

The Scroll of Set

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[1] A Few Words from the Editor

To those attending this year's Conclave: I will be arriving at the hotel Monday afternoon (Conclave week) at which time I will have information on such things as the location of a "hospitality suite", locations of some meetings, etc. If you have any problems or questions upon arrival, contact the front desk and they will forward your call to me. Those of you who have already registered with the hotel should call and obtain your reservation confirmation number if you don't have one already. That will assure a quick, hassle-free check-in.

Someone made the comment to me the other day that it appeared as though articles in the *Scroll of Set* were written by the same authors over and over. Why do you think that is? Could it be that the same Initiates keep submitting material for publication? I generally use everything suitable for printing that is sent to me; I don't solicit articles, poetry, artwork, etc. ... I expect it and will use it! Don't be shy. Although "publish or perish" doesn't apply to our Temple, it certainly makes a great deal of sense for new [and old!] Initiates to share their ideas, insights, breakthroughs, and creativity with your companions on the Path. Along with direct correspondence, it is the best way to make yourself known.

I find wonderful material in the complimentary Pylon and Order newsletters that come my way. Henceforth, I will be selecting some of that material (that which is not completely "Order- or Pylon-specific") for publication in the *Scroll*, so that everyone will have the advantage of reading it. For that purpose, I request that each newsletter editor or Pylon Sentinel make sure that I get copies of your publications.

Enclosed with this issue is your notification of membership renewal. This is due by October 31st. There will be a \$5.00 late fee added to any renewals arriving after that date.

[2] Salem Witch Rite

- by Don Webb III°

Prepare chamber.

Ring bell 9 times.

Light the Black Flame of Set.

Open the Gate.

Invocation of Set

In the name of Set, the Prince of Darkness, we find our ways to the forest dark, where our magic overcomes the ways of the waking world. Hear us, look upon us, go with us upon this journey. Enfold us with the Powers of Darkness that they may Become one with us as we are Become one with the Eternal Set, whose seat is beyond the Constellation Sokaris. As we send forth our most exalted and sublime selves, arm them with the Pentagram of Set and the scepter of *Tcham* that we may overcome all obstacles, dismay all challengers and cast down all that is moved to appear against us. Let my eyes become the eyes of Set. Let my strength become the strength of Set. Let my will become the will of Set.

As Fire in the Darkness we are Become. As Air in the Sky we are Become. As the Earth in Space we are Become. As Water in the Desert we are Become. We are the Lords of life and death - and life beyond death. Time and space bow before our will and all beings tremble at the *ka* which Comes into Being through that Art which is ours to command.

Graal

This cup is brought into being by your most noble and evil deeds. This bread is the Power of the Promise of the Lord of this World. It is the red bread and red wine like blood.

Elemental Summoning

Those who work in darkness beyond the village light have wrought the nightmares through which we walk serene. They cracked the symmetry of the Six and from the forest dark, we call them to life to ride with the gaunts and wreak revenge upon their slayers. Let those who introduced the fear of Darkness upon this nation come forth to fly free: John Proctor, Keziah Mason, Giles Corey, Bridget Bishop, Sarah Osburn, Septimus Bishop, George Burroughs, Rebecca Nurse, Job Tookey.

Work

The spawn of Set works freely under the banner of the Five; we Rework the rites of this land to bring forth the Promise of the Lord of this World. We stand now as we have stood upon Sentinel Hill, in the Devil's Hopyard, in the towns called Dagon and Salem. We speak the words of darkness, the words of pain, the words of hatred, and the Black Man of the Woods appears. We write our Names in his Book and we receive comfort, delight and wisdom. Hear the Words!

I'a Y'gs-Othoth!

I'a N'yaral'yth-Otp!

I'a Sh'b-N'ygr'th!

P'rrt' Z'j-mh v'-kh'yn v'-keu'-kh-i, kyr'wa phra goth-e rry'n rohze v'Sethek zes'm!

Rapid strobe and eerie music begins.

The Black Man of the Woods appears with his Book. He beckons each of the participants to the altar, symbolically draws blood from their wrists and lets them write their names in his Book. After they write their names, he warms the Book in the Black Flame and says: "The Pact is sealed. The Powers of the Sabbath are now yours."

Individual Work.

Once this is done, the strobe is turned off and the Sentinel takes the American flag from the altar and holds it aloft, saying: "Pledge allegiance to your self!" The Initiates rise, place their left hands over their hearts and say in unison:

"I pledge allegiance to my self, and to my influence in all lands, all nations within the Æon of Set, with liberty, justice and wisdom for my self, unto the beginnings and endings of dimensions."

The Sentinel returns the flag to the altar, a brief silent meditation on the Black Flame, and the bell is struck 9 times.

"So it is done!"

[3] Thoughts on Envy and Competition Between Setians

- by Vesa Iitti II°
Kalevala Pylon, Finland

Some months ago I came in my quest to a point where I had to face envy, a feeling whose position in Setian intercourse I thought I had already clarified for myself. The situation was such that when a fellow I° Initiate made an effective working and received positive feedback from those of higher degree, I noticed that I myself felt somewhat jealous. I also felt that this envy was not useful save as an instructive experience for my Becoming.

Envy had become "Problem Gum Lace" (and also a teacher) in my Quest, which, as I strove ever further, only tightened behind me, being a sort of energy leak in my potential to Become. It was time to focus on it; to study its structure; realize what was its relation to my true will; think what changes, efforts and sacrifices action in accordance with my true will would deem; and then act as was appropriate.

Before cutting off "Problem Gum Lace" I examined my feelings. Why was I envious of my fellow Setians? Why should/should not I be jealous of them? And what is envy?

Webster's *Encyclopedia* defines "envy" among other formulations as follows: "A feeling of discontent or jealousy, usually with ill will, at seeing another's superiority, advantages, or success."

P.D. Ouspensky counted envy as a subspecies of one of the four main mechanical manifestations, which hinder man's possible evolution: a negative emotion. In *The Psychology of Man's Possible Evolution* he wrote:

The term "negative emotions" means all emotions of violence or depression: self-pity, anger, fear, annoyance, boredom, jealousy, and so on. Ordinarily, one accepts this expression of negative emotions as quite natural and even necessary. Very often people call it "sincerity". Of course, it has nothing to do with sincerity; it is simply a sign of weakness in man, a sign of bad temper and incapacity to keep his grievances to himself.

I found myself in a thoroughly weird situation: At bottom my thought pattern seemed to suggest that "we are all competitors". I felt I hadn't actually thought so, but that's how it seemed to be anyway. Indeed "competitors" was a key word in understanding the absurdity of the situation and my "energy leak."

Of course we are not competitors. All of us strive individually with our own dark mysteries for the sake of our own Becoming. This is something that can be done only by oneself. As Setian Black Magicians on the Left-Hand Path we have a priceless environment for working in cooperation, thereby enhancing our *Xeper*. The Temple of Set is truly the most suitable setting for the evolution of our psychocentric consciousness. I find it hard to truly fruitfully communicate, exchange ideas, experiences and similar feelings about spiritual things with profane humanity. In the Temple of Set we have the opportunity to be truly, constructively open and sincere instead of profane-like hypocrisy and thrall of the apparent, and I see no reason to envy my fellow Setians. We can learn a lot from each other, and by enhancing ourselves we also enhance the Æon of Set.

Well then. Doesn't envy help us in our struggle for the better? Didn't a caveman's jealousy for the abilities of animals [such as wearing an animal's skin to gain its characteristics] help in his efforts to master nature?

In the *Satanic Bible* Anton LaVey wrote that "Envy means to look with favor upon the possession of others, and to be desirous of obtaining similar things for oneself. Envy and greed are the motivating forces of ambition - and without ambition, very little of any importance would be accomplished."

When man was stretching for the mastery of nature, envy must have been important for that leap, but now the situation is different. As Setians striving

towards our own divinity, we should be able to be Aware of ourselves, to ourselves Become the geniuses, who initiate all that Comes into Being in our lives. Envy is not our motivating force, rather a component we should go through, understand, and control as we reach for our own divinity, the promise of Leviathan flickering in our minds. Our driving force is our true self; the *Xeper* potential dwelling within our Essence.

I wonder what kind of thoughts you have on envy and competition?

[4] "Click!"

- by Nino Wächter I°

In issue #II-3 of the *Iku-Turso* newsletter of the Kalevala Pylon of Finland, there was my short article called "Should We Envy Others?" Since every idea tends to *Xeper* in some way or the other, so is the case with this one. I would like to share with you some of my latest thoughts about this problem. I am by no means trying to bring forth the "last word", but rather some of my own experiences and insights concerning the subject. I have noticed that this has not been eagerly discussed within the Temple, and I think it would be nice to see how others feel about this - because I suppose almost everyone must have experiences of envious feelings or jealousy.

The title of this article probably caught your attention - if it did, it served its function well; but now I want to explain how I chose that title.

A couple of weeks ago, after I had performed a magical working, I came up with a realization [it felt as if some parts had "clicked" together in my head and produced an answer]: I had unconsciously taken an authoritative status for myself; I assumed casually that I was much "better" than most of my fellow I° Initiates - therefore I wouldn't have to tell them about my experiences or ideas because they might get some "keys" with which they could progress. This realization had enormous effects on me; it changed my whole attitude towards my brothers and sisters. I understood that this kind of attitude is completely fruitless - I can sustain my imaginary picture of myself for some time, but the truth will eventually come out. One does not Become a god immediately when one enters the Temple - there's a long and hard way to travel and it becomes much easier if we help each other.

Since I joined the Temple, I've been struggling with this problem. It has manifested itself in numerous situations: at first when I read other Initiates' articles or heard someone else praised for his work, and later it has become more and more invisible - almost so subtle that I cannot even feel it sometimes. But it hasn't disappeared - and this is

very important because it is the base of my thesis: feelings like envy and jealousy cannot be completely rooted out; they remain, but if we struggle with them and observe their manifestations, they are refined little by little and can be more consciously controlled.

So my answer to the question "Should we envy others?" is at the present: "No, but we cannot stop envying them before we know how this mechanism works and how we can control it."

If you have any ideas or comments, feel free to write me. I can be contacted through the ICR.

[5] The Law of Isn't

- by Maharani Parivarta I°

The universe's existence is paradoxically both perfectly ordered (cosmos) and in perfect chaos. In the mystery of the crack between cosmos and chaos lies both magic and enchantment, soul and enlightenment. The creation, life, and death of stellar material as well as our lives and consciousness is a very messy affair. The only constant is constant change.

Since the universe is infinite, and since there are an infinite number of "objects" to look at and experience from potentially an infinite number of possible perspectives, whatever you hold to be true, to be dogma, isn't necessarily so. So, whenever anyone says, "That's the way it is, that's just the way it is," remember, it may be closer to the truth to say, "It isn't." Because it isn't necessarily the way you think it is.

Keep an open mind and heart. Meaning closes the door to new experience. "Meaning" ceases inquiry; "meaning" fixes an alive quality into permanent death, like pressing a living flower into a book to preserve it. Meaning put down into language is like wrapping up a living experiential moment into Saran Wrap, forever sealing its freshness away from taste and experience.

Keep looking for new ways to look at what you think is the "same thing". For it has probably already changed, and as you change and grow, the way you perceive has changed, and so the perception can keep on changing. The act of inquiring, the process of questioning, is perpetual movement and perpetual wisdom. And, remember this about the preceding "Law of Isn't": It isn't necessarily true.

[6] After Alhazred

- by Don Webb III°

In the smoky darkness of my lover's heart, I find written my hidden name on a ventricle wall in invisible flame, written there before the birth of our

mothers. Silently I draw away my dream gaze and cast it 'round the dying night world amid the cenotaphs and crypts of eld. Our love survives death and will live on to other days. Can I explain to the other sleepers, a love that burns beyond death and maggot's kiss? Can I explain that we as living flames hiss Into an eternal space darker than abyss above?

That which is not dead can eternal lie, and after strange æons death may die.

[7] The Mystery of Darkness

- by Ruth Nielsen III°

Mysteries are those concepts of an undefined nature that are greater than our current Understanding but basic to our concerns as Black Magicians. Because they are undefined, we describe them in as many ways as possible, and in that manner project a sense of Understanding based on shared common experience. Because Mysteries are greater than our current Understanding we are in awe of them even after years of discussion and contemplation. Calling a concept a mystery is liberating, actually, as it frees us from the anxiety of not yet having the perfect, all satisfying answer we think we should have, but don't, even on basic concepts.

The more work we do as Black Magicians, the more we realize how increasingly vast is the potential open to the diligent seeker. There never comes a time when there is nothing more to study, when there are no more exciting inner adventures to embark upon. As we travel longer upon the magical currents, we also experience a deepening vision of the richness of life. This is especially true of the current called **Darkness**.

It takes a constant effort for the Setian to develop a conceptual framework within which to comfortably grow magically without falling into the trap of dogma. However, the other side of that is an ambiguity that makes it very frustrating to dialogue with other Setians when the meaning and nuances of key Temple words are not Understood, or are used inappropriately. So it is necessary to take the time to decide what we mean by the concepts at the heart of Setian thought ... in our own words. In the end, this extra bit of effort pays off in that one has a broader and more secure knowledge base from which to work. One of these concepts or Mysteries that is often used is **Darkness**.

In the mundane world, this word conjures images of emptiness, lifeless void, latent evil forces, unspeakable horror, bottomless pit, decay, the hopelessness of an eternal solitary existence. These are the descriptions typical of the Judæo/Christian mentality. We as Setians have by choice leapt into

this realm and ostensibly inherit madness. That may well be our end if a new, more complete orientation doesn't take place. That can be accomplished through applying the Word *Runa*. What else, we ask ourselves, is there about Darkness that has not been tapped, seen, or otherwise perceived by logic, if not concretely experienced?

The following definition, though more of a description, seems to satisfy our Setian perspective in this quest.

“Darkness is the potential of all that is Becoming. Is the unseen of the past, the unspoken of the present and the yet unperceived from the future.”

This definition parallels the Æonic Formula *Xepera Xeper Xeperu*. The past is already a fact, however, perception of it is varied for each of us as individuals [which brings to mind the word *Runa*]. We acknowledge aspects of the past as they impact on the present and that “knowing” is “in-sight”. While it was unseen and therefore not part of the present reality, it was nonetheless real or it could not have been brought into the present. It was thus unseen and held in the verdant Darkness for the time, if and when, it would come forth. True that Darkness is linked to the subconscious, but it is nonetheless real.

Our current state of being depends on us as individuals “calling” into being that which we are. It is when will acts upon thought that being experiences *Xeper*. As Priest Webb so aptly pointed out in the last *Scroll*, it is not the bursts of evolution that determine *Xeper*, or degree attainment for that matter, but sustained effort and sustained productivity at that evolutionary level that are the essence of *Xeper*.

It is not enough to have the brilliant thought or even to put it into writing. We must concretely manifest it in every level of being - the objective and the subjective. It is the struggle of **how** to do this that is the challenge of *Xeper*.

Essentially we develop new response patterns, even changing on a neurophysiological level. In fact if this doesn't happen, the changes aren't permanent. What this means is that new triggers are now effectively activating the subconscious and refining its level of performance with a resulting greater depth and far more accessible material for transformation - in other words, self-knowledge leading to the surfacing of the Higher self.

This is analogous to someone using sophisticated software on a computer that a few years back may have only been used for keeping track of household concerns. The potential was always there, but the self didn't know how to “call it into being”. So in this sense the Darkness held it, for it was real or it could not have responded to the

new programming.

The future is dealt with first as thought. So until we think about something in the future, it does not exist for us. Yet it can exist so profoundly in the present that it can overwhelm us with anxiety, paralyzing our present reality. If it were not real, it could not trigger such profound changes in volitional beings. An example is the anticipation of an impending disaster based on suggestive evidence. Therefore the evolutionary individual whose Higher self has predominant control over will lives in the future as far as programming his present to manifest certain results then.

By Understanding our subconscious, not only in content but in ability, we become not only familiar with, but adept at, triggering our being to adapt to change so that will remains master and Higher self realizes its potential. This possibly sets the pattern for the effort at immortality (or Remanifestation preliminary to that) which apparently is largely a consciously developed ability. This takes introspection, lots of practice, vigilance and frequent use of ritual to grow within our level of being.

Darkness is often used by us as Setians in a Gothic sense as a synonym for horror, a suggestive term for the unknown but decidedly savage forces of the universe, and on a subjective level, the evil side of man. However, though these are traditional uses, they are limiting and do not do justice to the heritage of the Elect of Set. Our legacy is very different from that of any other path that claims to be left-hand or Satanic.

Inherent in the Setian mandate is the nobility of the human, not just our total freedom of will. It is the task of the Elect of Set to, by example, show the seekers among mankind the freedom of the Higher self, thus imprinting the dark current of this planet in an evolutionary, not involuntary, manner. If we read carefully the Word of Set and all the other writings of the Crystal Tablet, nowhere do we get a sense of the mindless or otherwise traditionally diminishing aspects of darkness being the goal of the self.

It is necessary that the Elect of Set be aware of the evil, be in touch with the vile currents of destruction and dissolution, to **know** what their nature is. It is the awareness of Darkness that is important to us as Setians. But in order for us to make an evolved response that makes noble the human race, we must draw upon the Higher self and *Xeper* consciously, bringing into being a new pattern or behavior that challenges the human spirit to be all that it can be.

There is no moralism here. This is not a question of right or wrong or good and evil. It is rather a matter of our making choices which give us the greatest chance at Immortality or leaving ourself

and the race running around in static, self-defeating circles.

The mystery of Darkness is one of the most basic to the Setian path. It is critical that we have a deep appreciation of the many facets of this mystery. It merits continual study both on the subjective and the objective. In the case of the latter, the world was astounded not long ago when scientists were able to prove that there is no longer such a thing as empty space way out there in the cosmos. Rather what we thought was a vacuum and endless nothingness is actually full of constantly changing energy field, up to now not able to be documented.

In other paths, Darkness is represented as the feminine, the Goddess, the Mother, Hecate, Nephtys, the winter, the smoldering ready to burst forth in light. Associated with earth and water, it is further conceptualized as the serpent rising from those elements with all the fecund promise that a being could desire as creativity. It is chaos, it is the Abyss - the source of every monstrous entity ever summoned by consciousness. It is the stuff dreams are made of, both the nightmares and the ones that lift us into higher levels of awareness, the dreams that upon awakening leave us certain to our deepest consciousness that - Life goes on.

Darkness is much more than the Gothic or cthonic imagery often used by Setians in their quest to make a clear statement of separation from the RHP. Without appreciating the fuller meaning of Darkness, we deprive ourselves of much magical effectiveness. **All** reality must be addressed by the Setian to *Xeper*. This concept of Darkness is as concrete as we can get. It is workable for practical and concrete expression. Mystical experiences feel good but if we rely on them as the main magical experience, it leaves us with a sense of being out of touch with the reality of everyday challenges.

Black Magic is not an escape mechanism, but rather a coping mechanism for the healthy individual. Any effort then at self integration will be helpful toward raising the Higher self. This concept of Darkness as a synonym for yet-unrealized potential that the Setian utilizes in accord with the Æonic Formula cannot help but to foster self integration.

The next mystery to be explored: The Gate.

[8] **The Sonoran Priest**

- Unknown

They come by night. They think we sleep. They know the desert by their headlights and cruise to find themselves among us. We feel the headlights before we see them; it is a colder light that disturbs what the moon does to the desert air. They will fetch

a pretty price for us, these abductors of cacti, but to take our lives they forget we live. I watch them take their shovels from the truck, these merchants of the latest craze.

Someone in Manhattan wants saguaro from Sonora and we are priced by gesture. There is the one who waves good-bye or the one who bows in modesty or perhaps the one who shrugs in resignation. I am the one with hands to the sky - two hundred years to grow my hands to the sky. Can their shovels change that now?

They dig a circle around me. They think I sleep. I yield my roots to them but keep my secrets. They leave quickly, furtively, once their truck is loaded. We're treated kindly, wrapped in their fear and backward glances. Music seeps out of the cab and covers us like some high and lonely weeping. They'll get fifteen thousand dollars for my hands to the sky and I'll pretend to sleep in their glass desert.

Two days later, ransom paid and I am someone else's status symbol. Potted in Italian marble, they've put a spotlight on me. I am the honored guest at cocktail parties. They circle me and mock my hands. They will learn.

When the guests go home and my captors sleep, I let my magic out. They hardly notice at first, the changes are so subtle. I start with color - sage and clay, bone and blue. I will make the trivial disappear - faux-this and faux-that; when they wake they will feel better and not know why. They will find small animals in their beds and praise nature. The mirrors to which they have prayed will then be pools for finally being clean. They will remark at what the sun has done to their faces, darkened and deep and knowing. They will lose the language they have known and find another, the one that they forgot. Eagles will speak to them and they will answer. They will hear coyotes when others hear sirens. They will be rich and have no money. Their home of walls and rooms will be canyons and ravines, mesa and miracle. They will lie down in graceful silence.

It may be the ceiling that they notice first, when they get used to looking up. It's been so long. I'll start with that at night, a little at a time, maybe just Venus and the Moon at first to get things rolling. When their own hands, their wishing hands, begin to reach up, the sky will grow wider with secrets. I will be greeted at last in the noonday sun and marry my loneliness to theirs, my lost children, my hands to the sky.

[9] Heathcliff Returns

- by Eve Taggart I°

When I first heard about *H.-----*; *The Story of Heathcliff's Journey Back To Wuthering Heights*, my first reaction was anticipation. I had always been

curious about what Heathcliff did between the day he ran away as a penniless savage and the day he returned as a rich, polished gentleman. Further, I thought his adventures would make better reading than the neurotic peccadilloes of the crowd back at Wuthering Heights.

My second reaction, however, was apprehension. I've read my share of sequels, and whether they are written by the original author or not, they rarely live up to the originals. Foremost in my mind, of course, was the terrible disappointment of Alexandra Ripley's *Scarlett*. I hardly dared hope for better, and I steeled myself for a letdown as I opened my copy.

I was most pleasantly surprised. First of all, Ms. Haire-Sargeant completely captured the somber, Victorian tone of the Brontes, even down to their grave, unsmiling humor. The language never jarred me back to the 90s; I was as completely in the nineteenth century as if this book had really been written then.

Second, Heathcliff's character is intact between these pages. Anton LaVey once complained that one of the movie versions of Heathcliff are as brutish as Emily Bronte's was. That charge cannot be leveled against *H.-----*. He decides that if his new employer insults him, he "would find he had lost his senses - if not all, forever, at least the temporary use of two or three of them". Yet, as in the original book, his victims are such despicable people that we can seldom hold his cruelty against him. [The only thing I really blamed him for in the original was choking Isabel's dog.] The Heathcliff we all fell in love with in high school is there, in all his passionate, glowering, elemental glory.

And for those of you who loved *Jane Eyre* better than *Wuthering Heights*, do not despair, for Mr. Rochester and the cast of Thornfield are not absent from this delightful fantasy.

In addition to filling in the gap in Heathcliff's life, Haire-Sargeant answers the one other question about *Wuthering Heights* that has always tantalized me. I shivered deliciously when I read Bronte's haunting line: "But where did he come from, the little dark thing, harbored by a good man to his bane?" I can scarcely restrain myself from telling you Heathcliff's origin, but I will only say that it is at once surprising and satisfying.

Haire-Sargeant's Heathcliff also expresses truly Satanic sentiments worthy of his elemental nature. "It is in strength that life is truly manifested," he says. "If you believe in life ... then is not its most intense manifestation, the sentience of an individual focused into will, is not that supreme life worth a thousand little will-less lives?" And again, "If each psyche allowed itself to become attuned to its destiny, if each soul placed itself open to inspiration,

they would individually blossom in an array of beautiful colors inconceivable to our present starved organs of sight, in a profusion of ravishing forms yet unknown and unknowable.”

If there is any flaw in this book, it is only that I had hoped Heathcliff succeeded by his wits alone, but Haire-Sargeant has him helped by a few great strokes of luck. And though I have no other complaints, some may not like Haire-Sargeant’s interweaving of two unfamiliar stories or the few liberties she takes with one or two characters. Just the same, the book is a wonderfully Satanic treat and should be read by anyone who has loved the work of either of the Brontes.

[10] **Martial Arts and the Setian**

- by Robert S. Freriks II°

The martial arts have several things in common with the occult. Indeed, many facets of the martial arts are “occult”, or shrouded in some degree of secrecy. Some outward similarities between the martial arts and the occult are:

1. Both are sensationalized and portrayed unrealistically in the movies and on TV;
2. Both are viewed by uninitiated members of the public with awe, fear, or criticism [probably a reciprocal quality of #1];
3. Both are divided into countless numbers of systems and styles, and are often plagued by petty political problems, competition and assorted bickering;
4. Both, if taken seriously, are arts which require strict discipline;
5. Both can be dangerous in the hands of the mentally incompetent.

Aside from the similarities between the martial arts subculture and the occult subculture on a general level, exactly what value do the martial arts have for the Black Magician and the Setian in particular?

First of all, and on a very basic level, increased productivity. The body is ultimately a tool to be used by the Higher self to attain godhood or immortality. Training in the martial arts is an excellent way to keep this greatest of all tools in great shape, and therefore able to yield greater productivity. More than that, the quality of self-discipline is strengthened, which is an essential attribute of the magician.

I personally believe it has an even much greater value for the Setian. Many martial arts systems, particularly Aikido, work with the concept of *ki*, also spelled *chi* or *qi* [it is kind of like the word “Cabala” in that it is often spelled differently depending upon how esoteric the author is trying to be].

Ki is presumed to be the energy force of the individual, which emanates from the *Hara*, a point three inches below the navel, which is also the center of gravity for the human body. This energy of *Ki* can be developed, focused and projected outward in a destructive manner, such as a punch, or a more positive manner, such as a handshake.

In each case, the energy is sent from the body of the projector to the body of the recipient, having the desired effect of a positive or negative energy transfer. There is even the fabled (?) “vibration palm” or death touch, in which the projector extends *Ki* into the opponent’s body with a touch and it remains in the body, taking a deadly toll hours, weeks, or even years later. This aspect of the martial arts is particularly suited to those with a more physical slant on their Initiatory outlook, often the type of person who would be predisposed to joining the O.V. or the O.S.O.M. [although both of these Orders deal with issues far beyond the physical level].

I have met people who have been developing their *Ki* for fifteen years or more, and they have a definite presence. They stand out from their surroundings in the same way an OV member can be spotted at a gathering of Setians [unless they are invoking invisibility]. To what extent *Ki* can be considered intertwined with or similar to the Vampyric essence depends more upon the individual practitioner than anything.

What about the ultimate question - the only question which really makes any occult concept or practice useful to the Black Magician? Martial arts and the concept of *Ki* might be intriguing, but what do they have to do with my continued *Xeper* to higher states of being? There are countless occult phenomena which might really be neat, but to what extent, if any, do they help me on my quest for the Graal? To answer this, I can only explain how I personally incorporate martial arts into my own Initiation.

For me the martial arts are a form of alchemy. The work I do to develop myself as a warrior on the outside is a direct metaphor for the Coming into Being and strengthening of the warrior spirit inside me. I must say that I would not practice martial arts at all if I did not see it as an important part of my initiation. After all, I don’t have ten hours a week to spend just learning how to defend myself. In this day and age there are much easier ways to accomplish that than mastering an ancient discipline.

Just a few general ways the martial arts can be of use to the Setian:

1. Can be helpful in learning mental focus, a skill essential to the practice of both GBM and LBM;

2. Strengthen the will, by pushing the body and causing the mind to overcome pain thresholds. An example of this is standing in a physically taxing position, to a point where one has to overcome pain and physical fatigue and persist by force of will;

3. In general, the martial arts are systems of physical control as well as the strengthening of spirit and positive attitude through physical means. Many of the techniques used are very similar and often identical to the common techniques prescribed by many modern magical systems (yoga, meditation [excitatory and inhibitory], breath control, etc.);

4. Martial arts are **fun!** They are not monotonous like many generalized exercise programs. All of the uninhibited yelling and striking gives one the perfect opportunity to vent frustrations and blow off steam built up throughout the day! It is one of many effective methods of turning negative energy into something positive, yielding positive results.

5. Who knows? You might have a better chance of saving yourself from that angry mob of fundamentalists trying to impale you with the sharpened wooden handles of pro-life picket signs!

6. One final note, and I'm going out on a limb here: Martial arts are by nature elitist and contain many hidden secrets [Sound familiar?]. Few people really stick with martial arts long enough to get that deep. This is almost inevitable, and I call it the "Hadit rule": if you take one finite thing or concept, work with it and analyze it infinitely inward, seeking ultimate understanding of it, you will eventually pull great secrets and Understanding from it [although the source of such Understanding is usually the self].

If you are interested in the martial arts, you might question which system you would like to try and work with. It's a confusing decision, not aided at all by practitioners who all think their system is the best. Granted some systems are more effective than others, but if I were to lay down a blanket rule, I would say that what the individual does with it is much more important than the system itself. This is another similarity between the martial arts and Initiation: someone can only be shown so much. It is then up to them to take the **initiative** and do something great with what they have learned.

The martial arts have the potential to be an effective mundane as well as magical and *Xeper*-enhancing tool in the hands of a Black Magician. Just how effective they can be is entirely up to the individual. Set gave us a seed; it's up to us to make it grow.

[11] **Puzzling It Out**

- by Don Webb III°

Recently I was involved with a Setian in a dialogue about the nature of the will. We were discussing how we have often wound up making the right choices that lead to our *Xeper*. We could see that in the chaotic beginning of our work, the unknown acted like a magnet upon us, but as we transformed our selves, we began to act as a lodestone to certain phenomena that have greatly aided our *Xeper*. Here are a few paragraphs from my last letter to him:

* * *

You are coming to deal with matters in your Initiation for which neither I, nor as far as I know, any one else, has answers. I can share my experiences and thoughts on the matter. The question of will is a very difficult one. As we examine our lives we find that there is something moving us to those experiences where we grow. So if there is this mysterious force moving us along - why do we need to exert control - where is the conscious part and what does it do? For a long time I have wondered about this.

Certainly I did not plan many of the life experiences that have without doubt shaped me. I didn't plan to meet my wife at game at a friend's house. I didn't plan to happen to get to know a IV° when I moved to Austin from Lubbock. So for a long time I couldn't figure out *Xeper*. It seemed to me that I just had to wait and the right thing would come along and I would be initiated.

But then I started looking at other people's lives. I became a very good listener, and if you listen, people will tell you far more than they intended to. I started to discover that everyone had experiences in their lives which, if they only thought about them would be Initiatory. Then I realized some of the relationship between *Runa* and *Xeper*. I believe that the pull of *Runa* affects everyone [at least sometime in life]. They are drawn to that experience, but unless they apply the Principle of isolate intelligence to their brush with the Unknown - unless they examine what has happened and make use of their Understanding for their next move, they gain nothing. Something from the outside works their souls, they change, but not in any conscious way. Now a question arrives. Now that I know something of the relationship between the Words *Xeper* and *Runa*, how can I better make use of their interrelationship?

There are three things I can do [this list will no doubt grow as I practice]:

1. I can seek out new experiences consciously chosen with the certain knowledge that more will

happen to transform me than my conscious actions would predict. So I can start classes, read a book on a topic about which I know nothing, start a relationship with a new person. Instead of spending all my time looking for the Hidden things that might aid in my transformation, I spend my time trying to do the task as well as possible. I Become the best student, the best lover, whatever. And I keep a diary. Then I can go back and not only see what I have consciously wrought, but see what my growing stream of *Xeper* has attracted to me. It is better to be embarrassed and scared by a new thing, than too comfortable with the old. This is especially true for magicians, who can often make their lives way too comfortable - until a crisis wakes them up as per Adept McAtee's very good article in *Trail of the Serpent*.

2. I can transform my present actions into encounters with the Unknown to get a new view of what the stream of world-Becoming is. Now this is tricky and shouldn't be done around people you live with (at least not at first). Find a situation in which you can act anonymously. Pretend you don't know how something works and get someone to explain it to you. Persist in your ignorance until you have pushed the other person's explanations to the limit. This is what small children do when they keep asking questions until we want to tear our hair out. Once you have exhausted the other person's explanations on politics or sex or whatever - try for a day to act as if their explanation was the valid one. Try to read the newspaper with their eyes, talk with their opinions, etc. Remembering that this is just a dance step - a ballet you're practicing. Then go back to being yourself. Each time you do this you'll pick up a new lens to examine the world picture. After you picked up a few, you'll notice that each of these seem to be missing something - as though you're filling in a jigsaw puzzle, but you can't find the center pieces. This will reveal that shape of the Unknown in your particular culture and time. It will be up to you which pieces of the puzzle you want to contribute - either by finding or creating.

3. I can open myself to the transpersonal past. With your experience with the sumble, you've already discovered a great Secret, what has worked in the past, will work again. The idea here is not to just slavishly follow another's text; that is anathema to the Setian. The Secret is that the stream of world-Becoming does occasionally produce devices for awareness - see the Nineteenth Part of the *Word of Set* on this topic. These methods are often preserved in folklore, magical practices, or even architecture. Seek out those practices which appeal to you, which feel right. Open yourself to the experience of the Past, in the same way you open yourself to the experience of the other in #2 above. Use these

techniques to gain big pieces of the puzzle. Large sections of center have already been mapped out. But this puzzle grows with each new piece, this is a Mystery.

Get someone to tell you their life story. Listen intently without comment, but later think about a) what they've revealed to you that is Secret to themselves. and b) where in their lives they could've found Initiation. The purpose of this exercise is to see how much the Words we steer our lives by exist in the world, and the difference is in whether or not we notice the phenomena and act upon them. If you want you can share the results of this experience with me."

The pattern of Becoming lies all around us. If we don't discover how to steer and observe this pattern, we merely exist in flux, decay and die. If we discover the pattern - if we learn how to do things - then the ultimate reaches of the Cosmos are ours.

Reyn Til Runa

[12] Behemoth Working: Harnessing the Beast

- by Ruth Nielsen III°

Main Ideas Behind the Working

The purpose of this working was self knowledge and focus of will to effect change in our personal Universe. To this end we worked to conjure the presence of Behemoth by eliciting those aspects of self which paralleled the characteristics of Behemoth. We concentrated on realizing the vast and powerful resources within ourselves which we then focused by will to specific personal ends and at the end of our working, accepted as already manifest in the concrete realm.

Symbolism, Magical Themes, Ritual Objects Used

Behemoth is often portrayed as an elephant, specifically the raging elephant. As such it is an "evil" entity. In reality this is a symbol of vast, intense energy, which acts as an element of severe change. It could however, be the force of tremendous creative change if intelligently managed. The main ideas here are those of vastness, intensity, unimaginable levels of activity of a changeable nature. This is what is experienced when Behemoth is awakened from the deepest of rumbling slumbers. In this sense Behemoth is like the planet Jupiter in some of its astrological attributes. Abundance, excess, unbridled energy of an unlimited sort are associated with Jupiter. This is the fiery side of Jupiter. But there is an almost lunar side of Jupiter that is cold, fluid and ponderous. When this part of Jupiter is active in one's personal horoscope, one may find efforts in philosophical endeavors

rewarding. One may also find that patient but persistent effort is especially productive.

To reinforce the concept of will making decisions and following through to the manifestation, this ritual was designed to have some predictable and some unpredictable elements. The predictable elements were utilized in the initial "fire" stage which centered on the raising of Behemoth (the cone of power). The unpredictable elements (from the standpoint of all participants except the Priestess) were the "dark" side which focused on a task the participants completed individually with no idea of what to expect, but with the real need to go through with it as the direction of the power they had raised.

It is the task of the magician to balance the power raised (fire) and the inertia of the objective Universe (ice) by focusing his will to specific ends. The altar was designed to portray abundance, variety, the tastefully exotic (aspects of Jupiter). A round table was used so that the rite could be accomplished in the round, thus ensuring the freer flow of magical current. It also had a subtle aspect of opposites. It was lit by a menagerie of colored candles about which were scattered crystals and gemstones (including clear crystal and silvery black hematite), the gleaming brass censor and Grails of the participants, the Black Flame, a Tibetan bell and ox bone. Small pieces of paper were laid on the altar, each inscribed with a rune representing one sound from Behemoth - Be E Mo The (using the chart in Rune Might).

The meanings and sounds were discussed prior to the rite. Even though all of the sounds didn't match exactly those in the chart, we used it as a guide to another level of meaning of the name. This was very useful in helping all participants become comfortable with the repeated use of the name Behemoth throughout the fiery part of the working, and it also helped them bring up with conviction the Behemoth from deep within themselves. In the center of the altar was a large wax image of a ceremonially decorated elephant. It was bright red and had two wicks so it could be burned as a candle. This represented Behemoth.

In a darkened closet area of the room a black "Abyss" was erected at chest height. It was not possible to guess what was within the Abyss. It was not associated with the altar and was an entirely separate reality representing the mundane, objective, mechanical, inertial universe wherein the Setian experiences, or more magically seizes the fruit of his inner work.

Outline of the Working

Clang the Tibetan bell with the ox bone 9 times (this is the task of the Bonewhacker). Light the

many colored candles. Incense the chamber with a sultry incense [used the wedding incense with Damiana, sandalwood and musk]. Light the Black Flame with a spontaneous dedication. Open the Gates with a gleaming Arthurian Sword and choice Enochian. Invocation to Set/Nepthys. [Set is the intelligence directing Behemoth. Nepthys has many parallels to Jupiter.] This Invocation is that from the *Crystal Tablet*, with Nepthys paired with Set wherever his name appears.

The singular pronouns are also plural. The Graal Ceremony focuses on integrity, courage, daring and sharing the experience with each other. A dark red wine is used and the consecration is spontaneous.

Behemoth Conjunction

A spontaneous invocation begins focusing on Behemoth stirring from slumber. The earth shakes and shudders. Behemoth arises from our desire. Desire, the deep urgent hunger, rises. Dark, hot and intense, the Black Flame encircles our feet, burning it sears its way up through our being until it explodes through our consciousness in the blazing realization that "I Am, I know and I will."

"Behemoth" is repeated over and over by each participant with the Priestess holding the demonic image and charging it with her will. She passes it to the next participant who likewise chants/repeats the name Behemoth with increasing emphasis. All have specific desires which are unknown to each other. However, when each speaks "Behemoth" those desires are intended. In this way each one can feel free to indulge in their desire to the fullest.

The image is passed around the circle several times while each participant becomes more deeply involved in their experience of Behemoth rising from within them. The Priestess places the image on the table and lights one of the wicks. The male participant to her left lights the other. The image blazes and soon red hot wax is dripping from the head and back of Behemoth. All project to the image the final burst of will as the flames carry that will into manifestation.

The participants one by one leave the altar for the Abyss. They return to the altar uncertain of what they have experienced. In the candlelight they wrestle with feelings of confusion, apprehension, surprise, and ponder their future as symbolized by what they encountered in the Abyss, and what they took with them back to the altar. As each participant resolves his/her work, they extinguish a colored candle of their choice.

The Black Flame is extinguished, the Gates are closed, and the Bonewhacker completes the last clash of bone upon cymbal. "So it is done." [Certain details of this working have not been

included, as the Pylon will be using it again. It was a very powerful and successful working well suited to a group endeavor. To say it was “moving” would be an understatement.]

**[13] Additional Report on 7/18
International Working: Transformation**

- by Carmel Hind II° and Jennifer Hunter II°
(Infernus Pylon, Australia)

Purpose

1. To give this type of change known as transformation a “push” via Setians working at the same moment in time.

2. To actually transform people, events, world views through the mass application of magic. [See June *Scroll*.]

Preparation

Made up a bind Rune, using three Runes that embodied the powers of transformation and one Rune as a base. The binding Stave and force of union and evolution through Hagalas. Gathering of magical power via the primal energies of Lagus. Integration, development and creation of the will by the powers of Isa. Control, regeneration and transformation through Kenas. [For details on each stave see *Futhark* by Edred Thorsson.] We formed these runes into a sigil. We worked out time as 3 PM Sunday, 19 July, we being 15 hrs. ahead of New York. Set up the altar.

Working

Our ritual consisted of the traditional opening rite in the *Crystal Tablet*: 9 beats on the gong, lighting of the Black Flame, Invoking Set, sharing the Grail. We anointed ourselves with oil and burnt some incense, acknowledged the Temple, and focused on our sigils then set them aflame in a small brass cauldron. Once they were ash, we closed.

We experienced a build of energies before we began the working; the atmosphere felt really heavy, and both of us felt a little drowsy. I felt a bit apprehensive, never having done that sort of mind work before. I thought I could feel other energies at work off and on during the ritual; I felt physically very hot at one point. After we had concluded the rite, I felt like I had been through a cleansing and was extremely clear headed, like the sensation of a veil having been lifted away.

**[14] GBM with Magical Circle and
Triangle of Evocation**

- by Bret Cagle II°

Over the course of numerous experiments I have found that using a magical circle and triangle of evocation are productive tools, in certain GBM workings directed towards increasing my understanding of *Xeper* -Remanifest and the reality of Set.

Taking the Thelemic magical circle, I modify it, based upon the specific intent of the given ritual. It has nine pentagrams, which I reverse. In the circle I trace the names relevant to my working. A general formula being represented by the names/words, HarWer, Satan, Set, word of intent, my magical name, Thelema – *Xeper* – Remanifest.

The choice of names and/or words often becomes a whole ritual in itself, as does laying out the circle. Within the circle, rather than the Tau Cross of ten squares, I use the trapezoid. When complete, the magical circle is quite potent to the subconscious and inspiring to look upon. When I have desired to work with a circle but time, space, or some circumstance has not allowed for the physical manifestation, I have made them astrally. An astral circle can be equally as effective.

There are three basic formulas of ritual for which I have used the magical circle. One is seeking liberation from the bondage of “natural order”, in which case the space within the circle symbolizes the universe of order under “God’s will”, the edge of the circle the limit of boundary of that false will, and outside the circle the “Hell” of outer Darkness - unlimited possibility of my own creative will and intellect [to enter into relationship/contact with the Daimons of that awesome Hell]. Through this I have often found myself to be HarWer within the circle and a Temple of Set without the circle. The circle itself becomes the magical, mystical union of Set-HarWer as Satan. This has led to some intense self insights.

Then there is the reverse of the above formula, in which the magical circle represents my will to be separate from the mechanism of the “cosmic all”, as a microcosm becoming a macrocosm unto itself, completely whole, independent, external and self-generating. In this formula, HarWer becomes the without, lacking self definition, the within being Set, the guide to my innermost self, self-awareness and self-definition. The circle then is Satan/Indulgence in becoming or remanifesting myself as I will to be. This formula has facilitated many changes in myself directed by my will/desire. Through these two perspectives, I have found the Black Flame to be infinite potential, but also something like a void

space in which I can create my own “reality”, filling the void, as it were, with my will. Often simply filling myself with myself/will.

The third formula in which I use the magical circle in my GBM came through an experience I had during a working with the latter of the above formulas. I spontaneously entered into an exeophrenic state of consciousness, in which I could perceive the circle/sphere both within and without from all angles or directions simultaneously.

“I” was the point perceiving within and without, existing everywhere and nowhere all at the same time, yet truly individual, being myself as the perceiver. “I” was inside and outside of the mechanism of bondage called “God”.

While I have not yet succeeded in re-entering that state of consciousness or awareness intentionally, I am still attempting to develop a third formula of GBM ritual with the magical circle. In this formula the perspectives of the two above alternate throughout the ritual. I attempt to make the perception alternate in a progressively faster cycle until both “realities” exist simultaneously. The circle as the union of Set-HarWer is the one factor that remains the same in all three formulas, which has led me to some interesting theories upon the Set-HarWer relationship, and the union spoken of by Set between himself and HarWer.

My failure to reproduce the exeophrenic state of consciousness may well be my fitful and forgetful humanness as the HarWer factor; either that or the state I experienced was an illusion in the objective sense. It did serve to reveal to me the only self-evident truth I have been able to verify in my own experience, that being the “I” or self.

As for my use of the triangle of evocation, I let the sides be 27” each and the black glass mirror 9” in diameter. The names Set, HarWer, and Satan (actually Shaitan) are written on it. At the three points I wrote the three alchemical symbols for mercury, sulphur and salt, representing the cycles of *Xeper*, Remanifest, and the visitation of Asmodeus to the “pathetic workbench of the starving alchemist” in remembrance. The triangle is used for visions/ inspiration of my True will and evocations of my *Xeper*, which I form therein. It also becomes the symbol of my focused will.

As I work these rituals, my physical movement represents my liberation in life. My “astral projection” represents my power over death and life in death.

I do not use the magical circle and triangle of evocation in every ritual; in fact, in most I do not. They are a part of my personal experiments with medieval grimoires from a Setian perspective. Such manipulation of symbols teaches me by direct experience the mutability of my subjective magical

universe and the constantly changing (hopefully evolving) continuum of “beliefs”.

[15] A Mathematical Equation

- by Chad Ian Miller I°

The most abstract philosophical problem has been the question of the origin of the universe. Neither science nor religion can give an adequate answer to this problem.

Evolution tells us that man evolved from other lifeforms and that all lifeforms evolved at some point from single-celled organisms, but it leaves the question of what force or event triggered the creation of the first living cell.

Stepping back thousands of millennia, we are told that in an oxygen-free atmosphere and under the proper conditions, it is possible that a living tissue could have developed over a long enough period of time without decomposing and thereby creating the “miracle of life”. But does not this scientific explanation still demand a “**creator**” or guiding intelligence?

Inevitably, we return once more to the creation myths of Christianity and other religions. But if God created man in his image, then who [or what] created God?

Scientists will have us believe that creation began as a lump of matter at the center of the universe which exploded in a big bang, due to the internal pressure. But where did that lump of matter come from in the first place? Why would the big bang occur at a certain point in history? Why not a year sooner or a year later? What event [or events] precipitated it?

The origin of the world is a never-ending quest which leads back into the catacombs of eternity and even brings up questions of the basis of **time**. Is time a constant? Does time exist outside of the context of the universe? Did time exist before creation? The ultimate paradox is the fact that “nothing” cannot exist because nothingness is at least **something**! [In other words, if you have nothing, you still have something ... although it is valueless, it is still a value!]

Numerologically we can look at the universe through the Pythagorean perspective of mathematical values. The universe as we perceive it can best be defined as the scale of rational numbers containing all values from negative infinity to positive infinity and all fractions between values. The occult/metaphysical Universe (or that which is beyond mankind’s normal perception) can perhaps be described as the scale of irrational numbers.

But all rational numbers can be reduced to fractions of or multiples of positive and negative one. We can perceive a universe expanding,

building, and multiplying upon itself ... evolving towards higher and higher values [**becoming** that which it is to **become** in order to **become** that which it is!], but a gulf remains between the values “zero” and “one” which humankind has yet to comprehend. It is for this reason, perhaps, that the number zero is often classified as an irrational number like π and other values.

If in the beginning there is nothing, then how can you acquire something from nothing [or can nothing even exist?!]. All numbers can be reduced to smaller numbers, and even the value One can be divided into fractions ... but zero stands apart and separate from all **rational** numbers. Zero added to zero gives zero; zero multiplied by zero yields zero; and zero subtracted from zero reduces to zero. There is no simple escape from this “numerical black hole”!

But one inconsistency stands out. Any number multiplied by zero gives zero ... therefore by algebraic law zero **divided** by itself must give any and all values! [One times zero equals zero; two times zero equals zero; infinity times zero equals zero. Therefore, zero divided by zero should give simultaneously infinity and all finite values.] Generally schools skip over this little discrepancy by saying zero cannot be divided by itself. Calculators and computers will given an error factor if you even attempt this calculation. But how can this be a “mistake”? There are no mistakes in mathematics. Somewhere there must be a reason for this paradox.

If we accept, therefore, that nothingness divided by nothingness can give you something - in fact, **anything** - then imagine the profound effect that this would have upon science, religion, and all areas of human life. Here may be scientific (mathematical) proof of magic!

Imagine a scientist typing a simple equation into a computer and bam-o, a spaceship which can travel a thousand times the speed of light instantly appears out of nowhere. (Let x = space ship, 0 divided by $0 = x$, compute x).

The Book of Genesis from the Christian *Bible* tells us “In the beginning there was nothing and darkness was upon the face of the waters. The spirit of God moved over the waters. And God divided the waters from the waters. The waters of above he divided from the waters of below and in the middle created he a firmament.”

If we look at the Book of Genesis as an alchemical text dealing with the formation of the four elements, and view the “waters of genesis” as a metaphor for the void of nothingness, then dividing the waters from the waters is a symbolic way of describing how nothing is divided from nothing to give everything.

Division is defined simply as a form of organizing a value into groups of smaller values [i.e. six equals either three groups of two, two groups of three, six groups of one, or one group of six]. So zero divided into zero groups of zero yields infinity, negative infinite, and all possibly finities [creating what to our barbaric minds appears as a paradox]. “Nothing” cannot exist because nothing is a number in itself which has an intricate value which we may not necessarily comprehend. This is **not** a mathematical error. It is an equation which could have similar impact on mathematics to that of ϕ or the “Golden Mean”.

Therefore I propose the following as a form of LBM: If there is something which you wish to create, or something you wish to accomplish, merely hold out your hands in front of you and concentrate on the space between your hands. Out of the empty space visualize that which you desire forming (“becoming”) out of nothingness. **Will** in your mind for that thing you wish to occur and perform mentally the equation, either mathematically or symbolically. Conclude the ritual with a clear, sharp image of that which you desire occurring in your subjective universe. The effects are staggering, as it contains all of the higher principles of magical operation.

Since each individual is a god in his own subjective universe, it is therefore possible to recreate creation [or the “big bang”] on a lesser or greater scale within your own individual world. A self-oriented ritual can be created for this purpose but could be dangerous to those who do not have full control of their subjective universe or who have lost touch with the objective universe.

Inverse to the Zero Equation is the Infinity Equation which states that all values within eternity must always reduce to a basic value of zero. In other words, any value has an equal and opposite value which balances with itself.

Mathematically, we see this as one and negative one, two and negative two, three and negative three, and so on. In the atom, this law presents itself as an equal number of protons and electrons balancing to give a “zero” charge.

In chemical equations, we see this law more than anywhere else. $2H_2 + 2O_2$ will always equal $2H_2O + O_2$. Energy cannot be created or destroyed, merely transformed from one form to another. Since everything natural must forever balance, we may therefore conclude that the overall value of the universe is forever zero. [Infinity multiplied by zero equals zero; zero multiplied by zero equals zero; therefore, infinity must equal zero. This means, that by our definitions, **we do not exist!**]

All things exist because of a paradox in nature which has ordained that zero and infinity are one

and the same, and therefore zero must include all possible values. But including **all** requires the balance of opposites: night and day, good and evil, lightness and dark, beauty and ugliness. Within the infinite Abyss/the eternal void from which all things began, Moloch and Satan (twin heads of the serpent) must forever battle. In Christianity this balance is represented as Heaven and Hell; in ancient Greece Chaos and Order, leading to the importance that the Greeks placed upon balance between opposites.

In ancient Sumeria, this conflict was shown as the battle between Marduk and the Ancient One, and in Osirian Egypt it became the conflict between Osiris and Set.

The Fire and Ice cosmology of the Norsemen is another example of balancing opposites which, if joined, would destroy one another, leaving a gulf of nothingness. In Norse mythology the world began as ice, was heated, turning into a river which ran from Walhalla to the depths of the underworld. This symbolism shows how opposition is the source of all creation, but, in the joining of such opposites, all things would reduce to the inevitable value of zero.

Therefore what is consciousness? "I think, therefore I am" is not a strong enough supposition to support proof of existence. The value of the universe is zero. The equation of the universe is $A + B = 0$, $A + B + C = 0$, and $A + B + C + D = 0$, and so on. Therefore, man must be either the thesis or the antithesis, but not the resolution.

If we do not exist, then we must exist as one of the variables which, when added with other variables, reduce to the overall zero value, and the illusion of existence is but the result of such a state of being. "Life" in the broadest sense is the equation, and "death" is the inevitable solution. God (or union with the infinite) is non-existence (nothingness). Christ and Set-an stand as thesis and antithesis, equal but opposite (polar principles of life and death), diametrically opposed to one another.

If Setians desire to live and experience through will and action, then it is an eternal struggle with the natural inclinations towards infinity and death. We live as single and unique beings because we **will** to live! The Gift of Set is the Gift of **life**, and we must eternally fight against the forces which would seek to destroy us in the infinite. Even as our physical bodies obey the laws of chemical decomposition and become food for the maggots and worms, we must find a way for our consciousness to survive through **will** and the **desire to live** as individuals separate from the universe.

Above I have postulated that nothingness is a value in itself which is equal to infinity, and that the human equation is the balance of thesis against antithesis in a universal synthesis with an overall value

of zero. For many years I have considered this philosophical standpoint, but it was not until reading the *Diabolicon* that I realized the full extent of this concept. In the *Diabolicon* Satan and his followers move out across the void, alienated from Heaven by their self-identity and refusal to submit to the "death" of union with the infinite. Lucifer's so-called "pride", which Christians speak of as his "sin against God", is more accurately a gift of life. To the monotheistic, dialectic mind self-expression may be a "social disease", but to us it is the joy of existence.

Now let us consider the existence of time as a stable law. Given that light and sound move at set speeds, we must assume that time is a factor which may be considered free and independent from the existence of stars, planets, and other physical manifestations. In our world we tend to regard time in terms of the revolution of the Moon about our planet or the rotation of the Earth as it orbits the Sun, but time must be a constant which would continue to function so long as there is energy to activate it. Even with the annihilation of our solar system [or of all solar systems], there would still be light moving at a set speed. Does that therefore not constitute time as a factor?

Now I propose the following as one possible creation myth for the scientific world of the future:

In the beginning there was nothing: a unity of non-existence, an all-embracing void of meaninglessness, chaos, a black hole, an abyss.

The nothingness divided from itself. What was one was now two. Divided it chaos into Erebus and nox, the dark abyss and the night.

And the nothingnesses were divided from one other. Zero from zero were they divided. And from this division was born the infinite energy of genesis.

The energy spread out across the void of eternity (space), and the energy formed itself into atoms with positive and negative principles governed by two separate and opposing forces which swore themselves to battle eternally.

The energy became light, and the movement of the light through space became the illusion of time. The atoms, pulled by their own inertia, fell together into huge balls of flame and became stars to fill the galaxies. With this came the birth of the fire god.

The first of the four elements was fire, then air, but as lumps of flame cooled they became rock and earth. The planets were pulled into the gravitational force of the stars and galaxies. Thus was born the god of earth. And thus ruled the divine trinity of earth, air, and fire.

First was chaos, then Erebus and night, then darkness and light, then fire and air, then earth and water. From the cooling of the flame the lord of fire spawned the lord of earth. And from the cooling of

gas, the lady of air gave birth to the lady of water, hence were the four elements created out of the void of nothingness. The abyss yawned beneath them.

And the divine three (earth, air, fire) said, "We shall open the abyss once more and shall call up life from the waters and the life shall rise unto the Earth and walk upon the land. And this world shall we choose as the seat of divine majesty from which we shall exert our influence and govern the known universe." And such it was that the great void was once more divided, and from this "division" came forth single-celled beings which dwelled within the waters, and grew into living organisms. And four watchtowers were constructed upon the Earth, and from those four watchtowers the elemental gods ruled.

And the lord of water said, "I call ye forth, living things. Grow within the waters, and live as creatures of the water under my dominion, that I may rejoice in you that I have spawned." And the lord of earth said, "Come forth, ye creatures, from the waters and walk upon the land under my dominion that through you I may rejoice." And the lady of air said, "Come forth, ye creatures of the earth, and soar upon the winds under my dominion that through you I may rejoice." Now upon the Earth the creatures walked. Within the air the creatures flew. Within the waters creatures swam. Beings grew and battled for supremacy as a new god arose who is now known as evolution. This god manifested his presence through the life-force of all living things.

And the lord fire said, "Many a creature now swims within the waters, and many a creature now flies upon the winds, and many a creature now walks upon the land. But I shall choose man as my own, and unto him I shall give the gift of fire so that he shall be my chosen one with my knowledge and my power." And such did the creature grow to power and understanding, driven by the inner force of evolution with now the power and knowledge of the lord of fire.

And the rest is history!

[16] **Choronzon - Friend or Foe?**

- by Bret Cagle II°

In my various GBM workings with ZAX and the "Abyss", I have found Choronzon to be quite the opposite to all "pop occult" and "white light" descriptions of him.

In a recent working, I sought to enter into the æthyr of ZAX and invoke the "Demon of the Abyss" to assist me in dispersing my lower "human" qualities that tend to block aspects of my *Xeper* and *Remanifest*. More so, the ritual was to enhance the clarity of my contact with Set and open

the Gate of my quest for knowledge and understanding of the Vampiric being - characteristics of that being which I may use in my LBM and GBM.

To me Choronzon ("The Disperser of Human Consciousness") is an aspect or *neter* of the original initiation, assisting the Black Magician to transcend the limits of the bestial human - the inertia or stasis of man in the "natural order" - so that he may become exalted in a non-natural ordering. It would be a self-ordered existence, apart from the cosmic order. Thus to me it seems that the "Dread and Unspeakable Demon of the Outer Abyss" is a friend rather than the adversary of the Setian Magician.

My ultimate intent in "entering" the higher æthyrs is to seek therein the vampiric being of my self.

I would like to hear from other serious Setians regarding their perceptions of Choronzon and/or the vampyric being as perceived through the æthyrs "above" the Abyss. Response either through the *Scroll* or to me through the ICR Roster would be welcomed. *Xeper* and *Remanifest*!

[17] **Khem**

- by Eulit Hinson II°

O night, O rapture of stars supernal,
What shrouded pleasures do you hold
In onyx vaults of light infernal
Where shall I seek the hidden gold?
I walk as a man, usurped from Pharaoh's throne,
In darkness I seek a vision where no sunlight ever
shone;
O Khem, your mysteries I must unfold,
I must trod the Black Land where man has never
gone!

Mighty Sphinx, majestic and disquieting,
What have those eyes seen, beholding
The spectral forces that set my soul to rioting,
Leaving no welcome for illusions of consoling?
O Sphinx, tell me of those sights,
Of those terrible wonders and awesome frights;
Unbounded life, no deities restricting or controlling,
Come unto me, moonlit deserts and endless nights!

Open to me your doors, O houses of eternity!
Grant me one glimpse, one fleeting brush
With ancient voices of some forgotten fraternity,
Over which time bestowed a stilling hush;
Let me sleep the sleep of everlasting life,
Away from this veil of tears and unending strife!
O Khem, through your gates of passage do I long to
rush,
As a wave to its shore, as a husband to his wife.

[18] Pandora's Box
- by "Sekhmet" II°

The nature of the Great Work for a Setian Magician is indeed self-centered. Yet while there is individual creation, there is also collective creation which can act as a catalyst and strengthening process for the individual's *Xeper*.

It would seem to me, then, that our continuous support and reinforcement of the Temple of Set as an organization are essential elements to our own magical efforts.

By our very nature, we as Setians tend to be egocentric individuals, willfully intense, proud and opinionated - could easily be seen as "selfish". I see myself as that kind of person, but I continually seek a balance in that perspective. Unbalanced selfishness could very quickly undermine the very goals I have established for my self in the Great Work.

For me to consciously and willfully assist in the advancement of the *Xeper* of the Temple of Set, to wholly participate in the collective Setian creation, is to truly exalt my self and enhance my own *Xeper*. Conversely, for me to undermine the Temple or the Æon of Set, I would be acting against my own will as an Elect being. This is a destructively self-centered perspective, one which can only result in isolating my efforts from the current of the Æon, effectively extinguishing the Black Flame from my sight.

When I hear persons speak against the Temple or the Priesthood of Set, I can only wonder at the lack of Understanding of the Great Work and the Temple; I wonder if they have any insight into the *Word of Set* at all! It amazes me even more when they draw the criticism from past events involving advanced Initiates - events during which they were not present, and about which they hardly possess the initiatory state of being to understand, much less judge!

Such behavior reflects irresponsibility and ignorance, very much like a ritual of necromancy to raise a "dead horse" from the past to "life" in the present - a process which serves no useful purpose and has no place in our *Xeper* and Remanifest. These Words look from present to future in our creative act; not to the grey lands of past crises.

What each Setian Magician creates the Temple to be is what it shall become for that individual. I for one seek to support and advance the Temple of Set and its Initiates; in doing so I assist in creating a sacred vehicle through which I will continue to *Xeper* at a more rapid pace, with greater understanding.

I am a Setian Magician and proud of it. Let us seek the wisdom of Higher Man over the folly of the lesser one!

[19] Creation of Familiar Spirits
- by Bret Cagle II°

To create a familiar spirit: Take one beloved pet. Create an awesome talismanic image. Develop a GBM working to introduce them. Support your creation by frequent "astral" use. Behold! One familiar spirit to go, just as you ordered!

A well-trained and well-suited pet may indeed be magically enhanced with a talismanic image to draw out the qualities you would desire in a familiar. Certainly the spirit or entity the magician would evoke should be harmonious to the basic characteristics and personality of their pet. A "Great Dragon of the Depths" would not be well personified in a goldfish, but in a pet alligator or iguana, it surely would!

The most recent experiment I have performed in this area was with my faithful companion and guard Ben Ali ("Son of God"). He is a black and mahogany Rottweiler, weighing in at 115 lbs. Watching him and observing his general personality, I considered a Cerberus (three headed Hell Hound) to be quite in harmony with both his basic characteristics and the attributes I desired to enhance.

Having chosen this mythological image, I designed a GBM working based upon the Atu of the Hermit from the Thoth Deck. Entering into this working, I traced a "Triangle of Evocation" in which I had Ben Ali sit. I then meditated upon Atu IX and formed a *ka* of the Hermit. I invoked Anubis to guide me through the Pentagram of Set to the Portals of Hades, where I might find and "tame" a Cerberus.

Having so journeyed, I "brought" to the Triangle of Evocation the Cerberus (talismanic image) and "bound" the image around Ben Ali, speaking a "charge" of what I willed it to become as my familiar spirit. This complete, I closed the working.

After the creation of such a familiar, I then include that spirit or entity in much of my Magical work, especially in "astral journeys" and as a presence in my ritual chamber. I also work to invoke that "spirit" into my dreams.

Frequent work with the "spirit" serves to further develop the talismanic image, and it can be reinforced by the Magician by willfully relating to his/her pet as the "familiar spirit" of his/her creation.

Ben Ali's presence in chamber during my personal workings adds greatly to the rituals I

perform. Unfortunately, since the “creation” of the familiar spirit, he no longer does well in group ritual. He believes he has to “protect” me from my fellow Magicians (which, needless to say, tends to disturb their work!).

It was interesting to note that shortly after this working, an Adept and her spouse visited my home. The presence of Ben Ali was frightening to her and her husband, who commented, “He looks like a hell hound”. I must admit that he had that appearance before the working; however, I did love the observation!

Preferably, the “pets” I would take into my chamber have more than “natural behavior”. I desire a non-natural presence that will add to the atmosphere of my work.

Animals that I have found most conducive in my experiments with “familiar spirits” have been dogs, cats, rats, larger lizards, snakes and alligators, though the latter three obviously respond less than the former three. Large hookbills (parrots) also worked very well. Ferrets were marginal, and my raccoon experiment was an absolute disaster. Basically, I found that the more intelligent and trainable the pet is, the better a familiar it becomes.

To develop a pet into an effective familiar takes much time and patience, and, surely, “love under will”. Some individuals do very well in such magical experiments, while others (even among the same breed or species) seem just destined to forever be their natural beastly selves. Of course, this is not surprising, since we certainly see this variation among our own species!

I would be interested in hearing the results and/or concepts of any Setians working with the “creation of familiar spirits” in this or any other Setian fashion.

[20] Editorial Comment

A great number of varied ideas and perspectives have been put forth in this issue of the *Scroll of Set*. Some you will agree with and some you won't. But in each case, the author has put forth an effort to explain and share ideas, etc. with you, and would genuinely appreciate some kind of feedback!

I'll consider it a personal favor if you, gentle readers, do just that. Get in touch with the people whose article either intrigued or infuriated you ... and create some further interaction in a positive way. Dispel the myth that “the more important the issue, the less feedback comes in.” Everyone likes to know that their efforts are recognized, even if it's only in the form of a short note to the author, another article on a related subject, or a “letter to the editor” to be published and read by all. Thank you!



The Black Pyramid

- by Michael A. Aquino VI°

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[21] *The Church of Satan* (3rd Edition)

After months & months & months of preparation, the Third Edition of my *Church of Satan* history is now complete and ready for distribution.

For a basic description of this book, see the page at the end of the reading list in your *Crystal Tablet*. Unless you are a recent entrant to the Temple, that page describes the Second Edition. This new Third Edition differs from it as follows:

- 2 new chapters on C/S-related matters after June X/1975.
- 12 new appendices supporting the new chapters.
- Chapters #1 & #2 largely rewritten to take into account the large amount of new information (Webber, Wright, etc.) recently acquired concerning the background of Anton LaVey and early days of the C/S.
- All footnotes moved to the text pages in question.
- General updates & revisions throughout the text.
- Main text reformatted to 10-point Times type.
- Appendices reformatted to 9-point Times type.

The reduction in type-size has made it possible to make the overall book more compact despite the addition of material. Had the old 12-point type been retained, *COS* would now be approaching telephone-directory size & unwieldiness!

This new edition is available to Setians for a donation of US\$90 (USA & Canada) and US\$100 (overseas surface mail). Check or money order in U.S. funds only, payable to Temple of Set, sent to the Temple office. As with previous editions, this Third Edition is being produced on a strictly non-profit basis for religious & educational purposes only. It is not for sale to the public, and only one copy will be provided to any one Setian.

If you have a copy of the Second Edition, you can order either a copy of this Third Edition in its entirety or an update packet. The update packet consists of the Third Edition's Introduction, Chapters #1-2, #34-36, and Appendices #144-155. Donation for this packet is US\$16 (USA/Canada) and US\$20 (overseas). To order this packet you must include a photocopy of your 2nd Edition title page as inscribed to you by me.

This update-packet is not available to holders of the First (1983) Edition, as there are so many differences as to make the update significantly incompatible. 2nd Edition recipients will notice some “clashes” but can still replace/add the update to their existing book effectively.

This update-packet program will be available through the end of this calendar year, after which only the complete 3rd Edition will be available.

In an earlier *Scroll* I mentioned that this 3rd Edition might also be available in a “bibliophile” format of premium-quality paper, color-photocopy plates, and elegant binding (similar to the First Edition). That will probably not happen for at least the next year, simply because of my pressing current workload. Even then I may not do it, because details concerning the C/S still remain to be added before I can do a “final edition” and call this multi-year project a “wrap”. At that time a “permanent” hardcover edition would be justified.

Any Fourth/Final Edition of *COS* will not be coming along for several more years, however, as too many other projects have been delayed this year for this Third Edition.

[22] By-Laws Revision

There are two documents that establish the structure and operation of the Temple of Set under California and United States law: the Articles of Incorporation and the By-Laws.

The Articles of Incorporation are short and fixed. They were finalized on July 4, X to establish the Temple of Set as a non-profit religious corporation in California.

The By-Laws are a more elaborate map of the operations of the Temple on an ongoing basis. They too were initially established on July 4, X but have been revised a number of times since then as our experience seemed to suggest.

The By-Laws establish the various degrees of membership and how they are authorized and/or withdrawn. They also establish the offices and board of directors (Council of Nine) of the Temple and prescribe and limit their functions and authority.

The most recent By-Laws revision is dated 7/11/XXVII. All amendments to the By-Laws must be ratified by a 3/4 majority vote of all III°+ Setians. [This is based on the fact that the Temple of Set, as a corporation, is legally owned by the Priesthood of Set collectively.]

Until now the Articles of Incorporation & By-Laws were located in the *Onyx Tablet*, but they have now been moved to the *Ruby Tablet*. This has already been done on Glinda; Magister Menschel will take care of the hard-copy provisions.

On Glinda the two documents may be found in the “Ruby Tablet” file area. The Articles of Incorporation are file “IT1D1”, and the By-Laws are file “IT1D2”.

Major changes in this update include:

- #2.02. An individual member of the Temple of Set may be a member of, or affiliated with another primarily religious organization or institution during I° membership status only.

- #2.03. An individual member of the Temple of Set may be a member of, or affiliated with another initiatory organization or institution as long as, in the evaluation of any IV°+ member, such membership does not conflict with or take precedence over membership in the Temple of Set.

[For a discussion of these two by-laws, see the article below: The Temple of Set and the O.T.O.]

- Additional review procedures have been added for Recognition to the III° and IV°. Recognitions to the III° now require at least two other Masters to agree with the Recognizing Master that the Recognition is appropriate. In the case of IV° Recognitions, the High Priest must notify all Masters of a proposed Recognition at least one month prior to making a formal nomination to the Council of Nine.

[23] Dress Standards

A section on dress standards is being added to the “Protocol” essay in the *Crystal Tablet*. This is the result of a few instances of Initiates [and not just of the I° or even II°] showing up at a Temple function minus shoes/socks or wearing T-shirts, tank-tops, jeans, and or just something resembling (?) underwear. Consequently the senior member of the Priesthood or Pylon Sentinel either has to tell the offender to “go get dressed” - which is annoying to have to do - or put up with an obviously-rude [to the Temple/to the other Initiates] situation.

The new policy is this: Unless alternate dress standards are specifically communicated in advance, dress is semi-formal for all Temple functions (including private meetings with an Initiate of the Priesthood). This means coat & dress shirt/tie or turtleneck (clerical shirt OK for III°+) and fabric trousers (no jeans or overalls or shorts) for the gentlemen, and blouse & skirt or dress pants or dresses or dressy jumpsuits for the ladies (no T-shirts, tank tops, or shorts). Everyone must wear shoes and socks/stockings (not bare feet with or without sandals).

The person organizing/supervising a meeting or activity may specify alternate standards as long as they are announced in advance to all attendees, and as long as they are reasonably in keeping with the

purpose of the meeting. If everyone is getting together for a picnic or pizza-party or a day at the beach, obviously, dress can be as casual as is comfortable & desired. But if everyone shows up in bathing suits, obviously a formal GBM working should not be part of the scheduled activities [unless it's the "Call to Cthulhu", etc.].

This policy is in effect as of now. Its violation will **require** an offending Setian's being refused admittance to a meeting. This will be a High Priest requirement, not a local-official option, to prevent the local-official from feeling "put on the spot" by a violator playing on his/her good nature. "Sorry, but this is the rule" will be the answer.

Needless to say, the dress standards apply throughout the activity, not just at the door, unless the senior official announces a change. Wearing shoes to get inside, then shedding them so that everyone else can enjoy the sight [and smell] of your socks doesn't do!

[24] The Temple of Set and the O.T.O.

The rationale behind by-laws #2.02 & #2.03 should be self-evident. As the Temple of Set is an acknowledged religion, and as religions are by definition exclusive of one another [i.e. one cannot be both a Christian and a Moslem simultaneously], we are ensuring that only persons who honestly consider themselves Setians remain affiliated with the Temple past the I° "mutual testing & evaluation" period. We recognize that the Temple of Set is an interesting, exciting, and entertaining phenomenon; accordingly there are persons who, while not really abandoning a previous religion, simply want to "collect" a Temple of Set membership for their personal pleasure and/or stimulation. #2.02 acts to prevent that kind of exploitation.

Membership in fraternal, initiatory, or magical societies is treated with greater flexibility under #2.03. Here we generally allow all such memberships unless they in some way impair a person's ability to be a conscientious and sincere Setian. And our inclination will be to give Setians the benefit of the doubt in such situations, exercising #2.03 only if a problem arises.

Shortly after these by-laws were adopted, I was contacted by William Heidrick, Grand Treasurer General of the O.T.O. USA, who was concerned that as the O.T.O. considered itself a religion, joint Temple of Set/O.T.O. membership would now be impossible under #2.02. I am reprinting here my letter of response, not just with regard to the O.T.O. but because many of its contents apply generally to these "dual membership" by-laws:

* * *

Call [Thelema] a new religion, then, if it so please your Gracious Majesty; but I confess that I fail to see what you will have gained by so doing, and I feel bound to add that you might easily cause a great deal of misunderstanding, and work a rather stupid kind of mischief.

The word does not occur in the Book of the Law. - Aleister Crowley, *Magick Without Tears*

O.T.O.'s filing for and receiving tax-exempt status as a religious organization in 1982, after 65 years of being a fraternal organization, conspicuously implies that the move was made for increased legal protection under the 1st Amendment in these days of AL #III-46 rather than as the result of genuine conviction. [The Temple of Set so filed at the instant of its formation in 1975.] If the O.T.O. now feels itself to be "religious" rather than "fraternal", I can only suggest, in echo of Crowley above, that you are arbitrarily changing the original concept of the O.T.O. from what he, and Reuss before him, conceived it to be.

The Gnostic Mass no more demonstrates that the O.T.O. is religious than the *Missa Solemnis* (Black Mass) of the Church of Satan implied that it was Catholic. The Gnostic Mass is clearly a magical, not a religious ceremony, as no priesthood external to the ceremony itself is required for the role of its "priest" or "priestess". This does not detract from the authenticity of the ritual as a self-contained magical working.

Acceptance of my commentary on *Liber AL* is not required of Temple of Set Initiates. I originally wrote it to coalesce my own thoughts on the subject, and others are welcome to agree or disagree with me in whole or part.

On the other hand, your statement that the O.T.O. "requires its members to not accept any particular commentary as definitive, yet seek to understand the document with the aid of any & all useful commentaries" is internally inconsistent. What if someone reads a particular commentary and feels it to be correct? Is he/she to reject this feeling only because others may disagree, but not because of demonstrated logical/factual errors in the commentary?

You go on to say that the O.T.O. leadership would have to reject any O.T.O. leader professing a specific interpretation of *AL* applicable beyond him/herself. On what authority do you assume such a right to purge? Not on *AL* itself, since you have just said that it varies absolutely with the individual. Not on any O.T.O. constitutional document, since you accept *AL* as supreme. Indeed the O.T.O. has no license to be a "binding" organization in any way whatever; it is simply an infinitely malleable

magical concept, to be invoked in whatever way any human being may sincerely desire.

On the subject of "jurisdiction" I see no collision course between the Temple of Set and the O.T.O. We set certain policies & standards for persons who desire affiliation with the Temple of Set. If they cannot in good conscience adhere to them, they should leave. Whether they make this decision on their own, or on the basis of other group (O.T.O., etc.) opinions/pressure, is irrelevant to us. We do not make policies "targeted at the O.T.O. [or anything else]", but rather with a basis in **our own** ethical and metaphysical philosophy.

On the subject of oaths: I see no problem with an O.T.O. member saying that he accepts Bill Breeze as current Grand Master of the organization, which he is within the U.S. Does that mean that he must also accept Breeze's dictation of **every personal thought** relative to Thelema, including the edict that he cannot even "**wish** to make changes" in *AL*? That seems rather totalitarian. And further you would extrapolate the meaning of "**changes in AL**" to mere **references** to it in other documents - such as the *Book of Coming Forth by Night* - or **commentaries** concerning it? An extreme distortion of language indeed.

One of the reforms which I introduced into the A.'.A.'. was the abolition of all obligations of secrecy. They were never useful except as temptations to people to break them. The secret knowledge has quite adequate warders.
- Aleister Crowley, *Confessions*

There is no membership oath of the Temple of Set. There is no oath of loyalty or obedience to the Priesthood or even the High Priest of Set. [Nor is there an oath for the Priesthood of Set III°. There is only this question: "Advance to the altar, thou who would claim this doom, that the eye of our lord Set may, for a time, seize alone within the Universe, upon you. As your mind is revealed to his, do you of your free will embrace his eternal Priesthood?"]

As for the O.T.O. associate membership: Again, how you regard your regular or associate memberships is entirely your own concern and does not impact on the Temple of Set one way or another. If the O.T.O. leadership formally insists that its members resign from the Temple of Set because the O.T.O. considers itself under our by-law #2.02, that is - if you'll pardon the expression - your own cross to bear. If a Setian acknowledges membership in the O.T.O. as well, but does not personally consider that O.T.O. affiliation a religion in lieu of or in addition to that of the Temple of Set, the Temple of Set would apply #2.03, not #2.02. For the O.T.O. leadership to purge such a person would

seem to be very much a violation not only of AL but also of your commitment to respect the "sole & supreme authority" of Crowley - as quoted, on the subject of religion, at the beginning of this letter.

[25] Is the Temple of Set Pagan?

A short time ago Adept Carmel Hind of Australia informed me that Temple of Set Initiates [and members of the Kennel of Satan] had been blackballed from a "pagan federation (UFP)" in that country on the grounds that the Temple is not a pagan institution. From my reply to her:

* * *

From *Webster's Third International Dictionary*:

Pagan (noun): 1. a follower of a polytheistic religion (as in ancient Rome). 2. One that has little or no religion and that is marked by a frank delight in and uninhibited seeking after sensual pleasures and material goods: an unrestrained irreligious hedonist and materialist.

Pagan (adjective): of, relating to, or having the characteristics of pagans: acceptance of life in all its sensuous vulgarity.

Whether the Temple of Set is "pagan", therefore, depends on how you define the term "god". In one sense we are indeed polytheistic, because we believe that each Initiate is his/her own god/dess. So we "believe" in as many gods and goddesses as there are Setians. That's pretty polytheistic, seems to me.

If someone responds that we worship only one god, i.e. Set, my answer would be that the terms "worship" and "god" are then so subtle and ambiguous as to be irrelevant. Set is not a 5,000-year-old cartoon anteatr to whom we pray or address ritual devotions. Set is the universal principle of self-conscious intelligence, made comprehensible to each separate intelligence by virtue of its isolate self-consciousness. To "worship" Set in this sense is simply the recognition and appreciation of a profound principle that makes possible all sense of identity. So we are not monotheistic.

Hence technically [if words are to have any standardized meaning in the English language and we are all not just playing Lewis Carroll Humpty-Dumpty games] the Temple of Set is authentically and factually polytheistic, hence pagan.

The post-75 "Church of Satan" believes in no gods nor goddesses save Anton LaVey, so I suppose that would make it "monotheistic". On the other hand it might fit the second definition of "pagan" quite handily.

Now let's put the shoe on the other feet: Of the persons and groups that constitute the UFP, how many of them actually fit these definitions of "pagan"? Do all of them worship multiple gods/goddesses, or are some of them merely blissful New Agers with little sense of deifying anything but "nature"?

So how do they decide which individuals or groups are "suitably pagan" and which aren't? Are they saying that some deities are O.K. and others aren't? Suppose we were the "Temple of Osiris" or the "Temple of Isis". [I recall seeing in Nevill Drury's *Occult Experience* that there is or was a "Temple of the Mother" in Perth worshipping Isis. Is that "pagan"?

Perhaps what the UFP is **really** saying is that their "paganism" definition is merely a blind for what is really going on here, i.e. discrimination as to which gods are "acceptable" to the power clique and which aren't. In this sense their exclusionary policies are no different from those of the endless parades of squabbling hippiewiccans in the U.S., from Buckland, Leek, Huebner, etc. back in the 60s up through the present crop.

I am sure that what really prompts the anti-Temple of Set/Kennel of Satan policy by UFP is their anger and embarrassment at the Temple's exposure of just how unsophisticated and imprecise so-called "white witchcraft" actually is. Do **any** of them have a philosophy or cosmology even remotely as rigorous as that set forth in *Black Magic*? Of course not. At most they mumble vaguely about the "mother goddess" and the "horned god" without even agreeing about whom they are talking (Astarte? Isis? Gaia? Etc.?)

[26] From a Letter to a Friend

- by Albert Camus

"You never believed in the meaning of this world, and you therefore deduced the idea that everything was equivalent and that good and evil could be defined according to one's wishes. You supposed that in the absence of any human or divine code the only values were those of the animal world - in other words, violence and cunning. Hence you concluded that man was negligible and that his soul could be killed, that in the maddest of histories the only pursuit for the individual was the adventure of power and his only morality, the realism of conquests. And, to tell the truth, I, believing I thought as you did, saw no valid argument to answer you except a fierce love of justice which, after all, seemed to me as unreasonable as the most sudden passion.

"Where lay the difference? Simply that you readily accepted despair and I never yielded to it.

Simply that you saw the injustice of our condition to the point of being willing to add to it, whereas it seemed to me that man must exalt justice in order to fight against eternal injustice, create happiness in order to protest against the universe of unhappiness. Because you turned your despair into intoxication, because you freed yourself from it by making a principle of it, you were willing to destroy man's works and to fight him in order to add to his basic misery. Meanwhile, refusing to accept that despair and that tortured world, I merely wanted men to rediscover their solidarity in order to wage war against their revolting fate.

"As you can see, from the same principles we derived quite different codes. Because you were tired of fighting heaven, you chose injustice and sided with the gods.

"I, on the contrary, chose justice in order to remain faithful to the world. I continue to believe that this world has no ultimate meaning. But I know that something in it has a meaning, and that is man, because he is the only creature to insist on having one. This world has at least the truth of man, and our task is to provide its justifications against fate itself. And it has no justification but man; hence he must be saved if we want to save the idea we have of life. With your scornful smile you will ask me: What do you mean by saving man? And with all my being I shout to you that I mean not mutilating him and yet giving a chance to the justice that man alone can conceive."

[27] Salem's Lot

In case you haven't noticed, 1992 is the 300th anniversary of the Salem, Massachusetts witch-trials, in which 20 innocent people were accused by play-acting children, prosecuted by Christian fundamentalist fanatics, and murdered (hanged or crushed by stones) by order of the local court. [Until the mid-1980s it was fashionable to consider such behavior obsolete.]

The witch-trials are not exactly the most flattering event in Salem's history. Indeed they are such a cruel, barbaric, and disgraceful episode that one would think the city would do all it could to forget them, or at least to remember them in a subdued, regretful way as other cities and nations remember old pogroms and hate-massacres in their history.

Salem, however, in a weird sort of way, has chosen to romanticize the witch-trials. Because of them the city's name became associated in American folklore with "witchcraft". The "hag on a broomstick" logo appears on police cars, the sports uniforms of the Salem High School Witches, and on the masthead of the *Salem Evening News*.

There are museums, t-shirts, and assorted souvenirs galore - accented by pageants, plays, and so on during this 300th anniversary "celebration".

If that seems grotesque, consider that Salem's "witchy" name has also made it a fashionable address for around 2,400 wiccans. Why? Under the circumstances, one would think Salem is the **last** place they would congregate - sort of like Jews settling in Auschwitz!

But there you have another manifestation of the exhibitionism/masochism that characterizes wicca. Being a wiccan means, above everything else, being **noticed** as such. [Whatever the religion itself may be is far subordinate, even irrelevant to being **noticed**.] It is much easier to get attention as a Salem witch than as one, say, in Des Moines or Kansas City.

But for 1990s' wicca it is no longer enough to just be noticed. You also have to have a gripe, so that you can come across indignant and self-righteous and make non-wiccans feel guilty. Salem, having murdered people in a witch-craze 300 years ago, is tailor-made for a guilt-trip, even if those 20 victims weren't wiccans [or any other kind of witches/pagans] at all. Modern Salem witches can still huff around, mixing their look-at-me antics with shame-on-you-on-behalf-of-my-spiritual-ancestors indignation trips.

Modern Salem seems to take this in stride. As noted, "witchcraft" is the most famous thing about the town and is good for shucking tourists of their dollars. Having a herd of self-proclaimed witches on hand merely dresses up the cake a bit, like the zany "druids" who make fools of themselves at Stonehenge every midsummer's day.

The most look-at-me wiccan of Salem is one Laurie Cabot, who prances about with the title of "official witch of Salem" as bestowed on her as a lark by Governor Michael Dukakis in 1978. [He obviously didn't learn from the lesson of Los Angeles, which back in the 60s named Louise Huebner as its "official witch" and saw her subsequently belabor that whimsical honorific to death.]

These days you also have to have a grievance organization to really get attention, so Cabot has one: the Witches' League for Public Awareness. [At least its name accurately describes what it wants.] Now the WLPA is not sure what it thinks about all the 300th anniversary hoo-hah. Yes, it gets the wiccans noticed some more, which is good, but it doesn't pander enough to their sense of martyrdom. "This so-called educational event," whines a WLPA pamphlet, "intends to exploit the use of the word 'witch' for the sole purpose of increasing tourism and thereby business in the city of Salem." Grumpy wiccans duly cast a spell on the city to

make the commemoration focus more on their "grievances".

"Everybody wants ta get inta da act," observed Jimmy Durante long ago, and Salem-300 is certainly no exception. There are inputs from radical feminists, revisionist historians, victims' descendant groups, and lunatic-fringe fundamentalists shrieking that the city is endorsing the Devil. As Halloween draws near, all manner of pro- & con-artists can be expected to descend upon Salem to put in their 2-cent's'-worth.

There is something surrealistic about all of this, considering that modern wicca has nothing whatever to do with historical/medieval witchcraft and that Salem is wrapping a year-long celebration around a dirty, dishonorable spasm in its history. As far as the Devil goes, it seems that the wiccans, the city, and the fundamentalists are all trying to out-yell one another that whatever it is that they are trying to do, nobody wants anybody to get the idea that Satan gets any credit for it.

Perhaps what Salem, and the WLPA, and the fundamentalists all need is a good old Satanic Black Mass - Age of Satan style - to straighten things out, to wit:

Salem shouldn't be "celebrating" what it did 300 years ago as a tourist event. If it recognizes what it did and wants to atone for it, the city should promote current civil rights legislation seeking to eliminate religious discrimination and persecution.

The wiccans of Salem, like hippiewiccans everywhere, should quit trying to have their cake & eat it too, i.e. affecting the clearly-Satanic term "witch" and its sinister, dæmonic glamor - then squealing like stuck pigs that they aren't, aren't, aren't "Satanists".

The lunatic fundamentalists should just go flush themselves. Please, please. [Heaven is just a whoosh and a gurgle away.]

But our Black Mass would also have to take note of the fact that Salem, the Salem-wiccans, and the fundamentalists are all bound together by a common thread of intense seriousness. Yet in another sense they are all having lots of fun **affecting** being serious and thus **being noticed** by one another. That is, again, what Salem-300 is really all about, even if the participants are somewhat Unclear on the Concept.

What can you accomplish with a Black Mass when the targets are already having a good time interacting with one another? Why try to break up the party?

The answer is to be found in what is best called the dignity of humanity. It is for this reason that I prefaced this article with that quote from Camus. There is a dignity, a nobility, even a divinity in truth and justice; they are not just bander-log toys to be

played with, then tossed in a corner and forgotten. Truth and justice were corrupted, indeed flagrantly prostituted in the case of those twenty victims of the Salem witch-craze.

Truth and justice are not natural phenomena which are given to us by the universe, such as sunlight and apples. They are universal forms which come into being through the enlightened application of the Gift of Set, driven by a rigorous determination that they shall indeed exist. Having been called into existence, they are fragile things, easily broken by a lapse in human will. Whenever their integrity is threatened, persons of strong will motivated by an unshakable respect for human dignity must rise to their defense. "But I know that something in this world has a meaning, and that is man, because he is the only creature to insist on having one."

The significance of Salem is no less than this: that it is a battleground over the meaning of those despicable murders three hundred years ago. Are they to be treated cheaply as tourist attractions, crutches for wiccan narcissism, or excuses for fundamentalist hate-mongering? Or should they "not be mutilated" - and serve rather as a reminder of what happens when truth and justice are neglected in human affairs?

The Temple of Set's Black Mass must focus unerringly on this goal. Does such a working fulfill the definition of a Black Mass, which is to expose and thus destroy an enshrined falsehood, a sacred cow? Indeed it does - and such a working, in such a cause, is befitting the dignity of All Hallows Eve XXVII.