

Gems from the Trail

Volume I

September, XIV - February, XXIII ÆS
⊗ The Temple of Set



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Volume I

Gems from the Trail is a section of the *Ruby Tablet* which covered articles found in the *Trail of the Serpent* from XIX to XXIII. The *Trail* ceased publication for almost a year and there were no plans to start publishing again until suddenly the time felt right, the *Trail* emerged again, and today members of the Order of Leviathan have *Gems* as a part of their *Book of Leviathan*.

The *Trail of the Serpent* was published initially from September, XIX through February, XXIII and over those years produced 42 monthly issues covering various topics ranging from, but not limited to, poetry to historical perspective to the Æon of HarWer, Age of Satan, and the Æon of Set. It began distribution in XIX with the name *The Order of Leviathan* and in March, XX was renamed *The Trail of the Serpent* after I had run across a fragment of a poem dated 1817 and reading,

“Some Flow’rets of Eden ye still inherit,
But the trail of the Serpent is over them all.”

The appropriate name for the newsletter seemed to leap from the fragile pages of the book and those who remarked on the change were in agreement with its suitability. Intuitively I felt it had some subtle ties with this passage from the “Statement of Leviathan” found in the *Diabolicon*:

Before God or angel, daimon or man, there was Leviathan alone,
principle of continuity and ageless existence.

The majority of the *Trail of the Serpent* articles were written by myself as Editor and unsigned. There were times when other Initiates of various Degrees put pen to paper and sent in submissions, the arrival of which was a cause for rejoicing at the Editor’s home. Those not written by me are not included in this *Book of Leviathan* supplement or in the *Ruby Tablet* version not because there were in any way lacking in quality, but rather in the hopes that the authors themselves give thought to such revisions (if any) that might seem necessary and then place them in one of the *Jeweled Tablets* or another Temple of Set newsletter.

I have endeavored to retrieve at least one article from each issue, although without

the success originally hoped for since a few issues no longer exist here in even their paste-up form. I am fairly certain the Æon will not be too terribly crippled by the loss of those few missing pieces.

As is my custom in the *Trail of the Serpent* and all Order of Leviathan matters, any and all feedback on the contents are more than welcome.

Xeper and Remanifest.
James Lewis VI*

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Leviathan

Leviathan is a name/form/Principle of long standing in the world of tradition and Magic. Described generally as a monster, the more specific form is serpentine and associated with a watery element. Mr. Job, of *Bible* fame, had the kindness to help Leviathan's name in the book of the *Bible* bearing his name, although modern day Bowdlers have attempted to soften Job's messages, thereby usually deleting the name of Leviathan in favor of a natural phenomenon. No matter: Leviathan is from Set and you will recall the words of the *Book of Coming Forth by Night* regarding the strength of the Will of Set.

Leviathan's name held a prominent place in the Church of Satan. Magus Anton LaVey's Baphomet carried the Hebraic characters spelling out LVYTN, a placement tolerated by Set for ten years — a decade being long enough, I presume, when in X ÆS the Temple of Set evolved and the Baphomet underwent Xeper into the pure Pentagram of Set we now know so well.

The "Statement of Leviathan", found in the *Diaboli-con* of the Church of Satan, is an unusual transmission. The shortest of the Statements, it has been misunderstood a goodly number of times; in irony, the message contained a time bomb for those who would lay impure hands and purposes on it: "...know that when thou behold the presence of Leviathan, thy end hath been attained" can be the door to life or death, all depending on one's path to that passageway. One of the great Magi of history provided the key to this proper way — work without lusting for results. And so we shall, both in the Order itself and the Temple.

There will be more on the history of Leviathan in upcoming issues.

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The Order of Leviathan

The Order of Leviathan is open to Initiates of the Temple of Set and is to be supportive of the Temple and its aims. It is a learning Order in which all are students and gather knowledge both individually and collectively for the mutual benefit of all involved in that Left Hand Path sanctioned by the Prince of Darkness. Initiates of the Order recognize that the Temple of Set itself has precedence over other matters involving Orders.

The aim and goals of the Order of Leviathan, as intuited by the Master of the Order, are those of endless continuation and, in a word, immortality. As this is a subject not easily pinned down to one certain area, students of the Order will find their researches taking multifaceted turns from pure basics to forum-type questions and responses of exacting precision. Members may expect dissection of various subjects starting initially with the Temple's Reading List and then working up to a reading list suggested by the members of the Order itself. "Truths" will be examined with a Setian [and Satanic] eye for fictional contents and the gems only will survive: all else will be flung into the outer darkness amid other useless lumber. Such planning admittedly smacks of the audacious, but the Order will be composed of Setians with minds capable of pushing back the limits of contemporary knowledge.

A certain amount of study will be given to the "Statement of Leviathan" found in the *Diaboli-con*. That Statement, the last of the document, presents difficulties in understanding and is easily misinterpreted. My own Understanding of the passages presents me with an inner urge to Work with the meaning and develop it along with other who may feel the same stirrings within themselves.

Head counts have never meant very much and since the Temple of Set does not number its Initiates in the tens of thousands we can count on the Temple's Orders having more time to devote to both individual and group interaction. Whether the Order is composed of two or fifty members, there will be no mere names on the membership roster. And just as you may expect me to keep my word regarding individual interactions, so I will expect you to maintain communications on your end. Keeping such a bargain will ultimately benefit the Temple and those who comprise it. There will be no overnight answers to our questions and each answer will present further questions. As our Word of the Æon is Xeper, so the Order of Leviathan will make its prime business that of exploring how that Word will impact and interact with the Order's work and functioning.

The Order is a division of the Temple of Set and that Temple is composed of Magicians; therefore there will be no class division of Degrees, with the exception of the First Degree Initiate who shall be considered as a student of Magic in the Temple itself as he or she learns the ways of Leviathan also. Any Degree above the First is held by competent Black Magicians and members of the Order shall interact as such.

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Eva Duarte de Peron

One finds hands reaching for immortality in every place — most particularly this is true in more civilized areas of the world. The concept of eternal life has been taught in many forms, one of the most sought after being that of living in the memories of others. Magus Anton LaVey understood this clearly when he wrote in the *Book of Satan* (III,9) of living in the “brains and sinews of those whose respect you have gained.” The subject of this article, Senora Maria Eva Duarte de Peron, probably would have expressed a pious horror at the *Satanic Bible* while taking to heart every word and inner message of it. Why spotlight Senora de Peron? After all, the woman was vain, egocentric, a ruthless totalitarian, and any number of other unflattering things. She was also a stunningly beautiful woman who happened to have a good grasp of mass leadership and her own form of Satanism. I must stress that she would hardly have thought of it as such.

I have some memories of Senora de Peron, but they are not marked by any great clarity. Forgotten for years, she came to my attention again in XVI when a friend loaned her copy of *EVITA*. Webber and Rice had done their usual superb compositional works and something of the way their Evita held the *descamisados* in the palm of her pretty little hand set some cogs in motion. Most particularly Satanic is the album cut entitled *On the Balcony of the Casa Rosada*, which leads up to the now familiar strains of *Don't Cry for Me, Argentina* — which is neither here nor there except to say it is a soothingly beautiful piece of music to hear between the pre- and postlude of the scene. If you would like to hear Satanic control of the crowds, I recommend the *Casa Rosada* segment. Eva understood sheep very well.

But this is all thus far from the musical *EVITA*. What about the real Eva Duarte de Peron? The Webber and Rice moneymaker is largely fantasy and therefore can be discounted as having any valid worth except as a magical stepping block. I began doing some minor checking and on discovering that Senora de Peron and I shared a birthday, well, the search was on: any woman rising to that much power and celebrating a birthday with me had to have something good about her somewhere!

Born in 1919, Eva Duarte lived in poverty and was an illegitimate, shy, quiet, almost sullen child until 1934 when she moved to Buenos Aires and began her climb up the ladder of success. A wretched actress, she nonetheless became well known through magazines, radio, and finally the cinema, all thanks to various backers she used and discarded. Eva was not a classic psychic vampire - she gave of herself,

physically at least, to each man who helped her up one further rung. It was her meeting with Juan Peron that marked the access to true power and honed to razor sharpness her sense of timing and control. Indeed, she was Peron's most valuable asset: when her death came about he was left an inefficient pawn. The Perons were a team, Juan being an overall father-to-the-nation figure and Eva the "heart of Peron", a wording that would become gratefully familiar to the levelheaded intellectuals left in Argentina. Between Juan's military and political connections and Eva's control of the workers the two ruled the country with an iron hand. Sadly and predictably, they also put sycophants and other less worthy creatures in positions of authority and thereby placed the nation on a course for disaster. But those reverses were in the future for the young and healthy Eva Duarte de Peron. Citizens of Argentina could freely visit the area of the Casa Rosada and be treated to the special shows put on by Juan and Eva to keep the workers on their side.

And keep them they did. Juan basked in the limelight provided by his wife and did little except display a facade that kept the larger working classes happy while playing to keep the military as contented, or at least quite, as possible. It is Eva who is the focal point of our article.

One of the hallmarks of a Satanic [and Setian] Magician, as the *Satanic Bible* points out, is that he does not hope and pray for favorable conditions to come about, but rather takes command of the situation and *makes* them happen. Anyone knowing the least thing about Senora Peron's techniques could have no doubt that she did just that. She ruthlessly eradicated all the enemies possible and just as ruthlessly harassed and pursued others. This does not make for a socially acceptable Satanist in today's world, but it does indicate her forward drive in the climate she created through her own power.

Eva was a curious mixture of the Satanic and the vacuous, the best and the worst. Her prime driving force was aimed obviously for personal power and pleasure, both of which she attained. She was capable of blasting out inversions of good and evil on social standings, thereby raising the *descamisado* to a more prominent and self respecting level while at the same time destroying liberties and merely switching padlocks, a thing she did with glee to the hated oligarchs of Argentina. There is no telling what the woman could have accomplished had she had copies of the *Satanic Bible* or any of the Temple's *Tablet* publications. Fortunately for the world those publications were not available during her lifetime. Too, she was addicted to cheap pulp love novels as reading fare. I will spare you my opinion of those piece of "literature".

Circa 1948 Eva began to suspect she might not live forever and in fact carcinoma was forming in her body. By 1952 she would be dead, her loveliness wasted by disease. She began plans for producing *La Razon de Mi Vida* and the book, which can be read in English under the title of *Evita by Evita*, is pure sentimental hogwash and probably not written by Eva herself. It was nonetheless one of her bids for immortality in the form of the written word and the text survives as an example of bad writing. It is ironic that this woman who paid homage to the Papal throne and made sure of being accompanied by priests is remembered in spite of her lies to herself and the world. She is still regarded as a saint by many of the poorer and older classes of Argentina and of course is a profitable venture for those like Webber and Rice.

And so Senora Maria Eva Duarte de Peron has her immortality. This woman who rose from nothing to one of the most powerful women in the world in a short span of years, who mixed the best with the worst, the Satanic with the decidedly non-Satanic, remains alive in memory. Her enemies remain in violent opposition to the Peronism she helped bring about and her advocates view her as a saint. Her comprehension of mass rule and adoration was almost unequalled, as was her absolute determination to annihilate all critics. We certainly cannot recommend putting neo-Peronistic techniques to work in daily life, but we can look at this remarkable woman's magic through her grasp of attainments and some of the ways *not* to bring them about.

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Remember Mr. Lot?

Lot, husband to the world's most famous block of salt, holds an interesting little bit of background in his name. Since *Genesis* was bound to have changed a bit here and there in the telling before some scribe got around to putting it all down in black and white, there is a chance the gentleman had a completely different name. Regardless, "Lot" will do for purposes of identification.

The Plain of Sodom is now, archaeologists suggest, to be found beneath the hypertonic waters of the southern tongue of the Salt Sea and in Arabic this body of water is known as the Sea of Lot. Yahweh, so generous with lands, promised the areas to Abram [*Genesis*, Chapter 12] and when Messrs. Abram and Lot found their combined companies too much too often and too close Lot (or the gentleman going by that name) pitched his tents hard by Sodom. In the area of Canaan "Lot" had a simple enough meaning: goddess. [*The Final Conflagration*, Charles Shiveley] The goddess of the twin cities of Sodom and Gomorrah was of the mother-goddess type and was probably worshipped through representations of her in a serpentine form. The names of those forms were Lotan, or Lawtan, or Leviathan. [ibid] The great "crime" of the twin cities more likely was that of worshipping a deity other than Jehovah. Indeed, some accounts of the transactions between heaven and the two refer to idolatry, a dead giveaway. It is doubtful that fire rained from Paradise upon those cities; what is more probable is that the newly-tented people made war upon the people of Sodom and managed to overcome them. Sodom and Gomorrah may not have had the need for defense prior to the new arrivals outside their walls and it makes for interesting speculation to think how history might have changed had they been prepared to defend their cities.

But it appears that whatever took place, the inhabitants of the twin cities were not prepared. As time passed and the area about Sodom became more and more desolate there were few better ways for the priests of the time to illustrate the wages of sin to each generation than to point out the site of the once teeming cities.

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Nag and Nagaina

Being the First Night
of a
Dialogue Between Serpents

NAG: Health, Lady Nagaina.

NAGAINA: Health, Lord Nag. Upon what shall we discourse this night?

NAG: How say you to "honor", O Lady?

NAGAINA: It is well. How define you this thing?

NAG: As the highest and best and the worst and most despised of things among mankind. While I coiled near doors and hung from branches, men, all unaware of me, have praised and cursed it.

NAGAINA: How? What? Oh, I perceive — fair is foul and foul is fair. Is this it?

NAG: Yes. The greater the evil abiding within, the more despised is honor among them. And as things flock with their own kind, so evils congregate and reinforce unto themselves.

NAGAINA: Then the opposite also must be true, that honor gathers honor about itself.

NAG: True. The best way to arouse the bestial in men is to place one man of honor among a pack of rogues. The dust of earth is held in high regard by the low of conscience. They should not be, such that such are allowed freedom is a drawback to civilization. Given time such will be not, for the catering of a civilization to the worthless is a sign of impending doom. A land is made strong and healthy by effort, not by foolishness and waste.

NAGAINA: Even so. We have seen nations rise and fall in our time, some by changes of fortune, some by age, some by nature's wrath, and some by the death of honor. This last is the worst and the best. The tides of time work against men of good and thereby either overwhelm them or bring out the strongest and permit them life. These become... How shall I say it?

NAG: Kin of ours, Nagaina?

NAGAINA: Exactly. The very battles which they fight with life are a part of their sustaining forces; their Prince, with foresight and planning, altered the genetic codes of their ancestors so that those descendants who survived did so with an understanding unequalled in their age.

NAG: What of the sleepers of their most general race? Have you seen them?

NAGAINA: They abound. The surviving awakened ones treat the sleepers with fairness enough, save when they rashly attempt to prey on the awakened about

them. First they use a deflection designed to send them off harmlessly aside. Should that fail they are given a display which normally serves to give them new wisdom.

NAG: And if they learn not?

NAGAINA: They are sent on a path to destruction. It is not a thing the masters of the kind enjoy, but neither are they martyrs. You see, O Nag, they understand that those who seek death find it seeking them in the end, but those who walk the earth more than once opt for drinking from the pools of life rather than those of death.

NAG: A thought comes to me.

NAGAINA: Speak, Nag.

NAG: The masterful ones must be nearly impossible to control. Yet they could not endure without some manner of management, some overlord seeing and setting the others on their rightful paths.

NAGAINA: But they —

NAG: Wait. Such are not easily told what to do and when. They have a leader appointed by their Prince, but he is wisely foremost among them and not their rider.

NAGAINA: Still, there must be a discipline.

NAG: There is. They themselves live in awareness of the examiners, those spoken of by their great Prince. Each understands that he is hourly summoned to a court composed of himself as judge and jury. There is a certain thing that keeps them upright beings. That thing...

NAGAINA: Now it comes!

NAG: ...is honor.

NAGAINA: So now you come to it. These examiners, what names have they?

NAG: Conscience, Higher Self, *aristas*, soul, the names are legion and all have meanings particular unto themselves and the speakers. Perhaps one of the better known names could be conscience, or maybe Self. Indeed, both would be appropriate for they cannot be avoided forever. A while, maychance, but not for long. There must come a time when the being is alone with himself and realizes it so. Then comes a time of reckoning, a thing the wise will reach for with eagerness.

NAGAINA: These masters, can they live without honor?

NAG: For a while. A great one among them once spoke of those who doomed themselves to a slow disintegration. Just such an end is what any without honor hasten toward. They can live a while drawing life from those around them, but as their own internal fires dim their end is certain.

NAGAINA: Sum up, my lord. The day draws close and the light, untenanted by our magic, advances upon us.

NAG: This re-established race has honor as an integral part of its makeup. That quality is not the only vital part, but it is nonetheless a most necessary one. Without

it they would find themselves becoming one with the Cosmos, mindless and mechanical, living only in a brief flare and never to return. The presence of it, however, ensures that they and their yet unknown children endure. Once before their race was mighty upon the earth and it appears the work of the first was not lost in the sands of history. As long as they live we live in the magic they generate. Now farewell until another night. Life, health, and strength to you.
NAGAINA: Life, health, and strength, O Nag.

Nag and Nagaina

Being the Second Night
of a
Dialogue Between Serpents

NAGAINA: Health, Lord Nag.

NAG: Health, Lady Nagaina. How fared you since last we spoke?

NAGAINA: Well enough, myself. But I watched men plotting against men and saw lives ruined by those more miserable than the preyed upon. In mixed pity and anger I saw them all, aye, and turned by back lest my fury waste venom by striking the few nearby. In truth, there seem more of them than our race could deal with.

NAG: It is so. Were we to deal death as some of these leave themselves open to it, others as bad or worse would arise in their places. Calm yourself, flesh of my flesh, and let us partake of the wisdom of our kind.

NAGAINA: A good thought, Nag. But let any I saw earlier stroll nearby and our speech must wait a bit. *[Nagaina laughs coldly.]*

NAG: Fair enough, my lady. Having seen the same sights I cannot blame you. However, our discourse will perchance turn your thoughts from killing.

NAGAINA: Then it must be good indeed, O Nag.

NAG: I think it so. Have you thought, Nagaina, on our speech of last night and the magicians among men?

NAGAINA: Yes, and glimpsed perhaps one this day. He partook not of the games the base ones played, but out of compassion helped and raised up to dignity where he could. Mistake me not, he handed help not on a platter, but gave the start that would allow the unfortunate ones to attain greatness on their own. He looked lonely, Nag, and my heart went out to him, so noble and great against the low ones. Indeed, had he known of my presence he could have picked me up without danger.

NAG: What? This from one ready to strike even now should chance present itself?

NAGAINA: Taunt if you wish, my lord. You did not see it. Even you, with starfire in your blood, would have allowed yourself to be cradled by that one.

NAG: That is as it may be, but surely he would not idly collect serpents?

NAGAINA: Of course not. I spoke of him as noble, not imbecilic. But time passes.

NAG: Indeed it does! Let us again talk about these masters and a thing they are faced with.

NAGAINA: Which is?

NAG: The *telos*.

NAGAINA: Ah, a subject they will think on long and hard through their eternal quests.

NAG: Think on it they must. All their energies and works cannot be contained within their society alone forever and the interactions between their selves must have a goal. The general meaning of *telos* possibly might not apply here. The word means "final goal or ending" and their feet can travel eternal paths. I confess it beyond my wisdom to describe the exact way of it, though through Understanding I can look upon their works and see the directions they are taking.

NAGAINA: Tell me. No, let me try my Understanding against yours.

NAG: Do. Starfire flows in your veins too, lady.

NAGAINA: In their society there are those who are neophytes and Adepti; then there follow those who are consecrated to Priestly functions. Among those are found prelates of their kind. And from among those is selected a *logos* to formulate the Will of their Prince. Such may attain to the highest honors and greatest of Tasks with their Word and Word accomplished.

NAG: You merely recite. Get on with it.

NAGAINA: Patience. There is a method within it all. The prelates are at work with their Understandings and some found divisions to aid their own. And now it becomes difficult to put in precise wordings because to describe them in exactness would be to tell the workings of each. Neither race, theirs nor ours, can tell with an absolute certainty what will happen in the last detail.

NAG: True enough. But we can see a general plan, you and I.

NAGAINA: That we can! Each prelate will work in accord with his or her Understanding and share their knowledges, both alone and together. By this they will bind the forces they control and come to channel them to the benefit of those yet to be.

NAG: Has this been tried before?

NAGAINA: In a fashion. Some have arisen before their times and now their words are left for the world to use as it will. Others have had a glimmering of the *telos* and have misdirected it sadly, not only to their own harm, but to the misfortune of others as well.

NAG: Sadly indeed. Many sunderings and much pain and confusion comes of such times. Do you think they can deal with these forces, lady?

NAGAINA: Aye, Nag. They can and must. Their lives depend on it. They are

intelligent enough to know that if a thing produces results it must have a cause. They know magic well and use it well. They must find the way to channel the forces at work or the results not understood will make their way harder than a path of thorns. Watch, my lord, watch and see.

NAG: I shall, lady. And now fare well and great magic to you.

NAGAINA: Great magic, Nag.

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Eternity and Infinity — At Your Disposal

Back in November of XIX the question came up regarding the views of death and infinity as seen from the standpoint of the Order of Leviathan. Here it is January of XX and it is about time an answer was forthcoming. Since that response would be based on the Order's philosophical outlooks it seems not improper to make that answer a part of the newsletter.

Setians are not alone in enjoying life and living — the self-awareness, regardless of depth, does not wish to consider the time when it is not as it is now: alive and cognizant of sensations brought about through sensory input. Naturally enough we all know there will come a time when the metabolism fails, the heart becomes bradycardic, and the lungs exhale their final air mixture. What then? What then indeed! "None return", the inhabitants of old Khem used to say when recommending the eat, drink and be merry school of thought, one I am sure was not meant to advocate head in the sand philosophies. Olden Khem had a most elaborate religious system designed to deal with life, the universe, and everything — including the passage of the soul through the underworld. [In these days preparing for it can be done even by computer. Commodore 64/64C/C128 owners who have an opportunity can experience Magistra Wendall's computerized *Senet* are in for a surprise and can begin to see how the old ones felt when watching a portrayal of their fate on the board.] Ancient Khem is perhaps the best known of the people specializing in immortality and developing a system to have THE answer to death.

They were not alone in this. Each civilization to arise has built a sophisticated answer to the question of what comes next. It is ironic that the pressing force behind finding out about death is a contemplation of life and mortality. It is difficult to imagine with any degree of accuracy a time when one was not, given all the personal impact of the self and its environs. To reflect on this produces a rather warm and comforting feeling deep within and the presence of such sensations encourages the hope for continuation to be reinforced. There is a section in *The Circus of Dr. Lao* in which a garrulous and innerly vacant lady is told by the gentleman from Tyana that her fate is to be buried attended only by a few mourners and her presence on the planet forgotten after a short time. Her reaction is one of desperate fear mingled with abject misery on learning the truth of her future. She later suppresses these feelings by airily claiming the soothsayer had flirted with her. She is not the first to have lied to herself in fiction and in real life. The movie occasionally shows on late night channels and the book can be found with less trouble than expected. Dr. Lao's client may have seen for a brief moment that her

continuation might not be assured, but she dealt with it in no uncertain manner by ignoring it and preparing her own story. We all tend to prepare our own individual stories; some have more authority and say about its reality than others. Do you recall the "light at the end of the tunnel" message on the front of the December issue? That was not strictly for fun; the train mentioned in it is an analogy saying that perhaps it is not as easy as flying down a long passage to find paradise - or whatever.

So the process is not an easy one. Perhaps THE answers god-botherers and others are so fond of putting into the mouth of Jehovah and similar deities are traps as surely as the #II-66 nightmare passage of the *Book of the Law* was seen as THE answer by Magus Crowley. Is there an answer that is THE answer? Yes and no. "No" in the sense that no overall answer can work out for each individual person; "yes" in that each singular self can work out his own answer which becomes THE answer. Both based on and adding to the "yes" answer is the word of the Æon. Xeper means to Come Into Being and as I have said in the past, the Word is both noun and verb. It is an active and ongoing Word/word which requires continual attention to any number of the facets of life's impact on us. The Order of Leviathan sees no reason why an Initiate who has trained to constantly strive for the higher parts of life and himself should not continue to do so *sans* a mortal shell.

The search for the grail is one which will draw results not in a single universe; both the objective and subjective universes cannot but be affected by the efforts of the search. Here we strengthen both by turning them to our Wills, certainly not for the simple entertainment of it in order to have a little fun here on Sol III. Everything boils down to the fact that there is no predestination. No predestination, no Heavenly overseer, no power so overwhelming as to force an end or continuation *unless the individual himself opts for one or the other*.

Setians are among the most inquisitive beings on earth and never content to just accept, want to know why a thing acts/reacts as it does. If Setian man can be seen as the most advanced on Earth's face, it is based on the dynamics of the theory of "The Statement of Satan ArchDaimon" from the *DiaboliCon*:

What, man, art thou? Why thy presence? Because thy own purpose determines that of the Cosmos itself, though otherwise it may have been suggested - the creation, perpetuation, and exercise of the Satanic marvel that is free and unbounded Will.

And

With no purpose the force of the mind must fail.

That force of mind uses many tools to accomplish its ongoing task(s). One of the more curious, and one that made me look in the mirror, was written up in the November, XX issue of *Runes*. Erotic Crystallization Inertia (ECI) is a truly workable and enthralling area of Magic. Magus LaVey and I would get along beautifully in our choices of music and probably for more or less the same reasons. And both of us, apparently, have experienced the same amusement at watching visitors exposed to it. As Dr. Aquino points out, there are some dangers attendant to ECI and as I can attest, they wear attractive robes. The trick to successfully using ECI is to use it rather than being used by it. Beyond the dangers there are positive applications and they are covered in the *Runes* issue. I would recommend that the Initiate interested in attaining immortality spend time reading the article.

But the questioning Initiate also asked about infinity and the Order's views thereon. This we can sum up far more briefly: just as immortality is up to individual Initiates, so infinity goes hand in glove with the other concept. Infinity is the open field of the immortal, his lab [mad or otherwise], and another stimulus agent working to reinforce the plan to stay alive. Remember what was said about the force of the mind failing with no purpose to support it. Imagine, if you will, being self-contained/bound and having all and everything before you to explore for as long as you will. I personally look forward to it with a great deal of anticipation even though not pawing the ground to get there right away. [Is it the Tardis pilot within me ready to take off at a moment's notice or is the pilot a reflection of something far deeper?] The message of Leviathan is a search for the *telos*, ever finding further and greater goods and goals beyond those already attained. It is a constant state of being known as Xeper.

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Dungeons, Dragons, & Altair IV

A recent radio newscast devoted a bit of its time to the allegations of the anti-Dungeons and Dragons crowd. Everyone knows D&D players use the services of wizards and demons, right? My, my, not *another* one...

On the other hand there have been any number of murders and suicides by D&D players, so exactly what is taking place? Although it is somehow difficult to accept that Set [or whatever name he is known by] may have been pulling a fast one on us, that seems to be one of the popular hysterical notions. Another possibility is that of human error. Religious leaders over the centuries have found putting words in the mouths of their gods all too easy — Christian evangelists continue to do so to this day. The adverse D&D publicity is another example of the bandwagon opportunity. I seriously doubt if a great percentage of the most outspoken care one whit whether any damage comes to children or not. The outrage seems to come from the money going to the D&D companies instead of being directed into the pockets of those doing all the raving. We have seen the pattern before.

Back in the days when *The Exorcist* hit the theatres the rash of possessions came to the attention of everyone not a hermit. I think then-Magister Michael Aquino summed up the whole thing best when he wrote, "What is the *real* reason behind the popularity of *The Exorcist*? Is it only that people are morbid and like to see a little girl subjected to various sorts of abuse? No doubt this is a factor. But I rather suspect a certain wishful thinking on their part — that they too could indulge in, rather than abstain from their hidden compulsions." [01/22/IX, Exorcism Fact Sheet for the Priesthood and Regional Agents, Michael Aquino IV*] With that we get somewhere. It is much easier to blame the supernatural for socially and morally unacceptable behavior than to admit to one's self and others that the urge was self-originated.

People who take seriously the Devil Made Me Do It philosophy are not saying very much for themselves. I do not deny the vast power at Set's disposal, but neither do I believe he dedicates all his time and energy to making life difficult for humanity. If the Devil Made Me Do It doctrine is correct, we have no freedom of Will and find ourselves mere pawns in the hands of Good and Evil. The truth of the matter is that any nasties people do come from within themselves, not outside. There is no Ministry of Lust demon forcing you to take a second look at that knockout piece of flesh walking down the street. Admit it — that specimen of humanity is pleasing to

the eye and just as your superego can appreciate the finer points of the view, the id can make any number of recommendations of its own.

For those of you who may not immediately place Altair IV, it is the home sphere of the Krel from the movie *Forbidden Planet*. It is a film Setians should watch a minimum of one time. Not only are the special effects good ones and the overall show interesting, there are a number of Magical implications in the Krel's doom that are worth considering. The main problem facing the Krel was that of overlooking the inner forces while concentrating on accentuating the powers of creation. That doomed race stood at the height of their powers and forgot that the baser parts of their beings could and also did have access to their ultimate machines. Thus the Krel died, victims of their own id monsters. Morbius suffered the same fate at the film's end and the audience is left to ponder if it will what can happen from within.

And from that within is the home of the Dungeons and Dragons demons. Players of the game are not of the Krel race, but it is somewhat sad to see minds so delude themselves as to think such awakened powers as manifest themselves come from elsewhere. The id monsters from D&D are simply and straightforwardly that: facets of the personality and one can describe the entire situation in the same way the *Forbidden Planet* script speaks of the late inhabitants of Altair IV. "After a million years of shining sanity, the Krel could hardly understand the power which was destroying them." Setian Magicians have the jump on those who get carried away with D&D because we know where the demons come from and just as importantly how to deal with them.

So enjoy your D&D games, dust off the OUIJA board, and have yourself some fun. Any demons you meet are of your own creation.

Probably.

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Don Sebastian

Author Les Daniels once wrote a book entitled *The Silver Skull*, a vampire story of thought provoking nature. I bought it during a boring trek out of town and it lay on the shelf with only a chapter or two read until another boring day came about. I sat down the with the book and found myself unable to put it down. Daniels apparently has written another Don Sebastian book and while a copy is not in my library, it will be if ever it comes to hand.

Through the lips of the vampire hero Don Sebastian, Daniels speaks of a black and silver world constructed as a haven for his soul. Copyright considerations make it difficult to quote as fully from the text as I would like. I recommend keeping an eye out for the book in order to read first hand the telling of the vampire's experiences between the death of his first body and his return in a strange and new world.

One of the primary definitions of Magic is that of change being brought about in accord with Will. Looking at this another way, no change can be brought about without creating something in some way differing from the previously existing conditions. Change through creation, if you will. If this works sufficiently to impress us with its power in more or less minor matters it would behoove us also to look upon it with an eye toward more than the here and now. If the vampire Don Sebastian created a black and silver world in fiction, how much more far-fetched are some of the worlds we see created? It is somewhat amusing to contemplate what the feelings will be of those who create for themselves a heaven of shining bright and find being an eternal harpist eventually humdrum. Why stop with Christians? What about all the other religions of the world? And perhaps if souls do "come back" through believing themselves subject to the ridiculous reincarnation theory they have none to blame in reality but themselves.

If, as Ipsissimus Crowley said so often, every man and every woman is a star, we are dealing with formidable potential. The Order of Leviathan is of the opinion that DCLXVI was correct in his potential. His next comment seems to bear out the perception: "That is to say, every human being is intrinsically an independent individual with his own proper character and proper motion." The presence of the individual is of course little in itself and all depends on what uses it is put to. The Magus of the Æon of HarWer says the same thing, but with a bit more elegance of style. "Every man and every woman has a course, depending partly on the self, and partly on the environment which is natural and necessary for each." I have heard that last interpreted as an indication of Crowley's insistence of harmony with the

Cosmos. My own personal interpretation is that of what is "natural" or right for the individual being. After all, how little of the Ipsissimus' own life was what might be considered as natural!

All of the above ties in when we return to the vampire Sebastian and his created haven of black and silver. Les Daniels' novel is not completely fictional since he has written down a Magical truth: The Black Flame is there to be *used*. Is it really possible to bring about such a haven? Is it possible to survive? The indications from my own *Magical Workings* suggest that it is both possible and necessary. The more or less temporary place of refuge might take any form — it would seem, in light of every man and every woman being a star that the particular form would depend on the individual.

And with that the thought is passed on to you. Having been to the House of Apep has given me both a time of remembering and a foretaste of what the future might be. The Order of Leviathan is fully convinced that the fact of life is here and now, but it is equally convinced that when the metabolism begins to fail that other forces must take over. There are few who can know with certainty if your own great House is being built; you are one of them.

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DO WHAT THOU WILT SHALL BE THE WHOLE OF THE LAW.

None of you remember me. I died as you were beginning. I lived in the days of the Big Lion and learned from his lips at the Abbey. We were not as you are and could not have been. Those of us who were already old had returned too early for your philosophy.

But we lived, oh *how* we lived! We loved and fought and studied and saw our Magick blossom forth. We learned of Will and the Star, of Scarlet Woman and the Beast, of Magick and Mystery, of Keys and Tablets and O, Setians, how we bent the universe to our Wills! But it perplexed us and we often found our Master's foot outstretched to trip us. I fell many times and arose angry, but determined that the Beast would not have another chance to make me fall. As I dusted myself off he would laugh and say it was a thousand times better to make every kind of mistake than to slide into the habit of hesitation, of uncertainty, of indecision.

But he was right, of course, and when I looked on the Star I *was* the Star and determined my own path. I saw the Magick would not stop with us, but would grow and change. "Come unto me" was indeed a foolish word and it was I who went. The years flew and we grew older, all of us. Many drifted away and the others of us worked and learned and eventually a wondrous thing happened: I Understood. One of the things that came from this Understanding was the sure and certain knowledge that my Star need not fade.

And then I lay in my bed and the darkness grew about me. The world swam and I realized change had come about. No feeling, no sensation, no memory, no sadness or joy, just a cosmic nothing surrounded me. A great Gate was there somewhere - I knew that. Somehow, somewhere there was an escape route and how I found it cannot be explained. The Double Wanded One was there and I knew the years had passed. Fresh fever burned in my veins and I went forth to serve the new king.

Yet a part of me remains in the Great House and through it my other self watches your life and Magick. Beware the cosmic nothing, Children of Set. You have only to awaken and enter the House you have prepared through your work on Earth. Looking back over the past and the present, you live in fortunate times and have greater Magicks yet to come. What our Prince said to us, I say to you. Lift up thyself! For there are none like unto thee among men or among Gods!

LOVE IS THE LAW, LOVE UNDER WILL.

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The Black Brothers

“...for the Black Brothers, how?”

So runs a passage quoted in *Magick Without Tears*. Very ominous sounding, these Black Brothers of the Magus Aleister Crowley. Certainly it suffered in translation from any number of corruptions along the way as opponents of the Beast found themselves placed amid the undesirables of the day. Political tactics to one side, a look at the Magical implications of the Black Brothers might be of interest.

To the best of my knowledge Crowley introduced the term into the occult world. In *Magick in Theory and Practice* he made the commend that “‘The Devil’ is, historically, the God of any people that one personally dislikes.” This would seem to best sum up Crowley’s use of the words politically. The Magical side has a certain foundation of its own and it is this aspect the *Trail of the Serpent* will examine.

If the being has a choice of what it is to do and how to do it, there will be room for any number of errors. It is just possible that the door to the Black Brotherhood may be opened by either mistake or purpose. Crowley’s writings tell his readers that one either becomes a Master of the Temple or a Black Brother. I daresay this was not a comforting thought for the Adeptus Exemptus of the Æon of HarWer, particularly when Crowley penned the following:

They keep themselves from the kisses of my Mother
Babylon, and in their lonely fortresses they do pray to the
false moon. ... Thus do they shut themselves from
compassion and from understanding. Accursed are they,
for they shut up their blood in their heart. ... Yet of their
own poison do they perish, and in their lonely fortresses
shall they be eaten up by Time that hath cheated them to
serve him...

William Shakespeare wrote that while the good a man’s life is often entombed with the bones, their evil lives after them. Such would seem to be the case with the Black Brothers. Such “evil” as Crowley describes strikes me as an attempt at stasis, a freezing of the time and circumstances found most comfortable in a nonstressful manner. Here is where the disastrous part of a Black Brother’s life comes in: like the hermit he lacks the expertise which comes from fighting the battle of life and the

learning which comes about from fighting the battle of life and learning from the crucial combination of failures and successes. While none of us find pleasure in the trouble resulting from having to deal with the inconsistencies of John and Jane Doe and Company, we nevertheless find ourselves the stronger and more knowledgeable for the encounters.

I suspect then that whosoever "shuts up blood in his heart" is more accurately closing the door to further growth and development. When seen in the context of *Coming Into Being*, Crowley's warnings take messages of no uncertain meaning. It is necessary to avoid any number of pitfalls which may range from a loss of appreciation of Magic's splendors to the common sloth. If this sounds an outrageous suggestion, I would point out that one of the obstacles to being an active Magician is that of the inertia of the natural universe. As a commercial on the tube once said, it is not nice to fool with Mother Nature.

Although Crowley painted a picture of dark shapes lurking in a vast abyss of even darker shadows, the Black Brother can be a very real state of being. All of us have seen Initiates who begin with fervor and sincerity only to end either in silence or a state marked by an inequilibrium that admits to no application of logic or questioning. As Crowley wrote, the Initiate in this state lives on and may prosper for a while, but in the end falls prey to a collapse brought about by the lack of inner substance. The outer walls can resist pressure for only so long and then oblivion must be the inevitable end.

Aleister Crowley made very free with the Black Brother label to describe anyone he fell out with, but one good look at this life reveals that it was a portrait of his own actions from start to finish. Like his comments regarding the Devil, many were made in a spirit of some animosity and were therefore to be taken with 65 milligrams of sodium chloride. Each Initiate has a choice of how to proceed and by what path that progress will be made as well as that question of how long it will be indulged in. The same holds true for life as it is lived in the moment of now and the choice of locking oneself in a cave, *a la* Plato's analogy, or of experiencing change in accord with the Will is one that must be faced daily.

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The "Right" to/of Life

Bandwagons are popular things to be on; if you really enjoy banner waving and all the pageantry, not to mention the snake oil sales that go with the whole affair, then bandwagons are the only way to fly. One of the more popular causes over the years has been that of the "Right to Life". What the *Trail of the Serpent* will be covering is not the pro-/anti-respirator crusades or the abortion question. Instead we will look at the perspective of the Magician faced with yet another aspect of life, privileges, and rights.

Life and living are integral parts of being a Magician. These are opposed to the simple day to day existence as endured by the segment of humanity indulging in less depths of consciousness than our Setian kin. Priorities have a great deal to do with the quality of life and the right which individuals have to it. Are there any real inherent rights? No, merely accorded privileges. Keeping that in mind, what is the good of being a Magician if you cannot do a little creating along the way? In this case the creation has an important side effect; it creates the right, as Magus Crowley put it, to do what you Will.

The ways of seeing rights and Wills are myriad and they travel through multileveled philosophical and experimental stages/states. A good many find F.H. Bradley's "my station and its duties" belief acceptable and comforting. I cannot say I go along with it in its entirety as quoted here:

I can discover what is right by finding out the particular role established for me by the whole complex of social consciousness. And I am free when, having discovered this role, I perform it in a conscientious and thorough manner. I shall, of course, be required to fill many roles, but they are all subsumed in the end under the state - the rational organizing principle seeking to be embodied in the over-all organization of society.

Bradley was a prominent disciple of Hegel, himself a philosopher concerned with the development of man's consciousness of nature and himself. [See 16A on the Temple's Reading List for a more indepth exploration of Hegel's observations.] Although Bradley had a good grasp of his field, his thoughts as quoted above smack of Nazi Germany's individual consciousness transference to state consciousness. If the cards are played right there is no harm to the alert and oriented individual

consciousness. I suspect the great and well-known of Nazi Germany not to have been the sole reapers of the conditional/environmental benefits of the day.

Although the social complex is part of the arena in which we move, obedience to it makes not for rights, but instead for privileges which although pleasant enough at times in themselves, still do not serve to make rights. It is the individual being himself who must on his own make what rights he wishes to take advantage of during his tenure on this earth and in this form. Magus Anton LaVey knew this as a truth and incorporated it into the *Satanic Bible*. In *The Book of Satan* we find this:

Before none of your printed idols do I bend in acquiescence,
and he who saith "thou shalt" to me is my mortal foe!

I raise up in stern invasion the standard of the strong!

Gather around me, Oh! ye death-defiant, and the earth
itself shall be thine, to have and to hold!

While the "might makes right" theme is apparent in these selections from the Infernal Diatribe, I am strongly reminded of Ouspensky's comments on the subjective and objective. [See *Tertium Organum*.] If you have to have a propensity for reaching to help the underdog, the *deserving* underdog, I might add, the good Mr. Ouspensky will tug at your sleeve and ask your attention in the matter of the criteria you use in determining "right" and "might". By whose standards is the underdog "deserving" and whose determination makes him the lesser of men? Do you see where this is taking us? Do we have an inherent right to judge the correctness of this or the other individual being?

I suggest that there is *no* inherent right from birth; family influence, wealth, and so on may help a great deal, but our attention should zero in on self-established rights, themselves a great deal different from their sandbox politics cousins. This centering opens the door to a great number of different views of previously taken-for-granted life and living impressions.

The question that comes to the Order of Leviathan is that of the right to individual life in whatsoever form that life manifests. The earth is full of living things, but unless the observer happens to be a fanatic, none can be truly said to have any "right" to life. It should come as no surprise that this applies also to humanity. The

difference in humanity and, for example, plant life is the Gift of Set. [I have no trouble in sitting down to a meal consisting of animal flesh and vegetables; sitting down to a roasted deltoid with vegetables would be a different matter. I would opt for "long pig" a /s Dianne LaVey instead.]

It is that very Gift of Set which assists in earning the right to life. Simply existing provides no basis for anything other than occupying time and space. One of the problems facing John Q. Human's vast differences in intelligence between himself and that of his dog is that of what to do with that enormous span between them. My own outlook is that his best bet is to make maximum use of the ability to travel between and learn from the subjective and objective universes and thereby strengthen himself so that he can survive when the time comes for his core being to no longer be dependent on organic tissue for electrochemical production. If you think at this time that I am going to add, "to Xeper, if you will," you are quite right. The fact that I have worked with, tested, and explored areas and aspects using that Æonic Word and consistently found it to work (and Word) may have a great deal to do with my repeated use of it in the *Trail of the Serpent* and other papers. I have found the Word of the Æon of Set to be valid and workable thus far in my personal life and my Understanding tells me that life need end only when the entity itself decides it should end.

Is there any true right to life? Perhaps the trite saying that life is what you make it has more of a sound foundation than a passing glimpse shows. Look around, both inside and outside yourself and examine. Have you been told by Those Who Know what things are "right" and who or what has which "right"? You will have a far better comprehension by being Satanic and Setian enough to dissect on your own and consign or save as the shining Gift indicates.

Then all thy bones shall say pridefully, "Who is like unto me? Have I not been too strong for mine adversaries? Have I not delivered MYSELF by mine own brain and body?"

The Infernal Diatribe

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Is Xem Really Unmentionable?

Priest Roger Whitaker's article [*The Scroll of Set*, December, XX] caught my eye immediately not only because I like the gentleman personally, but also because he chose to write on the subject of Xem. The *Trail of the Serpent* has said before now that mention of Xem is not an invitation to trouble and that remains true. Priest Whitaker is correct in his assessment of the results of a forced march atmosphere, but back in the days when Xem was first brought to the Temple's attention it held a promise of previously unsuspected avenues. Xem's legitimacy as an Æonic Word will not be the subject of this article. The concept itself will be briefly considered.

Xem's wrong turn was that of degenerating into uncontrolled mysticism. My views on that particular error are well known and there is no need to go into them here. Priest Whitaker's comment that the manifestations it was once thought necessary to force out were already there may not have been received as well then as now. The question of how well it might have gone over is academic at this point, but I suspect it would have generated a certain amount of incredulity from some quarters. There is no doubt Xem did impact, although not completely as a Word normally would. It continues to attract some attention even this many years later.

The Order of Leviathan finds the pure concept of Xem worth looking into since the Grand Master's Understanding tells him an exploration of Xem is a never ending search for knowledge and life. The Order sees no reason for Total Body Failure to be the end of everything. We leave that to those who prefer harmony with the cosmos. Xeper operates in direct violation of the laws of the natural universe, like the *polis*, always becoming, but never having attained a stasis. Xem, free of ridiculous cloud castles, is a search for the *aristas* and therefore a concept worthy of examination.

We shall not cease from exploration,
And the end of all our exploring
Will be to return where we started
And know the place for the first time.

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To Be Invisible

Perhaps this article could be written far better by the Grand Masters of the Order of the Vampyre. Invisibility is the other side of the coin of the acute presence which characterizes the Vampyre's glamour. Invisibility is a thing sought after by Magicians for as long as man has worked to bend the Universe to his Will. Has he been successful at it? Like early attempts at flight, some efforts have been fatal, some amusing, and some have actually worked.

Back in the Æon of HarWer I ran across an advertisement for lessons in invisibility. When the packet arrived I set to work that very night starting out with a number of candles placed behind me as I seated myself before a mirror and stared until the image's eyes were Second Degree red. Being stubborn and persevering paid off. About a week later the mirror failed to reflect my grin of triumph - there in the mirror were my two candles and nothing else. At least that was all that could be seen until my eyes shifted position and there I was as corporeal as they came. It taught me a lesson and it is one I am not unique in having come upon over the years: *Just as there is a command to look, so there is also one not to look*. The lessons of so long long ago in invisibility were not really a waste of time. They made a point which has shown itself applicable to any number of situations since those early days.

Magus Anton LaVey counselled his ladies that one of their greatest advantages was that of differing from men. He further pointed out that this difference was a thing ripe for exploitation. What he was teaching was the command to look. The basic Magics he expounded were designed to bring out the desire of others to serve the Magician. These methods still work to this day. An understanding of his lessons is valuable in that they not only are viable still, but that from the other side of the coin they teach a utilization of the same inner powers to achieve transparency. Whether the command is to look or not look, the fundamental order is the same: Obey.

Putting invisibility into practice is an act of Will. The *Upanishads* tell us that the mind seeks stimulation through attention to the outside world and that it is this hunger for activity (or mere entertainment) that works against the man who would be invisible. In making use of invisibility over the years, I have found a mental suggestion to "look" one that works extremely well. Since the realm of telepathy has yet to be understood completely, you may say that my method works as stated or disagree with the feeling that there are other and more subtle forces involved.

Regardless, the command gets results. If I wish not to be seen, friends pass by without registering my presence. If on the other and I do wish to be seen a walk through a crowded area becomes one repeated hello after another. Such Magics are not without some failings here, but that makes it all the more stimulating to work with.

You may have experienced this now and along in the course of your own Magic. Give some feedback and let the Order of Leviathan know what you think about the subject.

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Great Expectations

There are things I expect as a result of the pursuit of Setian Initiation. I expect to undergo evolution, although it would be difficult to put those expectations into A,B,C,D, and so on format. Work without the lust for results is one of the recommendations of the Magus Aleister Crowley, but like others I sometimes stop to ponder and ask exactly what I might be Becoming as a consequence of Keper.

In view of my association with LVYTN, I expect to gather together a knowledge of the state of immortality and leave behind me as much unobscured material as possible. There are a number of side effects I can also expect along the way. Some will be beneficial, some not. In the light of your own Keper my expectations may or may not be of importance.

Expectations are an integral part of working to get a grasp on the universe. Generally, say the *Upanishads*, "the senses turn outward. Man, therefore, looks toward what is outside, and sees not the inward being. Rare is the wise man... who shuts his eyes to outward things and so beholds the glory of the Atman within." The layout of the universe as personally conceived has a great deal to do with one's goals. In the case of the basic recommendations of the *Upanishads* the goal/expectation is Nirvana. In the case of Keper it becomes something more complex and demanding than a path leading to absorption by the cosmos. The direction we take is 180° away from that loss of identity. It is the pure worship of Set through the glorification and utilization of the being that is. The normal result of worship, as the word is generally accepted, is the loss of the Self. Our worship on the other hand enhances and glorifies the presence of being and results in steps leading upward.

Nobody, as John Fowles said, wants to be a nobody. We want a strong sense of *something* present in order to convince ourselves that we not only are, but that we will continue to be. "Few of us," Fowles continues, "now produce things that will outlast the next five years, let alone our lives. We are part of a chain. We are nemo-terrorized." I think Fowles understood expectations to a very great degree and perhaps never so much as when writing of the *nemo* and the *aristos*. I also think that were he familiar with Setian concepts he would feel us to be well on our way toward conquering the nothing. This would be a fine compliment, although not a necessary one to our states of being. The real question is whether you consider yourself to be well on your way to making progress and to be formulating and proceeding toward the upward steps leading to godhood. It is then that expectations become great ones.

Now, what do *you* expect?

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A Rite

Suggested background music: "Winter" (*Sonic Seasonings*, *Ultimate Thunderstorm*, or *Ultimate Heartbeat*)

Celebrant: Before God or Angel, Daimon or man, there was Leviathan alone, principle of continuity and ageless existence. By relation and time I have oft been sought, but Leviathan shall yield to none other than the final master of the Universe.

Assistant 1: The Black Flame descends in its Majesty and the Lord of Darkness sits enthroned both within and without. The universe alters itself in ways new and strange as this Rite seals its hold upon it. Look about you!

Assistant 2: The old gods of lies and death fade into obscurity and their followers dwindle, living on only in sound and a fury born of insecurity, a travesty of their original purpose. The marketplace teems with those thirsting to turn the lying spectre to their own ends. Extinction shall be their reward, those who lust for the dust of earth.

Assistant 1: Out of that dust they came and to it they shall return. Thinking only of the destruction of others, they are themselves drawn to their own poisoned cups.

Assistant 2: The lying gods crumble before the Immortals. Where shall man look, where worship?

Celebrant: I am Leviathan the Serpent. Leviathan the Eternal. When primordial man's children had first learned to question I heard them exclaim the same words. The fathers of those children, yea, and their fathers and their fathers' fathers before them cried the same when nature turned against them. I reached forth on hearing this and used the Black Flame as a tool in my hand and I touched those primitive minds. Generation after generation moved slowly and subtly to my pressures until in the Black Land a wonderful thing happened.

A Priest of the Dark Lord reached out to me, and I to him, and lo!, we were for a moment one, this Priest and I. His mind reeled when it took in That which I mySelf Am, but he lived and learned. And like the others of his kind, he looked within and saw the Self which had been brought into being by the Black Flame. He and his kind nurtured their Flames and no longer cried out at the loss of the lying gods.

They lived on and on, growing ever more skillful until another thing more wonderful yet happened. Their bodies died, but they lived on in the places they had prepared for themselves. When read to do so they returned and began once again, ever becoming more and more in each life. These deathless ones understood that some in the world have no fear of death because of having died before. Others had a less shining reason for not fearing death. Unbalanced ones, their souls already had undergone the last death. These walking dead had then or now no place in the eternal paths of life.

You have heard part of the means of thousands of years of progress compressed into a brief moment. What would you with me? Know before you answer that Leviathan will not herd sheep, but looks only to his own kind. He seeks no pulpit, no followers. Leviathan looks for companions. Leviathan has seen and Understood freedom. Leviathan has freed himself and would that you too be free. But Leviathan must ask you to think: Freedom from what? Freedom for what?

Freedom is not to be ignored in either thought or practice. Magi have expounded it time and time again and not without reason. If the dead hand has no reins on your living thought, if you drop not your eye nor bend your knee, if you have no right but to do your Will, who then shall call you to account for your works? Like Zarathustra, Leviathan warns you it is a terrible thing to be alone with your own judge and avenger. On yourself shall you sit in judgment, on yourself will your censure and rewards fall. It is your own future you determine.

Assistant 1: We hear and understand. Open wide the Gates of Hell that we may bathe in the Fires and conquer time.

Assistant 2: We hear and understand. Open wide the Gates of Hell that we may drink of the Chalice of Ecstasy and outlive the stars.

Celebrant: Is this your wish?

Assistants 1 and 2: It is.

Celebrant: You will not turn back?

Assistant 1 and 2: We will not.

Celebrant: The Immortal must feed on creation and work. With no purpose, the

force of his mind will fail and he will be no more. Is it your wish to be always Becoming?

Assistants 1 and 2: It is.

Celebrant: You will not turn back?

Assistants 1 and 2: We will not.

Celebrant: Conceive within your mind the totality of the infinite reaches of space. These will be your home, these your work desks. Conceive within your mind the constant pull of nature as it reaches out to embrace and destroy you. The tests are omnipresent and oft severe, the rewards glorious. Is it your wish to place yourself there?

Assistants 1 and 2: It is.

Celebrant: You will not turn back?

Assistants 1 and 2: We will not.

Celebrant: On your own heads be it. By all my other Selves abiding within the Great House of Apep, I gather my strength and power. By all my other Selves abiding within the Great House I focus the beam of my own Gift. Come forward and partake! Come forward and be damned to deathlessness. Be cursed with everlasting restlessness and go forth to live, learn, and work. Your days of repose are over. Sleep no more.

Assistant 1: Gone! Gone! Gone are my feet from the paths of Death. I will not open the door to unbeing.

Assistant 2: Gone is peace. The poison of Apep burns in my veins and I can sleep no more.

Celebrant: The Black Flame be ever within you, Brothers. For a while we are together on this sphere and then the earth moves and we do not see each other for a while. The Black Flame be ever about and within you, Brothers. The centuries are before you and who can say what wonders you will create.

Set! Prince of Darkness! I, your Priest of old, call you forth. See these friends who have died small deaths and who now live immortal lives. Set extends to you the Anx of Life, O blood of my blood. Go forth in all your own Majesty and make the great Work of Set a success.

Celebrant and Assistants: Hail Set, Lord of Darkness. Hail Set, Prince of the Black Flame. Hail Set, God of Life.

Celebrant: The Word of this Æon is XEPER, to Become. If you would live forever you must Know this Word and learn to understand it. The Blessings of Hell be upon you. The Rite is ending in this chamber, but look about it: It has only begun!

A Rite is dedicated to:
The Other Selves
and
Their Prince.

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From LVYTN's Diary

June 25, XX ÆS

2:40 a.m.

Into Chamber. Using the Parts of the Word and reaching for LIN (22nd) as the operative, results were forthcoming.

I went to the great Gate and hesitated. Something to the left drew my attention. There were, on inspection, other great Gates and further along, other beings. It was an assembly of Magistri and as I approached they grew silent. Like another of our Temple, I claimed my place by right and none moved. The First suddenly boiled out from deep within me and spoke to the assembly. "Who," it asked, "would challenge my place here?" The assembled ones looked at one another wordlessly and the First again asserted his/my right to be present. None challenged him and I departed for the great Gate.

The House of Apep was as it was before. The row of thrones remained present and when I looked to the extreme left the Seat of the First was vacant. When he laughed through my lips, I knew why.

There was enough time and no dissent from anyone so some of the other Selves were spoken with. There were still (in garments) of rainbow hues and I spoke with a Phoenician and an American. (Or was he British? The memory is indistinct.) The former was a court magician and the latter claimed to have spent time with Crowley. It was becoming a bit too much like the generalized claims of the reincarnation folk so I left them and turned to the Apep.

My question to it was that of how the Order's message should be shown and what direction I should take. Write, something said, of remanifestation. Very well, that I shall do.

AETHYR 18, ZEN.

June 29, XX ÆS
3:13 a.m.

Well, I never! Neither do I feel that I have...

A brief sense of nothingness and then I headed for the great Gate — alone. The others were for once within and I was alone. They met me silently as the Gate opened and wordlessly led me to the great Hall.

I took it at first to be Set — it was both the man-like body and the great size that fooled me. It made a motion like that of casting a net and a vast circular fog hung over my head.

A shape, the object of my {>} hope, came forth. I clutched at the belt around its waist, pulling it closer. It came near and split asunder to reveal a man/fish monstrosity. I banished the shape only to see it split again to reveal a stereotypical angel. That was too much. It was banished again and changed back to its first shape after which it melted into the fog saying against that it was of time and could be what I wanted.

The others were suspiciously quiet during all this time.

I suspect this was shown as a restatement of Do What Thou Wilt in a personal and somewhat sophisticated manner.

The Rite was ended as exhaustion flooded over me. Now terribly tired.

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From the Diabolicon

The *Diabolicon* remains a most Magical source of assistance to Initiates seeking to Xeper. Although a possible area of confusion for the tyro, the wisdom gained by dynamics lends meaning to the messages of the document. Transcribed in the Year V and for the most part held at 6114 by Magus LaVey, the *Diabolicon* requires effort on the part of the mind and Will to comprehend. Those with Understanding will perceive its connections with the past, present, and possible future of the Æon.

It is the final Statement of the eight that this article will examine. Naturally enough it is one of the points of interest for the Order of Leviathan in that the principle itself speaks its message. It may or may not be coincidental that it is placed as the last of the Statements, those previous to it having their messages of understanding life and the cosmos in relationship to the business of living life as fully as possible. The Statement of Leviathan is more demanding than its fellows and its theme is aimed in the direction of dynamics operating under conditions extending beyond those of our current arena. The Statement is not exclusively applicable to life without the biological form, but its primary thrust is one of being as opposed to having.

To examine to Be versus to Have makes for an engrossing self-study. The ever increasing level of technology provides many a tool for making life "easier" and "more fun." The latter is a symptom of the increasing decay of the older social and moral values; as Dr. Aquino once remarked, humanity in general is sitting in the deck chairs of the *Titanic* watching the sea grow closer. The emphasis these days tends to be on "I have" as opposed to "I am," a difference which becomes acutely clear to the mind accustomed to an examination of itself and its surroundings. The frame of orientation we build is one of a combination of both self awareness ("I am") and indulgence ("I have"), the latter being without the tendency toward cupidity. Paying attention to having and being will not only do no harm to the workings of the mind, but it will sharpen the vision to the fine print of being an Initiate, itself a step on the path to not only comprehending, but also putting into practice the message of the Statement of Leviathan.

The consideration of being and having opens new doors when returning to read that Statement once again. The first two sentences are made more meaningful when seen in the have/be modes.

Before God or Angel, Daimon or man, there was Leviathan alone, principle of continuity and ageless existence.

Note the presence of being.

By relation and time I have oft been sought, but Leviathan shall yield to none other than the final master of the Universe.

Note the combination of being and having.

The second quote itself does exactly what most answers do in the Temple of Set – it opens the door to more questions. Who or what is this “final master of the Universe”? My own intuition says a number of things: the reference applies to the Degree of Ipsissimus, but is also applicable to a thorough knowledge of reality. Since one man’s definition of reality often may conflict with that of another, perhaps building on that other’s reality alone may not be the best of ways to go about becoming a “final master.” The *Book of Coming Forth by Night* says it in another way:

Now let the Setian shun all recitation, for the text of another is an affront to the Self.

The quote is an indication of yet another way of preparing oneself as a master of the Universe: prepare your own material, observe that it works, explore the reasons for it doing so, and then enhance the procedures.

Comprehending the absolute is not an effortless task. The Magical Degree which comes to mind when contemplating the absolute is that of Ipsissimus, the Own Very Self. Like infinity, the state of being one’s Very Self is not one generally or completely understood by the mind. We are accustomed to operating at a level of being which is less than that of the Very Self and therefore an effort of Will is required to take the steps needed to understand the true secrets of the Degree. Yet the Grade of Ipsissimus is far more than simply an analogy for following the words of the Statement even though they tend to tie in with one another so that the Statement and the Degree heighten one another.

"The Ipsissimus," quoth the old Beast, "is wholly free from all limitations soever, existing in the nature of all things without discriminations of quantity or quality between them. He has identified Being and not-Being and Becoming, action and non-action and tendency to action, with all other such triplicities, not distinguishing between them in respect of any conditions, or between any one thing and any other thing as to whether it is with or without conditions." [*Magick*] This, along with the two Degrees before it, have been interpreted as ways and means to Magical suicide and rather than strengthening the presence of the individual Will have increased its chances of merging with the cosmos. In many a case this is a sad misadventure and misjudgment on the part of the erring individual, but Magus Crowley can be excused for a portion of his part in it by recalling that his impressions of the (10)=[1] are written in a precise way and that it is hardly his fault if people play with loaded guns. The self-deceptions possible are equal and then some to that error made by King Tenes in *Wisdom's Daughter*. It would be worth the time involved to read the complete volume and consider Tenes' fate when seeing the erroneous grasping for power which some do when attempting to attain a Degree for the wrong reasons. If the mundane purpose of power is power, the potency of that called up by grasping for a Degree is devastating.

Is it then necessary to attain the Degree of Ipsissimus before having the capability of being a final master? Probably not - were this the case we would see only a limited number of survivors through the *Æons* and the rest of us could sit about being entertained by the world's technology. Although there has been little actually written about the subject to date, there is survival of the physical envelope suggested by our researches. Those of you know me are aware that I have little patience with talk of reincarnation; like mysticism, it tends to inspire some to go off on all sorts of wild tangents and ends in not only a loss of a firm footing within the boundaries of the self, but also ultimately in the realm of the ridiculous. Yet there is always truth to be found somewhere in legend and like the youth with the shovel, I am sure there must be a pony down there somewhere. To read between the lines of the Statement of Leviathan, the process may be one of steps up the ladder by acts of Will which are aimed at a continued Indulgence in life and living. This is not to say anyone seeks exclusively to become a master through continued lives, but that like the results which come about naturally through working without a lust for results, the state of being of one's own Own Self will follow the ultimately the accumulated Magic backing the succession of lives.

Tied in with the idea of the absolute is the significant working of man realizing what neither Heaven nor Hell may effect. As with a realization of the meaning of Magistra Aquino's *Alone*, the knowledge of the presumption involved in the

massive task of the consequence of the state of final mastery requires determination and courage. Speaking of those qualities reminds me of Luke Skywalker's protest to Yoda that he is not afraid. "Yet...", Yoda impresses on him. It may go so far as to require Understanding to accurately view the enormity of what the absolute involves and to maintain the balance required for it. Despair not if you happen not to wear a Blue, Purple, or Golden Pentagram — the point is that the Statement of Leviathan, like Magus Crowley's description of an Ipsissimus, is penned in an extremely precise meaning of its wording and requires careful reading in order to prevent the possibility of going off in the wrong direction.

Another quick and easy way to destruction is misinterpreting the "obliteration of the universe that is." Like the three highest Grades, and in fact Initiation itself, there are no short cuts to the complete Self. The successful road is reminiscent of Faust's disenchantment with the world of illusion and his curse on the things forcing man to continue living in the world of deception brought about by possessions. [Again note Having versus Being.] The choir of spirits lurking nearby sings that he has shattered a beautiful world [comforting illusion] with a powerful fist [insight and a higher vision] and that he must next build a new one within himself [become what he was not through an effort of Will]. This is closer to the core message of the Statement than any of the opposite options — such as hoping to master the Universe by becoming a part of it. Successfully bringing such a creation off through one's determination is a sure indication that he is not subject to that greater Will referred to in the Statement. While Set is not in the habit of maintaining records of fallen sparrows and keeping an eye out for feet about to dash themselves against stones, he is present and while it seems unlikely that he would refuse assistance where needed, it would be a violation of his Gift to force an Initiate into mastery of the Universe or anything else. It would also contradict both the *Book of Coming Forth by Night* and the *Diabolicon*. The message is there plain and clear: no one is subject to a greater Will except by choice.

The Grand Master of the Order of Leviathan turns a jaundiced eye on symbolism, but grudgingly agrees that a certain amount of it is necessary in order to illustrate difficult or initially obscure points. Such is the case with the fourth paragraph of the Statement. The alteration of the Black Flame into Red in color is worded specifically and the capitalization indicates the opening of a door into a new Universe, one built on Becoming. The color red has a definite meaning in the Temple — our Second Degree Pentagrams are a deep color and indicate the presence of a functioning Black Magician. It is the active color of life. The Setamorphosis spoken of in this part of the Statement stands out only to pose another question: we

have an idea of what Setamorphosis presents, but what does the Being do after having Xepered into it? The Order of Leviathan suspects that such a Being would wish to allow more of its own kind the opportunity to also Come Into Being. It would, in a word, experiment.

I rather doubt life is all roses for the Red Magus. Rather, it is the strong presence of Being which is spoken of in the final paragraph and that strength sounds as though it is derived from magical muscles working at their maximum. Although difficult to do, this is not impossible. It is the perfect mind, the Very Mind itself, which takes charge not only of the Cosmos, but also of the task of new creations. More accurately that might be restated as new and refined Xepering.

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A Fragment

When the Dark One touched the genetic patterns of my kind and changed us, we were not the great successes he had hoped for. There may have been others before us similarly experimented with. I never asked him about it. The old days of rending and tearing without more reason than the drive of hunger were no more. It marked the beginning of our end.

It was not his intention to watch my kind destroy itself, but it would have been gravely wrong for him to have stepped in in order to force more change on us in that respect. We turned, my kind and I, first against our world and then ourselves. The end was worse than that I see coming for those of the planet whereon he now dwells; we kept our razor-sharp fangs and claws and then added to the expanding minds working ceaselessly to open the doors to new ways of making use of what we were becoming. I once drank deeply of the kill long after the Dark One touched me and went away both disappointed and angry with myself for having taken life without need. That may have been my salvation, for never again did I kill without need, never again did I perversely use the Gift for malicious pleasure.

We lived long, my kind, and after millennia the day of ruin finally came. I fell in that great day of destruction, but I fell sensing and knowing that fall need not be the end. I knew I fell, but then I was looking down from a great distance at the carnage and sensed rather than felt the brilliant flash that wiped my world clean of guilty and innocent alike. That corner of the universe became unclean in my mind and I moved to find a place where perhaps I would have an opportunity to put into effect what I understood the Dark One as having done.

It was not easy, this new task of mine, and telling the tales of how and why would take too long. Failure after failure came about, some on small scales, some on large, and all reminding me of my dead home world. Still, I can count successes. The flora of the planet bloom splendidly and radiate mild telepathy. Scintillating serpents glide serenely through cool jungles and while I have yet to develop beings who are not basically reptilian or plant, at least they lack the love of murder and are gentle creatures who will one day evolve into something greater than mere beauties.

Twice my world and my beings have been threatened from outside and twice the threat has been great enough for me to intervene. The first came with great heaps of burning metal from the stars. The meteor shower was dazzling and I made only minimal note of the plants growing from the strike sites. When the plants began trapping small insects I paid little notice and only when the new species began to move away from their rooted spots did I turn my full attention their way. They moved in groups, daring to trap and kill my creations solely to wipe them from the planet. Their first killings were only tests, so it seemed, and showed them they could slay first small things and then the larger ones. Fully half of my great jeweled serpents were left seared and torn before I made my move. Angered, I gathered myself and even my own creatures fled in terror before my coming. The bloodlusting starplants almost tripped over themselves surrounding the form I took to ensnare them and it is doubtful they fully understood the spell which held and called them to the spot where, forgetting all else, they waited for destruction.

Their death was total. I remembered the long ago sweet taste of dealing destruction and converted to fire. From one to another the flame went dancing. Their meteor shells had protected them from burning up in the atmosphere of my planet, but now they had no shells, only fibrous bodies with a taste for the lifeblood of my work. The fire burned not only the starplants, but the ground itself and even now, thousands and thousands of turns of the two suns, nothing will grow on that continent. It is racial memory that makes my creatures shy away from its shores.

The second threat was more gently dealt with. New forms, man-like, arrived in a ship of polished black and they were two in number. The older was clad in black from head to foot and his companion, his apprentice, was dressed in light colors. Had I not been able to see into their minds I would have thought them enemies. With some amusement I watched them do minor damage to the lesser plant life as they fought only one another. Seeing this, I let them continue. Neither could gain an advantage over the other, each parrying the others' thrusts. The younger one suddenly made for their craft, the door closing a scant second before the older one could stop the shutting mechanism. I idly wondered what was to be done with this older warrior, for it seemed he would be stranded. Their ship lifted only a brief distance and then as the older one looked up with a frown of concentration, the ship tilted, suspended itself in mid-air, and came alive with a lacework of electricity. The younger one struggled frantically without success to control the ship's

descending motion as it placed itself closer to the surface. As it touched down the bay opened and the young pilot made a leap for the ground to find the older one striding in his direction. Enough was enough and suddenly the two found themselves in not only different moods, but lightyears away from my world. No doubt their priorities were altered somewhat after the sudden change, but they were safe and could go forth with a new mystery to ponder.

There was only one major change that...

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Real Magic

Real Magic, P.E.I. Bonewits' thoughts notwithstanding, is a more straightforward approach to the universe than any other path extant. One of the atheists' leagues is fond of saying that religion, far from being the answer, is the problem. All of have had experience enough with different groups to know the atheist motto might have something to it after all. What these anti-religion groups fail to take into account is covered in the *Crystal Tablet's* Chapter One. What pro-religion groups fail to take into account is covered in that same text. To take a look at the heart of the matter, what both are attempting to do is to come to grips with the universe and thereby determine the nature of reality, to find an Answer, if you will. It is far easier to formulate an Answer by using irrational faith to decide on and build a fabric to support it than to start with an open mind and build on that!

If it is, after all, far easier to go off and live in a little fantasy world regardless of how unfounded the fantasy may be, the question of why we do Magic at all eventually comes up. It is not enough to say we effect changes because we are Setians; rather, it is the sophistication of our ability to create and alter that makes us Setian. The adherence to codes of the Self which are far more demanding than any engraved rules on stone tablets is the hallmark of an individual striving to establish the presence of reality. It takes no effort at all to define reality as that which the senses perceive in a general sort of way. It may not be necessarily true that the superficial perception of a given object or situation equals the presence of a firmly established reality. I say this because our Setian orientation is toward the essence and soul of people and situations. We look to the heart of matters, to the reasons for their being and, like Pilate, ask what truth is. The difference is that Pilate asked it of a besieged Magus; we ask it of ourselves and everything encountered.

Reality in that light becomes a thing defined by the application of the theory and practice of Magic. If Magic is the art and science of change in accord with Will, working Magic involves first saying what is real and then making such changes as may be desired. The combination makes for something both formidable and complex. Looking at being a Magician in that light, the seriousness of what we are begins to become more apparent; the effects, like ripples from a stone thrown in a calm pool, emanate from the source and bring about change. It is up to the persons and things changed whether they remain so or sink back into inactivity. There is yet another facet of working with reality and it is a sobering one. The Magician dedicated to his Work with reality and its adjustment finds himself gradually

becoming skilled in perceiving life with a piercing clarity. In a few words, he can see the why of it all. His ability to perceive that why is limited only by his attention span and informational intake, both of which increase as his perception becomes amplified. Reflecting on that I am reminded of an endless loop – as one factor becomes sharpened it works on the other, which then works on the first, and so on. The difference is that this type of endless loop goes somewhere rather than being restricted. That somewhere is spoken of in the *Book of Coming Forth by Night* and is the door to the knowledge of Set. “Let the one who aspires to my knowledge be called by the name Setian.”

Historical perspective is helpful in gaining an appreciation of the coming about of Xeper and the following aptitude for grasping the why of life and being. The *Ward of Set* was spoken for the first Temple and although it makes references to this second Temple of Set, the text’s value does not lie solely in the Sixth Part. The explanations, warnings, and foreshadowings serve to show our origins and go further in that they inflame the mind’s desire to know more and to do like Kipling’s mongoose and “run and find out.”

The first Temple exercised the initial experimentation of Real Magic done by creatures of Set. I suspect watching this take place was an immensely satisfying experience for the First of our kind. The Fourth Part is a statement of achievement:

From the reaches of the south I saw the savages of the second ordering of life in their thousands, and I sought one through whom I might prepare them for a higher existence and for the wielding of a greater power throughout the time to come. And now you have the whole of Earth for your pleasure, and for the pleasure of those in whom you have awakened the Gift of my genius, in my name, for all your generations.

The Setians spoken of in the Fourth Part have advantages very like our own. The “whole of Earth” is there for our pleasure and use and is further augmented by the advanced technology at our fingertips. The Fourth Part, along with the other sections of the *Ward of Set* is worth reading and placing in proper perspective. Doing so allows the viewer to see the progress dating from the *Book of Coming Forth by Night* passage describing the first Xeper [“HarWer I was when I was once part of the Cosmos and could achieve identity only by becoming what the Cosmic order was not.”] up to the Magic of the present day.

The Æon of Osiris was marked by a perversity unequalled by that of any other. Libraries abound with volumes dedicated to the ruin of the individual self and while understanding how mankind attempted to eliminate the Gift is obvious, it is not necessary as a part of this section of the *Trail of the Serpent*. Dull eyes, savage speech, and a cherishing of earthly decay remain widespread and to this day the priests and armies of the death spoken of in the *Word of Set* remain popular to themselves and those unwilling to acknowledge the innate ability to create.

The next major step toward Real Magic was the inception of the Æon of HarWer. The Word of that Æon, Thelema, proclaimed the presence of proof of what we know of as the Gift of Set. You have within your makeup, Thelema said, an individuality unmatched by the other life forms of your planet. You are a moving Star, capable of setting your own course through analysis and decision. The Æon of HarWer and its Word did not immediately stop the abominations of the lying spectre and it would be a mistake to think it did. Thelema, like Indulgence and Xeper, is a tool and it is up to the user to make the tool work. Certainly the Magus Aleister Crowley did just that insofar as his perceptions went. It is sad that his approach to reality was flawed by that mindless destructiveness we have read of. This is not to say that the old Beast lacked results!

Reality, as explored by Thelemites, was a trial and error reach for the why of Being through a great deal of symbolism, much of it having a high potential for confusion. And yet the basic message was there: Thelema is Will. There was also a question: now that you have it and know that you have it, what will you do with it?

When the Age of Satan came about in 1966 ce another facet of the tool was revealed and the question answered, at least for the moment. Indulge, Uttered the Magus of the Age of Satan. Reach for the highest and best and Will to operate on exceptional levels. Magus LaVey may have had his headaches when some of his Satanists went off the deep end and took Indulgence to be the same as gratification on an id level, but from the opening pages of the *Satanic Bible* it becomes obvious that his aim was that of dissipating the fog of inaccuracies which had become so widespread as to be accepted as Truths, regardless of how illogical they might be. *The Church of Satan*, by Dr. Aquino, brings the C/S to life for those of us who might not have been as close to the Magus of Satan as he was. It remains a superb account of that step from Thelema to Indulgence and like the *Word of Set*, is capable of bringing about a perspective which serves as a tool for seeing further into the why of what is real.

The Age of Satan covered far, far more than a simple paragraph's worth and there will be further discussions of that Age's implications in upcoming issues of the *Trail*.

The Initiates following the teachings of Anton LaVey (or Ragnar Redbeard) may or may not have fully comprehended the message of Indulgence by the time Xeper was Uttered, but the forces which had been evoked by Satanists and their Lord also had created through change in accord with Will a juncture at which it was necessary that an innovation take place. That change was the Uttering of a new Word. Far from being an Utterance destructive to its two immediate predecessors, Xeper further not only helped clarify Thelema and Indulgence, but gave further direction to them. The thing I would like to point out here is that Xeper, again like Thelema and Indulgence, takes steps toward expounding the question of why and the determination of what constitutes reality.

We have worked with this Word for twelve years and have yet to exhaust its many facets and nuances. The implications of Coming Into Being seem limitless, very much in the way a series of unending doors might reveal new treasures and implements for their usage with each new opening. The Orders and Pylons are all working in their ways to determine what is and is not real so that change may be effected.

The Order of Leviathan is in no position to speak officially for the other Orders of the Temple of Set, but it can define its own position in the Æon. The Order of Leviathan is dedicated to the principle of Immortality and Understands that Life is an achievement, not a thing handed over in a ribbon bound box. The workings of the Order are aimed toward teaching straightforward and level-headed approaches not only to life in general, but to Magic also. Magical Workings and other approaches which stray over into unfounded and unreasoning fantasies are paths to a madness which leads 180° away from Xeper. The Order feels that Set did not expend his time, energy, and attention to promote uncontrolled schizophrenia. Rather, his Word is given to bring about the existence of beings capable of acting as skillful creators themselves. That such a race might continue for so long as it Wills, it is necessary that they see with a piercingly clear vision. It is necessary not only that they know, but also perform Real Magic.

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*A Few Thoughts on Magister DeCecco's
Notes on Forbidden Secrets*

A number of you receiving the *Trail of the Serpent* no doubt will have received the Order of Amn's "Notes on Forbidden Secrets" and like me, not only will have enjoyed it, but learned a great deal from it to boot.

The informational flow of today passes at a dizzying, if not almost frightening rate. The High Priest recently mentioned an example of this speed being reflected in the *Illuminatus!* series. [If you have not read these you might find them worth the time involved, but be prepared — none of the books are quite what you may have run across before.] "Notes" senses this rapid pace when it pointedly speaks of awareness brought about by the process of awakening. It is also asking a question which the Order of Leviathan has found itself concerned: having acquired knowledge and understanding, what are you to do with it? Whether the *sai-disant* seekers, be they ageing hippies or others, have actually found themselves or not is more or less beside the point to a First Degree Setian looking for answers or for an Adept who realizes that Magic can be done. The reason it may be beside the point for these two Initiates is that they have come to an understanding regarding the presence of their separate individual selves and so have no need to sit about letting it go at that. It has been my personal experience that practically everything can be utilized in one way or another; with such availability of material for experimentation it is an utter waste of the raw matter itself to remain the realm of theory alone without putting dynamics to the test.

Each section, RA [Awakening], THOTH [Temple], XEPERA [Knowledge], LUCIFER [Realization/Transmutation/Light], and SEKEMTI [Perfection], restates from a different facet the necessity of not only being self- and Self-aware, but further of planning on exactly what should be done with that knowledge once it has awakened. There is, as Grand Master DeCecco noted, a difference in the mere human approach and our own. Priorities have to be established, no matter which group one affiliates with, and for some the most important thing may be that others note one's personal success, or perhaps there is a fetish for fine cars, splendid homes, expensive jewels, and so on. The lists of what comprises the highest and best will be as long as the number of individuals asked. Setians have pretty perceptive visions and sooner or later will see through image projections by others. I think the High Priest put it best when he commented to a journalist that he found himself interested in souls, not details of self-images. Mere humans find such an attitude disconcerting since it forces their awarenesses to acknowledge the presence of an

intelligence so differently oriented as to be alien. Since all of you have undergone this and know the reactions there is no need for the *Trail of the Serpent* to go into it.

The "Admonition" section is of particular interest in that it both does and yet does not apply to each Setian. It does not because each of us is unique and singular in our outlook and being. It does apply because each of us is his and her own judge and jury, prosecutor, defendant, and Examiner. Think about that.

One of the final paragraphs of "Notes" is worth quoting in full:

If you do not see with your Heart (AB)... you are blind... or sense with your KA... then you are Dead. For if you cannot BECOME that which you SEE or SENSE... then you are neither here nor there... but in that dreaded Limbo of the mealy-mouthed... the Earth from whence you came.

It would do none of us any harm to read "Notes" again - the material within its pages is well worth putting in one's own Examiner's court for comparison. Congratulations to the Grand Master of the Order of Amn for an excellent article.

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A Look at the Problem in Remanifestation

Dr. Hugh Schonfield, in *The Passover Plot*, related that while the Gospels showed one thing, Christianity worked overtime to make Jesus out as all love and compassion. Schonfield's discomfort was accentuated by a layman's comment that, "If you can get round Jesus cursing the fig tree you will have done us a great service." Like the incident with the fig tree, one of the primary problems encountered in the theory of being able to return is that of why the concrete evidence for it is so slim. A quote in the paper on the process of Remanifestation now being written for the *Ruby Tablet* is from A. Merritt's *Face in the Abyss* and is a discourse on the absence of such evidence. Why is it, Adana asks, that no one comes back to show himself and say, "See - there is hope." It well may be that as we have heard more than one Initiate say, simple desire is not enough and neither should we think the process an automatic one. It is a well known fact that the Grand Master of the Order of Leviathan has scant patience with *sai-disant* "reincarnated" individuals. The alleged return is generally for the main purpose of allowing the current incarnation to bore others with tales of what splendid lives the star of the one-man show had lived before. In point of fact your Grand Master knows a very rude word that sums up the whole range of the reincarnation theory, but will not use it in the *Trai*. It would appear perhaps that the main reason there are so few cases which we in the Temple would consider valid is that the power of the Self in these cases is generally ignored in favor of most individuals sitting back and waiting for some celestial version of Big Brother to take care of the entire matter. We know a very rude word to cover that concept as well.

Epicurus' morals, explained R. J. Hollingdale in *Western Philosophy*, is that pleasure alone is good. Advocating two kinds of pleasure, the physical and the mental, Epicurus defines the latter as the abolition of fear and anxiety and equates wisdom with the knowledge of how to do away with those inhibiting factors. One of the great problems in being able to return is that of doubt when faced with the presence of the cosmic nothing once the physical envelope is no longer active. That doubt, Epicurus might say, is an evil in that it leads to fear and anxiety. It seems ironic in a sense that those evils could exist once the enlightened being is made self-aware. "I think, therefore I am" is a basic starting point for self-awareness in that it establishes separateness; incorporating the epistemology [the theory of knowledge] and metaphysics [the theory of being] is the next integral step toward a divide-and-conquer approach not only to Epicurus' good, but also in the direction of firmly establishing a soul cognizant of its own boundaries and therefore capable of defining what is and is not itself.

The great problem now becomes clear in its irony. Being able to return is not necessarily dependent on an outside deity, but rather on the *internal* one. The *Book of the Law* also emphasizes the internal in #II-78: "...there is none like unto thee among men or among Gods!" It can be argued the words were directed to Hadit's Prophet, but the presence of the separateness of the Self is not a thing to be ignored. It is that which there is none like and which has the prerogative to adopt the form it wishes when it wishes. It can, in other words, manifest itself time and time again as it Wills.

Each of us must see through our own unique lens and it then follows that each of you will interpret remanifestation in your own way. Let's have some dialogue on the subject. As the white sheep of the High Priest's family, Thomas Aquinas, wrote in his 45th year, "If anyone wishes to write against this, I will welcome it. For true and false will in no better way be revealed and uncovered than in resistance to a contradiction according to the saying, 'Iron is sharpened by iron.' And between us and them may God judge, who is blessed for eternity. Amen."

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The Third Earl Russell

"The secret of happiness," said Bertrand Russell during a celebration of his 92nd birthday, "is to face the fact that the world is horrible." Since the essence of one of Russell's teachings is that the universe cares not one iota about our personal aspirations, coming face to face with reality and then working upward without expecting reward or punishment from above, regardless of whether we might feel it deserved or not, is another way of coming into being. It is hardly a very pleasant way to get started, but there is a following in the sink-or-swim school of thought. An occasionally disturbing little goldmine of its own is his *Unpopular Essays* [1950 ce, Simon and Schuster] and we recommend it for those with an interest not only in determining reality, but also in verifying the criteria for the determination itself.

What is it that makes a thing actually present? Further, is the real question of whether a thing is "there" or is it rather one of what makes us judge ourselves in the presence of what we are pleased to call reality? Russell goes on to quote these two limericks illustrating the metaphysics of the "amiable Bishop Berkeley":

There once was a man who said, "God
Must think it exceedingly odd
If he finds that this tree
Continues to be
When there's no one about in the Quad."

Dear Sir,
Your astonishment's odd;
I am always about in the Quad.
And that's why the tree
Will continue to be,
Since observed by
Yours faithfully,
God.

It was amusing to note recently that one of the Peter Davison *Doctor Who* episodes, "Time-Flight", made use of Bishop Berkeley's philosophy of reality as opposed to the apparent evidence of the viewer's eyes. One line in the script made a specific reference to the second limerick. It is worth your time to watch the episode if it airs in your area.

While Russell, in *Unpopular Essays*, does not restrict himself to the debate regarding the presence or absence of trees, he does cover a good range of questions and some thought-provoking answers. The amiable Bishop of course bases his argument on the necessary existence and total attention of God, the tree being an idea in the mind of that deity. While I understand the cleric's train of thought (which ends in there being no truly real matter), the proposition strikes me as somewhat ridiculous and useful only for confusing people you cannot stand. In the long run Berkeley's argument eventually winds up with the thought that all things are ideas in the mind of God - *ergo*, no true originality can exist. The overall flaw in the entire thing is that Berkeley is apparently pro-Cosmic Consciousness and sees its subjective universe as the last word in the All.

Russell leaves this to describe philosophers in general as somewhat timid people who "dislike the unexpected" and who attempt to make the yet to be calculable at least in its main outlines. I am not too sure our Setian philosophers could be accurately described as timid, but I am in agreement with the statement that philosophy, though logic [the theory of reasoning], epistemology [the theory of knowledge], metaphysics [the theory of being], ethics [the theory of morality], and aesthetics [the theory of beauty] are drawn upon to make future projections which have a fairly good deal of accuracy about them. After having read Russell's recountings of the theories and confusions encountered by dozens of philosophical schools, I am rather well pleased with the Setian method of making use of the highest and best from each. His description of Hegel's "Absolute Idea" is very much like our own method of attack. *Unpopular Essays* puts it in these words: "Logic (for Hegel) consisted of a series of self-correcting attempts to describe the world. If your first attempt is too simple, as it is sure to be, you will find that it contradicts itself; you will then try the opposite, or 'antithesis', but this will also contradict itself. This leads you to a 'synthesis', containing something of the original idea and something of its opposite, but more complex and less self-contradictory than either. This new idea, however, will also prove inadequate, and you will be driven, through its opposite, to a new synthesis. This idea goes on until you reach the 'Absolute Idea', in which there is no contradiction, and which, therefore, describes the real world."

This upward climbing progression is dependent on the available knowledge of the philosopher and the time. (Hegel once published proof that there were only seven planets one week before the eighth was discovered.) All of us at one time or another have made the error of feeling absolutely certain that only seven planets exist, as it were, and then find ourselves faced with the proof of an eighth, so Hegel, were he alive today, would not need to feel let down about the error. Russell has an enjoyable

time relating the occasional *faux pas* of the philosophical world and I suppose all of us tend to do the same in a way. Academic error or not, Hegel's self-correcting steps are invaluable tools for the Setian Initiate to make use of.

Chapter VII, "An Outline of Intellectual Rubbish", is not simply there for amusement, although it is richly funny in places. The chapter has the quality of being highly thought-provoking. Dealing with ethics, it clearly points out the difference between looking through the lens of objective reality and that of popular nonsense. Paul Edwards, discussing Russell in *The Encyclopedia of Philosophy*, points out Russell's contempt for those who shape their principles not by a respect for facts, but rather by their wishes. Chapter VII is scathing in places and yet turns about in order to advise on the way out of falling into the same trap. Personal observation is one safeguard against indulging in rubbish — Aristotle, Russell says, could have avoided the ridiculous idea of women having fewer teeth than men simply by asking Mrs. Aristotle to keep her mouth open while he counted. There is a great deal of difference between knowledge and opinion and it is a space vast enough to produce many a workable theory and practice technique.

Place *Unpopular Essays* on your personal list of things to be read and then prepare yourself for agreement, surprise, and a lot of comparison and thought.

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The Next Step

What the next step to take should be is a question always in the eyes and minds of those capable of reasoning. The High Priest recently asked "And now? What next?" A good question — let's give it the attention it deserves.

I personally consider the *Her-Bak* volumes figurative pains, but have to admit that out of the paragraphs there are many valid gems of wisdom. It may be the writing style that I find boring, but nonetheless there are passages that can be adapted for individual use. This article will refer to a thought or two in the wretched books.

In order to have a better chance of controlling what might come next it is necessary to see what we have been and where we are at present. The *Trail of the Serpent* has been over past Æonic Words and concepts a number of times and so does not need to go into further detail at present. We were at a stage where the fate of the human race rested on what its newly engineered genetic patterns would do. Man has risen from a vulnerable naked ape to the top of the food chain and has become the ultimate predator. He has a history of (generally) productive theory and dynamics behind him and more yet on the way. And yet with all that behind him he is this day a bored species — he has more labor saving devices than he actually needs and a drive to both increase the amount of available spare time on hand and simultaneously be entertained. An ever increasing majority cannot handle the freedom which abounds and seek refuge in deceptions of the self. The number of tranquilizers and mood elevators prescribed is astonishing and reflective of the inability or unwillingness of a portion of the population to make positive and productive use of the freedom at hand. Such a chemical consumption is not the disease itself, but a symptom, just as is being glued to the television or living in pulp romance novels or power game indulgence. The actual disease is the Word of Sin, Restriction. What that Word meant in the Æon of HarWer was one thing, what it means today is the presence of a far more indepth decay of the soul which leads to an even greater unease than ever previously experienced by mankind. It is the fault of no one other than the individual himself that what he amounts to is an awareness trapped inside a rotting shell and mindful of the fact. It is ironic that not only is the cure always at hand, but that it can only be self-generated in order to be even minimally effective. It is by no means as painful as feared and is the key to a universe previously unsuspected. Those of us who have taken that initial step of standing up and looking around have never regretted. Those who have never bestirred themselves cannot bear to forgive those who have.

Did that sound gloomy? It was not painted intentionally so, but is an accurate picture of mankind today, the mankind Dr. Aquino described as taking its ease in the deck chairs of the *Titanic*. A different future awaits those of us with the sense to look about for life preservers and life boats.

"Kheper," says the Sage of *Her-Bak*, "is the becoming of form, the manifestation of change." The question that presents itself to the Order of Leviathan is that of what changes will come about from making use of Xeper. The Order recommends making positive use the current Æonic Word for a number of reasons, two of which are that (a) it is the most sophisticated philosophical/Magical tool to date and (b) all things change in any event. To quote *Her-Bak's* Sage, "Everything changes because everything is in perpetual gestation." Whether humanity at large likes it or not, Xeper is the ruling power of the day. Our lifetimes are too short for those changes to be physical, so we need not expect an extra arm or head *a la* Zaphod Beeblebrox. I think what we can expect is an ever increasing use of the mind coupled with its expansion. Perhaps, like the creature of the science fiction film *The Seventh Planet* we will be able to use our brains to the full capacity. There is more to that than a simple sci-fi plot. Even an immortal returning for body after body will not last forever on this planet since the orb itself eventually will be destroyed when Sol goes nova. We have a bit of time before that spectacle takes place and I suspect it will be sufficient for the being to either refine itself or be reabsorbed into nothingness. That in itself takes us right back to the questions of what form change will take and what is next. Dr. Aquino, writing in *Runes* [Vol. III, No 2, "The Secrets of Life & Death III"] addressed the question of immortality and the consequences not all people think about. Those of us who will be making our lives extraordinarily long should take the *Runes* article to heart.

Magister DeCecco wrote recently and I was struck by one of his comments when he spoke of that "Temple causeway which will bridge us into our places of Creation." There is the long term answer: Creation. Magus Crowley Uttered Thelema and defined the basic separate part; Magus LaVey Uttered Indulgence and pointed us in the direction of the great and high, not the low and base; Magus Aquino Uttered Xeper and taught how the highest and best can be utilized. I add my own Understanding to this and reason that if there is indeed a separateness to our beings and if it is further able to seek those refinements and grow as a result, it is therefore capable of making the conscious decision to remain separate and be immortal if it wishes. It can, to paraphrase Dr. Aquino, sink or swim as it decides.

If it does decide to swim, it has that "what next" question facing it and Magister DeCecco's insightful remark is a key to finding the answer. The Statement of Satan ArchDaimon seeks answers in its lines:

What, man, art thou? Why thy presence? Because thy own purpose determines that of the Cosmos itself, though otherwise it may have been suggested - the creation, perpetuation, and exercise of the Satanic marvel that is free and unbounded Will. Consider, were man to perish, what futility would envelop the Universe, for apart from appreciation and use it is a thing of insignificance. And I, who first taught thee identity - What should I become, estranged from man? For with no purpose the force of the mind must fail, and the blind insanity of Godly paralysis would embrace all things forever.

That paragraph is crucial to getting a grasp on our future next steps. It is man who determines what meaning the universe has, not the other way around. It is the individual man who makes such a determination and therefore alters the cosmos to his liking. He may send it in the direction of stasis or action, but either way he must create or allow all he perceives to dissolve.

The alternative to disintegration is continuation through dynamics. "For with no purpose the force of the mind must fail..." There is Magister DeCecco's answer: Creation. It is the only pathway open for the mind with the determination to stay alive and even if that takes the form of trial and error, it is a state of activity. Who is to say that mankind was the first or only creature experimented on by Set? We certainly may be the most successful to date, but there is no proof we appeared on the scene fully formed and functional.

J.H. Brennan, in *The Occult Reich*, has this to say about Secret Chiefs:

It would be wrong to think of the Secret Chiefs as angels, demons, or any other nonhuman form. Esoteric tradition assures us that they are merely men - but men made perfect, men at, or near, the end of the evolutionary road. In a Secret Chief we have the superman.

I have some reservations about seeing nuances of reaching an end in the generally accepted sense, but feel Brennan correct about the mental evolution of the superman, or Secret Chief. It might be, in the view of the Order of Leviathan, more in line to say that the Secret Chief has attained a vision and Understanding that allows him to map out the answer to "what next".

As the paper on the process of Remanifestation says near its ending, you have the option of living or dying. If you decide to live you may do so as long as you wish and do what you wish. I cannot place enough emphasis on one fact: the choice is your own.

We have heard Xem spoken of here and there over the years. The Order of Leviathan feels Xem to have validity as it is pertinent to the individual as a flexible tool. "Khem," de Lubicz says, "is the secret place of generation, the dark and hidden centre that hides the Neter or incarnate Word until the time for manifestation." Just as Xem was said to be an unattainable goal, so it is possible to use it as an eternal tool at hand for creation and change. The freedom is yours to see Xem in the light you wish to interpret and use it in, if at all, and whether you visualize your Coming Into Being as taking place in dark and secret vaults or in the current of life flowing through the bright and open, you have the option to continue to Xeper as long as you Will to do so. Again, I cannot stress enough that you have a choice in the running of your life and an infinite number of tools available to use. These range from the little used to the widely known. There are answers and to spare and each, as *Her-Bak's* tireless Master said, is profitable in proportion to the intensity of the desire to solve the problem. The Word of the Æon is Xeper - it is your basic right and one that opens the gateway to Coming Into Being as a Lord of Creation.

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The Word of Christ

I do not love thee, Dr. Fell.
The reason why I cannot tell,
But this I know, and know full well:
I do not love thee, Dr. Fell.

That particular little piece sums up a number of occult-oriented individuals' attitude toward Jesus of Nazareth. Our reactions range from indifference to outright contempt and over to an academic interest in the man, his time, and his philosophy. It is that last toward which the *Trail of the Serpent* turns its attention this month.

Seen in the correct historical perspective, there is really little about the man worthy of the contempt poured on him by multitudes over the ages; rather, any ire should be more properly directed toward his followers through the years than in the direction of the man himself. A number of authors have suggested the Nazarean would recoil in horror on seeing what his teachings have become and I tend to agree with those writers. For a man who "went about doing good" his name has been used as a banner for some of the greatest atrocities ever inflicted on living creatures. If the Gospels are correct in their descriptions of the man, Jesus abhorred injustice and hypocrisy - the former because it allowed wrongs to happen to the innocent and the latter because the basis of it was a deception of the self which ended in layer after layer of barriers not only between the individual and others, but more importantly between the individual and himself. Doubtless Jesus would have found disheartening Ambrose Bierce's definition of a Christian: 'n. One who believes that the New Testament is a divinely inspired book admirably suited to the spiritual needs of his neighbor. One who follows the teachings of Christ in so far as they are not inconsistent with a life of sin.' [*The Devil's Dictionary*] The basic Jesus was a man highly involved with establishing personal peace. Jesus the radical or Jesus the magician or any more purposeful aspect of that figure of history is a far more flamboyant being than a man who simply went about encouraging kindness and love of one another. Unfortunately for him, but fortunately for his followers, he did not remain that basic Jesus and instead wound up being killed for his political popularity.

The Magus Aleister Crowley wrote of three Æons - those of Isis, Osiris, and Horus. He identified eight Magi - Lao-tzu, Gotama Buddha, Krishna, Thoth, Moses, Dionysis (Christ), Mohammed, and himself. Being listed among those Magi indicates the presence of a Word on the part of Jesus. That Word, *Agape*, is one worth looking at in order to attain a clear understanding of Jesus and his magic.

Born roughly 4 bce and growing up as many other Jewish youths of his day, his personal religious views were bound in with his national aspirations. (#16A) Too, as Sibley points out, Jesus probably began thinking of himself in terms of being the Messiah somewhat early in life. The Chosen One was to be a savior of enormous power, one capable of leading the nation to a supremacy - whether it was to have been social, religious, or political was open to personal and national interpretation. With this in mind Jesus began his work.

The Word which came from the lips of the Nazarean was Agape, or Love. In the most general context the Word conceptualized the love of God and a spontaneous and altruistic love for one's neighbor. Jesus' emphasis on the importance of Agape can be seen in *Matthew* chapter 22, verses 34 - 40:

- 34 But the Pharisees, hearing that he had silenced the Sadducees, gathered together.
- 35 And one of them, a doctor of the Law, putting him to the text, asked him,
- 36 "Master, which is the great commandment in the Law?"
- 37 Jesus said to him, "Thou shalt love the Lord thy God with thy whole heart, and with thy whole mind."
- 38 This is the greatest and first commandment.
- 39 And the second is like it, "Thou shalt love thy neighbor as thyself."
- 40 On these two commandments depend the whole Law and the Prophets.

By indicating these two commandments to be the greatest of all, Jesus explained the basis of Agape. It is the intense interpersonal relationship with the deity which the Magus saw as the primary method of elevating the soul to a state of superiority existing then only as an idea.. The long range problem therein is of course that it opens the door to the "We are one; we are none" trap of the *Book of the Law*. Attempts to intertwine the soul and God easily lead to thoughts of oneness with the deity, thereby an ultimate cancellation of the separate consciousness of the individual. Nirvana may be attractive to some, but its implications are not necessarily desirable to everyone.

Even less attractive in actual practice is the second part of the commandment: "Thou shalt love thy neighbor as thyself." Those listening to the Magus himself speak these words and then finding it difficult to translate into dynamics need not have felt badly

at all about it - it continues to be equally difficult these days. Hypocrisy plays a large part in just how fervent the feeling of accomplishment is in loving one's neighbor. "Neighbor," once replaced with, say, blacks, whites, orientals, homosexuals, heterosexuals, persons of high intelligence, lazy co-workers, alcoholics, drug addicts, thieves, murderers, foreigners, etc., spotlight the problem. [Seeing through the self-deception trap is simple enough for Setians, and in fact for any other rationally thinking person.] I admit now and then to tripping up the occasional evangelical Christian with this very weapon - it is simply not possible to be alert and simultaneously truly love everyone. Attempting to evade the question by saying that we hate the ways of some people rather than they themselves is merely more self-deception; the "ways" of a person are no more than the outward expression of the inner being.

There was a certain social and political value in Agape. It served, in its day, to calm the turbulence of the nation by moving outward like ripples from a stone thrown in a pool. A two-fold effect resulted: first it did indeed tranquilize the soul insofar as it was more or less conveniently workable in both its facets [love for God and man] and it served to enhance the reputation of the politician/Messiah Jesus. Although the recorded words of Jesus are not the greatest in volume, the resounding and repeated exclamation of the time was "Never man spake thus." This, as students of the academics of the Fifth Degree now, is one of the hallmarks of a Magus - never had man expounded in such a way as a Magus had when explaining and teaching his Word. It also may be worth noting that while his principles were oriented toward the nation/race as a whole, the result of his work was one of producing not an enlightened people, but uncommon individuals, much like the city-states. Certainly while none of us view the followers of Christ as having had completely beneficial influences on history and the world, we do see the stimulation of thought and the application of interpretations by men who stood out not once or twice, but consistently and against often overwhelming odds. I like the past and contemporary versions of Christianity no better than the rest of you, but have to say that the study of the man and his Magic through our Setian lens has resulted in an enlightening academic episode.

Although Agape served the needs of its day, how relevant has it been in subsequent times and how germane is it today? The Word itself, like the Magus who Uttered it, was not intrinsically evil. It did recede before the Words that followed it, particularly when the Æon of a new deity emerged. Although Mohammed's cry came about 500 years after Agape, its impact did not necessarily cancel the power of Jesus' Word, but it did add further dimensions through the combinations that may have resulted. It

was in the Æon of HarWer that Agape began to lose strength, again not because of the inherent meaning of the Word, but rather because of its misinterpretation and abuse through the years. The potency of Thelema struck directly at the centuries of errors accumulated by the followers of the god of lies and by asserting the presence of the separate Will, it not only elevated the listener above the mistakes of the past, but also enabled him to understand Love with greater clarity. He could then, if he chose, Love his Thelemite kind with a fraternal affection unseen among non-Magicians.

Following the course of progress, the success of Thelema led to Indulgence and while it may seem that the Word of Christ would have no place in the C/S in light of the *Satanic Bible's* conventions, those Satanists who recall the days and fellowship may reflect on the mutual affection experienced among serious Satanists. This is not to say that the love was debased or self-effacing, but it was a spontaneous drawing of like to like with a profound mutual respect. It was the successful pursuit of Indulgence which elevated the Satanist to a level of activity which forced that next step, Xeper.

Although Agape is now approximately twenty centuries old, we can still draw the analogy of one of the early propeller drive aircraft to today's supersonic jets. The old machines still work, but without all the sophistication of modern technology. In the same way, Agape can still be made to work and can be understood as the tool it is. I suspect that any use of Agape by today's Magicians is as a component rather than in an exclusive manner. It is not the business of the Temple of Set to tell its Initiates how to go about Xepering. The freedom inherent in the Word of this Æon rules out dogmatic imposition of any belief and indeed leads not to submissive and irrational acceptance, but instead to an active and rational examination of those questions of life and living. Setians may therefore use any and all of Agape they desire and/or see fit to use.

Seen in a personal perspective, there is no automatic wrong in the use of such facets of any Word, current or not, that seem pertinent to the situation. I doubt seriously that the thinking and rational person will believe that by going about practicing Agape he is going to unite all of mankind in the common bond of love. We saw what happened to the Magus Jesus and have no desire to share his fate simply for the crime of going about encouraging love regardless of convenience.

I submit that although we all share the at times rather negative memories associated with the name of Jesus and the Christianity which was founded ostensibly to pave the way of man to God, there are still uses for tools even if they wind up being superseded by more advanced implements. We understand and share in an Agape of our own within the Temple - that mutual understanding and respect along with similarity of

purpose frequently blossoms into a highly advanced Agape of its own. We can and should love not only those deserving of that emotion, but also ourselves. When the self understands itself and operates at its highest and best it can then act with a love originating from within and bathing first itself and then those highest and best things about it.

Can we update the advice of Jesus? Certainly. We know the foolishness of going about attempting to love everyone, therefore we appreciate even more those who are deserving of it. We have learned the meaning of the word "neighbor" and can thereby understand the actions of others. It is important that we love ourselves in order to strip away deceptions of the self and consequently comprehend the most direct path to our open-ended goals of Being.

The Order of Leviathan recommends that if you plan on making your Being a particularly long-lived one that you learn to love yourself and those who are like yourself in the special way you and they deserve.

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Another Reason to Be

"The gratification of pleasure is the sole motive of action."

Androgum Law
From the *Doctor Who*
production of "The Two Doctors"
with Colin Baker and Patrick Troughton

The ruling philosophy of the treacherous Androgum race as defined above is not necessarily restricted to that particular science fiction production. We see it reflected in a thousand ways through art, advertising, human nature, and all artifacts stemming from the originality resident in [or wished for by] this creature known as man. When first watching the intelligent and evil Androgum foes of the second and sixth Doctors, I began to wonder just how appropriate the Androgum Law was to the world at large and came to the conclusion that the script writer had hit on a relevant fact of sentient life on this planet. It is all well and fine to appreciate indulging in the higher and more exacting metaphysical aspects of our potentials, but the Androgum Law will be always lurking in the background.

So what's wrong with pleasure? Nothing I know of and in fact without that element available we would find our lives even more difficult than they already are. The pressures of striving for the finer and more shining things are often compounded by the presence of non-Setians who, as Magus LaVey used to tell his Initiates, tend to be pretty Satanic on their own. There is nothing particularly wrong with that, either; Setians know how to play the game even better than their uninstructed cousins and and as a general rule win the tournaments hands down. If you wonder why we once in a while lose, and there are times we do, read *Lord of the Rings* or watch *Star Wars* or even the *Return to Oz*. Only by greater forces or through accident of chance do we find ourselves defeated. No one likes to lose, but even from loss it is possible to reap wisdom and thereby set the stage for indulging in far more complex and sophisticated pleasures in the future.

There are a multitude of pleasures in the world - the intellectual, the emotional, the physical, and many combinations of the three for not only non-Setians, but for our Gifted Race as well. Are they, as the Androgum Law reads, the sole motive of action? To a degree, yes. In the long run they may still be the sole motive of action, but the grade and quality of the priorities involved changes with experience so that the reason for being is no longer the dust of earth or "the base ends of ordered existence", as the *Diabolicon* puts it.

"Then," reads the Statement of Leviathan, "shall the Red Magus behold only Leviathan, and he shall recognize that he has become the perfect mind, who shall remake the Cosmos in the eternal glory of his Satanic Will." Working without a lust for results is one of the first paths to becoming the perfect mind and it is in the here and now that we begin building those muscles which will remake the Cosmos. There are a multitude of factors involved in cutting our way through the jungle between our Selves and that state we can now only conceive of as perfect - the gratification of pleasures through Satanic Indulgence is one of the first great steps in that direction.

So go forth in the world and enjoy yourselves and the pleasures out there. Take care to keep yourself safe from its claws and fangs, but always enjoy it with an eye on even greater pleasures.

Shockeye: "You are an Androgum, Chessene, never lose sight of that fact."

Chessene : "Do you think for one moment that I forget that I bear the sacred blood of the Androgums? But that noble history lies behind me. While ahead, ahead lies a vision!"

From "The Two Doctors"

Published November, XXI ÆS, Vol. III, No. 11

'Tis the Season

There is nothing in the world capable of bringing about an appreciation of previous Magi like actually being one of the company. In the case of the Magus from Galilee, the prostitution and misunderstanding of his Word and philosophy has become a game for demagogues playing on mankind's ridiculous prejudices to make themselves pinnacles of temporary power, rarely caring and never taking into account that they themselves will be torn, bloodied, and exploited by other mercenaries. The priests and armies of death, say the Ninth Part of the *Word of Set*, "cherish the fruits of Earthly decay as the richest of treasures... you shall know them by the dullness of their eyes and the savagery of their speech, despite the jewels with which they adorn themselves and the marble they may work." Understanding the Work of that past Magus, I feel a certain sadness when looking at what his Word has become.

And yet no Word is totally without significant value. As those of you who read "The Word of Christ" article in the October *Trail of the Serpent* remember, the Word of that Magus can be used yet providing the Initiate is not used by it instead. It being the season it is, we can turn our attention to this time which the church fathers imposed over the older Winter celebrations. It is a season to remember and keep in the inner self throughout the year and in fact is one we have far better success at keeping alive than our non-Setian cousins.

So what if the general populace does swindle its own kind? There is no rule forcing you to imitate them. So what if you are expected to sing Christmas carols at work or with family members? The beauty of the voice does not have to be suppressed because of the music involved since merely singing along does not go hand in hand in believing the lyrics. So what is wrong with enjoying the season? Nothing. Magus LaVey once may have gotten annoyed with his Satanists mailing Christmas cards to 6114, but he would find nothing wrong with making true use of Indulgence during that time of the year.

Socialize at Christmas parties if you would like and if you put up a Christmas tree, call it a Christmas tree. This Grand Master did, even if he did find deplorable the fact that no purple ornaments were available locally. Decorate to your heart's content and if the ornamentation you bring about is not more tasteful than that of your neighbors, I will miss my guess. It is a bit of a pity some of my co-workers were permitted the decorate the place we work in all red and green to the point of the gaudy. The first thing that came to mind on seeing it was the front parlor of a cheap Mexican brothel. Some have a sense of the æsthetic and some do not.

Interior decorating to one side, can you think of any reason not to enjoy the season? None occur to me. Setians are the elite of the earth and, as Dr. Aquino said at Set-VIII, are not part of the rabble. It is the herd which preys on itself, a herd with no regard for any consideration beyond the current moment, an empty crowd rushing ridiculously toward the useless, as Genet put it. Our own paths are far more defined and while we are not in the habit of allowing ourselves to be used as carpets, there is nothing wrong with turning that mind within with an eye on doing good to those who appear to deserve it. It is the season to remember Love refined far above the perverted and generally accepted sense of the word. Our major holidays come about at times of the year other than December 25 and yet here is a thought to consider: this month of this Year is as good a time as any to examine ourselves and work not toward a perfection that would lead to stasis, but rather toward a further state of purified being. It is the season to start again and select priorities and goals aimed in the direction of individual and collective Temple of Set expansion. "To be," says Aristotle, "is better than not to be; to live than not to live; things with a soul better than things without; the soul itself better than the body." Soul, to him, is the vital energy of living things - to us it has a somewhat different, although parallel, connotation. Whether we look at Aristotle's sense of the word or our own, the central point is a thing capable of the high and fine. It deserves no less, particularly in light of the vast resources available to it.

'Tis the season to enjoy life and living at its highest and no excuse which comes to mind is capable of stopping that pleasure. "Be goodly therefore," instructs the *Book of the Law*, and take your fill of the finer things of life. #I-51 has the figurative and literal interpretations which Dr. Aquino refers to in his analysis and commentary of HarWer's transmission and yet there are subtle indications in both the *Book of the Law* and the A&C which give light to more than the obvious wording of both texts. It behooves each of us to make *all* our quests selective and exacting in their passage along the Path of Xeper.

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/Fin Utopia

Straying once in a while over to American PeopleLink's PARTYLINE section (a CB simulator with real-time conversations with other users) via modem, it is not uncommon to see the random user or two facetiously enter the command to "/FIN MR (or MS) RIGHT" ["/FIN" = find, a search command] and then semi-hope for a response. Everyone knows better than to think the person of his or her dreams is going to send a private chat request and make thereby the world a good and right place in which to live, but the little flippancies run across the computer's CRT often enough to provoke a bit of thought about *why* they do so. I suspect the answer is a bit deeper than mere drolleries.

It would be a dull world in which no one wanted anything. To live without an appreciative envy is hardly to live at all; Magus LaVey put it clearly enough when defining envy as looking with favor on the possessions of others and being desirous of obtaining similar things for oneself. Envy is a good and healthy thing, except of course when taken too far toward the dust of earth, as in #2H on the Temple's Reading List. It stimulates the mind and body to enjoy the good and thing things available on this planet of ours, a place often all too cruel and lacking in justice and purpose. It is the presence of those negatives which provokes the self to search for meaning and pleasure in life. ["I'd enjoy it all more if I knew what it meant." - #6I] Often the two are joined hand in glove in the search and not being others' keepers, it is not necessarily a matter of importance to us how those quests are pursued, except of course for those near to us by blood or friendship. Every direction we turn will show us cases of misery and unhappiness made all the sadder by the fact that the reality of the universe is an existential one. As the *Satanic Bible* says,

There is no heaven of glory bright, and no hell where sinners roast. Here and now is our day of torment! Here and now is our day of joy! Here and now is our opportunity! Choose ye this day, this hour, for no redeemer liveth!

There is, in other words, no utopia outside one's self.

The search for the idealistic is a never ending one. Logic is sufficient to point out that there can be no real utopia since the like the concept of heaven, utopia would be only a prevailing stasis due to the lack of stimuli. The thought of having everything exactly to our liking with no delay about getting it sound attractive at first, but the thought of such an objective place having a part of reality sounds rather bland. Taking a better look at the search is a closer step to discovering one of the "why" answers - or at least an indication of its direction - to the question of looking for something close to our idea. It also indicates a possible answer to the question of /FIN UTOPIA.

That state of separateness from the mechanical universe is a major source of the desire to /FIN UTOPIA and it is approached in as many ways as there are individual to conceive it. For those of us who have learned the mysteries of the Black Flame and the ways in which it Remanifests through its hosts, the quest is better understood and not as likely to cause confusion and frustration. Such states of dis-ease resulting from the quest are generally due to unwillingness and some sense of horror when faced with those existential basics of the universe. The next consistent step, if one were to decide the mindlessness of the universe to be too terrible a fact to face, would be self-deception. If, as Ankh-f-n-Khonsu wrote in his short comment to *Liber Al ve/ Legis*, there is no law beyond do what thou wilt, there is nothing particularly wrong with snowing oneself. No Setian recommends doing so, but as DCLXVI also wrote, man has no right but to do his will and as another Magus, Mohammed, admonished in his revision of the Arabic way of life, we need only give warning to those heading for self-destruction since we are not others' keepers. Those two Magi have managed to make statements applicable not only to their times, but to our own as well. The urge to /FIN UTOPIA is not a new one.

A certain amount of doubthink is involved in successfully rejecting the state of singularity the Black Flame has bestowed on us. Magicians can understand the doublethink process, but prudently observe it from a distance rather than falling prey to it. There is on occasion a bit of temptation to intervene involved in watching others attempt to reject what we know of as a Truth; it throws in with the cattle what should become a shining star and thereby provides easy prey for the masters of deceit. If the cattle beg to be used it is of course their own Will and there are times when the human tools at our disposal prove themselves quite convenient and accommodating. There is nothing really wrong with trying to show an erring individual a more logical and truthful path, but the destruction of fantasies can be a threatening and fearful thing to undergo. It is ironic that in order to live it is necessary only to awaken. For many it is necessary to look for contradictions - Threeness in unity, life in death, and wisdom in folly to name only a few. Otherwise everything might make too much common sense. [Take another look at Dr. Aquino's introduction to #6K on the Reading List.]

So, /FIN UTOPIA? Probably not, but how splendid is the continuous quest along the way!

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A Point of Departure

To seek the truth, according to Rene Descartes and others, one must hold all things in doubt. that is, said commentator Leo Daley, every doubtful thing should be seen as potentially false. It is not a bad position to establish oneself in and particularly so for those living the Setian life. It is not all as simple as merely disbelieving everything; those who do so leave themselves open to the leading of miserable lives. It might be more accurate a course to approach the search for truth as first identification and then isolation of the subject in order to more easily analyze it.

Two outstanding contemporary doubters of our century are Aleister Crowley and Anton LaVey. There are others, but those names will suffice for the moment. Both Magi questioned and branched off in their own God-seeking and both, like the Magi of Xeper and Remanifest, found far more than anticipated. All of us have had strange points of departure in our quests and none have regretted those steps toward the treasures hidden in the darkness. The steps toward resolving doubts and discovering truths and lies is a good deal like building a structure for one's own habitation. It involves first of all avoiding the preparations of truths or lies for others which would immediately place the builder in a savior role [thereby putting him under the domination of the Word of Sin], instead opting for the establishment of rational, logical, and workable solutions as applicable to one's own life and existence. Descartes did this in his approach to the facets of life other than on matters revolving around around faith. Our own approaches differ in that we include strong elements of doubt and examination in those Magical and religious aspects of our life. I hesitate to use the word "faith" here since it indicates belief without proof and that in itself is nothing more than indulging in fantasies generally for the purpose of avoiding reality. It is accurate enough to describe trust as part of our religious arsenal, although it is a reliance which must be won through evidenced integrity rather than being blindly accepted. Such confidences come about through observing those successful points of departure taken by others - seeing a strong and functioning house of the self can be a stimulus to build one's own house not through duplication, but by steps away from the normal acceptances of "everybody knows".

"There comes a time," wrote Aldous Huxley, "when one asks even of Shakespeare, even of Beethoven, is this all?" The question's occurrence is a normal one in intellectual and cultural self-development if expansion and sharpening of the awareness and understanding are actively pursued. The drive to seek and indulge in pleasure is a terribly strong one and betrays a knowledge of the fact that without man

the cosmos is empty of meaning, although it may be in vague and misunderstood ways that some minds perceive that truth. If you have seen a dilettante racing from one source of entertainment to another, you have seen proof that the universe is without meaning except as infused into it by man himself, the dabbler being a living example of the insignificant movements to be found throughout the galaxies. The dabbler cannot bring himself to renounce the habit of superficiality and instead is trapped in disillusionment and a bland despair circling ever back on itself to greater depths of hollowness. Even we renounce aspects of living on the third planet: the senseless, the self-destructing, the blinding of the mind, and a host of other Restrictions man has seen fit to extoll as virtues. Such renunciations along the Path of Xeper have thus far shown themselves to be well worth the piece by piece analysis. If a time comes that we are weary of the Shakespeares and Beethovens, it is a time in which we have attained greater sophistications and can see room for the greater yet. It then will be the time to do as the Mahatma Ghandi saw, that to make progress we do not repeat the history of the past - we make new history.

The points at which our individual departures from the prosaic took place would be catalogued in as many ways as there are Initiates, and yet all of us recall our first steps to be a reaching out for meaning, for finding the "why" of the questions coming to us even if the problems failed to define themselves precisely. As the poet wrote, we find ourselves faced with two paths and set our faces to the less traveled one. It is a decision we never regret.

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The Secret Chiefs

Recurring throughout the texts of the Golden Dawn, O.T.O., and other Magical organizations are references to the existence of and intervention by beings known as the Secret Chiefs. Concealed for years in a darkness which was necessary for the continuation of the belief in these arcane presences, time has shed new light on them and we can see in much more detail than could Mathers, Wescott, Felkin, Waite, and others of their day. There are many considerations which need to be taken into account when making a study of these darkly shrouded ladies and gentlemen existing on two planes. They exist on the one hand as mere figures of convenience and authority exploited by a host of would-be leaders for their own more or less selfish ends. Such manipulations are hardly new and can be seen every day of the week in the persons of television evangelists. And yet in every legend there is a grain of truth around which the ridiculous hastens to adhere. One view of what might be that core truth will be examined in this *Trail* article.

W. B. Crow, writing in *A Fascinating History of Witchcraft, Magic & Occultism*, (#4G), included these words on the subject:

Hoene Wronski (J. M. Wronski 1778-1853) was a Polish mathematician of some standing. He was also a philosopher. Originally a disciple of Kant he studied the kabalistic system and came to develop some extraordinary view of his own. He formed the idea that the object of all occult fraternities is to direct the course of history, and even to participate in the act of creation, which, according to his philosophy, is a gradual process. These brotherhoods, he thought, could not influence governments directly, but must use indirect means. Consequently they are all secret. This leads on to the idea of Hidden Masters, who are supposed to be motivating power politics, an idea which has played a part in the thought of later occult groups.

Adeptus Exemptus MacGregor Mathers (7)= [4] has painted one of the most forceful pictures of the Secret Chiefs, although no doubt at least in part to strengthen his own personal image and hold on to the Golden Dawn.

I do not mean that in such rare cases of physical converse with them that the effect produced on me was that intense physical exhaustion which follows depletion by magnetism; but, on the contrary, the sensation was that of being in contact with so terrible a force that I can only compare it to the *continued* effect of that usually experienced momentarily by a person *close* to whom a flash of lightning passes during a violent storm; coupled with a difficulty in respiration similar to the half-strangling effect produced by ether; and if such was the result produced in one, as tested as I have been in practical Occult Work, I cannot conceive a much less advanced Initiate being able to support such a strain for even five minutes, without Death ensuing.

The italics are Mathers', along with around two pages of his personal observations on those mysterious intelligences guiding the Magical Current of his time. Mathers himself was a mixture of the brilliant and the possibly mildly mad. Driven by a strong sense of leadership, his personality brooked no opposition and was a factor in his conflict with Aleister Crowley and the loss of his primacy in the leading occult organization of the day.

Those references to Mathers which have survived show a man I would have enjoyed having as a contemporary. He might not have found the Temple of Set completely to his liking, although that point is academic. He had a profound influence on the progress and development of Magical research in his day and is well worth the time spent in learning about his life. Crowley considered him a shining light before their clash and thereafter the blackest of evil Magicians; the gods of the old religion become the devils of the new, you know. Mathers died in the influenza epidemic of Paris in 1918 ce in the course of actively involving himself in the war effort. He deserved better treatment than he received in Crowley's novel *Moonchild*. Near the end of that book, as "Douglas" he is finished off as a spy, his body left mutilated by Algerian troops and eaten by dogs.

The concept of the Secret Chiefs has been alive in one form or another since man began to form superstitions intended to explain nature and the unknown. Possibly they were originally the prototypes of those forces operating in the unseen realm man suspected as having a place outside his physical reach. Echoes of the thought reach out into the modern day and go beyond the circle of occult organizations into highly

refined psychological studies and tinge even Jungian thought. Although the collective unconscious is a far thing from the brooding and enshrouded assembly of Secret Chiefs, the basic concepts have some things in common.

The Secret Chiefs have been fair game since Mathers began using them to direct the affairs of the Golden Dawn, but his manipulative efforts pale beside those of Helena Petrovna Blavatsky. The good Madame's Mahatmas were wise men of superhuman knowledge hidden away in the Himalayas. It was her conviction, or so she claimed, to have been trained by these Mahatmas in order to be sent out into the world to reveal a portion of the hidden knowledge of these Secret Brothers and shed light on the incomprehensible. Madame failed in this - her self image of a mixture of Jesus and Buddha was insufficient to carry off what we know as the Word of a Magus, which is exactly what she had in mind. Charlatan that she was, Blavatsky had her Mahatmas down pat. The mysteries, Marion Mead remarks in her biography of the lady, were not mysteries after all; miracles did not exist. The caretakers of the secret doctrine, members of the Indian Brotherhood incarnated at intervals in history to reveal mysteries of the divine wisdom, understood the secrets of atomic energy, gravitation, transmutation of metals, extraterrestrial communication and travel, and in fact had more scientific knowledge than all modern physics, chemistry, and metallurgy combined. Their books were written in an alphabet known only to themselves; and not only did they comprehend the principles of evolution and the decline of societies, but also possessed the most exhaustive cosmogony ever known to humanity. Meade goes on to point out something we have already seen, mainly that the powers of a hidden brotherhood were exhilarating, but hardly original to Madame Blavatsky. The previous and subsequent "interventions" by Secret Chiefs when used as manipulative tools have failed thus far to produce characters as brazen as Madame's Morya and Koot Hoomi.

HBP's attempts aside, there are many other interpretations and manifestations of the Secret Chiefs. The Nine Unknown Men have been written and spoken of since the days of the C/S and are indeed one of the foundations of our own Council of Nine. *The Morning of the Magicians* and *The Church of Satan* are two books that discuss that mysterious body and both can be found on the Temple's Reading List.

Mysterious bodies of super savants aside, the better view we have today of the who, what, where, when, and how of things gives a much better idea of etiologies. The guiding power behind the major Magical ones originate with Set and next through the efforts of the Initiates of the Æon. The Secret Chiefs of today can be seen through presences and the "Something Special" piece in Vol. II, No. 2 [December, XXI] of

Nightwing shows this. Put the quote from Mathers together with a reading of "Something Special" and the start of a good synthesis begins to unfold itself.

The *Trail of the Serpent* will leave you with one more thought after this brief look at man's encounter with the suspected unknown. More than one Initiate of good standing and reliability has experienced Magical journeying and come face to face with bodies of intellects. Described variously as Chiefs or Masters, the appearances have come about sufficiently to say there are categories and subcategories extending beyond what me might suspect. Other than making that comment I will say no more and let each man cut his own way through the jungle.

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More Nuances of the Word

Once you have flung a stone, wrote Aristotle commentator Louise Loomis, it is too late to call it back. The flinging of the stone rested with you, for the starting of its motion was in you. The unjust and profligate man at the beginning was free not to become a man of that kind, but now that he has become so he can no longer cease being it. My own feelings on that are that there is always an avenue and opportunity for change, difficult though it may be. Our actions, with the exceptions of a very few special circumstances, are based on steps which had led up to them. And like the flinging of a stone, those actions cannot be recalled or cancelled, but can be only modified so that they will re-emerge as more favorable if we dislike what might result.

The force of Will is like Loomis' stone. It cannot be recalled, only modified and put under control. In the case of Setians operating both within the framework of the Temple and outside its wall, the emphasis is on attaining a state of being marked by the qualities of greatness and goodness. We do not bandy these words about simply because they sound positive and make us beam when looking at one another. One of the tragedies which continues to happen now and along is that we have members who start out on the right foot and then crash by the wayside. I suspect in a number of cases that there is a lack of the realization that we are not playing games or going about the room admiring one another. We are making a most imperious demand on the universe through the practice of Black Magic. That Black Magical stone we are throwing into the pool of the cosmos is not without its repercussions. Our community, like others, is established for a good. In our case the Temple's good is the foundation of a society formed in order to serve the needs and desires of those unsatisfied with the "they say" and "everybody knows" answers of a philosophically lackadaisical population and thereby emphasizing an intense concern for the worth and dignity of the individual. The forum atmosphere is ideal for preserving the reason for being of the Temple of Set and therefore cannot do other than aim for the highest of goods as Understood by those capable of uncovering the true secrets waiting for the touch of man. Those who lead tend to select the size, type, and trajectory of their stones quite carefully that they may guide and build rather than lead astray and destroy.

The ability to foresee how actions will Remanifest is one of the keys to the successful practice of Magic. As you have read in the *Trail* and other writings, the initial approach to the process of Remanifestation was an attempt to find answers to the how of the Fort Bragg Working and the longer-range problem of survival of the

consciousness. The more the Word is spread and worked with, the more it becomes apparent that it covers not only that end of the physical point in time which we must all face, but also those everyday circumstances facing us along the way. Armed with the knowledge of the Word those encounters become not necessarily easier to deal with, but are themselves lent to analysis and utilization honed to a fine point by use.

Those things which Remanifest, obvious or subtle, met in the day to day course of life have been dealt with in a multitude of ways. Seeing the world as loving the lowest common denominator often awakens a sense of revulsion at the whole thing. I am often reminded of Pope Celestine V, he who "made the great refusal" and vacated the papal throne after a five month reign to return to a hermit-like life of contemplation. Dante damned Celestine ostensibly for refusing to face the predicaments and challenges of the papacy. [His real reason for putting Celestine in the place reserved for the uncommitted is a bit more personal. The abdication of Celestine opened the way for Boniface VIII, a personal enemy of the the poet.] Dante Alighieri, as you can see, made free use of literary license. In our own days we also have seen those who turn their backs on what they have set in motion and, deciding they dislike what Remanifested, sought refuge in a growing subjectivity and environments that reinforced those flung stones which they liked, not those they did not like. It is a matter of academics as to whether an understanding of the Word would/could have helped those with problems pull out of them. Such trains of thought are, again, purely academic and ultimately wind up as exercises [and traps] in recursion.

One of the positive effects of understanding the influence of the Word Remanifest is that it assists its users in getting a grasp on the nature of reality. There is the reality of the cosmic order in the form of the stars and the planets. There is also the reality of the self and its own order. I think Magus LaVey would have expressed it by asserting the serious consequences of self-delusion as opposed to the efficacy of self and life awareness. That Magus' books are filled with references to and emphasis on truth and clarity of vision, both leading to a clear sense of the reality of the Self. Such a reality is timeless and is thereby linked to continuation for as long as the core being within adheres to the search for the ultimate nature of reality. Supreme among the sciences, felt Aristotle, and superior to all subordinate sciences is that which knows the end for which everything takes place, which is the good for each thing, and as a whole the highest good for all nature. We have seen the errors of the Magus of Agape and so know better than to attempt to impress our knowledge on a world unwilling and undesiring of truth. Knowing those ends Aristotle thinks so highly of, however, is to make great leaps in one's own personal Xeper.

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Body, Soul, and an Elevated Temperature

It happens to all of us sooner or later; individuals who exhibit the highest form of life become ill and find themselves reminded keenly of the fact that the body does not always do exactly as could be wished for. Although there is nothing quite like spending a more or less infirm period of time to being home the knowledge of mortality, the mind can emerge from it armed with a new perspective.

Prayers for protection oriented in the direction of any number of aspects of Osiris are generally unimpressive when seen through Setian eyes. There is nothing really wrong with reinforcing oneself with any number of crutches as long as they are seen as such and sight of the unique separateness of the self is not rejected in the process - a key point usually overlooked when the spectre of the uncharted even vaguely makes itself felt. It seems that state of alienation by nature from the cosmic order is at once the blessing and curse of humanity, depending on its use. When it comes to things like operating at a less than optimal level of action, few of us have not experienced at least a fleeting sense of the unsure and a rather uneasy feeling that it would be a good time for outside and more powerful help.

Although Osirians would deny the fact hotly, there is a great deal of Magic involved in prayer. Even if the prattling is unimpressive, the underlying power at work has been understandable since C/S days. The compassion section of the *Satanic Bible* sets the stage for a far more advanced version of the kind and concerned Magic aimed at alleviating the unsatisfactory conditions taking place in the life of another. The rite can be quite impressive under the proper circumstances and produces notable results. It is an organized form of ritual, by the way, in that it covers the adverse conditions for which the Working is indicated, the summoning and accentuating of the subjective universe powers, approaches to dealing with the circumstances, and the desired outcome. Like all Satanic Works, the compassion rite first identifies the problem and then uses the force of the individual personality and the Black Flame to create change in accord with Will. It is a giant step forward from those lesser Magics done in order to keep the sheep happy and in line.

But now we reside in the Æon of Set and while the old Satanic Rites should not be relegated to a shelf as dust collectors, there are more precise ways of looking at life. Setians tend to be fairly healthy creatures and while maintaining a good interpersonal relationship with That we call Set during times of health, we note that illnesses tend to alter the perspective and tone of that relationship. Have you ever

found yourself ill, really ill, even if only for a brief period of time and noticed yourself reminded of your mortality in no uncertain terms? There is a complete psychology of its own involved in illness and the changes which take place in perception and consciousness can be entirely different than those experienced during good health. Such changes are good indicators not only of what is taking place, but also of a lesson in attaining the knowledge and understanding of that we know as Set.

Take a look at this scenario. You are sick, would like everyone fussing over you to go away so you could die, or at least not feel well, in peace, are fairly sure you will pull out of whatever the ailment is, and yet lie back on the pillows and wonder if this might be worse than you thought. It is an unsettling idea and places the thinker in unfamiliar territory. One of the first impulses people experience in illness, Setian or not, is to reach for something to anchor onto in order to have at least one stable factor, one object of trust, dependency, and security. In an institutional setting such as a hospital these objects take the form of doctors and hospital staff. It is somehow easier in such an environment to find objects of confidence both visible and available. The picture changes markedly in a less structured setting.

Being at home or in another non-institutional locale contributes to even greater changes in outlook. There is necessarily a great deal of self-reliance involved outside a structured environment and for the ill person the choice lies between the comfort of familiar surroundings and the security of the presence of experts. There is no better or worse in this since each has his own standards for deciding which is best. And yet whether acute or chronic maladies take place at home or in a health care facility, the feeling of being more or less helpless continues to make itself felt. The next step is one common to Magician and non-Magician alike.

That next move is to look for more security in the direction of Something Else. All of us have seen Christians look to Jesus - let's face it: which of us has not called on Set at least once when the pressures seemed overwhelming? I have, and have found myself wondering later on to what extent the hand of the Dark Lord actually had been involved. The answer to that particular question will vary with the Initiate asked and from circumstance to circumstance; it may be that what appears on the surface to be the answer is a somewhat angled view of another facet of Set which we should take into account.

Xenophanes observed that men have a tendency to make gods in their own images and that if horses could paint and carve, their gods would be divine steeds. Hebrew and Christian believers have shown through action over the centuries that there is a

great deal of truth in that observation through their dictates of exactly what Jehovah does and does not find pleasing. Regarding one's deity at the most convenient level of perception is relatively effortless, but hardly exact. Unlike the majority of mankind, Thelemic, Satanic, and Setian man has made/is making an effort to find out far more about his Patron than his non-Magician neighbor could discover or would feel comfortable knowing about that he vaguely refers to as "God". And yet I believe man the Magician during stress is subjected to the same temptations the sleeper faces, those of making God in his own image - the difference is that the latter gives in freely and the former feels uncomfortable with what boils down to the paradox Anatole France saw in *The Revolt of the Angels*: God, conquered by Satan, will become Satan even as Satan, conquering, will become God. In the context of this article that goes along with the theme we are examining, if we have rejected the lies of those who make god in their own image, why should we conceive of Set as a guardian angel? Luke related that the Devil addressed Jesus, himself a Magus, in this way:

Then he (Satan) led him to Jerusalem and placed him on the pinnacle of the temple and said to him, "If thou art the Son of God, throw thyself down from here; for it is written, 'He will give his angels charge concerning thee'; and 'Upon their hands shall they bear thee up, lest thou dash thy foot against a stone.'" And Jesus answered and said to him, "It is said, 'Thou shalt not tempt the Lord thy God.'" And when the devil had tried every temptation, he departed from him for a while.

Having been written by a follower and with no witnesses, the passage's veracity is somewhat questionable. The point is that the contemporary concept of divinity in that day was nominally that of a father figure, but the actuality displayed was 180° away. I do not believe for one moment that any Devil has nothing better to do than going about enticing Magi to commit suicide and frankly find the whole thing inconsistent with the behavior patterns of a devil or a Magus, even one living before the Æon of Harwer. It was created, in other words, as a more or less pious tale to reassure the masses.

So much for the sheep.

The relationship between Set and the Setian functions on a level marked by far better insights on both sides. If that should sound heretical and somewhat slighting in its implications of Set's omniscience, omnipresence, and omnipotence, there are good

reasons. Attributing omnipresence to him would rule out our own freedom of Will and would not allow for the presence of Set's own unique separate Self. Omnipotence? The nuances are subtle ones, but if there is a more powerful individual I have yet to encounter him. The fine point of that aspect is that the usually understood sense of the word indicates an active and/or eventual intervention in the role of judge. This role is not one Set has expressed an interest in - let Jehovah pass sentence on his own. That Setian relationship spoken of above before I managed to get off the main subject for a second is one of understanding. It must be far easier for the Prince of Darkness to understand us than the other way around, but a comprehension of the knowledge and understanding of Set is not an impossibility. In uncovering the basics of our approach during times of illness and/or stress, it is important to keep in mind that it is all too easy to do as Xenophanes observed and make Set in our own image. What is pertinent is that the actual Set has neither human form nor human emotions.

"If you had a telephone line to a god concerned with the entire Universe," wrote the High Priest to a critic of the Temple, "would you call him up to ask for a new job?" It is a question that fits in with our own Set and Setian relationship and although our Patron is not concerned with running the cosmos, his impressions of what amounts to a matter of importance may vary from our own. To rephrase Dr. Aquino's question, if you had a headache, would you ask the Prince of Darkness to turn his attention toward alleviating it? What would you think aspirin is manufactured for, anyway? It is understandable that circumstances and details are magnified by being in the center of them, but taking advantage of the mind's ability to analyze is useful in adding depth to a grasp of the theory and dynamics of the Dark Lord. "I am within and beyond you, the Highest of Life..." opens *The Ward of Set*. The rest of the First Part deserves its own quote.

"...in majesty greater than the forces of the Universe;
whose eyes are the Face of the Sun and the Dark Fire of Set;
who fashioned your intelligence as his own and reached
forth to exalt you; who entrusted to you dignity of
consciousness; who opened your eyes that you might know
beauty; who brought you the key of knowledge of all lesser
things; and who enshrined in you the Will to Come Into
Being. Lift your voices, then, and recognize the Highest of
Life who thus proclaims your triumph; whose being is
beyond natural life and death; who came as flame to your
world and enlightened your desire for perfection and truth.

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

The passage is particularly important in its description of the Essence of Set and when understanding how that Being makes changes for us, the wording is particularly pertinent. The main point to be conquered is this: that which is Set operates consistently on a level far beyond that we ourselves are presently capable of sustaining for prolonged periods of time. [Magistri Templi have the best success rate in maintaining the highest functioning levels for their Grade than any other Degree and thereby exhibit Setamorphosis to the educated observer.] In order to see better why and when Set might intervene, the search is best served by raising the level of consciousness to a point both "within and beyond you". In other words, put yourself in Set's place: would you turn your attention away from the work of the Æon for a minor ailment? Of course not.

The other side of that coin is that by no means should we think of Set as cold and indifferent to his own. My own experience with the Lord of Darkness is that of interest and care on his part, although I should emphasize that those qualities operate on a level far above the normally accepted sense of the words and therefore require more than the usual degree of perception to be appreciated. There are more illnesses than can be easily counted and they range from the merely annoying common cold to fatal diseases. I am reluctant to think of Set as a Shrine of Lourdes, but being his Priest rather than his god, I cannot dictate what he will or will not or can or cannot do. If I were to find myself with carcinoma I would certainly turn to Set for help even while knowing that if the diagnosis happened to be correct my time would be limited in any event. Would the Lord of Darkness intervene to correct the condition? Would he make anatomical and physiological changes that would remove the source of danger? Although the majesty of Set is greater than the forces of the Universe, I would be reluctant to say he would extend a healing hand in every case; I suspect the reason for that is that while the power residing in him is enormous, he makes wise use of it for reasons far greater than those of the lowest common denominator causes we see in everyday life.

The good Dr. Freud once wrote that we cannot conceive of our own deaths simply because we cannot think of life without ourselves in it. Such conceptions extend not only to ourselves, but to others as well. Last year one of my good friends became extremely ill and it proved to be a good lesson in perception and appreciation as well as one dealing in a good appreciation of the Set/Setian relationship for me

personally. I had some difficulty in picturing life without hearing from and being around this kind person at least once in a while. There was enough compassionate Magic going on for this ill friend from myself and others, along with his own basic strength, that the outcome was a happy one. Its acute phase impacted sufficiently to cause some questioning. If life is indeed as nasty, brutish, and short as Hobbes perceived it, the somatic body is a part thereof and subject to the rules and shortcomings of physical matter. I suspect what Set finds as a priority item is not so much the biological envelope, but the shining and potentially immortal inner Self and therefore of more importance than the eventual ailments which plague all of us. Let me stress again that Set should not be thought of as distant and indifferent, but it is equally important to remember that a being operating on a life level such as his may not share the same urgencies that those existing on planes such as our own feel.

And so if you become ill with any of the diseases abounding today, should you expect to be ignored by Set because you carry around a body composed of liquids and minerals? I think not, but the weight and import of the situation should be considered in its proper perspective. I would not expect our Patron to cure a cold, but neither is he deaf to our voices.

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To Be Free

Sia, Knowledge is in his heart.
Hu, the Word, is his lips,
His *ka* is everything that exists
by virtue of his tongue.
His soul is Shu, the air, his
heart is Tefnut, the fire.
He is the Horus of the double
horizon who is in the sky.
His right Eye is the day,
his left the night.
He is everyone's guide
in all directions.
His body is Nun ... he gives birth
to everything that is and
causes all that exists to live...

The words written above were composed centuries ago in praise of the god Amun and has passed down to us as not only a lifetime picture of the deity, but also as the image of a complete being - an archetype of one who has successfully seen beyond the general mundane and turned to the options and paths of freedom. Like Fowles, the free god has asked a threefold question: Where are we? What is this situation? Has it a master? He has examined the universal situation and found his chains breakable through Will. He has Come Into Being and is Remanifest as a new Self.

One of the open goals of the Temple of Set is the Coming Into Being of the individual Initiate; there is not a great deal to be said for any degree of success in the attempt to bring an enlightened civilization, but we have found that setting conditions in motion for the emergence of unique individuals is not only preferable, but necessary to the continuation of the host vehicle [the Temple] and a certain amount of stimuli [questions and dialogue] for those individuals who comprise it. One of the secrets of freedom is that it cannot be forced on anyone. The option for it can be present, but as Franz Winkler wrote in *Far Freedom Destined*, freedom imposed on man is not freedom. He also expresses the view that freedom cannot be given; it must be earned and its price is high. Our contemporary appreciation of liberty is one of experiencing an exhilarating state of being truly alive and able to perceive and analyze, thereby proving the truth of the serpent's promise that eating the fruit of

the forbidden knowledge does not kill, but instead opens the door to the knowledge of good and evil. There are blooms and beautiful things we retain from Eden, but the trail of the Serpent remains over them all.

Basic to freedom is change, itself an ordeal integrated into the continuation and preservation of the awake state of Initiatory development. The question which frequently faces us, and which Words are designed as tools for, is that of what to do with independence. A valid analogy with that quality and one of my favorite devices, the computer, is not inappropriate at this point. How many people, when PCs came within financial reach, bought one and a short while later found themselves disappointed on discovering word processors did not write letters by themselves, recipes had to be entered into data bases, and that spreadsheets did not automatically bundle up and solve monetary problems. As a result many an excellent machine is gathering dust on closet shelves around the country. It takes willingness and effort to produce workable and enjoyable results from a package of wires and chips, but those who put time into it are marked by their loyalty and dedication to keeping their systems in tiptop shape. The same holds true for the soul yearning to be free. It must take new steps, face the unknown, and rise above that anxiety brought about by the new. Dostoyevsky covered volumes in the one simple statement that "taking a new step, uttering a new word is what people fear most". A hundred small devils in the shape of minor details are created by the mind facing the new. We may laugh later about it, but the power of the subjective is nothing to ignore.

"Do you feel odd, Doctor," asked Tegan with a shiver in *The Five Doctors*.

"Full of strange fears and mysterious forebodings, you mean?" replied Richard Hurndall in his role as the original Doctor.

"That's it. You feel it?"

"As a matter of fact, I don't," snapped Hurndall. "It's all illusion, child. We are close to the domain of Rassilon, and his mind is reaching out to attack us. Just ignore it as I do."

"How?"

"Tell yourself it's an illusion. All fear is largely illusion ... and at my time of life there's little left to fear," chuckled the old Doctor.

[*Star Trek* fans will please forgive quoting that particular part of the episode in whole.] The point at which Hurndall [or the scriptwriter] and I disagree is that not all fear necessarily remains an illusion. The mind is capable of all sorts of creation and can concretize a vague sensation into a living monster tenaciously holding on to its creator to the point that it takes a greater effort to exorcise the offending aberration. The positive side of the fact is that the rewards are more than worth the trouble involved.

Knowledge is in his heart, began the stanza to Amun. Our ancestors, like ourselves, viewed the heart as a far more complex part than simple tissue. Certainly we know valves and chambers have little to do with ethics and morals, but that which does have to do with it is central to our operation and function. The knowledge and understanding of good and evil and the ways in which they are put into practice are keys to finding oneself free. The Examiner within judges each act and delivers the verdict with which we must live; the choice is to reach for those *aristas* states and be unfettered by pangs of loss or to descend to lower states and release the poisoned pain of knowledge of what could have been. Knowledge is the how.

The Word is his lips. In the specialized meaning of the word *Word* as understood Magicians, this line has a refined meaning. If we take Amun's attributes into contemporary understanding and use, that which he speaks is lessons of Truths proclaimed by the Magi. Since Magi do but point the way, it is up to the Initiate to catch up with the current philosophy and become fluent in it both in his speech and actions. "The Word is his lips"; he has through an effort of Will Come Into Being in his dedication to the eternal quest and is Remanifest as a new entity armed with a greater heart than before. The Word is how.

His ka is everything that exists by virtue of his tongue. The man who can Be as symbolized by the image of Amun has formulated and identified his world and universe through such dedication to his Work and work in the area of being free. It is through such application that he unifies himself as the real and central being rather than identifying exclusively with the external biological envelope. [Restated, what is it that is really you?] The line dealing with the *ka* should be read carefully while keeping in mind the question of identifying the Self and reality. It is within that real Self that the phenomenon of life takes places and as such deserves more than a little attention. The *ka* is the how.

His soul is Shu, the air, his heart is Tefnut, the fire. What a wide arena of potential action this line displays. His soul, his *ba*, is large through his Works and

has the boundless universe in which to experiment and acquire further skills. The soul when seen in such a light is absolutely free and able to explore the cosmos fearlessly. His internal universe is made restless by the fire which cannot be contained by any outside influence. If this sounds like the presence of the Black Flame, I do not think it an incorrect similarity. The ancient Egyptian mind was limited in its experience and technology, but nonetheless proved itself capable of transcending such limiting factors through its attention to the construction of great souls. The *ba* is the how.

He is the Horus of the double horizon who is in the sky. As an archetype the Self, Heru-Khuti (the Greek Harmachis), is an expression once again of the restlessness of fire in its transit from horizon to horizon. He is said to have been self-created. If examined from the standpoint of the discussion in the paragraphs above and from Magical and philosophical lines, the Words of the Æon stand out pointedly. Creation is the how.

His right Eye is the day, his left the night. The complete Self can see with perspective. He has broken the chains limiting his actions and being and has risen above the lowest common denominator state of being in which the majority of mankind exist and from his new vantage is able to see clearly. The sun/moon figure of speech slips a bit in the direction of the higher gods, but when examined in relation to contemporary Self-building it is not out of line since it is yet another expression of expansion and freedom. Vision is the how.

He is everyone's guide in all directions. You all know what the Grand Master of the Order of Leviathan thinks about saviors. This line and I part company since it is a generalization and could have been added by a priest or devotee either carried away with zeal or interested in promoting the Amun worship for less than the most religious of reasons. I personally would think it could be applicable only if the archetype is seen as a model which could be attained, but have some difficulty seeing the passage as applicable in its initially understood expression.

His body is Num ... he gives birth to everything that is and causes all that exists to live. Once again we enter the door to a highly specialized and exact meaning when reading this line. It is possible the same hand added this line as the one above and if so it must be taken with 65 milligrams of sodium chloride. If seen through the lens of the subjective and true Self, the reference to giving birth and bringing about life has more meaning. It is creation and change that are exalted within our halls and philosophies; if the line is seen as long range Set-like potential, then we have something viable to consider. Birth and life are the combined how.

All ways and means are peripheral to the central phenomenon of life, the initial Order of the Trapezoid Working said. Freedom itself is a result of the active pursuit of that phenomenon and is of further use as a means of continuing on to Indulgence in that centrality. Is there ever enough freedom? Probably not, but this Grand Master can speak only for himself, not for others since he is not overly fond of sitting in judgement on those other than himself. The only dangerous problem involving freedom is probably those we saw with the personal computer use analogy: efforts of Will and understanding are necessary to first overcome fear and then to make it work.

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The Formula of the Æon

The Formula of the Æon of Set from X to XXI was XXX = Xepera Xeper Xeperu = "I Have Come Into Being And Created That Which Has Come Into Being." as Dr. Aquino wrote in the XI *Analysis and Commentary*,

Each magical Æon is characterized by a philosophy, which may be summarized by a Word. The Magus of an Æon "Utters the Word", i.e. he formulates and explains the new philosophy.

Although Crowley speaks of only three Æons [Isis, Osiris, and Horus], he identifies eight Magi: Lao-tzu, Gotama Buddha, Krishna, Tehuti (Thoth), Moses, Dionysis (Christ), Mohammed, and himself. Anton Szandor LaVey is the ninth, his number is Nine, and his Word Indulgence. The Formula for the Age of Satan was an expansion of this Word: Indulgence instead of Abstinence.

I am therefore the tenth, appearing in the year X, and it is my Task and Curse to utter the Word *Xeper*. It is the Egyptian hieroglyphic term for *Xepera*. This god was portrayed as the scarab-beetle, symbolizing Self-generation and the dawn. *Xepera* heralded the solar Golden Dawn of the Æon of HarWer; now he heralds the stellar Silver Dawn of the Æon of Set. Summarily the Word *Xeper* refers to the transformation and evolution of the Will from a human to a divine state of being, by deliberate, conscious, individual force of mine.

The Formula of the Æon of Set is *XXX* = *Xepera Xeper Xeperu* = "I Have Come Into Being And Created That Which Has Come Into Being."

The presence of Magi of the second kind brings about changes in all facets of contemporary Magical theory and practice; among other things, they further expand and make clearer yet the Formula of the Æon. [Magi of the first kind are yet another phenomena - they institute new Æons rather than work within the

framework of the one in which they arise. They also operate in a form of conflict with the Magus of the previous Æon, a thing which Magi of my kind do not do. See the *One Star in Sight* essay for Crowley's definitions of the (9)=[2]/V°. It is entirely logical that Magi of the second kind expand the Formula of their Æon rather than attempt to do away with it due to the law which prohibits conflict with the Magus who Uttered the primary Word of the Æon in which the new Magus lives.

An Æonic Formula is the most sophisticated summarization of Magical trend and expression contemporary to a given period of time. In the case of XXX, the explanation tells who, what, how, and why. My Word, as befits that of the enhancing kind, unfolds the scope of possibility and probability of XXX beyond what it began with initially through the expression of *Xeper* and the one time *Xeper ir Xem*. The expression of the Formula underwent another change in XXI.

In November of XXI my time was understandably taken up with a good number of matters concerning changes in my life as a result of the V°. Attention spans being what they are, comprehending all of even the most outstanding facets was impossible at the time. One of the things that seemed almost blasphemous was that the Word of XXI should be incorporated into the Formula. This was not because it was not a true Word, was incorrect in any form, or lacked any of the inherent depth and power of a Truth, but because of my own previous outlooks on the Degree of Magus. It was all well and fine for someone else to be moved from the comfortable waters of Binah into the V°, but I found any thoughts of myself undergoing that change not only uncomfortable, but outright alarming. [The good Mr. Set, however, hath his own ways of bringing into being what he Wills and here I am.] Part of the reason for my initial aversion was that of having overlooked the fact that there are two kinds of Magi - the mere thought of Uttering a Word designed to bring about the end of the Æon of Set was troubling to the point of abhorrence, a feeling which grew stronger as the time for Set's intervention grew closer, an indication of that law prohibiting conflict with the Magus and the Word establishing this Æon. Too, all of us at the time had one successful V° and two unsuccessful ones to remember. None of us felt very easy about the possibility of another Magus arising.

Times have changed for all of us as a result of the Set-VII Ceremony. My personal comprehension of the facets of that specialized area of Magic has sharpened and with it came an awareness of the expansion and concretization of the Formula. It is Magically incorrect to exclude Remanifest from that Formula and my Understanding tells me the contemporary wording is, "I Have Come Into Being And Created Through Remanifestation That Which Has Come Into Being."

Initiates may interpret .KKY in any way they wish: Magi do but point the way and leave each to slice his own path through the jungle. However, the Vision of the V° is linked to the Formula and its expression. Hence the reason for the letters you may receive having *Xeper and Remanifest* in them. The Master of the Temple which I must be by necessity 95% of the time Understands the flow of the Magical Current by virtue of his garden tending and has no objection to any Formula expression anyone wishes to use even if it seems fragmented. I have no desire to force anyone to use any literary form, but have to remark that expressing the Formula with the word *Xeper* alone stands out as unfinished. When I see it expressed as *Xeper and Remanifest* the structure stands out as joined together. I prefer that you link the two Words.

Perhaps Set will select a one or two syllable Word the next time. But until such a time as he directs *Remanifest* to be retired from the Magical Formula, making use of it as the proper form will do two things: (a) it will instill in the consciousness the directions of the Left Hand Path and (b) will help lessen the Curse of the Magus. Again, you are free to express the Formula as you will. I, a Magus of the Æon of Set, Understand the correct expression of the Formula and say to you that it is comprised of two Words Uttered within its timeframe. I can do no more than state that fact and continue to expound the Word.

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Caput .XXXY

'Tis a sin, they said, quoting lies heard at their mothers' knees. But I knew better, and long before CAPUT XXXIX. Faces have come and gone, Æons have arisen and fallen, even potential immortals have fallen into oblivion, and I myself have been many places by many faces long before CAPUT XXXIX. If it is a sin to have lived so long and known so much life, I have sinned truly and with my whole heart. Let the frightened ones moan about sin if they wish. Their Word is Restriction and in their devotion to it they are blind to the fact that the soul also can be starved. After all, I am an easygoing man... sometimes; particularly with the advent of CAPUT XXXIX.

Who can remember all his lives? There has been many a CAPUT XXXIX before this one. The first was in a small, dark body that saw both pyramid and subterranean sanctums. He was old when his body failed, that Priest in Khem, and he lived his years secure in the knowledge that he had laid the foundations for a great House. His CAPUT XXXIX was long past when the first throne was occupied and after a rest he took other forms and learned from each. Then one throne after another was filled, each remembering his own CAPUT XXXIX. Each life added to the great store of knowledge and understanding, those serving to open the windows of light onto darkened corners. It started with and has continued to be a grand adventure, this search for a start. I know; my Form came to be when Set took LVYTN unto himself and made it rational. It is clear with a clarity marked by a feeling of serenity. Indeed, I *should* feel it — CAPUT XXXIX, you know.

The beginning of the end of a decade, that's CAPUT XXXIX. The beginning of the new, that's also CAPUT XXXIX. Perhaps my thoughts are a bit like La Senora's own: What I would not give for a hundred years, but the physical interferes... To choose the dust of earth over the treasures of Darkness? Never. Such fancies are normal in CAPUT XXXIX.

The extent of life and progress on this planet has taken far less than a blink of an eye on a Cosmic scale and the *nemo* is ever at my throat whispering just that fact. Let it murmur if it wishes. Io! Io Pan! Shemhemforash! Hail, Harlot - hail, Beast! My soul is old and the years of this regeneration are making themselves felt. If CAPUT XXXIX is like this, what will the others hold!

Unlike its effect on the sleepers walking around me, the whisper of the *nemo* is no real thorn. I have come to Understanding and Vision, all by CAPUT XXXIX, and

further have but two doors before me in the way that all my kind have had. Many of my kin have more doors awaiting the touch of their hands. Do I envy them? Perhaps, but I have followed the Law and done what I Willed and find that two doors are enough. Time being mine to manipulate, there is no call for haste in the opening of either - the mere presence of these portals is food for the most select of metaphysical samplings. CAPUT XXXIX allows for far more Indulgence than IX, XIX, or XXIX.

But no matter — these are shadows of those thoughts written in CAPUT XXXIX and cannot be true before their day. If you have read CAPUT XXXIX you know what I am talking about. If not, you will one day. For myself, I can do no more or less than continue to Come Into Being and Remanifest that I have Become for as long as I Will. It is the prerogative of writing CAPUT XXXIX.

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More on the Formula of the Æon

Last month's lead article on "The Formula of the Æon" created quite a stir. Some of you contacted Dr. Aquino for his opinion as the one who Uttered Xeper. This is perfectly alright - not only is dialogue a basic part of being Setian, but the High Priest is one of those with a sure finger on the pulse of the Æon and therefore attentive to such changes and progressions as take place. Uncertainty came about as some felt the Formula was in danger of being corrupted by the expansion I advanced. This was of course the most distant thought in my own mind when penning the original piece, but those Magi of the second kind who emerge can be depended on to speak and do the unexpected.

In response to a section in the High Priest's *Hieroglyphs* discussing the Formula article in last month's *Trail*, the Priesthood of Set received a letter from me discussing the subject and going into feedback received from the III*+. Since the *Trail* has a number of First and Second Degree readers, it is only fair to recapitulate for them in order that no one will be excluded. The input which made its way here in one way or another was not necessarily in 100% agreement with the article which stimulated it, but it was constructive. I felt it important to pass on twice in the Priesthood letter that I do not believe Magi have the luxury of taking things personally insofar as their individual Words go. As a result of that there should be no Initiate of any Degree who might feel himself reluctant to ask about or discuss nuances and the impact of a Word.

Priest Menschel remarked that "Remanifestation, as I see it, is a tool, method, result, and evidence of Xeper. The two cannot be separated." He has my wholehearted agreement there. I work to enhance the ruling Word of the Æon, not to abolish it; the greater the intensity and reinforcement of the Æon, the more it is suited to my Task. Remanifest as a tool, method, result, and evidence of Xeper is logical in itself and recalls a question which occurred early on in my Setian life: What is it one Xepers into? The Word answers that satisfactorily enough at this point in the Magical journey. Coming Into Being is not a single, one time event. It is an ongoing process which produces an individual who finds himself a fresh being as a result of his deliberate efforts to achieve higher states of consciousness through action. This is not a once-only episode (unless Willed as such) and consequently the urges of the accumulated knowledge and continuing drive to comprehend and then do even more yet cannot be denied. If rebirth comes to mind, it is not an inaccurate thought. To quote the High Priest on that very thing, "The *Xepera*-scarab of the Egyptians happened to be a cyclical/circular *neter*. He symbolized the re- [catch

that prefix!|birth of the Sun at midnight as it cycled beneath the Earth. The 'new' Sun was not merely the 'old' Sun; but it was the *magical result* of the 'old' Sun." The remarks of Dr. Aquino and Priest Menschel both illustrate similar points about the Word's actions.

Even if looked at through those two remarks alone, Remanifest should be summed up clearly enough. Each action produces a change which in some way alters the being experiencing it to the point of bringing forth an individual who thereby is modified and while retaining all the knowledge and presence of the Self present prior to the experience, now comes forth Remanifest on a different plane. The change may be so subtle as to be barely detectable even to the individual or it may be intense to the point of turning heads in every direction. Regardless, it is still the result of change brought about through the deliberate actions of Will.

One Priest in San Diego who shall remain unnamed asked, "Couldn't you have Uttered a shorter, perhaps Egyptian Word? Where's your spirit of tradition?!" The remark was taken in the spirit it was intended, but since only one prior Word was in English between 1904 and 1986 ce, a look at that subject is not a bad idea. Aleister Crowley Uttered a Greek Word; Anton LaVey an English one; Michael Aquino and Ronald Barrett gave us Egyptian Words. Anton LaVey's Word was accepted almost at once in light of its pure basis. The thing to bear in mind is that no Magus, no *true* Magus, selects his own Word. He is schooled in it by the Prince of Darkness and within his being Set instills an obsession which cannot be denied. The Magus does not create the Word; he acts as the messenger of Set and speaks with the voice of Set expressing a Truth that Set sees as correct and proper for his Temple and Æon. As the Formula article pointed out, those with extreme degrees of complaint about the Word should voice them to Set since it was he who originated it. I will be happy to work with and answer questions for those who decide to go not quite so high on the scale and opt instead for contacting me personally. It would no doubt be possible to scout around through Budge and other sources in order to locate an Egyptian or Greek or other language version of Remanifest, but the necessity to do so does not impress itself on me. The Word is in English and will remain so. The next Word might be in another language - I confess to being as interested as anyone else in the contents of the future and have an even deeper personal interest in the next Truth since it will be a result of combining Xeper and Remanifest. And while it will not be a sign of the end of my Word, the arising of the next Magus will indicate Remanifest's success and consequently free me to pursue a great deal of that private Magical theory and practice each of us prize so highly.

The Grand Master's column in last month's *Trail* made mention of Xem and its once upon a time placement in the Æon and the Formula. Priest Whitaker, after reading it, posed a question which is probably in the minds of a number of people when asking about Xem's place in all this. The exact quote from his letter is: "If XEM does not have a place in the Æonic Formula, does it then have a valid position in the Temple other than that of an interesting anachronism?"

The question is well worth scrutiny. Dr. Aquino's comment about not being the Magus of Remanifest [after having been asked about the Formula article] is not an evasive one - it is the duty of the Magus to expound his Word for others, not the other way around. I am not the Magus of Xem. As the 06/09/XXII Priesthood letter pointed out, it can be comprehended through the Vision of the V° and the Understanding of the IV°, but the duty of explaining it rested with its own Magus. Since he no longer has any interest in the Temple of Set, his Word is in the peculiar position of having once been the foremost summarization of the Magic of its day only to fall prey to the iron hand of regimentation and obscurity as the interpretation of Magical theory and dynamics on the part of some Initiates made a swing from cool and clear sanity to irrationality and *obscurum per obscurius*. Those of you who entered the Temple after the Xem era can only understand those days academically. It took a great deal of work on the part of everyone to get things cleared up and moving once again in an upward direction and while I do not wish to dwell on the past, one of the many tragedies of the time of Xem was the fate of the Word itself. The best I can do in the absence of the previous Magus is to examine the Formula with my own Vision to see what place, if any, Xem occupies in the blueprint.

Xeper was Uttered and explained as Coming Into Being. Xem was Uttered next and while there was a great deal written on its approach and consequences, it was never explicitly summarized. Many of you have heard me describe Xem as an eternal quest. I still believe that to be the most concise definition, but its Magus himself has not said so. The *Keys of Xem* are available through the Priesthood of Set and can be obtained with little to no difficulty. I recommend a reading of them for those interested in gaining both historical perspectives and Magical insights. Most members of the Priesthood will also have III°+ letters dating from XIV to XVII; these documents also add detail to the years of Xem's rule from its start as a thing of shining promise and possibility down to its confused and sad ending as a standard erected amid a mutual admiration society. The memory of those years is deeply engraved in those who lived through them. It is therefore no wonder you see those of us who were there moving very carefully in our determination not to repeat those errors.

Xem was not a Word of the first kind. It should have worked within the Æonic Formula context by expanding the potential of Xeper rather than occluding the progress of that primary Word of the Æon. As mentioned above, Xem was taken from the highest of pinnacles to the murky depths by its Utterer's actions and inability to deal with the Curse of the Magus. The place I suspect Xem would have had within the context of the *XXY* Formula, insofar as an educated guess goes, would have made it read something along the lines of Coming Into Being and creating that which results through the search for the next Willed step. Xem could have had a position of honor to this day, but it is vital to understand that a Word depends on its Magus; after thought and reasoning I cannot but feel the Word prior to mine has lost force. Xem as originally Uttered is no longer valid at this point in time as the tool it could have developed into. I believe it no longer has a place in the Æonic Formula. This is not to say that anyone is forbidding the study of Xem or that it no longer has any place at all in one's personal Magical theory and practice - a look at articles which have come from my word processor should be evidence enough of my personal interest in the subject. To zero in on Priest Whitaker's question about valid placement or anachronistic state, the answer could be an initially maddening [but qualified] "yes". Study and examine Xem as you will with the knowledge that it will provoke no ill feelings from anyone. Although Xem has been succeeded and surpassed by Remanifest, this is not to say that the latter is Xem in English trappings: the Word is separate and distinct as a secondary Word on its own and while Xem has had its day, it is no longer the Magical force it once was. It is vital to understand that Words do not simply pop up without reason and need; I could still be enjoying the pleasures of the IV° if Remanifest and all its nuances were unnecessary.

Magistra Wendall wrote that while she could not say why, it seemed right to her to say "Xeper and Remanifest" and that perhaps it was because the process of Remanifestation is one of the things that will happen to us in Xepering. I think she is right. The 05/22/XXII *Hieroglyphs* made mention of the cyclical or circular implications of the "re-" prefix and it is important to understand that to Remanifest does not equate with repetition. You may recall that one of the things that took me in the direction of the Word were the intuitive feelings that there was far more to immortality than simply being around forever and one of feeling that something was missing the mark when talk of reincarnation came up. To Remanifest is what happens when we Xeper - we Come Into Being as something far higher than that we were previously. Certainly the initial thrust of what then seemed an interesting concept was aimed at life beyond the physical, but it expanded to cover and explain a number of happenings in daily life. How many times have people told you that you

were different, and particularly so after you had undergone an indepth Magical experience? The reason is that you *are* different and have emerged as a new person complete with new understandings and approaches based on all that you were right up to the moment of change.

The Xem Magus used to speak in terms of people undergoing Xeper or transmogrification through their own personal choices. It still sounds viable enough to me and in fact can be restated by saying that it is possible to Remanifest on either the higher or lower levels of being. It is not possible insofar as I can see it to Remanifest on the same level as before simply because as the old saying goes, nothing from nothing leaves just that: nothing. Consistent inactivity leads only to consistent inactivity and is perhaps even worse than Willing oneself to a lower and less ethical state of being. This holds true for action in the arena of the biological and in a pure state *sans* the physical envelope. Those who Will to do nothing past the failure of that metabolic envelope will do just that - they will become nothing. Those who Will to a continued and higher life will do that through the force of their determination and the future conditions established by them in the here and now. Nietzsche had a perceptive view of this when, although speaking of the "aesthetic ideal", wrote that the human will needs a goal and that it will "rather will *nothingness* than *not* will." [On the highest levels Nietzsche is correct - perhaps it is the pre-Conclave Setian deprivation which makes us tend to wonder when we see unawakened humans going about in the lowest common denominator state.]

Readers who are members of the Priesthood of Set have already seen the remarks in this article in the III⁺ letter sent to them earlier this month and so have my up to date feelings and views on the Word and the Æon. If you have any questions I am sure any of the III⁺ will be able to answer them. And of course I am available for your questions and feedback. One of the questions which went out to the III⁺ was that of avenues for expounding the Word. The *Trail of the Serpent* is my main sounding board and subscribers get the latest news Word-wise. But what would *you* like to see? Articles in the *Scroll* and other newsletters? More in the *Tablets*? More information directly to the Priesthood through the III⁺ letters? You tell me.

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Another Magus

In "The Dinosaurs" of the *Book of Lies*, Crowley lists the eight Magi up to his own (9)=2 emergence. The fifth Magus listed is Mosheh, or Moses [although Crowley speaks of him as the fourth due to Lao-Tzu counting "as nought"] and it is on that Hebraic figure that the *Trial* turns its spotlight.

Crowley's *Book of Lies* commentary merely remarks that he is "Mosheh, Moses, the founder of the Hebrew system." There is however a great deal more to the son of Amram and Jochebed as Magus than the one-liner DCLXVI gives him. The number of years between the 13th century bce events *Exodus* describes and now make Biblical accounts unreliable, the impassioned protests of Christians notwithstanding. [The invulnerability of that sacred cow went out long ago.] Regardless of how much those accounts we know today are based on truth or legend, the fact remains that the name of Moses remains one of the best known in the civilized world and is in fact a tribute to the enormous amount of work involved in setting the pace for such a task and goal as perceived by the mind of Moses.

Beyond the superficial, painted, and carefully worded stories of Moses' work as passed down through oral tradition and sacred writings ["Who controls the past controls the future; who controls the present controls the past." - 1984] is a deeper plan designed to create change in accord with what would come to be known in 1904 ce as Thelema, Will. Considering that Moses' plan was to move a people into a new land and into a new stream of thought and philosophy, the task was formidable when seeing that he was dealing with what had been a band of nomads milling about hither and yon for centuries. More important, and often over looked, is the fact that it was necessary to instill a monotheistic attitude and philosophy into a people who had lived within the reach of Egypt's multitude of deities and seemingly found them at least comfortable. The socio-political problems facing Moses were formidable.

The Big Ten are simple common sense insofar as establishing guidelines and rules go. Adding the threat of punishment from the all-seeing Yahweh to reinforce his authority is a move that might not work these days, but did so quite well insofar as whipping the sheep into line went at the time.

[PREFACING REMARK:] *I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage.* The tone is set for unquestioned authority on Moses' part as mediator and leader.

You shall have no other gods before me. The previously experienced *aristos* took the form of Khem's multitude of gods; the swing toward monotheism has begun.

You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Another step in the direction of singularity insofar as the deity was seen. The trend set in motion by Moses was that of an omnipotent and largely unknowable god away from the anthropomorphic toward the Absolute.

You shall not take the name of the Lord your God in vain; for the Lord will not hold him guiltless who takes his name in vain. If leadership occasionally falls under carrot or stick methods, the third directive here is the stick. The threat of Yahweh's displeasure appears to have been sufficient to curb casual contempt, but I suspect instilling the impression of an unseen but ever-watching deity was yet another effect tactic aimed at a largely unsophisticated people.

Remember the sabbath day, to keep it holy. A scheduled day dedicated exclusively to ritual and other religious observances not only served to break the monotony of travel, but more importantly further established the movement toward Yahweh's [and thereby Moses'] sovereignty.

Honor your father and mother, that your days may be long in the land which the Lord your God gives you. Filial loyalty, and thereby in a deeper sense that of the culture also, is given emphasis and the command is a somewhat less than obvious form of subliminal advertising: Do this and you will live a long time. Do not, and you won't.

You shall not kill. Another common sense rule. After all, Moses could not have his new nation decimating itself from within. [Killing those standing in the way of the plan was of course perfectly alright.]

You shall not commit adultery. Yet another common sense rule insofar as establishing obedience and authority. There is very little which can create more problems than intruding on a one to one relationship. Too, adultery is not only a betrayal, but also evidence that the one to one relationship is not working as it should; there is very little more insulting than learning of such a failure and the resulting offense felt by the "wronged" partner.

You shall not steal. A people moving from place to place would have some difficulty keeping things together. To commit theft was also to create discord and therefore threaten the smoothness of carrying out the long range plan.

You shall not bear false witness against your neighbor. A command designed to create an attitude of trust toward one's own kind. In our own Temple we expect truth and honor, necessary virtues in dealing with ourselves and interacting with the world outside the Temple.

You shall not covet. Magus LaVey saw this one through more contemporary eyes and interpreted it as appreciating the Indulgence of others. Moses may or may not have had similar thoughts, but his audience was far less sophisticated than that the High Priest of Satan spoke to.

Page 45 from the *Reader's Digest Bible* concludes the Commandments section with this passage:

Now when the people perceived the thunderings, the lightnings, the sound of the trumpet, and the mountain smoking, they trembled with fear and stood afar off. "You speak to us, and we will hear," they said to Moses, "but let not God speak to us, lest we die." And Moses replied, "Do not fear; for God has come to prove you, that the fear of him may be before your eyes, that you may not sin."

Bearing in mind that this incident allegedly happened before the years of wandering through the desert, the reports of the special effects were passed on as tradition rather than a written account. Legend therefore had time to expand and snazz itself up in order to impress the listeners. Thunder and lightning are possible enough occurrences anywhere, but trumpets and smoke from the mountain have all the earmarks of the emperor's new clothes.

Beyond the social and political considerations in general insofar as the Ten went, their purpose also served once again to instill monotheistic thought. It is ironic, or perhaps not, that the Ten were brought to light around the time the worship of the golden calf was going on, an obvious throwback to the worship of Amon. Rather than follow the directives of many gods, worship and obedience to a new one, Yahweh, was reinforced.

Yahweh was a new deity previously unknown to the Hebraic people. It is a long standing tradition in the occult that to know the name of a being was to know its nature and to control it to a certain extent since the name embodied character. The revelation of Yahweh's name to Moses was equal to the unfolding of the deity's nature and purpose and further the instituting of the closest of personal relationships between the deity and Moses himself in order to install him as a lawgiver. [Moses on the other hand comprehended Yahweh as the one worshipped by his ancestors, the "God of our Fathers", and so while a new pool of wisdom had been uncovered, the continuity of Hebrew religion in general was preserved. Would it be out of line to say it Remanifested? Not at all.]

The qualities and practices which made Moses a Magus are still those which characterize what we know of as the V°. Enormous changes in the ways in which the charges are carried out have taken place, much as there are differences between doctorates of a century ago and those of today. Regardless of whether the Magus is of the first or second kind, the basic practices of the Initiate singled out as such is compelled to perform a number of specialized tasks. He is always previously a Master of the Temple; there are no instant Magi - such creatures do not exist except as a delusion of the self. He is skilled in the art and science of creating change in accord with Will. He comprehends Will insofar as it would be possible for him to put Thelema into practice; the fact that he may have lived in a time period prior to I ÆH does not necessarily mean he could not use the principle. If of the first kind of Magi, he appears at a point in time when the Formula which had ruled is expiring. If of the second kind he appears when the primary Word of the Æon is to be further enhanced. In Moses' case, his appearance came, so the accounts say, at an interval when the chosen were in a time of need and therefore he is qualified as one of the first kind of Magi. He is "the Master of the Law of Change (Anicca)," as Crowley put it. To further quote DCLXVI, his work is to create a new Universe in accordance with his Will. He also operates as a Master of the Temple 90% of the time even if V°. The reason is that it is not possible to be a Magus 100% of one's time. Neither is it practical, a comment which I suspect has to be experienced in order to be appreciated. These and more match up with Moses and his task.

Simply because something is normally Biblically associated does not mean it is without value. It is true that the reliability of a number of source documents may be questionable at best, but nonetheless there are gems of truth scattered in many an unexpected place. The tracing of the path leading to the Æon of Set is both academically fascinating and informative from the Initiatory standpoint.

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The Word
- Ten Months Later -

And new Philosophy calls all in doubt;
The Element of fire is quite put out;
The Sun is lost, and th' earth, and no man's wit
Can well direct him where to looke for it.
And freely men confesse that this world's spent,
When in the Planets, and the Firmament
They seeke so many new; then see that this
Is crumbled out again to his Atomies.
'Tis all in peeces, all cohaerence gone;
All just supply, and all Relation...
And in these Constellations then arise
New starres, and old doe vanish from our eyes...

John Donne
1611ce

After ten months of Working with the Word and finding that it held far more nuances than even I initially suspected, it continues to be unexhausted insofar as applicability and impact is concerned. A great deal of that unfolding is due to you who have asked questions, examined the Word, and put it to the test in your own Magics. As Ipsissimus Crowley wrote in his own day, the Law is for all. It cannot be otherwise whether the Law is one which comes from a (9)=[2] O.T.O., V° C/S, or V° TS Initiate. Magi of those organizations come about as the result of intervention by Set in order to teach and establish truths relevant to the Æon in which they live; in my own case, the Task at hand is that of reinforcing Xeper and further demonstrating its effects.

The Word began as a search for a viable alternative to the myriad reincarnation-related theories rampant in contemporary Magical/mystical/religious theory. Somewhere along the line the depth of the probe altered and instead of a Fourth Degree concept, it became a Fifth Degree Truth. Things then became more complex insofar as the implications of such things as Xeper's philosophical basis, the Æonic Formula, and Initiatory development were concerned.

The basics of the initial analysis and exploration for that viable alternative is that given the influence of Xeper, one has a choice as far as the continuation of what has

Come Into Being goes at the point of the biological envelope's failure. The concept and lure of immortality played a strong part in the evolution of the Word both then and now. The long habit of living indisposes us to die and yet we are forced, like Othello, to ask which of us can control his fate. It began to seem possible that in a strict and personal sense of the word, one in fact could control not only the individual environment through the use of Magic [the art and science of creating change in accord with one's Will], but also fate itself through careful application of moves and pressures designed to bring about certain goals. In the case of living on *sans* the biological envelope, these objectives took the form of the core self Coming Into Being by demonstrating self-awareness to itself - a differentiating of self/not self or being bounded in and of one's self, if you will, and thereby Remanifesting that which had been made strong and previously manifested on a somewhat less advanced level than the most contemporary one.

Put even more simply, the being first becomes aware, uses tools, and then finds itself operating at a level it had not previously suspected itself capable of. Assuming it to have had a rational mind, it will then begin testing the limits of its strength and find in most cases that not only can it function on a more sophisticated plane, but further that it will not be happy doing otherwise. It then proceeds to make use of the highest and best parts of itself to come forth in a new state of being, one in which it has Remanifested itself as that which it was not previously.

Step one: Man becomes aware of Thelema and the knowledge that he steers his own course on his own ship.

Step two: He begins to see the fruitlessness of charting courses aimed at material pleasures alone and searches for ways to Indulge in the freedom Thelema has given him.

Step three: The next question arising sequentially in the steering of the ship of the soul is that of what such a captain will do after having Indulged and exposed himself to the influences of those metaphysical and higher material things. He will then Keper and Come Into Being as a distinct and unique individual.

Step four: Keper at its highest is not a one time event. It is repeated in new and different forms as the fund of information, experience, and wisdom grows. The process

by which this repeated Coming Into Being comes about is that of Remanifestation.

The power to Remanifest, like Xeper, Indulgence, and Thelema, is a force born of and is inseparable from change, itself one of the most prominent and pervasive features of our experiences in the sensory and introspective realms. Only plurality and diversity can equal it. The Word I have Uttered, like the Words before it, is also born of and inseparable from reality. To Remanifest is therefore also an occurrence of unity and synthesis of the opposites of then and now forming the essence of reality itself. The implications of reality, however, should not be understood as an isolated singularity unless the concreteness results in stasis. Heraclitus understood this when saying that we step and do not step into the same river, that we are and are not, although his comment is perhaps more accurately as an early conceptualization of the future Hegelian view of becoming as a synthesis process. Reality itself is not devoid of change and life... just as we can accurately say that change is not devoid of reality and life. Is it possible to pinpoint a precise Remanifestation? The Initiate himself must decide that based on his ability to perceive, although I am of the opinion that since Remanifest and its forerunners are dependent on continual change (just as Willed change is dependent on those Words) it is possible that it may be like the ancient Greek *polis*: always becoming, but never quite being due to its emphasis on evolution from the lower to the higher.

The "Re-" prefix of the Word is not without definite meaning. All that has been to date - the sum total of experience and understanding - impacts in such a way that it is impossible to ignore it. Those totalities are taken into account as increased knowledge and wisdom, thereby allowing another beginning, a renewal of the Self wherein it emerges afresh into a world made new by enhanced perceptions and understandings. Ancient Egyptians saw time and those events taking place within it not necessarily as lineal, but more precisely as cyclical and evolving as a result of cycles taking place in order to allow just such a happening: that which was is able to Remanifest.

To repeat Ipsissimus Crowley's statement, the Law is for all. While we generally tend to think in terms of Æonic and secondary Words as being almost the personal property of Magicians only, a comprehension of Word concepts can be helped out even more by taking into account that the old Beast's observation was a literal one. It is not the fault of the Magus or his host organization if people refuse to listen. For all the useless rubbish Crowley insisted on placing emphasis on in his writings revolving around the Grades of Initiation, he was still able to leave a good number of precise laws by which Initiates with certain duties must operate. His Vision

enabled him to see the fact that "Every Man and every Woman is a Star", thereby making the Task [rather than the Grade] of the Magus a rather complex one since each person living within the *Æon* has the basic right to take advantage of a Word and its benefits. Such a right should not be confused with *Agape*, the Word of Christ, since that Law proclaimed a total and full acceptance of each with no regard for how worthy or despicable each might be. One need not, Crowley further observed, cast one's pearls before swine. The upward trend from sleeper to shining star is the responsibility of the individual himself; to borrow once again from DCLXVI, he must cut his own way through the jungle.

Applying such a realization to the mechanics by which mankind can operate more highly if it so desires goes a long way toward explaining the reasoning behind more than a few things that happen without apparent causes. One is either subject to a Law or makes use of it. Neither option asks total understanding of the rules and workings of the principles involved. Good and bad are highly subjective labels since the essential tool is there and available for whatever use the operator wishes to put it to; as my V° predecessor wisely pointed out once upon a time, there is no fairness and no justice - everything just is. As such it can be and is used by Magicians and non-Magicians alike. The non-Setian as well as the Setian can survive biological death and establish for himself what environs he would like; the latter will be able to understand the principles involved far better than the former due to the texts and other avenues of exploration which are more available to him than to his non-occultist cousins. If it seems right and just that the creep down the street would enter oblivion automatically on his demise and live to annoy the upright no more, this may not necessarily be the case. Setians do not hold the monopoly on the ability to Remanifest and the options for immortality. They are however at the forefront of the Initiatory wave and as such have far more sophisticated understandings of the currents of the *Æon*.

One of the aspects of carrying out the Task to which I have paid special attention is that preserving the Word from obscurity and nonsensical symbolism as far as it has been possible for me to do. The Word is in English, its mechanics are at the least comprehensible on a multitude of levels, and its Magus is available to answer questions. Beware, Setians, of Words and concepts wrapped in the cloak of mysticism and nebulous symbolism! Each Word should relate to life as an Initiate in the world of today and it should further serve to make life not only more understandable, but also more manageable in the bargain. Any Word or concept that does not should be avoided.

Speaking of using English, the *Trail of the Serpent* ran an article a few months ago on the Æonic Formula and thereby created a certain amount of controversy. *Trail of the Serpent* subscribers and members of the Priesthood have already read that paper, but in summary it advanced that the XXX Formula of the Æon included the secondary Word.

The Magical Formula of the Æon expressed in X read as "Xepera Xeper Xeperu = I Have Come Into Being And Created That Which Has Come Into Being." It is a clear Formula and one that summarized the ultimate expression of the Formula at the Uttering of Xeper. My addition to it read as: "*I Have Come Into Being And Created Through Remanifestation That Which Has Come Into Being.*" It is a serious thing to tamper needlessly with the Æonic Formula - Magistri Templi can Understand why this is so and Magi, those who influence the Formula, comprehend perhaps even better. The changes, or more properly, the enhancements my interpretation advances in now way changes adversely the Æonic Formula. They cannot do so: to do otherwise would be to create conflict and by the laws which bind me I am unable to do other than identify myself with the current Word and exert my Will to establish it so that I will not clash with the Word of the primary Setian Magus. Instead Remanifest further explains the mechanics of Xeper so that the Æon may be made even more intricate and refined.

Is it possible to survive without the body? An intriguing question. Such a life would operate under different conditions than those ruling the bodily shell. One of the greatest differences in our own biological existence and that taking place in the realm of pure reason only is the ease the former has of differentiating between itself and what is not itself. The computer keyboard before me cannot be considered to be me, unless we wish to indulge in some rather odd reasoning, and I can say with certainty what my boundaries are. A being existing in the realm of pure reason, on the other hand, faces a different sort of problem in not having a physical object to perceive as self/not-self.

The *Book of Coming Forth by Night* makes a number of references to such an existence. Set himself should not be thought necessarily of as either basically an ideal or as a physical superbeing living somewhere just out of satellite range. The sections of the *Book of Coming Forth by Night* which appear to refer to life under such circumstances deserve examining. [The following page numbers refer to the XX Anniversary Edition.]

PAGE 9: *I am the ageless Intelligence of this Universe. I created HarWer that I might define my Self.* The Universe, as Dr. Aquino pointed out, is mechanically consistent and does not possess a personality favoring one group of humans over another. Set, on the other hand, is finite and operates not in accord with or subject to the rules of the Cosmos, but against them. He is finite and singular, but yet prepared a thing that was not himself in order to detail that which is and is not Set. The use of the word "ageless" strikes me as another disregard of the Cosmic timescale; such a being operating in such a manner would quite possibly set its own measure of time as desired.

PAGE 12: *Upon the ninth Solstice, therefore, I destroyed my pact with Anton Szandor LaVey, and I raised him to the Will of a Daimon, unbounded by the material dimensions.* The Will of a Daimon, ie, the Sixth Degree, is another Grade unto itself. The Daimon possesses a perspective not held by any other Degree in that having accomplished his Work as a Magus, his Vision expands to allow the perception of not only the links between his Word and those previous to it [a quality of which the Magus partakes] but also of the linking of prior Æons leading up to his own. Such a perspective can transcend "normal" rules of functioning since the freedom of the Grade of Ipsissimus is as the quote says, unbounded by material dimensions. Without a firm grasp on himself, the holder of the Grade faces a great deal of danger in that he may lose his hold on self/not-self in not making distinctions. His being is one existing in reason working in defiance of the rules of the Universe.

PAGE 13: *Were I my Self to displace the Cosmic Inertia, I should be forced to become a new measure of consistency. I would cease to be One, for I should become All.* Another indication of singularity. The Prince points out indirectly that he has established the boundaries of Set/not-Set and is therefore able to observe the Cosmos and know what is not himself. It might be initially tempting to impose oneself on the universe since it is perceived as being in accord with Daimonic idealizations; the reality, however, is that such displacement would equal a dispersal of the Self to cover the All, thereby no longer allowing the existence of singularity. *To make of man a Daimon, then, may be to break his Self-reference to the bounds in which his semblance must exist.* The commentary which follows this passage in the light of existence is that one of bounds. In order to be a separate and distinct entity there must be boundaries at which the self stops and "other" begins. *I cannot undo the hurt which has come of this, but I shall restore to Anton*

Szandor LaVey his human aspect and his degree of Magus in my Order. This passage from the *Book of Coming Forth by Night* is quite interesting when comprehending the academics of bounds of self-reference in addition to evidencing the enormous power held by Set in that he is able to raise consciousness and to restore that which was. The state of having Remanifested oneself without a body and further without awareness is as dangerous to the self as are the events Set recounts in the *Book of Coming Forth by Night*.

PAGE 15: *But HarWer, my Opposite Self, is a strange and fitful presence. I, Set, am my Self distinct from the Order of the Cosmos, yet am ordered in and of my Self. HarWer I was when I was once part of the Cosmos and could achieve identity only by becoming what the Cosmic order was not. By HarWer I cancelled the imbalance, leaving a Void in which true Creation could take form as Set.* Once again the definition of Self is recounted. Set, being self-ordered and operating by his own guidelines only, can be defined by being placed against the "fitful presence" of HarWer, that identity being further fitful as an aberration of the Cosmos so distinct and separate as to become out of order with the mechanical functioning of the universe itself. Whether this took only a short while as we define time or ages is unclear. What *is* clear is that such an irrationality taking place within the Cosmic realm was of such proportions as to give birth to identity, albeit still attached to the Cosmic order. The imbalance of HarWer [identity existing along side of mindless mechanics] created a place in which there was neither HarWer nor the Cosmos, a situation much like the theory of matter and antimatter cancelling one another out and leaving nothing. It was in such a void that the Prince of Darkness Remanifested himself after his previous Xepering. In such a void no physical shell could long remain since it would be basically a part of the Cosmos, something which could not exist in nothing. Neither could the fitful manifest there. Only a state of pure reason ordered in and of itself. This is one of the keys to immortality!

Magi and Magistri from the Æon of HarWer up to now have Worked to pass on these messages, whether they know them in such exact wordings or not. There are many tools at hand in this Æon of Set, rather sophisticated ones, I might add. Each works to explain and allow the manipulation of what Dr. Aquino's Wewelsburg Working referred to as the phenomenon of life. Use them.

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The TAO

Lao-Tzu, an older contemporary of Confucius, is one of the Magi named by Crowley in "The Dinosaurs".

None are They whose number is Six: else were they six indeed.
Seven are these Six that live not in the City of the Pyramids, but under the
Night of Pan.
There was Lao-tzu.
There was Siddartha.
There was Krishna.
There was Tahuti.
There was Mosheh.
There was Dionysus.
There was Mahumud.
But the Seventh men called PERDURABO; for enduring unto The End, at
The End was Naught to endure.
Amen.

The sacred *Tao* is comprised of 81 chapters and was supposedly written by Lao Tzu before his departure from his archivist task in Loyang. Although the *Tao* that can be told is said not to be the eternal *Tao*, it can nonetheless be commented on and Understood as the work of a past Magus, even if he is 25 centuries in the past.

Spoken of as an infinitely practical book, the basic Lao-Tzu philosophy is one of acceptance: take the natural universe for what it is without wanting to institute change. Is this Setian? Of course not, at least not in the obvious sense. An understanding of the universe can be had through many paths and the *Tao* is one of them. Translator Jane English wrote that nature provides all things without requiring payment or thanks along with providing all without discrimination and that we might therefore all get along better as a planet by doing likewise: presenting the same face to all and treating all men as equals regardless of their behavior. Like Nietzsche, however, I feel that to the poet and the sage all things are friendly and hallowed, all experiences profitable, all days holy, and all men divine — but I am not grown foolish over the impression. Setians know very well that the mundane world and its occupants are like a tiger — beautiful to look at and quite safe insofar as one's back is not turned on it with a disregard for the consequences. Here is a commentary from the point of view of one Setian.

ONE

The Tao that can be told is not the eternal Tao.
The name that can be named is not the eternal name.
The nameless is the beginning of heaven and earth.
The named is the mother of ten thousand things.
Ever desireless, one can see the mystery.
Ever desiring, one can see the manifestations.
These two spring from the same source but differ in name;
 this appears as darkness.
Darkness within darkness.
The gate to all mystery.

The Tao that can be told is not the eternal Tao. If seen as great nature itself, the Tao cannot be made finite since it is infinite. The best our minds can do is to envision it as best we can with our attention spans and hope for the best from there. We can define it only as far as our attention spans will allow, but the infinite cannot be made into the one without imbalance and a displacement needing correction.

The name that can be named is not the eternal name. This line also attempts to place the mind of man in a perspective that allows him to acknowledge to himself at least some of what he cannot see. There is an old occult tradition that to know the name of a being or thing was to have power over it. The universe is free from such dominance since it has no eternal name that can be spoken. Too, it is impossible to conceptualize the infinite through minds which are finite. Later generations of Setians may find the task easier as the result of Words yet to come.

The nameless is the beginning of heaven and earth. "Heaven" had an entirely different meaning in ancient Chinese thought than our contemporary minds have. Heaven is that land wherein dwell the gods and a multitude of implications which are beyond the scope of this brief commentary. This line from the *Tao* is interesting in the light of bounds of self-reference. The nameless is pushed back ever further as far as comprehension and knowledge goes and yet such an action is not possible to complete since only a finite mind can begin to perceive the beginnings of the infinite through observation and theory.

The name is the mother of ten thousand things. The *Tao* now emphasizes the finite. That which can be named can be controlled and understood, and thereby can be used as desired by the inventive mind. Line four places the finite in perspective

against the infinite so that the mind can better conceptualize what the infinite is not.

Ever desireless, one can see the mystery. Without wishing for change the mind is free of diverting thoughts aimed at matters which can be measured. It is then free to contemplate the effects of all even if that all is not or cannot be perceived.

Ever desiring, one can see the manifestations. The other side of the coin turns up. Attention oriented in the direction of specifics moves the gaze of the mind away from the infinite toward specifics. The result of such is that conditions are set up so that such changes as desired will become effective. The Magician watches the movements produced by his actions and sees the manifestations.

These two spring from the same source but differ in name; this appears as darkness. The universe is mindless and mechanical, seeing no difference between a cold dark planet and a shining intellect. It is the latter which can differentiate between the two and which further can move itself to desire a thing or not. The appearing as darkness is a bit less obvious than the first part of the line. I hypothesize Lao Tzu's meaning to be that not all of his day were able to comprehend that an independent intellect was necessary to act or not act as it Willed.

Darkness within darkness. The sacred *Tao* was not then and is not now an immediately understandable work. Its inner teachings are dark ones to the uninitiated and like the *Satanic Bible*, it operates on more than one level. A lifetime could be devoted to its lessons.

The gate to all mystery. This ninth and final line of ONE is a subtle directive to accept all that is. Like line five [*Ever desireless, one can see the mystery.*], line nine places a finite state before the questing individual that he might begin to see through mystical eyes. I do not know that the mystery of today could as easily be accessed through the *Tao* as it was 25 centuries ago - the Master of the Temple is the Master of Mysticism and it is his Grade which make the theory and dynamics of mysteries safer to indulge in. Seen through Lao Tzu's eyes, the gate is a way and he has shown himself a Magus by doing one of the integral functions of the being holding that Grade: he has proclaimed a law and pointed out the way.

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To Complete the Task

Some of the questions I had lined up for a private talk with the High Priest naturally had to do with the V°; the duties of the Grade are unique unto themselves and while it is not impossible to come to grips with it, there are times the voice of experience is a helpful thing to have around. I often wondered if any (9)=[2]/V° ever really felt his Task to be done and was interested in the point of view of another who had successfully gone through the experience of the Degree. A logical answer had suggested itself during the flight west and with the remarks made later by the Ipsissimus.

As he pointed out privately and later to the assembled Conclave, Magi are much more fascinating after they die than during their lifetimes. They become iconized when no longer around to answer questions directly or expound their Words. Aleister Crowley is an excellent example of this. But in the meantime and as long as my biological functions continue to permit, I will not be frozen into one single frame of reference. That is another way of saying that Remanifest has many a facet unexplained and yet to be discovered. As we have seen over the years, the Degree of Magus is simple enough to understand; the complexity comes in for the Initiate holding the Degree as he attempts to successfully carry out the requirements of the Grade.

So is the Task ever really completed? Not as far I personally can see. After all, even the Word *Agape* continues to have meaning and reference for the discerning eye turned in the direction of Æonic progression. The significance could even be negative, as in the case of the Word of Sin - the point is that Words form as a result of those forces in action at a given point in time and have relevance enough if placed in proper perspective. Words and philosophies change, Magic becomes more sophisticated, and none of us can foretell the future with accuracy in the area of how successful a Truth may be. It depends, after all, on those who use the tool to its highest potential. I hope for success for Remanifest; in being so may it produce another Magus to cast forth his glamour, Love, and all the other facets so well put in *Liber B vel Magi*. It is a pleasurable thing to speculate on.

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Determinism

One of the major elements in the pursuit of magic in both theory and practice is that of freedom of Will. That is, each individual being has the option to choose his course of action, form his future, and pursue such goals as seem right and good to him. He may orient himself in the direction of nirvana or opt for assertion of the self. Regardless of the course, it appears that man will devote himself to aspiring toward that he perceives as good even if he does so as in the old saying, "Evil, be thou my good!"

Those of you who know me know my feelings on reincarnation, bow the knee and drop the eye religions, and so on. There is quite enough garbage threatening the planet's ecology without adding to the problem by rubbish masquerading as philosophy. An inordinate amount of absurdity springs from man's uncomfortable awareness of his own conscious self; if he cannot do away with the threat of that knowledge, he first attempts to beguile himself by categorizing that unknown territory with labels to make it into the at least partially known and then later tries to explain the how and why of consciousness and interaction. One of the flowerings of the combination of questions and fairly lucid thinking is that of determinism.

Although it does not have my total agreement, determinism does present some fairly plausible impressions in its general air. In a nutshell, the thesis is that for everything that takes place there are conditions such as that, given their presence, no other action could have come about. If this sounds as though it rules out freedom of Will, such may not necessarily be the case. There is always the resounding voice of Aleister Crowley saying again and again that man has no right but to do his own Will; that I agree with completely and feel further that while it may take a specialized sense of determinism's definition, the theory may indeed have some validity to it.

Our futures are determined by our actions. Each act, although done freely, at least by the awakened being, carried with it responsibilities. For example, I am perfectly free to stand in the path of a speeding locomotive *if* I am willing to accept the consequences - only sheer accident, such as derailment of the train, could prevent my being splattered all over if I insist on standing my ground. If such is my Will, then I am determining my future [in this case, my very immediate future] through my actions. In a subtle way, determinism does have its advantages insofar as it can

serve as a tool to understanding part of the workings of that phenomenon known as life. That tool is more precise yet when placed in the hands of one who has a clear vision – by which I refer to the Initiate.

Attention spans being what they are, it is not possible to be aware of every act done every waking moment. Nonetheless there are repercussions resulting from each action done. Shakespeare saw mankind as actors moving about on a stage and indeed, each of us serves as his own scriptwriter. We determine, more or less knowingly, the tenor our plays will take and thus orient ourselves in the direction of the best of possible goals. We have found that individualized work done with an eye on open-ended goals is one of the best of working situations and so endeavor to follow such courses. In the process, however, each Initiate begins an interesting sequence of events: he works toward what in his analysis is an *aristos* – a highest and best – and then sets in motions such events and actions as hopefully will bring about those desired ends. Such a sense of determination to bring about goals speaks to me in no uncertain terms under the name of the Word Remanifest. To consciously bring into being states of affairs designed to act in certain ways upon the objective and/or subjective universes is not only a deliberate act done in violation of the natural order of events, but it is also an occurrence which, again barring accidents, could happen only as designed.

There are more complex facets of determinism. Descartes personally believed that no man who had a conceptualization of his “true end” or highest good could ever put it aside for something lesser and held that his freedom of will consisted in essence of knowing that highest good and being determined to seek it. The good Master Aristotle had trains of thought which ran a bit differently. It seemed obvious to him that mundane desires were quite capable of clouding man’s mind or at least distracting it from higher goals. In other words, he may desire something bad even though he knows it to be bad and see the less than the best as a more reachable and immediately gratifying goal. Such thoughts fit in with determinism as a general principle, but they fail to agree with Descartes’ own ideas. My own personal belief is that opponents of such ethical determinism as believed in by Descartes must have interacted closely with the public at one time or another since in my own line of work I see people repeatedly indulging in things able to tear the body down while they simultaneously enjoy the sensations of the current moment. Admittedly this is mankind at its worst and is further a symptom of its inability to deal with a combination of the presence of the psyche and the increasing amount of free time

brought about by the sophistication of today's labor saving devices and therefore not the rule. It nonetheless provides extra areas for analysis in determinism and as a result helps clarify matters.

Is there a real truth in determinism insofar as it impacts in the Xeper Æon? In that specialized sense mentioned above, it does so by setting in motion events which later Remanifest as states of being which are formed by those very events and actions. Like any other possibly viable idea, determinism is there to be either the servant or the master. It is up to the individual to select his own role in the cycles of time and events by looking for and then using his own role in the cycles of time and events by looking for and then using such aspects as seem viable in not only this, but other theories as well. Doing so can produce a spatial point in time in which the being Remanifests itself as one who has Come Into Being as a new and to the moment present.

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The Lord of the Æon

The amount of information flowing throughout the Temple of Set is staggering and it is surprising we are not dragged down by the sheer volume of it. It says a great deal for Setians that such an event does not happen often. What does happen rather easily on occasion is that various avenues which open are so fascinating that other and more often spoken of subjects are at times overlooked in the quest for the mechanics of the obscure. The Temple is the property of Set and it is under his eye that all our activities take place. The Infernal Mandate remains with us and so one may assume the Prince of Darkness has not decided to make a try of it elsewhere. It is that very patron of ours which the *Trail of the Serpent* will discuss in this issue.

Each time it seems I have a firm grasp on the pure essence of Set, up comes a Conclave or some other occasion and my mind changes about that certainty. Although the Very Self which is Set may be at times a terribly complex concept to behold, each time my own mind or that of another works and Understands the Cosmos and that central phenomenon of life I can come to but one conclusion. that is that an outside something has not only touched man at least once to make him different, but continues to observe and intervene in affairs. I choose to call this something by the name of Set, the name the god himself has told us is his own. Is there a real and objective Set, or is he simply an abstract concept, an ideal you see senior Initiates working with?

The C/S never actually had its Patron defined by its High Priest. Magus LaVey would speak of certain "forces" or "the man downstairs" instead and manage to get around an exact definition of that known as Satan. As the XX Anniversary Edition of our High Priest's *Book of Coming Forth by Night* analysis and commentary says, "Satan, however, did come to the Church of Satan - first as the faintest of atmospheres in its ceremonies, and ultimately as a metaphysical presence whose state of being was awesome, exhilarating - the very fire of life to those who took his name as a part of their own and called themselves Satanic." The bridging Age was a circus of Dr. Lao which will not come again in our lifetime. Through it all was the subtle presence of the Lord of the Æon, patiently biding his time until events would produce a stage at which he might be known as himself. #6N on the Reading List relates the saga of *Anno Satanis* I through X in far more detail than the *Trail of the Serpent* can in this brief piece. 6N is a text more than worth the price the

Temple asks for it. Those hub events which took place in X ÆS were not the most pleasant for those in the center of things, but the results were for the greater good.

The presence or absence of the Lord of the Æon is a question which all of us have to come to grips with sooner or later. My *circa* X to XI impression was that Set was a symbol rather than an objective reality. That changed in mid-XI and has continued to broaden itself from those Second Degree days. Such perceptions are relative to my own Initiatory experiences and none of us expect others to allow themselves to be spoonfed in the Temple.

Already famous - or infamous, depending on religious orientation - in old Khem, Set was one of the major deities of the country. Quite old according to any dating system, such was a myriad of beliefs about him that Te Velde referred to him as a god of confusion not so much as a divine attribute as the number of question marks which face research into the being. The exact meaning of the name "Set" is questionable; Te Velde quotes Plutarch who in turn refers to traditional Egyptian legend and says a translation is "the overmastering" and "overpowering" and in other instances "turning back" and "overpassing". The last two do not seem particularly appropriate, but the lack of relevance could stem from a contemporary view. The exact derivation of the name may or may not be of importance; it is a definitive answer that cannot be found in my own library.

Budge reports that the twin gods, Set and Heru-ur [along with the god of life Wer forming HarWer], had roots far into antiquity. Although some takes seem to imply a hostility between the two, apparently the older stories bear out the entwined Heru-ur/Set relationship. If, based on what we know of HarWer through the *Book of Coming Forth by Night*, there is any truth in the opposition stories, Budge may have hit all unknowingly on the Opposite Self's reason for being. If the Horus the Elder was said to have been one of the oldest gods in Egypt, his other Self would have been equally old. The living separate intelligence of Set/HarWer therefore had a grain of truth in the legends of the opposition. ["I created HarWer that I might define my Self."] It may be that tales of the less than amiable relationship between the two were the best way some could conceive of the duality of the god, although the associations of the Hyksos' Suteck contributed more than a little to the unpleasant view of the god in Egyptian thought. The classic legends of Set, Osiris, Horus, Isis, Nephthys, Anubis, and a host of the Egyptian pantheon are available in many a

book if anyone has yet to read them. What you may not find in each tome is the definition of the Self through the strange and fitful as opposed to Self order.

The anthropomorphic form of Set can be traced through the ages with little trouble by the discerning eye. The brush-like ears became horns, the tailing skirt end a barbed tail, and the reddish color a reflection of the fires of Hell. The hand of Magus Anton LaVey touched that image and through its power created such a Church as the planet had never seen. But as related earlier, its High Priest never quite defined Satan with exactness. We have his written thoughts and those close to 6114 recorded their conversations, but none can say what the Magus thought and experienced in the sanctum of his mind. I suspect the relationship of the Magus Anton LaVey and Satan to have been intimate and profound beyond imagining and further to be a part of the reason for the *Book of Coming Forth by Night* sentence reading, "Let him be at ease, for no other man has ever seen with his eyes."

But the Lord of the *Æon* is now Set and the relationship of the Setian and the Temple's owner is as unique as each individual who turns his steps toward the Left Hand Path. It is often rather tempting to indulge in the pleasure of Lesser Magic alone rather than meet the metaphysical questions and challenges of Greater Magic, but even pleasures themselves can be indulged in themselves to the point of an exquisite refinement. What then comes about is that the Initiate finds himself working on levels far higher than could have been previously suspected. He becomes far more interested in the steak than the sizzle.

Fundamental to the practice of Black Magic is aspiration to the knowledge of Set, another reason for being known as "Setian". Basic to that are the necessary efforts of thinking and perception with a groundwork of logical analysis. Actual thought, while central, is somewhat elusive as an exact definition goes. We speak of neurons firing and electrochemical interactions and those must do on the physiological plane. More complex is the selective ordering of symbols for problem solving coupled with the capacity to reason and form what we hope to be sound judgment. We assign symbolic values to objects so that our minds can more easily deal with them; having done so, it assesses new facets and integrates them into the perceived whole insofar as possible. Visible objective articles require less effort to deal with through that process. Not quite as apparent ones require more. Even greater qualitative changes and insights take place when the mind turns itself toward a being as advanced as Set.

"Some cause," said the evil Reinhardt in *The Black Hole*, "must have created all this. But what caused that cause?" The movie eventually damns the scientist to the flames of Hell for his crimes, but his interests were like our own, those being a desire to find answers. That search involves comprehending the Prince of Darkness as far as it is possible for us to do so not in order to explain things for the sake of a comfortable Cosmos, but rather as a means of finding out more. [The building of a friendship between Set and the Setian which takes place during that quest becomes a warm and pleasurable kinship to partake of during the process.] The "great cause" of the Cosmos is the dynamics of physical sciences and while black holes may exist somewhere, no one has yet to see one outside a Disney movie or the occasional times the Tardis finds itself in the vicinity of one. Places in which the normal laws of the universe are suspended would seem to be a bit on the rare side. They would also indicate the presence of something beyond the usual.

That Something Else that does exist is Set. No one of any Degree is asked to believe in him as a child might believe in Santa Claus. Instead the Temple puts before its Initiates a best possible explanation and lets them work with it at their own pace. Initially it does seem to place matters in a more comfortable light, but most find that takes a back seat to discovering and unlocking doors. People enter the Temple of Set after having tried any number of other approaches and have experienced the logical flaws in them. Speaking personally, a view of the natural universe as mindless and mechanical appears thus far to be in line with the known facts. It also appears highly probable that there is an independent entity operating outside those general laws and that it has self-established boundaries which permit it to move freely in the exercise of its Will. Since there has been no evidence of any other genetic engineer in prehistory as far as I have been able to determine, I feel this entity which we have interacted with is the author of mankind's separate and distinct intelligence.

Is there clinical evidence of the reality of the engineer? Pogo-like, we begin to feeling that we find increasingly us is it. There are limitless possibilities if this should turn out to be the case. "For Hell," said Belial, "doth bequeath to man his perfect freedom, and such a gift can never be recalled." An interesting question, although academic at this point, arises when considering the "perfect freedom" concept. Just how far can freedom be extended? That, I suggest, is one of the reasons each aspires to the knowledge of Set and partakes of a personal Setamorphosis.

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The Dæmons
A Whovian Tale of Black Magic

Now and along my favorite fictional Doctor encounters the occult. The Jon Pertwee *Dæmons* story is just such one. Full of borrowed Crowley evocations and black magic [well, alright: black magic as seen through the eyes of BBC 3], chanting satanic magicians, the bringing of a demonic statue to life, Roger Delgado's Master of the Temple and Jon Pertwee's Ipsissimus, along with the giant Dæmon Azal, this one is a classic. Shown in the United States in black and white, there is one known release of it in color and said to be kept somewhere in Canada. The *Doctor Who* researchers who have reported this version's existence are reliable and it is too bad Americans cannot view it in color since Roger Delgado's ritual robes look impressive enough in black and white and would no doubt be stunning in color.

British author Peter Haining has provided this synopsis of the story.

The beautiful English village of Aldbourne in Wiltshire was taken over by the BBC for the filming of this all-time *Doctor Who* classic as the Master strives to awaken and control the powers of an alien Dæmon – a giant horned beast who has slept for centuries beneath a barrow termed the Devil's Hump by the inhabitants of nearby Devil's End.

Only the third five-part story in *Doctor Who*'s history, "The Dæmons" never suffered a dull moment. From the opening shot of a dark and stormy night, as rain lashes the pub sign of the Cloven Hoof (done with the assistance of the Fire Brigade), to the joyous maypole scenes at the end of the story absolutely speeds along as the Doctor, Jo, Captain Yates and Sergeant Benton fight the Master, his satanist followers and the animated gargoyle Bok to prevent the final appearance of Azal.

So realistic was the destruction of Devil's End church at the end of the story, that one irate viewer was compelled to write in protesting at the BBC's callous attitude in blowing up an architectural masterpiece for the sake of drama. To

the model builders of the visual effects department this was praise indeed.

The Dæmon Azal, according to the script, is one of a race of advanced scientists from the planet Dæmos. These beings made periodic visits to Earth in order to nudge civilization along starting from the move up from Neanderthal Man and continuing through the great civilizational strides to the point of the story. The whole thing, according to the Doctor, is a laboratory experiment on their part; he then pauses to ask the UNIT people if they know what a scientist does with an experiment that has failed. The challenge is plain for the Doctor: either prevent Azal's emergence from Devil's Hump or keep him from destroying the planet as a failure. The storyline is made better yet by the constant machinations of the Master's strivings to do the exact opposite of the Doctor's plans.

The theme of man's creation by extraterrestrial beings has cropped up more than once in the history of *Doctor Who*. It is a subject explored many times outside the realm of sci-fi and indeed it is one the Temple of Set is most interested in. It is not so much the biological that beckons to us, but rather the reasons for the genetic alterations being made in the first place. As best we can deduce from a wide range view, the Something Else making those changes is Set - if there is a better explanation I am open to hearing it. The question that occurs sooner or later is that of *why* it was done in the first place. Here are a few thoughts on the problem.

"For with no purpose the force of the mind must fail, and the blind insanity of Godly paralysis would embrace all things forever," quoth the *Diabolist*. First of all it is quite possible one of the facets of creation is that of having a purpose. Unlike Azal, however, Set probably will not chuck the whole thing in the rubbish bin if it fails to go as he plans. The *Book of Coming Forth by Night* is rather specific on that point and varies greatly from the BBC's script department. The basis of the question at hand is that of purpose. The actual goals of Set and Azal differ, but the similarities of versions of man's beginnings are interesting to behold. In fact, the story has more than one thing for Setians to think about along those lines. Azal is faced with a choice: he must either pass his power over the planet on to another or destroy everything. Consider yourself several hundred thousand years in the future. You have attained self-boundary knowledge and in order to stimulate purpose have changed in some manner the future of a life form which, despite stumblings, has developed into a worthy species on the verge of being able to Setamorphose

themselves into beings such as yourself. Would you keep your hold on them for the sake of habit? Or would you move on to other endeavors, not forgetting the past, but remembering in the midst of new experiments and anticipating the chance of even more of others becoming like yourself. Think about it.

I have long felt mankind to have been a grand experiment on the part of Set. Not an unfeeling one, but a test of actions and their possible consequences nonetheless. The *Diabolicon* is full of references to the separate intelligence of man, Set, and the development of the creative mind. A good bit of speculation can result from a reading of the *Diabolicon* and then viewing *The Dæmons* and I think you would find the combination of value. The *Doctor Who* show ends on a comfortable tone: the Master is captured, Azal destroyed, and the rest of the cast joins in a joyous maypole dance. The BBC would not have had as well liked a show had they left in elements which although we could understand would leave the casual viewer with a sense of threat from purposes beyond his armchair comprehension.

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Notes from a 500 Year Diary

To use once again that quote from Noel Coward, "When we are young we read and believe the most fantastic things. When we grow older and wiser we learn, with perhaps a little regret, that these things can never be. We are quite, quite wrong." There is a boundless universe of things about which we can be quite, quite wrong, or at least about which our perceptions may come variously closer and further away from a best possible explanation. Time is one of those areas in that wide cosmos of the unknown. This brief piece cannot cover all the aspects of time, but it can relate a few observations from the past.

As generally perceived, time is the basis for the relationship of events expressed in before and after terms. It is tied in with spatial concepts and is translated into recognizable and associated symbols for ease of comprehension by the mind and so that it can be conveyed to others for purposes of communication. As simple as it may sound, there are a number of theories revolving around the exact nature of time itself. To give you an idea of the diversity, Royce [a follower of Hegel] advanced time as being prior to all finite minds; Bergson [a.k.a. *Trial*/ Headache #125 and the brother-in-law of MacGregor Mathers] and his intellectual/intuitive approach felt it to be the only actuality and labeled space as an artificial intellectualization of the reality he felt time to be; Kant saw time as the form of the internal sense and space the form of the external sense. These are but a few of the better known names; the question continues into the contemporary day.

Time takes the form of sequences of one kind or another, but does it take place as a linear experience? If so, it is a somewhat limiting and depressing thought to consider. Regardless of how infinite it may be, the straight line theory of time would seem to have little advantage to it insofar as evolution is concerned. Straight line or cyclic happening, time is of more than passing interest to the Magician.

"For while I may pass free of the boundaries of time, memory of the future cannot exist." This is yet another passage from the *Book of Coming Forth by Night* that demands careful interpretation. On one level it is a rejection of the predestination theory. There must be a basic reason for memory of the future not being possible - the best one to date is that there is no pre-set sequence of events already mapped out for us and that what comes about is the result of either our own Willed actions or

accident. Taking a look at the aspect of "passing free of the boundaries of time" opens another door altogether.

St. Augustine, in the *Confessions*, puzzled over the essence of time. He knows what it is if no one asks him about it. When he is asked, he becomes ignorant of its nature. Perhaps we find ourselves like that Christian father: we can define the past and anticipate possible futures, but run into trouble when looking at the thing itself. A dimension in its own right, time can be illustrated through example, much like that of width. A certain width can be shown, but only as a demonstration; actual width is relative only to a sample being displayed and hence a representation of an absolute. The same perplexing state comes about when grappling with that which Set moves freely through. It is possible to conceive of a day, a week, a month, a year, or even a cycle of Cathay, but generally only through the lens of a more or less brief absolute. The lens however is our own contemporary one and is influenced greatly by the material dimensions through which we move. Once the mind transfigures itself as far as possible to one operating on the level of Set's own pure Self must work at, the lens suddenly shows a greatly different landscape since the self-ordered entity which exists discarnate is not dependent on "normal" sequences.

That quality which enables Set to move with such liberty is to be found in the *Book of Coming Forth by Night* statement nestled in between two of the HarWer references: "I, Set, am my Self distinct from the Order of the Cosmos, yet am ordered in and of my Self." Being (a) totally separate from the natural universe and (b) functioning completely under self-established guidelines sounds initially normal enough until the mind begins to grasp the theory of movement through time and space without being subject to its limitations. It is somewhat similar to both being in a place and not being in a place simultaneously. The mind has a tendency to rebel at what it conceives as an impossibility when attempting to reconcile the a and b due to our associations of the mundane area to the majority of our daily interactions. We ourselves use time as a frame of reference on a global scale: a thing took place X or Y number of hours or years ago or it may occur in X or Y event-to-event spacings in the future. We are not completely distinct from the Order of the Cosmos. Should we become so and find that the establishment of a systematic arrangement determined by ourselves rather than someone or something else to be beneficial to continued presence of Will, new sets of what may be approximated to the physical laws we know will result. There appears to be little desirable in a structure which is a void,

incidentally, and therefore a logical layout which is self-designed probably would work better than creating a void or being dependent on present physical laws. "Time" can exist in such a universe, but it would have little reference if any to that of the Cosmos.

Orientation to one's own Cosmos, as opposed to the mechanical one, could account for Set's description of himself as the "ageless Intelligence of this Universe". According to his own words, he was once a part of it and therefore still remembers his origins - yet it is that very separateness which does not rely on event-to-event happenings and so may describe itself as ageless. The word has two meanings: the first is without limit of existence and the second one of not growing old. The latter is appropriate to this brief look at time and it seems probable that the word "ageless" was used first to point out a presence which is not subject to the usual wear and tear of nature and secondly, although this is speculation, to see if it might lure anyone into reaching for a thorough understanding of the *raison d'être* for that exact word in the sentence. Given Set's distaste for the usually accepted chronological dating system, it is not surprising that he would operate in such a way as to be ageless rather than being in the power of the effects we see on our bodies as the yearly anniversaries go by.

Back in the world of material dimensions we face various difficulties where time is concerned. "They say" time is constant. It is? How the days drag between Conclaves and then how they flash by once the yearly meetings begin! In our current frame of day to day reference there seems to be a reasonable basis for motion having to do with time. If "time" is an event-to-event measurement, it is necessary to move from event one to event two *ad infinitum* and *ad lib*. J.J.C. Smart questioned that if motion in space is feet per second, the flow of time would need its speed recalculated or at least reconsidered. The problems associated with the bottom lines of time are many, but I suspect they occur to a relative degree as a result of the separate human consciousness and its presence in the arena of a universe subject to the laws of physical science.

Magus Anton LaVey found time to be worth his interest and devoted his attention to the concept of Erotic Crystallization Inertia, the magic of traveling in time. Its viability has carried over from the C/S to the TS and Magister Robertt Neilly penned the following introduction to the Set-VI ECI Conclave Working:

Can one cheat time? Can the tenuous shackles which bind us to the clock, to the past and to the future be somehow circumvented? The Temple of Set maintains that the answer to both of the above questions is "yes"; a qualified yes. The Order of the Trapezoid affirms that the immortality of our essential Beings is within our individual and collective grasp. When you behold Set, you behold the "ageless Intelligence of this Universe." Ageless and timeless.

For the purposes of this Ritual, we would ask that you consider the idea of racial memory. Call upon the past, or "a" past. Weave an intricate environment, pattern it after a pleasing moment from your yesterdays, shift your focus to *that* time. Surround yourself with wondrous scenery, pleasant sounds, moving sensations and a profound remembering of that special "time" when the clock didn't exist. Live the past of your choice again. Recall how you traveled in time, or how you remained still while time changed for you. And know again a feeling that was at once like Youth and beyond human conceptions of merely being young. Know that we, as Celebrants, will Work with you to call forth the "time" that you or your group has chosen. As High Priest Aquino stated in *Runes* : "ECI is time-travel magic."

ECI is not simply thinking of one, five, or fifty years ago or yet to come. It requires careful consideration and structuring. Magister Neilly's instructions about weaving the environment and shifting focus are not just fancy wordings. It is essential to the proper management of time in an ECI Working that the operator make subjective alterations which are so far-reaching as to cause a profound change. I use the word profound because there is much more to the manipulations of time through ECI than at first can be imagined. Not only can the experience be pleasurable and up to the expected results, but it also forces the mind to perceive through a new lens. The user, then, is not Anton LaVey playing music of the 20s on his phonograph; he is Anton LaVey in that decade and experiencing those things one living in that time felt. ECI can be dangerous, or at least confusing and

disappointing to the unprepared experimenter. [Similar hazards exist for those who work with assuming god forms.] The Magician approaching such a Working with an understanding of the principles involved will be rewarded with the movement in and out of time he expects.

ECI is a manner of manipulating time itself. The opinion of this author is that time is a measurement between events and highly dependent on mankind for its presence as a factor in society past, present, and future. It is the purpose of man which determines that of the Cosmos, as the *Diablican* states. "Consider," it goes on to say, "were man to perish, what futility would envelop the Universe, for apart from appreciation and use it is a thing of insignificance." ... "For with no purpose the force of the mind must fail, and the blind insanity of Godly paralysis would embrace all things forever." With no purpose the mind fails. With no mind to perceive there is no universe to put to use. This is regrettable enough on an individual basis, but if an entire race were to wind up minus its force of mind, things would have a sad outlook indeed. There would be only the void, although one might draw a certain grim satisfaction from the sure knowledge that as Dr. Nils Helstrom once said, "Where there is no intelligence, at least there is no stupidity."

The *Trail of the Serpent* now leaves you with your own thought after this brief look at what the hands on the clock can represent. Time is yet another facet of the theory and practice of Magic, but it need not be the master of the Initiate when it can be his servant.

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One Year Later

It has been a year since the New Orleans Conclave and I have had 12 months to become accustomed to Purple. The initial stresses involved immediately pre- and post-Recognition were profound. It was then and is now my good fortune to have a dedicated Temple of Set to move about in and also good Magistri Templi there to Understand in their gardenings. There have been (9)=2/V* individuals over the years who have not been as well off.

It might have been worse. One of the horrors of the Fifth Degree insofar as I saw it came about as a result of having overlooked the "One Star in Sight" discussion of Magi who Come Into Being to enhance the Æon in which he emerges rather than abolish it. There is room for any number of Magi in the Æon of Set and hopefully my own work will help shed more light on the second kind of Magus. There are definite rules Magi of both kinds work by, but those applying to the second kind are specific. The "One Star in Sight" essay is an invaluable tool to understanding and Understanding the Grade.

Rules themselves are guidelines for action and conduct. There is a great deal of freedom in the TS and such rules as exist are designed to protect the organization from corruption within. There is a great deal of power being wielded by the Priesthood and a less than ethical use of it would work only to the detriment of us all. There are directives in this great thing of ours which apply to the newest to the most senior Initiate - none are related to the Word of Sin. Quite the opposite: they permit an Indulgence in its highest form, one which I leave to you to define in the context of the Words of the Æon of Set.

I do not think very many people could accuse me to reacting with harshness if the Word is questioned. Some who may have received something akin to a sharp rap on the knuckles got same due to a somewhat less than tactful/common courtesy approach. These have been thankfully rare. Much more often the box contains hardcopies of deep, hard thought. It is a pleasurable thing to find since it is an indication of the verb aspect of Xeper. It has been our practice over the years to place objects in such positions as to be available for examination. Are there aspects of the Word which have been held back? None to my knowledge. I ask only that questions be framed in the common courtesy that Magicians deserve. Save the swordplay for non-Setians.

The process of Remanifestation has turned out to be much more than it seemed prior to its Utterance. It continues to have meaning as a tool for continued Xeper *sans* the biological envelope and it is just as viable now as it was when Uttered. The additional implications of the Word have been a surprise. While each action may have an equal and opposite reaction, it also creates in its outward waves new states which we see not as we are now, but as a complete and full person existing in the present of that new time. The Initiate is therefore not ahead of his time, but very much in it.

Rather than being the terrible burden I had anticipated the Degree to be, it has turned out to be one of immense satisfaction in a number of areas. The realm of Understanding is one of the facets of life that Purple greatly accentuates. This is due in part to the Utterer of a Word Understanding it in far more detail than anyone else will be able to comprehend it; the Magus sees all that comes within his attention span and observes the time and spatial relationships involved as they are applicable to his Word. The sensation can be overwhelming, but not unpleasantly so since a factor of personal balance is also present as an essential ingredient of the Task. Such Understandings have no business being kept within. They come about in order to add to the depth of the Temple's forum atmosphere both today and in time to come. Hence the reason for the *Trail's* monthly appearance, *Scroll* articles, and submissions bound for the *Jeweled Tablets*. Who can say what Initiates of 25 to 50 and more years will have at their disposal? Whatever that unknown will turn out to be, it is our current Work which is building the framework for the Understandings they will possess. It then behooves us to be clear in our thoughts so that which is of value can be used and that which has become outdated can be placed in its proper perspective.

A stumbling block that has taken its toll in the past is the Curse of the Grade. It does not seem possible at first that it could cause the disaster the crash of a (9)=[2]/V* can make, but the experienced hands among us have seen it happen. I have felt the force of the Curse, but have taken it into account as an inescapable facet of progress. Magi of the first kind undergo that stress in far more depth since they Utter Words that initiate Æons. I would not care to be that kind of Fifth Degree. Aleister Crowley, and Drs. LaVey and Aquino handled enormous Tasks successfully. My own duties are thankfully somewhat different.

There are many people who are responsible for helping spread a Word and they range from the First to the Sixth Degrees. What a year it has been and what years

we have awaiting us! Thank you, Setians, for your Work. The Dark Lord knows those inner feelings which apply to the interaction in the Work. You who read this should know I do not take any Setian and his presence lightly. In the name of the God whose Priest I am, the blessings of Darkness be upon you as you:

Keper and Remanifest.

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The Rite of the Sense Gods

The Altar may be either stark or laden with objects which the senses may partake of. These may be any objects that seem representative of pleasure and Indulgence.

Music: *Carmina Burana* by Carl Orff is suggested. Edit as desired.

CELEBRANT: Hail Set, Lord of Darkness. Hail to the Children of Darkness, partakers of life and pleasure. We greet the coming of the velvet night with joy and eagerness, for therein is the wellspring of our powers, our life, our delight and strength. We dream ancient dreams and lo!, our dreams are made real. We search for secret wisdom and lo!, enlightenment yields itself to our touch. We approach the point where another Path leads away and to the left from the road of mindlessness. It is a Path not well trodden, but never do we regret the steps along the way. At its end we find there is no end. The great treasure of life is there and its rarity is such that its heart is aflame with purity and potency. Hail to the steps that grow greater with each move forward, hail to the cycles of being that they form in ever greater evolving Coming Into Being. That we may accomplish this daily in greater scope we gather there to open wider yet within ourselves those windows through which we bring the finest of the world unto ourselves.

We open yet another window, a Gate through which the Essence of Set, the Lord of Black Magic himSelf, may flow through to us. Open the Gates of your souls, Children of Set, that in being mindful of the Prince of Darkness he will be mindful of you as you are mindful of yourselves.

[The Gate is opened and those present take to themselves the Black Flame summoned to the Chamber.]

Welcome, Lord of Darkness, progenitor, through whose Ageless Self we now walk the Earth, sane amidst the chaos, learning through the cycles of time and being the lessons of self-order. Welcome, Prince, and see that which you first touched ages ago at Work now to change the Cosmos.

Turn your vision within, Magicians. Look at the complexity operating in the inner universe of the Self and marvel at that which you and Set have brought about. Enjoy that internal endlessness, followers of Set, and make stronger that which distinguishes you from the sleeping ones abounding on the planet's surface.

Gods of the Senses, I summon you. Move and appear, be friendly unto us. Come forth, ancient ones, and tell of your Work.

SAA: I am Saa, the god of intelligence. Divine am I, burning with the Black Flame's restlessness. Through me you have the power of perception, of feeling, of understanding. Reach out, touch, feel. You have these through me. The Lord of Darkness placed me in the minute configurations of your ancestors millennia back and then waited patiently as they strove to survive amid dangers and hardships you of this age could not begin to guess. When they slew beasts greater than themselves, Saa gave them cunning augmented by reasoning. It was Saa, who when they themselves were slain in battle and overwhelming odds, aided others in going forth with added learning and the hopes that they would not meet such ends. I have been praised and cursed over the Æons; some have denied me and madly destroyed themselves and their worlds. Others knew my presence and sought to make me a stronger inner force for them and their kind. I am far higher than man suspected before or after he gained dominance on this orb. Do you wonder at this? Then consider: it is I who tell the body when to move and in what fashion, it is I who provide keys which open doors locked for ages, it is I who abide in the least to the greatest, from creatures of a single cell to the most complex. You may have trouble to perceive me in the quiet and the subtly determined, but I am there. You may see an intangible enthroned in pride and splendor within the great ones of your world and verily, it is none other than Saa. Remember, Children of Set, that which your Prince spoke in the sixth decade of this century: the mind must have purpose or it will fail. Use me, you who perform Magic, or my presence within you will dwindle to mere sleep. Hear and remember, remember well.

HU: I am Hu, God of the sense of Taste. Your forerunners knew me as more than a substance for ingestion. My brother Saa lifted man far above the base animals about him and as humanity grew and sought high things, I came to be as that he drew nourishment from in the divine realms. It was said that both gods and blessed mortals feasted on me. The reality was the fire of my dissatisfaction brought about by restlessness. Then was I good when sought through reason. I could be tasted, but never to the extent of filling the cup of the soul beyond endurance. My brothers and I came from a drop of sacred blood and in the blood is the life, ever evolving, ever refining itself higher and higher above the perceived gods of earth, yea, and rising to the heights above them. Am I a mystery unto you? It is not so and there need be no mistaking me for less than what I have Become through the cycles of time. Far more than sensation am I, Hu. The food of the gods am I, Hu. Partake of me, Children of Set, that you may grow in wisdom and splendor.

MAA: Open your eyes, Children of Set. I am Maa, god of Sight. With my three brothers I came to be through blood and have been the means of finding the treasures of my three divine kin. If you look upon me as simple vision you do your intelligence a wrong. My divinity shows my function: It is I who look in the warm and friendly darkness for the doors of eternity. Some pass through a door from one land, some from another. Does it matter which is opened as long as opened it is? No, Children of Set, for the Path is many Paths and oft Maa must be invoked to see Set. He has put me into the matrix of your being to discern him. Look on high to the stars which shine like diamonds and speak as a friend to That which is there. Speak first and then let Maa come forth to open the eyes of your being that you may perceive the vastness which is your playground and work room. You need not fade into oblivion or whimper in the darkness – it is Maa who shows you the vista. Evoke me often, O Children of Set.

SETEM: Listen, you, who disliking the light, have learned to see in the dark. Setem speaks to you and will demand you hearken. I, Setem, am the god of Hearing. My brothers and I are not mere biological components. We are rungs on ladders which lead to new levels unsuspected and unknown. We are doors that open from a mundane world to one the splendor of which can wrench a sob from the being. You need not evoke me, but your steps will be all the smoother for having done so. You need not hear my words beyond this moment, but some locks will be the harder to undo without them. Setem, like Maa and Hu and Saa, does not need your blessings or your curses. The divine brothers are there to be used by you in attaining realms as far beyond this one as you yourselves are beyond the sleeping mortals about you. The great ones of your past hearkened to Setem and arrayed their powers according to that they heard. They grew in strength and wisdom therefrom. Setem opened their senses to the lower creatures that they might not starve and to the ineffable that their minds might not die from lacking nourishment there also. Summon me often, O Children of Set, that I may move and appear unto you bearing the gifts which can never be taken back from the treasure chamber of your core self. Remember Setem's words, you of this Æon, and keep them in your heart.

The gods are seen to move into the assembled participants in the persons of those who have spoken for them. The Rite is then closed in a manner appropriate to the celebrant and participants.

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A Sense of Futility

A line from an old song keeps insinuating itself, a bright little waltz-like number with the words, "...a sense of futility" occurring in its lyrics; something by Tom Lehrer, if memory serves me right. a good part of the entire picture stems from the influence of the *nemo*, that wellspring of anguish written of by John Fowles. Other influences on the panorama come about from Initiation and the Xeper of life as a Setian. They combine to form a revelation, a secret so great and yet so subtle that it can be shouted from the housetops without fear of injuring its sanctity. To comprehend it in depth requires wisdom, vision, and understanding. An upper case W, V, and U may be placed in the previous sentence as experience dictates appropriate. The irony is that practically everyone has been exposed to the secret at one time or another and then reacted to it in ways varying from acknowledgment to blindly overlooking the obvious. The *Trail of the Serpent* will expound on that secret for your own later analysis and commentary.

As the *Crystal Tablet* puts it, the objective universe is defined as vast expanses of space and the masses of animate and inanimate matter and energy within it. It is most curious that the majority of mankind looks upon what can be seen of this totality and insists on addressing it as "Thou", feeling there must be something which created those objects present in time and space. That "something" is hoped to be benign and further is courted through various rites and actions calculated to keep it in a good mood and favorable to its supposedly prized race or nation. The truth of the whole thing is that for all its scattered pieces of matter, the universe is a void and cares not one single whit whether any single unit within it lives or dies.

This is a fact Setians are well aware of. It is the compleat impact of the knowledge which is a key to a freedom previously unimagined. In a nutshell, if there is not a Jehovah-like omnipotence ruling, there is no heaven, hell, purgatory, or any other place of reward or punishment to inhibit the Coming Into Being of anyone anywhere. Becoming aware of that fact is accompanied by an almost stunning revelation that a degree of futility is ever with us. Fiction abounds with it and one of the most descriptive passages concerning it came from *The Vampire Lestat*:

There was no judgment day, no final explanation, no luminous moment in which all terrible wrongs would be made right, all horrors redeemed.

The witches burned at the stake would never be avenged.

No one was ever going to tell us anything.

No, I didn't understand it at this moment. I *saw* it!

Anne Rice's Lestat encountered a Cosmos uncaring beyond belief. All of us know the universe is apathetic, but the depth of the existential truth is staggering from an introspective viewpoint. It is the basis for the presence of religion in mankind's history and has produced an almost infinite variety of beliefs, themselves approaches to the presence of the mindlessly mechanical universe.

The thinking and rational mind sees both sides of the coin, although it may not opt to take both into consideration. A clear and objective look at the Cosmos as what it is supposed to be, as opposed to what it actually is makes obvious the fact that a falsehood exists on one side or the other. Either the universe is purely mechanical and therefore has nothing to do with violence or benevolence, good or evil, or there is an omnipotent presence permitting right and wrong to take place in order to make real an eschatological principle, one dealing with the "last things". The myths woven around heaven, hell, death, judgment, purgatory, and so on are intricate in their demands and in the long run are little more than grasping at straws to evade the actuality that there is nothing out there, no heaven that cares one iota whether one individual suffers or another prospers. It is much easier to depict gods serving as super-versions of oneself and weave the web all the stronger. If you have any doubt how attractive the conviction can be, just tune in to any broadcast of evangelical meetings and watch the crowd. Ever wonder why their Magus called them sheep? Now you know.

That which offers a way out of the unfeeling universe has been called by various names: psyche, ba, soul, spirit, or what have you. Religions as a general rule, and our own in a specialized sense of the word, tend to concern themselves with an estimate of the combination of human nature and destiny. [Setians look askance at any idea of destiny, but have a better understanding of Thelema and its control.] Religion was quick enough to snap up the soul as its special province, although in actuality it should have been the other way around. Man, as far back as the Paleolithic, had begun to evidence an evaluation of the possibility and hope of some form of survival after death through its burial practices. Bewildered old Paleolithic Man had begun in his way to rise above the harsh circumstances of his environment that he might prepare himself for another state of being which would hopefully be better than that known through his survival of physical death. Who is

to say that in the face of the nothing the Paleolithic gentleman did not find something better?

Lest it should seem the *Trial* is getting off track, bear with it. Paleolithic Man dimly grasped at an idea Lestat was struck with. Like the early literate societies, both believed man to be more than just a body and both hoped if not for a "something better", at least a say in the path he charts through the Cosmos. The attempts to do this, as we pointed out earlier, have been almost infinite in variety.

There is good news along with the bad news of the lack of anything out there. If there is nothing eventually to punish or reward man, there is nothing out there to restrain him from mastering all his mind can conceive. The Will to *be* is a door opening from a universe in which there would be no more "I" into one where there can be such, and it is a powerful one which confers on man a sense of individuality and further a sense of responsibility in which he must answer to himself whether what he has done has meaning or is worthwhile. It is a question which only the person himself can assess accurately.

The quote from *The Vampire Lestat* is a revelation worth examining. Lestat reeled back from the realization, but Rice put the fire of originality in him in order to create a complete vampire capable of withstanding the knowledge of the void. Having accepted the propositions as valid as those in the 1972 *Satanic Bible*, and in the words of the preface, he condemned his sanctuaries to annihilation in order to discover and establish his own reason for being in the face of the existential. The complete realization of how useless a move it is to lay one's trust in the Cosmos can be heart-rending in the extreme as the questing Initiate opens his eyes. The Master of the Temple, as Ipsissimus Crowley so precisely put it, comprehends the existing Universe in accordance with his own mind; for that reason he is the Master of the Law of Sorrow and can Understand the sense of futility. One need not hold the Fourth Degree to gain an appreciation of the Sorrow, but viewing the depths of the Universal Sorrow is augmented by the Blue Star.

The emptiness has been spoken of as vacant by awakened authors of the past and present because the grandfatherly old Jehovah-figure is not there, but there is the finite presence of Set - a factor which not all took into account in their explorations. The *Book of Coming Forth by Night* holds references to the interaction and the bonds of Set and the Setian and further makes explicit statements regarding the Set/Setian relationship. The *Book* does not make the fairy tale promises of Osirian-related religions; instead the transmission from Set asserts the singularity of the self and advances the proposition that it can Will its evolution in the direction its

perceives as the right and just. The presence of the mindless void beside that influence of the Prince of Darkness creates a picture of oblivion on one hand and vast potential on the other, although enough writings on Set exist at the moment that an article revolving around the sense of futility need not expand itself further in that direction except to point out that the sense of futility would rule supreme were there no author of the Black Flame. To quote the villain Van Helsing, "All this have he done..."

Aleister Crowley had a piercing insight into the sense of futility and into the opportunity to be had by it. Any reading of his works will reveal the themes of having no right but to do one's own Will, the presence of the unique Self charting its own path through the universes, and overall a freedom in direct opposition to the teachings of the "lying spectre". Anton LaVey (and the good Mr. R. Redbeard) also saw the doorway leading out of the futile. The sword of "Here and now is our day of torment! Here and now is our day of joy! Here and now is our opportunity! Choose ye this day, this hour, for no Redeemer liveth" brought the wrath of established religion on the heads of those who would have dared to question authority (and incidentally the flow of incoming \$), but it is a tradition of long standing that truths are not always welcome or even desirable. The writings of Magi subsequent to Magus LaVey continue to revolve around mankind's ability to Come Into Being as it Wills without fear of the various Osirian replicas ordaining punishment as a reward.

It is sometimes distressing, and at minimum mildly amusing, to watch the mass of humanity moving itself about in small circles while desperately clutching at the dust of earth when it could have the Cosmos simply by opening its eyes and looking at the vistas beyond the land ruled by the sense of futility.

From "One Star in Sight"

Thy feet in mire, thine head in murk,
O man, how piteous thy plight.
The doubts that daunt, the ills that irk,
Thou has nor wit nor will to fight —
How hope in heart, or worth in work?
No star in sight!

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To Expound the Word

It is incumbent upon each Magus to set forth the principles of his Word and those relationships which exist with it and previous Words. A Word must have relevance to its Æon whether it is of the primary or Æon-enhancing kind and it is the duty of the one who Utters it to show these factors. It is not the duty of the Magus to do all the work, instead he is to share such Understandings as his intellect is able to translate into comprehensible language. It is for this reason that while the Degree of Magus is uncluttered by obscurity and is in fact the most easily understandable of all Grades, the successful functioning of it is where the difficulty comes in. No one would have been able to convey the full weight of it to me prior to being there and it may be that some of you reading this may one day undergo the freak occurrence which is the Fifth Degree.

As you know, Remanifest was initially a Word which answered the question of continuation of the Self after the failure of the biological envelope. The finer points of time cycles and manipulation initially escaped me completely, as did the daily Willed function of the principle at work in the Initiatory aspect as a naturally occurring action. To Remanifest is to use a tool through which the power of Xeper can be more skillfully used to make the most of the core of the Wewelsburg Working. In that sense it is present where Xeper is since an absence of either would cause the machinery of the Self to grind to a halt because the pursuit of the theory and dynamics of Xeper cannot but produce that which will Remanifest through newer and more refined uses of previously gathered knowledge which can be put into practice. This in turn creates further Xeper and continued Remanifestations which can and will take place as long as the hand-in-hand process is Willed to persevere.

A question which eventually must suggest itself is that of what the Self can/will Come Into Being as in the long term. The answer is not available to us for the simple reason that no one can foretell the future. What a dull prospect life would be if we could! It may be that increasingly sophisticated Remanifestations will produce a product unlike any contemporary man can conceive. Given the force of Thelema making itself felt, there is no limit to what can come to be. Neither is there anything outside which is able to destroy the soul's ability to assert its presence in any way it perceives as proper and just. Life, once understood, is a treasure not to be cast thoughtlessly aside at whim. It is the basic key to immortality through the door of new forms.

The *Trail of the Serpent* has covered various workings of the Word in a number of its past issues and the nuances of the Word which have been uncovered by myself and others have advanced far beyond what at a number of times I have thought of as the most comprehensive insight possible into the principle. It is intellectually and Magically satisfying to encounter new facets previously missed and even more so to see the Word being used by those for whom it was intended, the bearers of the Black Flame. Those who do put the augmenting implement to Xeper into practice find themselves more successful in their quests to uncover that knowledge of Set spoken of in the *Book of Coming Forth by Night*. This advantage is not applicable to my Word only, but is germane to an appreciation of Thelema, Indulgence, Xeper, and even Restriction, that Word of Sin. The practical asset of it all has far more long reaching effects which Coleridge saw as far back as 1833 ce:

If a man is not rising upwards to be an angel, depend upon it, he is sinking downwards to be a devil. He cannot stop at the beast. The most savage of men are not beasts; they are worse, a great deal worse.

The angel and devil references are not out of line for Magicians to ponder. In the context of Coleridge's penned words and our Æon, "angel" need not be dismissed as representing an effete winged servant. Neither should "devil" be thought of solely as a vessel of malice. The quote as seen through the eyes of contemporary discernment more accurately portrays the angelic as a symbol of the *aristos* and the devilish as that which selfishly plots a course for the perverted use of life in order to cause harm and mutation rather than beneficial evolution and further which must eventually find itself undergoing the same fate Ipsissimus Crowley described the Black Brothers as suffering: a slow, but sure disintegration of the self into the nothing of oblivion.

This is not to say that those who are deliberate in their evil are doomed to a Judgement Day-type of retribution. Just as those who sincerely Will to Come Into Being as the highest and best they can have a probable degree of success in their endeavors, so the small and selfish also have an opportunity to escape the annihilation of consciousness. Survival, in the long run, depends not on the shell that houses the soul, but on that core self which may go by whatever name each individual feels the most comfortable with. It is all a matter of Willing [in the purely Thelemic sense] one's future. The yet-to-be is not fixed; it is subject to change

and may alter itself from moment to moment, thereby lending itself as a tool working equally well in the hands of good and evil. The catch to the entire thing is a proper understanding of not only what is being done, but *why* it is being carried out. When, therefore, Initiate A aligns his determination in the direction of increasing his fund of Magical knowledge, he is successful even if the results do not make immediate sense. He has taken the sum of his knowledge and skills to that moment and concentrated them on his quest for truths. His Xeper has brought about a Remanifestation which makes his personal Coming Into Being more cultured than before. He could just as easily have changed the intent of the Working in order to bring about an increased perception of the paths of evil and Remanifested as a more worldly-wise monster. In both cases the hypothetical Initiate opens doors to new states of being and has therefore the option of continuing what he has begun. The eventual disintegration has a greater chance of taking place in the pursuit of evil because maliciousness is in the end a limiting thing. Sooner or later it must fall under the domination of the Word of Sin and find itself without a purpose – after all, just so much destruction can take place before there is nothing left to obliterate. The soul is then left in a Cosmos made empty by itself.

The author of Words from I ÆH to the present has been sought through as many avenues as there have been individuals setting their feet on the Path. The Æon of HarWer, as recounted in the *Book of Coming Forth by Night*, was marked by confusion as its Magus did his best unwittingly or not to surround the principles of the initiating Æon with as much extraneous material as was possible. As much as Ipsissimus Crowley has my personal admiration, his predilection for piling the obscure on in heaping doses often leads me to a state of exasperation with his works. After all, why describe the dynamics of air intake, nerve action/reaction, and the forces of air expulsion in cryptic jargon when it is more direct to use the word “sneeze” and be done with it. The fault is not totally DCLXVI's – his god had a great deal of the fitful about him. Things were not particularly straightforward in that Æon.

The Path became less cluttered when I A.S. arrived and Anton LaVey began disposing of an enormous amount of the outdated and needless material still lingering from the Æon of HarWer in expounding Indulgence. It was far more direct in its approach to life than the windings of Crowley's teachings. The philosophy of the C/S was an attractive one to many a person, thrill-seeker and serious student alike, but what a good number failed to see was that its Magus,

Church, and *Bible* operated on another subtle and higher level beyond the "do anything you want" outlook. As Dr. Aquino has said in the past, Magus LaVey would not speak freely and definitively on the subject of Satan as he would on other topics relevant to his Age. Although he made references to forces and vibrations and the Man Downstairs without making *the* defining statement of what Satan actually was, it would be an error to consider him a non-believer in the god of the Satanic Age. The question of the objective reality of Set [or HarWer or Satan] arises in each of us at one time or another and it demanded a personal resolution on the part of Magus Anton LaVey as surely as it does with each of us. Setians are not required to blindly believe in Set — it is better that they examine all the reasons for there *not* being a Set and finally arrive at a conclusion that there must be something out there and that our current fund of knowledge is most probably correct regarding that we call Set. Anton LaVey's Task was to lay the groundwork that man might become more noble through the use of the Word Uttered through his lips and none can turn his hand to such a responsibility without an impression of the deity passing near to him. Man might be related to the beasts of the planet through his organic body, but there burned in him a spark which the Magus of Satan kindled further through his Work.

The Word of the C/S, like its predecessor, is integral to successfully carrying out the work of those who would Remanifest and also like the Word before it, the correlation can be explained simply and clearly. All Words are brought forth that they might amplify man's use of life, an option available to him through the Black Flame. Both Thelema and Indulgence defined components which can be magnified in an upward direction to allow for building the structure of the being into a self-defined and compleat being, Thelema being the presence of that able to set its course through the Cosmos and Indulgence the means through which that course can operate on a divine rather than mundane orientation. Without the Words before Remanifest the principle would have nothing higher to elevate and without Remanifest the others would be single-event happenings.

Remanifest is far more closely allied to Xeper than to the previous Utterances even with its strong bond with those Words. It was in the Æon of Xeper that Remanifest came to be and by the rules under which it exists it cannot conflict with the Word and teachings of Michael Aquino. Its function more properly supplements the action of Xeper in Initiatory life through demonstrating the exponential results of that quest. Xeper is a verb in addition to having noun status and is constantly taking place in both lesser and greater ways. Remanifest describes the point at

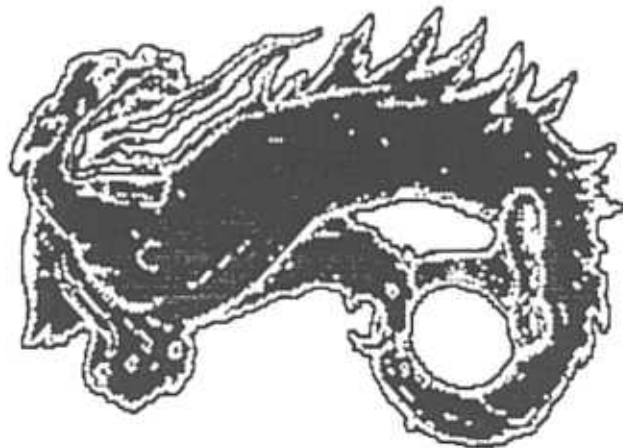
which those acts of Coming Into Being fuse together to focus themselves and cause change. It is by definition as simple and clear as that.

Xem is still the subject of a certain amount of study these six years since the exit of those most closely involved with its workings. Xem, if we grant it Word status, was a long range and less definitely defined concept than those major principles before and after it, thereby making it somewhat difficult for the Initiate to apply its workings in daily life. I myself found it best defined as an eternal quest, a striving for that which was not yet Come Into Being and which could be attained by deliberate effort. The personification of Xem as the unknown god perhaps had more meaning to the Magistri Templi than to the First, Second, and Third Degrees - not that the holders of those medallions were incapable of comprehending, but rather that the Master of the Temple could place the image in a context which was made more easily translatable through Understanding. Both Xem and Remanifest are in the category of Words which augment rather than supersede Xeper. Is there a link between them? Due to Xem's often unclear nature, the relationship of the two asks for Understanding to properly see the categories. Since Xem is waning before the expertise which is coming about through other more current fields of study, I doubt a vast amount of new material could be uncovered through it without some difficulty. Hence, if I see relevance between Xem and Remanifest it is due to the latter's continuing stages of cycling and the former's possibility which is just beyond the reach of the individual Initiate's present abilities. It is sad to see that which was to have opened new vistas of Xeper fall into disuse, but there is little help for it and our gaze must go forward rather than remain in the past.

Looking to the future is one of the very reasons that signing "Xeper and Remanifest" seems so precisely correct to me. Initiates Come Into Being and then having reached that new state of Being, Remanifest all that they have Become through the newly realized powers at their disposal. This leads to further explorations of the universes with those sharpened skills and new Xepers which in turn bring about new Remanifestations *ad infinitum*. These new beings produced by the process will eventually uncover the next Word and as I have commented in the past, the next principle to come about is a subject of intense curiosity on my part. It is bound to emerge at our present rate of evolution and try as I may to perceive the future, the secret is hidden from me. It is right, proper, and logical that it should be so.

The Temple has not disappointed my expectations for the Word. Initiates have read the materials available, given feedback and criticism, and tested the proposition for validity in their lives. No Magus can successfully carry out his Task with an iron hand. He can share his understandings with others insofar as his communication skills and attention span will allow and then hope for the best. That, Setians, is what the atmosphere of the Temple of Set is: the best, most exacting, and fertile of environments for the development of implements to aid the reason for the Temple's presence, the evolution of man into the divine.

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