

# The Scroll of Set

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## [1] **Regeneration and Change, O.L. Style**

- by James Lewis VI°

Grand Master Emeritus of the Order of Leviathan

Set-XVII saw many things come about. A new High Priest stood before the Temple, new faces were there, old friends met again, and it was the time to present new things and ideas to the Temple. Leviathan was no exception, having had a surprise planned for quite some time in the form of a new Grand Master. It was my pleasure to name and announce to the Order and the Temple Magister Michael Kelly as Leviathan's new representative on Earth.

As a bit of history, my Master of the Temple Recognition was in the Year XVI/1981 (that of the Tower for those who look at Atus), a time in which the High Priest of the day, the *Xem* Magus, expected Masters to found Orders. I put down the groundwork for the Order that same year and gradually worked with it through to the present.

Leviathan is one of the older Orders of the Temple, and one which has set up a school differing, as indeed all Orders do, from the others. Asimov's *Foundation* is not a bad series to read for those interested in how Leviathan works. A certain degree of attrition has taken place, something to be expected. However those who have found the Order to be best vehicle for them have remained and flourished in its environment. The new Grand Master is such a one.

The recent conclave was Magister Kelly's second U.S.A. trip, and his enjoyment in visiting the Colonies showed no signs of flagging. I have known him since his Setian I° days and have had a hand in all of his Recognitions to date, he himself of course having done all the actual work.

When it became evident that the Order could profit by new blood in its leader's position, I sought insight through reasoning, conclusions, magical explorations, and finally action. The name of Michael Kelly came consistently to the forefront in all avenues of searching for an answer. Dialogue went on with various Initiates, and my decision was eventually made. All that remained was to inform the High Priest and the Masters of the Order of my plan, and then to keep everyone silent until the conclave.

Everything went well, along with a little fun on my part with body language implying Magister

d'Merlin to be the new Grand Master until announcing the name of Michael Kelly. ["You're very wicked, you know," quoth Magister d'Merlin with a grin during the innocent little LBM on my part.]

Aside from the exchange of power to this well-liked Master of the Temple, naming Magister Kelly as the new Grand Master has further import. The Temple of Set began as an American-based organization. It has now branched out so that, as the High Priest has remarked, the Sun does not set on the Setian Empire. We are global, and there is no reason for its center of operations to remain exclusively in the United States.

The Order of Leviathan is now based in the United Kingdom, and there is no reason to think it should do other than continue to grow. I think the European perspective, along with the intelligence of its new leader, will aid its progress.

One further word on the Temple's global status: One day Setians will see a High Priest of Set who does not reside on American soil. No ifs, ands, or buts; it will happen one day. I have no inside information from Set as to identities or times, but can see it in the fabric of our future.

Magister Kelly and I worked together on a number of things, not the least of which was the uncapping of Order membership. I had previously closed the doors of the Order to new memberships earlier this year to give us time to work among ourselves and take a look at the Order's organization. No concrete answers came up, but I think the breather did us all good. We have opened the doors of the Order, and at Conclave welcomed in Priestess Jennifer Rush-Hunter of Australia and Adept Christopher Merwin of the United States.

Another pleasant duty of a Grand Master is keeping an eye out for the arising of a Master of the Order. Magister Kelly and I had discussed the progress of Priest Bruce Ware a number of times, and we agreed that he showed all the signs and symptoms of Order Mastery. He was then named as a Master of the Order of Leviathan by Magister Kelly.

That covers past and present for the Order. What comes next? I really do not know, but plan on staying around to find out. Fresh fever from the skies, you know.

And what does a Grand Master Emeritus actually do? Frankly I'm new at the job and will let you know as I find out. I do plan on taking advantage of having more time to continue correspondence, do Priesthood duties, undertake the "elder statesman" role the more senior Initiates actually should be carrying out, and taking article outlines which have been on the back burner for two or so years to the front and doing some writing once again.

Magister Kelly has quoted Richard Hurndall's version of William Hartnell portraying the first

Doctor Who. Here's my Hurndall quote: "It's reassuring to know that my future is in safe hands." That is the reason Set and I chose Michael Kelly: that our future and yours might be safe hands.

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## [2] Year's End

- by Don Webb V°, High Priest of Set

The year comes to an end, and we all do the magical and mundane bookkeeping that prepares us for the next year. Here are some things you may want to do to make a magical foundation for next year.

The season of the holidays is upon us. Take a few nights to be alone, turn off your phone, and luxuriate in the quiet darkness while hoards of Christmas shoppers act in frenzy. Be very aware of the difference between you and them, and try the following exercises:

1. Reread the essay *Black Magic in the Crystal Tablet*. You'll be surprised at how your understanding has changed, and at what you have forgotten. This is one of the most important magical acts a Setian can do on an annual basis.

2. Reread the "Protocol" section of the *Crystal Tablet*. Most of us forget that protocol isn't just a matter of titles; it is the lubrication that makes the Temple engine run. Don't assume you need protocol less and less in your Temple career. If you're planning to keep this tool for your lifetime's initiation, you need to refresh yourself with the operating manual.

3. Reread the InterCommunication Roster. Update your entry. This is essential for the Priesthood: How are new Setians going to find you without knowing where your work is going? Your ICR entry is like a sumble oath in the Order of the Trapezoid; it is an important magical act to state to the Elect where your magic is going.

4. Assess your overall state as of this time last year. Are you where you want to be magically, spiritually, financially? Is your health strong? Your love-life desirable? Your mind filled with new knowledge, your life with new skills? Forgive yourself your failures, rejoice in your accomplishments, and above all plan on how to make next year better.

5. Look over the Temple. What do you think needs to be added? A new Pylon, an essay on Tibetan Bon religion for the *Scroll*, a review of your favorite book, a regional Conclave in your area? Begin planning how to do it.

6. Bury the hatchet. Setians need not forgive their enemies, but hatred takes a lot of valuable force. Look over your "enemies" list and forgive those folk who need not have such energy directed against them. Like unplugging a lot of needless

appliances, you'll have a great deal more energy when the process is done. Take the same time to cull your life of false friends and psychic vampires that are likewise drains on your life. We often forget that these little lampreys have attached themselves to our chests over the year, and that they need pruning just as unnecessary hatred does.

7. Curse your **real** enemies. Look over the year. If you do have people who are really and truly threatening you, your family, your Temple, let that energy fly before New Year's Day. Look over the year. If you find that certain people have been a great help to your initiation, send them your magical blessings. This isn't altruism; this is payback, which is a Left-Hand Path virtue.

8. Look over your life for the path of your magical unfolding. Think about what really has awakened you. Look for the patterns in your life. Finding those patterns is finding your true will. Learn how the will feels, and resolve to let it have more of a voice in planning next year.

9. Pick some area in your life to Master by next year. It can be anything from learning about email to learning how to ice-skate. Then plan how to do it.

You needn't make public New Year's Day resolutions. Just quietly go about upping the ante of your initiation. And, breathing in deeply the solitude of your gloomy room, feel the Æon gearing up for next year!

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## [3] Inverse Resonance

- by Roger Whitaker IV°, M.Tr.

This world is the world beyond perceived  
strangely. - P.D. Ouspensky

### Overview

Resonance has been discussed within this series of essays primarily as a dynamic, extending, and prolonging mechanism. Functionally it has been conceived of as an element which can maintain the continued energies relative to the Æonic Words and the Left-Hand Path through culture, society, and time.

On an individual level resonance operates as a mechanism which manifests as paths and doors, and to some as a window to a larger "seeing more" type of understanding within the common environment(s) we all share as human beings. The processes involved deal with personal affinity, the will "to do", and a desire to create that which expresses the quest and vision of the individual.

On a purely Initiatory level, resonance acts as an integral component of an energetic "system". Knowledge of this system allows the Initiate to recognize and "step into" the generalized activities relating to the overall Form of the Æon. Such



“stepping into” begins a resonant action, meaning that by “doing”, various results are generated relative to that activity.

Further resonance acts like a “wake up call” to certain individuals who are not directly and consciously involved with the works of the Æon. It is evocative as it brings forth activity which bears a subtle relationship to aspects of the Æon’s resonant manifestations. This is the harmonic aspect of the Æonic influence in the World of Horrors. This is the power of magic. If it did not impact and be a part of all that is human, it could never realize its separateness.

All actions - if they are consciously magical - seek to fight dispersion of the self. Density, understood as the given potential and energy in a given area, is focused and concentrated through the Word(s) of the Æon. If resonance is the method, the Word paves the way - the path upon which the ideas relative to the Æonic resonance are recognized. Density impacts upon the inertia of dispersion by compacting the energies of being by their multiplication within the same area.

The question arises: “What are the energies of being?” The energies of being are those which result in the acts of creation in which we engage as a result of “seeing more”, and as a result “doing”. A magician is one who “knows more”. By his knowledge **and** will “to do”, he creates that which will endure through time. By our works we create permanence. We come to know the energies of being by the Form of its results.

### **The Word Through a Resonance Paradigm**

When a Word is Uttered, a general, two-phase phenomenon is enacted within the Æonic paradigm.

The first phase involves the Magus’ own development of the Word. This phase would include acts which impact the Word to an audience. This is a first-step, density transition by which the ideas/energies relative to the Word are resonated and focused into the consciousness of those receptive to it.

The second phase involves essential comprehension within the resonators of the first phase activities, thus producing a further, independent, second-step, density transformation. This second-step transformation of the Word is its vital aspect. It is the inverse resonant manifestation, the passive Æonic principle. So it is by examining the Word on an individual level that one can see processes of transformation applicable to oneself.

The Word is the greatest tool we have in initiating density. To fully explore this requires some examination. The Word is that which gives significance to process. Process is that series of actions in which we engage for the ultimate purpose

of defeating dispersion of the self. These actions in and of themselves are barren and sterile, without significance. *The Book of Coming Forth by Night* implores the Initiate **not** to accept the text of another. I quote:

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

When the text of another becomes significant through initiatory, Æonic understanding, it becomes **your own**. When ideas become yours, they become you, and you become them. This occurs within the boundaries of the idea-energies connected to your initiated being. Thus they create a denser field of self-energy.

To see the significance, you must “see more” than others, and to maintain this movement you must constantly “do more”. What this ultimately implies is that, in order to conquer dispersion, every act must become an act of magic - an ever-thickening, denser act of will.

When I say “an ever-thickening, denser act of will”, I am saying something very specific about the qualities of will at higher-ordered relationships to the Æonic resonance. Will, as a component of the process “to do”, is bound to the ideas of density that I have previously outlined. As such, will becomes the vehicle of the Word(s) of the Magi. If the Word gives significance and focus, the will is the procedural apparatus that stands between “seeing more” and “doing”. Or, put another way, it stands as the operant mechanism between divine inspiration and creation. As such it is the fiery aspect of art.

### **The Path Back**

Seeing more; doing more; creation and will manifest as the externalized, resonant elongation of actions into the magical proxemics of our environment: These functions of process, if inverted - if examined within the context of self, of personal internal process **and** the energetic, nonphysical environment of concepts, dreams, and ideas - are the retractive qualities of resonance. That manifesting without belongs to the extending force of resonance, and that manifesting within belongs squarely “to the retraction or pull of that force towards its source”. One pushes away; the other pulls towards its genesis.

It could be said, then, that one of **the** major functions in the initiatory process is one of separation: separation in order to obtain synchronicity of the triadic nature of the self within the higher-ordered relations to the Æonic resonance. Once the magical self, the instinctive/emotional self, and the intellectual self are separated and **then**

synchronized via Æonic energies, true intellect, feeling, and magic are possible. Pure synthesis can occur **only** if the elements are separated first, then consciously recombined, then separated again and again at will.

The heart, the intellect, and the higher self are all lenses by which we view and comprehend our environment. If these lenses are separated and placed proportionally in the proper position, a clearer image will result. If these lenses are out of phase, then the image will become distorted, and all further interactions with the environment will be based upon that distortion.

Synchronicity is not an isolated phenomenon. It is part of a system of elements which must be separated and then placed in their appropriate positions in order to obtain a clearer view of that which we encounter. "Seeing more", if there is synchronicity, will result from seeing clearly with a properly-focused image. Proper phasing of these lenses lies in their proper alignment towards the object to be viewed - in this case the Æon. The threads which hold them in place are the very particular and proportional energies of Æonic Resonance. Thus the formulaic conception of the synchronicity To resonate is enabled.

This extension and retraction of resonant force leads away from **and** towards its source. Extension is a macro-proxemic event, and retraction is relevant solely to the individual. Extension permeates, and retraction separates. The synchronicity to resonate begins when either the heart, intellect, or higher self is resonated into a higher level of activity above the others. This is the first step. If one of these aspects of self can see itself apart from the totality of the psyche, the moment of opportunity has arrived.

By our becoming separate we are becoming as Prince Set.

### **Significance and Opportunity**

Throughout this resonant series of essays, I have mentioned both "opportunity" and "moments". These are in fact "phenomena of significance": internal irritations which manifest as aspects of will in the form of seeking. In *Tertium Organum* P.D. Ouspensky states:

The scientist who discovers little tablets with hieroglyphs, or wedge-shaped inscriptions in an unknown language, deciphers and reads them after great labor. And in order to accomplish this, he needs only one thing: It is necessary for him to know that these little signs represent an inscription. As long as he regards them simply as an ornament, as outside embellishment of little tablets, or as an accidental tracing without

meaning - up to that time their meaning and significance will be closed to him absolutely. But let him only assume the existence of that meaning, and the possibility of its comprehension will be already within sight.

No secret cipher exists which cannot be solved without the aid of any key. But it is necessary to know that it **is** a cipher. This is the first and necessary condition. Lacking this it is impossible to accomplish anything.

- (in the chapter entitled "Phenomenon And Noumenon")

Magic is dependent upon a mystery. It is dependent upon "seeing" a mystery and recognizing that it is there to be solved. There is no magic if the mystery cannot even be seen as such. This concept itself is relative to the necessity of separation. No one searches for a key if he doesn't know what a lock is. Separation allows the mystery to be sensed and thus sought.

The internal processes within the psyche leading to this realization of significance lie within the idea of inverse resonance I have been discussing. What **results** is an extension and elongation of that initial moment into consciousness. What **caused** those results is the path towards its source, what manifests is the path leading outward from that same source. Causality is a feminine aspect vital to Greater Black Magical practice.

Significance is the aspect of opportunity which makes a condition of accomplishment possible. Significance can only be properly understood via a separation of the aspects of self. This separation is also an inverse process that does not manifest as an external work but as an internal state of being. It is a palette and medium upon which the canvas of self consciousness is painted and recognized as a separate existence within the human body.

The synchronicity to resonate involves the separation by force, then the reconciling of these separate aspects into proportional, harmonic responses to their issuing source. This process continues again and again as the density within the confines of self being enlarges the parameter of that microproxemic arena. An examination of the Set/Horus/Thoth relationship bears metaphorical gold when determining the precise qualities of this process.

The manner by which synchronicity occurs starts when an aspect of the fused, non-separated self is resonated. The act of resonance manifests as a psychic "familiarity" or affinity with a thing in question. If it is RHP, fusion will become tighter. If it is LHP, this fusion of self-aspects will begin to disintegrate.



When I speak of a “fused, non-separated self”, I am referring to the state of being of man in a non-initiated state. This fusion of self is reflected as a perspective which is akin to looking through the bottom of a glass bottle. Some things may be clearer or more focused than others, but the total picture will be distorted. This distortion is ultimately caused by the “lenses” being as one rather than being separated and then placed back together in such a manner that the object of observation – magical or temporal – can be focused and seen for what it is.

This tightness of “fusion” is the manner in which the Right-Hand Path merges with the Universe. The separation and synchronization of aspects into a focused, multi-lensed construct is what leads the observing element of triadic comprehension away from that which binds. Everything in nature is bound.

*Xeper.*

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#### [4] **The Soa Gild**

- by Roger Whitaker IV°, M.Tr.

The Ancient Setian Brotherhood of Sorcerers – the Soa Gild – has been Remanifest into the Temple of Set in the Common Era. This Gild has been designed to provide mentors and tutors for any interested Setians I° of the Temple of Set. Soa Adepts will serve in this capacity as tutors and mentors with support from a Soa Priest.

This is a volunteer program only. You are not required to participate.

The emphasis of the work will be upon the essential TOS-1-level reading list materials and the *Crystal Tablet of Set* generally. The idea is simple: A Setian I° who joins this program will be placed into contact with a Soa Adept II°, who will then commence a dialogue specifically oriented to these materials. The Soa Priest will oversee this process and intervene with his own wisdom as necessary. There are no requirements other than a desire to open oneself to a broader band of communication with other Adepts and Priests, and a willingness to focus upon these very important and specific materials in a congenial and positive atmosphere.

If you are interested in this program, please contact me as the Soa Gild Director. Within the Synchronicity to Resonate we *Xeper.*

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#### [5] **Ruby Tablet of Set Conversion**

- by Robert Menschel IV°, Editor

Following discussions at the recent conclave, we've determined that converting the *Ruby Tablet of Set* for digital distribution should now be readily feasible if we can recruit enough volunteers to make it a reality.

The immediate goal is to enable us to distribute the *RT* by floppy disk in a variety of formats by the end of 1997. This will enable people to buy the complete *RT* in a format of their choice for 1/6 the cost of a hard-copy *RT* (\$20 instead of \$120).

The longer-term goal is to provide the *RT* in a variety of usable formats on CD-ROM by the end of 1998. Depending on the advancing technology and dropping price of CD-ROM capabilities, this might be feasible by late-1997 also.

Volunteers are needed in any/all of the following categories:

- Scanners - We need Setians who can scan the text and graphics of current volumes of *Gems From the Trail* into ASCII text and .PCX or .GIF graphics. These collections are the only parts of the *RT* not yet in readily accessible form.

- Word Processors - We need Setians who can take the above *Gems* text and graphics and shape them into standardized word-processing documents following the standards used throughout the rest of the *RT*. Any modern M/S-DOS word-processor format is probably good for this purpose.

- HTML - We need Setians familiar with HTML who can take articles which have been 80% converted to HTML and complete the process following HTML standards still to be developed.

- Text programming - We need one Setian programmer who can write a text-processing program which will convert an HTML document into a readily readable ASCII document for Glinda.

- Acrobat - We need some Setians with access to the Adobe Acrobat software who can convert word-processing files into transportable Acrobat files.

- Database - We need one Setian familiar with current PC database technology to upgrade the comprehensive index database structure, and a few Setians willing to index various Temple newsletters and enter index entries into the database.

Any/all volunteers please contact me. Thank you.

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#### [6] **EMail Mailing Lists Update**

- by Robert Menschel IV°

##### **New Mailing Lists**

I have created a few additional mailing lists for a variety of activities taking place within cyberspace. Setians who are interested in joining one or more of these mailing lists should contact me.

- cybermagic - This mailing list is a discussion forum and resource for Setians interested in working to help other Setians become more familiar with computer and networking (email) technology, and to obtain less expensive access to computer and network capabilities.

- **tosweb.pub** - This mailing list is a discussion forum and resource for Setians who are hosting or plan to host World Wide Web pages which mention or feature the Temple of Set. Anyone who is hosting an Order or Pylon web page or who features or mentions the Temple of Set on his personal web page should probably subscribe to this mailing list.

- **tosweb** - This mailing list is a discussion forum for the development of a Temple of Set intranet. An "intranet" is an Internet-based internal resource of documentation and discussion reserved for members of the organization. Just as Glinda is a simple resource available only to Setians, we expect the intranet to be a slightly more complex resource available through the Intranet by which Setians can peruse *Tablets*, newsletters, and other documents online, or through which Setians can download such documents, using Internet utilities (such as browsers, FTP clients, etc.). Those with strong technical skills or experience in designing complex, secure, and/or confidential web sites would aid this project by joining this mailing list.

- **tosrt** - This mailing list is a discussion and organization forum for volunteers who will work together to develop the digitized *Ruby Tablet of Set*.

- **tos.oshutig** - This mailing list is an open mailing list for all interested Setians hosted by the Order of Shutti. Those who access Glinda on a regular basis will find these discussions echoed to the Order of Shutti conference on Glinda. Others may join in these discussions by email by joining this mailing list. [Grand Masters who are interested in establishing similar mailing lists for their Orders are welcome to contact me; I can readily set up these mailing lists on my system if you wish.]

#### **Other Mailing Lists**

- **tos.pylons** - This mailing list is a discussion forum for Pylon Sentinels and Sponsors. Any online Sentinel who wishes may subscribe to this list.

- **tos.priests** - This mailing list is a discussion forum for the Priesthood. All Priests are automatically subscribed to this list, provided I know your email address. If you have email capabilities and aren't subscribed to the list, please let me know.

- **Setian-1** - This mailing list is an open discussion forum for all Setians, limited only to Setians with current membership within the Temple of Set. This list is hosted by Priest John Youril rather than myself, so please send all subscription requests to him.

- **Xepera-1** - This mailing list (also hosted by Priest Youril) is an open Setian discussion forum for all seriously-interested individuals, regardless of Setian membership. It is the best example of "what it means to be Setian" offered to the online

cyberworld. Any Setian interested in discussing the generalities of Setian philosophy with the online public is welcome to join, by sending a message to Priest Youril.

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### **[7] The Circle that Never Ends**

- by Nigel Kay II°

Lately I have been re-evaluating the concept of magical tools and systems. Having played around with many different systems, such as the Tarot, Enochian, Cabala, and Runes, I now find myself more aware of the underlying principles behind them. I often wondered if certain systems were better than others, if systems that were more historically authentic were intrinsically more powerful. I quickly decided against it. The point in time in which you begin to explore the underlying principles of a system is when you finally ask yourself "Why?".

I remember I started off my magical career, as many others have, within the systems practiced by the Golden Dawn and Aleister Crowley. I started memorizing correspondences like crazy, drawing pentagrams in the air, invoking angels I had never heard of, and doing breathing exercises until I was blue in the face. Then I finally started to ask myself why I was doing this, because it wasn't providing one bit of practical benefit to my life.

Moving on to various other authors and systems, I found the same problem cropping up again and again. I thought I could discover at least one system out there that would do something for me. There was the problem: I was letting the **tools** lead me on. I was bestowing more faith and magical powers to objects **outside** of myself rather than putting the focus on **myself**. Essentially I was following the Right-Hand Path.

I find it humorous when I read about Christians turning to, say, Wicca or some other New Age concoction. It is very clear that they haven't changed anything at all. They merely traded in their crucifix for some beads and crystals. They still can only trust in powers outside of their selves. If you visualize the Pentagram of Set, you will see that these sorts of people are always on the rim of the circle that is the objective universe, often changing their position on the perimeter but still not coming any closer to the understanding of the ordered self.

A true Black Magician knows why he is performing a work of his will. He knows the principles that are the foundation of his work. And he knows why it all works. Most importantly he not only knows his divinity but exercises it. That is the essence of the Left-Hand Path.

Magical systems do not contain any inherent power of their own. The only power is whatever the



magician bestows upon them, and the more focused the power the better. One need not memorize reams of Crowleyanity, Rune poems, strange sigils and symbols, or angles and angels to be a powerful magician. To me these various symbols and tools are merely shades of greater principles at work.

The more you understand those principles, the less need there is for such props and distractions. This is in no way meant to stifle the æsthetic flavor of such rituals. We all have our own cosmic keys to the world of creations, and the world of creations has its various ways of manifesting into objective reality. But never forget that **you** control the tools; they do not control you.

And so a Wiccan may go ring-around-the-rosie, the O.T.O. member might ejaculate over his altar, the Cabalist might face east, hyperventilate, and recite the Hebrew alphabet - but they never come any closer to realizing that **they themselves** are the source of their power, that **they** are the masters of their destiny, that **they** are the pentagram. They merely line the circle that leads them back to where they started, their selves; and they turn around and continue their search, missing the point once again.

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### [8] *The Seven Faces of Darkness*

- by Don Webb V°, High Priest of Set

My book *The Seven Faces of Darkness: Practical Typhonian Magic* is now available. Thirty signed copies have been donated to the Temple of Set. If you wish one of these, a suggested donation of \$16.00 plus \$1.50 P&H is desired, checks payable to the Temple of Set. Copies are available from Runa-Raven Press, P.O. Box 518, Smithville, TX 78957. The price is \$16.00 plus \$1.50 P&H. The book is also distributed by Weiser.

*The Seven Faces of Darkness* is a study of the figure of Set-Typhon in the magical papyri of Thebes. It is a theoretical and practical study of the Setian magical practice of Late Antiquity written with an Eye to increasing the power of the Æon of Set.

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### [9] *Flogging a Dead Goat*

- by Margarita Moore I°

I have read with interest the various comments from Setians in regard to the Satanic terminology used by the Temple, and I feel it may be of use to other members see my perspective on this issue, so I add my voice in support of those who have expressed doubts about its continued use.

I agree with Adept James Johnson when he states: "I Am Not a Satanist!", for I also am neither a Christian nor a Satanist. I am a pagan, a professional astrologer, and a ceremonial magician.

As a journalist and author I have kept newspaper and magazine articles on various aspects of occultism over the years. Checking through my "Satanism" file, I find a great deal of material on what the Temple of Set is **not** and not much about what being a Setian **is**.

Perhaps the most illuminating paragraph on the way our society views "Satanism" and its connotations is a quote from a particularly sensational article in *The Picture* magazine entitled "SATAN LIVES IN AUSTRALIA! WE UNCOVER SICK ORGIES IN SUBURBAN GRAVEYARDS" (Knowsley, 1989, p.7). This article was an interview with a Satanist who described in lurid detail and language various Satanic acts of desecration in a graveyard. The Satanist is quoted as saying:

Satanist: "Look, we don't chop up babies or mutilate people or force anyone to experience anything they don't choose to."

*Picture*: "Oh Yeah? Would you believe a Satanist?"

The only positive thing that could be said about this magazine article was that it did not lead to the usual spate of "Wiccan wars" that seem to invariably follow any Satanic or occult publicity here in Australia. This, I believe, was mainly because no one in the occult community would admit to reading *The Picture* magazine, the mentality of whose audience would make the average "biker" appear a true scholar and a gentleman in comparison! I was not particularly impressed with Satanism after this article.

However others apparently were, for the next I heard on the subject was a segment on a popular TV current affairs program entitled "DOB IN A SATANIST!". [The term "dob in" means "report to the authorities" in the Australian vernacular.] I won't bore you with the details of this ongoing series of programs, which were equally inane, if in more polite language than the *Picture* article, and ended in a debate by some silly Christian minister and a Satanist, who spoke eloquently and made a good case along the "Church of Satan" lines of self-indulgence.

I do not know how many Satanists were "dobbied in" nationwide, but I do know that not only was the TV presenter fired as a result of the station very nearly being charged for "inciting a public mischief", as already-overworked police had to deal with calls such as "the Satanist next door is killing my canary with the evil eye". The TV presenter suffered such a total lack of credibility in his profession that afterwards no one would employ him, and he was last heard of featured in a women's

magazine being a “house husband” while his wife had to work to support his family. The joke amongst journalists at the time was:

Q. Did you hear about I.L.’s program -  
“DOB IN A SATANIST”?

A. The Devil made him do it!

By the time the “Satanic Repressed Memory” syndrome hit Australia, I was thoroughly bored with the whole issue. The only thing I remember was that a more reputable magazine caused another spate of “Wiccan wars” between the pro- and anti-Satanic witches in Australia. As I had no other information available, I presumed that the Temple of Set was another group of Satanic witches along the lines of LaVey’s organization.

It was only when I heard a tape recording of an interview with Dr. Michael Aquino made for the “Oz Pagan” organization that I decided to join the Temple. However the Satan issue remained a source of major concern for me, and it has taken me a long time to resolve it.

The perception that most people have of Satanists is as “crazies” - and rather unpleasant and unhygienic crazies at that. I will not go into the animal torture and mutilation stories blamed on never-apprehended “Satanists” from time to time in the press, and I am sure after your own experiences of the “repressed memory syndrome” you do not need any more instances. Suffice it to say that there was a similar attempt to promote a neo-witch-craze here in Australia, and for similar monetary and publicity-seeking motives as in the U.S.

I believe that the use of the term “Satanists” to describe Setians is both confusing and misleading, and I question the viability of the continuation of Christian terminology to describe the Temple. To call ourselves “Satanists” when we are the Temple of Set is similar to a Buddhist describing herself as a “Satanist” because fundamental Christians believe that all non-Christian gods are “Satan”. Buddhists call themselves “Buddhists”, and we should call ourselves “Setians”. Why denigrate ourselves by using Christian terminology?

Of course we know that the “Satan” of the Temple of Set is not the same *neter* as the Christian and Judaic “fallen angel”. However this is practically impossible to explain to those outside the Temple, and there is even further confusion in the representations of the Christian *neter*, Satan himself. Anton LaVey presents Satan as a powerful entity of self-indulgence; however this is a complete reinterpretation of the biblical Satan’s nature, who, like us, was allegedly created by Yahweh, and always subject to Yahweh’s will. St. Thomas Aquinas wrote: “The dominion of His Divine

Majesty, to which demons are also subject, implies that God may use them as he wishes. On the other hand, man has not received dominion over the demons.” (Burman, 1984, p. 124)

In my view the Christian Satan is the alter-ego, of Yahweh, and “Satanists” are worshipers, at the very best, of one of Yahweh’s creations, if not in fact the repressed “evil” side of the same *neter* - the “negative” aspect or shadow of the “multiple personality syndrome ‘one’ god” - Yahweh himself! *Man, Myth, & Magic* makes the following statement:

“Satanism advocates practicing a modified form of the Golden Rule. Our interpretation of this rule is: ‘Do unto others as they do unto you.’” This comment from the *Satanic Bible*, by Anton Szandor LaVey, founder of the Church of Satan in San Francisco, neatly illustrates the principle on which Satanism is based. Things which are backwards, upside down, the wrong way round, are symbolically connected with the Devil as the power which seeks to overturn the order and worship of God, and the essence of Satanism is the reversal of Christian and conventional values. (p. #2477)

The scientifically-verifiable fact is that Anton Szandor LaVey, “backwards, upside down and the wrong way round”, is still Anton Szandor LaVey. And in my opinion Satan, also known as the “Father of Lies”, is Yahweh pretending to be someone else when he does things that are “not nice”; and it is Yahweh, the greatest of all “trickster gods” himself, who is the originator of the classic denial of responsibility in the phrase “the Devil made me do it”. The “Our Father” and “Mass” said backwards probably alludes to the Hebrew language, which is written right to left, so Christian prayers written and said this way would be “evil” or “Satanic”, just as the “Witches’ Sabbath” was a corruption of the Jewish Sabbath. Richard Cavendish writes:

Although in Jewish and Christian theory the Devil never attained the status of an independent god but was always subject to God’s control, Jewish writers increasingly revised the older picture of Yahweh, separating out the good and evil elements in his earlier character and attributing actions which they felt to be evil, not to God but to other supernatural powers.

- *Man, Myth, & Magic*, Vol. 22, page #627

Again in *The Black Arts* Cavendish states this point is proven by the biblical story of David’s



census. When first told in “2 Samuel”, Chapter 24, Yahweh puts the idea of numbering the people into David’s mind and then punishes the crime with a plague that kills 70,000 men. However, when the same story is retold in “1 Chronicles”, Chapter 21, it is Satan who suggests the census.

Satan is a very confusing demi-god or *neter*. Some reports make him powerful, while in others he is presented as ineffectual and fairly powerless. In a “Black Sabbath” ceremony described by Migene Gonzalez-Wippler from *The Complete Book of Spells, Ceremonies and Magic*, she quotes from a 16th Century manuscript excerpts from the “Black Book” of medieval Satanism, which presents a picture of Satan as a “reverse Messiah”, suffering, despised, and powerless.

To be candid, since I have been a member of the Temple of Set, I have had a problem with the “Satanist” label. It has been a major LBM working for me to resolve my personal confusion and conflicts regarding the use of this term by the Temple. I have been forced by the Black Flame of Set to examine these issues [something I now realize that I have always put in the “too hard tray”], and to finally resolve to my own satisfaction the Yahweh/Satan conundrum.

I have tried to think up a positive “press release” refuting the Temple of Set’s connection with the Christian Satan and associated unacceptable behaviors, while still retaining the “Satanic” title, but I have not been successful. It is not enough to simply say Satan is really Set, and the Christians and the Jews got it wrong. For example, we can say that the Mafia is really an English organization, and bring out books “proving” our point. However there is so much documented legal evidence to the contrary that no one would believe us, and we would in fact look rather ridiculous.

In a similar manner, Satanism is irrevocably part and parcel of Christianity, of the “witch craze” and “burning times” of medieval witchcraft, and of European “Devil worship”. This fact is verified by thousands of documents from the trials of the Catholic Inquisition and the Protestant witch persecutions, including accounts of witches’ relationships with Satan. There is also the infamous affair and trial of “La Voisin”, the French witch who was executed for her satanic Black Masses and child sacrifice.

The depressing conclusion I have come to from considering the above is that no one can really escape the negative connotations of the term “Satan”, and I must agree with Setian Carl Nicastro when he says “the time has come to disassociate ourselves from what is essentially an outdated, overused, and misrepresentative term” (*Scroll*, March 1995). I believe that we in the Temple of Set

must face the fact that Satan is beyond redemption [excuse the pun], and stop flogging a dead goat!

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## [10] Overheard at Conclave

### Compiled by Priestess Rosemary Webb and Setian Ashton McAndrews

“So here was all this correspondence dated the 17 of Farmoothi ...”

“Welcome to Love, Fear, and Death 101.”

“As Left-Hand Path people, we are greedy and lazy.”

“Don’t you like the feel of polyester?”

“All Workings should be on one sheet of paper, and you should be able to sit down a lot.”

“Don’t call us blood-suckers - call us hemoglobulinly challenged.”

“Do I get to say what I’m not saying?” A chorus answers, “No!”

“We’re not going to have some angry hedgehog knocking at our doors, are we?”

“You should be able to spot Setians by their wake ...”

“The difference between magic and madmen is that we haven’t been caught.”

“This is the first time in weeks that I’ve been without my Geiger counter.”

“Pat my leg. Doesn’t it feel interesting?”

“The *Book of the Dead* comes with batteries.”

“I have my dignity; you keep it in a small box someplace, right?”

“If this were a Setian caterpillar ...”

“Air is fine; light sucks.”

“The self is frequently right under your nose.”

“Watch the fractal evolve.”

“In Germany we cross at the crosswalks.”

“That’s what turned me onto Taoism: rolling with the pumpkin.”

“This is great. Normally I just wear Spandex and coveralls.”

“Priest [-] is a feral date.”

“What’s the *genera* for Setians?” “I believe that it is a Set of Setians.”

“Setian initiations are confirmed rather than conferred.”

“AI is only a very expensive producer of zen koans.”

“If your back page is blank, you’ve got it.”

“Conclave is the pivotal convergent force in the Temple.”

“Keyboard Lycanthropes - ick!”

“The Temple of Set is a tool, not an alternate universe.”

“It’s terrible - all of these people who want to live forever and don’t know what to do with themselves on a Saturday afternoon.”

“There’s nothing like the smell of elephant dung to scatter truckers.”

### **Compiled by Magistra Linda Reynolds**

“Everyone ring the bell or squeeze the nun.”

“Oh, I thought you said ‘clean a tub with your tongue’.”

“Do you want to wear these shorts or the Bugs Bunny shorts?”

“All hail the High Priest and your dog Toto, too!”

“It’s been a really great Conclave ... no, I really mean it ...”

### **Compiled by Adept Timothy Crowe**

“I don’t know any of you people. I’m here for the IBM Convention!” (Spoken by a IV<sup>o</sup>+).

“Boy, those waitresses look more tired of life than the job itself ...”

“Feel blessed, gentlemen, we just heard the gospel from the all-knowing shoestring salesman.”

“We’re sort of a ‘philosophical’ group.” (Stated many times to hotel guests).

“Flee, before he pulls us all into it!”

“I don’t know what it is, but I’m going to eat it anyway.”

“The Mithraic Workshop? Oh, I was getting my crotch soaked by a wave about that time.”

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## **[11] What is Chaos Magick?**

- by Joshua S. Wetzel II<sup>o</sup>

### **Introduction**

This article seeks to offer one perspective on the practice of Chaos Magick theory (CMT) as outlined in *Liber Kaos* by Peter J. Carroll. Naturally enough the perspective in question is that of a Setian. In my experience the substantial differences between Chaos Magick and other forms of magic now extant, fall into two distinct categories - paradigmatic and practical.

Practically speaking, CMT emphasizes the actual performance of magical acts upon oneself and one’s environment. Theory has a secondary station. There does not exist a body of underlying dogma or religious justification. The individual practitioner discovers which set of limitations best suits his circumstances.

CMT consists primarily of techniques which work, but it does not attempt to define for the magician why these techniques work. The individual participant will come up with his own reason(s).

The chaos magician **practices** magic. Sometimes the chaos magician may engage in a little theory - like this article, for example - but the primary focus remains to obtain results.

Paradigmally speaking, CMT never was nor ever will be a “trad” (tradition), as I have seen it defined by several magicians on the Internet. I believe that “trad” is just a synonym for “paradigm”. CMT functions as a meta-paradigm, a shell (or shell game) in which various outlooks can be interchanged.

To define someone as a “chaos magician” denotes a certain level of ignorance on the part of the speaker. A chaos magician never strictly exists as a “chaos magician”. One does not live in a meta-paradigm. A chaos magician may be a Satanist, Pagan, or Thelemite. Why he differs from others bearing the same title lies in the certainty that the chaos magician will change paradigms after the one he currently practices has outlived its usefulness.

The “chaos magician” will also be using CMT when it comes to working magic in that paradigm. The latter difference - the use of CMT - does more to set off the practitioner from others within the same paradigm than the tendency to move from one paradigm to another. Non-chaos magicians also change paradigms on a regular basis, searching for “enlightenment”, “truth”, “goddess”, or some other term denoting the suicide of their curiosity.

### **Chaos Magick and Why I do it After Work**

Chaos Magick consists of **doing**. No matter at which stage of practice you presently stand, if you adopt the techniques of CMT, you will do magic. The quality of that performance and the results you obtain depend on one thing: Do you do it well?

CMT constitutes a meta-paradigm, a series of techniques with no underlying beliefs. As such a chaos magician can never be quite defined as a “chaos magician”. I, for example, am a “nihilist Setian”. This distinction connotes that I believe in the existence of an entity, known as “Set”, who was responsible for human consciousness and magical ability. If I believe in Set and perform the techniques of CMT well, I will get results with my magic. Being a Setian is just one example of a paradigm.



One can hold any set of beliefs and perform the techniques of CMT.

Would it be possible to exist in strictly a Chaos Magick Paradigm? A person could, but he would be awfully lonely. I discovered that many so-called "chaos magicians" make the mistake of trying to exist sans-paradigm (without a model explaining reality). In other words they pick up *Liber Null & Psychonaut* and decide to practice Chaos Magick. In the meantime they desist performing the paradigm in which they currently existed, whether that be Christian, Jewish, Wiccan, or whatever. I find that these people usually wind up "moving on" to something else in a couple of years, CMT not having any belief substance to it - no explanations to account for "life, the universe, and everything".

If you choose to practice CMT, and if this embodies your first attempt to leave the only paradigm you've ever known, I recommend adopting a paradigm to go along with your new-found joy in practicing the arte of magick. I also recommend that you never cease utilizing the methods found within the works of Carroll, U.D., and others. I additionally recommend, however, that you change that paradigm every once in a while.

The initial reality which separates "chaos magicians" from the rest of the magical community seems to be the desire to obtain results which change the practitioners' lives. The second thing constitutes paradigm shifting. Paradigm shifting involves the adoption of a new set of beliefs to explain the universe, the unknown, and your place in the scheme of things.

### **The Christian Paradigm**

If you remain hazy on just what constitutes a paradigm, I have placed below one of the most well-known paradigms to act as an example:

Where did the universe come from? God created it. Why do good/bad things happen? It is God's will. What is my place in it? [What do I believe?] You believe that God created the universe and that He sent His only-begotten son, Jesus, to Earth to suffer and die for your sins (transgressions against the laws of god). You believe that He rose from the dead after being crucified, and will come at the end of time to judge the living and the dead.

What about magic? Magic is the manifestation of the powers of evil (lead by God's arch-enemy Satan). Satan seeks to ensnare the unwary with promises of false power in exchange for turning away from God. No matter what the results of the magic (good or bad, healing or killing), all magic is of the Devil and will lead to eternal damnation (burning in the great blast furnace at the center of the planet).

What about aliens? Aliens are demons in disguise sent to snare the unwary and get them to turn away from the one true church (whichever one that is). If you believe in aliens, you have fallen for Satan's lies and will go to Hell. (See "blast furnace" above.)

I'm sure you get the point. If you wish to practice CMT, let me suggest that you stay away from paradigms which either (a) don't believe in magic or (b) believe that the use of magic constitutes being "bad". In those paradigms it may be a "rush" to practice magic in the sense that you violate a taboo by doing so. However it seems a major pain in the ass to have to crawl and receive forgiveness every time you cast a sigil, read Tarot cards, or think magical thoughts. Enough said about the "why". Now let's sneak onto the "what" portion of our program.

### **Fundamentals**

Just like baseball, eh? There exists a set of rules/guidelines to which chaos magicians adhere. These are really more a scientific theory than a set of magical "laws". (1) You start with a premise. (2) You perform a series of experiments. (3) You come to a conclusion which covers why things happened the way they did.

There exists a set of formulas which I will attempt to explain. These formulas can be found in two books by Pete Carroll: *Liber Kaos* and *Psybermagick*.

### **Formula One**

$M=GL(1-A)(1-R)$ . I really think that you can get along perfectly well as a chaos magician and never deal with any formula beside this one. "M" stands for "Magick" (and also mashugina) and represents the impact power of the enchantment, divination, invocation, evocation, or illumination that you perform. That particular "impact" will occur along a scale of zero (no effect) to one (ain't nothing gonna stop it). Most rites usually fall somewhere in between, no matter how well or how poorly performed.

"G" stands for "Gnosis". In this case, gnosis is defined as a state of extreme consciousness in which the magician achieves a total state of mental focus. This focus can either be brought about by exciting oneself to a fevered pitch and then going beyond even that to supreme quittance through intense meditation.

"L" stands for "Link". In this formula it represents the magician's awareness or attachment to the desired objective or target. A photo works well, though a recent memory works better. Sometimes such things as nails, hair, old shoes, or clothing will suffice. You are always trying to

strengthen these two aspects (gnosis and link), getting them as close to “one” as possible.

“A” stands for conscious “awareness”. Chaos Magick technique involves short-circuiting your “lust for result”, which basically says: “If I desire to have [target] for a lover and am not actively pursuing her/him, my mind will fulfill my desire by inventing fantasies in which s/he and I exist in sexual and romantic bliss.” Naturally we all have experienced this in dreams, which amount to wish-fulfillment. If you fantasize on the object while performing the rite, your mind will recognize the ritual as being a legitimate substitute for actually doing anything. You will have acted out your desire, and thus will not need it fulfilled by utilizing your magical powers.

“R” stands for subconscious “resistance”. This is that little voice which keeps repeating that “I never was very good at magic, so this won’t work either.” The only way around this self-sabotage is to constantly reaffirm your own belief in your ability. Such positive thoughts will percolate down to the subconscious and reduce the “R” factor in the ritual.

I should note in passing that the chaos magician gets around the “R” factor by the use of sigils and mantras. These are the pictorial and verbal rearrangement of the ritual’s objective into a form which the conscious mind does not recognize but which activates the power of the subconscious.

### **Formula Two**

This is one of the ones you can ignore:  
 $1/PPm=P+(1-P)M$

“Pm” stands for the probability of bringing about the desired result using magic. “M” comes from the previous equation. “P” stands by itself; it represents the probability of the desired result occurring naturally. As always, all figures fall between “0” (nothing happens) and “1” (exactly what you asked for.)

The “P” factor, I believe, explains the proliferation of religions, holistic systems of medicine, and religio-magical systems. Sometimes you get what you want even when you don’t do anything to get it. If this were going to occur, but you prayed to god(dess), burned a candle, had sex with your scarlet woman, you may just attribute the random result to “divine intervention”, the power of menstruating women, or another source.

### **Results**

The above example does not imply that praying, or tantra, or other forms of enchantment don’t work, they may. However, none of them possess a mechanism for critical analysis of the methodology involved. Instead, there exists a set of excuses: “it

was not God’s will” or “the woman behind the counter sold me a bogus candle” or “the stars were not aligned” or “we didn’t say lines 17-23 from the 13th Enochian Key correctly” or “it must not have been my true will to have it happen”, etc.

In CMT the responsibility for failure falls on the magician. “Did I not achieve Gnosis?” “Was there a sufficient magical link?” “Did I not suppress conscious awareness?” “Did I not believe fully in my ability to do magic?” CMT is not structured within the confines of Lunar cycles or astrological charts, wills of divine beings, or hidden agendas of our higher self. There exists only one person responsible for success or failure: The magician.

The other question which the practitioner of CMT asks of himself, which is not included in any magical formula, could be stated as: “Did I do what was necessary in a mundane fashion to get what I desired?” CMT requires avenues of manifestation in which to work. A chaos magician does not fire a sigil for an “A” on a test and then proceed to avoid study.

Excellent results do not come to the magician like candy stuffed in the mouth of a screaming brat by a nerve-wracked parent; they manifest as the fruit of difficult labor. CMT does not appeal to many occultists, because it involves actual work and critical self-analysis. For most “magicians” the “arte of magick” consists of avoiding responsibility and work. They want power, money, and sex, but don’t want to exert any effort. They also desire a litany of excuses when it becomes painfully obvious that their lives are falling apart despite the fact that they have become more “magical” or “spiritual” every day.

The magician who gauges his progress while using CMT will be able to know whether or not he gets results. So will any non-magician with which he associates himself. The signs are those of success: in his career, magical organization, relationships (both sexual and otherwise), and quality of possessions. The successful practitioner of CMT also tends to be an optimist, pleased with what he has achieved and full of pride knowing he earned what he possesses.

The novice “chaos magician” will, at the very least, have a direction which his fellow magicians lack. CMT has a difficulty which tests the limits of the practitioner’s desire and fortitude; it exists to create excellence. The challenging nature of CMT lies in the application of rigorous standards and pressure towards this degree of excellence. It does not lie in the obscurity of bizarre words and signs, the discovery of hidden truths, or the unraveling of twisted symbolism - all of which get set in place to keep the aspirant from achieving anything [while emptying his pocketbook].



The above synopsis does not in the least define "What is Chaos Magick". Its definitions can be counted by tallying the numbers of those who practice CMT. Even this block of theory comes as a digression.

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### [12] C.G. Jung on the Principle of Isolate Intelligence

- by Eulit M. Hinson II°

I ran across a short passage from a book I was reading today that strikes me as important enough for everyone to read. Very well said, Dr. Jung:

... I was there (India) some time ago, trying to convince the Hindus that it is impossible to get rid of the idea of the *ego* or of consciousness, even in the deepest state of *samadhi* ... I tried to explain to them that if Ramakrishna, for example, had been able to get rid of his consciousness completely in his moments of profound ecstasy, then those very moments would have been non-existent. He would never have been able to remember them or to record them, or even consider them as having any existence at all.

- C.G. Jung in Miguel Serrano, *C.G. Jung and Hermann Hesse: A Record of Two Friendships*

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### [13] Corporate Survival

- by Eric Kauschen III°

The following are a few words of wisdom, sent to me by a friend, that we can all use to get through difficult times. Enjoy!

1. Indecision is the key to flexibility.
2. You can't tell which way the train went by looking at the track.
3. There is absolutely no substitute for a genuine lack of preparation.
4. Happiness is merely the remission of pain.
5. Nostalgia isn't what it used to be.
6. Sometimes too much to drink is not enough.
7. The facts, although interesting, are irrelevant.
8. The careful application of terror is also a form of communication.
9. Someone who thinks logically is a nice contrast to the real world.
10. Things are more like they are today than they ever were before.
11. Anything worth fighting for is worth fighting dirty for.
12. Everything should be made as simple as possible, but no simpler.

13. Friends may come and go, but enemies accumulate.
14. I have seen the truth and it makes no sense.
15. Suicide is the most sincere form of self-criticism.
16. If you think there is good in everybody, you haven't met everybody.
17. All things being equal, fat people use more soap.
18. If you can smile when things go wrong, you have someone in mind to blame.
19. One seventh of your life is spent on Monday.
20. By the time you make ends meet, they move the ends.
21. Not one shred of evidence supports the notion that life is serious.
22. The more you run over a dead cat, the flatter it gets.
23. There is always one more imbecile than you counted on.
24. This is as bad as it can get, but don't count on it.
25. Never wrestle a pig. You both get dirty and the pig likes it.
26. The trouble with life is, you're halfway through it before you realize it's a do-it-yourself thing.
27. Youth and skill are no match for experience and treachery.
28. No amount of advance planning will ever replace dumb luck.
29. Anything you do can get you fired; this includes doing nothing.
30. Money can't buy happiness; it can, however, rent it.
31. Never pass a snow plow on the right.

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### [14] Gibor, the Gift of Set

- by Quintin Phillips II°

A long, long time ago when I was between worlds, a time when I had just discovered that there were other people with an unusual view of the world, I was hunting for the hidden new truth and decided to research the Runes. This led me down a path of great confusion and limited enlightenment.

At that same time, being between worlds, I was also "on the prowl". It was a time when, to add to my confused state, I discovered that girls were women and women were girls. My futile attempts at wooing involved buying gifts at great expense and to no avail. The presents I offered were not received in the spirit with which they were given. One evening, when agonizing over the futility of my romantic quest, drowning my sorrows with a good dose of trying to decode the secrets in the Runes, I had a flash of inspiration.

*Gibor*, the rune encapsulated in a cross (which coincidentally looks like the first letter in *Xeper*), has a meaning of "gift, giver, god and death". What

struck me was that this Rune comprises two lines intersecting at the center. It occurred to me that there were two parts to a gift, the giving and the receiving. If a gift is not received in the same spirit with which it was given, then it has no value; it is as though the gift were never given in the first place.

Many, many years later [I am not very fast where Earth-shattering revelations are concerned] I have become aware that the greatest gift we have, the one we call the Gift of Set, can be represented as *Gibor*, which can also be decoded as “becoming one with god”.

The coincidental connection with *Xeper* suggests a link with the Gift which we need in order to *Xeper*.

Becoming a Setian is a commitment to accept the Gift, to understand and put the power of this unique attribute to good use. I now know of this Gift, and experience a joy not unlike opening a Christmas/Yule present with which one can play in unlimited ways. It saddens me that there are so many people who refuse the Gift, though to accept it does involve hard work, from which most people shy away.

May the Black Flame shine with intense darkness through you.

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### [15] **Metamorphosis in Progress**

- by Shirley Sharaga II°, Set Amentet Pylon

I wish to share with you how magic and becoming a Setian changed my view of life forever.

I've always had a strong interest in magic and the metaphysical world. I had several years of standard religion drilled into my head, and I had always been told that magic and metaphysical practices were evil, bad, and part of the Devil's work. Despite my strict religious teachings and the consequences of violating them, I was personally compelled to continue on my magical journey alone.

I am an artist, and magic is my art. I draw its power from deep within the soul of my being. The possibilities and potentials of magic are boundless. It is an act of creation every time I tap into this ultimate source of power. Practicing magic is a learning process to me. I learn by doing and making mistakes.

Magic is a natural and practical aspect of my being. I acknowledge a depth of power far greater than what is apparent to the average person. My only reflection concerning any profane religion or philosophy-of-life is how these institutions have claimed to be the one and only way and have sought to deny freedom to others and suppress other ways of religious practices and belief.

My many years of practicing behind closed doors brought about limitations on how much I could really learn and expand my horizons. My

desire was to someday be able to practice with and learn from others like myself who sought out the mysteries of the Universe and the ultimate wisdom of our true being.

The Universe heard my needs and brought into my life Adepts Charlie and Elaine Brogdon, two very special people whom I hold dear to my heart. They introduced me to the Temple, and since I've become a member, I have experienced an incredible metamorphosis through their continuing guidance and support in my magical growth, as well as the inspirational teachings I have been absorbing from the Temple.

The doors of ultimate wisdom have been opened to me, and the potential for growth is boundless. I have found a level of satisfaction and completeness in the Temple of Set which in my years of practicing magic I never thought could be possible.

I acknowledge that the Temple of Set is the affirmation and fulfillment of my life, and will continue the evolution and development of my consciousness that gives meaning to the universe I know and to my personal role within it.

I honor those in the Temple who teach, respect those who share their greater knowledge and wisdom, and acknowledge those who have courageously given of themselves in leadership. As a Setian I vow to honor the Path I have chosen as I strive in the continuance of my magical pursuits in the Temple and the attainment of my *Xeper*.

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### [16] **Setian Philosophy, Veganism, Nature, and Unnature**

- by Eric Tschachler I°

I've been “vegan” for about 2 years. Before that I was “vegetarian” for 3 years. Before I explain how the Left-Hand Path helped change my views on veganism, I will first define what that term implies.

Vegan: a form of vegetarianism that excludes not only flesh foods but all animal products, edible and non-edible, from one's life. This would include all dairy products, eggs, seafood, fur, leather, wool, cosmetics tested on animals, and cosmetics containing animal products. Most vegans also avoid the use of honey in their diet as well.

It is the responsibility of every vegan to learn to identify all “hidden” ingredients of animal origin whose name may lead you to think otherwise. For example, Casein is a milk protein that is present in cosmetics, “non-dairy” creamers, and even in non-dairy cheese substitutes!

Many vegans also eliminate the use of drugs, alcohol, and tobacco from their lives because these may be animal-tested or include slaughterhouse by-products.



There are different reasons why people choose a discipline like veganism. Some individuals have a high level of empathy for non-human creatures, and those people cannot stand to see or even think about animal suffering. For others it's more for health reasons and not for the animals' concerns. And there are those who are environmentally-minded, who know the ecological ramifications of a non-vegan lifestyle in an industrialized society.

This is not to say, however, that vegans think that everyone should follow the same path. The Netsilik Eskimos of northern Canada, for example, live in a terrain almost totally devoid of edible plants. Under such conditions the diet of these people is almost exclusively derived from animals and fish. Cultures like this could not survive on indigenous plant life.

In an industrialized society human beings no longer play an active role in the ecosystem-system. Veganism is for those who don't want to be a burden on the environment.

This brings us to the topic of how humans [and Setians] fit into nature and unnature. When I was vegan before being accepted into the Temple of Set, I lived in the Æon of Isis, breaking everything down, including human life, into terms of what their role in nature is. I still believe that humans can be defined as natural creatures, but only as far as biology is concerned. And maybe we **were** once natural creatures, living strictly on instinct; but anyone can see how far we've evolved.

Now we as humans created a new species - modern man. We changed ourselves much like we did the cow. The cow has been genetically manipulated and mistreated so much so that it is quite different from the cow nature created. That's with what the vegans disagree. I do not wish to drive humanity back to the caves, but I do want nature left alone. There has to be a point where we can say that enough raping has taken place.

Since I realize I'm an unnatural creature, I am now able to step back and appreciate nature, being apart from it. This realization played an important part in forming my opinion that animals do not have "rights".

What could be stranger than a vegan who says animals do not have rights? I will explain. Since animals are a part of nature and humans have become distant from nature, I seek to exclude animals from our society. "Rights" are a human concoction and thus unnatural. I do not want animals to be elevated to equals in our society. I believe they deserve exclusion rather than upgraded inclusion.

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## [17] Recognitions

The Council of Nine has confirmed High Priest Don Webb's nomination of Roger Whitaker as a Master of the Temple IV°.

The Coming Into Being of a Master is not an event which has a specific moment; it is an endless process of which outward Recognition is only a sign. However Magus Webb wishes the date of Raensept's Recognition to be recorded as September 28, XXXI, which would place it on the birthday of Confucius in 551 BCE. Confucius was also positively obsessed with harmonies, governance, and teaching. He also drew from natural models, so this is a chance to correct that.

Eric Kauschen was Recognized to Priesthood of Set III° by Magister Ronald L. Barrett, Magistra Lilith Aquino, and Magus Don Webb on All Hallow's Eve 1996. A ceremonial formalization took place at the International Conclave.

Mariko Kawaguchi was Recognized to Priesthood of Set III° at the International Conclave by Magistra Linda Reynolds.

David Burleson was Recognized as an Adept II° by Priestess Carmel Severson on October 18, 1996.

Alex Burns was Recognized as an Adept II° by Priestess Jennifer Rush-Hunter on All Hallow's Eve 1996.

Alan Cabal was Recognized as an Adept II° by Priest James Graeb at the International Conclave.

Aaron Cheak was Recognized as an Adept II° by Priestess Jennifer Rush-Hunter on All Hallow's Eve 1996.

Gary Day was Recognized as an Adept II° by Priest Michael Rigby, with the ceremonial observance performed by Priestesses Rosemary Webb and Danielle McGranahan at the International Conclave.

Christopher Merwin was Recognized as an Adept II° by Priest Walter Radtke on October 12, 1996, with a ceremonial observance at the International Conclave.

Shirley Sharaga was Recognized as an Adept II° by Magister Robert Moffatt on November 6, 1996.

John Smeltzer was Recognized as an Adept II° by Priest Walter Radtke on October 12, 1996, with a ceremonial recognition taking place at the International Conclave.

Joshua Wetzel was Recognized as an Adept II° by Priestess Ruth Nielsen at the International Conclave.

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**[18] The Occult Institute of Technology**

- by Roger Whitaker IV°

The Occult Institute of Technology (OIT) now has two World Wide Web sites located on the Internet. These two sites differ somewhat in content and scope:

Site #1 is located at the following URL:

<http://www.daytonshareware.com> (go into user's pages and select OIT).

This site is a large, advanced research site based upon the Temple of Set reading list. It also contains information on various Orders with the Temple and Words of the Æon. This site contains the complete text of "Essent Into Essence" by Magus Robert Robinson, the archives of the OIT, and many links relative to Setian interests.

Site #2 is located at the following URL:

<http://www.geocities.com/Athens/Acropolis/1006/>

This site is solely dedicated to the World of the Æon – *Xeper* – and to the Orders of the Temple of Set. It also includes a link back to site #1.

Both of these sites are resources of value to Setians of all degrees. Additionally, I will accept any Temple-relevant essays and place them on Site #1 for the world to read.

Send your materials to me. You can send hardcopy, a 3.5 disk in ascii format, or [preferred method] upload via email to me.

These sites are here for **your** use. Enjoy!

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**[19] The Initiation**

- by Eulit Hinson II°

Through the long day, and even longer night,  
I search through countless books and pages,  
Trying to fathom with all my might  
That secret fire revealed by the mages.

In a room lit only by a candle and a dream,  
Gazing over oracles, cards, and runes,  
Waiting for a bright flash or a beam  
To shine forth from Carcosa's strange moons,  
I know of the Philosopher's Stone,  
and of the Jewel of Seven Stars.

Even in despair my *ba* has flown  
High above the suffering and painful scars,  
Ever-striving for yet another secret, a clue,  
So that I might for an instant awaken  
And work to overcome and undo the failures.

Of the Grail I have partaken!

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**[20] Return to "Return to the Desert"**

- by Tony Pizzini II°

As an addendum to Magistra Hardy's article "Return to the Desert" (*Scroll of Set* #XXII-5), those Setians who are interested in the Burning Man Festival may wish to avail themselves of the following as further sources of information:

(1) The Burning Man Archives:

<http://www.zpub.com/burn/>

(2) A video "Burning Man Festival 1994" that will give a good idea of just how unspeakably weird this thing is, as well as an interview with the organizers. Write for price: Burning Man Project, P.O. Box 420572, San Francisco, CA 94142-0572. Phone (415) 985-7471.

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**[21] Dark Alchemy**

- by Eric Tschachler I°

Dark Alchemy can uncover a wealth of symbolism that will illustrate the way an Initiate, with the correct use of will, can enter a process whose goal is the [re]creation of an internal structure called the self.

The self, created through what C.G. Jung termed "the individuation process" and what Setians call *Xeper*, yields inner stability and a state of self-deification despite external chaos.

Alchemy mirrors the complexities of the process of creation of self (*Xeper*) in ways far superior to any other body of thought. P.D. Ouspensky stated in *The Psychology of Man's Possible Evolution* (RL #19B) on his idea of *Xeper*:

Man as we know him is not a completed being; that nature develops him only to a certain point and then leaves him to develop further, by his own efforts [i.e. GBM] and devices [i.e. LBM], or to live and die such as he was born, or to degenerate and lose capacity for development.

Dark Alchemy will show numerous systems of GBM, MBM, and LBM, drawing on Jungian analyses of alchemy as well as occult sources.

In general alchemy attempted to deal with the complexities of change: the transformation from one state of form to another, from a seed to an embryo, or from an ore of little value to silver or gold (transformed, alchemists believed, in the depths of the Earth under intense pressures and heat).

The alchemical art attempted to imitate such processes in the laboratory. But this "outer" or mundane work with materials was intimately linked to an "inner" or arcane work with the human



personality. For example, the alchemical fire, which is often called the secret of opus, is clearly a physical fire controlled within an actual vessel. But it is also the essence of what we call the Black Flame.

Linking the inner and outer aspects of alchemy is suspected to be a tool for handling the subjective in an objective manner, since most people tend to live out their lives in a strictly objective state.

Dark Alchemy involves acknowledging the difference between the subjective and objective and making them work together. Hermetic alchemy places value on angels and God, whereas Dark Alchemy works on the principles of the self in the forms of Lesser and Greater Black Magic.

Alchemists knew from their own experiences, and from the accumulated experience of centuries of traditional cultures, that their psyches could be transformed. Through rites of initiation they felt different, behaved differently, and grew in new ways. In the same way Setians strive for similar transformations and to understand the subjective and objective, and the link between the two.

Alchemy knew of mysteries of terror, often seen as the dark side of God and reckoned as a transformative agent [Set] that could dissolve rigid defenses for new archetypal levels of psychic structure to emerge: the self, by the essence of the Black Flame.

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## [22] The Set Amentet Chorus

A special "Thanks!" to the members of Set Amentet Pylon (Los Angeles, California), who presented a humorous but amazing display of choral talent at the recent Conclave with their harmonious renditions of a new Temple of Set theme Song, a version of "Amazing Grace"(!), and the original "Here's to You, Magus Robinson" (not from *The Graduate*!). Thanks to Adepts Charlie Brogdon, Elaine Brogdon, Judy Gamera, and Shirley Sharaga for this delightful bit of Conclave entertainment!

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## [23] The Order of Kronos

- by William T. Butch IV<sup>o</sup>, Grand Master, Order of Kronos

On the 18th of October XXXI the Order of Kronos Came Into Being during an Atlantean ancestral working. Kronos, one of the mythological Atlantean Kings, sent forth his warrior/priest/scientists to the four corners of the Earth to create outposts among the barbaric tribes at that time. From those outposts emerged what we now call civilization. The Order of Kronos is based upon the spirit of those outposts.

The Order will be composed of the three elements of its namesake: the element of the Warrior, the element of Science, and the element of the Mystic.

Each element will have its own Master with the expertise to conduct guidance in the element's chosen area. The Master of each element will be responsible to the Grand Master of the Order, who will create the environment in which meetings, workings, and workshops will take place. The Grand Master will work within all three elements.

Any II<sup>o</sup>+ Initiate may work within one, all, or any combination of elements within the Order. Some Setians may not feel comfortable with certain aspects of one or another of the elements, but still want to be a part of the whole.

In keeping with the spirit of Kronos, a magical name is to be chosen by each Initiate to further enhance the work of the Order through individualized effort.

The element of the Warrior will consist of the study of martial arts, edged weapons, and the use of herbs for health and healing purposes. Those who participate in this element will be guardians of the Temple, and will conduct themselves according to the traditions of chivalry and comradeship. This is an element of heart, strength, and physical well-being.

The element of Science will involve the study of astronomy and the possibility of other life-forms in the universe. Since the beginning of time we have been fascinated by the stars and what secrets they may hold. This element is one of creativity, imagination, and exploration of phenomena beyond our own planet.

The element of the Mystic involves the exploration of the ancient mysteries of Atlantean mythology and the study of supernatural phenomena. These shall be used in workings and Greater Black Magical endeavors. This is an element of dark shadows and unknown regions, in which we come face-to-face with our fears, joy, power, and being.

Those who wish to enter the world of Kronos may do so in written form to the Grand Master. Include why you have taken an interest in the Order, in what element you would like to work, and what skills or knowledge, if any, you would like to contribute to your element(s) of choice.

Be advised that the element of the Warrior is the heart of the Order and is only for those Setians who wish to walk in the way of the ancient fighting spirit. A high sense of honor, truth, and courage are important factors and prerequisites to this element of the Order.

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[24] **A Demon in my View: An Introduction to the Scholomance Pylon**

- by Nikolas Schreck II°

Alterius non sit, qui suus esse potest.

- Paracelsus

As an Initiate of the most fully-developed system of Left-Hand Path thought to emerge in the modern occidental world, the Setian is challenged by a paradox worthy of the Sphinx. The path we have chosen is inherently the development of the isolate intellect. How does one reconcile this solitary quest of the self's separateness with the seeming contradiction of union with any other entity? If the very hallmark of the Black Magician is to stand alone, is not affiliation with even such independent entities such as other Setians an inconsistency?

To reflect on these riddles is to begin a meditation on the *raison d'être* of this particular Pylon. The Scholomance Pylon exists as an initiatory tool for Setians to study and experiment with a profound *mysterium*, that most evanescent and enduring of runes: the self.

Within the portals of the Temple stand an infinite number of specific gateways to magical knowledge. The secrets of the Black Land's *neteru* and the arcana of the *Æsir*; the deathless lore of the Undead and the starry wisdom of eldritch antiquity; every "angle" of the Black Magical cosmos may be experienced by Set's Templars.

However, from a purely Greater Black Magical perspective, this Alexandrian array of information is only truly useful to the process of becoming **if this knowledge may deepen the Initiate's knowledge of the self**. Your Enochian grammar may be flawless, your comprehension of the *phi* Pythagorean. In the final analysis, even the most recondite of mastery must be judged magically by its relevance to the supreme arbiter of the sublime self.

The Scholomance Pylon is an academy where the workings of the will may be witnessed pure and unadorned. It is an experimental laboratory for those who are prepared to accept the challenge of magic without props. We all come to practice the Great Work carrying a certain amount of intellectually-spurious, received ideas with us. How much of this dross may be disposed of as initiation deepens?

As with the mastery of any art, it is necessary [and perhaps even desirable] for each magician to begin with traditional methods. The composer who writes a symphony with no familiarity of what other musicians have accomplished before cannot yet begin to fully express his own musical ideas.

It has been said that one may not break the rules until one understands them. This is why we feel that the kind of magical experimentation conducted in Scholomance is best appreciated by Setians who have already been grounded by extensive practice in at least some form of "classical" Black Magical discipline. Only by this experience and training can one wisely embark upon the voyage into uncharted regions we are conducting.

To delineate in rational, linear terms what exact form this embryonic vehicle of initiation will take would be magically unsound. However, I can suggest a few guidelines.

For instance, we will attempt to avoid the use of overly-familiar symbolism and terminology. Rather than draw on the admittedly-powerful forces that may be conjured from such emblems as the pentagram or the runes, we wish to find new and thus far unexpected magical talismans. With all due respect to the lessons of the past, we encourage the manifestation of the magic of the future. Even the most sophisticated of us cling to certain "sacred cows". We willfully desire to avoid this trap.

Another basic starting point will be to utilize relatively new and unfamiliar magical technology in our rituals. One simple example: An ordinary camera may have far more magical uses than the time-honored regalia of bell and chalice. On the other hand we are absolutely not advocating a cult of newness for its own sake.

As explained in our listing in the Pylon Directory, "our goal is the encouragement of experimental and spontaneous use of the Black Arts, freed of cliché, cant, and superfluous 'baggage' that so often leads to comfortable familiarity and mere ceremony rather than vital magical experience. We strive towards the unknown, the mysterious, and the forbidden: all that awakens. Therefore we eschew practices that lull and hypnotize the psyche."

While it may be that the nature of these experiments dictate that they would work best in a small circle of practitioners (such as a local grouping), Scholomance welcomes the participation of Setians worldwide in our researches.

In his *After The Catastrophe* Carl Jung noted that "a complete spiritual renewal is needed. And this cannot be given *gratis*; each man must strive to achieve it for himself. Neither can old formulas which once had a value be brought into force again. The eternal truths cannot be transmitted mechanically; in every epoch they must be born anew from the human psyche." These words emphasize the same attention to the self that is the core of this Pylon.

All those who walk this path began their initiation with a powerful sense of their essential



differentness from the cosmos around them. Magistra Aquino described her own personal awareness of this trait in her essay "Alone":

I am alien to this race of man, yet I walk among them unrecognized, save by a perceptive few. My appearance is human to the uninitiated observer, but I am of the Abyss, and non-human in intellect and will ... I now accept it, for even as I am so alone, I am at once unique and magnificent in my isolation.

A keen awareness and pride in this isolation is the key to the magical axis of the Pylon. To know this solitude is to begin to reject the outworn concepts of anachronistic magic, and to create the creative vacuum where new forms may make themselves known.

This concept may be best intuited through the prism of poetry, that gift of the lord of the gallows. One great wizard of this form was Edgar Allan Poe, metaphysician of the uncanny. In his work "Alone" the bard of Baltimore wrote:

From Childhood's hour I have not been  
As others were – I have not seen  
As others saw – I could not bring  
My passions from a common spring.

The poet goes on to describe how from this state he is drawn to a "mystery which binds me still". It is this mystery, this *Runa*, that awaits expression.

Finally Poe speaks of the emergence of "a demon in my view". Somehow one senses that this entity is not the malign fiend the profane would imagine, but that very *daimon* that is the Initiate's highest genius. To activate and confront this elusive being of shadow, while avoiding the extraneous accretion of defunct thought, is the specific goal of this gateway.

In inviting other Setians to pursue involvement with the Scholomance Pylon, one other important provision must be addressed. We are dedicated to the development of initiation on the Left-Hand Path alone. We feel that the RHP cannot be reconciled with the way of Set. Any intrusion of white light into the citadel of darkness can be fatal to the practice of Black Magic in its purest form. Intellectual curiosity is laudable. Compromise with the cult of Osiris, in any of its forms, is not. Therefore, members of the Pylon are pledged as a matter of honor to stay firm on the course of the LHP, and to resist the degradations of the Osirian culture that has sadly reduced even proud Black Magicians to "backslide".

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## [25] From the Well of Pythia

An ongoing column provided to facilitate an intelligent choice of music!

- by Tony Pizzini II°, Order of the Python

Robert Johnson: *The Complete Recordings* (Columbia, 1990). There are many who believe that rock and roll started with this man. Born in the Mississippi Delta in 1911 and murdered on the night of August 13, 1938, within weeks of his first concert at Carnegie Hall, Johnson's music has been covered by the Grateful Dead, Led Zeppelin, Keb' Mo', Rory Block, the Rolling Stones, Eric Clapton, and even Captain Beefheart, among others. There is of course the legend that one dark night he sold his soul to the Devil at a crossroads, in order to be able to play and sing the way he did. "Me and the Devil Blues" and "Hellhound on my Trail" can generally manage to make the hair stand up on the back of one's neck, so maybe the stories are true. This set includes everything he ever recorded, including alternate versions of songs – all cleaned up sonically and taken from the original 78s made during the '30s. Keep in mind that during the Middle Ages the Church considered a major chord that included the seventh (typically found in blues) as well as the tritone to be unnatural and allied with Satan. Worth hearing, as modern rock is the Remanifestation of this man's music.

The New York Jazz Ensemble, *The Bunk Project* (MusicMasters, 1993). I would recommend this only to Setians who are already fans of traditional jazz, specifically New Orleans revival and Dixieland. Eddy Davis is the director, and he's performed with lots of people, as have the other twelve performers here, from film scores to Bob Hope. The clarinet player is an obscure film director named Woody Allen, and the music here is similar to that found in his films. Many of these songs are quite old, and anyone who places "All the Whores Like the Way I Ride" alongside "What a Friend We Have in Jesus" can't be all bad! I couldn't think of why this recording should have been included in the *Scroll*, and came to the inescapable conclusion that that was the reason. That, and the fact that this music has horns and a tale.

Anton Bruckner, *Symphony No. 9 in D Minor* (Philips, 1981). Unfinished at the time of his death in 1896, Bruckner intended this piece to be the culmination of his previous two symphonies. From the CD booklet: "... commentators have always associated the Ninth with the principles of Gothic architecture and also the thoughts of death and beyond; the Gothic idea is suggested by the work's formal structures, the mystical notions of death and beyond by certain statements of Bruckner's ..." It

is quite powerful, with a dark, almost predatory quality at times. I hear Wagner passing through both the first and second movements, and they tell me I also hear “a breath of Mendelssohn” in the main section of the second. Directed by Bernard Haitink and performed by the Concertgebouw Orchestra, Amsterdam.

The Black Dog, “*Xeper!*” (Total Record Co., via BMG UK, 1993). Before rushing out to buy it, read this first. This is a very pricey boxed set (one of a half-dozen or so) put out by Volume. It comes with a huge booklet with photos and interviews. Basically a “best of” type project, it chronicles House, Techno, Ambient, Tribal, Jungle, Bass and Drum, Trip-Hop, etc. Among well-knowns like The Orb, Orbital, Aphex Twin, Moby, The Drum Club, and System 7, the less-well-known East London outfit, The Black Dog’s one track “*Xeper!*” is short by club standards and far from what you might expect. It’s not dark, mysterious, or replete with initiated wisdom in the form of the sampled voice of Dr. Aquino or, for that matter, any of us! Passing off mock-Brazilian type pseudo-polyrhythms as Ancient Egyptian is not exactly to my taste, and anyway, House quickly became a sonic Xerox in the nine years it’s been around. How postmodern!

John Trudell, *Aka Graffiti Man* (Rykodisc, 1992). From 1973 to 1979 John Trudell was the National Chairman of AIM (the American Indian Movement) and earned himself a 17,000 page FBI surveillance file in the process. For more information on why, see the videos *Thunderheart* and *Incident at Oglala*. Trudell, who is Sioux, and Kiowa slide guitarist (from Taj Mahal’s band) Jesse Ed Davis formed their own band to spread their message. Trudell never sings, but speaks his provocative poetry over the music. The first time I heard this album’s “Rockin’ the Res”, it literally blew me away with its incredible power. What you do with the feelings this music will undoubtedly stir in you should be positive. See the videos first, and the lyrics here will make complete sense. Earlier cassettes are available from Canyon Records/Indian Arts in Phoenix, Az.

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## [26] Setian Artwork Collection

- by David Carlton II°

I have noticed an abundance of excellent artwork in Temple of Set publications, and am intending to compile a small book featuring as many Setian artists as I can find. This will be for within-the-Temple distribution only, and will be of roughly trade-paperback size. Any interested parties please contact me through the ICR. *Xeper!*

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## [27] Studies in the Origins of Runic Inscriptions

- by Jasper Hunt I°

The Runic system of writing was thought to have originated in around 3 AD as a copied form of the Latin text. The symbols were moderated so as to make it easier to carve on wood, stone, etc. This form of writing was used extensively by Norse, Anglo-Saxon, and other Germanic peoples at around the time of the Roman Empire. Yet startling new evidence has recently been unearthed (quite literally) in an archaeological dig in northwest Norway, the site of an alleged Viking settlement called “Rahiljad”.

One of the many artifacts that has been unearthed is a bizarre statuette of a curiously-formed octopus/dragon hybrid seated on a great throne. The statuette resembles no known creature in the traditional Nordic mythos, and would have remained unnamed if it had not been for the cryptic legend scribed beneath its throne. The inscription written in an obscure form of runes, seemed completely untranslatable, yet when compared with texts scribed on later artifacts, the inscription roughly translated spells one word: KATHOOLAT!

This is, however, not a Nordic word, and its origin still remains a mystery; yet on some of the other artifacts there consisted an epic story of this Kathoolat that predates the orthodox Asgardian mythological cycle. With the help of the fragmented translations made from these articles, Kathoolat appears to be a great priest-king who came from beyond the stars and ruled the world in the remote past.

However there appears to be a section of this mythological cycle where Kathoolat’s enemies attack his titanic city. As a result of this great battle, he and all his subjects were drowned. Yet the great king Kathoolat could not die in the normal sense. He merely sleeps and waits for the time when he will rise up again. His psychic dreams were said to reach out to the minds of men, and from these dreams he could speak to his followers.

The rites of this cult are described in a somewhat bizarre manner, but it appears to be a form of totemic shamanism where the chief shaman is said to call out to Kathoolat in his dreams. On one of the carvings dedicated to Kathoolat there appears a poem or hymn dedicated to his worship. A small section of the translated version goes thus:

Oh, hear me, O ancient one, hear me:  
Thou art beneath the deep seas, O great and  
mighty lord of mystery. Grant us your wisdom  
and power so that we might awaken you from



your sleep in your sunken isle. O great giant of the sea, awaken! Awaken Kathoolat! Awaken now!

The site is now believed to be the center of an extremely ancient sea-worshipping cult that appeared to idolize Kathoolat and his subjects. These cults are quite common among early seafaring peoples, but this particular one is the first of its kind in northern Europe, and sparks off the common belief that civilization began in far away Sumeria.

Professor Lajfkraud, who has been leading the enquiry concerning the dig, was unavailable for any comment. He has recently retired from the University of Oslo due to ill health, and has embarked on an investigative trip to the South Pacific islands.

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## [28] Tarot and the *Xeper* Cycle

- by Ronald Petrocco I°

Ultimately *Xeper* is what the Tarot is all about.

It's been my experience that *Xeper* has a cyclical nature. It flows through predictable stages from the first to the last; and when complete, it starts again at the beginning. These stages can be mapped to the first ten cards of the major arcana, as we shall see.

First you'll note that I number the Strength card as eight, rather than the Justice card. I do this not out of loyalty to Waite over Crowley, but because the Strength card fits what I'm doing.

Here then is how I map the first ten major arcana cards to the stages of *Xeper*:

- 0 - The Fool -> Blissful Ignorance
- 1 - The Magician -> New Toys
- 2 - The High Priestess -> Virgin Shadow
- 3 - The Empress -> Impregnated Shadow
- 4 - The Emperor -> Shadow's Golden Boy
- 5 - The Hierophant -> Golden Boy Gets Real
- 6 - The Lovers -> Knowledge of Good and Evil
- 7 - The Chariot -> Polarities Harnessed
- 8 - Strength -> Strength of Set
- 9 - The Hermit -> Eyes of Set

Try to feel your way into this, and see if it resonates with you.

**Blissful Ignorance:** Every cycle begins at zero: the Void. Here what is null and void is all previous knowledge. We might as well be *tabula rasa* for all the good our prior experience will do us as the next events unfold.

**New Toys:** And so the first move is played. Some would say that the player making that move is Set. Perhaps they would be right. In concrete terms, what happens is this: Some new opportunity

presents itself. New toys, new tools, new funding, new love interest, new data, new job offer, new avenue of research. We take the toys in our hands, and we play. Still blissfully ignorant.

**Virgin Shadow:** Suddenly a shock to our system. From out of the darkness within us (or within the toys), a new evil emerges. The idols are smashed to the floor. The lid to Pandora's Box has been opened. What was safe is no longer. Eris winks. Surely the daughter of Ares is a minion of Set.

**Impregnated Shadow:** But wait! Eris is pregnant! Pandora is with child! How can this be? Can something good come of evil? Suddenly our world is an amniotic sac, with us inside, attached to the umbilical. We wait.

**Shadow's Golden Boy:** We are born at last. Some would have said the Emperor is the Empress' husband, but we know better. He is her son. And we are he. Shining like obsidian, we strut onto the scene. Invincible. Insatiable. But why is our mother winking?

**Golden Boy Gets Real:** The objective universe can be a pain sometimes. It has all these rules. When the darkness gives way, watch out for the light! But we are more ready now than we were at the beginning. We are not bowled over. We sit down and listen. We take notes. And we learn.

**Knowledge of Good and Evil:** We can't go back to the way we were before. Eden is closed to us. Innocence is lost. We have seen the shadow. Indeed we have entered her very womb and made our home there for a time. We know that we carry her with us wherever we go, for we are flesh of her flesh. Our subjective universe is irrevocably changed.

**Polarities Harnessed:** We cannot go backward, so we move firmly forward. That which used to be hidden in darkness is harnessed to our chariot, right beside all the things that were in the light before this whole thing started. We shout to the team of horses, then we begin to gallop.

**Strength of Set:** The first thing we notice is that our hands are surer on the reins. With but a touch we change the direction of our progress, where before we had to pull with all our might. We are masters of the temples of our lives, in places where we weren't masters before.

**Eyes of Set:** Then we notice the clarity and scope of our vision! How good it is to see the world this way! We look eagerly in all directions. It is all so fascinating. For it is the darkness that lends the contrast that makes everything stand out.

*Xeper* and Remanifest.

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**[29] Song of Set**

- by David Moore I°

From the vast and secret places  
I call to you.  
Awaken from your slumbers,  
your bleak strivings.  
Rise and embrace a mystery,

For I am you,  
And I am of the stars.

I come upon the Earth  
In a rush of dark beauty,  
Black fire,  
Orgiastic heat  
Inflamed with desire.

You moan; you stir;  
you hear my voice.  
If I awaken you,  
I awaken myself.

For I am you,  
And I am of the stars.

Come, you baneful and loathsome things  
Who walk in desolation.  
Am I such a dreadful god?

I do not ask you to kill for me,  
To maim and rape in my name,  
To pledge your fleshly souls to me.  
I do not ask you to wage war for me.  
I simply say, "Awake!"

For I am you,  
And I am of the stars.

Call to me,  
And I will call to you.  
Call my name,  
My terrible, archaic Flame  
That burns across the nightmare waste  
Of modern life and modern strife

Look for its secret light  
in the temple of your dreams.  
Arise, arise, O sleepers,  
And revel in the night.

Come to me, my children,  
For I am you,  
And I am of the stars.

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**[30] Notes from *Neheh***

- by Don Webb V°, High Priest of Set

Neheh (pronounced "Neheck") is the eternal future waiting to be filled with deeds of *Xeper*. It is the great darkness ruled by Set-Heh, the Eternal Set, and those who manifest his essence by deed and thought.

**Concerning the Thought Experiment  
in the Previous Scroll**

Last *Scroll* I asked you to visualize the significant homes of your life as being on one side of a hotel corridor. Here's a question for you: What's on the **other** side of the wall, upstairs, downstairs, maintenance rooms, and so forth? What are the hidden areas supporting your *Xeper*?

**Concerning the Master of the Sphinx**

All Black Magicians should become Masters of something, because Mastery is the closest approximation to the divine that one can have on this Earth.

I don't expect that such a Mastery should be in the Temple. It would be a very bad university if all of its students wanted to apply for teaching jobs instead of taking what they've learned in pursuit of the careers.

The "product" of the Temple is its Adepts, who achieved the most important modification of consciousness that can be achieved: They have learned how to learn what they want to learn. The world can be their oyster, and the true strength of the Æon is in the accomplishments we manifest as Adepts.

What fields are **you** going to Master? [You can wait awhile before you get back to me on that.]

A Master of anything from plumbing to consciousness is not a perfect being. He or she merely has a license to teach. His successes reflect his ever-evolving skill as a teacher. The better a teacher he is, the more [and sometimes better] students seek him out. The Master learns as much or more from his students as they from him, but his framework - his crystallization of knowledge - provides the space for such exchanges to occur.

A "Masterpiece" is that object which the Master has crafted to present himself to the universe. It may be a painting, a book, a symphony. It works in the objective universe, allowing others to experience what had been in the subjective universe of the Master.

In the case of an initiatory society such as the Temple of Set, the "Masterpiece" is usually a school. Schools have self-sustaining methods of teaching those aspects of the Master's initiation that



are communicable.

Getting schools going is very hard. Let's consider the Order of the Vampyre. For the first years its faculty were two, who had to spend all their time teaching Vampyre 101 ("No, we don't sleep in coffins."). There was a great desire to spend some time teaching advanced courses, but not time. Then some of the students took up the load, and basic classes could be explored and taught. There's a little breathing room for determining the curricula, examining books, refining methods. Eventually these courses could be taught by former students, who by this time have done a great deal of research on their own.

The Master's job changes at this point. Instead of doing all the work himself, he now has to synthesize the work of others - a role more subtle and more powerful. This being accomplished, he is in fact teaching postgraduate seminars. But even this comes to be handled by the best of the best.

Now the question arises: What does the Master do when his work on the Masterpiece is done? When he achieves *Ultima Runa*, the objectifying of the ultimate subject?

Well, he could quit. He could keep tight control and frustrate his gifted graduates. He could go around telling everyone how smart he is.

Or if he is very clever, he could announce that his first mission is over - and begin to play, cause [creative] trouble, and start researching his next missions - which may lie inside of, outside of, or straddle the borders of the Temple of Set.

Robertt Neilly is our first "clever" man. With a great deal of self insight, he recognized certain changes and presented the case to the other Masters. Should such a Master have a way of symbolically communicating his state to the Temple?

A great many things were said. I gave it much thought.

I decided that, yes, Magister Neilly had made a good case. He became our first Master of the Sphinx, which is designated by placing the letters "M.S." after his name.

The two criteria, as I see them, are: (1) having created a Masterpiece, a vehicle for teaching in the objective universe, and (2) a high degree of internalization, which might be seen as "cosmic indifference".

This distinction is one of mission-type, not of initiatory degree. The M.S. is a way for a Master to show where his current Work is heading. Having made one Masterpiece and learned a great deal thereby, the Master of the Sphinx is choosing not to draw on the current fever of the Temple for his inspiration, but to internalize and draw from a purely personal well. The Master of the Sphinx has the job of distilling and passing on what is uniquely his

own. This could mean books, private intense teaching to a few, or working out how his Masterpiece fits in with the Æon.

This isn't a graduate position, a step up. It has no new medallion colors, no changes to the By-Laws of the Temple of Set. A Master Recognizing his M.S. state is every bit the equal of one still crafting his Masterpiece. The judgment on any Masterpiece is made only by history.

What is the initiatory significance of this to you? Why should it matter in the least what I say, or the way some Canadian signs his name?

In one sense it doesn't matter at all. Initiation is personal and private. But if you wish to make the most of this subtle change - if you are adept at the phenomenological aspects of initiatory magic - you will begin to ask your self: "What would I like to have Mastered in thirty years? How strong do I need to make myself to withstand scorn, the heartbreak of blind alleyways, the temptation to rest on my laurels?"

As a Master of the Sphinx, my friend Robertt will stand slightly outside of this busy human organization, but he remains at the dead center of the archetypal Temple. He will, for example, not have to answer the question "What did Magus Webb mean by 'the phenomenological aspects of Initiatory magic'?" But Lady Lilith will have to. She will tell you to look it up.

### **Concerning the Festival of *Khoiak***

In ancient Egypt the season of *Proyet*, or Coming Forth, ran from November to February, and began with the Festival of *Khoiak*. The first job of that new season was a magical act of sowing grain on a field still muddy with receding floodwaters. A black ass, representing Set, was led through the field to trod the grain into the earth so that they might grow.

We Setians have trod many seeds into the earth during our recent conclave in San Francisco. We laid the groundwork for new frontiers in cybermagic. We saw the first public working of the Order of Horus, heard the presentation of the Order of Kronos, were entranced by the Graal Rite Sir Loki (Brian Hodges) created for an open Order of the Trapezoid Working, saw Magus Robinson presented with a mysterious and cursed Key, heard about new growth and reorganization in the British Isles, saw the Order of the Trapezoid's new Grand Master at work, saw the Order of Leviathan enthroning a new Grand Master in Magister Michael Kelly, heard a beautiful and transformative message from the Order of Amon. And we cast our vision of what we hoped the Temple shall be in the Is-To-Be.

The number of folks who deserve thanks for the conclave of this magnitude is very large, but special thanks go to Magistra Aquino for her heroic efforts in bringing this off.

There were a plethora of goodies for sale, including Adepts Ayres' spell-binding paintings, the Robinsons' gargoyles, the Kauschens' engravings, Adept Cohen's T-shirts, and much, much more. One of the cleaning staff was very impressed with the gargoyles, leaving them a money offering the first night they guarded our meeting room/ritual chamber.

We had two live music performances: one from the Set Amentet Barbershop Quartet, the other Adept Thunberg demonstrating the dijeridoo.

We had dramatic readings and late night rituals, heard Enochian, German, Sanskrit, Egyptian, Yuggothic and the *voces magica* in various rituals.

We heard wisdom and folly, learned discourses on Afro-Asiatic tongues, the origins of **Essent** - which took many years to Utter, reflected on Heidegger, Aristotle, Kant, and Descartes.

We saw card tricks and legerdemain, heard the music of Willie Nelson and the wedding hymn that Priest Kauschen had created for his marriage to Karen. We chanted, we danced, we drummed, we drew.

We heard about workings involving satellites soon to carry our Word beyond Saturn, and watched discoveries recently made by Magistra Hardy on astronomical ceilings over three thousand years old.

We discussed the role of the martial arts in the Left-Hand Path and made some movement toward creating our own tradition. We saw new Houses Come Into being in the Order of the Trapezoid.

Not a bad showing for 85 or so people. I am sure we'll have quite a crop.

### **Concerning the Stela**

I presented Dr. Aquino a stela, designed by Magistra Reynolds and engraved by the Kauschens. It had the following inscribed on it:

For Michael A. Aquino, a Stela.

Composed on the first day of the Egyptian new year as a magical link of the eternal respect, love, and blessings that flow to him from the Dwellers in the Æon of Set, now and forever, 8/1/XXXI.

I played my flute in the desert night, and a special few heard the silvery call. It was as subtle as the gem-hues of the Dark Light, but it made for the mind an everlasting hall.

I gave what I had, which was the way to the stars; I gave it with tears and blood and sweat; I gave it with love, for with love it had been made mine.

And they saw my magic treasure, saw it Dark and fine, and heard it in their words, and drank it when they met; and they grew wise on this Earth and shone among the stars.

I will not be remembered by all; I didn't disturb the sands of time with might, but I will always be remembered by those who heard the call, when I played my flute in the desert night.