

The Scroll of Set

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[1] How to Light the Black Flame Without Burning Your Fingers

Some Principles of *Realmagic*

- by Nikolas Schreck II°

Thaumaturges of the *Via Sinistra* exist in a state of radical doubt. This willful and unceasing questioning of all things must be most rigorously applied to our own perceptions. The practice of Greater Black Magic has been likened to an art. It is the task of the Elect to refine this skill into a science. Mere mysticism and woolly abstraction are anathema to this process.

Clarity is crucial when we ask ourselves the hard question, "Does my magic accomplish the desired result?" To measure success in this uncharted realm in a pragmatic manner, is a challenge that addresses the crux of our philosophy. Ipsissimus Aquino has rightly stated that Black Magic is an enterprise fraught with perils. The danger is most acute for that sorcerer who falls prey to the many hydra-headed forms of fancy and self-aggrandizement.

A cursory glance at the recent history of Occidental occultism reveals the psychic casualties that litter the road behind us. The shattered wrecks of many a once mighty magical mind bear tragic witness to the grim results awaiting the mage who oversteps the boundaries of his actual ability. We need only consider the pathetic last days of a Spare, a Crowley, or a LaVey to make this point painfully clear. These three examples of dæmonic Dædali were all possessed of undeniable talent and power in their prime. Their slides into poverty, decay, and disintegration echo that ancient warning: "Whom the gods would destroy ..."

If delusions of grandeur can breed disaster in the profane world, such folly is even more catastrophic in that hidden place where the psyche weaves magic. How can the Setian avoid the pitfalls presented by this path, and maintain that sense of serene equilibrium that is required? Ultimately each of us navigates the *terra incognita* of initiation in splendid isolation. However, even Parsifal needed a few signposts along the way.

(1) Maintain a firm foundation in the "mundane" world.

The exhilarating sensation of limitless energy and dominion inherent in Black Magic can become a drug. Do not use magic to escape the everyday

macrocosm of personal existence, but to enhance it. There is no point in mastering the runes or fiddling with Enochian unless you have first conquered the details of your being in the daily dream of the quotidian. If the basic structure of your life is somehow not to your liking, you would be wise to correct that problem first, before entering more esoteric paradigms.

(2) Precision and clarity of thought are the *sine qua non* of magical attainment.

Alas, the occult is all too often the last refuge of undisciplined thinkers. They hope that the mysterious arcana and aesthetically stimulating paraphernalia traditionally associated with the black art will provide them with the direction they lack. On the contrary, without an exact understanding of one's thoughts and an ability to articulate these thoughts, any magical undertaking is bound to confuse and frustrate.

In the beginning was the word! Despite the rather dubious source of this pearl of wisdom, it is a valuable motto for the aspiring magician. An intimate knowledge of language and a skill for thoughtful self-expression is mandatory to impose the will upon nature.

Mary Le Cron Foster, a noted comparative linguist has proposed a theory that underscores this point. Foster has suggested that the prehistoric words of all Indo-European languages originated as ritualistic movements of mouth and tongue. Each of these movements were physical icons of intangible thoughts. If this is true, then meaning and the proper symbolic utterance of that meaning have been experienced as identical for untold ages.

Tellingly, many of the earliest known Egyptian words describing magic translate into the term "to speak". Mystics often couch their vague pontifications in such terms as "the ineffable". To the Setian nothing should remain ineffable.

(3) Cultivate a sense of perspective.

Left-Hand pursuits actively engender self-deification, immediately opening the way for distortion of the personality to grotesquely inflated proportions. Such zeppelins of the ego are sure to explode dramatically without the careful observation of the magician's own psyche upon itself. Remember, even the gods have their idiosyncratic foibles and flaws. The surest way to lose sight of one's self is to allow the sense of humor and absurdity to fade away.

The universe, when seen from the increasingly dizzying heights of initiation is the grandest of metaphysical jokes. Pomposity, self-righteousness and over-earnestness work like lead weights on the soaring vision of a magician. The cure for the malady of overbearing gravity is the bracing sting of humor.

(4) Eschew play-acting.

While there is in the practice of magic something of the quality of a cosmic game, this should not be confused with the largely unconscious games all too prevalent in the uninitiated society that surrounds us. Such compulsive dramas are born of terminally bored minds chafing against the restrictions of their imaginations. Far too much importance can be placed on the props of ritual: the robes, the symbols, the titles, et al. Magic is a function of the psyche ... if you must indulge a passion for costume drama, perhaps a theatre group would be more satisfying.

Try to work without the dross. The Temple, like any occult body, must always be careful not to degenerate into a society for creative anachronism. Nostalgia and romantic imaginings of bygone ages can be a pleasant indulgence, but is it really required to perform this unique art? Efficient systems are streamlined systems. Superfluity must be discarded ruthlessly. When some misuse the Temple as an esoteric Renaissance Faire or a Trekkie convention with occult trappings, they have lost the forest for the trees.

(5) Seek *Runa* not where it proclaims itself, but in the last place you would ever imagine it to hide.

The human mind is lazy and always settles for shortcuts. Never rely on the familiar or the comfortable. Tap into the source of your magical inspiration in the unexpected. We live in a veritable glut of information, much of it distracting and useless to our purposes. Shiny megachain bookstores are filled with spurious magic guides. The Internet is bloated with magical masturbation. It is highly unlikely that you'll find anything of worth on such overly-accessible routes. The shocking newness of the genuine magical insight occurs when you least expect it.

(6) Beware the cult of the book.

There is no more likely way to lose one's self in sheer irrelevance than to confuse the act of magic with the practice of reading about magic. There are those whose very floorboards groan with the weight of a constantly growing occult library. That's fine as a hobby, so long as it is not supposed that knowledge, in magical terms, can be measured according to the quantity of words read. Although actual experience, observation and experiment is what really seems to matter in this realm, practical results are scorned by many of these passive individuals.

If *Xeper* is to be taken seriously, then we cannot simply be consumers ... we are obliged to be creators. Setians should be remarkably well

informed in all subjects, by dint of a Faustian intellectual curiosity. This knowledge should not remain merely academic, however. Setians should be making history, not only reading about the feats of others.

The student of military history who has never been in combat is in for a nasty surprise when the bullets start flying. The armchair occultist, gorged on a lifetime of absorbing other's words, but never having lived a life of any consequence is equally unqualified. Study widely, yes, but live fiercely as well.

(7) Venture often outside the sphere of those who agree with you.

It is easy to feel confident of your magical prowess when buttressed by others of the same philosophical bent. The like-minded often form support groups that shore up mutual self esteem. This is as likely to occur among baseball-card collectors as it is with Setians. However, a real risk can lay hidden among too much agreement and acceptance. Group mechanics can dull the wits and put the will to sleep. Therefore it is salutary to have frequent discourse and dialogue with a varied selection of the uninitiated.

One beneficial effect of this practice is that it prevents one from communicating in buzzwords and glib groupspeak and jargon. The sometimes stifling, monastic atmosphere that common interests and beliefs often engender can bring about an insidious coziness of the mind; a sure symptom of magical sterility. Opposition and challenge sharpen the mind far more than a group hug. The trickster essence of Set, a Lokian tendency to disrupt the routine is an important aspect of his identity. Incorporate it into your own life.

How are you viewed by those who don't know (or care) about your degree in the Temple? Your personal power should be manifest in all spheres of your existence. The strength of your shadow should be a palpable presence, obvious to all who encounter you.

Many detractors of magical thinking dismiss sorcery as an eccentricity cherished by marginal non-entities who cloak a lack of quantifiable power in high-flown mumbo-jumbo. As most of those reading this have probably encountered such beings in your own lives, you know that this popular cliché of the ineffectual occultist has more than a smidgen of truth. The fully-evolved Setian should be known by his or her deeds, not only in the rarefied circles of the Temple, but in the "World of Horrors" as well.

These techniques can be adapted to your own particular sovereign intelligence as you may deem useful. They are designed to intensify that

numinous “apartness” that alone allows the immortal psyche to shape material phenomena.

[2] Return to the Desert

- by Pat Hardy IV°

Adept Andy Nourse and I, along with a few other Setians, attended the Burning Man festival in the Black Rock Desert in northern Nevada for Labor Day.

Burning Man is an annual, participatory, “post-apocalyptic” festival where artists from San Francisco bring strange works to display, reify and [frequently] torch. The core of the festival is a five-story stylized human figure of wood and neon that is ceremoniously set afire. The organizers refuse to provide an “official” meaning for this core event, leaving it to individual interpretation.

The theme of this year’s festival was “Dante’s Inferno”. There were several performance pieces and events with this theme. The Black Rock Desert was an ideal site for this, being 400 square miles of flat, cracked alkaline clay on which no vegetation grows and daytime temperatures regularly exceed 110 degrees F. The anarchistic, carnival spirit of the festival exists side-by-side with physical conditions of eerie beauty and Saturnine harshness.

Adept Nourse and I were familiar with motorcycle camping off the beaten track. Still the festival leaflet on survival put the Fear into us and we packed as if we were going to the Moon.

To get to the festival, one had to drive to a reception point ten or fifteen miles outside the small town of Gerlach. At that point, one left the paved road and drove twelve miles on a straight course on the desert floor, turned to the right and drove another two miles. Our very arrival at the festival demanded basic orienteering - and overcoming the fear of getting lost! Adept Nourse and I set up our tent near the western periphery of a V-shaped “no-camp” zone about a mile downwind of the Burning Man pyre. (Our fellow Setians had established a stronghold perhaps a quarter-mile farther out, but we didn’t know this. Better coordination next time.)

Our camp was distinguished by an army surplus portable tower we erected and guyed down against the desert wind. In addition to holding a small antenna and a tie-dyed flag, the tower supported one end of our shade tarp. We brought two 12v batteries: a small gel cell and a marine battery in a protective case wired with cigarette lighter connectors. Using 12v power and the tower-mounted antenna I was able to use a small transceiver to chat with Nevada amateur radio operators via a repeater (a relay station) in Gerlach.

These batteries were part of our experiment in autonomous power production for emergencies.

During the day we topped up the batteries with a bank of solar panels. In addition to the radio we used them to power a fluorescent lamp that illuminated our camp nicely. While we used a gasoline backpacker stove this time, there was so much strong sunlight that I will bring a solar cooker next time. My interest in solar power went from theoretical to practical around the time of the Vegas Conclave; it is a manifestation of the principle of the harmony of Horus and Set. Curiously, this was enough to make us part of the festival spectacle: many people asked about our solar panels, and the tower became a landmark for our neighbors.

Over ten thousand people attended the festival. Nearly everyone stayed at their tents and RVs during the day and kept to the shade; the festival’s public life began at sunset. It is impossible to give even a partial description of what we saw and did, without having it sound like an LSD hallucination. You could look at the photos some people have posted on the Web, which would demonstrate that I wasn’t hallucinating, that all these things were real, but it would still stretch one’s powers of imagination.

Bizarre wire sculptures hung suspended over encampments. Nude people smeared with mud mingled with hippies and punks with purple Mohawks. “Black Rock City” boasted a half-dozen low-power pirate FM stations, a pirate TV station, and two daily newspapers. You could buy espresso, spiced tea, and McSatan hamburgers. Gyrocopters and paragliders soared overhead while bicycles, tandem bicycles, tricycles, penny-farthings, land-sails and strange motorized three and four wheeled devices commuted between the outer wasteland and the festival center. Indescribable contraptions clanked and spat fire.

There was an opera (“The Arrival of Empress Zoe: A Tribal Opera With a Ballet of Insects Depicting the Peculiar Saga of a Soul’s Birth to Death”). There was an entire camp devoted to ravers and “techno” music. Dante’s Inferno itself was populated with Idols of Capitalism, including the monstrous head of Joe Camel and other corporate gargoyles. A trio of five-story Fire Lingams molded with animal and demon faces represented the Gates of Dis. All the unbelievable structures built for the festival were torched and people leapt over smaller bonfires. It astounds me that nobody caught fire. I hung out with a blacksmith and hammered red-hot iron, which I found more interesting than torching things.

At night the stars blazed more brilliantly than I’ve ever seen them - we were 4000 feet above sea level. More Setians should see the desert night sky for themselves! Dust was everywhere and it is not a good place for telescopes, but this isn’t necessary to

appreciate the overpowering beauty of the sight. Our friends drove out to the hot springs one night and told me later that they'd found their way back to camp using the stars to orient themselves.

We had a cheerful breakfast with our fellow Setians on the day of our departure. They remained another day; Adept Nourse and I struck camp in a leisurely fashion. But the desert had one final test for us: the dust kicked up by thousands of cars leaving the site the day after Labor Day had cloaked the last three miles of the fourteen-mile trail with a dense, choking, opaque cloud of dust. Our car crawling forward at five miles per hour, with lights on, we watched the compass anxiously. We were glad to see the paved road!

Now that we've had the chance to try this with the support network furnished by the festival, we will return to the desert when it is empty. Even in the presence of thousands of people, I remained aware of the desert. For the Setian who is already experienced with camping in milder environments, I can think of no better environment for meditation. With a personal taste of the realm of Set, we grasp more fully how the priests of Khem understood this neter, and appreciate the metaphors by which they conveyed their wisdom - the better to inform our own.

[3] **666: Take a Number**

660 - Approximate number of the Beast
DCLXVI - Roman numeral of the Beast
666.0000 - Number of the High Precision Beast
0.666 - Number of the Millibeast
/666 - Beast Common Denominator
666(-1) - Imaginary number of the Beast
1010011010 - Binary of the Beast
6, uh...what was that number again? - Number of the Blonde Beast
1-666 - Area code of the Beast
00666 - Zip code of the Beast
1-900-666-0666:- Live Beasts! One-on-one pacts! Call Now! Only \$6.66/minute.Over 18 only please.
\$665.95 - Retail price of the Beast
\$699.25 - Price of the Beast plus 5% state sales tax
\$769.95 - Price of the Beast with all accessories and replacement soul
\$656.66 - Walmart price of the Beast
\$646.66 - Next week's Walmart price of the Beast
Phillips 666 - Gasoline of the Beast
Route 666 - Way of the Beast
666 F - Oven temperature for roast Beast
666k - Retirement plan of the Beast
666 mg - Recommended Minimum Daily Requirement of Beast

6.66% - 5 year CD interest rate at First Beast of Hell National Bank, \$666 min. deposit.
Lotus 6-6-6 - Spreadsheet of the Beast
Word 6.66 - Word Processor of the Beast
i66686 - CPU of the Beast
666i - BMW of the Beast
DSM-666 (rev.) - Diagnostic and Statistical Manual of the Beast
668 - Next-door neighbor of the Beast

[4] **Maslow and the Magi**

- by Brad Hanson I°

A Personal Perspective of Xeper

As a comparatively new Initiate to the Temple, I have found that one of the key challenges I face is to put the wealth of knowledge that the *Crystal Tablet* places at my disposal into the context of my broader occult, and yes, profane knowledge.

My immediate apprehension of *Xeper* is as a developmental process, a progressive development of new internal horizons, a peeling back of the layers of conditioning, misconceptions, and selective blindness to access the higher self and in doing so, obtaining the full use of all capabilities, latent and manifest within that self.

In starting out on that journey, my mind went back immediately to my training in developmental psychology, and in particular to the relevance of the work of one of the field's own Magi, Abraham Maslow.

The Third Force in Psychology

For those unfamiliar with the field, Maslow was one of the leaders in the Third Force of humanistic psychology in the fifties, the alternative to both neo-Freudianism, and Behaviorism in that discipline.

This school of psychological thought always appealed to me because of its emphasis on a positive view of human nature, plus a focus on the capacity for what would be called in 1990s' management parlance "continuous improvement". Behaviorism, with its emphasis on latent motives which always seemed to be mechanistic, did not seem complete enough to explain the occasional illogic of human actions.

Similarly, Freudian theory struck me as too constraining in many senses. While I could grasp the emphasis on down and dirty motivations in an environment of Victorian prudery, it also seemed too limited. I think it was Maxim Gorky who coined the aphorism "Man must live for something better." that came to mind at this point.

Maslow appealed to me as a psychologist who saw the human as not only an animal, though those aspects and needs must be considered, but a being capable of higher aspirations and achievements.

Maslow's Contribution

Who was this guy, and what were the key things he said? [Apologies to the psychologists in the audience at this point.] Maslow's landmark work was *Towards a Psychology of Being*, published in 1954.

The principal element of Maslow's work that has gone into the textbooks is his concept of the "Hierarchy of Needs". Interestingly, this concept is usually represented as a pyramid:



The concept operates on the assumption that lower needs such as for sex, shelter, and security needed to be satisfied before the individual could move up the pyramid to attain the summit: self-actualization.

Personal Significance

This had an immediate resonance for me, and for my personal *Xeper*: not in the prudery sense, but that knowledge of one's lower motives and application of LBM to satisfy them in a guiltless fashion was the first step in Becoming.

Application to the Æons

I believe the Maslowian idea has an æonic significance. Looking at individuals living within the Æon of Osiris, one can discern a clear revulsion from the more basic motivations.

The impact of centuries of "life after death"-religious conditioning was to focus people on the promised satisfaction of these needs **after death** - as long as they were sufficiently willing to deny their satisfaction in this life. In this sense, people were able to move up the Pyramid if they believed their lower needs were being met. More common was the delusional rejection of the pyramid's base as evil, and the flight to the ethereal.

Under these circumstances it is not surprising that the most well-remembered aspects of

Ipsissimus Crowley's Thelemic philosophy are those connected with the satisfaction of the more basic needs. "Do What Thou Wilt shall be the whole of the Law" springs to mind more rather than gaining the knowledge and conversation of one's Holy Guardian Angel. "Take of thee strange drugs and be drunk thereof" is remembered ahead of the concept of True Will.

The Age of Satan

To me, Magus LaVey's inauguration of the Age of Satan at the commencement of the current Æon also has a Maslowian significance. At that stage, in the Year I of the Æon of Set, access to all levels of the Maslowian pyramid consciously, and without guilt, became possible. Yet the access focused on the base of the pyramid.

The LaVeyan concept focuses almost exclusively on the three lower layers of the pyramid. Indeed LaVey rejects the idea of "higher self", arguing that seekers will find only the carnal. Given this absence of the apex of the pyramid, it is not surprising that Magus LaVey played such a key role in the development of the Law of the Trapezoid.

The Temple: Synthesis of the Layers

As I see it, and this has been thoroughly reinforced by the *Crystal Tablet*, the Temple of Set constitutes the final realization of layers of the hierarchy of need. It's achieved not through repression, but through acceptance of the basic needs, while not forgetting that there are higher needs to be served as well, greater developmental heights to be achieved.

I identify the self-actualization need very strongly with *Xeper* in its comprehensive sense.

The key difference that I perceive with *Xeper* is that when one attains the apex of the pyramid on this plane of existence, the next is a bigger and better pyramid to be climbed, with larger challenges and greater rewards on offer to the achiever, and so on until one achieves that goal of Becoming the most excellent metahuman that one has the potential to Become.

[5] The Satanic Workings of Hunter S. Thompson

- by Alex Burns I°

An intriguing aspect of the Temple of Set is the exploration of Civilization's sociopolitical events and cultural matrix through a Satanic/Setian lens. The early Church of Satan explored Satanic figures throughout history such as Machiavelli (RL#23E), Rasputin (RL#6R), and Sir Basil Zaharoff (RL#6S). Many *de facto* Satanists/Setians exist in contemporary profane society, and their work often

unconsciously conveys the principles of æonic Words like *Xeper* and Remanifest, or manifesting the will of a Magus.

One such figure is “gonzo journalist” Hunter S. Thompson (HST), whose exploits and writings have achieved a mythical status within the media profession. As a student journalist I found inspiration for my own *Xeper* in his pop culture works, also noting the LBM effect of his aura on other writers and editors.

I later found that even HST’s exaggeration of the political campaign environment and its pressures was a pale reflection of the real thing. An intense study of Magus Anton LaVey’s works and social dynamics of the Age of Satan (1966-75) brought a deeper appreciation that I wish to share here.

HST’s actions were clearly aligned with the Age of Satan and its Word, Indulgence. His work accurately captured the spirit of the times, often showing remarkable foresight. *Hell’s Angels*, a landmark study of the outlaw motorcycle gang, was published to wide acclaim in 1966. The resulting media/commercial exploitation of its “evil” glamor is mentioned in LaVey’s essay “On The Importance of Being Evil” in *The Devil’s Notebook* (Portland: Feral House, 1993) and portrayed in Kenneth Anger’s film *Scorpio Rising*.

Thompson’s ethics, summed up in the famous catchphrase “Fear & Loathing”, was a savage indictment of Judæo-Christian hypocrisy and a post-modern media environment that was becoming increasing in the seminal *Fear and Loathing in Las Vegas* (New York: Random House, 1971) and magazine stories from the same period were nothing less than a brutally successful application of the Nine Satanic Statements in LaVey’s *Satanic Bible* (RL#6K). The profane result of these Medial Black Magic workings was short-term writing success, growing notoriety, and an ascendancy to cult figure status.

HST showed an instinctive understanding of the æonic Word *Thelema*, social dynamics (see RL#16I, #16J, and particularly #16K), and skillful use of LBM [the many anecdotes of “psychological warfare” between HST and *Rolling Stone* editor Jann S. Wenner, and HST’s infiltration of the Democratic Party are worthwhile case studies themselves]. His “rage for the life fully lived” echoed German Romantic philosophers. A meticulously-created public self, whilst a parody of personal foibles, also tapped deeply into the “warrior-artist” archetype.

By uttering the Word “Gonzo” (no relation to the Muppet!) in 1971, Thompson altered the objective world of the Fourth Estate forever. Whilst not an æonic Word in the universal sense, its Uttering had the effect of shattering the mirror that

Walter Lippmann and the PR industry had promoted since the 1920s. It had a similar LBM effect of significantly altering the attitudes and roles that some journalists and other media personnel chose to subsequently adopt.

Thus I personally consider it an æonic Word (!) as applied strictly to “the media as objective universe”. HST stated that: “True Gonzo reporting needs the talents of a master journalist, the eye of an artist/photographer, and the heavy balls of an actor.” He believed that the “Fear and Loathing” pieces were “failed experiments that had partially worked”. “Gonzo Journalism” and creative non-fiction techniques offered a subjective, yet more truthful picture of the objective world that standard journalism in its daily manifestations didn’t.

“Gonzo Journalism” envisaged the journalist as a creator, selectively filtering sources through the individual’s consciousness. This creativity was a higher demand for authenticated being and essential activity. “Bestial parodies” of campaign trail politics and the media circus, notably in *Fear and Loathing: on the Campaign Trail ’72* (San Francisco: Straight Books, 1973), revealed these environments’ Law of the Jungle, and both the journalists and politicians to be the “savage animals” they truly were.

HST noted that the American media “weren’t ready for this kind of thing”, a style that blurred the line between fiction and non-fiction, a work that constantly reminded the reader that the journalist was also a part of the process, and not distantly objective. It was in theory the perfect antidote to the “divine mindlessness” that pervades media coverage. Impaled on the horns of a Satanic Dilemma, we were offered the apple, but refused to take it.

Whilst the Uttering of a Word may be easy, the successful application of it is extremely difficult. Subsequently, like Anton LaVey, HST later experienced “Despair, Depletion, and Destruction” (RL#6N). The resulting betrayal of his higher self through inability to manifest its true will lead to a rapid decline.

The personal (subjective universe) reasons were varied: heavy cocaine use - subsequently being left to the mercy of his unconscious mental imagery *a la The King in Yellow* (RL#7C), the disappearance of close friend Oscar Acosta, marriage breakdown with Sandra Dawn Thompson Tarlo, and Luciferian pride that shifted to cynical arrogance and contempt. On a deeper level HST found a psychologically unable to deal with the consequent truths and vistas that the Word revealed to him.

Objectively HST found himself ill-equipped during the Watergate hearings and subsequent events. The appearance of a parody of HST’s self-

parody in Garry Trudeau's syndicated *Doonesbury* comic strip further complicated things. The masses were enraptured by HST's superficial image but, like media coverage of the Church of Satan, missed the underlying message. He was labeled "evil" by a conservative academic establishment, notably the Columbia University School of Journalism. The Curse of the Magus is not to be Understood by the profane ...

Emulations of HST's "style" have failed because it was a natural reflection of his higher self. Pretenders to the throne lacked the sophisticated, creative, non-fiction writing techniques which were the foundation for deceptively easy pieces, and also clearly lacked an appreciation of HST's role as a Magus and the true implications of his Word. HST had progressively honed these skills as correspondent for the *National Observer*, *The Nation* and *Scanlen's Monthly*.

The deification of *Washington Post* reporters Carl Bernstein and Bob Woodward in the post Watergate media arena led to self-congratulatory praise and a resulting decline in the Balance Factor and self-awareness that HST saw as a necessary component in media coverage.

The aftermath of this shift in the journalism world were varied: Bernstein's attacks on what he has labeled "the Idiot Culture" (media-cultivated stupidity - strangely like Anton LaVey's "First Satanic Sin"!); the proliferation of "divine mindlessness" as seen in superficial talk shows, the O.J. Simpson trial, and MTV "soundbite" politics; the "manufacture of consent" by corporate capitalism (as opposed to *laissez faire* capitalism); PR masquerading as hard news; a crisis in journalism education; and in a mirror opposite of HST's attack on campaign politics, the derisive labeling of the press as "scorpions" in the thinly veiled satire *Primary Colors* (New York: Random House, 1995).

Whilst Thompson later underwent *Xeper* and Remanifested his work in 1985-89 as Media Critic for the *San Francisco Examiner*, he seemed tragically adrift in the Æon of Set, much like the vampire Armand in Anne Rice's *Interview With The Vampire* (RL#8J). His GBM influence had waned, and a subsequent court incident over the Fourth Amendment and failure to complete several book contracts suggested that stasis and stagnation had settled in.

His most recent book, 1994's *Better Than Sex* (New York: Random House, 1994), and an appearance in Chris Hedegus and D.A. Pennebaker's 1993 film *The War Room* about the Clinton Presidential campaign management team, showed his LBM skills clearly intact. But HST, like Anton LaVey in Nick Bougas' film *Speak of the*

Devil, had devolved into a pale shadow of his former self.

E. Jean Carroll's biography *Hunter* (London: Simon & Schuster, 1993), which portrays HST as a "Southern country gentleman", was a startlingly Nietzschean "creation of the self" exercise [see RL#16B] that differed from Blanche Barton's sycophantic works through not censoring the humor, pathos, and the saga's dark side. But excerpts from the stillborn *Polo Is My Life* memoirs showed that HST's Satanic anger has overpowered the humor and orchestrated self-parody that had carefully balanced earlier works.

On our personal quest for the Grail we sometimes find truth in the most unlikely places, and can avoid the pitfalls by awareness of those Black Brothers who have gone before us. A note written by the then-sixteen-year-old HST perhaps provides a relevant conclusion: "So we shall let the reader answer the question: for he who has braved the storm of life and lived, or he who has stayed securely on the shore and merely existed?"

[6] Keys of Darkness: Enochian Black Magic

An Interview With Magister Michael Kelly
- by Leon D. Wild I°

Any relation to Edward Kelly?

Unfortunately not. But if ever I father a son, there are no prizes for guessing what his name would be!

Have you studied Enochian magic?

By referring to Dee's own records. There has been so much rubbish appended to the Enochian system over the years, such as pyramids with Tarot attributions, etc. To break down the system into a few basic steps:

1. The Call of the Thirty Æthyrs can be used to visit in sequence the various parts of the psyche, calling forth the hidden dimensions of self. Through repetition of such work an integration of self is effected. Future work with the Æthyrs can create a resonance between the inner and outer worlds; thereby magical change can be wrought.

2. Learn by heart the Enochian Keys [neither a swift nor a painless process, but a rewarding one]:

a. In learning the English Keys, we can approach an Understanding of Dee's original work, and can penetrate the mysteries that lie behind his J/C phraseology. Setians have the record of the *Word of Set* working as a considerable aid in this regard.

b. In learning the Enochian version of the Keys, more attention can be applied to discovering the sonic Keys of the system, the sequences of

sounds which stimulate the psyche in certain precise ways.

3. Study of the Enochian alphabet is important. Those bizarre letters can be studied in a manner similar to the Runestaves. Unlike the Runes, whose mysteries are angular, the Enochian letters are hooked and serpentine. The combinations of shape/sound/number are interesting and revealing.

Numerology is also a key. The Enochian system is based around the number seven. The above steps constitute a work which I cannot presume to have completed. It is a curriculum which will occupy even the most fervent student for years, without recourse to "pyramid squares", Enochian chess, Tarot, and Cabalistic symbolism. This can all be done with the bare-bones-white pure Enochian system. To my way of thinking, the purer the system, the purer the results.

How reliable/usable are Anton LaVey's versions of the Enochian keys in the Satanic Bible?

As a reliable guide to the serious study of Enochian magic, the *Satanic Bible* Keys don't rank very highly. The Enochian version is corrupt, consisting of an amended copy of Crowley's supposedly "phonetic" version of the Calls.

Experience has shown, however, that the most sublime method of pronouncing Enochian is to say it as it was written, complete with tongue-twisting conglomerates of consonants. It is surprising how it all glides together, and a slight sibilance of speech aids the pronunciation of Enochian admirably.

The most perfect rendition of the Keys as recorded by Dee on public sale is in *The Enochian Magic of Dr. John Dee* by Geoffrey James, published by Llewellyn.

LaVey's English version of the Keys is close to the mark, although on the surface it would appear to have been greatly altered. You see, LaVey did actually try to get to the bottom of the **spirit** of what lay behind the Keys, and his stirring Satanic rendition is actually very puissant.

In terms of usability, LaVey's Keys get results - and good ones - if you're interested in using Enochian as another string on your bow, and are not seriously researching the roots of the system.

Do you consider Enochian an artificial language? How does this view affect your study?

Enochian is certainly artificial; it is a jargon, not a language. It seems to be based upon Latin, having 21 letters as does the Latin alphabet. [This has led to some amusing diversions in recent years, as certain occultists hypothesize a "missing" letter to make Enochian synchronize with Hebrew. This difficulty simply does not arise when realizing that it is derived from Latin, a language with which Dee was

very skilled, and a far more obvious one for him to use. During the Renaissance it - not Hebrew - was generally regarded as sacred.] Many of the Enochian words are readily recognizable parodies of other tongues when looked at carefully.

How does this affect the study of the system? Basically Dee received a series of messages from a supernatural being who I maintain was the Prince of Darkness. Dee's interest was in languages, codes, and ciphers, so it was only natural that his psyche should interpret this incoming data as a "new" language.

Having once done so, it is understandable that he should maintain the use of that language for three reasons: (1) It had worked for him already and could be presumed to do so again. (2) It suited his æsthetic sensibilities. (3) It concealed the meaning of the message and was some protection against the stake.

This does not invalidate the message or the magic. Those who find the values of the sounds and symbols beautiful can - and do - use them today just as effectively as Dee did then.

How does the Black Magical study and practice of Enochian differ from the approach of RHP practitioners?

As with all magic, the main difference is really only one of intent. The RHP practitioner will try to evaporate the self by convincing himself of having achieved a state of union with some vague "cosmic wholeness", which in the case of Enochian is presumed to be lurking around in the Æthyrs. The Black Magician views the Æthyrs as tools for invoking and shaping the various facets of the precious gem which is the isolate self.

The other tools of the Enochian system are used to forge psychic gateways whereby that self may work its will in the world.

Is the history of John Dee, the first Enochian magician, relevant to the study of Enochian?

Absolutely! In order to fully appreciate the source and roots of Enochian magic, it is necessary to understand the man through whose work it was shaped. And make no mistake, contrary to the opinion that Dee was a gullible fool who was led on a merry dance by Edward Kelly, it was most definitely Dee who was the guiding Magician. This is strikingly obvious from the records.

Dee was a genius, probably the greatest scholar of his time, and a man who was as much a "doer" as a "thinker". His work reshaped the face of the world in fundamental ways, both politically and philosophically. So a study of Dee's world and times is as necessary as a study of Dee.

Anybody who wants to really get anywhere with any type of magic is going to have to put a lot of research and hard work into it. The “quick, fast ‘n’ dirty” magical cookbook recipes dished out in so many texts today are going to leave a lot of people very disappointed, wandering in vague circles. Magic, like life, isn’t like that.

How does the actual script of Enochian aid in its magical practice?

The shapes of the characters are very important in unlocking many of the Enochian Keys. Enochian is a system with a lot of “names”. These are not names of various spirits to be invoked, etc. They’re not detailed enough for that type of sorcery, and Dee wasn’t that type of Magician.

These names are formulæ which can be used much as a rune magician would use the *Alu* formula. These formulæ are unlocked, understood, and applied through an affinity for their sonic qualities and also the twistings and writhings suggested by the letters composing them.

Once the qualities of these shapes and sounds have been internalized, the utterance of these formulæ awakens the appropriate parts of the psyche to effect the desired magic.

Are the Enochian Calls arranged in a particular order? How are they explored? Are they used for specific magical aims?

The order is extremely important. The first Eighteen calls represent a message from the Prince of Darkness to the self-aware beings of this world. The development and import of this message is best explored by learning the Calls by heart in the manner I suggested earlier.

The Nineteenth Key, that of the Æthyrs, is an invocation which can be used to develop and integrate the psyche whose origins and survival are the subject of the calls.

Anton LaVey suggested specific magical uses for each of the Keys, and this is a perfectly appropriate use for them to reinforce any Black Magical working. The recitation of an appropriate call for a given purpose is perfectly valid.

What is your vision of the future of Enochian Black Magic?

I see a gradually increasing number of earnest Black Magicians taking up Enochian magic and finding themselves delighting in the purity and simplicity of its original form. I believe these numbers will increase, and will hopefully prove an effective antidote to some of the appalling books on Enochian magic which are on sale today.

For myself, my work lies in continuing to represent the work of John Dee. That should keep

me busy for many years to come. The spell which Dee cast upon the world centuries ago echoes still, and now I add my voice to his with the call “I Reign Over Ye”.

[7] **Essent into Essence:** **A Brief Overview**

- by Robert W. Robinson V°

Since 1986 the magical concept of **Essent into Essence** has slowly evolved and taken shape as a tool for enhancing initiation. In 1991 it took root within the Temple of Set’s Order of the Sepulcher of the Obsidian Masque. On April 19, 1996 (XXXI ÆS), when I was confirmed as the sixth Magus of the Æon of Set by the Council of Nine, **Essent** became the fifth Word of the Æon to be Recognized for its Æon-enhancing qualities.

Assorted aspects of this formula have come into being on an irregular basis and as a result of personal initiation, the influence of members of the OSOM who have decided to make **Essent** a part of their own initiation, as a direct result of the effects of Dromenon performed at conclaves, and through my efforts to answer questions on **Essent** posed by interested Initiates of all degrees.

From the beginning **Essent Into Essence** dealt with the process of experiencing **essence** - merging with and activating the eternal potential that lies at the core of all sentient beings. **Essence** is our “first form” - the unnatural aspect of our being that extends beyond body and brain and is unlimited by time and space. We experience **essence** when our activities are directed by a system of philosophical inquiry and enlightenment of the self based on direct knowledge and experience of being.

Essent into Essence is a magical formula, a “Key”, consisting of several “facets” which facilitate the realization of the highest levels of being or **essence**. All **Essent into Essence**-oriented processes require a preexistent qualitative level of life/being before the process can be triggered and fully activated. The goal of all such processes is the enhancement of life/being in increasingly more focused ways. Simply stated, **Essent** = being. That **Essent into Essence** can be reduced to such a simple formula is a measure of its effectiveness and validity in initiatory pursuits focused on the realization of being as it manifests moment to moment.

Essent into Essence is the journey toward, as well as the manifestation of the self in the immediate present. In Platonic terms, it is the process of an intensification of the *naetic* experience of self-realization, of being - the absolute surety that “I am an existential singularity”. It is both process and product, direction and destination. **Essent into**

Essence is also the “embodiment of **essence**” which is the consequence of “coming into being”. It is the relentless continuation of existence, of being, at its most intense and most responsible.

Although free from the restriction placed on corporeal form, I have come to realize that **essence** is finite [meaning that at some time in the distant future individual **essence** ceases], and that by being finite it becomes achievable. The personal magical goal of all individuals interested in knowing themselves “essentially” and totally, should be to become, in the now, their own **essence**.

An obvious goal in this transformation process is to complete it - achieve **essence** - while still in physical form. Regardless of what happens to consciousness, or how drastically our perceptions of the Universe are altered, if we still have a body, then we are still very much connected to the natural universe and the laws that govern it. Of course our relationship with nature will be changed dramatically and irrevocably, but it will be in no way ended.

Becoming separate, becoming **essence**, transcends physical laws as they pertain to mind, spirit, soul, or **essence**. Cause and effect relationships are altered. Seeming opposites - being and non-being, natural and unnatural, joined and isolate - are seen as aspects of the same continuum and therefore more alike than different.

“Embodying **essence**” initiates a kind of an alliance between the self and the cosmos - a union in which nothing of the self is lost. Consequently the **essence** is rarefied, intensified, energized, and the potential that has always been there is activated - **awakened**. We become the cosmos of the self: equal to but not necessarily better or more than any other cosmos. We take on the self’s “ideal form”: that which manifests only once in all existence.

To comprehend and achieve **essence** I have developed many tools, and a “Key” has been formulated symbolizing both process and attainment. The “Key of **Essent into Essence**” is broken down into nine “facets”, which are designed to open the door to an “embodiment of **essence**”. For a complete breakdown of the Key, please see my essay “**Essent into Essence: The Key and its Facets**”, available in the *Ruby Tablet* or in a back-issue of the *Scroll of Set*.

The Key is broken down into the following facets:

1. **Life and being** make up the first facet, because without life “process” is simply not possible. Existence as “unembodied **essence**” - pure spirit - is arguable at best and is not the focus of **Essent** [but perhaps an eventual by-product of it]. What is of interest is the potential for “embodied **essence**”, and this is the goal of all efforts of **Essent into Essence**.

The dual symbol of *Ankh-W3S* ideally articulates the kind of life that is the focus of **Essent**. It is life in which choices have been made to dominate, control, educate, empower, embolden, and initiate the self.

2. **Death or non-being**, the second facet of the Key, can be either a transitory stage occurring at various times during life, or it can be a permanent state out of which nothing ever arises.

On the Key-diagram, this state is symbolized by the *Djed* scepter of the ancient Egyptians, which symbolizes in its various guises stability, the “world column”, transformation, resurrection, rebirth, or Remanifestation that occurs when some kind of confrontation with death (real, metaphorical, or metaphysical) has been successfully survived.

Non-being also incorporates the idea of sacrificing aspects of the self that are detrimental, non-productive, inhibiting, and non-essential to the process of realizing **essence**. In this light, magical initiation can be thought of as the death of all that is not of the self - that which simply doesn’t work.

3. **Love** is the third facet, and is symbolized by the two-pronged fork at the end of the Key - that which first enters the lock that allows us to open and shut the door to **essence**. The Left-Hand Path/Setian experience of love in its purest form is Platonic in nature, and can be defined as the desire to comprehend a thing in all its “thingness”, or to know a thing as it is and not as the perceiver wishes it to be.

4. **Fear**, and its use as an initiatory tool, is the focus of this facet of the Key. Facing and dealing with fear provides an opportunity for dealing with fear while not demanding that it be conquered or destroyed. If all fear were somehow magically destroyed, which is unlikely, the destruction of the self would most likely follow. Fear is not - and never should be - thought of as the enemy.

As an accomplice, however, fear can be a very efficient and powerful tool which can help us avoid some very stupid mistakes. Using the Key as a frame of reference, we can will ourselves to deal with fear by learning how to dominate, focus, and control it. When one can see the positive, constructive, and creative role fear often plays in life, it becomes nothing more and nothing less than it is: a means for identifying potentially dangerous situations and a tool for dealing with them.

5. **Immersion**, the fifth facet of the Key, means “to absorb oneself in one thing, being, or idea, to the exclusion of all others”. An implied aspect of “immersion” as it relates to **Essent** is the examination of a product of *Xeper* [or *Xeper* itself], an insight, or truth, by taking it into the self to the point that it becomes part of one’s life. It also describes the potential for an exploration into

something to a degree where it can be understood from within its own perspective.

6. **Embodied essence**, as a facet of the Key, describes **essence** as an obtainable and achievable goal. Each time we successfully utilize the process in our efforts to gain insight into the self, we touch **essence**. A primary goal of these encounters is to sustain them.

7. **Spontaneity** became a facet of the Key as a direct result of Dromenon presented at conclaves in which we demonstrated the link between spontaneity and creativity, and how this awareness can positively enhance our explorations and facilitate an eventual embodiment of **essence**.

8. **Self-examination/reexamination** recalls Plato's suggestion that the unexamined life has not been lived to its fullest. The initiatory life-style, by its very nature, is dedicated to an examination and analysis of existence. It is a mistake to assume that this inquiry should only be focused outside the self. The world can teach us a great deal about being, but the full answer to the question "Who am I?" can only be found within.

9. **Energy** is fundamental in the exploration of **Essent into Essence**. **Essent** is purposeful and demands direction. It is driven by an immensely powerful energy source which is activated only through need, desire, or willed intent. Consequently in a paradigm governed by **Essent into Essence**, the aim is to develop new, or rethink already extant methodologies and practices in which one can directly tap into the energy that makes up and sustains **essence**.

Essent deals with an internal flow of energy which can be used for any process leading to enhanced being and eventual godhood. The energy itself is neutral; intent is everything.

To finalize: **Essent** = being, and being is the source as well as the planned activation of the energy that lies at the heart of all existence - the inherent urge to **be**.

By now it should be clear that being has nothing to do with stasis. It is instead a dynamically energetic and ongoing process which occurs only in the immediate present - within the time-frame best described as "moment-to-moment".

If you think about it, the past is static - dead except for the way our memories continually resurrect it - and the future is but unfulfilled desire and potential. The present, however, is the only dimension of time that we can truly own, master, and control. The challenge is to **be** in a series of moments to the extent that those moments begin to encompass that which is not yet, but is destined [because we will it] to be. The quality of the future is a direct outgrowth of the quality of the present and our work within it.

[8] **Xem: An Amonian Perspective**

- by Marie M. Kelly III^o, Master of the Order of Amon

From an Amonian perspective *Xem* is representative of a vitally important process within our evolution, specifically those elements within our humanity that evolve jointly with the Setamorphic principles of *Xeper* while the Initiate aspires to more defined states of being.

Additionally *Xem* is another Æonic tool that makes possible the recognition and subsequent alteration of unfavorable inclinations of human existence that prevent development to more refined levels of *Xeper*.

Xem is a means of expanding and perfecting the hidden potential of our humanity that will in time complement and strengthen the entire process of the individual's *Xeper*. It is also a means of continually discovering the deeper understanding of our selves that may eventually provide an "escape" from the realm of commonplace human existence while simultaneously assisting the Initiate who is evolving and progressing toward what has been referred to as "the realm of the gods".

Unless one can stand defiant against ordinary human development - and this must be a natural feeling - he will face future times with turmoil and destruction.

The way of Lucifer is **realization**. The reward is mastery over the cosmos that is, and construction of the individual universe of the god.

- Magister Amn DeCecco
Grand Master, Order of Amon

Xem is a perfect complement to *Xeper* in that it additionally empowers the Initiate to move beyond all existing standards of both human and initiatory confines into the realm of **all** possibilities. This includes the completion of evolution sufficiently in this dimension in order to facilitate the continuum of the Gift of Set within those who are willing to work everything to achieve the eternity of the Dark Fire.

In this respect the activity of *Xeper* is maximized beyond potential. Nothing is left to chance. Thus the rationale for the simultaneous awareness of the human and initiatory self progressing in unison, so that a new being can emerge from both.

This deliberate and skillful integration of *Xeper* and *Xem* equates to the possibility of the Initiate becoming capable of similarly doing what Set did in his beginning:

HarWer I was when I was once part of the Cosmos and could achieve identity only by Becoming what the Cosmic order was not. By HarWer I canceled the imbalance, leaving a Void in which true Creation could take form as Set.

- *The Book of Coming Forth by Night*

In my opinion *Xem* is unique in assisting the Initiate in “achieving identity” with the non-natural elements of his universe in a precise manner that fully integrates this information within his human condition. The result is to better accommodate the Initiate in discovering the hidden power of *Xeper* that otherwise might not occur or, perhaps with other methodologies, would not be quite as thorough.

Initiates who aspire to *Xem* will eventually see the importance of reassessing one’s **entire** personal and initiatory life that otherwise could interfere with - or worse prevent - them from achieving further initiatory growth.

Mastery, once achieved, will open new perspectives of Understanding and subsequent actualities of the more hidden elements of Black Magic. Through deliberate utilization of the principles of *Xeper* and *Xem*, all rudiments of self-creation become feasible, since all constituents of the human and initiatory self will have sustained the necessary transmutation of all preexistent weaknesses. This must occur prior to the emergence of the new being.

Xem is also representative of a unique process of purification. It is not at all representative of any RHP method of purification. Rather it is an avenue of continued refinement of all dispositions of the self, encompassing both human and initiatory demeanors. This permits a better assimilation of the functional ingredients of both, while learning to define and continually refine all that is necessary to the initiatory process of self-creation.

This process of purification is the “ordeal through fire” to which Magister Amn DeCecco has consistently referred over the past eighteen years. For the most part it is a perilous and difficult gestation of the self that one experiences, because all that is presumed will change. This has a very definite effect on the human condition that is struggling to incorporate the Gift of Set in a way that is not only new, but is also totally alien to this same human condition.

As I have mentioned to many over the years, this part of initiation is not unlike the tearing of curtains away from the windows of the mind and the soul. Reality and fantasy, truth and falsehood: All are laid bare for the eyes to see, for the senses to sense, for the heart to feel, for the mind to perceive. One’s

entire life becomes a mirror that reflects both achievements and failures. It is a true test of the Initiate’s strength and ability to utilize this new information while the chaotic refinement process continues in its many meridians of change.

At this point Initiates begin to recognize newly-found perceptive abilities and begin to feel the activity of a new power within. This is where those who have not learned to appreciate and **use** that old law of balance may begin to make major initiatory blunders!

Instead of realizing that the old self is giving way to the new - and that what they are experiencing is for the most part a refinement process of *Xeper* - some will begin to “act out” their weaknesses, thinking that these newly-found abilities are some kind of revelation equating to the knowledge and perception of *Xem*.

Wrong! Not until all the weaknesses are recognized and dealt with by the Initiate will a more refined perception of *Xem* become an integrated factor within the Initiate’s being. Not until then is *Xem* clearly perceived.

The Initiates’s entire existence will undergo tremendous modification to prepare it as a vehicle for the *neter* in which it will represent and accommodate the most suitable of its human and initiatory abilities, and the hidden potential of both.

To become more than human, we must first possess a great understanding of our humanity. We must also possess a great understanding of the initiatory realm and know exactly how they work together, providing our entire process of evolution with a superior probability of success.

As we walk the Two Lands, how strange and fitful we must appear in the realm of light with our Dark aspects and likewise in the Realm of Darkness with our light aspects - we who are both and neither.

- Magus Ronald K. Barrett
The Book of Opening The Way

While Crowley is no longer with us, we have been able to make great use of the wisdom of *Thelema*. Likewise, while Anton LaVey is not included in our initiatory process in the physical sense, we continue to recognize the importance of Indulgence and to use it to our continued advantage.

Similarly Magus Barrett is no longer with us. But the Magus of *Xem*, like Crowley and LaVey, has provided us with an additional Æonic tool for us to use. Some will say that there is not sufficient information left behind for it to be of any significant value; some say that *Xem* today is weak because of the absence of its Magus. From my point of view, both positions are inaccurate to a greater and lesser

extent.

The fact remains that *Xem* is one of many ways to experience initiation. Each Æonic Word is distinctly different in its function and position within the Æon. Each complements the others to facilitate the wisdom of the Dark Prince in its own way.

[9] A Tall Cat Tale

- by William Sariego II°

It has often been said that wisdom comes from the mouth of babes. Although they do not communicate in the same manner, the same can be said of our pets. As I think back to the Never-Never Land days of my college career, I recall a wise tale about a short-tailed cat.

During my junior year a stray cat adopted me. Despite my best efforts (squirt guns, neighbor's dogs borrowed on consignment, etc.) to run the little fur-ball off, it stayed around my off-campus apartment. Admitting defeat and going broke from feeding a friend's vicious watchdog Chihuahua, I decided to adopt the cat.

My first task was to find a suitable name, since yelling "hey cat" seemed too generic. I started to call it "Mao" after the famous Chinese leader. This was due to a peculiar vocal habit. The cat would never purr or say "meow". It always said "Mao". I just knew it was a foreign exchange cat. At last I settled on a name that held dignity: "Demitrius Alvin Marcel Ivan Thornsby", or "DAMIT" for short.

Now Damit turned out to be a great cat when not harassing the neighbor's Chihuahua (the poor, misnamed "Killer"). He loved to cuddle and even enjoyed being used as a pillow at night, not to mention the fact that he was a great conversational topic when I was meeting females.

Few things in life are perfect, however, and poor Damit was no exception. He had a major psychological problem: He thought he was a dog. Many times he would chase vehicles down the street at high speeds with a Satanic gleam in his eye.

One day, I'd had enough. I picked up my cat, looked him straight in the eyes and said, "Damit, listen! You're a cat, not a dog. Kitty-cats don't chase cars. It's against the rules." To which Damit calmly replied, "Mao."

One fateful December morn, during the Yule season, the inevitable finally happened. I was looking out the kitchen window and saw Damit lurking by the road. An unsuspecting VW Rabbit rattled down the street. Damit leaped out and grabbed the back tire! The look on his face surpassed the most spiritual experience possible to the human imagination. It was almost orgasmic.

Within one second, however, the ecstasy became the look of ultimate fear as Damit realized he couldn't get his claws retracted in time. My poor little cat revolved several times before coming to a fatal stop.

Needless to say, I was deeply affected by the loss. Looking back upon that time with Setian hindsight, however, reveals a very valuable lesson. The death of my cat could be summed up in cliché's such as "don't bite off more than you can chew", "be careful what you wish for", etc.

More than an illustrative joke can be found here. As Black Magicians we run the risk of losing ourselves in our subjective universes and divorcing ourselves from reality. It is a pitfall we will all face and conquer ... or go mad. Little Damit was a topnotch cat but a failure as a dog, no matter how hard he tried. That is a valuable lesson indeed.

Know thyself, young Setians, and be true to the same. *Xeper!*

[10] The Two Powers Appear

- by James Graeb III°

The Order of Horus is an initiatory order within the Temple of Set. At the upcoming Conclave in November, the Order will be conducting its first set of initiations into the Order. Those of you who are interested in the Order, but have not signed up for the initiations, should do so as soon as possible.

Initiation into the Order of Horus allows you to partake of Order activities and allows you to get in touch with both the Horus and the Set *neters*.

This level of initiation does not commit you to the Order of Horus for the rest of your Temple career. If after joining the Order and working with the Horus element you do not find a match between the Order and your own *Xeper*, then you are free to leave the Order and seek elsewhere.

In conceptualizing the Order of Horus it is important to understand how the Order defines the term "initiation" and the three aspects of initiation: consciousness, action, and skills.

The basic idea behind initiation is the transformation of the self (little "s") into the Self (big "S"). This has a twofold aspect. The first aspect is using your will so that your Self comes to do its will and your self becomes a something that is overcome. This may be likened to the Nietzschean idea of self-overcoming that is the path of the *Übermensch* as described in *Thus Spoke Zarathustra*.

The second aspect has to do with becoming more conscious of your Self and less preoccupied by your self. This coming to know your Self is coming to know yourself as a divinity. This is the goal of magical and mystical initiation: to transform yourself from a common, everyday mortal into an

immortal god whose consciousness and being manifest themselves in this world and in others.

Another way of looking at these two aspects is to think of the dualities of becoming and being, of doing and being, of action and consciousness. These two aspects are not fundamentally different, as anyone undergoing initiation is always doing both at the same time.

To increase the consciousness of your Self will increase the amount of will directed by your Self that you manifest. To increase the amount of will directed by your Self will increase the amount of consciousness of your Self that you come to know. Thus these two aspects are but two sides of the same coin. While one might see a bit more of Set in the consciousness aspect and a bit more of Horus in the will aspect, neither aspect exhausts a definition of these *neters*.

Basic to an understanding of the Horus *neter* is an understanding of transcendental dualism. This term must be understood in its magical sense, and this article will attempt to explain that.

However a phrase like “transcendental dualism” is such a fancy turn of phrase that you can use it in a lot of places. If someone asks if Setians are Gnostic dualists, you can respond knowingly: “Well, sort of. Actually we are transcendental dualists and thus don’t make a sharp distinction between the material and the spiritual that the early Gnostics did.” Then don’t explain “transcendental dualism”; let them wonder!

Actually, like all great magical ideas, transcendental dualism is easy to apprehend. Essentially transcendental dualism divides what can be known into two categories: (1) knowledge of the world of appearances, and (2) knowledge of the world of the noumena (or the realm of pure consciousness).

By definition, the world of appearances is the natural world, and the world of the noumena is the non-natural world, i.e. the world of Setian consciousness. Many magicians also place Plato’s Forms or the archetypes into the realm of the noumena. The noumena is where unnatural things dwell. Unnatural things like human freedom and therefore will dwell in the realm of the noumena.

You won’t find any freedom in the causal world of nature, in fact you know it exists only because you possess it - you can’t observe it anywhere scientifically.

Another unnatural thing is consciousness, that is, consciousness is in the realm of the noumena. Again you won’t see consciousness in the realm of the natural. You may see the manifestations of either will or consciousness in the world of nature - but you won’t see the things in themselves.

Hence when we try to understand how the will works or how consciousness works, we use symbolic tools. A great example is the Seal of Runa, which demonstrates the Nine Angles as a mode of apprehending consciousness.

Consciousness doesn’t work like things in nature: It does not undergo consistent cause and effect relationships; it is not stuck in time like natural objects, but can move around quite freely.

We learn about consciousness and will through various techniques such as lucid dreaming, alchemical transformation, yogic practices and ceremonial magic.

There are as many ways of discovering the realm of the noumena as there are people. This is very important to keep in mind, since as a Left-Hand Path organization we never try to force another person to apprehend the noumena pursuant to some fixed formula.

Given this brief exposition, let me return to the Horus *neter* and the Order of Horus. Horus the Elder is not the world of nature or the world of appearances. Following after the example of Magus Webb, I will say that again: Horus the Elder is not the world of nature or the world of appearances.

Rather Horus the Elder is that which breaks through the duality and allows communication and initiation to occur. If we could not become more noumenal - if we could not manifest the noumenal more and more, then we really would be unable to speak of initiation. Certainly, unless one were able to move from the realm of the natural to the realm of the noumena, psychecentric immortality and the other goals of initiation would be absolutely impossible.

There are two major ways of breaking through the duality. Historically these are referred to as “revelation” and “magical intuition or attainment”.

Essentially revelation is the “downward” path: from the noumenal to the day-to-day world of appearances. Examples of this are Crowley’s *Book of the Law* or Dr. Aquino’s *Book of Coming Forth by Night*. Magi hear a word and transmit it.

Other examples are perhaps more frequent, such as when you unexpectedly hear someone say something and it’s the most profound thing you have ever heard.

The second major method is the way of magical intuition, in which you bring yourself up to the level of the noumena. When you open yourself to commune with a *neter*, you engage your magical intuition. When you calm your mind and dream of distant R’yleh, or are engaged in a ritual and suddenly you have the ability to perceive things you couldn’t perceive before, or suddenly have the ability to will things that you couldn’t will before: All this is magical intuition.

As you've already realized, magical intuitions are not acquired by just reading *Scroll* articles. It required work or, as we say in the Order of Horus, the development of skills.

The three factors with which the Order of Horus works are **consciousness**, **action**, and **skills**. A working definition of "consciousness" is that which permits of revelation. A working definition of "action" is that which permits magical intuition. A working definition of "skills" is that which enables the other two to be possible.

Thus in the Order of Horus we work on enabling each of our Initiates to develop this threefold art. We seek out the *netet* of Horus the Elder, the *netet* who breaks through from the realm of the noumena to the realm of the appearances.

[11] **The Tale of the Hawk**

- by James Graeb III°

The hawk circled above the city and fields below. At about 1,000 feet the thermals were rising gently, so that all that was required was an occasional adjustment of the wing-tip feathers to maintain altitude. One kept one's gaze, so that the slightest movement could be detected. Of course one had to filter out all the cars and walking humans that come in the wake of a city, and this required additional concentration when hunting.

There below - movement. The gaze becomes fixed. No, it's rabbit. A squirrel or field mouse would do better, but we'll keep that rabbit in mind if we don't see anything better in a short while. It's interesting to be a carnivore - a raptor in fact. One's power over life and death is just taken for granted. Imagine creatures that don't really have this power over life and death. They don't know life on the edge; they are not sharp. How can such a creature claim to know either mercy or vengeance when it doesn't have the power to exercise either.

It's very different to fly with your very own body and wings. The humans fly in machines, but they don't get the same feeling of confidence that you get when it's your body that does the flying: There is nothing to break down, no dependence on something else, just pure flight. We are told that in dreams the humans sometimes feel like they're flying. That's hard to answer - it can't be the same as flying when you're fully conscious.

One rides the thermals and looks. One rides the thermals and reflects on what one sees. Some of the humans say that our power of action, our dive for the target, is the only aspect of our nature. No, we have a twofold aspect: the reflective and serene thought, dependent on nothing else, just ourselves and our wings. This aspect the humans claim to find in mediation and in contemplation. We hawks are

born with it.

There - a field mouse. Down goes our left wing, and we dive, keeping our shadow out of sight so as not to scare the target. Nose down, accelerating to 180 miles per hour. Gaze fixed on the moving target. Pulling out, we extend our talons, level out, and grab! That's it. The mouse is in our grip, pierced by our talons, and its last moments of life ebb from it. We head back to the ærie for our lunch and encounter a flock of pigeons. They scatter to get out of our way. Pigeons and other birds are such shallow creatures - living in fear and with a dull, routine existence.

We spend our days circling under the Sun. When the humans look up, we are the highest living creature that they can see, We must appear majestic to them. Humans rarely hunt us, since it is we who do the hunting. If a human tries to hunt us, their eyes become our targets, and few of them are willing to risk that. Some of the humans are not like the pigeons; these humans are pretty smart. Some even recognize that we are an embodiment of the *netet* Horus. It's too bad more of the humans don't understand us or the *netets*; after all we are visible to their eye, while our brother Set is not.

[12] **From the Well of Pythia**

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

- by Tony Pizzini II°, Order of the Python

Sergei Rachmaninoff, *Vespers; Mass for Unaccompanied Chorus, Op. 37* (Telarc, 1990): Welcome to "Setianism 101". Sure, *Vespers* is a beautiful, soothing choral piece, and it was Rachmaninoff's last liturgical composition (finished in 1915), but it may be just a tad too on the side of Light for some of us. You'll need scissors, some paste, a pair of horns [or at least ears that no Egyptologists can agree on], and a fairly large burlap sack. First put the scissors and paste in the sack, and hide it out of sight. Next get a copy from a library of the CD mentioned above [it got five stars in *Stereo Review* upon its release], find a friend with a 4-track tape machine if you don't own one, and record the piece backwards. That's it! After listening to the finished product [a little over an hour], you may feel a bit at odds with the rest of the world, but try to think of it as a good thing ... a Setian thing ... otherwise, send me a blank cassette, and I'll make you a copy. [Editor's note: please include adequate postage!]

The Cassandra Complex, *Satan, Bugs Bunny, and Me ...* (Play It Again Sam/Wax Trax; 1989): On the back of this album, under the heading "this recording was inspired by" are listed among other names, Dr. Michael Aquino and (computer wargame

company) Micropose. The Aquino/Lovecraft influence becomes quite clear on the song "E...O...D..."; where else will you hear a chorus with the horrifying "Cthulhu fhtagn"? The group is from Leeds, England, although for the past few years they've been living in Hamburg, Germany. The constant member in the continually changing lineup is one Rodney Orpheus - songwriter, singer, and keyboardist not only for this group, but also another, more famous band that he prefers to keep a secret. An O.T.O. member, he is sympathetic to the Temple, as we've corresponded. Concerning this CD he told me, "When I was in the studio, I heard that an occult shop called 'The Sorcerer's Apprentice', where I used to work in fact, had just been firebombed by Christian fundamentalists. I was so angry that the entire album became a passionate statement of Satanic rebellion." The music is a mixture of Satanic imagery with raw, electronic dance rhythms (somewhere between Depeche Mode, Ministry and Laibach).

Giles Reaves, *Wunjo* (MCA Masters Series; 1986): Title listing: Wunjo, Sowelu, Uruz, Eihwaz/Kano, Odin. Now, with a lineup like that, is it worth it? In Michael Palin's immortal words, "Could be." This is New Age (as distinguished from old age, which moves a bit slower and quite often forgets where it's at) and, to be more specific, the subgenre "space music", yet it never approaches the classic work of "Tangerine Dream" or Michael Hoenig. Reaves hails from Nashville, Tennessee, where he does session work as a keyboard player; and I believe he's done two or three CDs of this sort. It's not bad, but it's not very inventive either. This music is light, predictable, undramatic, and more or less without anything resembling an initiated musical interpretation of the Runes. A hint of Darkness might have made all the difference in the world - recommended only for Workings where Muzak is an essential part.

Karen Finley, *A Certain Level of Denial* (Rykodisc; 1994): You either know who she is as well as her story, or you're reading the wrong newspaper. Finley got NEA grants for years, until they found out what her act was like! She's a performance artist, which means you could find her at NYC Lower East Side spaces, ranting and raving about the most taboo subjects, stark naked and indulging in some rather perverse sexual acts, up 'til a few years ago. Now you'll find her doing it at the Lincoln Center to higher ticket prices. This is a spoken-word recording, and in my opinion is very important stuff as regards our right in the U.S. to freedom of speech. I guarantee you will not be able to listen to Finley and remain neutral. She goes on like a psychotic (although a brilliant one) about: women's rights, animals' rights, AIDS, death,

suicide, sex, organized religion ... Her previous releases (*Tales of Taboo* and *The Truth is Hard To Swallow*) included music to the rants - rock and dance. This time it's a lone, out-of-control woman with keen, extremely disturbing insight.

Seven Footprints To Satan - the film: As I mentioned in a previous article, *SFTS* exists as a film. It was made in 1929 in both a silent and "talkie" version. The bad news is that it, for the time being, appears to be what is known as a "lost film". Adept Nikolas Schreck has sent me an article from *Filmfax* magazine, written by Forrest Ackerman, that not only contains a lot of info on the film, such as who's in it, but a number of stills also. Forry seems to think the Cinematheque in Brussels, Belgium may have one of the few surviving copies. Otherwise if any Setians are interested in a copy of the half-dozen pages as a Xerox, write to me. My sincere thanks, Adept Schreck!

[13] Recognitions

Mariko Kawaguchi was Recognized to the Priesthood of Set III° by Linda Reynolds IV°, Rebecca Lance IV°, and Ronald Barrett IV° on September 9, 1996.

David Carlton was Recognized to the Degree of Adept II° by Priest James Severson on August 24, 1996.

Adrian Baer was Recognized to the Degree of Adept II° by Priest James Knowles on September 13, 1996.

Judy Gamaral was Recognized to the Degree of Adept II° by Magister Robert Moffatt on September 1, 1996.

[14] Space Migration: Forward the Foundation

- by Alex Burns I°

We have forgotten how to actually go to the Moon, and we no longer have the technology to do so even if we wanted to. But we don't care any longer. Space-fantasies in darkened theaters and telescreen-rooms - the opium-dens of 1984 - are more gratifying and less trouble. - Michael A. Aquino VI°: "Madness Accompanied by Drums", *Scroll of Set #XVIII-3*, June 1992

Recently I had the opportunity to interview Marshall Savage, the author of a book with the thought-provoking title *The Millennial Project: Colonizing the Galaxy in 8 Easy Steps* (NY: Little Brown & Co, 1994). The cover had accolades from writers like Larry Niven, Jerry Pournelle, and Poul Anderson, and included an introduction by Arthur

C. Clarke.

So I read the book and did some further research. I got in contact with Creon Levitt, an engineer at the NASA Ames Research Center, about the book, and with Al Holt, who is working on several new propulsion systems, including the Alcubierre warp drive. But throughout this process, Dr. Aquino's remark kept sticking in my head. I hope over the next couple of email posts to encourage debate on the implications of his comments and highlight some alternatives.

I dimly recall the dying days of the Apollo space program, the orbital decay of Skylab, and the optimism surrounding the first launches of the shuttle. Then came the apocalyptic scenarios and flashy computer simulations of Reagan's "Star Wars"/Strategic Defense Initiative project, NASA bureaucratic gridlock, and a rise in military/defense spending.

Although I was in my early teens, I vividly recall the morning of the ill-fated "Challenger" launch, awakening to frantic CNN newsbites and continual playback of the fatal moment.

In late 1994, almost a lifetime later, an editor at *REvelation* magazine called me to tell me my interview with author J.G. Ballard had been accepted for publication. In the same conversation he revealed that an ex-NASA aerospace engineer named Stephen W. Agee was blowing the whistle on the coverup after the disaster by Utah-based firm Morton Thiokol Inc., America's largest rocket plant, which had manufactured the single rocket motors (SRM) used in the shuttle.

Agee maintained that launch-safety precautions had been rushed over because of political pressure by Reagan to have the shuttle lift-off on time, so that a scheduled satellite linkup between him and the crew could take place, an important step in the Republican re-election campaign. Although he leaked details to the FBI, and subsequent research by investigative journalists backed up his claims, Agee was forced to flee to Australia.

In a May 10, 1986 article called "The Road to Heaven", SF writer Thomas M. Disch criticized the rhetoric of writers like Pournelle and Robert A. Heinlein, warning that space wasn't "just like the Wild West, only bigger" and that Pournelle and Heinlein's flirtations with flashy military technology was shortsighted and dangerous. Ray Bradbury recently criticized NASA in a May 1996 Playboy interview. [I have electronic copies of both these articles available if any Setians are interested. Email me and I'll send you a copy. The articles are too long to include in this article.]

So on the face of it, Dr. Aquino's comments are correct, which is not surprising considering his work with the U.S. Army Space Institute. It is

interesting to contrast that with Anton LaVey's image of "space ghettos" as tools for social stratification in his "Pentagonal Revision: A 5-Point Program" - his cynicism is harsher and highlights his own decision to not live in the Real World.

["The new space pioneers are not going to be the uncreative, unproductive members of society," Savage told me. "They must be hardy souls with iron wills and rawhide constitutions. They must be capable of facing isolation and deprivation; they must be able to fend for themselves; and most importantly **they should be endowed with infinite faith in the future.**"]

Into this sociopolitical maelstrom comes Marshall Savage and his book *The Millennial Project*. After reading the book and interviewing him, I'd give him the label of "Hari Seldon of the Space Migration Age". Savage has subsequently set up an organization based in Rifle, Colorado called the First Millennial Foundation, (the First Stage of the project), a web site at <http://www.millennial.org>, and is finalizing proposals for the second stage, a sea colony called *Aquarius*, for sites either in the Caribbean or the Seychelles.

Savage's vision is expansive to say the least. It echoes Seldon's Foundation plan in its detail and length, and clearly shows the influence of Buckminster Fuller, author of works like *Critical Path*, *Synergetics*, and *Operating Manual for Spaceship Earth*, and creator of the geodesic dome.

Much of Fuller's work was an attempt, using geometry and mathematics, to make the most effective use of resources, gained from his experience with Naval ship design. Some of Savage's scenarios, such as the Third Stage - Bifrost Launcher, remind me of mid-1970s' proposals by the L5 Society or Stewart Brand in his *Space Colonies* book. All the usual stuff is here - Dyson shells, interstellar travel, terraforming the Moon and Mars, asteroid mining, etc. It is the optimism of the "Age of Aquarius" at its high-point, but grounded by pragmatism.

The technical knowledge is massive - a dozen engineering disciplines, a wide-ranging analysis of scientific and technical literature. The main book is 385 pages, with 30 pages of appendices, 707 footnotes, 16 pages of color plates, and a 22 page bibliography.

But the really important thing to me, and why I've been hassling Dr. Aquino to add it to the Reading List #22, is the underlying social vision, which is an antidote to the gridlock and social apathy to which Dr. Aquino so clearly pointed. [O.K., and the references to Asimov's *Foundation* series ... and the Paul Kantner quotes ...] It is very much in alignment with the social values that I see

within the Æon of Set.

Savage looks at various new technologies and rehashes older ones like the OTEC sea generators in an attempt to examine and halt the “limits to growth” of resources and population that have been a part of “doomsday scenarios” in the aftermath of the Club of Rome reports.

Savage spends only the last couple of chapters on the important role of “social dynamics” [although, as the passages below show, it’s throughout most of the book’s cosmology]. But when we spoke he reiterated that this was the most important aspect of the Foundation’s work.

When I told him that his vision and “Image of Man” was very Promethean, he agreed, and said that we needed to socially re-engineer this image if the project were to succeed. He also agreed with Nietzsche’s comment that the psyche “has the ability to seek new horizons”, as his project had a continually-expanding vision. “We must routinely predict the future for ourselves, and then actualize our prediction,” Savage commented.

I can’t say much about the organization [although they seem sincere enough], but Savage is working on things like a second Web site for publication of scientific papers relating to the disciplines covered.

Some Selected Quotes

The first line of the book is: “It is our destiny to colonize space.”

* * *

“When we succeed in creating organized structures of human beings numbering more than 100 billion, we are likely to experience a quantum evolution leap. A hundred billion people joined together in a sophisticated telecommunications network are apt to becoming something more than the mere sum of their parts. You and I are something more than mere aggregations of brain cells. So too will networks of a hundred billion people be something more than mere mobs.”

* * *

“Everything we do as we rise to attain our destiny can be done simply, even easily, but only after we have penetrated to the heart of the Cosmic Design and seen its signature in the beauty of soap-bubbles and sea shells. The answers are always at our fingertips, but finding them is an ongoing test of our worthiness. It is a continual challenge to see if we possess the imagination, the intelligence, the vision, to grasp the solutions put before us - like crumbs of cheese designed to lead a hamster through a maze. It should come as no surprise that there are abundant and easily accessible sources of all the vital materials at hand.”

* * *

“The skies are thunderous in their silence, the Moon eloquent in its blankness, the aliens conclusive by their absence. The extraterrestrials aren’t here. They’ve never been here. They’re never coming here. They aren’t coming here because they don’t exist. We are alone.”

* * *

Interestingly Savage notes: “To generate a strand of Genesis DNA would take 10^{360} chemical reactions. That is a completely ridiculous number. Writing out such a number is an exercise in futility; it requires hundreds of zeros. Describing it with words is just about as hopeless; ‘a million billion trillion quadrillion quintillion sextillion septillion octillion nonillion decillion’ doesn’t even touch it. The only way to describe it is as ‘ten nonillion nonillion googol googol googol’. You can’t even talk about such numbers without sounding like your brain has been fused into molten goo. If you persist in thinking about them, it certainly will be.”

[More evidence for Set’s “genetic tinkering”, eh, Magister Barrett?]

* * *

“We create reality, which is why we are here, and why we are alone. We exist as a sort of self-fulfilling prophecy. Consciousness is the Rip Van Winkle of probability. Notwithstanding its improbability, conscious matter is bound to wake up in that one actuality where it can exist. This universe is finely balanced on a razor’s edge of coincidence. If certain natural forces varied in their values by the tiniest fractions, not even the stars could exist. In fact, in an infinite number of other possible universes, those values are different, and stars don’t exist. They exist here for the same reason that we do; this is where they can exist.”

* * *

“Being a solo act requires us to carry some very heavy baggage. Our responsibility to the Cosmos is absolute. In a very real sense we must carry the weight of the universe on our shoulders. We are not just an insignificant species of semi-intelligent apes, charged only with the welfare of ourselves, or even of our little planet. Rather we are the sole source of consciousness in an otherwise dead cosmos.

It is all up to us. If we fail, life as a phenomenon in the universe fails with us. Life never happened anywhere else before, and it is unlikely to happen anywhere else again. If you believe in life - if you believe in flowers and grass and trees, birds and whales and people, if you believe in children - then you must bear this titanic burden. You must recognize yourself as one of the Olympians, one of but a tiny handful of the god-beings who inhabit this universe. For better or worse, we must accept the awesome implications of our place in the scheme of things - at the pinnacle of creation.

It is our task to carry the torch of Promethean fire out into the frozen void, there to kindle the green flames of a billion billion living worlds. We few, we happy few, must decide the destiny of the universe.”

[Shows our responsibilities with the Gift of Set!]

[15] 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 Origin of Life

You have no doubt heard that we all may be Martians. A life-rich universe would be the downfall of most modern religions, certainly of Christianity, but oh, how interesting it makes the night sky!

Concerning the Religion of Osiris

The most popular religion of the world is the religion of Osiris, because it’s the easiest. It is easy in that it requires no thinking. It may masquerade as Christianity or agnosticism or being a Republican or a Democrat or just watching *Larry King Live*.

It has many masks, some of which a Setian could do as well (such as being a Republican or a Democrat). Its word is *wen* (“stasis”), a word that is always an opposite of *Xeper* [cf. Reading List #2AC).

This religion can even give the semblance of life, but it causes its adherents to enact great patterned activity - usually by following its buzzwords.

The word “stasis” has two very bad implications for the Setian. Firstly it denies *Xeper*. Secondly it unites you to a collective. Let’s look at each of those, since such a powerful word often hypnotizes us.

To be Setian is not to worship Set, but to love what Set loves, and to hate what Set hates as a guideline to finding initiatory experiences. I assume you all know that Osiris and Set don’t have a loving relationship.

It denies *Xeper*. The Osirian judges not from the direction that a person is heading, but from where the person has been. So it judges the highs or lows of a person’s existence in historical time. If a person has been a movie star, then he’s good. It doesn’t matter if the person is currently in a decaying orbit of drugs and despair. If a person has been a wretched street criminal, then he’s bad, it doesn’t matter that he’s on his way to becoming a brilliant philosopher.

The Osirian may believe in confession, but not in change. If he looks at anyone, it is as though he were looking at him at his moment of glory or infamy; it is simply too difficult to look at him in movement.

This is also the source of what passes for self-knowledge in these people. They define themselves with the winning play in the high school football game twenty years ago [if they have good self images], or with the bad divorce that they know is their fault [if they have bad self images]. Those with a bad self image tend to become psychic vampires; those with a good self image tend to become bigots [of all stripes]. Such folk are gainfully avoided by the LHP practitioner.

Gee, how easy life would be if I could only see myself at my best - but I am cursed with the Black Flame. When I write about any initiatory problems, it is not from the light of a refulgent black halo, but the occasional moment of clarity (or sense of *Xeper*) that lets me see these things in myself. At my best I can put in motion changes within and without against these shortcomings.

Osirian thinking unites to a collective. The Osirian afterworld was a conscious denial of self and identification with Osiris, which led you to a changeless world: just like Egypt but without floods or drought. Every year just the same.

The essence of the Left-Hand Path is the quest for an individual - that is to say non-collective - immortality.

Our society is plagued by a collective search for identity - a search that allows people to have some outer force do the thinking for them. Any displacement of the body of the individual which leads to a primary identification with others is detrimental to the LHP.

The obvious extremes are people whose sole source of self definition is their job, their race, their gender, their political party, their hobbies. You’ve met the type: The first thing out of their mouths is, “I am Object X.” The feeling of revulsion from that sort of collective thinking was what led most of us to turn to the Left-Hand Path in the first place.

The beginning and most significant movements along the LHP always begin in solitude. But collectivism has a siren call. Some of us - probably all of us at some time - confuse the human organization called the Temple of Set with ourselves. This is another way of getting off the spot. We can either decide that we must be as good as Setian X - after all we own a medallion, and Setian X owns a medallion; therefore we can, through some practice of obscure osmosis, absorb his charisma. Or the opposite approach can occur: We can stop using the mirror as our guide and decide to quit the Temple because Setian Y doesn’t

meet our criteria. Righteous indignation doesn't seem well dressed in a spiffy black wardrobe.

Concerning the *Crystal Tablet of Set*

At this time Dr. Aquino is doing a final editing & updating of the *Crystal Tablet of Set* prior to turning over its Editorship to the Executive Director.

I'm adding a few books to the reading list, such as #15C, #17J, and #17K. Don't groan! The idea of the reading list is not to aid the booksellers of the world, and one is not a better Initiate because one has read a kazillion books [much less like the High Priest owning a kazillion books which he lacks time to read].

Concerning a Thought Experiment

The following visualization is offered as a thought experiment to interested people. Participation in this, as in any Setian ritual, is totally voluntary. Step #1 is here; step #2 will be in the post-conclave *Scroll*.

Visualize a hotel corridor. Behind all the doors on one side of the hall are a series of rooms special to you. As you open each room, you find that it magically opens to a place important to you from your past: homes, schoolrooms, etc.

Look around each. You may find that you have unresolved emotional or initiatory items to deal with because of what you see. Being gentle and loving to yourself, try to deal with these in ways that benefit your *Xeper*. Remember that no matter where things were in your life, you can change them now, impelled by your Coming Into Being.

You may find some long-forgotten pleasures or interests. What do these tell you about your self? You may wish to take them up again.

See what step #1 does, and by your will make what it does serve your *Xeper*. In the meantime, be looking for notes from your own future. *Xeper*.