum while it is being observed. This, I've found, is most noticeable when the star is near the horizon, where one is looking through more of the Earth's atmosphere [as opposed to looking straight up]. This sparkling is what gave Sirius its original

name: "Sirius" comes from the Greek *seir*, meaning "to shine".

My own interest in astronomy has been an ongoing hobby since I was ten years old. Some of my own feelings and love of the stars is summed up rather eloquently in the following quote:

The point of backyard astronomy is not just to peek into a telescope eyepiece; rather it is the total experience of a personal exploration of the cosmos, an incremental process that begins with the first identification of the Big Dipper and the bright planets.

Recognition of the less-obvious constellations follows and, from this framework a growing appreciation of the sky's motion due to the Earth's rotation. The quest can then extend thousands or millions of light-years via binocular sightings of the brighter star clusters, nebulae, and a galaxy or two.

As the months pass, the gradual shift of the celestial panorama elicits a sense of cyclical change within a timeless chamber of immense proportions. You see and understand the visible universe.

- *The Backyard Astronomer* by Terence Dickinson & Alan Dyer (Camden House Publishing, 1991, p. 160)

Further Mysterious Readings on the Subject

Bauval, Robert, *The Orion Mystery*. New York: Random House, 1995.

Temple, Robert K.G., *The Sirius Mystery*. Vermont: Destiny, 1987.

[24] The Theory of the Same Principles Repetition

- by Andrea Palhares I°

Here are some things that have made me think a lot. They may sound useless to some people, but I like to wonder about some things that may exist, and others that most people think exist but don't want to make an effort to understand.

Usually there's a scientific/mathematical/geometric explanation for everything in nature. Everything seems to follow the same principle. Conceive the idea of a fractal, where the whole has the same geometric structure of the smaller part.

Why is a planet round? It's because of its gravity center: When a planet is formed and its material hasn't yet solidified, all its material is attracted by its gravity center, so the material "orbits" this center, bound together in this way.

What's the difference between a planet and an atom? Isn't that the same principle: a center of gravity around which the electrons circulate? The

whole solar system is similar. And the whole galaxy: other planetary systems orbiting its nucleus. The universe may exemplify the same principle.

Now I can get to the point I want to discuss: a fourth dimension. Assuming everything to be a repetition of the same principle, I suggest we start from the simplest part heading towards the complex.

[And a warning: This is your last chance to give up reading this essay. If you read it entirely, you may become as crazy as I am!]

To simplify: 1DW = One Dimensional World, or 1st Dimension; 2DW = Two Dimensional World; etc.

Try to conceive the idea of a 1DW. It has only one unit of measure: length. It can be a segment like this: _____ Imagine it has no width.

Now imagine a 1-dimension being (a dot) in the 1DW. Imagine he's locked inside a cage consisting of a fixed dot behind him and another in front of him.

Now bring this 1DW to the 2DW. To a 2D being, the 1D being isn't locked. He can easily get out of the cage by walking to the side.

Back in the 1DW, imagine now that a circumference of the 2DW will pass through the 1DW. Remember the 1D being can't see the 2DW. So what will he see? When the circumference touches the 1DW, he will see a dot appearing from nowhere in front of him. As the circumference passes through, he sees a segment growing, at the same speed with which the circumference is passing through. The segment will reach its biggest size when the diameter of the circumference is passing through, and then will begin to shrink back towards a dot again. The 1D being will see it "appear and disappear from nowhere".

Now imagine a 2DW with two units of measure. A sheet of paper is a perfect example. Imagine it has no thickness. Now imagine a 2D being locked inside a 2D cage. It can be a plain square drawn around him. In the 2DW he's locked. Now imagine you, a 3D being looking at him. He isn't locked to you. You can get him out of there by lifting him up, because the square is open to you by its top and bottom sides.

Still in the 2DW, conceive a 3D sphere passing through it. What will the 2D being see? He will see a dot when the sphere touches the 2DW, and the dot will turn into a 2D circumference as it passes through. When the 3D sphere has passed through to its diameter, the 2D circumference will reach its biggest size, then will shrink as the sphere passes the rest of the way through.

Now look at the 3DW where we are, with three units of measure. Your cage is a closed cube. Now imagine a 4D being looking at you. You can't see him, but he sees you. For him your 3D cube is open,

and it's quite easy to get you out of there. Where is the fourth unit of measure? Where is the way out? From where and how can he take you out of there? But it is theoretically possible.

Now imagine a 4D "oversphere" passing through our 3DW. You would see a dot as the oversphere touches our 3DW. The dot will turn into a 3D sphere that will grow until it reaches its biggest size - when its diameter is passing through the 3DW. Then it will start to shrink and will disappear as mysteriously as it appeared. We can't see the fourth dimension, so we would see only three of the four dimensions of the oversphere. But it has a fourth dimension. Where?

We can represent the 3DW by drawing it on a sheet of paper (the 2DW). You can draw a cube. Would we be able to draw the 4th Dimension, or would we have to represent it in the 3DW?

I've tried to imagine an oversphere, and I'm going nuts with the idea. Mirrors, light, portals to other dimensions: Everything passes through my mind. [Imagine a 4D Pentagram!]

Priest Pridgen's SUA (Seek, Uncover, and Apply) comes to my mind. I've sought for this answer; I'm trying to uncover the mystery, and I want to apply this. Even if to some people it might sound odd and useless, I think the understanding of a 4DW would help me to understand nature and the universe.

When I conceive an idea of how an oversphere would look, I'll try to draw it, to see if a 4D thing can be represented on 2D paper. And I'll show you the drawing.

Well, now that you've read this, tell me: Did I cause enough confusion in your mind? That's what Setians like me are for!

Just try to think of it for a week or two. Try to imagine an oversphere. Draw it, or write about it, or have terrible nightmares about it. But **use** it.

[25] Attention Stargazers and Pennsylvania-Area Setians

- by Eve Kochel II°

I would like to get in contact with any and all Setians everywhere interested in astronomy and/or astrology. I would also like to contact any and all Setians in the Pennsylvania area, where I'll be making my new home at the end of May. If you fit either or both of these descriptions, please contact me. Thank you!

[26] Couldn't Have Said It Better Myself

“The presence of humans, in a system containing high-speed electronic computers and accurate communications, is quite inhibiting. Every means possible should be employed to eliminate humans in the data-processing chain.” - Stuart Luman Seaton, engineering consultant, in his address to the American Institute of Engineers, 1958.

“The fairest thing we can experience is the mysterious. It is the fundamental emotion which stands at the cradle of true science. He who knows it not, and can no longer wonder, no longer feel amazement, is as good as dead.” - Dr. Hans Selwe, *Newsweek*, 1958.

[27] Black Runa Pylon

- by Peter Andersson II°

Black Runa Pylon Came into being in February 1997 by the will of Adept Peter Andersson (and the sponsorship of Priest Petri Laakso) in order to assist the Swedish Initiates of the Temple of Set.

“Black Runa” in the context of the Pylon means “secret”, “hidden”, or “mystery within”, and is equivalent to the idea of *Sowhilo*. Magus Flowers writes in *Runelore* about *Sowhilo*: “The ‘night sun’ (= the Pleiades) guides the ‘seafarer’ from one zone of consciousness to another, from one ‘land’ to another.” This resonates very well with the idea behind the Black Runa Pylon, since it seeks to provide new Swedish Initiates with the basic tools and feedback in order to attain II° Recognition.

The Black Runa Pylon also seeks to be a vehicle for II° Initiates upon their individual quest for the Grail. The Pylon will also emphasize regular meetings, workshops etc. in order to encourage more contact between the Swedish initiates.

The Pylon will also carry “Lucifer’s Torch” in Sweden. [See Priest Laakso’s article “Carrying Lucifer’s Torch to the North”, printed in the Ultima Thule newsletter *Hyperborean Codex I.*] Some aspects of this - for those who have not read this excellent piece - are to introduce the Temple of Set in Sweden in our own mother tongues, “whisper” the correct words at the right time, and by this change “official” views about the Temple: to transform our own culture.

We will also try to translate Æonic Words, initiatory texts, and the core philosophy in order to achieve a greater understanding of these concepts among new Swedish Initiates.

We will also look at the differences between the American and Swedish societies, in areas such as values, ethics, laws, and public opinion. The study of our national heroes will also take a part of this work.

The Pylon will initially be exploring the following areas: Setian philosophy, cultural heritage of Sweden, Rune magic, Germanic traditions, and the Initiate’s quest for the Grail. These areas of interest are not meant to restrict interested Initiates, since they will evolve as the Pylon undergoes *Xeper*.

The Black Runa Pylon is like a group working in which each individual member is expected to participate (meetings, workshops, newsletter). The Pylon will become what we make of it. Personal *Xeper* and Remanifestation are our primary goals as Black Magicians, and the Pylon will evolve as we hold this true.

The study of our national heroes is partly devoted to the peculiar phenomenon known as **Goticism**, which periodically has returned in the Swedish history of ideas. It had its Golden Age during the 19th century, and is often explained as a “romantic cultural influence inspired by Swedish antiquity”.

Goticism originally meant that one should devote patriotic and idealistic honor/homage to the ancient *goter* (Goths) and their mythology, which together with philosophy influenced science, art, literature, and trains of thought.

Many great authors, philosophers, and artists have reflected this influence. Other national heroes include C.J. Love Almqvist (alchemical works) and Sigurd Agrell (runes). The 19th century was also the time when Swedish archaeological studies really began.

Participation is open first and foremost to Swedish Setians. North European and other Setians with a serious interest in Swedish culture, heritage, and tradition are also welcome to participate, though North European Setians may wish to consider participating in the more transcultural Ultima Thule Pylon.

Seek the Mystery!

[28] From Tanis to Abu Simbel

- by James T. Graeb III°

Usar-Maat-Re (the Elder) ruled Egypt during the XIXth Dynasty. He is better known to history as Rameses II.

Central to an understanding of Rameses is his project of self-deification. This was something that for the most part had belonged to Old Kingdom pharaohs. Rameses, coming some 1,500 year later during the height of the New Kingdom, revived it.

Many Egyptologists view this undertaking by Rameses as an indication of megalomania, an

interpretation supported by the huge building projects that he undertook.

In the Ramesseum (the valley temple built by Rameses on the west bank of ancient Thebes), there is a scene of Rameses transforming himself into a god. This is the first known public portrayal in architecture of a pharaoh undergoing this metamorphosis.

Rameses had two deities in mind when he portrayed himself as a god: Set and Ra-Harakhte (aka Ra-Hoor-Khuit). That Rameses was a Setian is well-accepted in Egyptology. Given our current understanding of Set and the Left-Hand Path, we can easily grasp why Rameses would identify with this deity and adopt this particular "god form" as emblematic of his own transformation from king to god.

Egyptologists generally agree that Tanis, where Rameses built his summer capital, the Par Rameses, was the seat of the worship of Set during the XIXth dynasty. Tanis is located in the Delta, near to the northernmost border of Egypt.

Egyptologists also agree that Abu Simbel, where Rameses built his southernmost Temple, was the seat of the worship of Ra-Harakhte, at least during Rameses' reign.

Egypt's temple system seems to have been built in concentric circles around Thebes, with Tanis to the north and Abu Simbel to the south forming the outermost circle. Accordingly the special relationship between Set and Ra-Harakhte assumes greater prominence.

Other than Rameses being the living Horus, as all pharaohs were, and having a special relationship with Amon at Thebes, as most pharaohs did, Rameses does not appear to have had any special involvement with deities other than Set and Ra-Harakhte.

What can we learn about these two deities by traveling to Egypt to perceive them the way Rameses might have done? Trying to think like an ancient Egyptian is rather tricky, but sometimes it pays off.

To begin we might explore the meaning of the cosmic symbols that Set and Ra-Harakhte represented:

The neter Set and the worship of Set involved a stellar cult (probably one centered upon the circumpolar stars). Ra-Harakhte ("Horus of the Two Horizons" and perhaps a later form of Horus the Elder) was Horus in his aspect as the Sun god.

The stars, especially the circumpolar stars, are pretty permanent compared to most things around us. They are serene, lofty, and apparently indifferent to what happens here on Earth. There may be some subtle (scientific, magical or astrological: precession of the equinoxes, galactic drift, etc.) influences, but for the most part the stars don't change.

The Sun also is unique. The Sun effects change: It rises in the morning, sets at night, nurtures life with its warming rays, and has a profoundly direct effect on the things of the Earth.

Unlike the stars the Sun plays an active role and causes things to happen here on Earth. Yet like the stars the Sun itself doesn't appear to change. Especially in a lower latitude like that of Egypt, the annual movement of the Sun isn't as marked as in the north. There is some change with the solstices, but not as noticeable.

The Moon changes, however: It waxes and wanes, unlike the stars or the sun. The Earth too changes: the Nile floods in the summer months, winds blow, etc.

Thus the two symbols of permanence in the universe seem to be the stars and the Sun. How do these differ from one another?

The Sun causes change; the stars do not. The stars have being, and the Sun has doing. The stars seem to be an excellent symbol for eternal thought or awareness: They are unchangeable and lofty, looking down upon everything else. The Sun seems to be an excellent symbol for consciousness in action - for directed power or force. The Sun is a permanent feature of the universe, and its effects cannot be ignored; thus the Sun appears to command things to occur.

If you were Rameses, what two neters would you seek as immortal deities? Perhaps the permanence and lofty dignity of the stars (Set) and the power to cause change via command like the Sun (Ra-Harakhte). In fact many Egyptologists who study the Old Kingdom see the concept of deity and the role of pharaoh as changing from a stellar to a solar emphasis.

Perhaps Rameses recognized these two aspects of divinity and incorporated them into his own process of self-deification and immortality.

Rameses was also the high priest of all the other gods and temples of Egypt. But the two neters he especially wanted to incarnate were Set and Ra-Harakhte: Set as the power of immortal psychocentric being, and Ra-Harakhte as the power of causing effects to occur via command (or in accordance with will).

These ideas resonate with the Order of Horus and its emphasis on consciousness, action, and skills: Set as principle of consciousness, Horus as principle of action or command, and the other deities as various skills to be exercised.

Since initiation along the Left-Hand Path involves self-deification, perhaps our reflecting upon how Rameses set out to accomplish this great work can enhance our own progress.

We can begin to see how Harmachis, the "double-wanded one of power", would be

constituted as Ra-Harakhte in the his aspect as the outer manifestation of Set!

Postscript: In the Spring of 1997 Egyptologists discovered a statute of Rameses II and Ra-Harakhte at Giza, the famous location of the Great Pyramids which most Egyptologists thought had not been used since Old Kingdom times. This recent archæological discovery occurred just outside of Cairo, 93 years after Crowley's famous magical operations! I was one of the first non-Egyptologists to view the newly-discovered statutes, which I did on April 8, 1997.