

The Scroll of Set

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Editor: Linda Reynolds IV°

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[1] Invocation

- by Don Webb IV°

Honor to the Eternal Set, who hath kindled the Black Flame in me; honor to all who have held the office of Ra-en-Set; honor to he who holds it and re-Uttered the Word that I had waited lifetimes to hear, Remember, and take up. Honor to those who in the fullness of time shall hold that office; honor to the living Æon and all who dwell in it!

On this holy anniversary of the Santa Barbara working wherein the Eternal Set established his Æon, I call upon the Forces of Darkness for this blessing.

I will that those Children of Set who now dwell on this world shall think the right thoughts and have the right experiences that they might find us, and be able to hear, remember, and take up the Word. Let them come in number. Hail chaos!

Those Children of Set living in our Temple shall create a sense of beauty that sustains them through the long, hard years of initiation, so that they may remain and fight for Set's purpose for all their life. Hail order!

Those Children of Set who, having had the Black Flame kindled within them, find mysteries of the world to conquer, do so with unparalleled resolve, and change all of the world with their Understanding. Hail Understanding!

Those Children of Set who may Become the great souls whose presence brings magic, may wax in number and depth of Understanding that all lands may be touched of their being. Hail being!

Those Children of Set who may come to have the twofold vision of the god Mehen, who fires arrows into the light and into the darkness, find the strongest way to present their ideas to the world. Hail creation!

Those Children of Set who must rest in death know a deep and restoring rest and return to us quickly. Hail death!

Those Children of Set whom we have never known in the flesh, now awaken from death and are born to seek us out and bring their secrets. Hail birth!

Those Children of Set who have truly incorporated the unknown into their work and grown beyond the pattern of their creation, now pour forth their magic. Hail re-creation!

Those Children of Set who, having tasted the possibilities of the Black Flame, now let those principles of perfection be reborn in themselves and this world for the glory of themselves and the Eternal Set. Hail rebirth!

To all of you prosperity, power, and clarity as we prepare with each action and thought for the celebration of millions of Heb Sed Years!

Let those among you who so will join in these blessings as we step into that unknown place called the future, seeking to manifest the will of our father, the Eternal Set.

SetNakt, Ir Shti Shta-tu!

[2] Why God Never Received Tenure at any University

- provided by John J. Felczak III°

1. He had only one major publication.
 2. It was in Hebrew.
 3. It had no references.
 4. Some even doubt he wrote it himself.
 5. It may be true that he created the world, but what has he done since then?
 6. His cooperative efforts have been quite limited.
 7. The scientific community has had a hard time replicating his results.
 8. He never applied to the ethics board for permission to use human subjects.
 9. When one experiment went awry, he tried to cover it up by drowning the subjects.
 10. When subjects didn't behave as predicted, he deleted them from the sample.
 11. He rarely came to class - just told students to read the book.
 12. Some say he had his son teach the class.
 13. He expelled his first two students for learning.
 14. Although there were only ten requirements, most students failed his tests.
 15. His office hours were infrequent and usually held on a mountaintop.
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[3] "And the Winner is ..."

(Letter to the Editor)

- from Edward Carvalho I°

Enclosed please find a completed copy of the "Wordfinder" puzzle. With regard to its mystery, I actually believe to have found two (intentional or incidental as the case may be).

The first is that the name "Set" actually does not appear in normal word-search format, that is horizontally, vertically, diagonally, or by retrograde in any of the aforementioned directions. It does, however, appear as somewhat of an optical effect, slightly off-center in the word puzzle as a cross-hairs of sorts for the words "temple" and

“priesthood”. To form the word “Set” one must either begin horizontal retrograde of the letters “s” and “e” and then diagonal downward to the right and retrieve the “t”.

When this motion is performed, a triangle or pyramid is formed. “Set” can also be visualized by starting with the same “s”, going upward-right-diagonal to another “e” and then downward to the “t”. If one focuses on the area of these four lettered squares, the only thing visible is the word “Set”. I believe the two words joined by “Set” - “temple” and “priesthood” - are indeed poetically significant, representing the foundational intertwining of the Priesthood within the Temple. Or rather it is a symbolic reiteration that the Priesthood is one of the “specialized religious offices conferred by Set alone”. (General Information and Admissions Policies, p.6, 1995).

Another mystery is the preponderance of triangles or pyramids manifested by the completion of this puzzle. They can be seen by looking at the puzzle as it appears and/or with one 90° rotation to the left. Several dimensions of pyramids are revealed. Perhaps this is not the mystery that was advertised, but I found it of interest and of note just the same.”

[From the Editor: I have to admit that I never expected anyone to come up with as perceptive and complete an answer to the simple wordfinder puzzle I presented in the last issue. Setian Carvalho wins by at least six lengths, and, as promised, a prize is in the mail!]

[4] **Recognitions**

Christian Löfgren of Sweden was Recognized as an Adept II° by Magister Winkhart of Germany on June 18, XXX ÆS during a Pylon meeting in Finland.

William J. Sariego, Jr. was Recognized as an Adept II° by Priest William D. Pridgen on July 4, XXX ÆS.

Martin J. Carr, Jr. was Recognized as Adept II° by Priestess Elizabeth Neilly on June 12, XXX ÆS during a simultaneous working.

Maria Hunt was Recognized as Adept II° by Priests Arnold Watson and Michael Rigby on July 22, XXX ÆS.

[5] **The Scarab**

Issue #2 is now available for a donation of \$4 to cover production and mailing costs. This edition features 32 pages of Setian-related topics and issues, including “Remanifestation”, “The Immortality of the Psyche”, “Man’s Escape From the Garden of Eden”, “Plato”, “HarWer”,

“Retroactive Ritual”, and more. Trades with other publication editors are quite welcome. Please make check/money order payable to “Jared Davison” and place it in a stamped envelope with Adept Davison’s name on it. Mail everything to Magistra Reynolds.

[6] **Satanism**

- by Randall F. LeJeune I°

In response to Dr. Aquino’s question as to whether Setians should continue to regard themselves as “Satanists”, I must express my belief that in a Judæo/Christian society such a label is a necessity.

Like it or not, the whole of Western civilization has evolved from ideas based on Christianity. Simply declaring one a “non-Christian” will not erase the social conditioning that is the result of living in a J/C society.

The Temple of Set will never be able to erase the stigma of being a “Satanic” organization in a Christian culture. Abandoning the Satanism moniker will do nothing to change the fact that all Setians are really Satanists. The profane will always regard us as Satanists, since the Temple of Set had its origins in the Church of Satan. [I need hardly add that Anton LaVey is mentioned in nearly every issue of the *Scroll of Set*.]

While some Setians believe that we should free ourselves of the sometimes-limiting title of “Satanist” to emphasize our independence from J/C thought, this is not completely accurate. In a Judæo/Christian culture like ours, it is impossible to free ourselves completely from the J/C influence without setting ourselves in direct opposition to it. By abandoning the title “Satanist”, we would be abandoning our roots [at our peril], while our image as “Satanists” would be unchanged in the eyes of a profane society.

Another important consideration is the use of “Satan” as an icon that is attractive to many of the Elect. If we stop using the title “Satanist”, we would greatly reduce the number of higher people contacting us who may benefit the Temple in some way. Most people know little of Egyptian lore in our society, but are familiar with the “Satan” archetype. This archetype is what first attracted me to the Temple, and I am sure that this is also true of many others. By purging Setian literature of the familiar western “Satan”, we would make our philosophy more obscure to many of our kind by familiar analogies. And obscurity, I thought, was one of the things that the Temple sought to avoid. The number of people who can relate to Set at first without being initially introduced by the more familiar and understandable “Satan” are few indeed.

Bearing all of this in mind, I strongly believe that by refusing to acknowledge the fact that we can only regard ourselves as “Satanists” in a J/C culture is not being honest with ourselves, our roots, and with those who might yet benefit the Temple in the future.

[7] *Liber Mandati vel XXII*

- by Setnakt

“Mandate” has Latin roots - *manus* (hand) and *dare* (to give). When someone gives you a mandate, they’re putting something in your hands. They are not going to watch over you and prompt - it is an authority to rule in the place of the ruler. A mandate does not come with laws; it is a command to rule. This is a much harder proposition.

The Temple is founded on Set’s Mandate, as was its predecessor in Khem (ancient Egypt). Otherwise we’re a bunch of people who dress funny and whose interests would be better served in the human potential movement.

Set’s Mandate is to create certain properties of consciousness such that consciousness itself does not fade from this planet. These points or angles of consciousness are loci that may be communicated through the Setian initiatory process, and through which the self may pass in its own quest for immortality. The nature of this communication is in fact a command to exercise authority, most notable at its most powerful and sublime manifestation, the Priesthood of Set. Such a mandate could only come from the Principle of isolate intelligence, and such a Principle or archetype, from which all sentient beings are modeled, must itself be a sentient being.

The first clear idea that the activity of the Age of Satan might not have been wholly of human origin was found in the *Diabolicon*. The shaping of the myth had been determined by Anton’s choice of gods, the education of Michael Aquino, the suitably stressful atmosphere of the Vietnam War, and the global and cultural movements of this time. The matrix is basically the creation of Horus. Into this matrix Set revealed the idea of a Gift of Essence. The Dæmons reveal that once they bestow the Gift, they cannot control it. In that framework man is hailed as divine. Notably the “Statement of Belial” is the great statement of not only hailing man as he is, but also hinting at a purpose beyond the plane of the now.

Why was this necessary? The Gift had been given in the dim past. There were two reasons for the reception. Firstly was to begin the work of destruction. Mankind had used the Gift in a blind and fitful way, raising it in various times and places to near-perfection, then destroying it. In short mankind had modeled the Gift on patterns found in

the realm of constancy (nature/OU). Mankind was poised to destroy its freedom through the use of its very own unnatural creation. The Age of Satan was the breaking of cultural centrism. The post-Vietnam world is now a very diverse place, and true individualism is the only way to avoid annihilation. All of the tearing-away from the center that has followed the Vietnam war is a manifestation of darkness, of the speed of manifestation increasing.

The second reason the Mandate was necessary was to alert mankind that the knowledge and power they sought in the natural realms were available in the non-natural realm as well. These didn’t come as a series of gifts bestowed as a reward for patient service to God or nature - but could be created by the will of the individual.

Again this manifestation happened throughout the world, and like all true æonic moments had cast its shadow before it. Around the world an interest in spiritual technologies for self empowerment appeared. Notably Wotan, the archetype of the magician who seizes the Gift, manifested to Stephen Edred Flowers in the Year IX. We also had that great outer hall called the New Age movement bloom around us. How convenient that makes things for us: We can get books and tools in every large city, and more importantly it can even lead the occasional member to us.

But the consequence of the Mandate is far more than a message to awaken and empower. A “mandate” means that one must act as the ruler. We have to emulate the giver of the Mandate in order to enjoy its benefits. This is the toughest idea in initiation. It is the idea that separates or Elects us from the mass of mankind.

The majority of mankind believes that magic is easy, and that initiation is some combination of education and weekend retreats. As Dr. Flowers wrote recently, magic is the most difficult thing to do well. This is understandable since magic is alien to the world in which we move about. Magic is the highest expression of the world-disturber, Set.

In the Age of Satan a void was needed for us to learn to emulate the giver of the Gift. We had to break from allocentrism (other-centered thinking) and become self centered. Satan, as the archetype of the rebel against cosmic injustice, was the appropriate understanding for that time - a bridge between other-centered and self-centered thinking. The appropriate action was mental destruction: criticism of existing social functions.

Once this work was successful [i.e. enough of a space had been created] in Year IX, the possibility of embracing the Mandate, by further emulating the Prince of Darkness, was opened. And as at any time of creation, certain destructive forces were present, leading to the destruction of the spiritual entity

known as the Church of Satan in the Year X.

When the Age of Satan ended, greater essence was offered to mankind. Like all such Gifts, it must be taken up. The first taking-up of the increase in essence was in the working that resulted in the *Book of Coming Forth by Night*. One does not take up this Gift by reading the *Book of Coming Forth by Night*; one must take up this Gift in a way wholly personal and difficult.

However the presence of increased essence has had an effect on the whole of mankind, just as the destructive aspects of the Word *Xeper's* premanifestation has had. That new possibilities of individualism have appeared is the sign of Set's increasing the amount of essence available. This does not mean that the war against the forces of consciousness is now over; we got bigger guns because we need bigger guns. Or, to speak more accurately, the material necessary to forge weapons in our fight against the mind-numbing effects of the cosmos has been increased. This wealth of material may confuse many into thinking that they don't need to work hard.

Our own manifestation of the Mandate will determine the spiritual future of mankind as well as ourselves. **We** have the job - not just Dr. Aquino or Ipsissimus Lewis or Dr. Flowers or your Pylon leader - of emulating Set. What parts of Set's action can we emulate? There are many, two being institutionally apparent in the Æon's chief manifestation the Temple of Set.

The first is to create in our selves through will a series of semi-constant psychic states. We call this process initiation.

The second process is to create a gate into the objective universe through which we can communicate our states of being through example to others who may wish to Come Into Being in the manner we have Come Into Being.

This level of activity is manifest in the instrumentality of the Temple of Set. But on a more important level it is discovering the properties of and pushing the envelopes of the degrees we have passed through. When we bring the force of our psyche to interact with any of these substances (whether of the objective universe, like this article you are reading; or of the subjective universe of another, such as experiencing the degree system), we are refining ourselves, making the philosopher's stone. Indeed the truest initiation passes not from object to subject [you don't just read about it] but from subject to subject - from one god to another. In this is the nature of the Mandate made clear. It is only in a personal Understanding of the Mandate that it will open the door of psychocentric immortality to you.

The Æonic formula *Xepera Xeper Xeperu* posits a model where existing forms are destroyed by the Setian as a necessary part of transformation. In this we emulate Set, a destructive god of war. These forms are for the most part internal, though of course through the use of LBM we must also restructure our environment so that we may create a platform for objective manifestations.

True change is not thinking about something, but actually creating it, observing it, and communicating with it. If one's creations do **not** partake of one's "better" (self-defined) motives, then one will fill one's world with small, abortive feelings and designs that will taunt one with the insignificance of one's godhood.

We can no longer be dependent on Horus to create a matrix suitable for our re-creation. No more will the Majesty of Set bloom and fade. As Elvis Presley said, "It's now or never." We must create those objective gateways in the world that create a matrix for the Setian purpose. The matrix's outer form will change; in time the pentagram and the trapezoid will fade away. But the nature of our Æon is that it is "an end to ordinary history". As a result of the convoked wills of Set and our selves, the semi-constant laws of death and rebirth have been changed.

The number 11 is the number of the will. The number 22 is the number of the bind rune that represents "*Reyn Til Runa!*" Knowledge of this number will give you all the wealth of the world. Yet if you know not that this wealth is but a symbol of inner power, then you are powerless. Knowledge reveals to you the existence of Set. Yet if you do not grasp that this knowledge makes you more rather than less responsible for your actions, then you are lost to a madness not unlike a Lovecraftian hero.

Great is the might of Set, greater still he through us. "Do What Thou Wilt shall be the whole of the Law." [Do the math.]

[8] **Friendship and Respect within the Temple of Set**

"... let my great nobles be brought to me ..."

- by James Severson III°

Contributing editors: Don Webb IV°,

Carmel Severson III°, and Charles Lamkin II°

In recent years the Temple of Set has grown significantly. Whether or not this growth will continue in any substantial way remains to be seen. Nevertheless our having many different individuals existing and working within "our" forum deserves a special type of attention.

Temple Initiates seem to pride themselves on the individual nature of their "differences". It is in fact this **difference** that provides such a fertile field for

the process of *Xeper* and Remanifestation; recognition of uniqueness can become a window into the isolate/divine majesty of the soul. Such mysteries are what Setian initiation is all about.

When we exalt our uniqueness, we also have the tendency to increase our level of sensitivity. This can have either a positive or a negative effect on our communication/interaction (friendship) with other Setians. In such situations the individuals involved have a responsibility specifically for themselves and their actions. What is sometimes missed is that they also have the responsibility for their **interpretation** of the actions/reactions of others.

Within the arena of the Temple of Set, we claim to have the ability to transcend most of the petty “mind/predatory games” which exist in the world of the profane. Because our forum is made up of human beings, a “Protocol” section of the *Crystal Tablet* has been created to facilitate such communication/interaction.

One of the greatest challenges of being Setian seems to be a constant resolution of what it “is” to be human with the “mind-set” of such a unique philosophy. Many initiates come to the Temple because they are genuinely interested, and are in a position from which to both gain from and contribute to the Æon/Temple as a whole – primarily through their personal work and its subsequent expression. Others are grasping for something to save them from their misery and/or torment [reference “Madness Accompanied by Drums” by Dr. Aquino, *Scroll #XVII-3*, June 1992].

Regardless of what combination of reasons you came to the Temple of Set, you owe it first to yourself, and then to the forum of the Temple, to constantly ask yourself: (1) Why am I here, as a part of the Temple? (2) What do I hope to gain? (3) Does the mystery of who or what I might be still hold the same interest?

It is from these intimately personal questions that the ability to meet such challenges actually begins. From the standpoint of this article, it is the “place” in which vital communication/interaction with other Setians can Remanifest.

What is it that provides Setians an interaction requiring such integrity, such personal honesty? Sometimes I grumble to myself: “Is he crazy or what?” Sometimes I even admit to myself that I really don’t like this or that person. But that’s all right. I am not supposed to like everyone, and everyone’s not supposed to like me. This is part of what it means to be human, to be Setian. We all draw upon and interpret our animal instincts to help establish the myriad of what we like and don’t like, or more specifically who we like and don’t like. The rationale for such a process is rooted in our identification with what it truly means to be a

human-animal - a Setian. We hopefully recognize this, and in turn learn to bend it to our wills.

Even if I really dislike another Setian, I can and should still respect that individual’s process (the freedom with which he seeks after the mysteries). After all, isn’t it as my own? Maybe not in the sense of its character and/or direction, but certainly within its nature: to discover the reality and/or falsehood of who and what I am, and how the processes of *Xeper* and Remanifest can change my world. We must all endeavor to remember this. Should it be forgotten, the sacred walls of the real Temple would fall, integrity of self would be lost, and the Majesty of Set on Earth would fade.

If the Temple continues to grow in size, I would predict an increase in such opportunities for self-degradation, the reason being that a larger amount of people would be interacting. The aforementioned is the Temple on a purely organizational and very human level. It is only part of the equation. What will continue to differentiate the Temple from other occult groups will be the circumvention of such situations – **on the level of the individual** [the true focus being the magical and self-developmental elements found therein].

What about friendship? A quote from a friend and a Master of the Temple:

If we’re close friends with someone, we often provide emotional painkillers of one sort or another. Or we rely on our friends to provide such for us. If we are too much in both roles, we provide horrible things. We help them get self-transformation going, and then we provide comfort and aid that stops the very process we’ve got in place. Or when we ask them for support, we’re drawing energy away from the very fire we’re supposed to be tending.

The mixture of friendship and initiation produces lots of friction. If it’s not done in a very, very wakeful state, it can produce both emotional and physical illness. This is one of the many reasons why privacy and **respect** [JS: respect for the process itself] are vital for initiation.

What about respect? Simply treat others as **you** would like to be treated. On the basis of your self-esteem and self-love, communicate and interact with your Setian brethren.

In closing I would like to encourage a forum discussion on this topic during Set-XVI [maybe during one of the general meetings]. We can only profit from such communication, and many might be surprised at how such a discussion will make them feel.

Xeper and Remanifest.

[9] ISMVSISM

- by Tony Pizzini II°

Two thoughts from Ludwig Wittgenstein's *Vermischte Bemerkungen*:

Perhaps what is inexpressible (what I find mysterious and am not able to express) is the background against which whatever I could express has its meaning.

Nothing we do can be defended absolutely and finally, but only by reference to something else that is not questioned. I.e. no reason can be given why you should act [or should have acted] like this, except that by doing so you bring about such and such a situation, which again has to be an aim you accept.

At this time Setian philosophy is defined more by a process and its result, and less as a dogma. I think that, in the case of the Temple of Set, if one were to investigate the edges of this process, one would be more likely to see the residual of society's layers (rules, notions, etc.) attached like viruses to their attendant hosts, and less likely to encounter sharply defined standards to which we Setians unflinchingly hold.

This is not to say that what we have is an ideological blur. What we do have is a problem to be solved in the form of a Gift, and from this source has flowed and will continue to flow the discovery of the means, individually and collectively, to allow it to Become and to Remanifest. In this sense we are perhaps aware that ahead of the Temple something is "pulling" us toward initiation, an act and a state that for most humans is as unattainable as interplanetary travel. And if such a metaphor as "being pulled" sounds too simple, I can easily complicate it by saying that Set is he-who-is-up-ahead-pulling, and that the only way to make this a graspable concept is to suggest that we each identify Set individually and take on the work he has begun.

Satanism carries with it a certain amount of baggage, some as clumsy as anything found in [insert religion you don't like here]. Traveling with this extra baggage can become tiring, as when one gets no further in one's goals or research because [inevitably] one has arrived at, become struck by, and been imprinted on a symbol or set of symbols that may fascinate as they glitter darkly, but which play no part in the real work. This is less a feedback loop than chasing one's tail.

As is popular in post-75 "Church of Satan"-inspired groups and media, fascism is predominant.

There is more generally uninformed use made of this ideology than that of Satanism *per se* in any typical magazine like *OHM Clock*. But if one delves into this area, one shall find that where fascist states exist or have recently been instituted, they are not governments run by the likes of young men such as found in neo-Nazi rock groups. They remain political, and once elections are over, the incendiary and occasionally the reactionary are put to bed along with any other forms of subversive cant. Hitler, on coming to power, quickly rid his Reich of non-Nazi "occult" groups.

In short, those who hold dear what they believe to be a final solution, without understanding, may find that their very attitude has gone unnoticed by the eventual coming to power of their obsession, followed by their timely dispatch. Satanism's currents run not as pure in their popular version as perhaps they did when Anton LaVey began to dissemble Judæo/Christianity.

Lady Lilith has said: "The Temple of Set is the Church of Satan grown up." Why do some of us cling to "Satanism" even though it has changed its mask? Is Set as a symbol not powerful enough in the marketplace of the mind? Set has nowhere near the drawing-power of Satan. Set is the new composer who has yet to convince anyone, save for a few colleagues and visionaries, that we are all capable of hearing in a new way and, that the older, more traditional composer known as Satan was an emerging unknown quantity himself, and that were it not for this Æonic renaissance, some of us by now might have retired to other spiritual pastures. Set is the non-natural inclination of the purer will of "Satan", and of necessity is more concentrated and expansive - and even, we may see, more explicitly deliberate in coming to power.

Xeper and Remanifest.

[10] Rituals of Set

- by Eleanor Harris II° ("Tempest")

What is a ritual? For the Black Magicians of Set, it is far beyond the bent knee of Christianity or the "higher self" pursuits involving neo-pagan deities.

When Setians schedule ritual work in pylons, pairs, or alone, they do so with the intent to understand known or unknown subjects. If that understanding is reached, they manipulate those subjects. Therefore Setian rituals are created with two primary components: thought and action. Certainly the initial phase of ritual may include quiet meditation, contemplation of work to be done, and the concentration of essence; but the ritual does not consist of this phase alone, which is so common among other belief systems. To quote Magister

Webb's commentary on ritual intentions of ancestors: "Our ancestors' ancestors used ritual to understand what was around them: spring by fertility rites, mating by marriage, death by funeral. This need to model the external world so that it comes into being in the internal world is the basis of a great deal of learning."

Rituals of Set are complemented by the practitioner's understanding evolved to a passion to influence the process - the essence of the Black Flame. The intent is no longer understanding, but to create a model of the process separate from the objective universe. The passion and intent to do so are evidence of the individual's evolutionary action of the Gift of Set. The practitioner, equipped with Set's Gift, chooses to utilize it to the fullest potential.

"Process" either commences, enhances, or completes a ritual. This separates the Setian magician from the ritualist who practices ritual as a form of hygiene for either physical or spiritual reasons. The Setian magician surpasses the "classic religious ritual process" conducted by the compulsive ritualist by taking measures to control. "A sign of a good ritual is that it is open-ended, growth-oriented ... and allows for the mystery to work." (Magister Webb)

A compulsive ritualist considers and uses magic as a precise science, and does not allow the mystery to work. A Setian magician takes measures to conduct magic by performing ritual and then observing results while pursuing a happy, strong, and fulfilling life, thus proving this magic to self.

The Black Magician of Set knows that *Xeper* consists of processes and cycles advanced past that of daily consciousness. Learning to interact with the cycles and processes of *Xeper* through experiences and understandings of ritual magic allows us to manipulate and improve them. The key principle to obtaining such thought and action of the cycles and processes is dedication to the prescription or methodology of *Xepera Xeper Xeperu*. "This is the way we interact with the Æon: not merging with it, but catching it like a thrown ball and tossing it to the next player." (Magister Webb)

Through our Setian rituals we can build/create a model of the universe once the untrue and inessential trash has been removed. The model of the universe is constructed and designed through personal experiences, science, other philosophical belief systems, learning of another Initiate's findings, etc. This model of the universe is used to gain a better understanding of both subjective and objective realms, and to control aspects of the universe through magic and by other means. Through ritual activity we may experience *næsis*, by manipulating our environments and encouraging an

ascendance of divinity within self.

Unlike other religious and magical systems giving reverence to deities of the self-deceptive and disillusioned, we Become Set in our rituals.

[11] **Vampyres of the Mind**

- by Carl Nicastro I°

Any Black Mage worth his salt knows that for years the white-lighters, particularly Christian sects, have been trying to connect "Satanic corruption of youth" to a unique phenomenon called "role-playing games". In particular the attack has centered on such games as "Dungeons and Dragons", which was developed by Gary Gygax in 1974.

Aside from the fact that RPGs are incredibly complicated, it is totally asinine to believe that these games cause mass suicide, murder, drug addiction, or sexual perversion - and that all lead to, of course, Satanism! [Gasp! Shudder!] Christians point out that Jesus is not mentioned in the games; therefore they must be evil! [Yeah, right, I can see it now: Use Jesus in a RPG to fight dragons and Orcs? Give me Conan and a sword any old day!]

At the height of this fervor to attack RPGs, White Wolf Games of Stone Mountain, Georgia came out with a revolutionary new concept. "The World of Darkness" setting was described in 1991 at the onset as "a world like our own but darker, more sinister; of the Gothic-Punk milieu". The first of five projected games was set in this world, and that summer we saw the birth of "Vampire: The Masquerade".

The Christians were taken totally by surprise. Although this was at first glance a "typical" RPG, with dice, stats, and the whole ball of wax, it was subtly different. This "game" was not so much a game as an attempt to get creative people together and "tell a good story". The subtitle of the entire series is "The Storyteller Series". In quick succession "Vampire" was followed by "Werewolf: the Apocalypse" (1992), "Mage: the Ascension" (1993), "Wraith: the Oblivion" (1994), and the newest: "Changeling: the Dreaming" (1995).

But "Vampire" came out at a highly auspicious time. That summer vampires were in vogue. A revival of *Dark Shadows* had appeared some months before on NBC [sadly it never made it to renewal]; a collection of vampire futuristic tales, *Under the Fang*, was released; and Fox-TV aired a pilot for a series [that unfortunately never made it past that one movie], *Blood Ties*. As months passed and word of mouth grew, "Vampire" became red hot!

The major thesis behind "Vampire" is simple: Vampires are the spawn of Cain, the first murderer, who was turned into an undead being by the demoness Lilith after he fled Eden. Cain (who may be alive still) started the vampiric race, called the Kindred, which fractured into several clans: Brujah, Toreador, Nosferatu, Gangrel, Tremere, Malkavian, Ventrue, Ravnos, Assamite, etc. Vampires ruled pretty much with impunity until the Inquisition came rolling along, at which time wholesale undead slaughter ensued. After that holocaust, the Kindred banded together to form the Camarilla, a tightly-knit group taking in all the clans under "the Masquerade", which protected vampires against human detection. To break this Masquerade is the greatest vampiric crime, punishable by the "final death" (staking out in the sun).

Of course these relatively "good" vampires had to eventually be opposed by "evil" vampires, hence the creation of the Sabbat, a group of "devil-worshipping" undead who basically said to hell with the Masquerade and acted like real vampires are supposed to act! The Sabbat/Camarilla conflict is just one of many internal struggles that make up a larger conflict, The Jihad, the ancient vampiric war behind the scenes, waged by ancient vampires [and perhaps even Cain himself].

Clearly this was a new concept. No dungeons, dragons, treasure, or any of that lame junk. This was about life, death, undeath, destruction, blood, lust, and - in no little part - magic [the Tremere, for example, were the vampiric counterparts to D&D's wizards].

Parallels in traditional RPGs were obvious. The Brujah, punks and anarchists, were warriors; Toreador, artists, paralleled bards; Gangrel, shapeshifters (the only vampires who could, in fact, shift), could represent magicians to a lesser degree; the Ventrue were the vampiric rulers, the Royalty; Nosferatu were true monsters, resembling the vampire Count Orlock of *Nosferatu* (1922); Malkavians were mad as hatters; Ravnos were Gypsies; and Assamites were honorable assassins.

As White Wolf progressed its ideas, it added a fiction line that included anthologies of vampire stories novels. In 1993 it also added "Vampire: the Masquerade - Mind's Eye Theater Edition". This pulled out all stops, allowing for the elimination of dice and stats, and the actual playing-out of a story (called a "chronicle" as in Anne Rice's *Vampire Chronicles*) with no game-like atmosphere. This is play-acting for adults: the Theater of Vampyres in your own living room! Players stay in character and costume at all times. It took the Society for Creative Anachronism, added fangs, and expanded the concept to infinity.

Why is this important to Setians? Because role-playing is what life is about. Every ritual working is, in a way, a play. All is drama, and all the world's a stage. We, as the bard reminds us, are but the players on that stage.

Creativity is enhanced by participating in "Vampire", especially the new, live-action version. And far beyond White Wolf's expectations, truly creative Setians can do wonders with this sort of scenario.

As "Vampire" grew, so did nationwide interest. A national organization, the Camarilla, was formed to represent players. Almost at once, though, there were rules to limit the way members could play. For example, members had to acknowledge that vampires were not real, that the vampires portrayed in the club were only of "the romantic variety", forswearing the more violent nature of the beast. Worse, no members were allowed to portray Sabbat! This despite the fact that WW issued two books, one for storytellers, the other for players, detailing [in gleefully lurid manner] the rituals of the Sabbat. [A third Sabbat book, *Dirty Secrets of the Black Hand*, was issued recently.]

Bowing to some of the public pressure, White Wolf added disclaimers on the game book and fiction, stating the obvious: These things were for "mature" audiences only. In the Sabbat books, also, an attempt was made to head off any Jesus Freaks who cried that WW was encouraging kids to evil. Sabbat vampires, despite their "obvious evil", followed several Paths, such as Setians join Orders. However one Path - "the Path of Evil Revelations" - was labeled as so terrible that no player should put his Sabbat characters on this one under any circumstances. I won't ruin the experience for anyone wishing to get these books and check it out. But believe me, the Sabbat come very close, philosophically, to Setians [if you cut out the desire to maim and kill, of course!].

"Werewolf", for example, is about protecting the Earth from society and exploitation. "Mage" is based on the idea of magical advancement, much like the Temple's system of degrees. "Wraith" is about life after death, and how everything is not as cut and dried as we like to believe from the teachings of profane religion! [I have not yet seen "Changeling", so cannot at this time comment on its theme.]

But for "Vampire", the first and best of the *Storyteller* series, the theme is both survival and the attempt to retain some humanity in the face of constant temptation from the Beast, the vampiric side. The difference between the Camarilla and The Sabbat is that the former has subdued the Beast and the latter lets the Beast run free.

Perhaps it is the most telling commentary on the state of mankind's collective mind that the original purpose of "Vampire" - subjugation of the Beast - has taken a back seat for many players. The ideals of the Sabbat, those who say "We are vampires - Bow down before us!", are the ideals many players are following. It's a simple matter of appeal. Would Christopher Lee's Dracula be as popular as he was if Lee had played him like a repentant, sorry soul seeking redemption? Hardly! On the vampiric TV series *Forever Knight*, who represents more the strength of the vampire - Nick Knight, repentant vampire cop, or the "evil" Lucien LaCroix, master vampire? The answer is as clear as glass!

For those who want a unique experience, try "Vampire", the live-action version. Even reading the fiction that has grown from this game will enhance one's creative processes, and in turn enhance ritual.

For further information on White Wolf Games, write: 780 Park North Blvd. #100; Clarkston, GA 30021; or call 1-800-454-WOLF for a free catalog.

[12] Leys: Tools of the Black Magician

- by Eleanor Harris II° ("Tempest")

Leys are patterns of invisible angles or lines, with a complex power which like sacred and magical sites. The geomagnetism is a "force of physics" that can greatly enhance the work of the Black Magician.

The theory of leys was put forth in 1925 by a British amateur antiquarian, Alfred Watkins.¹ Watkins observed that man-made places, such as megaliths, burial grounds, and worship/magical sites and other earthen features appeared to align with one another. The leys, as Watkins termed the alignments, were "old straight tracks" discovered by prehistoric ley hunters, or Dodmansurveyors, who mapped the terrain to find power spots for sacred constructions, trade routes, and astronomical sites. The original mapping allegedly was conducted by prehistoric societies. However Watkins included in his list of ley sites pre-Reformation churches. His theory was very controversial.

Since Watkin's theory concerning leys, interests in the earlier speculation of leys were pursued. In 1907 the Church of England took over the ruins of Glastonbury, and under the direction of Frederick Bligh Bond began excavations. Bond intuited a connection between Glastonbury, Stonehenge, and Avebury. It is speculated that a ley passes through the Tor linking it to Stonehenge. The ley runs along an old road called "Dead Man's Lane".² In folklore the lane is a path of spirits, and the alleged gravesite of King Arthur sits upon an extension of the ley. The Sun also rises precisely in line with

Avebury approximately 40 miles away. Glastonbury Abbey also is said to have been built according to the same secret geometry as Stonehenge.³

Modern ley hunters check alignments of various locations according to what else of significance lies in a sight-line within a certain distance: a standing stone, burial mound, mountain, etc.⁴ Some alignments are astronomical, such as where the sun rise. Certain ley hunters claim that five alignments within 10 miles is required to establish a ley, while others maintain five alignments within 25 miles is sufficient.

Ley centers radiate at least seven ley lines situated over magnetic fields or blind springs, together with a primary spiral of converging primary geodetic lines [the shortest lines between two points on a curved surface].

Some theories claim that the energy charge of the leys is the "first matter", the vital force present in all living material.

To design such a ley center for the purpose of Setian ritual or activity, natural or artificial charges may be used. Artificial charges can be induced by handling certain stones and metals. No matter if natural or artificial, the charge dissipates over time unless fixed by hammering, heating, or the presence of a magnetic field.⁵

Stones of the megalithic monuments, holy wells, and temples were first charged by handling, then "fixed" by being shaped by the blows of chisels and axes. J. Havelock Fidler, British agricultural scientist and dowser, states that the magnitude of the charge is related to the number of blows and the dimensions of the stones.⁶ Allegedly the charge of megaliths would be enormous. Cremation pits and burials, and altars and all sites that have burning of wood, also have fixed charges.

Fidler also found that while the geomagnetic forces surrounding ley centers emit a beneficial energy, the charge of stones themselves seem to emit an energy detrimental to all living things.⁷ It is theorized that this is counteracted by the leys themselves, which redirect this energy to other centers where it can be neutralized.

As in all Setian chamber design and preparation, additional steps in lighting, music, and various ritual enhancing props is ideal. If carefully executed, the chamber's altar can be arranged to rest on a ley, and if necessary by artificial means.

In contemporary magical practices some ceremonial magicians claim metal should never be used in ritual because it interferes with the ley energy in the Earth or which is artificially generated for the purpose of enhancing geomagnetic fields. However in such religious and magical traditions as the Golden Dawn, metal is encouraged in ritual to

assist in harnessing the ley geomagnetic field of power. A perfect example is the use of a magnetized wire inserted within the Golden Dawn's Fire Wand.

For the Black Magician the use of geomagnetic fields is certainly beneficial. Whether a chamber is designed upon an existing ley in the Earth or is an artificially-created field [particularly effective for indoor rituals], the use of leys can assist in the many facets of GBM work and produce effective results. Aside from the folklore surrounding the leys, they can be utilized as valuable tools for the process of *Xeper*.

Notes

1-7. Rosemary Ellen Guiley, *The Encyclopedia of Witches and Witchcraft*, NY: Facts on File, Inc., 1989, pages 202, 139. This incredible encyclopedia has almost every occult subject within it, to include an entry concerning the Temple of Set on page 310.

[13] Satanism: To Be or Not To Be?

- by Aaron Besson II°

Much debate has arisen from Ipsissimus Aquino's article on "Satanism" and its future within the Temple. At first I thought I heard the distinct sound of the baby being thrown out with the bathwater. However after much contemplation I believe I see the de-emphasizing of "Satanism" within our actions as a valid move for a multitude of reasons.

With respect to opinions to the contrary, I view the de-emphasizing of "Satanism" within the Setian philosophy as not necessarily born out of desire to placate the profane masses. It can also be acting to preserve what we believe in the face of a fractally changing world.

Horribly enough, we are now living in a world where cults are nerve-gassing commuters and militias are blowing up federal buildings on a level that can almost [shudder] be called commonplace. As can be recalled from the "Satanic Panic" scare of the 1980s and the still-popular, artificially induced "My-Parents-Subjected-Me-To-Satanic-Rituals" syndrome of this decade, the gut mob reaction toward all non-mainstream (read: monotheistic) religion is "a cult is a cult is a cult". No amount of public relations is going to totally eradicate this.

Profane society is conditioned to fear the LHP through the media and the entertainment industries without knowing what we truly stand for. I and my roommate, a non-Setian aware of my affiliation with the Temple, were watching *The Devil's Rain* on late-night TV. After it was over, he asked me jokingly, "You don't do that kind of stuff, do you?" After a quick synopsis of the introductory letter, he was

convinced of the integrity of my beliefs. Other people are not going to be as open-minded. I say that with regard to the public we de-emphasize the "Satanic" elements where they are not necessary to the explanation of Setian philosophy. Some people would just as soon be hanged as sheep than as a lamb. I personally prefer not to be hanged at all.

With regard to the Temple itself, should we lay off Satanism? My answer is a resounding **no!** The Satanic Age of Reconsecration relit the Promethean Black Flame within the heart of mankind, and I do not see that as something that should be put on the shelf. The nobility of individuality was raised further through the efforts of Magus LaVey, and he deserves respect for doing so, regardless of his actions afterwards.

When I was starting to consider how I viewed Satanic principles within the Setian Aeon, I thought of the quote: "Man acquires technology before he has the ethics to use it." If one views Black Magic as a technology, this maxim holds true with regard to the history of Black Magic. With the Satanic Age man was given the ball but didn't have the inner strength to know how or where to run with it.

When then-Magus Aquino uttered *Xeper*, we were given not only the true power of the Black Flame but moral and ethical responsibility for it as well. I believe it is this responsibility, to the Aeon and to ourselves, that forms a pertinent part of the Setian philosophy. In short, I feel that Satanism deserves a place equal to *Thelema* within the Aeon of Set: It gets a seat at the table, but it isn't the throne. *Xeper* and Remanifest.

[14] Is the Setian the P.C. Satanist?

- by Kenneth Martin I°

I was amazed at the number of responses to Ipsissimus Aquino's question concerning removing the Satanic references from the Temple of Set. The *Scroll* is perhaps one of the only regularly-printed publications, besides Pylon newsletters and personal correspondence, which I as a Setian I° am able to use. In the profane world it is "politically correct" to call yourself an atheist rather than a Christian, and I wonder if the whole idea of "political correctness" has found its way into the Temple of Set.

In late December, after submitting my introductory letter to the Executive Director, I asked some senior Initiates if there were something I could read that would get me started. Their response: Anton LaVey's *Satanic Bible*. I was a bit shocked at this, but now, a few months later, I fully realize why this book was recommended. I'm coming to learn that Satanism, its ideas, and its uses, are extremely beneficial to the Setian I° embarking into new

territories, especially LBM.

Setians, especially I° Initiates, should ask themselves the following questions: Was one of the first books you read dealing with Black Magic the *Satanic Bible*? Are you able to differentiate between the Judæo/Christian representation of Satan, the LaVeyan Satan, and Set? These questions were recently posed to me, and I answered “yes” to both. I then decided I would personally put this issue to rest.

After reading Setian Nicaastro’s “Whither Satanism” (*Scroll*, March XXX), I was somewhat baffled that a former Satanist, now Setian, wants to break allegiance with Satanism because “it is distancing from a system that no longer has any relevancy to us, and will certainly do nothing to assist us in the process of *Xeper*”. Yet he votes to acknowledge our past and roots.

Are we to assume that Setian Nicaastro achieved no personal gain from Satanic imagery and ideas collected by being a member of the Church of Satan - that his association with Satanic imagery was not at least a stepping stone toward the Temple? I’d be very surprised if he really didn’t.

Setian Nicaastro also states from the *Book of Coming Forth by Night*, a text only accessible to Setians who have reached the degree of Adept, that “Set has never been associated with the bastardization dreamed up by Hebrew slaves” and “Satan was simply a cheap carbon copy, and not a very accurate one at that”. Although I haven’t read the *Book of Coming Forth by Night*, being a Setian I°, it is my understanding from his article that neither has he. It is also my understanding that Set, in the *Book of Coming Forth by Night*, stated that he did indeed present himself to Magus LaVey as “Satan” to be better understood by the Magus and people of that Age.

It is from questioning senior Initiates that I come to this understanding. But I would like to make it clear that I understand the danger of quoting out-of-context, especially from materials I have not read. The point is, though, that there is a wider message to be taken from the *Book of Coming Forth by Night*, and we should be careful about how we interpret it.

I can only speak for myself, but I have found Satanism to be a useful tool for my “this life only” experiences, as well as a bridge for understanding “life after death” concepts. Moreover I do not feel that Satanism will hinder me. I was exposed to Indulgence and *Xeper*, and chose the latter. But that does not mean that I regret that there was a choice.

[15] Our Sacred Honor

- by Bruce E. Ware II°

Kudos to Adept Curfman for her May/June article “Liberty and Justice for All”. She has very eloquently said what I tried to write about in my *Trail of the Serpent* article “The Politics of Setian Conservatism”. [This piece appeared in *Gems VII* but was previously unpublished.]

Indeed the last thing we Setians want is a mindless egalitarianism. Rather Setians seek actively to separate themselves from the mob, to exercise the personal will, to optimize the possibilities of individual liberty. We choose to associate only with those of like minds and similar goals - the Elect of Set.

The only addition I would make to Adept Curfman’s essay is to quote the passage from the Declaration of Independence in its entirety, thus:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their creator with certain inalienable rights ...

Of course Mr. Jefferson infers the Judæo-Christian god, and we must not be so squeamish to give just credit where credit is due. If it were Jefferson’s god that so endowed humanity, then so be it. However a good argument could be made that those inalienable rights, given to humans alone and self-evident to the great philosophers of the Age of Reason, are adjunct to the Black Flame, and thus to the Prince of Darkness.

Whatever the source of our nation’s truths, we must never forget that those truths came to be expressed as a result of the moral and ethical foundation of Western civilization. That foundation is a direct descendant of the religions of Judaism and Christianity. Disregarding that these people never followed the codes they set for themselves [or that were given to them by their god] and regardless of their current-day behavior, to discount the philosophical basis they created would be to consign ourselves to ruin.

Religion is the basis of morality, and morality is the basis of law, and it is rule by law that has been the most successful element in the revolution of the West. In those places where Western ideals flourish, we find the Elect. In other places where those ideals never did, the spirit of man was crushed. Only today, when people are reclaiming their lives and liberties from the vicious tyrants of the secular state, where the idea of spirit or soul was denied, do we discover the first glimmers of the Gift of Set among them.

As the Temple moves forward in its efforts to discard the “Hebrew fiend” and the trappings of the Age of Satan, should it not be emphasized that we have evolved beyond the outmoded mentality of “us versus them”? Instead we publish interviews with so-called antichrists that perpetuate the old paradigm. Why do some feel the need to “wrestle the pig” and refer to the majority of our countrymen as “despicable” and “rancid”? They are neither; they are merely un-Recognized. Most humans do not see within themselves the workings of the Gift, or they attempt to deny it if they do, but they possess it nonetheless. All humans do; it is in the genetic code as modified by Set and is inescapable.

Since we are the “one-eyed kings” in the “land of the blind”, it is our duty to show them the power of the Prince of Darkness - to awaken within them the dissatisfaction that leads to *Xeper*. Elementary courtesy, since we all share the gift of the Black Flame, should lead us to treat the un-Recognized the way one treats a child: simply and directly, kindly, and with discipline. In this way will we preserve the Temple and ensure our own survival; after all, children must have parents. And like the Imperial librarians of the Second Foundation, we hold the secret knowledge they need. In this great endeavor let us mutually pledge to each other our lives, our fortunes, and our sacred honor.

[16] A Spell for Crossing the Desert in the Year of the Heb Sed

- by Don Webb IV° (Setnakt)

The divine formula of *Xepera Xeper Xeperu*, whose physical form had entered the consciousness of Magus Aquino from Budge’s *Egyptian Language*, had as its most recent form before Budge a spell, *Slaying Apep and Knowing the Manifestations of Ra*, written the same year that Alexander the Great died. An earlier form of the spell appears on a statue of Rameses III, second Pharaoh of the XXth dynasty, in which Rameses III is depicted as the god Khepher (*Xepera*). The image of Khepher exists at a shrine in the eastern desert, at which travelers would stop at before attempting a crossing to the east.

Rameses III is a significant figure among Setian emperors, because he is described in the Great Harris Papyrus as *Xu thenru ast a ari-f em suten* (“He did many glorious things and mighty deeds as High Priest”). This phrase was incorporated in the *Book of Coming Forth by Night* to describe Anton LaVey, and provided a hidden link to the *Xepera Xeperu* Formula.

The spell is not intended for illustrative purposes, although it does illustrate the myth of

creation. It was an operative spell for survival across the expanse of the desert.

This is an interesting moment. You are leaving behind the known and are entering the unknown. The known is the divine land of Khem. Before you lies the unknown desert with its mirages, bandits, scorpions, sandstorms, etc. Beyond that are the foreign lands ruled by Set. What do you say as a charm? Not a prayer to Set, whose lands you will be entering. Not a prayer to the familiar gods of Egypt. No, a statement of one’s Coming Into Being as the creator.

Why would this be protective? Or, more to the point, what is being protected? The answer is that it is not protective of the body. It’s not a prayer for rain, nor a cantrip for food, nor a conjuration against desert brigands. It is for the soul. Smart travelers have already taken care of their bodily needs in the proper realm. They’ve stored food and water; they’ve sharpened their swords. But now they pause - at the edge of the unknown - to strengthen their mind/soul. They are going into a realm where they may lose their purpose - even die in a distracted manner. What better time than using the urgency of an upcoming struggle to work for the immortality of the mind/soul?

We too could benefit from the example. As Setians we are constantly seeking difficult experiences - our semidivine nature requires us to disturb the cosmos. So where and when do we use the divine formula *Xepera Xeper Xeperu*?

It becomes an operant formula when it used for the perpetuation and furtherance of the subjective universe. It won’t give you water in the desert, but understanding it will help you gain the strength of mind to remember to pack your water. It won’t save your body from bad strategy, but it can change the likelihood of your surviving the body’s demise.

This was its original magical use, and is still its magical use. It operatively connects the Setian to two points of reference:

The first is the eternal point of reference, that realm where such Forms as Justice and Beauty exist. You partake of that realm since you can conceive of these concepts.

The other point is the ever-changing world of time, wherein you can see the effect that your Coming Into Being has had.

Like the ageless Intelligence of the universe, you can interact with either realm, and you are in a place of your own making between them. You dwell in this borderland at all times - but one of the best magical opportunities to explore this threshold is when you are on the threshold.

Freedom and responsibility (which are the conscious forms of chaos and order) swirl around you. All is made new, and the decisions you take

shape the future; yet your only guide is the wisdom you've squeezed from your past. What a wonderful moment to pause and fill yourself with the words *Xepera Xeper Xeperu*: I have Come Into being and by my Coming Into Being the way of Coming Into Being has Come Into Being!

It reminds you of the importance of the present as shaping the future. It reminds you of your force of being which has created all of your knowledge of your past. It actively takes your past, present, and future and creates from them a gate to the eternal. It takes from the eternal and makes a gate for its manifestation through your life, which is, after all, the magical link for the Great Work. Pause at the threshold, touch the real, and move on. There's a Universe waiting.

[17] On Amon, Ra, Ptah, and Set

- by Don Webb IV^o (Setnakt)

For most of Egyptian history the gods were said to have three attributes: an Amon aspect, a Ra aspect, and a Ptah aspect.

This threefold divine division was reflected in three armies of the Pharaoh. In fact these Egyptian ideas went directly into Greek thinking of the nature of the divine as Name (Amon), Image (Ra), and definition (Ptah).

During the XIX and XX Dynasties, when a family of Setian Priests from Tanis became the royal family, Set joined in the aspects of god. This not only added an army but changed the approach to the world.

I'd like to look at these aspects of the divine, and their consequences. When I speak of these gods I am speaking of qualities they represent - the real nature of the divine is beyond words.

Amon is the god of the name, the hidden. He is the god of the subjective approach to the subjective universe. He rules all things that cannot be seen. Amon is experienced directly within. Most people never get this far.

When you have set yourself sufficiently apart from the world in order to have an idea, you are experiencing Amon, the hidden name. Why hidden? Well, nobody but you has the idea. But it is a divine name - because it changes your subjective universe, by destroying and creating a new universe. Anton LaVey had it partially right when he got people to say "Shemhamforash!", which means "great name" in Hebrew.

I'm not talking about the kind of idea that pops up in your stream of consciousness and goes away. I'm talking about that idea which, once you've experienced it, is yours forever. These ideas are the source of glory and terror. The glory is the direct experience of the divine: At that moment you are a

god, mortal no more. The terror comes from the fact that you know you will now spend your life trying to cast that idea beyond yourself, yet you cannot know if you succeeded - the subjective experience of another can't be measured. All you can see is whether others' actions seem to flow from the same source.

Since Amon is the source, he was the king of the gods. Ra is the god of the image, the seen. He is the god of the objective manifestation of the subjective universe. Ra rules over those things which represent unnatural concepts manifested in the natural world. An unnatural concept such as Justice can be represented by Judge Lance Ito. Set can be represented as a statue, sovereignty by a government building.

Anyone can experience Ra; he is not hidden as Amon is. Individuals may not understand the symbol before them, and confuse it with what it symbolizes, but it will have an effect on them. All things that partake of the reality they represent are manifestations of Ra.

The pharaoh, ultimate symbol of authority, is the son of Ra. [In fact the common name "Ra gives birth to him", Rameses, was held by nine pharaohs.] Politics and other forms of LBM are the science of Ra, needed since he alone is a visible god. The Church of Satan reflected the nature of Ra: It was an image from the mind of Anton LaVey cast upon the world. What he was unprepared for was the other aspects of the divine.

Ptah is the god of the definition, the communicable concept. As a craftsman god he has to produce on Earth those things by which the gods can be known. The tools that Ptah makes are ones which transform the user, so that the user can partake of the reality of Amon. Two examples that come to mind are Alexander Graham Bell's telephone and Aleister Crowley's Tarot. Each of these tools is so charged with the divine impulse that every user is transformed by them. Every unnatural impulse that comes to be manifest in the world produces such a tool. Those impulses that exist primarily as unnatural (belonging to the divine rather than the human worlds) are the hardest to use, but are also the most transformative.

The greatest example is the definition. If you define a word, it becomes a tool through usage. If you create an organization, it becomes a tool. The best tools of magicians are those which when constructed will transform the users. Only through tools can another come to the divine experience; you can't give it to them directly.

The desire to pass along the divine experience is not altruistic. It is necessary because it confirms the subjective experience. Without making objective changes, the subjective cannot be known. The

greatest experience of Ptah is when something you've created leads to the self-creation of another.

One or more of these aspects is at the beginning of all things, so these gods are held to be creators. Set is not so hailed. Now these three aspects - Amon (the name), Ra (the image), and Ptah (the definition or *logos*) - according to Plato combine to give the true knowledge of the divine. Here is where Plato, writing for the young culture of the Greeks, missed out; but the Egyptians at the height of their culture understood.

The experience of the divine has a fourth aspect: that of Set, the isolator. When the first three aspects of the divine are experienced [and this can happen in any order], the fourth may emerge as a willed action. The action of Set, the isolator, is acting on the knowledge of the actions within the mind, the action of the mind cast upon the world, and the reception of those actions back to the self. Once you know that the contents of your mind have produced in another mind the experience that you had, you know that you have Come Into Being. Not because your magic changed X, but because X acting on his own produced the magic that changed Y, who wasn't in your plans at all.

At this moment you are set apart, because you know that your actions have non-mechanistic consequences. You can either say it was the work of another god, or you can come to the conclusion that sets you apart from all other gods: "I have Come Into Being and by my Coming Into Being the way of Coming Into being Came Into Being."

Set appears at the last of the process of changing yourself from a human into a divine being. There are hidden links between Set and Amon [Were not Set and Amon seen as the great gods in Set's Temple at Ombos during the XIXth and XXth Dynasties?]. There are visible ties with Ra [It is Set who keeps Ra's barque from being trapped in the underworld.]. In the Setian quest for communicable methods of initiation, we are the masters of the way of Ptah [Was not Setne Khamuast a High Priest of Ptah?].

But Set stands out when one realizes that seeking the true divine experience has made the seeker divine. This is the knowledge - the divine touch of Set - that separates us from the cosmos; and the proof of this knowledge is not only our magic, but that we are able to pass along this knowledge so that other guardians of it arise.



The Black Pyramid

- by Michael A. Aquino VI°

[18] "A Vision of Lucifer"

In *Scroll #XXI-1* I brought up the question of the Temple of Set's relationship to "Satan/Satanism", past/present/future, and invited Setians to send me their opinions. Possibly a consensus would emerge around the time of the Set-XVI Conclave (at this writing about two months away).

To briefly re-summarize the issue:

On one hand we have the Temple of Set's own 20-year tradition of considering itself not only the legitimate successor to the 1966-75 authentic Church of Satan, but also the sponsor of much magical research clearly inspired by the most sublime and ecstatic visions of the Judæo-Christian ArchDæmon. After the fashion of history's great Satanist artists, poets, and writers - Milton, Baudelaire, Shaw, Twain, C.A. Smith, et al. - the Temple of Set has carried this flag forward into a new era of appreciation and creativity. It is a history of attainment and accomplishment of which we can be rightfully proud.

On the other hand profane society continues to dissolve back into religious barbarism, with primitive, fundamentalist "cartoon Christianity" becoming both more prevalent and more militant all the time - at least in the United States and, if we read the signals from other countries accurately, in many of them as well. Such brutish Christianity knows nothing and cares nothing about any vision or interpretation of Satan except as something "evil" to be instantly hated and to be suppressed and destroyed in any way possible. Whether we like it or not/whether it is "fair" or not, such barbarism and its propaganda systems vastly outweigh any positive definition we may have advocated for "Satan" or "Satanism" since 1966.

Fundamentalist Christianity [or Islam] sees the universe in a simple juxtaposition of "good" (God) and "evil" (Satan). The point here is that such people **cannot** consider a "Satan" to be anything **but** "evil", because he is by definition opposed or contrasted to what is "good". Trying to argue them into considering that Satan might have some good, creative, positive points is thus a waste of time.

To fundamentalists, moreover, **anything** not "of God" is "of the Devil". The farther away from their *Bible*-based understanding of God/Jesus it seems to be, the worse it is - but even the milder

“transgressions” are on the “bad” side of the fence. Thus the new generation of fundamentalists considers Mormons, Scientologists, Hare Krishnas, Masons, Jews, Wiccans, Rosicrucians, Thelemites, etc. all just as “Satanic” as avowed Satanists.

Nor is avowed-Satanism anything resembling a unified camp in the 1990s. From 1966 to 1975 there was only the Church of Satan. There were a few minor, incidental competitors, such as the Process, but none of them came anywhere close to the Church as a standard-bearer.

From 1975 to ca. 1990 “Satan”-based Satanism did not exist. Anton LaVey’s continuing operation had shrunk to a very-infrequently-appearing *Cloven Hoof* for a small circle of sycophants. The Temple of Set treated “Satanism” largely as a more primitive approximation of what had since become the Setian philosophy, and used Satanic symbolism only incidentally and occasionally for its artistic and dramatic value.

The late 1980s brought the international “Satanic scare”, which, ironically, resulted in the resurgence of a kind of “fundamentalist Satanism” among the more rebellious and antisocial youth elements. LaVey’s controllers have been able to exploit this wave commercially to some extent, but the anarchistic nature of this neo-movement clearly stops short of acknowledging him anything like the “Black Pope” he was in the 66-75 Age of Satan. He has become pre-mortem, like Aleister Crowley post-mortem, a kind of plaything for pop-occultists to brandish as they wish, in support of whatever emotional whim may flatter or entertain them.

Where the Temple of Set is concerned, the bottom line is that we have no absolute control over the definition or use of “Satan” or “Satanism” either in conventional Judæo-Christian society or in the “occult subculture”. Whatever relative influence we have is almost negligible in the J/C world and increasingly compartmentalized in the OS due to our aristocratic insistence on “High Satanism” as the **only** authentic Satanism. Today’s pop-occult kids and LaVey-fan clubbers consider the Temple irritatingly stuffy in this regard. They want their “Satanism” to be a simple, instantly-gratifying no-brainer, requiring nothing beyond a flip through the *Satanic Bible* and an “I wannit!” yell. Any attempt to teach them is pointless; they became “Satanists” precisely **because** they have no self-discipline for the effort of learning.

After listening to comments from many of you, and pondering the matter further myself, I conclude that there is unfortunately going to be no button-push solution for this situation. Profane fundamentalism will continue to consider the Temple of Set “Satanic” no matter what we say, or how painstakingly we attempt to explain ourselves

in a non-J/C frame of reference. The social forces that will prevent such fundamentalism from translating its hatred into active persecution are much larger than anything over which we have direct control: influences like the Jewish lobby, the ACLU, and whatever laws remain in support of the 1st and 14th Amendments to the Constitution. Let us understand that we are riding the coattails of such influences rather than commanding them; far from resenting this, we should appreciate our fortune in being in this position.

How this social contest will be resolved in the long term I cannot tell at this time. These are very large-scale, slow-moving socio/political forces. The wise course for the Temple of Set is to “keep a clear eye” and adjust itself to changing conditions much as a surfer rides a wave, wasting as little of our energy as possible on King Canute-style “gestures of defiance” which ultimately have no significant impact on the megatrends in question. We are going to have to be something of a “jiujitsu religion”, not a “boxer in the ring”, in this regard. To quote from my *Dark Side* (1977+):

“Ben, would you tell me more about the Jedi?” said Luke Skywalker, fingering the lightsaber grip at his side. “Who are they? What do they do? And how can I become one?”

The old man, who had been dozing in his seat across from Luke, blinked and sat up. “The - Jedi,” he said. “They are gone now. Massacred by the Republic in its decadence and paranoia ... No, that’s not entirely fair; they also brought it on themselves by their refusal to see the reality of their situation. Only I remain, I fear. And, of course, Darth Vader.”

“Who is this Darth Vader you keep talking about?” asked Luke.

“You’ll know soon enough,” said Kenobi drily, “but one thing at a time. You’re curious about the Jedi. Well. There are three types of knowledge, Luke. First there is knowledge acquired through experience, as in the case of the craftsman. Secondly there is knowledge acquired through study, as in the case of the scholar. Finally there is knowledge acquired through Initiation, and this is the special province of the Jedi Order.

“Initiation does not teach you to know or do anything in particular. It is rather a process of awakening certain latent sensitivities within rare individuals. These sensitivities enable the Jedi to see situations and events around him with a clarity and objectivity unknown to non-Jedis. Thus he is able to impress his Will upon situations in a manner that is as effective as it is subtle. This Jedi characteristic, mysterious as it

is to others, has resulted in our being suspect to those in positions of social power - and objects of fear to those of lesser intelligence. You are a little afraid of me yourself, are you not?"

Luke grinned and nodded.

"Good," said Kenobi. "I would hate to think I am losing my touch. Now the knowledge of the Jedi requires two factors. The Initiation process is one factor; it is the deliberate sensitizing of the individual to the abilities that lie within his - or her - consciousness. This Initiation may be encouraged and to some extent guided by others, but it is essentially a personal, private experience. At the Citadel of the Jedi we spoke not of 'training' Jedi, but rather of **Recognizing** their levels of Initiation."

"What's the other factor?" said Luke.

"The other factor," answered Kenobi, "is the raw material. Not everyone can respond to Initiation, or respond to it at comparable levels. Nor is the capacity for Initiation tied to the ability to acquire knowledge of the other two kinds, though of course a Jedi with such knowledge is all the more effective. In certain individuals - beings of all races and species throughout the galaxy - there is ... the 'Force', as we generally call it. It is the raw material that, when refined through Initiation, enables the Jedi to effect change in accordance with his Will."

"What sort of change?" said Luke. "And why should a Jedi want to change anything?"

"The Jedi's commitment is to change as something desirable in itself," answered Kenobi, "but of course there are value judgments involved. There is nothing to be gained by influencing a peaceful, progressive society to disintegrate into war, for example. But a peaceful society which **fails** to progress may benefit in the long run from a destabilizing shock. The art of the Jedi lies in the ability to estimate when and if a change in the existing situation will stimulate positive evolution.

"As for how: The answer is that the most wide-reaching changes may be set in motion through a single, isolated decision or action. At its height the Jedi Order numbered in the thousands, but such a number was miniscule against the entire population of the Republic. The strength of the Jedi lay in their ability to set processes in motion, not necessarily to force those same processes to conclusion."

And what about the pop-occult "Satanists" and the LaVey-revivalists?

After observing them for some time, including with the aid of computer Internet newsgroups and echoes, I cannot squeeze them into a homogenous stereotype. Some are spoiled brats with no more understanding or appreciation of Satanism than another ring through their lip or a tattoo on their ass. Others, as LaVey, are mere commercial profiteers selling snake-oil to suckers. Still others, like Wagner's Parsifal, are sincere seekers after something which as yet they cannot define, flailing around in the underbrush of philosophical and metaphysical jungles. These may or may not find their way to the Grail Castle of the Temple of Set; if they do, they may or may not like what they find there. The sensible thing is simply to allow the Temple to be "findable", and not to worry overmuch about the flailers otherwise. Ultimately their quests are their own to pursue, and eventually they will find whatever is within their competence to seem satisfying to them.

Many years ago I became seriously interested in Satan after reading Milton's *Paradise Lost*. What a magnificent, tragic being Lucifer/Satan was! He had reached out against impossible odds, had endured unimaginable torment, not for any lesser goals but simply, purely, to affirm his independent will and existence. The ineffable beauty and singularity of this vision enthralled me as it did Milton himself, who could not help making Satan the hero of his epic. As Shaw, "I promised him my soul, and swore an oath that I would stand up for him in this world and stand by him in the next." To me "Satanism" could be nothing less than an active affirmation of this oath in its most dignified and sublime sense. That is how I saw the potential and future of the Church of Satan - and, for that matter, the old Anton LaVey at his greatest.

What the North Solstice X Working did was not to change this oath and this vision, but to lift them clean out of whatever conceptual limitations Judæo-Christian language and imagery had placed upon them. The Bright Light went from being diffused to clear, the Thought from vague to coherent.

Nevertheless seeing with two eyes (Setian) is just as taboo in the Country of the Blind as is seeing with one eye (Satanist). It is the act of sight *per se* that they cannot understand nor accept, hence must destroy to ensure that everyone is "sane" and "normal". The Clear Eye of the Setian must be exercised carefully and cautiously; and such wisdom as it imparts must be "downphrased" into simpler terms that the Blind **can** understand and accept.

“Satan” and “Satanism” will continue to be subjective terms, which anyone may use in an almost limitless kaleidoscope of meanings. The wise Setian will not seek to control these meanings for others, but rather to understand them personally in a way that unlocks their secrets and ennobles the soul “in this world and in the next”.

And straight I knew him for the mystic one
That is the brother, born of human dream,
Of man rebellious at an unknown rod;
The mind's ideal, and the spirit's sun;
A column of clear flame, in lands extreme,
Set opposite the darkness that is God.

- Clark Ashton Smith, *A Vision of Lucifer*