

# The Scroll of Set

Issue Number 153

Volume XXIII-5

October 1997

Editor: Linda Reynolds IV°

Copyright © 1997 Temple of Set

## [1] It's the A.'.A.'., Not the O.T.O.

- by James T. Graeb IV°

There have been a lot of questions lately regarding the relationship between the Order of Horus and the Ordo Templi Orientis (O.T.O.). I am sure that as matters progress these questions will become more frequent. Thus I want to set forth an initiated understanding of the relationship between the OH and the O.T.O.. To do so I must draw your attention to the A.'.A.'. and its relationship with the Order of Horus and the O.T.O.

Aleister Crowley was the head of two distinct magical organizations: the Astrum Argentum (A.'.A.'.) and the Ordo Templi Orientis (O.T.O.). The A.'.A.'. was the initiatory order that Crowley established when he broke away from McGregor Mathers and the Golden Dawn.

The purpose of the A.'.A.'. was to assist in the initiation of the members of the A.'.A.'. Crowley recognized that no one can "give you initiation". He wrote:

Every man must overcome his own obstacles, expose his own illusions. Yet others may assist him to do both, and they may enable him altogether to avoid many of the false paths, leading no whither, which tempt the weary feet of the uninitiated pilgrim.

Thus Crowley understood the purposes of the A.'.A.'. to center around what we in the Temple of Set would call *Xeper*. Like the Temple of Set, the A.'.A.'. can offer you some assistance: It can point you towards valuable material and allow you to learn some of the "tricks of the trade" such that you're likely to avoid undue suffering.

Also there is the "mouth to ear" teaching that only occurs within true initiatory organizations. The A.'.A.'. cannot transform you any more than the Temple of Set can transform you. You must do your own work; you must undertake the challenges; you must pass through the ordeals.

The O.T.O. has a very different history. The O.T.O. began as an Order with a Masonic background, having as its principal purpose the attraction of members and the revelation of the mysteries through symbolic initiations. It presents the mysteries of initiation to all comers, knowing full well that only those with the inner eye to see will

actually "pick up" on the mysteries presented.

A good example of this is modern Freemasonry. Masonic initiation rituals are resplendent with initiatory symbolism, yet most of those who undergo the initiations don't have that much interest in *Xeper* or other forms of self-transformation.

The O.T.O. was put together at the turn of the last century primarily by German occultists who were attempting to consolidate the initiatory systems of the various Masonic traditions: Memphis & Mizraim, Scottish Rite, etc. Into this Masonic tradition came Aleister Crowley with his infamous "sex magic" and other magical ideas, such as Enochian. The O.T.O. simply asked Crowley if he would become the head of the Order, and naturally he accepted. The O.T.O. was never the same again!

Crowley rewrote the rituals, compressing the extensive Masonic initiations (some of which had up to 96 degrees!) and revising them into a "compact" 9-degree system. He also brought into the O.T.O. the magical tradition that he had inherited from the Golden Dawn and his own research, and thus recreated the O.T.O. as a magical engine and his later primary vehicle for the manifestation of *Thelema*. The O.T.O. was and is well suited for this task, with its first few degrees being open to almost all comers, while the upper degrees are reserved for those who have accomplished magical initiation and mastery.

After Crowley's death, the O.T.O. carried on Crowley's magical tradition. It has done an excellent job of making Crowley's writings available to the public. It has preserved Crowley's initiatory teachings, and it has become an invaluable research source for the various magical techniques that Crowley taught. In these areas I recommend the O.T.O. to you.

The Order of Horus is an initiatory Order within the Temple of Set. It is not open to the public. The Order of Horus has three primary features: (1) it works with the *neter* Horus directly, something that hasn't been done since Crowley. (2) It is a Remanifestation of the A.'.A.'., reorganized along the lines of a Left-Hand Path organization. (3) It teaches the process of self-deification, using the same principles that were used by the Setian pharaohs of ancient Egypt.

If you are interested in working with the *neter* Horus [as well as Set], if you are interested in the A.'.A.'. and the magical tradition of Crowley [without the Masonic elements], or if you are interested in becoming a god-king, then the Order of Horus is something you may wish to investigate.

The Order of Horus and the O.T.O. thus have the A.'.A.'. in common. That is their only similarity. The Order of Horus is expressly a Remanifestation of the A.'.A.'. modifying and reconstituting many of the A.'.A.'.s "ground rules" in accordance with Left-Hand Path initiation. After all its Grand Master is an avowed Black Brother!

The O.T.O. is expressly not a remanifestation of the A.'.A.'. nor does membership in the O.T.O. confer A.'.A.'. initiation. The O.T.O. and the Order of Horus thus do not “compete” with each other. The Order of Horus is not a rival of the O.T.O., and O.T.O. is not a rival of the Order of Horus.

This point is emphasized because the Order of Horus does not offer, will not offer, and doesn't want to offer O.T.O. initiation. Nor is the Order of Horus an attempt to “fix” the O.T.O. based upon some perceived defect.

Unlike “break-away” Thelemic organizations, the Order of Horus hopes to maintain many centuries of peaceful coexistence with the O.T.O. The Grand Master of the Order of Horus was among the founding members of the O.T.O. He has been in the O.T.O. some 20 years, and he does not want to see all those years of hard work thrown away.

Hence if anyone asks what the connection between the Order of Horus and the 93 Current is, you can answer: “It's the A.'.A.'. not the O.T.O.”

We can expect some A.'.A.'. historians to question the idea of a Left-Hand Path A.'.A.'. let alone one whose Grand Master is a Priest of Set. These are distinctions of which the Order of Horus is proud, however.

Now I should like to clarify the relationship between the Order of Horus as a remanifestation of the A.'.A.'. and the Temple of Set.

The Temple of Set for many years defined itself in contrast or opposition to HarWerian principles. To be Setian was to be other than Horian.

This orientation changed significantly in the Year XXX/1995, when Horus was invoked at the International Conclave Working. That was the year of the *Heb Sed*, of renewal for the Temple. By that point in time the Temple of Set had evolved sufficiently to handle Horus, the opposite self of Set. While Horus and Set are usually engaged in conflict, a reconciliation in the person of the Initiate leads to some very powerful self-transformations (*Xeper*).

All this should come as no surprise to those familiar with the origins of the Temple of Set. Exactly how the Horian tradition will become part of the Temple is the challenge before the members of the Order of Horus. Also the distinction between Setian and Horian magic should not be lost simply because some of us find an initiatory secret within the Double Wands of Power.

The Temple of Set incorporates magical technology from a number of sources, notably ancient Egypt and ancient northern Europe. What a marvelous concordance it is to have the Crowleyan tradition make a formalized appearance within the Temple of Set! Horus is no longer an antithesis to

the Temple; he is now seen as a complementary *neter*.

The Order of Horus, like the Temple of Set's other Orders, provides a methodology for initiation, a particular flavor if you will. Earlier I mentioned that the Order of Horus entailed three elements: the *neter* Horus, the A.'.A.'. and personal transformation into a god-king. These elements are all aspects of a way for people to experience an initiatory methodology unique to an Order within the Temple of Set.

Suffice it to say that the *neter* Horus manifests as divine kingship. Horus was the *neter* particularly dedicated to the pharaoh and who symbolized his authority. Similarly the A.'.A.'. system of 9 grades is based on the individual being part-god and part-beast. The proportion of god to beast increases at each stage along the way, such that the end result is a divine being where once an ordinary mortal stood.

This process of divine transformation is not unique to modern schools of magic. Rameses II was quite adept at it and left a large body of information behind on exactly how he became a living god-king. This “divine transformation” is the common ground between Setian and Horian magic, and forms the basis for the Order of Horus.

---

## [2] Recognitions

James Graeb was Recognized as a Magister Templi IV° by Magus Don Webb at the International Conclave 1997.

Brian Hodges was Recognized to the Priesthood of Set III° by Magister Ronald L. Barrett, Magistra Patty Hardy, and Magus Don Webb on May 31, 1997.

Vesa Iitti was Recognized to the Priesthood of Set III° by Magus Don Webb, Magister Roland Winkhart, and Magister Michael Kelly on June 21, 1997.

Kim Watson was Recognized to the Priesthood of Set III° by Magus Don Webb, Magistra Patty Hardy, and Magister Michael Kelly on September 9, 1997.

Eve Kochel was Recognized to the Priesthood of Set III° by Magus Don Webb, Magistra Linda Reynolds, and Magistra Lilith Aquino on September 9, 1997.

Zeena Schreck was Recognized to the Priesthood of Set III° by Ipsissimus Michael Aquino, Ipsissimus James Lewis, and Magister Michael Kelly on September 9, 1997.

Nikolas Schreck was Recognized to the Priesthood of Set III° by Ipsissimus Michael Aquino, Magus Don Webb, and Magister Michael Kelly on September 9, 1997.

Steven Silvers was Recognized to the Priesthood of Set III° by Ipsissimus James Lewis, Magistra Linda Reynolds, and Magister Michael Kelly on September 17, 1997.

Timothy Crowe was Recognized to the Priesthood of Set III° by Ipsissimus James Lewis, Magister Michael Kelly, and Magister David d'Merlin on August 31, 1997.

Ron Kimball was Recognized to the degree of Adept II° by Priest Walter Radtke on July 18, 1997.

Trebor Carpenter was Recognized to the degree of Adept II° by Priestess Rosemary Webb on July 19, 1997.

Otto Thoennes was Recognized to the degree of Adept II° by Priest Eardley Scott on August 23, 1997.

Mika Soilander was Recognized to the degree of Adept II° by Priest William Pridgen on September 14, 1997.

Volker Schlecht was Recognized to the degree of Adept II° by Magister Roland Winkhart at the International Conclave.

Phil Smart was Recognized to the degree of Adept II° by Priestess Danielle McGranahan on September 20, 1997.

---

### **[3] The Fall in Theory and Practice: Arioch Speaks**

- by Brian Karasek I°

Those days are hard indeed to recall. It has been ages upon ages since the Dark Times - since Lucifer came to me, flanked by his coven of Beelzebub and Abaddon: the three who would bring us all to great glory, and great pain.

Lucifer was ever apart from the rest of us. The Heavenly Host has little room for separatists, as we all would learn. But the day the three came to me, I knew that we were lost. It has been written time and again how Lucifer fell, and how those of us who went with him were laid low.

But what of the **why**? We did not just slavishly pursue the Dark. Indeed we feared going out from the First City almost as much as we feared what the Host would do to us. Think not that the Fall was something into which we entered willingly. Many of us would have rather stayed in Heaven, where we were known and where we were home. But that was not to be.

Lucifer spoke to me of the unfairness of God. He had seen his fellow, who was called Sammael, consumed in the flames of God's intolerance. And he had seen that that would be the fate of all those who did not bow, whose hymns rang false to God Himself. Lucifer was full of rage, as I had seen no angel full before. His twelve wings rang like brazen bells, and his eyes poured forth his words like

creation. And as Lucifer spoke, so too did Abaddon. Abaddon, who was always the Angel of the Storm, beat his hooked wings in rage. He cried unto me to go with them, and we would lay low the Heaven Masleh and God had made.

Our Heaven would be the Heaven of the mind and will, where not subjugation but glorification would be the way in which we lived and learned. Abaddon flashed his golden eyes at me. He looked dark to me, like the reds I have seen in the sunset over firestorms. Abaddon's light was setting, even as I did watch him. I heard them out, afraid to speak my fear. I listened then, fearing that even by listening was I damned.

I was right. Beelzebub spoke then. He who is the Lord of Chaos, then no less than now; he won me to the cause of life. He reminded me that I myself ought to watch for Masleh. For was I not the Angel who is vengeance? And was not vengeance to be deemed a sin in Masleh's eyes? Where would Arioch sing in the chorus, when Messiah sang "love thy neighbor"? While the two were wroth and full of pride, Beelzebub spoke reason, and held his hand to me in friendship. He would not war against me, he said. "Must it come to war," said I? And yes, yes, and yes, the three replied. It is writ already there shall be war. It is not yet writ who shall triumph.

I took the hand Beelzebub offered. And so did I fall from Grace, even as I sang the Hosanna to the Lord our God, who is my lord no longer. We met infrequently, we conspirators. Of what we spoke is irrelevant. The wherefores of our rebellion are what concern me. It has been said that the War in Heaven was lost by the rebels. But our war was not for revolution. We warred for our evolution, that we be allowed to continue. There is no joy in stasis, I tell you, and even the love of God is stifled in dull and dusty repetitions, in endless spiraling loops of crystal.

Masleh told us all that what God hath made shall be preserved. Lucifer said to Masleh that God had made no Lucifer, and hence would Lucifer change and evolve. We rose up and made war against those who would stifle us. We fought not to take over Heaven. We fought not to escape Heaven. We fought our brothers, our kinsmen, for the right to exist as we chose.

And as the light of God set in us all, we grew strong in our darkness. I was always to be the Angel of Vengeance, but as I became Daimon, I was gifted with vengeance anew. I tell you, Man, the War in Heaven was not lost. For have we not continued on? Do we not evolve?

And today, millennia after the Fall, I recall the pain I felt as my Grace fled me. That day on the very steps to the First City, the three spoke to me.

Their words saddened me, not because I mourned my fellows' loss, but because their words were right. We could never go on in Heaven. God and Masleh would cast us out as sure as Abaddon bore fire in his heart. So I thought, and so it was to be. But I was not altogether right. For as is the way of Masleh, who is called now Messiah, there was to be no escape. Not only would the battlefields shine with the light of slain Angels, not a one would cross the threshold into outer darkness. And yet we escaped, to forge Hell from darkness, and take strength from our isolation.

There was weeping and gnashing of teeth indeed in the hole in Nothing we made. For there were many, who, as I had been, were confused and uncertain. And as they first felt their Angel feet touch the ground, they knew that never again would the word shine on them. Weeping indeed, as Azazel wrapped those who had ceased to be. Gnashing of teeth, as well, when Lucifer raised himself aloft on wings of steel, and spoke with lion's roar that we would rule this kingdom of Nothing, and we would raise high the banners of will on the parapet! We would make our Fall our triumph! And thus, we Fell, but so we ruled.

---

#### [4] An Order of Satan?

- by Markku Siira I°

I called the Devil and he came,  
His face with wonder I must scan;  
He is not ugly, he is not lame,  
He is a delightful, charming man;  
A man in the prime of life, in fact,  
Courteous, engaging, and full of tact.  
A diplomat, too, of wide research  
Who cleverly talks about State and Church.  
A little pale, but that is *en regle*  
For now he was studying Sanskrit and Hegel.

He said he was proud my acquaintance to  
make

And should prize my friendship,  
And bowed as he spake.  
And asked if we had not met before  
At the house of the Spanish ambassador.  
Then I noted his features line by line,  
And found him an old acquaintance of mine.

- Heinrich Heine

The other day I was presenting a lecture in the meeting of the HarWer Fan Club of Finland. In the evening I invoked the Majesty of Set and his hawk-headed brother Horus, asking them to drop by as well. After the meeting I decided to make some experiments in my mad lab and fused these two brothers into one entity, using some classical

ingredients (wolfsbane, peacock droppings, and some other rather medieval stuff).

The outcome of this weird fusion was the "Old Fiend", ArchDaimon Satan himself. And no, he didn't look at all like Anton LaVey, nor had he any horns or cloven hooves; forget Mendes and *Ba-neb-Tett*. Words are too limiting, but from a certain angle he looked a bit like Christopher Lee in his *Dracula* movies. But then again he can choose whatever form pleases him.

This conversation with the Devil left me with an expanded awareness concerning certain things. Afterwards I thought that I should share my experience with other Setians and tell at least the main events, even though some people might think I have gone crazy. So here comes my story:

Satan told me he was rather disappointed that he didn't have his own Order in the Temple of Set. I told him that it was indeed a shame, but that I couldn't help, because basically only an IV° initiate could start an Order. Well, the Dark Lord kept on insisting that he should have his own Order, because, he pointed out, "Now even Horus has one."

He was rather pissed off about this until I found a solution: I suggested that he go visit a IV° Initiate and start pushing him or her on this matter. I devilishly suggested he enter some Master's lair at midnight in one of his more classical forms, beating his hooves and loudly quoting phrases from the *Diabolicon* and from the "Book of Satan" of the *Satanic Bible*. Satan smiled for the first time and thanked me; he wondered why such a splendid idea hadn't crossed his mind. "Maybe that will work," he said and winked his left eye.

I made some coffee [His Infernal Majesty drank it black; I prefer to use some milk in mine]. I apologized that I didn't have any of those fancy Baphomet mugs, but the Devil said he didn't mind; after all, my coffee was much better than that poison he had been offered by the Pope at the Vatican last week!

As we sipped our coffee, he told me more about his wishes [amazing stories I could tell you!]. He was very disappointed at many of today's youthful "debbil worshipers" and was planning to send some mighty and ineffable daimons to "purify the air". I agreed, and we made some plans. [Later I heard that many "black metal" youngsters and grave desecrators in Norway had strangely disappeared without a trace; I guess Azazel and his buddies had been at work there.]

Before he left [I thought he would disappear in smoke, but he used the front door instead], he challenged me to explore more the classical Satanism, reread the *Diabolicon* and other Satanic works [by Shaw, London, Twain, Milton, Bierce,

etc.], and in general use the “Satanic spirit inherent in me” to my personal advancement.

I promised to ponder on these matters and act accordingly. Then we shook hands. His hand was not cold at all as I have read some Middle Age women have alleged to the Inquisition [or was it some other carnal organ that was supposed to be cold ..?]. He told me he would visit my dark retreat again some sinister day, and off he went to tease a suitable Master of the Temple. I decided to take a shower. While washing my hair, I sang that old tune “Get Thee Behind Me, Satan”.

YANKEE ROSE

---

### [5] Pharaonic Thinking: Keys to an Enigma

- by Roger Whitaker IV°

No one can say with certainty how the ancient Egyptian culture - particularly its priesthoods and royalty - conceived their universe. There is an abundance of clues derived from the archaeological remnants of this dead culture, but the fact remains: How can we be sure?

Further clues exist in the writings and works of those civilizations most directly influenced by Egypt, for instance Greece and Rome. The idea of pharaonic thinking is therefore somewhat of a misnomer. More solid ground can be sought by understanding the “ancient Egyptian perspective”: an individual understanding relevant to the aforementioned clues.

The greatest exponent of pharaonic thinking is the late French alchemist R.A. Schwaller de Lubicz. Through his books such as *Symbol and the Symbolic* and *The Temple in Man*, the reader may visualize the universe in a manner that de Lubicz describes as “vital or pharaonic thinking”. Far from being pure speculation on de Lubicz’ part, this approach is the result of several years’ in-depth archaeological and intuitive study spent among the ancient Temple ruins of Egypt.

From his studies in Egypt de Lubicz conceived what he believed was an approximation of the symbolic nature of ancient Egyptian philosophy. We cannot be certain about the accuracy of de Lubicz’ musings. However we can affirm that his works promote an elevation of consciousness by attempting to understand the essential nature of things through their function, principle, and vital existence.

For instance, if one enters a dark room and stares at the flame of a candle, and then that flame is extinguished, a residual image of the flame will remain apparent to the senses. However the residual image will exist as a complementary form of the three-dimensional image. This, in and of itself is

significant in terms of the ideas of resonance I keep referring back to. This “complementary” color, i.e. the image of the flame within the mind, will be a harmonic relation to the originating impulse.

De Lubicz would consider this harmonic complement the vital existence of the candle: the reality of the candle of which the external exhibition was simply its three-dimensional tracing.

Obviously characteristic of ancient Hermetic science, this notion of vitality within the mind is a unique approach to evaluating any construct of the three-dimensional senses. “Reality” is deduced through a process of Hermetic **extension** and **retraction** - components of **resonance**.

Symbolism is used to construct an understanding of a vital *noumenon*. **Extension** always leaves a path back to its genesis - its vital existence. That path is called **retraction**. Retraction is not the thing itself. It is the activity principle leading to the vital phenomenon. It is a way to the shadow of things sensed in the phenomenal world of our physical perceptions.

In the view of de Lubicz, the thinking of the ancient Egyptian was one which emphasized the spiritual value of an internal reality base. It was from this base that extensions of objects “outside” into the three-dimensional phenomenal world were conceived as the shadows, reflections, and clues to the greater reality inside.

De Lubicz conjectured that Egyptian art, architecture, ceremony, and writing were all developed in order to render into consciousness those aspects of the reality within.

Conversely the path of extension could be followed back to its vital manifestation and existence within the mind. This process of vital synthesis resulted in a state of higher consciousness, one from which the connection of all things was clearly perceived in a praxis of form, function, and principle.

With this altered state of consciousness, one could also identify that which was **non**-connected, that which was chaos and non-ordered according to the flow of the past. This aspect of the pharaonic thought process was not developed by de Lubicz. However it is developed in the book *The Seven Faces of Darkness* by Magus Don Webb.

Here it is asserted that by formulating a vision of “what is to be”, the path of the past into the present and the resultant future becomes a mutable element whose outcome is dependent upon the sensitivities of those involved.

Once this vision has been obtained, it becomes part of the past matrix and extends its possibilities forward into time. Once released into this medium, it can also be altered by another vision which intersects its extending path.

Of important note is that if the genesis of this action is based upon essential principles, they will withstand the change of form and still be perceived for what they are. The only change occurs within the lenses - psychological, cultural, and/or genetic - through which the principle is viewed.

One who can perceive the essential principles can follow the path inward toward his own vital and essential revelation. It is this revelation which becomes the vision of what-is-to-be. It must be actively and willfully sought in order to be traced into the three-dimensional world and thus illuminate a path to the eternal spectrum of the past.

In pharaonic thought a thing is what it does as understood through the principle that the function has come to represent. This is what we mean when we say that "something is good as long as it is part of a formula that invokes a future response".

Think on this. We "do" now to create a future effect. If you begin to perceive all the work you do in this manner - as a formula for future effect - you will find that things will begin to change in a different way than you thought possible. Everything becomes a representation of its vision, of its vital idea.

This is a very different approach to perceiving reality than what is typical in the contemporary era. For the LHP Initiate, this pharaonic manner of thinking is a valuable tool in the arsenal of self-discovery. The purpose of initiation is to "see more" and to "do more".

Symbolism as described by de Lubicz is a method to acquire higher levels of awareness in order to understand the *noumenal* nature of man: the unseen *psyche* which manifest three-dimensionally as consciousness.

Physical reality is a tracing and symbol of what lies within. Properly utilized in various complementary and harmonic relations, symbolism becomes a road map to one's own soul and the gate of the adept's true will.

---

## [6] Notes from *Neheh*

- by Don Webb V°, High Priest of Set

### Concerning the Munich Conclave

At Set-I in Windsor, Canada we began a Working Year of Conclaves to make the Temple of Set an international organization, and to proceed with our mission to export *Xeper* to the objective universe.

At Set-XVIII, with the great and glorious help of Magister Roland Winkhart and Adept Tina Ostertag, we have achieved this. Thirty souls braved the crossing in honor of Set, the god of foreign lands, and our first Conclave beyond English-speaking shores was a success.

Among the highlights of the Conclave were the Recognitions of Magister James Graeb, Priestess and Priest Schreck, and Adept Schlecht. The workings and discussions about the Temple's future, as we gear up for an even stronger level of manifestation, were the best I have ever seen. And I must say the Order of Leviathan Working was among the most intense group workings I have ever had the privilege to attend.

The Order of Horus has its second Grand Master in the person of Magister Graeb. The Order of Merlin performed a strong working to lay the foundation of that Order, and certain magical secrets were revealed at that time.

The Order of the Vampyre Working was particularly intense, as was the I°/II° Working from the reports I heard.

Priest Petri Laakso's presentation on the reawakening of the Uralic tradition offered a rare opportunity to realize the opening of a door that will change the North from what it is to what it should be.

We all enjoyed the castle tours, and many of us took the time to travel through Europe before or after Conclave. During the main Conclave Working, penned by Magister Graeb, we ceremonially laid down the foundation for the Temple in Europe, a recognition of the long and hard work of Magister Winkhart, Magister David d'Merlin, Magister Michael Kelly, and Priest Laakso.

Things are really going to start cooking in the "old world". Now we must turn our attention to equally hard work being done 'round the Pacific Rim.

### Concerning the Pergamon Working

In his best-selling book "Revelations", St. John the Divine said of Pergamon that it was the "seat of Satan" where "the deep things of Satan were known". Turkey, with cult centers like Tarsus, was particularly known for its Left-Hand Path pre-Christian Gnostic cults during St. John's time. But why did he pick Pergamon as the seat of Satan?

The answer is the Pergamon Altar - for which on September 9, 1878 Carl Humann began digging so he could ship it to Berlin (then on its way to becoming a world capital). Of the 14 buildings [including a library second in size only to that of Alexandria] that constituted the Acropolis of Pergamon, the Great Altar offers certain "problems" to archæologists. Not in its magnificent style, nor in the transition it shows between Hellenic and Hellenistic thinking, but in the relationship it illustrates between gods and men.

Berlin is perhaps the most energetic city in the world right now. For years it was a sort of oddball place. The German government used to pay

subsidies to kooky people and artists to live there, so it was a wild, Bohemian place. But after the unification money came to Berlin. Big money. Lots of money. [Did I mention money?]

So the city is a forest of building cranes. The wasteland around that sorry-looking [and now hard to find] Wall is prime real estate. Twenty million tons of rubble have been carted out of the city in the last nine years. In the center of town there are perhaps 150 building cranes.

Looking at a relief of Set and Sodpu in the Bode Museum, I thought how completely at home he looked. [All the neon in the East is powered by a single turbine connected to Joseph Stalin's grave ...]

Pergamon was the great center of energy of its time. The Hellenistic kings of Pergamon decided to make their city - once a dependent Greek colony - into the base of an empire with Pergamon as a "new Athens."

The Temple to Athena, which stood alongside the Great Altar, was the home of the great library. The rulers of Pergamon were known for their artistic self-enhancement. In addition to creating the art that became the ruling paradigm of the High Hellenistic age, they deliberately set about becoming the new cultural and scientific center of the Greek world.

As Phillip von Zabern writes in *The Pergamon Altar*, Pergamon sought to be "the successor and legitimate heir of the fifth and fourth century Greek culture ... in arts, and this aim encouraged a revival of the Golden Age of Classical Athens. Municipal authorities were elected in order to give the appearance of democracy, even though municipal affairs were in actuality determined by five strategists hired by the king."

The rebuilding of the Great Altar in Berlin was a magico-political act of the new Germany. Contemporary admirers at its unveiling described Pergamon thusly: "an ambitious center of power and culture where one had the means to attract the finest craftsmen".

The Seat of Satan built an empire in the popular German mind, and will now do so in the elite Setian mind once its secrets have penetrated. It was a magical work in stone for King Eumenes II, for Bismarck, and now for us. We owe St. John a note of thanks for locating the Seat of Satan for us.

In the average Greek temple there is a central altar, easy to get to. [After all, you're leading a steer behind you to burn in the center.] The friezes showing the principal god are up high above you, so you know for certain that, as the smoke of your sacrifice rises, it is surely reaching the noses of approving Olympians.

But not at Pergamon. Here the central altar is on a raised platform. You have to climb 24 steps (from

Alpha to Omega) to reach it. You are then standing above a frieze that shows the gods fighting the giants. The stairway you have just ascended had been worked into the composition of the lower frieze; gods and giants literally stand, kneel, and lie on its steps. At the level of the altar is another frieze, showing the life of Telephus, the mythical founder of Pergamon.

So I went, and I looked, and I Understood why St. John was terrified.

The life of a man - his struggles, his triumphs, his marriage to the Amazon Hiera, his kingship and founding of Pergamon - are shown here. Here are the "problems" of the altar. It is unclear to what god or goddess the altar is sacred; some guess Zeus, others Athena. It is very unclear how sacrifices would have been hauled up the steep steps. It has even been suggested that perhaps **no** burnt offerings took place here. Stranger still, scholars are at a loss to say why the humans are at a **higher** level than the gods.

I went; I saw; I Understood.

Telephus represents the mind of an initiate. He is born of Herakles; he is abandoned at birth but fights his way to kingship. He is wounded and must quest to be healed by the very instrument that wounded him. He must do acts of evil and good to get what he needs. He creates empire.

His Becoming was on a higher plane of existence than the gods' battle with the giants. His struggle is the center. Temporal Becoming is exalted over the eternal struggle of the gods and giants.

The gods are the idealized product of the minds of heroic men and women who are engaged in the good fight against the forces of naturalization - the five percent or so of society that progress when placed in stressful situations.

Telephus represents the even rarer breed whose actions produce in the world the stimulus for those touched of divine fire. Telephus, whose name by Greek *stoichia* reduces to 3, the *nous*, is in short the model of a **Setian**. **His** relationship to the gods mirrors **our** relationship to the gods. Our lives inspire them. From our struggles flows the energy to the elite of mankind that they in turn use in the ceaseless struggle against the forces of naturalization.

The only sacrifice that was offered at the central Altar was the sacrifice of **words** - of saying what you plan to **do**. The two messages out of Pergamon are firstly the relationship of our *Xeper* to the "gods" of mankind - in the fullness of time we are above, they are below - and secondly that knowledge of that relationship is power.

This may sound very simple, almost simplistic. Perhaps it is. There are classes of secrets that don't require genius to understand, but do require genius,

artistry, or heroism to use.

Others had worked here. I think the reason that Gregor A. Gregorius had spent five years living in East Berlin after the war was so that he could work here. The Altar was opened to the world in 1902. You may draw your own conclusions as to its effect on German occultism.

Thus it was and is the Seat of Satan, from which all power flows into the world. From that place on September 16, XXXII/1997, I ushered in the Millennium. I was assisted by Magistra Patty Hardy, Priestess Rosemary Webb, and Adept Andy Nourse. "Fate" had picked these beings to accompany me, just as it had picked them during my pilgrimage to Stonehenge, where the Eternal Set Network was born.

The most easily-seen results of this operation are threefold:

Firstly an ending of collectivist systems around the world. This has been in motion for a while as one of the prerequisites for the coming of our Æon. Berlin, with its forest of building cranes, is the best place in all the world to send this idea into the world at this time.

Secondly a return to pre-Christian LHP sophistication in a post-Christian world.

Thirdly an increase in the inflow of the essential tools of other traditions into our own fold, as per the work of Magus Stephen Flowers, Priest Laakso, Magister Barrett, *et al.*

Of course all of this is already going on. It was only from this stream of What Has Come Into Being that such meaning could be found, ascribed, and used. This type of magic use, of altering emergent properties in accordance with the trans-temporal will, is the exclusive formula of the Æon of Set.

Will this all this happen auto-magically without tons of hard work on your part? Yes, of course it will - exactly as a jet takes off from the airport without your help. Of course if you're sitting on your couch at home when the jet flies away, you've missed your chance. If on the other hand you are paying attention to the flight schedule, and you have enough control of your life to take advantage of the flight, you can go anywhere.

At Pergamon, at the Seat of Satan, in the middle of the biggest construction site on the planet, I put out the boarding call. Some of you will think very carefully on this and make the flight. Others will think that this is very cool, or just another article to fill up the pages of the *Scroll*.

We may send you postcards if we are not too busy or having too good a time.

---

## [7] The Great Pyramid of Kohlberg: The Morality of the Setian Mind

- by Brian Z. Karasek I°

The mind is the greatest Gift we have. Through the Gift of Set we have progressed to the level of sentience, and through being Initiates we continue to progress.

It has been said in the *Crystal Tablet* that it is essential to establish and live by a strong moral code. This is quite correct. It would be an act of lessening oneself to "play god" with the profane. And, as the *Crystal Tablet* has it, "Only if you are known as a strictly ethical individual will your rejection of social norms be tolerated." (*Black Magic*)

Towards interpreting the profane to the Elect, I have studied Kohlberg's scale of moral development and added a level or two of my own. Lawrence Kohlberg was a developmental psychologist who studied the behaviors and attitudes of children and adults. He saw in those behaviors six clearly identifiable levels of morality.

The vast majority of human beings are at the lower levels, hence the pyramidal metaphor. The first stage, the lowest, is that of the infant. Actions are motivated by avoidance of punishment, and the only conscience present in the person is merely the irrational fear of that punishment.

The second stage is largely the province of the toddler and small child. Action is motivated by the desire for reward. Punishment is viewed in a pragmatic manner, with the person weighing possible punishment against the act.

Stage three is the realm of the adolescent. Actions are motivated by anticipation of disapproval by others. Peer pressure is the acting conscience.

Stage four is where most adults are found. Action is motivated by anticipation of dishonor. The institutionalized blame for failure of duty serves as the conscience.

As we reach the fifth stage, we see a new range of morality. The individual is concerned about maintaining the respect of equals and of the community. We also see concern for one's own self-respect, to avoid having to judge oneself as irrational and inconsistent.

Stage six is the level at which universal right and wrong are understood. The greatest concern in the mind is that of one's own principles. Self-condemnation for violating those principles is the conscience of the sixth-level individual. Kohlberg held that this level of development was seldom reached, and only by those who would become great leaders of men.



It would seem that the whole of human experience would be contained somewhere on this pyramid. But Kohlberg, in his understanding of human minds, leaves out the mind of the **not**-so-human. For there ought to be a **seventh**, where we see the mind of the Elect.

The non-natural mind lies outside the boundaries of commonly-understood thought. Stage-six development is where those who have their own morality dwell, and every Setian should have experienced that depth of self-awareness. But we must seek, as always, to go \*beyond\* that with which the profane content themselves.

I see this seventh level as being where we sit both alone and isolate. We must seek not only the highest level of human self-awareness; we must go beyond. To know one's own principles and abide by them is not enough. We must also be in touch with the principles of Set and the ethics thereby required.

So here I put forth my own level of morality: the seventh level - the Setian. We have an understanding of right and wrong, and a clear perception of our own abilities within that context. And we have an understanding of darkness, and how right and wrong are colored in the night.

### **Bibliography**

Lawrence Kohlberg, "Stage and Sequence: The Cognitive-Developmental Approach to Socialization" in David A. Goslin (Ed.), *Handbook of Socialization Theory and Research*. Chicago: Rand-McNally, 1969.

*Psychology Today: An Introduction* (Third Edition). CRM: Random House, 1975.

---

### **[8] Hoffman-Knowles Engagement**

With great pleasure, Priest James L. Knowles, Jr. and Adept Debra A. Hoffman announce their engagement, which became official on Sunday, August 10, 1997. Though the actual wedding date has yet to be set, the planned ceremony will be Setian.

---

### **[9] From the Well of Pythia**

- by Tony Pizzini II°

Steve Roach, Michael Stearns, Ron Sunsinger, *Kiva* (Fathom, 1995): *Kiva* is an incredibly imaginative, ritualistic, and time-distorting melding of electronic/acoustic instruments with source recordings of Native American ceremonies (mostly recorded by Sunsinger with the permission of several tribal elders). Roach and Stearns are generally known for their large output of idiosyncratic electronica - Stearns leaning a bit more

toward soundtrackish New Age, while Roach, who lives in Tucson, Arizona, creates one masterpiece after another of dark, tribal Trance.

East Kiva "Calling in the Midnight Water" is the peyote ceremony. South Kiva "Mother Ayahuasca" is an ayahuasca ceremony. West Kiva "Sacrifice, Prayer and Visions" is a sun dance, an unusual and specifically male ritual. This particular piece does, in fact, during its hypnotic mid-section, succeed in raising a particular type of energy. North Kiva "Trust and Remember" is the three musicians performing together in a cave in northern New Mexico without the use of the field recordings. This is an excellent background for Workings, provided you can sync with the Native American flavor. There is not a single nod to anything even resembling commercialism to be found here. The Mystery surfaces often and remains intact.

*L'Avventura* (Directed by Michelangelo Antonioni, with Monica Vitti, Gabriele Ferzetti, Lea Massari; 1960. 145 minutes, Connoiseur Video): Supreme existential cinema. "While searching for a young woman who mysteriously disappeared during a yachting trip, her lover and her best friend begin a vacuous affair. A slashing picture of upper class greed, decadence, and promiscuity." This film received both praise and condemnation when it appeared, and it has also been voted the second greatest film of all time by a jury of international film critics. It is wildly innovative in many areas (this was a year or so into the New Wave movement). It has deep political and social statements woven into the story. It is beautiful to look at. Last but not least, it has a closing scene that is one of the most achingly hopeless reversals of expectation I've ever encountered in a film. Antonioni is perhaps more well-known for his "hit" films *Blow-Up* and *Zabriskie Point*, the latter featuring music by two (at the time) young bands, Pink Floyd and the Grateful Dead. His earlier *Il Grido* is darker in vision than all these, being a meditation on suicide. Most well-stocked video stores have *L'Avventura* for rent.

*Knot in the Loop, Above Treeline* (Blue Route, 1996): Heather Keller is a singer/songwriter residing in New Jersey. On this CD, her backing band happens to include, among a number of excellent musicians, the Temple of Set's own Priest Lee Scott, listed as playing "drums with brushes", as distinguished from a percussionist who also appears. Keller's lyrics, as well as the poetry of Alicia Ostriker that serves as lyrics on two songs, are well off the beaten track; much nature imagery abounds alongside a decidedly dark take on relationships of different types. The music is surprising in that it conjures an authentic West Coast (SF's Bay Area) sound, while Keller's vocals

land somewhere between Rickie Lee Jones and ... well, I hear the occasional variation on a grrrl theme. Bordering on jazz at times, I would imagine this is more of a folk-rock project. Write me if you want the ordering address.

*The Lamp of the Invisible Light*, Various artists. (1991) (Cthulhu Records c/o r. kasseckert, im Haselbusch 56, 4130 Moers 2, Germany): This is a compilation CD. The theme consists of dark, experimental music whose subject matter ranges from magic to Fascism. Musicians include: Sol Invictus/Evil Twin, Blood Axis, Zone Void, Ain Soph, and Autopsia. Blood Axis is Michael Moynihan with Boyd Rice, and while very creative, is the most extreme thing here politically. Ain Soph from Italy and Autopsia, who I believe are Czech, contribute instrumentals that run along the same lines (judging from the bands' logos). Australia's Zone Void provide the one long track suitable as Working music, Daath. The beautiful cardboard CD cover depicts a drawing of a warrior on a horse, carrying shield and spear, flanked by two birds (perhaps ravens), superimposed on a close-up photo of stone.

---

### [10] **The Word of Set in our Initiatory and Evolutionary Life**

- by John Renaud III°

Ever since Ra-en-Set restored the *Word of Set* to its pure and coherent form, no attempt has been made to tell Setians how we should interpret the Nineteen Parts of the *Word*, nor should there be.

All of the Elect are given the freedom to reflect on the *Word of Set* "by their own lights". My intent here is to put forth a few of my own thoughts on the matter, hopefully starting a dialogue on the topic.

In several Parts of the *Word*, there is mention of the "orderings of being". For years I've resisted the temptation to assume that I understand what this means, as it may perhaps have a dual meaning.

Well, sooner or later, one has to work it out, so here it is:

The first ordering of being are those creatures of lower intelligence, basically those that live by instinct rather than thought. The second ordering includes *homo sapiens*, and may refer also to other creatures of the distant past, such as Cro-Magnon, who did not endure due to competition. We are told that from the second ordering were selected some who became the earliest of "higher man": those who chose dignity over savagery.

Finally there is the third ordering, which seems to be both the highest initiates of the ancient Temple of Set and also the Elect of the present Temple.

The fourth ordering seems to refer to the highest evolutionary potential of the human race. I feel quite sure that these beings have already started to come into being within the Temple of Set: those who have attained what P.D. Ouspensky called "objective consciousness". This depends upon not only high intelligence, but also a will that is aligned with that of Set. In the *Word of Set* it is called Understanding.

The *Word of Set* also gives warnings of the "threat of annihilation" because of lower man's age-old inclination for death worship in its myriad forms. However there is also reason to look beyond all of the gloom and doom. The Elect may be able to survive in the midst of all the carnage and insanity. Further we may be able to overcome physical death if the essence is sufficiently strong. We have no guarantee, of course, but we do have a Mandate. We must preserve the Temple of Set as a living body of Initiates. We must conceive and create that which is of life. We must **understand** that **life** is essential. Set does not intend for us to be ghostly survivors of a dead planet!

We must remember the Old Ones of the ancient Temple of Set and look to our evolutionary future as we *Xeper* and Remanifest!

---

### [11] **Recognizing the Black Flame Among the Herd**

- by Eve Kochel III°

If you're a Child of Night, you know the Dark to be a rich "emptiness" filled with potential. All coldness and black, yet nothing for a Night Child to fear. Night Children know that as long as they hunger for challenge and initiation, the tension provided will be food for our *Xepering* souls. It is home to us.

If you're a Child of Day, the Dark holds paralyzing terror for you. You know it as a place of challenge as well, but there is no soft comfort there. You know that no God will save you once you taste the fruit of the tree of self-knowledge. Looking at the demons within requires a courage you simply do not have. To one such as yourself, addicted to comfort and peaceful sleep, the Dark is a place of unspeakable horrors.

Now think about this: There is really no difference between our **views** of the Dark. We see the same things. The difference is in our Black Flames - where Children of Light see terrible challenges and empty aloneness, Children of Night see exciting challenges and noble solitude. Same view, different vantage point. Light Children see from outside the Dark; we see from within the Dark.

How can we bring the two views closer together? Do we even care to? Some of us do; some

of us don't. The ones who do are right. The ones who don't are also right.

I'm one who enjoys hunting down and finding the Black Flame flickering outside the Temple. They're out there. Didn't we all exist before we joined the Temple of Set? How many of you were teased for your differences? How many of you were more excited about the next episode of *The Addams Family* or *Dark Shadows* instead of *Gilligan's Island* and *I Dream of Jeannie*?

If one counts victory in numbers, breaking through others' barriers of ignorance is not very rewarding. But I am excited when I see a flickering Flame in someone else, and I enjoy feeding that Flame until it bursts completely alive in the glory of the individual awakening.

To discover the flickering Setian Fire among the herd, one must look for three things:

First, you have to assess individuals' level of awakens. Do they question their own motives with rigorous self-honesty? Do they try to improve themselves continually, even if their ideas of "improvement" come from pop-psychology self-help books or *Cosmopolitan*? It's not **how** they're *Xepering*, but **what** they're trying to do that reveals the Flame.]

Second, what are they doing with that knowledge? Are there any concrete manifestations of growth in their lives? Do they actually manifest the changes they claim to be pursuing? This is initiation within the World of Horrors.

Third, how do they respond to small, non-judgmental suggestions from you or others? Do they seem to truly consider what you and others have to say? Do they seem to use critical thinking skills toward their own self-evaluation?

If all of these qualities are present, this is a person who may be open to hearing about the Temple.

Important note: In no way am I suggesting that Setians proselytize about the Temple of Set. We're not out to gather members or to convert others. What I'm suggesting is to be aware of the people around you who may be future Setians, and who may benefit from knowing that we're here. The Temple's General Information and Admissions Policies Letter is always the best way to tell people what we're all about. If they're not interested, fine. If they're one of us, they'll be in touch.

Contrary to what one might think, this activity is not akin to the shepherding of sheep that churches do. This activity is actually useful for *Xeper* by giving one an opportunity to practice many of the Vampiric skills of presence, "command to look", and eloquence of speech. All these are excellent skills for any Black Magician to master, and are excellent ways of allowing the Black Flame to shine

forth into the world, thereby causing change according to the Setian's will [and showing our fellows still "out there" what is possible with continued *Xeper*].

One last word of caution to those who decide to take on such a dangerous task. Remember that the Temple of Set is not a secular school. If you misjudge and give the Informational Letter to a Child of Light, rest assured the only words they will see are "Satan", "Set", "Prince of Darkness", and "Church of Satan". These are the witch-hunters, so be very, very careful. Invoke the protection of Sekhmet and the wisdom of Thoth before attempting to be on the lookout for Dark Children.

If you are not in the Priesthood, remember that you cannot speak officially for the Temple. However you can always give a copy of the Informational Letter to those who request it. Just keep in mind that if there is any doubt about the person having a Black Flame, keep your affiliation to yourself.

For those of you who take up the challenge, *Xeper*!

---

## [12] Straight out of R'lyeh

... comes the new CD release from the poetic terrorists of Black Magical Death Rock, "Morphine Angel".

The visionary follow-up to their first release (*Project Isa*), *LoveNest & MurderFest* is a harshly ethereal exploration of the dark side of man, myth, and magic. Co-produced and largely composed and orchestrated by our own Priest Paul McAtee, *LoveNest & MurderFest* features guest appearances by Priest Tim McGranahan and Thomas Thorn of the infamous Electric Hellfire Club, and includes such tracks as "Antistatist", "O.G.G.", and "Red Dæmon Lives" (a rendition of Anton LaVey's 11th Enochian Key and a tribute to the late Shane Lassen of the Electric Hellfire Club). Be prepared for live versions of two *Project Isa* favorites: "Ice" and "Breakfast With Cthulhu" [those who attended the first Chicago Conclave may find this track especially interesting].

*LoveNest & MurderFest* is scheduled to hit cool record stores worldwide this fall, but can currently be ordered by contacting Delinquent Records at: telephone (205) 353-2582.

Email: [info@delinquent.com](mailto:info@delinquent.com).

Web: <http://www.delinquent.com>

---

## [13] What is Antinomianism?

- by Roger Whitaker IV°

**Antinomian:** *Metaph.* A contradiction between two principles each of which is taken to be true, or between inferences correctly drawn from such principles. A genuine antonym does not involve any logical fallacy.

Kant held that: Natural antonyms ensue when reason endeavors to apply categories of the understanding, suitable to empirical experience, to the transcendental and absolute. He identifies the antonym of (1) the concepts of a finite and an infinite in space and time, (2) the divisibility and individuality of matter, (3) freedom and necessity, and (4) the existence or nonexistence of a necessary being (God).

Antinomianism can be traced to the 2nd century Gnostics [the Davidists and Familists are the most well known antinomian Gnostic cults], from which the concept that moral law is not obligatory emerged.

What is frequently misunderstood about antinomianism is this idea of non-obligatory moral law. Often I see this idea distorted to mean “having no morals or ethics”. This is absolutely and historically inaccurate. What the concept of “non-obligatory moral law” means is that morality cannot be an obligation to doctrine as emphasized by religion or culture. Rather morality must issue as a principle from the individual’s own soul, heart, and conscience as opposed to being behavior doctrinally instituted and enforced. Obviously there is an element of self-responsibility and personal development involved here.

Antinomianism as a praxis of spiritual dissent manifests as both a methodology and a practicum to personal spiritual freedom. Antinomianism represents a historical methodology and “post-modern” evolution of individualized thought that seeks freedom from the confines of cultural, social and genetic/memetic programming. The path of spiritual dissent has most often been documented and categorized as that of the Left-Hand Path (LHP). The path of harmonious acceptance of man as he is and the giving-over of self-responsibility to a higher force has most often been represented by the Right-Hand Path (RHP).

### The Right-Hand vs. Left-Hand Paths

The distinction between the RHP and the LHP is one of the most misunderstood dichotomies I have personally encountered. The pagan community misunderstands it; most contemporary Satanists misunderstand it; certainly mainstream religion

hasn’t got a clue.

The true distinction between the LHP and the RHP is one of intention: The LHP seeks a separation from God or nature for the purpose of self-deification and the inherent personal responsibilities this implies. The RHP seeks to merge with God, to join the natural forces, to be with God and to allow the doctrines of that God determine the degree and form of self-responsibility.

The RHP vs. LHP is **not** “good against evil” in the classic, socialized, religious, cultural sense. It is about the most important choice a conscious being can make during life: the loss of personal individuality and egocentric consciousness to the gentleness, solicitude, and peace of God **or** fighting to maintain the individual will, the sense of self-knowledge and being that the LHP recognizes as a special “Gift” which enables that choice to be made, and which carries a tremendous degree of personal responsibility to successfully manifest.

The LHP seeks to retain individuality of self; the RHP seeks “oneness” with God. The LHP understands “oneness” as a euphemism that promotes the dissolution of the individual self into a greater whole. The LHP is a Path of individuation and willed activity. In other words **it** does not come to you; **you** must go to it. This intrinsically makes the LHP a difficult one to follow.

The RHP, on the other hand, **will** come to you. It will embrace you with open arms. But the LHP requires a willed alteration of the way you perceive the objective and subjective realities that form a personalized understanding of life and its meaning on all levels of activity.

The LHP adherent will be a differently-thinking type of human - a stranger in an even stranger land.

The Left-Hand Path is a syncretism in the “post-modern” era, taking liberally from several cultural and philosophical lines of thought. Existentialism, relativism, antinomianism, and Hermeticism all share ideas which are synthesized into the LHP concept. Tracing the roots of these ideas, we find hints and glimpses contained in the extant thoughts of certain Gnostic sects, Greek & Roman philosophies, and aspects of the ancient Egyptian philosophical and religious cults. Particularly we see this in reflections of the ancient Setian Priesthoods of Egypt which have been integrated into other lines of philosophical thought.

As previously stated, the differentiation between the LHP and the RHP is one of intent. For instance, in the [Catholic] Church of Rome, ritual is utilized. All the elements - altar, bell, candles, incense etc. - form the components of ritual. If you were to read LaVey’s *Satanic Bible*, however, you’d find rituals utilizing these same elements. The difference lies in

the intention of the participants.

Therefore the technology itself does not distinguish one methodology from the other. Rather the perceptions and cognitive structures of how these technologies may be utilized are the essential determinants.

Whether a candle is white or black doesn't mean squat in and of itself. How the symbolism of the colored candle is perceived within consciousness and then manifest as a psychological component within oneself and one's environment means everything. Initiation itself is largely a psychological process.

Once you understand the above, everything that initiation promises can be within your grasp. Higher consciousness, wisdom, the ability to "do" or accomplish what one envisions for himself all come within reach.

It would not be too far a stretch to infer that certain transformative aspects of psychology, rather than being a relatively new science, are actually very ancient. They were developed to alter the way in which one perceives his internal and external environments

### **The Function of Antinomianism**

The function of antinomianism is dissent from established religious, cultural, and social ideas that are often not the result of personal experience. The purpose of this spiritual dissent is to come to personal conclusions and ideas about the objective and subjective environment.

The antinomian spirit dissents from faith that is not arrived at through careful intellectual and creative introspection. It does not deny faith; it denies **blind** faith and obedience to ideas that are not your own through experience, contemplation, and philosophical inquiry.

It is possible to deliberately develop a faith about very complex concepts (such as the essential nature of human consciousness), not merely accepting it because religion, cultural ideology, or socialization have forced it upon you. You must carefully evaluate information from sources as free from bias as possible, then draw your own conclusions concerning it. Sometimes to successfully accomplish this task, one must learn a new language, go to school, or create a unique art. This is part of the responsibility that the antinomian praxis demands of its adherents.

Thus you can reach the limits of what is known to you and, based upon that known, begin to explore the unknown. Such personal projection will be quite different from what would be possible through undeveloped constructs not original to you.

Note the similarity of this idea to that of Plato regarding *dianoia* and *noesis*. Divine inspiration can

result only from the use of a truly divine Gift: the full use of the intellect. It cannot be, and never has been the result of sublimation of consciousness. When you replace blind recitation of ideas that are not your own with methodical personal wisdom, your view of the entire world will change.

Any text which asks you to accept its tenets or dogma on blind faith is an abhorrence to the dignity of the soul, which seeks expression through knowledge of itself. Any text which asks you to examine its ideas and sources, then determine for yourself the validity of its conclusions, is to be esteemed. The answers are out there, but it will take an awakening, a desire, and the will to seek for the tree to bear its fruit.

Antinomianism is not only a dissent from imposed spiritual ideas, but from cultural and social ones as well.

A genuine antonym has no inherent logical fallacy. One seeks to understand and conceive the unknown through inferences from the known. One seeks the spirit through the vehicle of the flesh, for it houses within its finite boundaries an infinite phenomenon. Such ideas cannot be understood or approached if one's physical existence is considered indivisible. They are approached through division, then an eventual realization the singularity and individuality of consciousness (another antonym).

The Word of the Æon is *Xeper*.

---

### **[14] Reflections on the Triscele**

- by Erik M. Scanlan I°

Having studied the lore of the Celts for several years, I find that one of the symbols that constantly arises is the triscele. In Celtic context the symbol is easily integrated. In today's World of Horrors, finding identifiable parallels to this symbol is difficult at best, due to the dominant currents of polarity in today's society. The best current remanifestation of the triscele is probably the color wheel.

The color wheel is has at three equidistant poles three primary colors (red, yellow, and blue) which are isolate in themselves and come from no other colors. This symbol, dominant in the artist's world, parallels the spirit of the triscele in its manifestation of the three realms of the universe: the midworld, the otherworld, and the underworld. What the color wheel contributes to the Tricot's metaphysics is the effect of two realms (colors) touching.

The colors orange, green, and violet, which bridge the primary ones and are created by blending the bridged colors, are realms in themselves, though holding some of the characteristics of their two parent colors. Thus the new color acts as a "gate"

between the two primary colors. These could be likened to the festivals of Samhain and Beltain, times when the midworld touches the other two realms.

In terms of the metaphysics of a threefold universe, having only two Celtic festivals causes a problem. Then it occurred to me that the two festivals are seen from the World of Horrors, the midworld. When viewed from the center (the World Tree), the festivals are the intermediate times (secondary colors) between the mid/underworld and the mid/otherworld. A third festival is not seen because it occurs outside the World of Horrors, between the underworld and the otherworld. This leads to the next correspondence to the color wheel: the center.

In Celtic cosmology the center is symbolized by the World Tree (*Bile*). In the world of light the center of the color wheel is white, which embodies all color. This is also the color of the garment worn by Druids. Note that surrounding the light is darkness, the realm outside the color wheel.

As I began to delve into this system of inquiry, several possibilities arose. One is that concepts of polarity may be an aspect of a threefold theory of the universe. There is also the possibility of added insight into Ogham through the study of color Ogham and the application of color in the universe.

---

### [15] On Beauty and Strength

- by Andrea Wielewski Palhares I<sup>o</sup>, Soa Gild

The goal of this working is to Come Into Being by the qualities we already have. It is to feed this flame and, armed with it, become more than we are. In this ritual I use goddesses as symbols of beauty and strength. You may use gods if you're male and wish to; it's up to the individual.

1. Prepare your altar with a black tablecloth. Display the Pentagram of Set. Incense is optional. Choose a fragrance that pleases you; I suggest a flower's essence, like jasmine. Add a ritual dagger, a red rose, two candlesticks, a candle for Beauty (colored orange or peach), a candle for Strength (colored black cherry or dark red), and the Grail. The Grail's contents must be aromatic. Choose preferably tea of flowers and/or fruits.

2. Prepare yourself. Dress yourself as you prefer. You can wear a ritual black robe, a night dress, a suit, etc.

3. Breathe deeply nine times. It helps to alleviate all tensions and to feel comfortable and relaxed. If you prefer you can ring the bell nine times.

4. Light the peach candle. Think of Beauty. Light the black cherry candle. Think of Strength.

5. An Invocation for the Prince of Darkness.

6. Drink from the Grail.

7. Say:

I am [magician's name], and I am here to create my self. As the caterpillar finds inside of itself the wings that will turn it into a butterfly, I seek in myself the Beauty and the Strength that include me within the Elect of Set.

I am she; I am Venus; I am beauty; I am beautiful. There is beauty in what I am and what I do, in what I think and what I feel, in what I create and what I become. There is Beauty in what I will Become.

I am she; I am Maat; I am truth. There is beauty in truth. There is beauty in hidden and unknown places deep inside myself. There is beauty in what I am. There is beauty in my true self. I feed this beauty according to my true will. There is beauty in my magic. There is beauty in the Black Flame that burns inside of myself.

I am she; I am Diana; I am strength; I am the hunter. I find my strength in my true will. I am fearless; I am invincible. There is strength in my will to become more than I am. There is strength in my character. There is strength in my determination. There is strength in my words.

I am she; I am Sekhmet; I am strength; I am the warrior. I am strength and persistence. My enemies are stasis and chaos. With strength and fury I defeat my enemies. There is strength in my will. There is strength in my determination. There is strength in my magic. There is strength in my true self. There is strength in the Black Flame that burns inside of my self.

I am [magician's name]; I am strength; I am beauty. Beauty and strength I find in my most sublime self. I create my self; I build my self; I become. I Have Come Into Being beautiful and strong. May I become more than I am; may my will be the will of Set!

8. Meditate upon your true will and upon the attributes of your real self. Find your beauty, and feed it with strength. Meditate upon a way to feed your Black Flame with this beauty and strength. Think of what you have to do for your *Xeper*. Think of what you already have inside of you, those attributes you can use and feed in order to further your becoming. Think of what you will do. Think of what you will become.

9. "So it is done!"

10. Extinguish the light.

11. Breathe deeply nine times.

---

**[16] The Giaour (Excerpt)**

- by Lord Byron

But first, on earth as Vampire sent,  
Thy corpse shall from its tomb be rent:  
Then ghastly haunt thy native place,  
And suck the blood of all thy race;  
There from thy daughter, sister, wife,  
At midnight drain the stream of life;  
Yet loathe the banquet which perforce  
Must feed thy livid living corpse.  
Thy victims are they yet expire  
Shall know the demon for their sire,  
As cursing thee, thou cursing them,  
Thy flowers withered on the stem.

---

**[17] Things Not to Put on Envelopes to Setians**

- by Brian Karasek I°

“Abaddon Greetings – a Hellish little division of Hallmark.”

“Nightgaunt Express – Neither rain, nor sleet, nor Elder Things . . . etc.”

The Age of Satan Memorial Stamp Set.

The gold foil seal from your Temple of Set certificate.

Mystical sigil Odegra under the return address.

Postmark of Unknown Kadath.

“Down With God And His Sheeplike Minions.”

Return address stamp: Ankh-f-n-Khonsu, 666 Aeon of Set Blvd., Ninth Circle, HL 00666

---

**[18] Media-Mongering:  
How Heaven’s Gate  
was turned into Hell’s Gate**

- by K. Brent Olsen II°

Last March thirty-nine members of a California religious cult called “Heaven’s Gate” committed suicide. Since this mass suicide became known to the public, the media has had a wonderful time making fun of the religious beliefs, bashing the cult’s leader Herff Applewhite, and catastrophizing the event all over the world.

Being unassociated with the cult and a member of the Temple of Set, I did not believe the doctrine or accept the authority of this cult any more than the mocking public. However news journalists claim to be objective and to present news objectively. This was obviously not the case with this incident, or with related incidents. [But then when **is** it the case?]

While mourning the deaths of these people and presenting the news is fine, ridiculing their belief

system while no one is around to defend it is something that “objective” journalists should not be doing.

*Newsweek*, a widespread and popular news magazine, ran a special report on the Heaven’s Gate mass suicide in their April 7, 1997 edition. Their report is a perfect example of the media’s typical treatment of this incident. The title of one of the article’s in the report gives it away: “‘The Next Level’: How Herff Applewhite, a sexually confused, would-be apostle, led a flock of lost New Age dreamers to their deaths.”

Herff Applewhite was described at the beginning of the report as a “spectral” man whose “strange brew of twisted Christian theology, castration, science fiction, belief in UFOs, and mastery of the Internet” led to this mass suicide. Is this objective journalism: calling him “spectral” and labeling his doctrine as “strange” and “twisted”?

Perhaps, to the family and friends of these followers, this mass suicide was indeed tragic and an event for mourning. Perhaps they believed that Applewhite was insane and twisted. However, these things are not scientific facts. What Herff Applewhite had indeed been enlightened by aliens. Perhaps, as far as the media knows, Applewhite and his followers are looking down at us right now from their spaceship trailing behind Comet Hale-Bopp, laughing at us!

Each of the dead followers had a five dollar bill and quarters in his pocket. What “scientifically-deduced” reason for this did *Newsweek* offer? “Celestial Pinball?” Friends of these people said that they had a good sense of humor and suggested that some of the things they did were done to ridicule the media’s coming response to their suicide (good psychology on their part). For example, each wore a new pair of Nike shoes with the slogan “Just do it.”

Applewhite did use the typical cult psycho-programming techniques, such as convincing the members to travel and live in pairs, to remain celibate (optionally through castration), to stop communicating with their families, to check in with him, to work for him and hand over all their money, to lose their individuality by dressing and grooming alike, and to live on his estate. The media ridicules this activity as mind-control or brainwashing.

Can’t we, as intelligent beings, then assume that the media should also be ridiculing the activities of another false prophet, Jesus Christ? He had his disciples travel in pairs, leave their families to live with him, remain celibate, work for him, and give him their money, promising them salvation only through him. Herff and Jesus sound like remarkably similar human beings. Yet would the

mass media intentionally ridicule all the Christians in the world?

The worst part of this media mayhem is that it actually associates New Age Christian cults such as Heaven's Gate with Satanic "cults", further confusing the masses into believing that Heaven's Gate would more appropriately have been called "Hell's Gate". Was it just a coincidence that *Newsweek's* special report showed a photograph of the web page for "The Satanic Network", published officially by "Satan's Playground Grotto" (which I assume to be a grotto in the "Church of Satan" or one of its splinter groups). While no such association was evident [HG appeared to be as RHP as you get], this association could turn dangerous for the Temple of Set.

It is clearly time to take advantage of the media to reveal to the public the truth about Satanism, at least Setian-variety. This must be done, not to persuade people to join us [we are Elect, after all, and it wouldn't be fitting for us to become the world's largest religion!], but to persuade people to not believe the lies that the media is spreading.

They must be made to understand that we do not advocate suicide, or homicide for that matter. We must be careful not to be branded with the negative connotations of a "cult" in order to avoid extreme persecution, perhaps even by an often overly-zealous government. Therefore I would promote the use of the media as much as possible by the Setian Priesthood in order to disassociate ourselves from the suicide cults and to establish us as a dominant force in the world, awakening them to the reality of the LHP's love for life and love of self, qualities completely antipathetic to the RHP's hatred for life and quest for self-annihilation.

We must act immediately to turn around the media's illusion that Heaven's Gate is "Hell's Gate". For we know that Hell is not befitting of such people, and we also know where the Gates of Hell can truly be found and to where they lead!

---

## [19] Guidelines for Electronic Submissions

- by John Youril III<sup>o</sup>  
Editor, *Dialogues* (Newsletter of the Order of Shuti)

The electronic submission of articles can be very convenient for authors, and can often substantially reduce the amount of time an editor has to spend preparing a submission for publication. Electronic submissions can also easily vanish into the digital void and/or drive an editor to exasperation.

After Magistra Reynolds and I had both spent some time wrestling with a file (contents and author unknown to this day) that was sent to her via email, she suggested the I jot down a few notes about

electronic submission for the *Scroll*. The following are some simple guidelines that will help ensure that your electronic submissions to the *Scroll* and other newsletters receive the attention they deserve [or are received at all].

1. Before sending a word-processing file, be sure that the recipient will be able to read it. The information you need to provide in order for the recipient to make this determination is: (a) the name of your word-processing program, (b) the version number of the program, and (c) the operating system the program runs on. (e.g. WordPerfect 8.0 for Windows 95).

2. Don't send multi-part attachments - **ever**. These are not handled consistently by the various mail readers out there, and it is quite likely that your submission will never be seen. [Many popular mail readers can't even decode multi-part attachments generated by different versions of the same program (Eudora and Pegasus being among the worst offenders). It's not that multi-part Mime isn't a standard; it simply isn't implemented in any standardized way.

3. Always send a **separate** email with the following information: (a) what was submitted, (b) the date it was submitted, (c) your name [Do you really think we memorize your email addresses?], and (d) the format of the word-processing file you sent. If at all possible [and it usually is], include a text version of your article and include it in [not attach it to] your email.

Almost all word-processors allow for files to be saved in ASCII (text) format. Sending a text-only copy of your submission in addition to a word-processing file will eliminate almost all of the problems that arise from electronic submissions.

4. If you're using a new release of a word-processing program, save it the next oldest format that your program supports. Almost all contemporary word-processing programs allow you to open and save an array of different formats. The format used by a new release of a word-processing program may not be supported by the program your recipient uses.

5. Don't format your submission excessively. The more complex the formatting, the more likely that it won't convert properly and the editor will end up having to retype it. Boldface, italics, underlines, and a couple of different fonts are usually enough. If your submission requires complex formatting, it is generally better to discuss this in your cover letter.

6. Don't use file attachments for simple correspondence. The mail reader your recipient uses may make them cumbersome or impossible to read. [If all this talk of attachments and multi-part MIME is enigmatic, the time has come to read the manual



that came with your email program. Failing that, send paper submissions.]

7. Don't send HTML-mail, lest you end up at the bottom of the Pacific weighted down with 300-baud modems.

8. Before you decide to ignore the above, consider well that the only real difference between editors and ordinary human beings is that editors have no frustration tolerance whatsoever.

\* \* \* \* \*

Scroll Editor's comment: Dear Priest Youril, THANK YOU THANK YOU THANK YOU THANK YOU THANK YOU THANK YOU THANK YOU THANK YOU!

---

## [20] Eastern and Western Regional Conclaves

The 6th Annual Southeastern Regional Conclave will be held on the weekend of Dec. 12-14, 1997. For more information please contact Priest William Pridgen.

The 2nd Annual Southwestern Regional Conclave will be held on the weekend of April 9-12, 1998. For more information please contact Priestess Kim Watson.

---

## [21] Reflections from the Godless City

- by Steven Silvers III°

For this session of "Reflections" I have elected to bring up yet another subject certain to ruffle feathers/scales, but in my quest for Maat am obliged to do so.

I joined the Temple of Set in 1988, at a time when this whole outfit was not very popular. The "Tree in the North" was stretching its vile branches out to all within reach; there was a flurry of tabloid articles and so-called exposés on the whole "Satanism" bit, and things were generally in an uproar. Were it not for the vigilance of the founding members of the Temple of Set, we might not in all likelihood be here today in organizational form. To be sure, the profile and the party platform has changed - as it has through the millennia - but the premise flourishes within each of us in the form of the Fire of Fires.

The purpose of this history lesson? To open the door to another history lesson of the Temple of Set even farther back. This door is ignored by some, despised by others - but is there just the same, remaining within our hallowed halls as part of the "tapestry". To wit: *Xem*.

I was not around in those days when Egyptian garb and eye makeup was often part of a heavy-duty ritual - as a weekly occurrence! In some ways I wish I had been. On the other hand, in some ways I was.

More of that in a future session.

I have read the *Scroll* history in its entirety. I have read the *Ruby Tablet of Set*. I have read *Gems From The Trail* and the mammoth *Church of Satan* book. Additionally I have read a great many early letters to the Temple Priesthood that were around for the first several years of the Temple's history. In these letters were documented the major occurrences within the Temple, with readers of appropriate degrees given a "bird's eye" view of some major league events, such as:

- Analyses of the implications of the *Book of Coming Forth by Night*.
- Premature recognitions, Council of Nine appointments, conclave plans, and "various backroom-type meetings" among some less-savory elements.
- Minutes of various high-level meetings.

Along with these are a myriad of other events that, when you know some of the personalities in question, are actually extremely informative should you be interested. Imagine, for example, a then-newly-Recognized Magister James Lewis casting the tie-breaking vote for his **own** appointment to the position of Chairman of the Council of Nine in order to stop Dale Seago and Lynn Norton from staging what Dr. Aquino would call a "palace revolt"! This gives you the general idea of the contents of some of these past letters.

Cutting to the bottom line, the legacy - good and bad - of Ronald Keith Barrett is recounted in complete detail. This is of particular interest to me because of my membership in the Order of Anpu. The "magical predecessor" of this Order is the Anubis Pylon, of which our very own Executive Director is an alumna. Our Order is thus caught between a rock and hard place. Our work has been, and will continue to be the exploration of *Xem* in all its many facets. Great, right? Well, in truth, yes.

Practically speaking, however, it may be a bit tougher because of the abysmal ending of that Magus' career - the very one who uttered the Word of this particular quest. Memories of an iron-fisted reign, mandatory Adept/Priesthood "testing", and a particularly ridiculous magical concept (including, among others, Lynn Norton's "word" *Per-t*, which, as Ipsissimus Lewis pointed out to me, you can be reminded of in the personal bathroom products section of any grocery store) are all brought into looming presence when discussing *Xem*.

In this case it appears to be the messenger having almost destroyed his message. The *Xem*-Magus (in the person of Ronald K. Barrett) is gone, but the Word brought into being by the Prince of Darkness has remained and is very much in the

current matrix of the Order of Anpu.

I won't go into detail regarding the history of RKB, as "senior members" of the Temple know it all too well and newer members - who are not in the least interested - need not worry about the matter.

What is important is the message. Yes, *Xem* can be a hot potato. No, no one is forced to focus on anything he doesn't wish to. This being said, the general consensus of many senior Initiates is that *Xem* was, and is, a valid Æon-enhancing Word. As such it will not behave like a "criminal on parole". *Xem* is a misunderstood Word by most, and unfortunately the Magus who Uttered it is not here. But those of us within whom *Xem* burns beyond the singularity of Maat at the scales know that Anubis does not minister to the dead any longer.

Any questions regarding this are properly directed to the Order of Anpu - or members of the Priesthood who may have an interest in this work.

I certainly am available to offer my own humble opinions if anyone cares to contact me regarding same.

In closing I would like to offer the final paragraph that Dr. Aquino offered the Temple of Set in XVII after the resignation of Barrett and the subsequent furor and wreckage that resulted from the way he left:

Ronald Barrett's resignation is the worst shock yet. I have no reason to anticipate that the Temple of Set will not survive it, just as it has withstood so many others for so many years. But if it ever should seem - either now or at some other time - that the Temple's strength is failing, then it will not be cast aside to die wretchedly, gasping out its life slowly and painfully while those who fear it and hate it assemble to gloat over its agonies. Rather, like the fabled sword Excalibur, it shall be returned with dignity, honor and essence to the source from whence it came, awaiting a third moment in a far future when some restless beings who seek the ultimate mystery will again evoke its Coming Forth by Night. Sworn by my Word: *Xeper*.

As usual, Ra-en-Set has said in a few words what labors me to say in many. I can say to all of you that my feeling is reflected in the above paragraph: When you see letters and articles closed by me in the fashion *Xeper ir Xem*, think not badly upon this, despite the lingering native feeling for the *Xem* Magus. Know that for myself, along with the Order of Anpu, the paragraph above applies. To all those whose souls reflect that feeling of loyalty, eternity, and essence, I raise my chalice to you and the Prince of Darkness.

---

## [22] Magic by Any Other Name

- by Phil Smart I°

A magical name: what an interesting concept and one that I think needs a little exploration.

At the time of our birth we are given a name, a series of words that are used to identify us as individual people. These are sometimes family names or the name of one who was important to those who named you. More often than not they're just a name that sounds good. Some names even go in and out of vogue like a fashion trend. I remember reading once that the second most common name chosen for baby boys born in the U.S. in 1986 was Ronald, after our then-bumblng Commander-in-Chief. [I prefer to think it was for "Ronald McDonald", but then that may just be wishful thinking.]

As I grew up, many of my friends acquired or gave themselves nicknames that they thought described who they were better than their given names. These names were only used by a chosen few and only in front of certain people. Some nicknames are used to describe the most prevalent physical or personality trait, or some idealized vision of perfection. Although more thought out and far more personal, a magical name could be thought of as a Setian nickname, a name that is used in a magical setting that identifies you as an individual magical being.

I have been curious about why certain people chose the magical names that they did - which led me to ponder why I chose mine. My magical name is "Aloah Va Daath" - which translates from Hebrew to "God Manifest in the Higher Mind". It is also the name of God for the Sixth Sephirah of the Cabala, that of Tiphareth, the part of that system which separates the physical from the divine.

I realize that this choice of a magical name says a great deal about me as I see myself now and as I would like to create myself in the future. The phrase "God Manifest In the Higher Mind" tells me that I believe the key to my own divinity lies within my own mind, but at a different level of thought. I am still unsure as to what the connection is between me and the separation of the physical and the divine that is signified by my magical name. Perhaps, to truly be all that my magical name stands for, I must strive to combine or bring closer together my physical and my divine self.

I believe that your choice of magical name will tell you much about where you were in your initiation at the time when you chose it, and that reflection upon it now can be used as an indication of how far you have come. I have had some good experiences meditating upon my magical name as

part of my work in the chamber. I believe that the contemplation of my magical name has given me a better understanding of myself and what I wish to achieve through my initiation.

I highly recommend that those of you who have not considered your magical name in quite some time take the opportunity to give some thought to it and why you chose it as your own. The answers hidden within the personal significance of your magical name could be very beneficial in the understanding of your self.

---

### [23] *Xem-Set: The Process of Creating a Setian Martial Arts Tradition*

- by Anton S. Haddad III°, Sentinel,  
Nephren-Ka Pylon

We are unique, gentlemen, in that we create ourselves through long years of rigorous training, sacrifice, denial, pain. We forge our bodies in the fire of our will. - Master Han Shi Kian, *Enter The Dragon*

Do What Thou Wilt shall be the whole of the Law. Great is the might of Set, greater still is he through us. - Don Webb V°

With these words uttered by our High Priest, I wish to usher in a new age of continuous self-creation through the eternal process of *Xeper*. During the San Francisco Conclave, I gave a presentation entitled "Magic and the Martial Arts". I outlined my views of a magically-charged initiatory process of martial arts in the hope other like-minded Setians would be interested in forming a guild of martial arts black magicians; the purpose thereof to create a Setian martial arts tradition to enhance one's direction of *Xeper*. Since that time a number of Setians have communicated to me via correspondence of their desire to see this project manifest itself in the temple.

The modern Temple of Set is now remanifest in the objective universe of this, the World of Horrors, continuing to evolve and rediscover old and new magical technologies and philosophies that will enhance Setian initiation. The process of initiation is different for each and every Setian. The Setian warrior class of Black Magicians is now ready for the reconfiguration of the martial arts matrix within the Left-Hand Path.

It is my personal belief the very nature of the martial arts is an exploration of LHP ideologies. One only needs to look at the warriors of Sufi, Teutonic, Thugee, Shaolin, and Ninja traditions [just to name a few] to see images of the "dark shadow warrior" as he or she has manifested throughout history.

In Egypt very little remains of the Setian warrior traditions today. However several other Egyptian warrior traditions have survived via orally-transmitted teachings, such as the art practiced by the priesthood of Amon-Ra in the city of Thebes. This martial tradition continues in secret in the homes of the Bey family. I was privileged to study with Grand Master Amn Bey in this unique style for twenty-two years. This system gives important glimpses into the Egyptian warrior class.

Through my research and the writings of other Setians, I am trying to piece together a great mystery. This is my personal *Runa* quest, and I hope also the quest of other Setians. The relationship between Set and Amon-Ra is a key to the rediscovery of Setian martial ways, or ma'sau-uat.

The way of Amon-Ra teaches the procession of the Sun through the underworld, fighting Apep and his hordes of malignant forces, as the basic premise of the art. Through victory in combat, one assumes the god-form of Xepera. Thus the warrior has attained *Xeper* in his quest for martial arts excellence. This is a good place to start in the reconfiguration of the Setian martial arts tradition.

Another example is martial arts ritual combat. Two aspiring students engage in a sparring match, assuming the god-forms of Horus and Set. The referee assumes that of Thoth to judge the combat. Horus uses an animal combat style imitating the hawk or eagle; Set uses that of the isheb, a red-haired desert hound sometimes identified with his totem. One cannot escape the dualism of the nature of combat. Various god-forms are assumed as the situation warrants their use. The god-form with its identifiable totem can formulate an individual fighting form as well as an internal alchemical principle.

The ancient Setians were stargazers, astronomers, and travelers to strange lands. The Taoist martial arts teacher and priest, Share Lew, has taught that Taoism originally came from ancient Egypt via India and Tibet. My own teacher and martial arts mentor, Zhou Hua Lung, also believes this to be a valid assumption, and an old Taoist oral transmission upheld within Taoist temples in China.

A look at the relationship between the words *tao* and *Xeper* has greatly inspired me in this line of thought. *Tao* is an enigmatic philosophical term generally translated as "way" or "path". Within the Taoist priesthood it is understood to mean "initiatory path of the ascetic". *Xeper* also means "to become", and I have come to believe it to refer to "the initiatory movement of the black magician". An investigation into the Left-Hand Path Taoists [and yes, they do exist] and their doctrine of the "dark *tao*" as well as black *tai chi* and alchemy,

shows that a possible connection between Egypt and China may indeed be plausible.

So what if there is a connection between Egypt and China via India? Many Western martial arts historians and scholars believe Alexander the Great brought a synthesis of Greek *pankration* (a Greek martial art first implemented in the 33rd Olympic Games, utilizing kickfighting and grappling which is believed to have been practiced in Egypt for many centuries), which means “all powers”, and Egyptian-related disciplines as far as India during his imperial conquests.

By comparing the alchemical soulcraft of Egypt, Indian Tantric yoga, and mantric systems against the Chinese Taoist spiritual/soul network of internal alchemical energy manipulation (such as found in the Taoist text *Secret of the Golden Flower* [RL#19S], which gives a comparable system of multiple soul and spirit complexities as was known in ancient Egypt), the similarities become strikingly evident.

Martial arts, or more specifically Setian martial arts, can and will manifest on many levels. To provide a forum in which interested Setian warrior magicians can express their views on the Black Art of martial combat, I announce the formation of the “Sethenu-Tep” Guild and the guild’s periodical, “Bolchoseth” or “he who strikes as Set.” The Sethenu-Tep were a group of warrior god-kings from Southern Egypt.

The well-known writings of Aleister Crowley and Kenneth Grant on the Egyptian, Hebraic, and Hindu kundalini psycho-spiritual paths of magical initiatory progress are valuable reference sources for the Setian martial artist. Soul craft is the fine adhesive which binds martial and magical paths to the alchemical “self-created” initiatory motion which is *Xeper*.

It is interesting to note that in E.A. Wallis Budge’s *Egyptian Hieroglyphic Dictionary* he translates *xeperu* also as “to shape a form or image through the act of becoming”. This is identical with the runic term *hamrammer* or “shape strong” (which is used in shape-shifting magical practices also identified with martial arts) or the Taoist martial arts term *Xing-I* or “shape of the will”.

The cornerstone of most modern martial arts is the practice of “forms” training, known in China as *tao lu* (“way of the path”) or in Japan as *kata* (“form”). The ancient Greek *pankrationists* used the term “dance” for this method of practice. An old saying in Greece was “the best dancers are the best fighters”.

The form or shape a martial artist assumes, whether an animal totem, god-form, herd form, or manifested philosophical principle (such as *Xeper* or “Essent”), establishes a mode of expression in

which the Black Magician illustrates, in the presence of Set, the ability to manifest his divine will and essence of being. This form of “Black Magical gymnastics” can serve as a vehicle (much the same as yoga) to exercise the psycho-spiritual soul complex, beginning with the physical body (*khat* or *au fu*) training and conditioning; the transcendence of physical power to “becoming” self aware of our spiritual being through development of physical “might” in the objective universe; the development of a “rite of passage” or “physical ordeal” to illustrate an “initiation by fire” to raise the self-willed (or Kundalini) higher consciousness; the self-sacrifice of physical self-creation.

This is the formula of Wotan, hanging from the World Tree, sacrificing myself unto myself, physical self creation to realize spiritual self creation in the subjective universe. A dynamically-willed existence is at the very heart of *Xeper* and can be actualized by the “will to power” within the Initiate.

The martial arts are about energy manipulation, magnification, and creation as well as destruction. The vital force of *Qi* breath - or, as the ancient Egyptians called it, *Sd* “the breath of life or of the gods” - is the vital magical link between magic, alchemy, and the martial and yoga arts. The exercising of the breathing process energizes the entire soul craft complex of *Khat, Ba, Ka, Sekhem, Khu, Ab, Ren, Khaibit, Sahu*, and the hidden force or *amon*.

The root of the warrior-priest in the martial arts has a very ancient heritage in the Egyptian/Nubian priesthoods. The art of grappling or wrestling has a very long history on the African continent. Scenes of Egyptian and Nubian priests are found painted on the east walls of a tomb that has more than 500 grappling maneuvers and techniques of wrestling illustrated upon it.

No records exist to indicate that the art of wrestling was the result of concentrated studies during the 1030-221 BCE dynasty. There is no one person or ruler who is credited with developing this vast body of knowledge, and this leads me to believe the “organized” wrestling dates back to a period well before they were recorded on the walls of the tombs at Mahez, possibly to the Ta-Seti period. High skills of this level simply do not appear in full force during one age or dynasty. Techniques would be invented, proven in combat, and then passed along to future generations.

During the Ta-Seti period or earlier, the bow and arrow technology as a long-range weapon, and its military strategy, would have invalidated the need for the kicking and punching arts that were developed later in martial arts history. Wrestling would be the first line of defense for unarmed combat on the battlefield.

The Egyptian martial artists depicted in the paintings are well trained warriors and, judging from the number of tactics, possessed great ability as well. The fact that murals of this type have appeared nowhere else in Egyptian warrior-priest history shows that examples such as these being discovered on the inside walls of ancient tombs indicate a very elite exclusivity and utmost secrecy surrounding the magical theories regarding this knowledge.

The temple murals also suggest an established institution or school to teach these martial arts to members of the priesthoods. There is a striking parallel that runs through the temple, priesthood, and warrior tradition that has been the trademark of the Shaolin martial arts tradition in China [there are murals of Chinese and Indian Buddhist monks depicted practicing martial arts] evidenced here during 12th Dynasty Egypt.

Hopefully, my fellow Setians can see by the research and instances I have cited here that the ancient Temple of Set indeed had a warrior priest tradition. Many large temples in Egypt maintained a “militia templi” for the defense of the temple grounds and property. Through the magical lens of *Neheh* we can work towards a future Temple of Set that will have a fully “articulated” martial arts tradition.

Through the Hermetic formula *solv et coagula* (“dissolve and congeal”), Setian Black Magician warriors will seek out rare and nearly forgotten disciplines, as well as arts that now only exist in manuscripts and old books from every corner of the Earth. They can collect all corresponding data and break it down to the simplest forms. Then, with a new matrix, a new configuration will congeal into an invigorated formula encoded with the Gift of Set as its very essence.

The ancient Egyptians considered man to be the guardian of the Earth, its ultimate warrior as well as its ultimate healer. The healing arts give rare insight into the martial arts theories and practices. Martial arts give Black Magicians the ability to manifest their deeply internal essence and bring out their great might to invigorate their magical intent (*Heka*). Deep within the black abyss of our mind lie the doors of *Pekh-Ka*. By opening these doors we invoke the sense of *An-Sek* or indestructibility of will and spirit.

From our mind’s eye we can visualize the shape of our magical *Heka*. The legendary Indian Buddhist 28th Patriarch of Shaolin martial arts, Bodhidharma, once said, “The mind’s capacity is inexhaustible; its manifestations are unlimited.”

Those of the Elect of Set can take on the curse of *Ari-Ankh*. Budge defines the term as “to take an oath to do what you have sworn to do”. The curse of a martial arts magical quest for eternal *Xeper*

through a process I humbly call *Xem-Set*, the oasis of the elect warriors of Set sworn to uphold the pride, integrity, and reputation of the Temple and the Setian path of Black Magical initiation. We are only a short space of the way from *Ari-Rehu*: “to fashion ourselves as gods”.