

The Scroll of Set

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Editor: Linda Reynolds IV°

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[1] **Falling Off the Left-Hand Path**

- by Nigel P. Kay I°

For many new Setians the initial reaction to finally becoming “awake” is a period of adjusting to the light after coming out of the cave. The initial steps of ordering the self are indeed daunting, as former routines and aspects of your self that now seem detrimental to your Becoming must be eradicated, and new beneficial aspects must be willed into manifestation. It is a slow process - one that takes time, dedication, and willpower. Often, as I have found in my experience, there are times when you fall away from your goals by lapsing into former routines and modes of thinking.

Around the time I joined the Temple, my life suddenly became very unordered. Problems with school, relationships, employment all seemed to come down on me at once. I found I had little time to devote to my *Xeper*, and frustration quickly set in. I thought that maybe I had joined the Temple at the wrong time, when my self was not yet as ordered as it should be. But I found that as I absorbed the writings in the *Crystal Tablet* and the reading list and began to apply Setian philosophy, I developed the determination and will to order myself. Once again I was upon the Left-Hand Path.

The path of self-transformation is indeed a slow, eternal process, and there will be always times when you lose your balance. Perseverance is the key. One must seek to totally destroy those former detrimental aspects of your self, and to rebuild your temple, your *psyche*, to new and glorious heights.

Frustration might come, but no one ever said being a Black Magician is easy. Facing those weaknesses of the self in the ritual chamber can often be one of the biggest battles of your life.

[2] **The Future, an Aspect of the Gift of Set**

- by Quintin Phillips II°

The oldest and strongest emotion of mankind is fear, and the oldest and strongest fear is the fear of the unknown. - H.P. Lovecraft

The future is unknown.

“What’s going to happen?” “Where will you be?” “What happens after -?” “How will you do it?” “When is it going to happen?”

There are two ways to think of time, the most common being that time is a line which stretches out behind us and in front of us and we are somewhere in the middle of this time-line. The other is to think that we are at the end of the time-line: standing on the edge of a precipice and being compelled to step forward with no knowledge that there is anything to step onto. Yet when we take the step, we find that this new moment is as firm as the last. But we know that one day we will take the step and fall into the timeless void.

The ability to think about the future - being able to plan for and fear what is to come - is probably the most profound component of the Gift of Set. The potential to think about and cause change in the future is also known as willpower. Will is different than desire, as it is power over the future. The question “What do you want to do?” is a question of desire and tends to be limited to immediate, profane desires. However if the question is “What will you do?”, the potential for future action is controlled by will.

A good exercise for a Setian to see how much control you have over the future is to make a note of how you express the future. If you find yourself saying “What am I going to do?”, you are wondering how you will react to a situation. Stop there and rephrase the question to “What will I do?” Stoke the Black Flame up, and will yourself into the future. Take a bold step into the void; don’t allow yourself to be pushed. You are “going” through time. Whether you like it or not, things are “going” to happen. We don’t want things to happen (“hap” means chance or luck); we want to apply the Gift so that we can will the future.

The future is unknown and probably our greatest fear, and as such the blackest part of the Black Flame. Our fear of the future is not limited to the fear of death. To alleviate our fear we invest in insurance policies, and we try to order our lives with routine. We have tried to have a greater control of the future with calenders, which have become a mundane tool of mankind. We have lost the awe which people of an earlier time had when the Sun hit the horizon at the appointed time and place on the wheel of Stonehenge. It would have seemed as though the builders of the henge had control of the Sun and willed it to appear on the horizon when they said it would. What great magicians they were!

Religion uses the fear caused by an unknown future to control people. Christianity has a god with a plan, albeit an inscrutable plan. Reading the Christian *Bible*, however, one can tell that YHVH was not a recipient of the Gift, as it appears he had no control over the future.

My contention is that the auxiliary verb “will” has grown from the noun “will” and originally was the prerogative of the gods. If the gods willed it to happen, it came to pass. The terms “it is my will to go” or “it is my will to be” have been shortened to

“I will go” and “I will be”. The word “wilt” is an abbreviation of “will to”.

As gods, can Setians will the future? Can we change or manipulate the future, or are we as powerless to control the future as YHVH?

I think we need a clear idea of what “will” is so that we don’t fall into the trap which Wiccans and the like fall into. When they glibly announce “do what thou wilt”, they tend to define the word “will” as “desire” or “want”, which are in the realm of the natural (present tense) universe. Freedom of will is the freedom to choose your future.

Our fear of the future is so deeply imbedded that it is avoided as much as possible. I have noticed that when magicians work with “fear” themes, they tend to utilize demons, symbols of death, grotesque images, and obscenity. These are images which, though shocking, do not usually engender fear - especially amongst Temple members, who are quite at home with Gothic symbolism.

I don’t put the fear of death in the same category as the fear of the unknown. We know death, and we fear the loss of a loved one more than we fear our own death. Tomorrow, however, holds the greatest fears for us.

Why do people turn to astrology and the Tarot to divine the future? Why also do we hedge around cards such as the Tower when they turn up, and tend to dismiss messages of disaster? To believe cards can tell us the future leads us down the path of determinism, a planned future over which we have little or no control, which is a panacea for our fear of an unknown or unknowable future.

Seen in this context, the Black Flame is a Gift which the profane would prefer to live without. But looking into this, the blackest part of the Flame, we can discover our desire to have a future, a time to be. To *Xeper* we have to get over the fear of death and address our fear of tomorrow and of what happens after we have lost the use of our mortal bodies. The future is unknown whether it is before death or after death. You are **going** to die, but **will** you cease to be?

Many of us have done visualizations to explore the void, but we tend to think in terms of a spacial void, and sooner or later bump into stars or demons. It is lonely out there, and we need interaction with others or we feel in danger of losing ourselves. Sensory deprivation is literally soul-destroying. The O.S.O.M. working on fear, at the Set-XVI Conclave, illustrated this when the fear of being alone turned out to be the dominant theme. The Gift gives us the opportunity to look into the void of the future. Without will the void is empty and lonely and feared by all who look at it.

Xeper is defined as “coming into being under will”. There is an interesting shift in the time-

continuum inherent in this definition: “will” being the future, “coming” being the present. Looking at it this way, we could interpret this definition as “making your future manifest in the present”. This can also be seen as creating time, so that when you take a step into the future, it is a moment of time which you have brought into being.

Make time to *Xeper*.

[3] **Horus & Set - The Year of the Heb-Sed**

- by James Graeb III^o

There has been discussion within the Temple with regards to an Order of HarWer. This discussion, occurring in Year XXX of the Æon of Set, is quite timely. In the thirtieth year of a pharaoh’s reign, a commemorative jubilee known as the Heb-Sed rite was customarily performed. Part of the Heb-Sed rite involved the symbolic unification of the “Two Lands” of Egypt - Upper Egypt and Lower Egypt.

Many scholars believe that as part of the reunification of the Two Lands, which occurred symbolically as part of the Heb-Sed jubilee, the Two Powers, those of Set and Horus, were also symbolically re-united. It is thought that Set may have been associated with Lower Egypt (the Nile delta) and that Horus may have been associated with Upper Egypt (the southern regions).

My own speculations into this joining of the Two Powers, which traditionally occurred during the Heb-Sed festivities, inspired me to take a new magical name: Khasekhemway Merenset. This translates roughly as “Lord of the Two Powers, Beloved of Set”. Historically Khasekhemway was the last pharaoh of the Second Dynasty of Egypt, and is noteworthy because he displayed both the Set animal and the Horus falcon in his pharaonic inscriptions. The working that I performed with the Bull of Ombos Pylon as part of taking this name, is described in the Pylon publication *Vox Tauri* (highly recommended).

Many of us in the Temple are accustomed to think of HarWer as the natural cosmic order of the objective universe, to which those of us who embrace the Gift of Set are in fundamental opposition. The concept of HarWer must, however, be examined more closely, as there are two very different Horuses in Egyptian cosmology. The two Horuses are of course Horus the Elder and Horus the Younger.

It is Horus the Younger, the hero of the Osirian mythology, who is the enemy of Set. It is my suggestion that it is Horus the Younger that symbolized the natural order or harmony of the objective universe. I suggest that Horus the Elder,

on the other hand, is that principle which orders or harmonizes the subjective universe of the Initiate. While the self is the epicenter of the *psyche* and the seat of Set, the subjective universe of thoughts, feelings, intuitions, etc. is the domain of Horus the Elder.

It is the unification of Set with Horus the Elder that made sense to the Egyptians and is, I suggest, the correct interpretation of the union of the Two Powers that the Heb-Sed festival symbolizes. Unless one's inner world is in harmony with one's self and with the will of the self, then neither initiation or even continued existence is very likely.

At the risk of oversimplifying matters: Since Set is the *neter* of the self or the inner core of consciousness, then Set needs Horus the Elder to be fully self-conscious. Consciousness requires a consciousness "of something". Thus Set, seen as the self, needs the subjective universe of thoughts, emotions, etc. in order to carry on dynamic activity. If this inner world is not in harmony or at least governed by harmony, then psychological problems will occur.

Hence the principle of harmony and order is a principle that Setians should embrace when applied to the proper context: their own subjective universe.

In fact "to be a psychecentric being existing in a harmonious, subjective universe" is good definition for an effective Left-Hand Path magician. Thus the wisdom of the Egyptians in having the Two Powers, Set and Horus, can be appreciated as the necessary prerequisites for Left-Hand Path beings and their process of initiation.

Horus the Younger also has a role. The *psyche* needs both Set and Horus the Elder, but to act or exist in the objective universe Horus the Younger is required. Again, I think the Egyptians were on to something in that Horus the Elder was just that, the "elder of Horus the younger" - the *psyche* as the master of the body.

Horus the Younger or the objective universe should serve the purposes of the *psyche*. This is straight Left-Hand Path thinking: that the objective universe should be made to conform to the self and *psyche* of the Initiate and not the other way around. In his proper place, therefore, even Horus the Younger has his role. It is only when Horus the Younger tries to control his elder namesake, let alone attempt to rule over Set, that trouble comes along.

When the self and *psyche* are asked to conform to the laws of the cosmos or objective universe, then immortality is forsaken and the Right-hand Path rears its head. It is in this respect that Setians are antinomian. With respect to the laws of the objective universe, especially the "laws" of Right-Hand Path society, Setians should exercise their antinomian

traits.

However the principle of antinomianism should not be carried over to the subjective universe or the domain of Horus the Elder. Here the Setian wants the principle of harmony to work conjointly with the Gift of Set so as to order the inner planes so that initiation continues unabated. Understanding of the principles of HarWer and according these principles their proper place are an especially important task in this year of the Heb-Sed.

Thus it is my suggestion that HarWer can be incorporated into Left-Hand Path magic. Both harmony and antinomy have proper places in Setian initiation. The proper ordering of these principles - with the principle of Set, or isolate intelligence, having hegemony over all - is a valuable notion worthy of further discussion.

I again refer the reader to the September 1995 issue of *Vox Tauri* for a working based on the foregoing understandings. I also want to point out that this understanding is limited to a single perspective on the natures of Set and Horus, and does not purport to be definitive. However I believe this perspective and the understanding that comes with it are important enough and useful enough to be shared with the Temple at large.

[4] **Tales of the Serpent**

- by Carmel Severson III^o

Here is a brief study on the serpent within mythology, which I thought might be of interest:

The Rainbow Serpent of Oz

The Rainbow Serpent was essentially an energy, not earthbound although closely associated with the coursing of water. The Serpent current flowed through the land in the same way that water flowed beneath as well as on top of it. The Serpent could always be found/felt wherever there was water, for their paths were similar. The Serpent was able to move within and around things. It was not transfixed to one particular form but was able to shed one body and continue its existence through another.

To the Aborigines of Australia the Rainbow Serpent was a creation spirit. It was a force that helped to shape the land, and the force that continues to make those forms change. Water could be perceived as the physical manifestation or vehicle, whereas the Serpent was the active force behind it - that which impelled it to move. Possibly a gravitational force?

The Apep Serpent of Egypt

Apep was a serpent, and said in some tales to be a form that Set would take. There are many versions

of Apep, ranging from being an adversary to Ra, but who is slain by Set, to Set and Apep being aspects of one another. Here is one rendition, recreated from Budge's *Gods of the Egyptians*:

The battling Set was tired of spending his time in an eternal struggle with the hawk-headed Horus. Set retreated to the desert, where he turned into the serpent Apep and slithered deep into the sand, where he could reside beneath the earth in peace. But Horus, in hot pursuit of his arch-enemy, discovered the hole where Apep had entered into the earth. Horus saw an opportunity to rid himself and Khem of this fiend for good. He covered the hole and placed a talisman (a hawk's head on a staff) over the entrance, thereby preventing the serpent ever again rising from the ancient sands of Khem.

Both these representations of the serpent powers lend themselves to various speculations and associations, for instance (1) the idea of powers residing above and below the earth, (2) powers within our own subconscious, (3) the desire to suppress certain unwanted qualities or elements, and (4) keep the beast down! Here we have the objective reflecting the subjective.

The second association is that of the serpent powers presenting an explanation of how some things come into being: primitive creation theories. I would be interested in other Initiates' investigations on the topic of the serpent powers.

[5] *The Sentinels' Trident*

- by Carmel Severson III°

The Sentinels' Trident is published semiannually. Submission deadlines for 1996 are March 20 for issue #3 and August 20 for issue #4.

Suggested topics for issue #3: "How do you run your pylon meetings?" "Newsletters: What works for you, including production tips and types of contents?" Also it will include all articles promised by Sentinels at the Sentinels' meeting at Set-XVI.

Please mail all articles to me.

[6] **From "God Am"**

- by Alice in Chains

So Lord, I see you grinnin'
Must be grand always winnin'
How proud are you being able
To gather Faith from Fable.

[7] **Tuatha De Danann Pylon Announced**

- by Elizabeth Neilly III°

It is my pleasure to announce the Coming Into Being of the **first** Canadian Pylon! On Saturday, November 4, XXX ÆS, the Tuatha De Danann Pylon was officially dedicated. Founding CoSentinels are Adepts Jared Davison and Louise Gray. Other founding members are Adept Richard Gavin and Setians David Carlton & Leland Grant.

The Pylon's geographic area will include southern Ontario, Canada and upstate New York, USA. Its newsletter *Crop Circles* will be edited by Setian Grant.

Tuatha De Danann was an ancient magical race whose legends are deeply rooted in the mythology of the Celts. Our interests are varied, including Celtic and Runic magic, Vampirism/lycanthropy, Setian poetry, dreams, Lovecraft, Crowley, and "mad labs".

[8] **Announcing the Xronos BBS**

- by Sat Antyr II°

The Xronos BBS is now operational at 1200 to 14,400 bps. Owned and operated by the Xronos Pylon of the Temple of Set, Xronos is a LHP BBS open to all LHP folk and offers private and public forums and directories for interested users and organizations. Because it is new, Xronos is looking for folks interested in uploading text files to its libraries. Those interested in logging on should call (970) 879-5612 between the hours of 10 PM and 6 AM Mountain Time.

[9] **Recognitions**

John Youril was Recognized as a Priest of Set III° by Magister Robert Menschel on October 31.

Kenneth Martin was Recognized as an Adept II° by Priest Paul McAtee at the Set-XVI Conclave, September 7.

David Wilson was Recognized as an Adept II° by Priests Waldemar Radtke and William Van Patten on October 16.

Karen Kline was Recognized as an Adept II° by Priest Walter Gallo on October 22.

Dustin Neff was Recognized as an Adept II° by Priestess Carmel Severson on October 25.

Michael McCaffrey was Recognized as an Adept II° by Priests Arnold Watson and Eardley Scott on November 11.

John Wilson was Recognized as an Adept II° by Priestess Rosemary Webb on November 18.

Richard Gavin was Recognized as an Adept II° by Priestess Elizabeth Neilly on November 4.

[10] Film Reviews

- by Carmel Severson III°

Seven

The life of a cop in a big ugly city investigating a series of bizarre murders. If you enjoy a good psychotic thriller, this one's for you. Beware! This movie is not for the weak of stomach! It has its fair share of human darkness and gore. It is a wonderful presentation of insanity aided and fueled by the fires of Christianity. The acting was award-winning, and if you are a Brad Pitt fan, he won't let you down.

Show Girls

For the vampyre-at-heart. This movie is set in Vegas; memories of Conclave abide. This highly controversial, highly erotic movie captures the life of a dancer and her experiences on the way to "the top". It depicts the "price of fame" paid by those working in the glamour industries. An interesting look at human relationships: the noble/ affectionate and the bestial/predatory natures of our being.

[Editor's note: I'd like to see this as a regular feature. Many of us would rather not take a chance and blow the eight bucks for a crummy film! I'll welcome any and all film reviews; let's see some not-so-mainstream offerings, too.]

[11] On Six Mirrors

- by Don Webb IV°

One of the most obvious and powerful **operative** manifestations of the Setian formula for the evolution of consciousness is the Temple of Set's degree system. Like any powerful formula there is confusion about its purpose, and both an overestimating and an underestimating of its value. It is important when discussing such products of the *psyche* to do so in the most open-ended terms possible.

For the formula to work, it must be a formula that opens possibilities and inspires action. Only in such open-ended magical processes can Set's purpose on this world be fulfilled. Remember this: Set has only one tool, which is *Xeper* - and *Xeper* is not measured in degrees, but only the reality of the soul able to apprehend it in itself through the medium of the world and time.

Before I share my observations on these states, I must point out that these states of consciousness are themselves subject to evolution and change, and that we have received them from other visionaries before us. Of particular help in focusing my mind on these

issues has been the work of Aleister Crowley (10)=[1], Michael A. Aquino VI°, S. Edred Flowers V°, James Lewis VI°, and Ronald Barrett IV°. What you perceive as badly reasoned here, you may freely attribute to me; and what truths you may find you may attribute to these fine gentlemen.

Each degree possesses an infinite scope and an unspeakable variety of manifestations. I will suggest some of the characteristics of each, but I will begin with why the degree system is overrated.

Human life in all of its manifestations and evolution is intensely rich and varied. The process of magical initiation begins as soon as thoughts are formed and ends when the last thought is experienced. The time spent using the forms of the Temple is very small. These forms are not a substitute for life, nor in any way do they make life easier - although, if pursued correctly, they can make life a great deal more intense.

The instrumentality of the Temple becomes something less than holy if it is grasped as a form of "salvation". It does not correct any error, nor bring love nor even sanity. If you use your brief stay here as a way of opening your perceptions to the all and everything within and without, you will - with a majestic, self-made inevitability - go on to fulfill Set's purpose on this Earth.

But if all you have is a medallion (of whatever color), then you have made the holy into a trap. Look always to life, to the future, and to the wonder about you. Changing perception is the Great Work, and learning to slay that many-headed hydra, fear, is perhaps initiation's greatest lesson.

The First Degree is the most important of all.

This is the time that actions pick up a certain charge. An ability to shape one's self appears. And boy, it sure doesn't come with any warning-labels.

Two forces attract aspirants to the Temple, and both are manifestations of Set's will. One is *Runa*, the sense of the hidden. Everyone who desires to be a Setian knows on some level that there is something inside the Temple with the potential to transform him. Many come near that secret and panic and run away, telling the world how damned mean we are.

Or people are drawn to us by resonance. Having met a Setian, they feel that something inside themselves could attain a similar power or majesty. There is less of this now because the Temple is still in its infancy, but it will increase as we become a stronger, more visible force on Earth. The Plane of Awakening is the point in one's life where the forces of the world have momentarily loosened, allowing one to slip free.

The First Degree can be seen as escape from prison and all that this entails. Failure in the degree

results from the belief that the escape will last without your having to consolidate your gains.

The art of the Setian is change. No one in the Temple shows so much bravery as Setians - not even the battle-scarred Knights of the Order of the Trapezoid. Look at a Setian lady sitting there demurely at your Pylon gathering, and be honored and amazed. True bravery seldom has witnesses.

The Second Degree is the most important of all.

Here the Initiate, having accepted the pleasures and pains of existence, is now truly alive. This is generally the most "fun" degree, although for some the Fourth holds that flavor. The possibility of personal immortality arrives with this degree, as does the degree's tough work. The Adept needs to discover what he truly wants.

If I were to say that the real function of the Second Degree is to have a good time, many of you might me facetious. You would be wrong.

The failure of the degree comes when Adepts fail to find anything to interest them. Their task is to find sources of inspiration and work towards and with these. The Adept's watchwords might well be "live and be reborn".

The art of the Second Degree is love. No one in the Temple shows more innovative thinking than the dwellers on the Plane of Life. If you're stuck in an initiatory rut, seek out an Adept and just listen to him while he describes his idea of night scuba diving as a Pylon activity. And if you **really** want to break out of your rut, **do** it.

The dwellers in the Plane of Life make all things in the world that the *psyche* finds interesting. This plane extends long, long beyond the Temple.

The Third Degree is the most important of all.

Here a Priestess, for instance, learns two things: First, that she is not alone. The existence of Set is known, but like all real knowledge it is transformative understanding - not something that's easily passed on as book-learning.

Secondly the Priestess learns that her own accelerated process of transformation requires that she express it in the outside world. The most likely place for her to share this experience is in the school that kindled the Flame in her. This isn't an option or a hobby any more than breathing is an hobby. This is a matter of **necessity** - a necessity that comes from the *psyche*, from Set himself, and therefore is outside of the natural order.

The art of the Third Degree is communication. This is primarily the communication of personal Initiation: the Priestess relating what has happened to her and getting others to say what is happening to them. But it also includes *Gaetia*, the magic of spells and sorcery. *Gaetia* makes the life of the Adept

better; it now becomes a necessity since the natural order is in opposition to the Priestess.

The dweller in the Plane of Transformations begins to see that real life is much more dynamic than the illusory process that passes before her eyes. This can lead to much impatience.

Failure in this degree comes from allowing any kind of blockage to stop the process of communication.

The very substance of the Temple flows from this degree. If you want to remind yourself what the Temple is all about, just get a group of Priests and Priestesses talking. The Graal can be obtained in the presence of the Priesthood much in the same manner that a coffee cup may be filled from a fire hydrant.

The Fourth Degree is the most important of all.

Here the Initiate obtains two things: First, a mastery of life. Ordinary life becomes a species of play to the Master. In this sense the Master is a master.

The other attainment is that of a new and difficult apprenticeship - to his higher self. A Master has, in the idiom of the A.'.A.'. , attained to Knowledge and Conversation of his Holy Guardian Angel.

Masters can actually see how the world works, and the first thing they see is the terrible rule of necessity. They know it is dangerous to make life easier for another - that there is malice in every miracle. They know how long and hard it is for people (including themselves) to work out problems.

They see that things happen because they **have to**. Herein lies the great danger: that they will allow themselves to become mere agents of fate - Babes of the Abyss. Beware, beware: The Path of the Right beckons. Only the true Black Brothers can choose to be alone! Otherwise all life will drain from them, and they will be a handful of dust.

A Magistra must discover what her name is - what to carve on her Pyramid. The dweller in the Plane of Time needs rationally-based hope as the crosser of the desert needs water. Her job is to put a little spin on the terrible forces of fate so that more life and consciousness can enter with time. This requires planning and troops.

The art of the Fourth Degree is war. The Master has the opportunity to bring true long-term change to the world. If you need to remind yourself of the great sweeps of the cosmos, talk with a Master.

The Fifth Degree is the most important of all.

Here, armed with her Understanding, a Maga discovers her creative will. The first discovery is that the Fifth Degree has been going on all her life. In

fact it is the reason she came into this world. Magi discover that each aspect of themselves has the ability to create a new world by coming into contact with another.

Everyone believes that he knows a Maga, but she is unknown. It is her task to link together all of the worlds of her creation, and the medium to this is her Word. It can be Uttered in a perfect Understanding of the matrix of the world, but its Utterance begins the creation process which perform must be an unknown process.

The forces of stasis in the world are the Maga's enemy. Her *Gætia* - her magic of charms and spells - takes a distinctly back-seat role to her magic: the art of causing change.

Failure in the degree is the failure to take a stand in the world to Utter the Word. It is an easy failure to see. Her Understanding tells her how truly great the resistance is and will be to the work. Her will will release things in the world that will be very personally difficult to bear, and her old skills as a magician can't be counted on surmount the barriers that now appear.

If you want to see how the world really works - if you want a glimpse of the future - talk with Magi. But their knowledge, their creative insight into the That Which Must Be, is a corrosive and destroying venom. These dwellers upon the Plane of the Is To Be are dangerous.

There is a secret path between this degree and the First, between change that begins on the Earth and the change brought about by Magi.

The Sixth Degree is the most important of all.

Here the Initiate has gone far beyond the effect of the Magus. Each aspect of his being causes others to grow into gods *in potentia*. Ipsissimi affect those who did not accept their Word, and in their state of non-growth all others grow upon them. They are like fields hidden by the growing wheat. What can be seen is but a veil, an illusion.

The dwellers on the Plane of Dreams are all of the first five degrees and more. They are so real that they can't be unmade. All are parts of a bigger formula. Each is necessary for the æonic flow. Each provides a substance for the others. It is this exchange that nurtures æons and allows the Black Brothers to survive the gravity of the cosmos.

* * *

No matter in which plane you dwell, you have not fathomed its depth, for your traveling makes it deeper. You have not scaled its heights, for your traveling makes it higher. You have not seen its wonders, for you have not made all of them yet. And its effect on the world and time and life are just beginning.

Travel through these realms and be transformed thereby! And with your change - with your evolution and manifestations - the purpose of Set flows as never before. The flood of the future begins now!

[12] Pan Pylon Announced

- by Alistair McElwee II°

The Pan Pylon came into being on the evening of November 11, XXX ÆS in a California national forest under a clear, star-filled sky. Present at the first working were Priestess Rebecca Lance (Sponsor), myself (Sentinel), Adept Mariko Kawaguchi, Adept Brian Hodges, Adept Vlad Spears, and Pan!

This working, the "Io Pan Working", was performed in a remote glade among the mountain pines. We piped, feasted, danced, laughed, and launched the Pan Pylon into the Temple of Set and the fellowship of the Elect.

The purpose of the Pan Pylon is to advance *Xeper* of its participants through the use of non-traditional GBM workings. Wherever possible, workings of the Pan Pylon will attempt to utilize non-verbal methods to achieve an awareness of will and to direct will.

Thus the "Io Pan Working" used discordant recorder music, by which all participants played, to focus the will of each person present. Pacing widdershins around our altar helped eliminate all stimuli extraneous to our working. We read the Homeric "Hymn to Pan" together to connect us with the past, to the pre-religion days of the fifth century BCE, when Pan roamed Arcadia. We hope he now roams California!

If you're interested in the Pan Pylon, please let me know. Participation in the Pylon is limited in number.

[13] The Web of Eternal Night

On the Eternal Networking by Magister Don Webb, *Scroll of Set #XXI-1*, January 1995

- by Shawna Thompson I°

Power radiates along the etheric, tendrils glistening like jewels in the starlight spun by dancers of space and time. Here I lay the foundations for my Temple.

Millennia pass before my vision unto primal man's first dark glimmerings of Becoming, as the megaliths rose about him and he worked his magic upon the world, burning shadows upon the stone - the Sacred Chalice of the Soul.

I watch as the great Pyramids are built across many lifetimes. I walk through the ancient monuments of those who have Become. I dance

again the pagan rites and take the hand of mysteries, myself before myself.

As I fly through Astral gateways while standing still, I see the Black Flame at the core of all magic from the dawn of consciousness to the present.

My Temple: I see from within it all who have gone before me and all that is to come.

I feel the Black Flame as reality is molded and created by my Setian will. Hear the chanting of the ages as it fills my presence! Witness the glistening pearls of wisdom from the ancient Setian dynasties. As the spider weaves its etheric design connecting all of essence throughout time and space, my vision is filled with other worlds. Feel the rushings of darkness as the tendrils stretch backwards and forwards, crossing the ethers.

I as Opener of the Way have merged the Two Lands. The doors to the Heb-Sed have opened, as I bind that which lies without to unleash the great within.

Herein lies the key; and like the great web across space and time, I feel this tenuous substance that permeates all things Remanifest the soul of the eternal night!

We are as the stars in the night sky. We are as the jewels glistening on the spider's web across the ethereal planes. There is a great power here. Here we are made Remanifest! Reborn by the Gift of the Black Flame in wisdom, power, and essence.

Hail Set!

So it is done.

[14] Interview with the Antichrist

- by Steven Silvers II°

I find that on occasion it is rather nice to get the old axe out and grind away.

One of my regular correspondents wrote recently that "Satanism and the Setian perspective are two subjects you will see arise from time to time if you live to be 100", and I have a sneaking suspicion that this will be the case.

Regardless of the mythological trappings, the fact of the matter is that in 1975 the highest-ranking Initiate of the original Priesthood of the Church of Satan who resigned, conducted a working in Santa Barbara. He exercised his right as a Magister Templi by evoking the Prince of Darkness under the name of Satan in an effort to find out "what to do next", since Anton LaVey had corrupted the Church with his intention to sell the degrees.

The evocation was effective, and the entity formerly addressed as Satan came forth in his most primal form as the Egyptian god Set, directed Magus Aquino to the High Priesthood, and - this is a **big** "and" - furthermore consecrated him as the Second Beast of Revelation as described in the 13th

chapter and eleventh verse of the *Bible*. [See *The Book of Coming Forth by Night Analysis and Commentary* by Dr. Aquino in the *Ruby Tablet of Set*.]

In the *Crystal Tablet* I received way back in XXIII when I first joined the Temple, Dr. Aquino reflected on the North Solstice Working:

Yes, you may continue, but only if you dare to take upon yourself an oath, an office, an image that will subject you to more disbelief and antagonism than those endured by Anton LaVey. Your comfortable days as a Magister are over. You must accept or reject the Infernal Mandate itself.

In reading the *Diabolicon*, two words come to my mind: "majestically blasphemous". I think that these say it all. I listened between the lines at the Conclave Working, and the same thing resonated through my soul. It is a howling that will no longer stand quiet, thundering hooves of Dark Riders whose noise shall stand out over any "Hail Mary"s or "confessions" Christianity has to offer.

Our predecessors in Egypt knew that one day the time would come when Earth as we know it would change. Quoting from *Her-Bak*:

Nature pursues her course by phases, with a tendency to degeneration through inertia. Humanity, left to itself, gains consciousness too slowly, for natural man avoids educative suffering. Yet from time to time there is a prodigious leap. Suddenly, in an exhausted world, an exceptional being arises, at a time and a place favorable to his development. Such a one is the manifestation of a higher consciousness that incarnates voluntarily, a Presence that awakens others who are so predisposed. In this way, at times that can be foreseen, new elites are formed that increase the gain in human consciousness.

How I would have loved to have been outside the theater in San Francisco as an observer when Dr. Aquino saw Anton LaVey walking in full regalia with his group in tow, back in the late 1960s.

Satan or Set? It is the same core principle - standing apart from the numbing presence of the objective universe/"God". I choose to go back to his first form: Set.

However, despite a loathing for Christianity and Biblical teaching, one should ask himself the following questions: "How much do I dare? What if I suddenly, without warning, apprehended noetically that all the *Bible*'s prophecies were true?" How many of us could answer that honestly,

without just a twinge of fear? How much do you dare? Would you, like G.B. Shaw, “promise him (the Prince of Darkness) my soul and swear an oath that I would stand up for him in this world and stand by him in the next”?

What is the Second Degree we call “Adept”? Could it be that, besides glory in personal identity, it is the energized consciousness that operates from the same core principle that is the foundation of the Temple of Set?

Furthermore, what **is** energized consciousness? Let us not forget that the Wewelsburg Working - the energizing of consciousness in humanity - opened what I call the “window of eligibility” to that nameless thing mankind has been searching for. Amazing how the big push called the “New Age Movement” occurred hot on the heels of Wewelsburg and has snowballed ever since.

Revelation 13:18. Read it and cry for joy! I have waited lifetimes for this moment.

Yea and verily, the prophets got some things right. Yes, they derived and stole from everyone else. But here we are: energized super-consciousness: the “Mark of the Beast”.

Well, folks, if the *Bible* is true, then and each and every II°+ is doomed to Hellfire. We’re screwed. Royally.

And if they only got a few things right, then we stand now, manifested from ancient Egypt, bearers of the greatest power the world has ever known.

And maybe, just maybe, both cases are correct. Do we know?

I think it can be resolved on a noetic level.

After this year’s Conclave I made a decision to accept my own personal path, regardless of the status of Biblical prophecy, yet because of it as well. In short I would not change even if I knew Judgment Day were a-comin’, because I am so predisposed. What a wonderful term. Think not lightly on these things.

A IV° Initiate who shall remain nameless played Devil’s advocate with me about the nature of Set: “How do you know that after you die you won’t come into the presence of the Prince of Darkness who rips off the Set-mask. And there is a red, grinning, fiendish Devil, laughing at you as he throws you into Hellfire?” We don’t. It is a roll of the dice, and a Hell of a roll.

The scale of acceptance for me is that I am yet another “link in the chain” of the Remanifesting Left-Hand Path that transcends time and space. Feedback, anyone?

The only way that we can preserve the Temple of Set seems to be to move away from the public appearance of Satanism. One does not, as someone pointed out to me, have to be a “Satanist” to be AntiChristian. By our very nature we are against

Christianity, like it or not. Not as in *The Omen*, but from a magical standpoint, every II°+ Initiate of the Temple of Set is an “antichrist”.

In closing, look at the seal of the Order of the Trapezoid. There it is, bright as day: 666. And it goes beyond mere antinomianism. I’d be disappointed if it didn’t.

Last year I resigned myself to the fact that I would never “get away from Black Magic”. It had become too much a part of me. Now I couldn’t leave even if I wanted to.

Here’s to you, Setians, for embarking on this thrilling, history-altering adventure. And history, in all her wisdom, will be the one to judge if we have done the noble thing. Let’s work toward the goal of avoiding the “annihilation” toward which “mankind hastens”.

[15] On Gatherings

- by Don Webb IV°

Dedicated to Lilith Aquino IV°
reprinted from *Carpe Noctem*

As far as magical societies go, I am unaware of anything like a Temple of Set conclave. Conclaves are large workings, with the individual rites small focusing lenses.

Putting together a conclave is a nice illustration of how things Come Into Being. Beginning with the idea of one person, a conclave becomes a mixture of rational thought and divine inspiration. The model passes from the subjective universe of the organizer into the objective universe, and the elements begin to be summoned (from the hotel to the Initiates who want to do a presentation).

Each new Setian with something he or she wants to do causes the event to partake more and more of That Which Must Be. This means that every imagination is magically tuned to the event. You might be preparing your presentation on the Tarot, and suddenly inspiration strikes you in the shower.

This focusing of wills begins to change the nature of travel to and from a conclave. Ask several Setians about their journeys. Look at the number of folk who suddenly found they could come or not come at the last moment. Does this sound like the normal distribution of fate you would find at a business conference?

The site begins to resonate with the arrival of Setians. Chance meetings, odd nooks where two or three chairs can be pulled together, weird architectural features of the rooms: All begin to play a significant part in each other’s experience. The staff, the maids, security: All become players in shaping the event. Small gift shops near the hotel, copy facilities, and weather all play their roles.

The chaotic parts of ourselves (our physical bodies) play a special role as well. Do you get up early and eat big breakfasts? Well, then you are likely to have interaction with Ipsissimus Lewis and me. Do you nap out in the afternoon? Then you'll miss something by random draw. It can be a humbling and mysterious experience to see how much of your life is ruled by the arbitrary placement of a copy shop or the rate of buildup of fatigue poisons.

Putting the rites together is another multilayered phenomenon. Sometimes they come together easily; I wrote the Conclave Working in about fifteen minutes. Sometimes they're very difficult.

You learn what parts of yourself open easily and where the Gates of Hel remain closed. But when you have to map your subjective creation into the objective universe, then there's all kind of challenge - and sudden inspiration. There's a moment of experiencing that divine creativity that has necessity as its mother. And Oy, what a mother!

None of this happens in a vacuum. All of it is filled with the interaction of others. And in the tense, sleep-deprived times, some interesting things happen. The worst is figuring out that you find certain other Initiates a pain in the, er, initiation. The best is when you suddenly see the true worth of a man or woman who up 'til the moment of revelation hadn't seemed the great and wonderful magician.

Between those two poles you see how different minds come to the same conclusion by very different means. You begin to learn something about the universal and the particular - about how everyone's door to *Xeper* is an exclusively individual door. Yet you also see how certain of the experiences of crossing that threshold are common to all of us.

Finally you depart, and you feel some of that magic going with you. In fact how much you feel is directly proportional to how much you opened yourself up to the experience. However the real magic of conclave is that you are filled with more than you poured out. Not all of it may come in pleasantly, but it provides tons of material to be processed at the right times for the rest of your life.

The point of this brief essay (of about 666 words) was not how keen conclaves are. It is to present you with a challenge. Conclaves are big learning tools for making your magic interact with the world in measurable and self-transformative ways. The challenge is to learn your lesson and then make every day and every activity similarly magical and transformative. You've done it with your mind and will once; now make the magic of conclave the rule, not the briefest vision of the is-to-be.

[16] An Insignificant Milestone Indeed

- by David Carlton I°

As explained by the quotes contributed by Ipsissimus Aquino in his *Black Magic*, those who seek the Graal "live from a stone of purest kind".

The name given by Wolfram von Eschenbach for this stone was *lapsit exillis*, a corruption drawn from the original Latin *lapis exilis*, meaning "insignificant" or "meagre stone".

Some diligent research also finds *lapis* defined as a milestone. Additional definitions include "tombstone", "precious stone", and "boundary stone".

Milestones, in the original Latin context, were stones used to mark one-mile intervals along one of the famous Roman roads. In contemporary times the stones are replaced by small green signs lining American highways, counting up or down for every mile traveled along a particular road. In present context a milestone is a significant event in a person's life which holds some relevance for the person concerned. A milestone in a person's life could be something as simple as the attainment of a driver's license to his firstborn child.

From a Setian perspective, the milestone combines both original and contemporary definitions. The Setian marches down his road (*Xeper*) towards his goal (*Runa*), passing milestones (Remanifestation) sitting silently but prominently along the side of the road. The event which stimulates the Setian's Remanifestation would likely bear some significance to him. Because the Setian's road to *Runa* is seemingly never-ending, he looks forward to the next milestone as he plods along.

As Trevor Ravenscroft speculated in *The Spear of Destiny*, "Grail" was derived from "gradule", which translates as "gradually, step by step, degree by degree". The road of *Xeper* is one which obviously should be traveled slowly, not rushed. This simple fact of initiation compels the Setian to treasure the milestones even more, for he sees them less than he would like to.

At this point it may be worth noting that the Greek word for "stone" (*lithos*) is used profusely in common parlance (e.g. lithography, neolithic, lithomancy, etc.), whereas *lapis* is used considerably less (the only word found was in the gem *lapis lazuli*, meaning "azure stone"). This could be a suggestion of the more precious nature of *lapis* and perhaps the precious nature of this "stone of purest kind".